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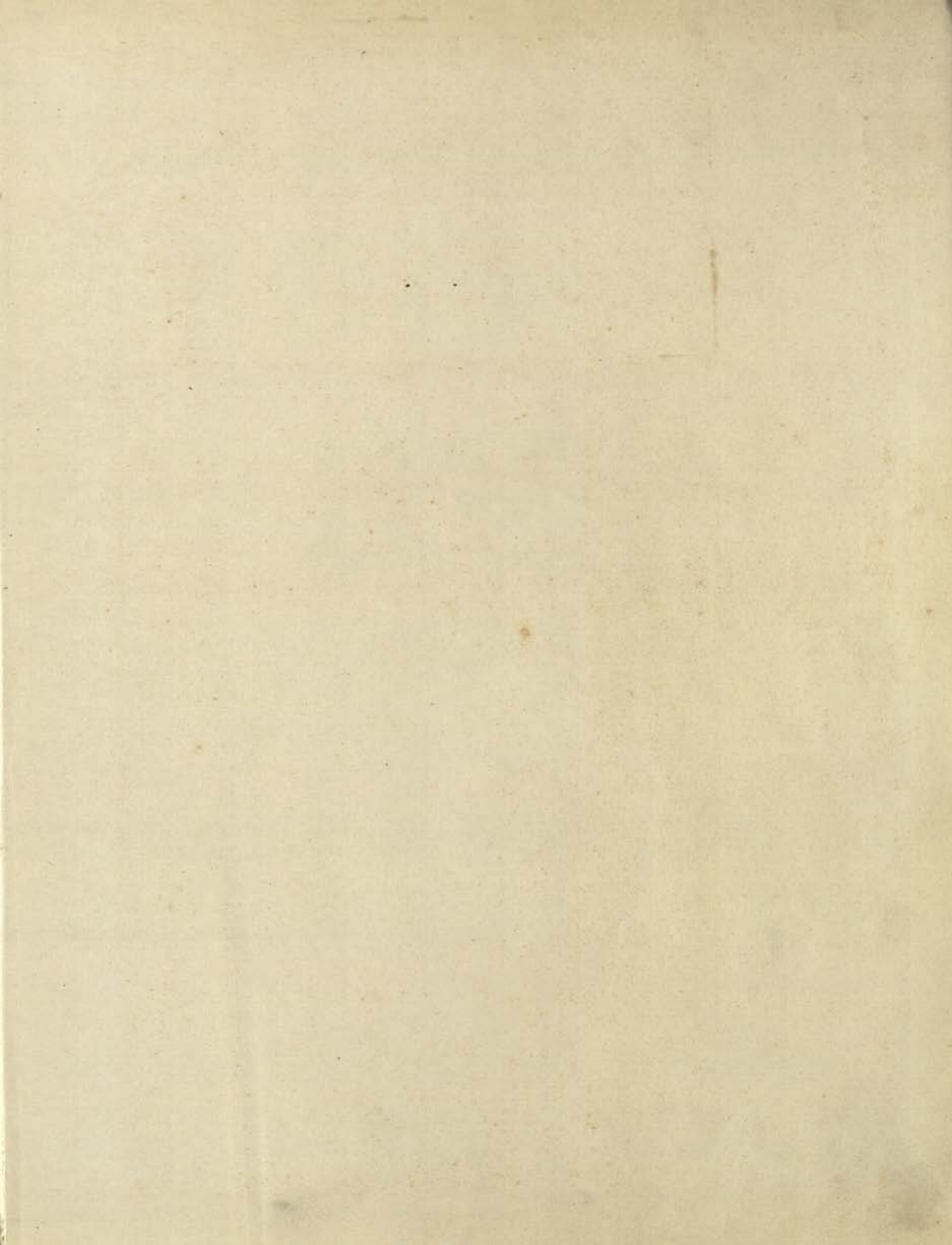
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CORPUS INSCRIPTIONUM INDICARUM

VOL. VI

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**INSCRIPTIONS
OF
THE ŚILĀHĀRAS**

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VOL. 1

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CORPUS INSCRIPTIONUM INDICARUM

VOL. VI

INSCRIPTIONS
OF
THE ŚILĀHĀRAS

63199

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Dedicated to the Memory

of

Rao Bahadur Kashinath Narayan Dikshit, M.A., F.A.S.B.
Former Director General of Archaeology in India

by

The Editor

PREFACE

TILL about two centuries ago, the Śilāhāra family, like most other royal families of ancient India, was completely unknown to history. There were indeed several stone inscriptions scattered about in North Koṅkaṇ and the region round Kolhāpur, but none noticed or cared for them. In 1784, during the time of Governor-General Warren Hastings, the Asiatic Society of Bengal was founded, which gave a fillip to the study of Indian antiquities. Four years later, in 1788, the first Volume of its journal, the *Asiatic Researches*, was published. It contained General Carnac's English translation of the Ṭhāṇā plates of the Śilāhāra king Arikēsarin, dated in the Śaka year 939 (A.D. 1017). It was prepared by the General with the help of Pandit Ramalochan of Calcutta, and was quite literal, English words being used for Sanskrit ones exactly as in Sanskrit compounds. This volume of the journal was so enthusiastically hailed that it went through as many as five reprints. In one of these, the facsimile of the first plate of the grant, and, in another, its transcript were published. These plates are not procurable now, but their Sanskrit text conjecturally restored with the help of other Śilāhāra records has been included in the present Volume. Since then several inscriptions of the Śilāhāras have been published in Indian and foreign periodicals. But they have been edited as they were discovered, and have not been arranged systematically. In 1837 James Prinsep indicated the necessity of arranging systematically the available inscriptional material bearing on ancient Indian history, and also suggested the name *Corpus Inscriptionum Indicarum* for the Series of its volumes. The first volume of this Series was published exactly a hundred years ago, in 1877, by Sir Alexander Cunningham. Since then it has been re-edited by Dr. Hultzsch. Two more volumes of the Series have also been edited—Vol. II Part i (Kharoshṭhī Inscriptions) by Sten Konow, and Part ii (Bhārhut Inscriptions) by Lüders, Waldschmidt and Mehendale, and Vol. III (Gupta Inscriptions) by Fleet.

In 1935 I was invited by the then Director General of Archaeology to edit a Volume of the inscriptions of the Kalachuri-Chedi Era in the Series. I accepted the arduous task, though with considerable diffidence, as several records of the era had been discovered in the Hindi-speaking part of the then Central Provinces and Berar, where I had been living for a long time. The Volume was published ultimately in 1955. Just about that time I had prepared another collection of inscriptions, *viz.*, that of the records of the Vākāṭakas, who, in ancient times, were ruling over the Marathi-speaking part of the province. On coming to know of it, the Director General of Archaeology offered to publish it as a Volume of the *Corpus Inscriptionum Indicarum*. The offer was accepted, and the Volume was published eight years later, in 1963. I have thus in a way tried to pay, however inadequately, the debt I owe to the province where I have spent the best part of my life during the last more than fifty years.

After the Vākāṭaka Volume was published, I thought of collecting and editing the available inscriptions of the Śilāhāras, who were ruling over Koṅkaṇ where I was born, and over the Kolhāpur region where I received my early education. I have spent most of my time during the last dozen years in collecting and editing the inscriptions of that royal family, and in solving the problems presented by its history. I offered my work to the Director General of Archaeology in my letter dated the 31st May 1971, and requested him to supply me the estampages of some unpublished records of the Śilāhāras. Ultimately, I submitted the typescript of the Volume to him on the 30th January 1973. It was accepted for publication by him on the 22nd February 1973. I am glad to see its printing completed now.

The present Volume contains all available inscriptions of three out of ten known branches of the Śilāhāra family. They were ruling over North and South Koṅkaṇ, and over the region round Kolhāpur. The remaining branches of the family are not so well-known. When I thought of undertaking this work, several difficulties presented themselves. The estampages of some of the records had not been published. Some have now been lost. Some others are in the Kannaḍa language, and I am wholly ignorant of that language. But my friend Dr. G. S. Gai, Chief Epigraphist for India, rendered me valuable help in overcoming all these difficulties. He got several records copied by an Officer of his Department, supplied transcripts and translations of about half a dozen Kannaḍa inscriptions, and rendered me valuable help in various other ways. I have also received much help from some other friends like Mr. N. Lakshminarayan Rao, Dr. A. N. Upadhye and Mr. V. S. Balkundi. Unfortunately, the latter two are not now with us. I am deeply indebted to all these friends. But for their ungrudging help, this Volume could not have been prepared.

The first attempt to write the political history of the Śilāhāras of North Koṅkaṇ was made by Rev. Alexander Kyd Nairne in the *Bombay Gazetteer*, Vol. I, part ii (1896). In the same Volume of the *Gazetteer* Dr. R.G. Bhandarkar gave the history of the Kolhāpur Śilāhāras, and Dr. Fleet that of all the three branches mentioned above. Next Dr. A. S. Altekar also dealt with the history of all the three branches in the *Indian Culture*, Vol. II. But all these scholars have given only the political history of these branches. The other aspects of their history have not been touched. Dr. M. G. Dikshit intended to write a comprehensive history of the Śilāhāras, and had gathered much material for it. It is a matter for regret that he did not live to complete his work.

After I submitted my work to the Director General of Archaeology, I thought of publishing a short Marathī version of it as I had done before in the case of my two previous Volumes in the C.I.I.; for I was not sure of living to see the English Volume published. I was then in my eightieth year, and had not been keeping good health for some time. I also knew from past experience that the printing of the English Volume would take some years for completion. So I prepared an abridged Marathī version of it and, with the permission of the Director General of Archaeology, offered it to the Vidarbha Saṁshodhan Maṇḍal, Nagpur, for publication. The Maṇḍal published it three years ago with a subsidy from the Maharashtra State Board of Literature and Culture. Since then, some more inscriptions of the Śilāhāras have come to notice. They have been included in an Appendix.

The present Volume contains sixty-four inscriptions of the Śilāhāras of North and South Koṅkaṇ and the region round Kolhāpur, and one more of the Yādava king Siṅghaṇa, who annexed the Kolhāpur kingdom. One of these, *viz.*, the aforementioned Ṭhāṇā plates of Arikēsarin, is known only from its English translation, and another, *viz.*, the Bhoighar plates of Chhittarāja, was available in a mutilated form as recited from memory by a Vedic scholar. The Sanskrit texts of these two records have been restored conjecturally with the help of other Śilāhāra inscriptions from North Koṅkaṇ. All other records have been edited either from their originals or from their published facsimiles. Besides, the present Volume gives the political history of the three branches and describes the administration, religious, social and economic condition, literature, architecture and sculpture of the age. For the account of the Kannaḍa work, the *Nēmināthapurāṇa*, given here, I am indebted to my late friend Dr. A. N. Upadhye of Kolhāpur. For the illustrations of some Śilāhāra sculptures which were first published in the *Bulletin of the Prince of Wales Museum*, Bombay, I am thankful to the Director of the Museum, who kindly supplied their photographs. Prof. V. N. Rajaguru of the Polytechnic Institution, Kolhāpur, has greatly obliged me by supplying the ground-plans of the Śilāhāra temples in Kolhāpur and Khidrāpur.

PREFACE

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Again, I must thank all those learned scholars who, during the last more than a hundred years, discovered and edited the inscriptions included here. I have differed from them here and there in the reading and interpretation of some passages, but I must gratefully acknowledge my indebtedness to their work. I have dedicated this Volume to the memory of the late Rao Bahadur K. N. Dikshit, former Director General of Archaeology, who first turned my attention to the study of epigraphy nearly fifty years ago, and encouraged me in various ways. Further, I make this humble offering at the altar of the Almighty who has blessed me with a long life for the completion of this work.

Finally, I must offer my grateful thanks to Shri M. N. Deshpande, Director General of Archaeology, for having accepted this work for publication, and to the authorities of Sree Saraswaty Press Ltd., Calcutta, for their careful printing.

NAGPUR
1st June, 1977

V. V. MIRASHI

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ABBREVIATIONS

<i>A.B.O.R.I.</i>	Annals of the Bhandarkar Oriental Research Institute.
<i>An. Rep. Ind. Ep.</i>	Annual Report of Indian Epigraphy.
<i>A.S.W.I.</i>	Archaeological Survey of Western India.
<i>Bom. Gaz.</i>	Bombay Gazetteer (Old Edition).
<i>C.I.I.</i>	Corpus Inscriptionum Indicarum.
<i>Dy. Kan. Dist.</i>	Fleet, Dynasties of the Kanarese Districts.
<i>E.H.D.</i>	R. G. Bhandarkar, Early History of the Deccan.
<i>Ep. Carn.</i>	Epigraphia Carnatica.
<i>Ep. Ind.</i>	Epigraphia Indica.
<i>H.C.I.P.</i>	History and Culture of the Indian People.
<i>H.D.</i>	P. V. Kane, History of Dharmaśāstra.
<i>Ind. Ant.</i>	Indian Antiquary.
<i>I.C.T.W.I.</i>	Burgess and Indraji, Inscriptions from the Cave-Temples of Western India.
<i>Ind. Cult.</i>	Indian Culture.
<i>Ind. Hist. Res. Inst.</i>	Indian Historical Research Institute.
<i>I.N.K.K.S.</i>	Kundangar, Inscriptions in Northern Karnāṭaka and Kolhāpur State.
<i>J.A.S. Bom.</i>	Journal of the Asiatic Society of Bombay.
<i>J.B.B.R.A.S.</i>	Journal of the Bombay Branch of the Royal Asiatic Society.
<i>J.I.H.</i>	Journal of Indian History.
<i>J.N.S.I.</i>	Journal of the Numismatic Society of India.
<i>J.O.I.</i>	Journal of the Oriental Institute.
<i>J.R.A.S.</i>	Journal of the Royal Asiatic Society.
<i>J.U. Bom.</i>	Journal of the University of Bombay.
<i>Kolhapur</i>	Graham, Statistical Account of the Principality of Kolhāpur.
<i>L.S.M.K.</i>	G. S. Dikshit, Local Self-Government in Mediaeval Karnāṭaka.
<i>M.T.D.</i>	Cousens, Mediaeval Temples of the Deccan.
<i>M.W.</i>	Monier-Williams, Sanskrit-English Dictionary.
<i>P.I.H.C.</i>	Proceedings of the Indian History Congress.
<i>P.M.K.L.</i>	S. G. Tulpule, Prāchīna Mārāṭhī Korīva Lekha (Marāṭhī).
<i>S.M.H.D.</i>	G. H. Khare, Sources of the Mediaeval History of the Deccan (Mārāṭhī).
<i>Z.D.M.G.</i>	Zeitschrift der Deutschen Morganländischen Gesellschaft.

ADDITIONS AND CORRECTIONS

- Page ii, f. n. 10—For Simylla, read Semylla.
- „ xiii, line 11—For Chinchaṇi plates, read Chinchaṇi plate.
- „ xxix, line 20—For plates, read stone inscription.
- „ xxxii, line 24—For Mailapaiya, read Maillapayya.
- „ xli, line 25—For Aparājita, read Aparāditya I.
- „ 1, line 22—For Śōvarāśi, read Sōvarāśi.
- „ 5, Text-line 4—For अविन्धा, read अविघ्ना.
- „ 36, line 34—For ś, read s.
- „ 36, line 35—For s, read ś.
- „ 41, Text-line 89—For शतद्वय मन्कतोपि, read शतद्वयमन्क (इक)तोपि.
- „ 45, line 3—For Arikēsrain, read Arikēsarīn.
- „ 52, line 7—**Vajjadaḍēva (I)**, read **Vajjadaḍēva (II)**.
- „ 53, line 33—For **Kākādēvahallapallikā**, read **Kākādēva, Hallapallikā**.
- „ 62, f. n. 1—For द्रढयन्ति, read द्रढयन्ति.
- „ 71, lines 39-40, add *bhujaṅga* after *Arimāṇdalikādhiśa*.
- „ 73, Text-line 7—For चत्र, read चक्र.
- „ 111, lines 18-19—For **Śrāmva(va) [na*]**-, read **Śrāmva(va)[ṇa*]**.
- „ 111, f. n. 4, line 2—For Chālukya, read Surat.
- „ 114, f. n. 12, line 2—For 34, read 14.
- „ 115, line 6—For **Ajyapanāyaka**, read **Ajyapānāyaka**.
- „ 119, Translation, line 4—For 22, read 23.
- „ 119, Translation, line 8—For 23, read 24.
- „ 119, Translation, line 13—For 24, read 25.
- „ 126, line 11—For **Chhittamaiya-**, read **Chhitamaiya**.
- „ 132, Translation, line 3—For 1960, read 1060.
- „ 141, line 24—For **sixty**, read **sixty-one**.
- „ 141, line 25,—For **1071**, read **1061**.
- „ 153, lines 5-6—For **Lakshmanaiprabhu**, read **Lakshmaṇaiprabhu**.
- „ 156, line 5—For XVIII, read LXVIII.
- „ 157, f. n. 10, line 2—For 12, read 14.
- „ 164, Text-line 8—For बादिम, read बाहिम.
- „ 173, line 12—For **Anantadēva (II)** read **Anantadēva (III)**.
- „ 177, Text-line 13—For ऋ, read ऋ.
- „ 191, Translation (V. 12), line 1—For **silāra**, read **Silāra**.
- „ 204, line 27—For **Kiḷigīḷa**, read **Khiḷigīḷa**.
- „ 215, line 18—For to, read no.
- „ 220, line 38—For **Nikumba**, read **Nigumba**.
- „ 230, line 19—For *mālave*, read *malave*.
- „ 234, line 42—For **Torambarage**, read **Torambage**.
- „ 246, line 10—For 18th, read 14th.
- „ 246, line 10—Add in the Śaka Year 1066 after Māgha.
- „ 257, line 30—For **Boppa**, read **Boppaṇa**.

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- „ 263, line 18—*For* **Valbavāḍa**, *read* **Valavāḍa**.
„ 279, line 18—*Add of the* **bright fortnight** *after* **15th tithi**.
„ 286, line 20, *For* **Monday**, *read* **Wednesday**.
„ 287, para. 4, line 5—*For* **Siriguppi**, *read* **Siriguppa**.

INTRODUCTION

THE EARLY ŚILĀHĀRAS

AS many as ten families of the Śilāhāras are known to have ruled in Mahārāshṭra and Karnāṭaka as evidenced by their inscriptions.¹ The history of only three of them is dealt with here. They were all ruling in Mahārāshṭra. One of them occupied North Koṅkaṇ, comprising the modern districts of Kolābā and Ṭhāṇā. This country was traditionally supposed to comprise 1400 villages.² Its early capital was Purī, from which the country came to be known as Purī-Kōṅkaṇa.³ Purī has been variously identified. Some take it to be Ghārāpurī or Elephanta, about seven miles west of Bombay, famous for its magnificently carved Śiva-temples.⁴ There is, however, no inscriptional proof of this identification.⁵ Besides, the island is too small to be the capital of a fairly large kingdom such as that of the Mauryas, who are known to have ruled from there.⁶ Again, the island is cut off from the mainland by a considerable stretch of the sea, and so it is inconvenient for constant and easy communication such as a capital requires. Another identification proposed is that Purī is identical with Rājapurī in the former Janjirā State,⁷ which is situated at the mouth of a large creek on the western coast. But this place is almost near the southern end of North Koṅkaṇ, of which it is known to have been the capital for some time. The capital of a country is generally near its centre for convenience of administration. Śūrparaka, modern Sopārā in the Ṭhāṇā District, the earliest capital of North Koṅkaṇ, occupied such a place. This is also supported by the discovery of a set of Aśōka's rock edicts there.⁸ Sthānaka, modern Ṭhāṇā, the capital of the Śilāhāras of North Koṅkaṇ, is also situated in the Ṭhāṇā District. So Purī also must have been situated in the same district. It may be noted in this connection that the only known stone inscription of the Mauryas was found at Vāḍā in the Ṭhāṇā District.⁹ Cousens proposed to identify Purī with a site, one mile north of the village Māroḷ in the island of Sālsetṭe comprised in the Ṭhāṇā District.¹⁰ This place is literally sea-girt as described in the Aihole inscription,¹¹ but the north and north-east sides are not so separated from the mainland as to have made it difficult for troops to be transported one way or the other. There are extensive ruins of old temples there. We have, however, so far no evidence that the site near Māroḷ bore the name of Purī. The exact identification of this flourishing capital of the Mauryas must, therefore, be left for future research. Purī ceased to be the capital of North Koṅkaṇ after the fall of the Mauryas. The Śilāhāras made Sthānaka, modern Ṭhāṇā, the seat of their government.

¹ *Ep. Ind.*, Vol. XXVII, p. 70.

² See e.g. the Bhādāna grant (No. 7), line 56; Khārepāṭaṇ plates (No. 19), lines 64-65 etc. In the earlier Anjanerī plates of Bhōgaśakti the number of villages is stated to be fourteen thousand. See *C.I.I.*, Vol. IV, p. 149.

³ North Koṅkaṇ is mentioned in several Śilāhāra inscriptions as *Purī-prabhṛiti-Kōṅkaṇa* or *Purī-pramukha-Kōṅkaṇa*. See e.g. No. 1, line 2; No. 9, lines 20-21 etc.

⁴ *A Guide to Elephanta* by Hirananda Sastri, pp. 8 f.

⁵ On a copper jar found in the silt of a large cistern in the west wing of the main cave at Elephanta there is an inscription dated Saṁvat 1143 which Hirananda Sastri doubtfully read *Śri-Purī-vina(sha)ṅgē-tra* and took Śri-Purī as the name of the place on the evidence of the inscription; but the intended reading seems to be *Śri-Purī-vina(ni)ṅgatta(ta)-*, which would point to an opposite conclusion. See Pl. IV in his *Guide to Elephanta*.

⁶ Purī is described as the goddess of the western ocean, and as the capital of the Mauryas in the Aihole inscription of Pulakēśin II. *Ep. Ind.*, Vol. VI, p. 6.

⁷ *P.I.H.C.* (1940), pp. 86 f.

⁸ *C.I.I.*, Vol. I, p. 118.

⁹ *Bom. Gaz.* (old ed.), Vol. XIV, pp. 572-73.

¹⁰ Cousens, *Mediaeval Temples of the Deccan*, p. 81.

¹¹ *Ep. Ind.*, Vol. VI, p. 6.

The second family of the Śilāhāras was ruling over South Koṅkaṇ, which was traditionally supposed to have comprised 900 villages.¹ It was also known as Sapta-Kōṅkaṇa² and included the modern territory of the Goā State and the Iriḍigē country including the former Sāvantavāḍī State and the Ratnāgiri District. This branch states in its records that it originally belonged to Siṃhala³. Kielhorn identified Siṃhala with Ceylon, but doubted whether the family could have originally come from the southern island.⁴ Siṃhala, however, appears to have been the ancient name of the Goā region; for the Degāṃve inscripti on, describing the Kadamba conquest of Goā, says that the lord of Laṅkā was subdued by king Jayakēśin.⁵ Some Śilāhāra kings of North Koṅkaṇ assumed the biruda *Niḥsaṅka-Laṅkēśvara* (the undaunted lord of Laṅkā),⁶ which probably indicated their occupation of the Goā territory. Unlike the other two branches of the Śilāhāras ruling in North Koṅkaṇ and the Kolhāpur region, this branch does not claim connection with the city of Tagara in its inscriptions, though it is not unlikely that like several other branches of the Śilāhāra family, it also may have originally hailed from that ancient city.

As stated before, this family rose to power in the Goā region. Its capital then must have been Chandrapura, modern Chāndor in the Goā State.⁷ Later, it conquered the Ratnāgiri District and shifted its capital to Balipattana,⁸ which is probably identical with Baladēva-paṭṭaṇa mentioned in the *Bṛihatsamhitā*.⁹ It has also been noticed by Ptolemy¹⁰ and the *Periplus of the Erythrean Sea*.¹¹ It has not yet been definitely identified, but may be identical with Khārepāṭaṇ in the Ratnāgiri District, where one of the grants of this family was found.¹² Barnett's identification of it with Baḷiapaṭṭam or Vaḷapaṭṭam in the Chirakkal *tālukā* of the Malabār District¹³ does not appear plausible.

The third family of the Śilāhāras was ruling over the Kolhāpur, Sātārā, Sāngli and Belgaon districts. Some of its grants were issued from the royal camp at Vaḷayavāḍa,¹⁴ Vallavāḍa¹⁵ or Vaḷavāḍa,¹⁶ of which several identifications have been proposed. Some take it to be Wāḷve in the Sātārā District,¹⁷ and others Vaḷavaḍe, 16 miles south-west of Kolhāpur¹⁸. Most of the inscriptions of this branch have been found at Kolhāpur (ancient Kshullakapura¹⁹) which seems to have been its actual capital. Vaḷavāḍa may have been the country residence of the

¹ Fleet, *Dyn. Kan. Dist.*, p. 282, n. 5, and p. 436.

² *Ibid.*, p. 283.

³ Khārepāṭaṇ plates (No. 41), lines 22-23.

⁴ *Ep. Ind.*, Vol. III, p. 294.

⁵ *J.B.B.R.A.S.*, Vol. IX., p. 266.

⁶ See the Divē Āgar plates of Mummuniṛāja (No. 16), line 4.

⁷ When a later king Aiyaparāja of this branch conquered the Goā territory, he got himself bathed with the water of coco-nuts at Chandrapura. See No. 41, line 26.

⁸ See No. 40, lines 29-30, where it is called *Balinagara*. Elsewhere it is called *Balipattana*. See No. 40, line 17; No. 41, line 25; No. 42, line 13. In all these places *va* has been used for *ba*, as in other places of the records. So the correct place-name is *Balinagara* or *Balipattana*, not *Valinagara* or *Valipattana*.

⁹ *Bṛihatsamhitā*, XIV, 16.

¹⁰ Ptolemy calls it *Baltipatna* and locates it in Ariake Sadinon together with Simylla (Chaula in the Kolābā District). See *Classical Accounts of India*, p. 365.

¹¹ It is probably identical with Palaepatmae mentioned together with Semylla (Chaula) in the *Periplus*. *Ibid.*, p. 305.

¹² No. 41.

¹³ *Ep. Ind.*, Vol. XIX, p. 32.

¹⁴ No. 46, lines 43-44.

¹⁵ No. 48, line 22.

¹⁶ No. 53, line 15.

¹⁷ *Ind. Cult.*, Vol. II, p. 418.

¹⁸ *Loc. cit.*

¹⁹ No. 54, line 25. In No. 48, line 25 it is called Kōllāpura.

royal family and was probably situated in the neighbourhood of Kolhāpur. It is identified by some with Vaḷavaḍe,¹ now called Rādhānagarī, about 27 miles south-west of Kolhāpur, but this place also would be far away from the capital. Perhaps, it is identical with Vaḷivaḍē, about 6 miles to the east of Kolhāpur. That this place has no ancient remains² is not a weighty reason against this identification; for such remains are not noticed in the case of all ancient places. Some grants of this branch mention the fort of Kḥiḷigīḷa,³ Praṇālaka⁴ or Padmanāla⁵ as the place of royal residence at the time of making the grants. This is the same as the modern fort of Panhālā, twelve miles north-west of Kolhāpur. Dr. Altekar has suggested that Panhālā was the summer, Kolhāpur the winter, and Vaḷavaḍē the monsoon capital of this branch. Bilhaṇa's *Vikramāṅkadēvacharita*⁶ mentions Karahāṭa (modern Karhāḍ in the Sātārā District, as the capital of the Śilāhāra king where his daughter Chandralēkhā was married to the Later Chālukya king Vikramāditya VI. Fleet, therefore, thought that this was the capital of this Śilāhāra branch⁷. This is not unlikely; but it seems that the seat of government was soon thereafter shifted to Kolhāpur.

All the three families of the Śilāhāras trace their descent from the mythical Vidyādhara prince Jīmūtavāhana, the son of Jīmūtakētu, who offered to sacrifice himself to rescue a Nāga named Śaṅkhachūḍa from the clutches of Garuḍa⁸. The family name *Śilāhāra*, 'food on a slab', was supposed to have been derived from this incident. The Prince of Wales Museum plates of Chhadvaideva give another tradition about the founder of the family. According to them, Śilāra was a great warrior who saved the western ocean when it was threatened by the arrow of Jāmadagnya (Paraśurāma). His descendants thereafter came to be known by his name.⁹ This story is not, however, noticed in any other early work. The name *Śilāhāra* (food on a slab) seems to have been due to an attempt to Sanskritise the dynastic name which is spelt variously as *Silāra*¹⁰, *Śilāra*¹¹, *Śiyālāra*¹² and *Sailāhāra*¹³ in the records of the Śilāhāras. This was in pursuance of the tendency noticed in mediaeval times to trace the descent of royal families to eponymous heroes.

The Śilāhāras ruling over North Koṅkaṇ and the Southern Marāṭhā country state with pride in their grants that they were 'lords of the city of Tagara' (*Tagarapuraparamēśvara*)¹⁴

¹ *Ep. Ind.*, Vol. XXIII, p. 30.

² *Ibid.*, Vol. XXVII, p. 179.

³ No. 43, lines 31-32.

⁴ No. 59, line 1.

⁵ No. 60, line 31.

⁶ Canto VIII, v. 2.

⁷ *Bom. Gaz.*, Vol. II, part ii, p. 546.

⁸ It is said that Garuḍa forced the serpent king Vāsuki to give him one of his serpent subjects for his daily food. One day it was the turn of the serpent Śaṅkhachūḍa to be sacrificed. He was to sit on a stone slab, expecting to be devoured by Garuḍa. The Vidyādhara prince Jīmūtavāhana, who saw it, was moved by compassion and resolved to take his place, when he had been away for a short while for the *darśana* of Śiva at Gokarṇa. In the meanwhile, Garuḍa came and took Jīmūtavāhana away. When he had half devoured him, he learnt his mistake. In response to the prayers of his wife, Pārvatī revived Jīmūtavāhana. Garuḍa then vowed not to devour serpents any longer and revived the dead ones.

The story of Jīmūtavāhana occurred in the original *Bṛihatkaṭhā* in the Paiśāchī dialect, which is not extant now. It occurs in two places in its Sanskrit versions, *viz.* the *Kaṭhāsaritsāgara* of Sōmadēva (XXII, 16-257, and XC, 3-201) and the *Bṛihatkaṭhāmañjarī* of Kshēmēndra (IV, 50-108, and IX, 766-930).

Both the authors of these Sanskrit versions flourished in the eleventh cen. A.D.

⁹ No. 4, lines 28-29.

¹⁰ No. 9, line 5.

¹¹ No. 7, lines 21-22.

¹² No. 43, lines 2-3.

¹³ No. 45, line 2.

¹⁴ This occurs in the records of the Śilāhāras of North Koṅkaṇ.

or 'lords of Tagara, the best of cities' (*Tagarapuravarādhiśvara*)¹. This, in accordance with the interpretation of similar expressions,² must be taken to mean that they originally hailed from Tagara. This place has been variously identified. In the *Asiatic Researches*, Vol. I, p. x, which published the first known Śilāhāra grant, Wilford suggested its identification with Dēvagiri or Daulatābād. Other identifications were as follows:—Junnar in the Poonā District proposed by Bhagvanlal,³ Dhārur in the Bhīr District by R. G. Bhandarkar,⁴ Tavangīr, twelve miles north of Kanakagiri in the former Hyderābād State, by V.K. Rajvade,⁵ and Karavira (Kolhāpur) by Fleet.⁶ Later, Fleet changed his view and correctly identified it with the village Ter in the Osmānābād District now included in the Marāṭhwāḍā Division of Mahārāshṭra.⁷ Tagara, like Pratiśhāna, was an important market-town on the highways from places on the eastern coast like Nāgārjunakōṇḍa, Viṇukōṇḍa, Veṅgī *etc.* to Barygaza (Broach) in the west and Ujjayinī in the north *via* Paiṭhaṇ and Nāsik. From Broach merchandise such as common cloth, muslin and mallow cloth was transported to western countries. Both Ptolemy and the *Periplus of the Erythrean Sea* mention Tagara, but while the former places it in a north-easterly direction from Barygaza,⁸ the latter says that it required a ten-day journey to the east from Paiṭhaṇ.⁹ Ter is about 95 miles from Paiṭhaṇ. The Greek writers apparently committed a mistake in stating the direction of Tagara from Broach or Paiṭhaṇ. The identification of Tagara with Ter has now been generally accepted. It has been supported by the existing ancient temples and inscriptions at Ter and also by the excavations recently done at the place.¹⁰ Ter contains an old aspidal temple of Trivikrama, which is supposed to have originally been a Buddhist Chaitya, dating back to the fourth century A.D. Another temple dedicated to Uttarēśvara, consisting of a *garbhagriha*, a *maṇḍapa* and a porch, probably belongs to the sixth century A.D. Inscriptions discovered at Ter written in Sanskrit, Kannaḍa and Marāṭhī range in dates from the eleventh to the fourteenth century A.D. Excavations at Ter have brought to light pottery, terracotta and coins of the Sātavāhana period from about the second cen. B.C. to the third cen. A.D.¹¹ Recently, a tiny copper coin with the legend *Tagara* in the Brāhmī characters of about the first cen. B.C. has been found in the Marāṭhwāḍā Division of Mahārāshṭra.¹² All this shows that Ter was a flourishing town in the time of Ptolemy and the *Periplus*, and its identification with ancient Tagara seems unquestionable.

As stated before, two of the three Śilāhāra branches whose records are edited here state that they were previously ruling at Tagara. This is supported by literary evidence. The Sanskrit work *Bṛihat-kathākōśa* of Harishēṇa (10th cen. A.D.)¹³ and the Apabhraṁśa work *Karakaṇḍachariu*

¹ This is noticed generally in the records of the Śilāhāras of Kolhāpur, Bijāpur and Akkalkoṭ. Other branches used slightly different expressions such as *Tagaranagarādhiśvara* (in the records of the Eḷamēla family) and *Tagarapuravarēśvara* (in those of Kurnul branch). *Ep. Ind.*, Vol. XXVII, p. 70, n. 9.

² See *e.g.* *Ujjayinīpuravarēśvara* and *Kālañjarapuravarādhiśvara* in the records of the Guttas and in those of the Kalachuris of South India respectively. See *Dyn. Kan. Dist.*, (Bomb. Gaz., Vol. I, part ii, p. 578), and *Ep. Ind.*, Vol. V, 24.

³ *J.B.B.R.A.S.*, Vol. XIII (old series), p. 9.

⁴ *Bom. Gaz.*, Vol. I, part ii (old ed.), p. 174.

⁵ *Itihāsa āṇi Aitihāsika*, Vol. II, No. IV, p. 257.

⁶ *Bom. Gaz.*, Vol. I, part ii (old ed.), p. 540, n. The identification was based on the connection in meaning between the names of the two flowers *tagara* and *karavira*.

⁷ *J.R.A.S.* (1901), pp. 539.

⁸ R. C. Majumdar, *Classical Accounts of India*, p. 365.

⁹ *Ibid.*, p. 304.

¹⁰ S. N. Chapekar, *Report of the Excavations at Ter*, p. 54.

¹¹ *Loc. cit.*

¹² *J. N. S.I.*, Vol. XXXIII, pp. 37 f.

¹³ *Bṛihat-kathākōśa*, 56, vv. 340 f.

of Kanakāmara (11th cen. A.D.)¹ give the following story about Karakaṇḍa, a prince of the Aṅga country.

After consolidating his kingdom in the north, Karakaṇḍa undertook an expedition for the conquest of southern countries. In the course of his *digvijaya* he came to Tērapura or Tērāpura, where he came to know about a wonderful cave on the adjoining hill. He visited the cave and found an image of Pārśvanātha therein. He found another image of the same Tirthaṅkara in an ant-hill on the top of the same hill. He got the latter removed to the old cave.² On inquiry he learned that the cave had been excavated by two Vidyādhara princes Nīla and Mahānīla, who originally belonged to the Hīmālayas but had to leave their country, being pressed by their enemies. They came to Tērapura, where they built a large kingdom. They were converted to Jainism by a Jaina Muni. They had excavated that cave and installed the image of Pārśvanātha therein. Later, Karakaṇḍa himself got two³ (or three)⁴ caves excavated in the name of himself, his queen and his son on the same hill.

This account seems to have a historical basis. The caves described by Harishēṇa and Kanakāmara are evidently those near Dhārāśiva (now called Osmānābād), twelve miles southwest of Ter. There are now six Jaina caves on the slope of the hill near Osmānābād, four on one side, and two on the opposite. Of them, Cave No. 2 is a big one with its hall measuring 95 ft. at the back and 79 ft. in front, with a depth of 80 ft. The hall has eight cells in each side wall, and six more at the back, three being on each side of the shrine. The latter has a large image of Pārśvanātha in the *padmāsana* posture, with a serpent spreading its seven hoods on his head. On his throne there appear two deer on each side with an indistinct object between them, which appears to be a *dharmachakra*. There is a distinct *dharmachakra* on the seat of a similar image of Pārśvanātha in Cave No. 3.⁵ Burgess identified these as Jaina caves and assigned them to the middle of the seventh century A.D.⁶ They are evidently the caves described by the aforementioned Jaina authors in their works.

Though one may not accept the legendary account of these caves given in the two Jaina works in full, the statement that the large Pārśvanātha cave (Cave No. 2) was excavated by the Vidyādharas may have had a basis in fact. As the Śilāhāras trace their descent from the Vidyādhara Jimūtavāhana, it is not unlikely that they got the cave excavated when they were ruling at Tagara in the seventh cen. A.D., probably as feudatories of the Early Chālukyas. It may, again, be noted that Chāmuḍarāja, a feudatory of the Śilāhāras of North Koṅkaṇ who took pride in having hailed from Tagara, assumed the *biruda Tribhuvana-Nīla*, and that his father Vijjarāṇaka had the *biruda* of *Āhava-Nīla*.⁷ These *birudas* evidently reflect the tradition about the caves near Dhārāśiva having been excavated by the Vidyādhara princes Nīla and Mahānīla.

¹ *Karakaṇḍachariu*, parichhēdas IV and V.

² It is probably the loose image of Pārśvanātha in the cistern cell of Cave No. 2.

³ *Karakaṇḍachariu*, V, 13.

⁴ *Bṛihatkaṭhākōśa*, 56, 414.

⁵ M. K. Dhavalikar has recently suggested that Cave No. 2 was originally a Buddhist cave. He takes the large image in it as that of the Buddha. He draws attention to the symbol of the *dharmachakra* flanked by two deer on either side on the lion seat. As for the serpent hoods on the head of the image, he points out that similar hoods appear on the head of several images of the Buddha found at Nāgārjunakoṇḍa. In view of the resemblance of this cave to the Mahāyāna caves Nos. XVI and XVII at Ajaṅṭā he ascribes this cave to the 5th cen. A.D. (see *J.A.S. Bom. New Series*, Vols. XIX-XX, pp. 183 f.; *J.I.H.*, Vol. XLVI, pp. 405 f.). These are not, however, very cogent arguments. The *dharmachakra* is seen on the pedestal of several Jaina Tirthaṅkaras. The serpent-hoods were a distinct emblem of Pārśvanātha. They appear on the Buddha's head only in connection with the story of Muchalinda. For a full discussion of this question, see our *Literary and Historical Studies in Indology*, pp. 220 f.

⁶ *A.S.W.I.*, Vol. III, p. 11.

⁷ No. 12, lines 9 and 30.

After the overthrow of the Chālukyas, some adventurous princes seem to have migrated to the west and the south to carve out small kingdoms under the patronage of the Rāshtrakūṭas. Saṅaphulla, the founder of the Śilāhāra branch of South Koṅkaṇ, obtained his principality by the favour of Kṛiṣṇa,¹ who is plainly the first Rāshtrakūṭa king of that name who flourished from c. A.D. 758 to A.D. 773. Kapardin, the founder of the North Koṅkaṇ branch, rose to power a little later during the reign of the Rāshtrakūṭa Emperor Gōvinda III (A.D. 793-814).² We do not know what became of the kingdom of Tagara thereafter. It was probably incorporated in the Rāshtrakūṭa dominion.

The Kolhāpur branch rose to power much later. The founder of it is described as 'the lord of the Gōmantha fort' and as the maternal uncle of the Gaṅga chief Pērmānaḍi.³ Gōmantha is the mountain of that name in the Shimōgā District of the Mysore State. It seems that the Śilāhāras of the Kolhāpur branch, though originally hailing from Tagara, were settled for some time in South Karnāṭaka, before they could establish themselves in the Kolhāpur region with the support of the successors of the Gaṅga Chief Pērmānaḍi *alias* Mārasimha.

The Śilāhāras were Kannaḍa-speaking. Tagara from which all branches of the Śilāhāras migrated lay then in the Kannaḍa-speaking region, though its modern representative Ter is now included in the Marāṭhī-speaking Mahārāshṭra. That these branches had Kannaḍa as their mother tongue is shown not only by the names of their ministers and officers which end in *aiya*⁴ but also by their Kannaḍa *birudas* which occur in their inscriptions. See e.g. *Mala-galagaṇḍa*, *Gaṇḍaragaṇḍa*, *Gaṇḍavaṅgara*, *Nannisamudra*, *Villavēḍaṅga*, *Maruvakkasarpa*, *Iḍuvarāditya*, *Ayyanasīṅga* etc.⁵ These Kannaḍa *birudas* continue in the records of the Śilāhāras of North Koṅkaṇ till the end of Arikēsarin's reign in c. A.D. 1020.⁶ The language of the people in North Koṅkaṇ was Marāṭhī. Though the first known Marāṭhī inscription (*viz.* the Dive Āgar plate)⁷ is dated as early as Śaka 982 (A.D. 1060), Marāṭhī words appear first in the Śilāhāra stone inscription found at Rānjali, dated Śaka 1070 (A.D. 1148).⁸ Thereafter, though the general framework of the inscriptions continues to be in Sanskrit, Marāṭhī sentences occasionally make their appearance.⁹ The Marāṭhī language does not appear fully developed in any Śilāhāra record. In the Kolhāpur region, on the other hand, Kannaḍa was the language of the people. It is noticed not only in the *birudas* of the rulers but also in small and large stone inscriptions¹⁰ which are composed in Kannaḍa from beginning to end.

The language of the Śilāhāras of South Koṅkaṇ also must have been Kannaḍa, but as very few grants of the family have been discovered, and they are wholly written in Sanskrit, we do not come across any Kannaḍa *birudas* or expressions in them, though stray Kannaḍa words like *haḍapa*¹¹ are noticed therein.

As North Koṅkaṇ was ruled by Kannaḍa-speaking princes such as the Sēndrakas¹² and the Chālukyas¹³ since its annexation to the dominion of the Early Chālukyas in the beginning

¹ No. 41, line 24.

² The Kānherī Cave inscription of Pullasakti, the son of Kapardin I, is dated in Śaka 765 (A.D. 843-44). So Kapardin I may have been reigning towards the close of the reign of Govinda III.

³ No. 46, lines 6 and 7.

⁴ See the names *Vāsapaīya* and *Vārḍhiyapaīya* in No. 8, *Nāgaṇaīya* and *Sihapaīya* in No. 9 (line 22) etc.

⁵ See No. 5, lines 49-50; No. 7, lines 44-45 etc.

⁶ These are noticed for the last time in the Ṭhāṇā plates of Arikēsarin (No. 8), dated Śaka 939.

⁷ *Ep. Ind.*, Vol. XXVIII, pp. 121 f.

⁸ See राजलीचा आराम, No. 24, line 9.

⁹ See ब्राह्मणां गृहदेणे न गेहावे in No. 26, line 7.

¹⁰ See Nos. 47, 49, 50, 52 and 57.

¹¹ No. 40, line 37.

¹² *C.I.I.*, Vol. IV., pp. 110 f.

¹³ *Ibid.*, Vol. IV., pp. 123 f.

of the seventh century A.D., several Kannaḍa technical terms became current there.¹ They occur in the early grants of the Śilāhāras also. See especially the terms *haṁjamana* and *nagara*. They baffled scholars for a long time and were generally misunderstood.² It is only recently that they have been correctly interpreted when they were recognised as of the Kannaḍa language.³

THE ŚILĀHĀRAS OF NORTH KOṆKAṆ

THE Śilāhāras of North KoṆkaṇ rose to power as feudatories of the Rāshtrakūṭas. Before their rise KoṆkaṇ was ruled by the feudatories of the Early Chālukyas of Bādāmī. From the Aihole inscription we learn that Pulakēśin II stormed the island of Purī, the flourishing capital of the Mauryas, with hundreds of ships and captured it. The Mauryas had been ruling from there probably as feudatories of the Early Kalachuris of Māhishmatī. The only inscription of the Mauryas of KoṆkaṇ so far discovered was found at Vāḍā in the Ṭhāṇā District.⁴ It belongs to the reign of the Maurya king Sukētuvārman and mentions the god Kōṭīśvara installed by Simhadatta, son of Kumāradatta.

After conquering North KoṆkaṇ, Pulakēśin II annexed it to his Empire. It was probably under his direct rule together with North Mahārāshṭra. His second capital seems to have been situated at Nāsik. Yuan Chwang, who travelled in the Deccan during his reign, calls him the lord of Mahārāshṭra. He seems to have met him at Nāsik. As Fleet has shown, this city answers to the description of Pulakēśin's capital given by the Chinese traveller.

Thereafter, Vikramāditya I, the son and successor of Pulakēśin II, placed his younger brother Jayasimha Dharāśraya in charge of the Nāsik District. Jayasimha's own copper-plate grant dated in the Kalachuri year 404 (A.D. 653) has been found in that district.⁵ South Gujarāt had been given in charge of the Sēndrakas by Pulakēśin. Three generations of the Sēndrakas, represented by Bhānuśakti *alias* Nikumbha, Ādityaśakti and Allaśakti, ruled there.⁶ During the reign of the last named Sēndraka king, North Gujarāt was invaded by Vajraṭa, who, as shown elsewhere,⁷ was probably the Maitraka king Śilāditya III of Valabhī in Saurāshṭra. The Gurjara feudatory of North Gujarāt seems to have applied for help to his Chālukya Suzerain Vikramāditya I. The latter asked Jayasimha Dharāśraya, who was then ruling over the Nāsik District, to proceed to the north to the rescue of the Gurjara feudatory. Jayasimha won a decisive victory which is mentioned as one of the glorious achievements of the Early Chālukyas in the records of their political successors, the Rāshtrakūṭas.⁸ After this victory the Sēndrakas were ousted from South Gujarāt and the country was given in charge of Jayasimha Dharāśraya. The latter placed his elder son *yuvarāja* Śryāśraya-Śilāditya in charge of the new territory. Two inscriptions of Śryāśraya-Śilāditya dated A.D. 671 and 693 have been found in South Gujarāt. They recorded grants of land made by him in that part of the country.⁹

¹ See e.g. the word *haṁjamana* occurring in the Chinchāṇī plates of the Arab feudatory Sugatipa, *Ep. Ind.*, Vol. XXXII, p. 48.

² All scholars including Fleet, who had a good knowledge of Kannaḍa, took *haṁjamana* as another name *Saṁyāna*, and *nagara* in the sense of a town. See e.g. *Ep. Ind.*, Vol. XII, pp. 258 f.

³ *Ep. Ind.*, Vol. XXXV, pp. 291 f.

⁴ *Bomb. Gaz.*, (Old Ed.), Ṭhāṇā District, p. 373.

⁵ *C.I.I.*, Vol. IV, pp. 127 f.

⁶ *Ibid.*, Vol. IV, pp. 110-122.

⁷ *Ibid.*, Introd. pp. ix f.

⁸ See e.g. *Ep. Ind.* Vol. XXIII, p. 14.

⁹ *C.I.I.*, Vol. IV, pp. 123 f.

North Koṅkaṇ (Kolābā District) was under the rule of the Hariśchandriya king Svāmi-chandra, who is said to have been treated by Vikramāditya I as his own son. He is described as the lord of the whole Purī-Kōṅkaṇa country comprising 14,000 villages.¹ After the death of Jayasimha-Dharāśraya, Svāmichandra's grandson Bhōgaśakti seems to have been placed in charge of the Nāsik and Ahmednagar districts also. The hill of Hariśchandragadh in the latter district, which contains some old caves, seems to have received its name from this ruling family which traced its descent from the Sūryavaṁśī king Hariśchandra. The Anjanērī plates of Bhōgaśakti, recording assignments of taxes levied on the people of some localities in the Kolābā District, are dated in the Kalachuri year 461 (A.D. 710).²

Jayasimha's younger son Maṅgalarasa, who succeeded him, was ruling in the Ṭhāṇā District of North Koṅkaṇ. Three land-grants made by him have been discovered so far. The earliest of them, discovered at Manōr in the Ṭhāṇā District and dated in Śaka 613 (A.D. 691) records his gift of some villages and hamlets for the worship of the Sun-god and the repairs of his temple at Mānapura, modern Manōr in the Pālghāṭ tālukā of the Ṭhāṇā District.³ The second grant also, though found at Balsāḍ⁴ in the Surat District, probably belonged to North Koṅkaṇ; for it is dated in the year 653 (A.D. 731-32) of the Śaka era, which was current in Koṅkaṇ, and not in the Kalachuri era, which was in vogue in Gujarāt. The third grant was recently found in Cutch.⁵ It is also dated in the same Śaka year 653 (A.D. 731) and must have originally come from North Koṅkaṇ. The plates recording it were issued from Śrīpura, modern Śirgāon in the Pālghāṭ tālukā of the Ṭhāṇā District, about 24 miles west of Manōr. Maṅgalarasa (called Maṅgalarāja in the Balsāḍ plates) had his capital at Maṅgalapurī, which has not yet been definitely identified, but may be identical with Māṅgāṭheṇa (Sanskrit, Maṅgalasthāna) in the Vāḍā tālukā of the Ṭhāṇā District.

Soon after the date of the aforementioned Cutch plates, North Koṅkaṇ was conquered by Dantidurga, the founder of the Rāshtrakūṭa imperial power. His Manōr plates⁶ recording the grant of the village Tambasāhikā (modern Tamsāhī near Manōr) in favour of a temple at Śrīpura (modern Śirgāon near Manōr) are dated in the Śaka year 671 (A.D. 749), only 18 years after the Cutch plates were issued by Maṅgalarasa. North Koṅkaṇ was for some time under the direct administration of the Rāshtrakūṭas. Aniruddha, who issued the Manōr plates in the reign of Dantidurga, bears no feudatory title like *Sāmanta* or *Māṅḍalika*. He was probably a Governor appointed by Dantidurga to administer the newly conquered province of North Koṅkaṇ.

The next known ruler of North Koṅkaṇ is Kapardin I, the founder of the northern branch of the Śilāhāras. He was a contemporary of the Rāshtrakūṭa Emperor Gōvinda III (A.D. 793-814); for the Kānherī inscription⁷ of his son and successor Pullaśakti is dated Śaka 765 (A.D. 843). Kapardin I seems to have rendered valuable help to Gōvinda III in extending his rule in North Koṅkaṇ and was apparently rewarded with the rulership of that territory. No record of his reign has yet been discovered, but that he was the founder of this branch of the Śilāhāras is shown by the name *Kāpardika-dvīpa* or *Kavaḍi-dvīpa* given to North Koṅkaṇ in his honour.⁸

The Northern Śilāhāras had their capital at Sthānaka, modern Ṭhāṇā, the headquarters of the Ṭhāṇā District. It is supposed by some that Purī was their second capital, since Pullaśakti,

¹ *C. I. I.*, Vol. IV, p. 149.

² *Loc. cit.*

³ *Ep. Ind.*, Vol. XXVIII, pp. 17 f.

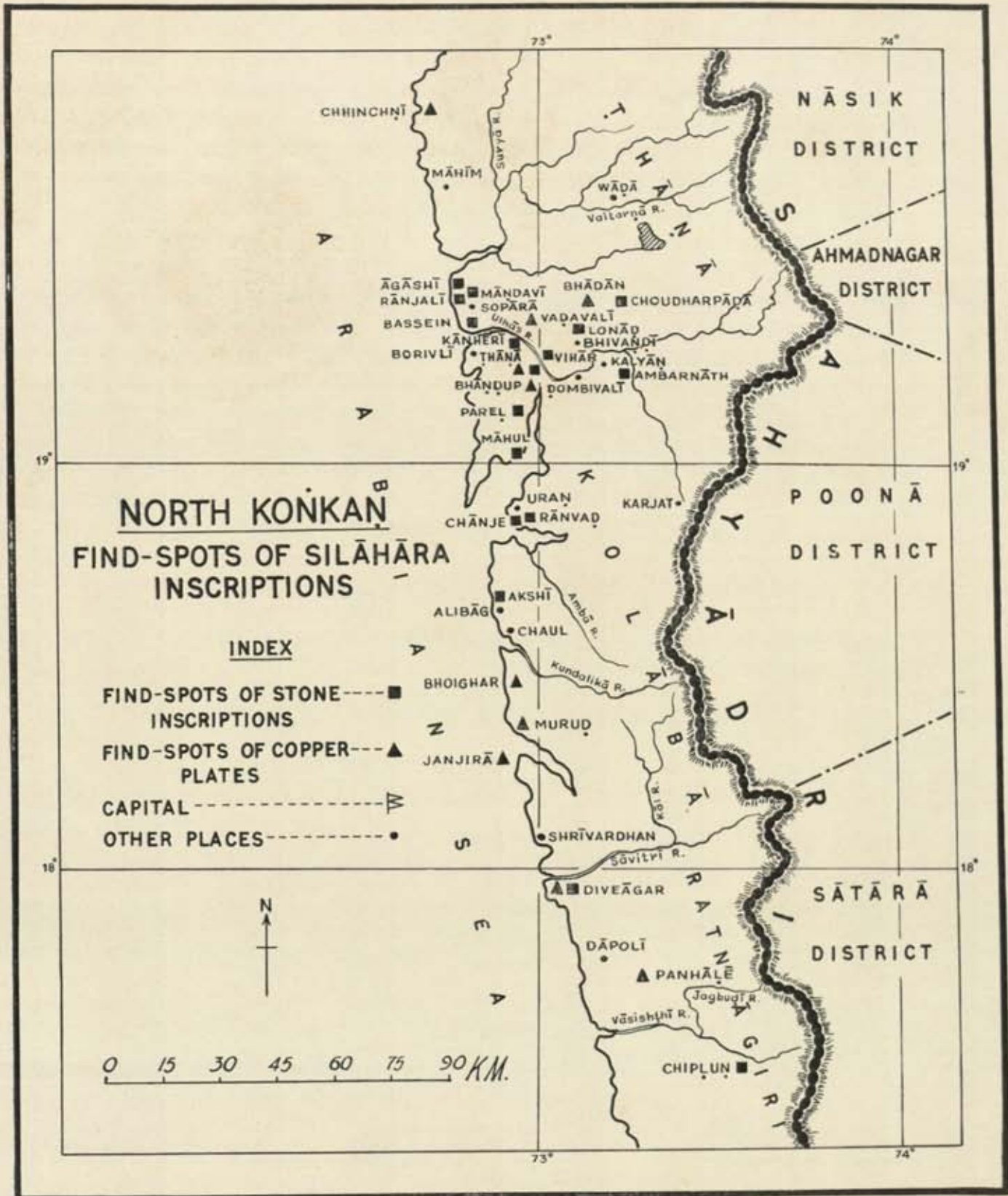
⁴ *J.B.B.R.A.S.*, Vol. XVI, pp. 5 f.

⁵ *J.O.I.*, Vol. IX, pp. 141 f.

⁶ *Studies in Indology*, Vol. II, pp. 10 f.

⁷ No. 1.

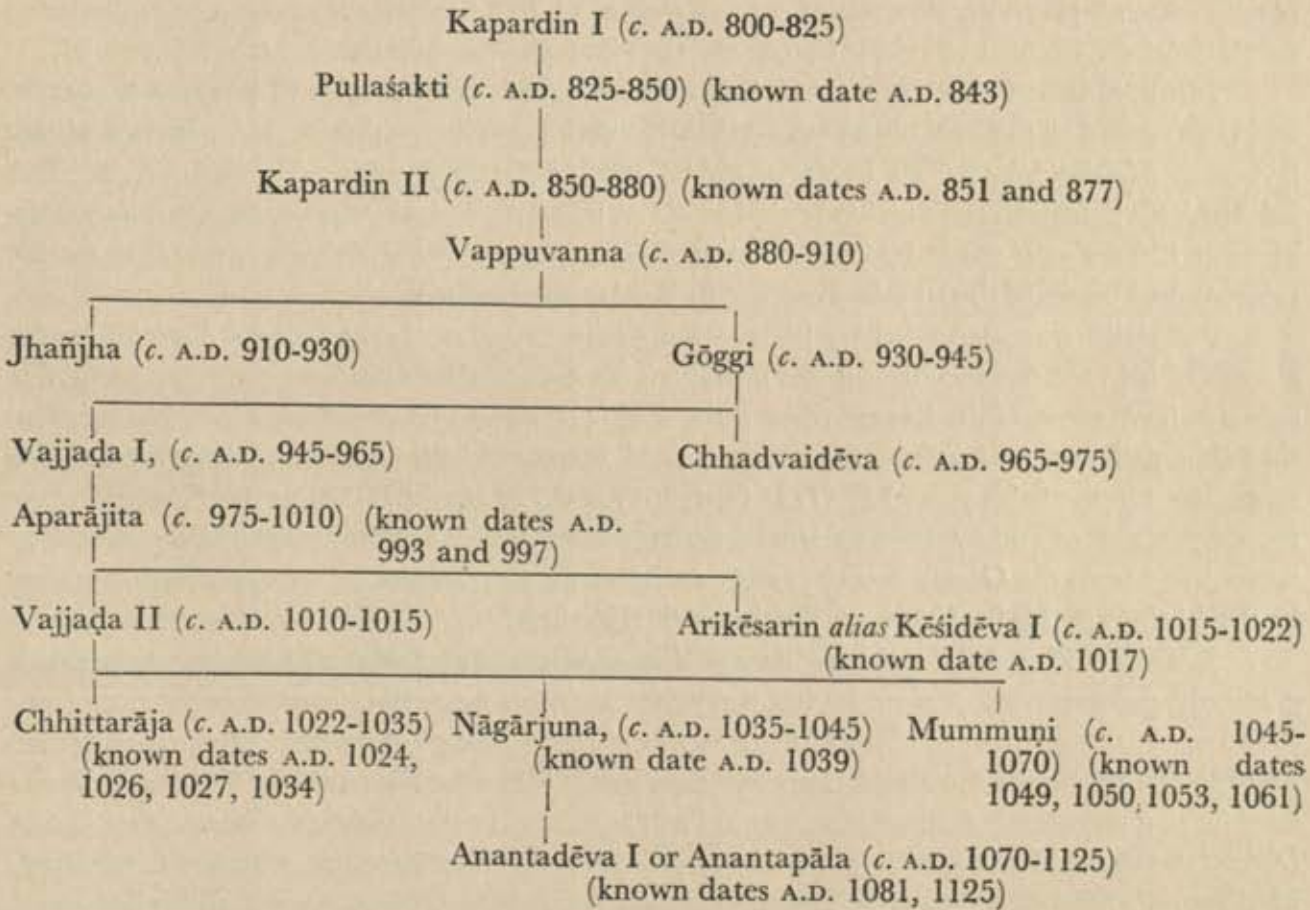
⁸ *Ep. Ind.*, Vol. XIII, p. 300.



Map I: Showing find-spots of Śilāhāra Inscriptions in North Konkan

the second king of the family, is described as ruling over the whole Kōᅇkaᅇa headed by Purī. It is also supposed that when the Later Chālukya king Satyāśraya invaded the capital Sthānaka, the Śilāhāra king Aparājita fled from there to his second capital Purī.¹ These are not, however, very cogent reasons to prove that Purī continued to be the capital of North Koᅇkaᅇ in the time of the Śilāhāras. In none of the records has it been mentioned as a place of royal residence. Sthānaka, on the other hand, has been so mentioned in several grants.² *Purī-Kōᅇkaᅇa* or *Purī-prabhᅇᅇti-Kōᅇkaᅇa* was used to designate North Koᅇkaᅇ as distinguished from South Koᅇkaᅇ which was known as *Sapta-Kōᅇkaᅇa*. Again, Ranna, while describing Satyāśraya's invasion of the Śilāhāra king Aparājita's kingdom, says only that Aparājita fled and entered the sea. Hemmed in by the ocean on one side and the sea of Satyāśraya's army on the other, Aparājita trembled like an insect on a stick, both the ends of which are on fire. In this description there is no mention of Purī as the place where the Śilāhāra king sought shelter, when his capital (Sthānaka) was stormed by the enemy. Purī is, no doubt, sometimes mentioned in the grants³ of the Northern Śilāhāras but only as the place from which some Brāhmaᅇa donees had hailed. It was previously the capital of the Mauryas, but neither the Chālukyas nor the Śilāhāras who ruled in North Koᅇkaᅇ thereafter seem to have made it the seat of their government. It is noteworthy that the Kadambas refer to the contemporary Śilāhāra king as the ruler of Thāᅇya,⁴ not as that of Purī. Sthānaka seems, therefore, to have been their sole capital throughout this period.

The genealogy of this branch of the Śilāhāras may be stated as follows with approximate dates:—



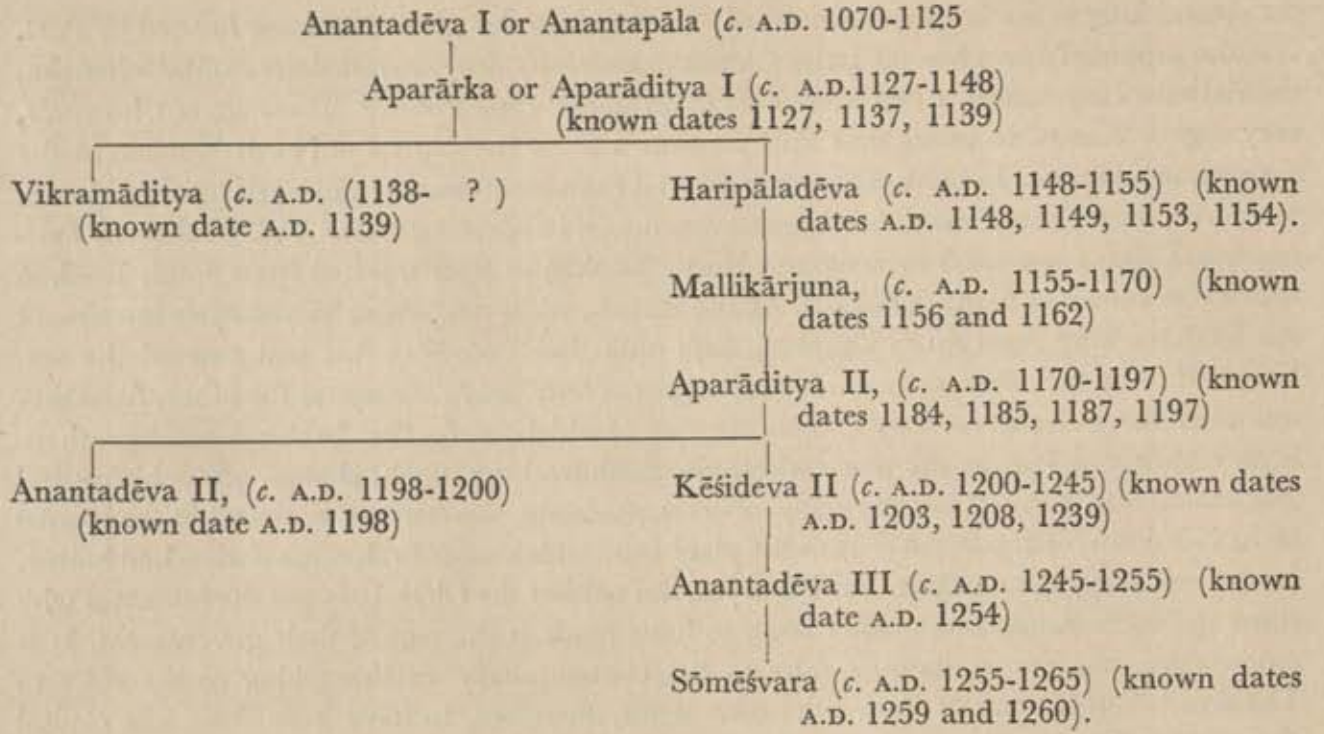
¹ *Ind. Ant.*, Vol. XL, p. 41.

² See No. 6, line 59; No. 7, line 55 *etc.*

³ See *e.g.*, No. 14, line 152.

⁴ See below, p. xv.

INTRODUCTION



Kapardin I was succeeded by his son Pullaśakti, who has left a much abraded inscription in one of the Kānherī caves¹. It bore a date at the end, which has now been almost completely effaced. Kielhorn doubtfully read it as [Śaka] 765. This date appears quite plausible; for Pullaśakti's son and successor Kapardin II is known from two dates, Śaka 795 and 799.

In the Kānherī cave inscription Pullaśakti is called *Mahāsāmanta* and *Kōṅkaṇa-vallabha* and is described as the lord of the whole Purī-Kōṅkaṇa country which he had obtained by the favour of *Mahārājādhirāja, Paramēśvara, Pṛithivīvallabha* Amōghavarsha. The latter is the first Rāshtrakūṭa king of that name who ruled in c. A.D. 814-878. The inscription records the endowment of 120 *drammas* made by one Vishṇugupta for the repairs of the cave as well as for the raiment and books of the monks dwelling in Kṛishṇagiri (Kānherī).

Pullaśakti was succeeded by his son Kapardin II, who is called *Laghu-Kapardin* in the records of his successors to distinguish him from his grandfather who bore the same name. He seems to have come to the throne when quite young; for the Ṭhāṇā plates of Arikēsarin tell us that though he was an infant, his enemies paid homage to him.² Two inscriptions³ of his reign dated in the Śaka years 775 (773) (A.D. 851) and 799 (A.D. 877-78) in the Kānherī caves record permanent endowments of some *drammas* made by one Gōmin Avighnākara, who had come there from the Gauḍa country, and one Vēva for the raiment *etc.* of the monks dwelling in the Mahārāja Mahāvihāra at Kṛishṇagiri (Kānherī).

Kapardin II was followed by his son Vappuvanna, about whom his successors' records give only conventional praise. In his time the Saṁyāna-maṇḍala (comprising the territory round modern Sanjān in the Surat District) was given in charge of an Arab feudatory named Madhumati by the Rāshtrakūṭa Emperor Kṛishṇa II.⁴ His family ruled in this region for at least three generations. A set of plates found at Chinchāṇī in the Ḍahāṇu *tālukā* of the Ṭhāṇā District mentions Madhumati's son Sahiyārahāra and grandson Sugatipa, who was then ruling. Madhumati, Sahiyārahāra and Sugatipa are evidently Sanskritised names of Muhammad,

¹ No. 1.

² No. 8.

³ Nos. 2 and 3.

⁴ *Ep. Ind.*, Vol. XXXII, pp. 45 f.

Shahariar and Subakta. This Arab feudatory family, though owning allegiance to the same Rāshtrakūṭa Emperor, often came into conflict with the Śilāhāras. Madhumati is said to have conquered all the ports on the western sea-coast and established his outposts in them. His grandson Sugatipa had Hindu ministers and administrators. He made some charitable works. He established ferries for the crossing of rivers and also a charitable feeding house (*sattra*) at Saṁyāna for the use of travellers. He also made some grants of villages and land in favour of a temple of Bhagavatī at Saṁyāna after obtaining the consent of his suzerain, the Rāshtrakūṭa Emperor Indra III. These Arab feudatories seem to have continued to rule over the Saṁyāna *maṇḍala* till the downfall of the Rāshtrakūṭas in A.D. 974. Thereafter, the Śilāhāra king Aparājita overthrew them and annexed their territory to his kingdom.

Vappuvanna was followed by Jhañjha. That he was ruling in this period is also known from the statement of Al-Masudi that Sāmūr (*i.e.* Chaul in the Kolābā District) was governed by Jhañjha in *c.* A.D. 916. He was a very devout Śaiva. He is said to have built twelve temples of Śiva evidently at the sites of the twelve *Jyōtir-līngas*, and named them after himself. None of them is now extant.

The Yādava king Bhillama, ruling over Sēuṇadēśa in *c.* A.D. 980-1005, is said to have married Lakshmī, the daughter of king Jhañjha. R. G. Bhandarkar identified him with the Śilāhāra king Jhañjha,¹ but the latter flourished too early for this matrimonial alliance. It is, however, not unlikely that this Jhañjha was of the Śilāhāra lineage, perhaps a grandson of the earlier Jhañjha. Being a collateral, he may not have come to the throne and has, therefore, not been mentioned in the Śilāhāra genealogy.²

Jhañjha was succeeded by his younger brother Gōggi, and the latter by his son Vajjaḍa, who had probably a short reign. He was followed by his brother Chhadvaidēva. His name has, however, been omitted in all later Śilāhāra records, not because he was a collateral; for the names of ruling collaterals are also mentioned in the records of the dynasty. Perhaps, he was a usurper. That he came to the throne is shown by his Prince of Wales Museum plates.³ These plates are not dated, but as they bring the genealogy of the Rāshtrakūṭas, the suzerains of the Śilāhāras, down to Kṛishṇa III, they must be referred to the second half of the tenth century A.D. They do not give any historical information about Chhadvaidēva, but record his grant of three fields in the village Sālaṇaka to a Brāhmaṇa who had emigrated from Jahnupura.⁴ Sālaṇaka may be the modern village Sālinde near Pōināḍ in the Kolābā District. As the grants of Aparājita, the successor of Chhadvaidēva, are dated in A.D. 993 and 997, the latter may have reigned for a short time in *c.* A.D. 965-975.

Chhadvaidēva was followed by his nephew Aparājita, the son of Vajjaḍa I. He has left us three copper-plate grants. Two of them⁵ found at Jañjirā, both being dated in the same Śaka year 915 (A.D. 993), were issued by him after the overthrow of the Rāshtrakūṭas by the Later Chālukya king Tailapa II. But Aparājita, true to the erstwhile suzerains of his house, gives the genealogy of the Rāshtrakūṭas from Gōvinda I to Kakkala and regretfully records that the light of the last Rāshtrakūṭa king was extinguished by the hurricane in the form of Tailapa. He did not himself submit to the Chālukyas, but began to assume high-sounding titles like *Paśchima-samudr-ādhipati* (the Lord of the Western Ocean) and *Māṇḍalika-trinētra* (the three eyed god Śiva among the feudatories). He made several conquests. First, he seems to have proceeded against the Arab feudatory family ruling at Saṁyāna, and overthrowing it, annexed its territory

¹ *Collected Works*, Vol. III, p. 140. Lakshmī was descended from the Rāshtrakūṭa family on her mother's side. So this Jhañjha seems to have married a Rāshtrakūṭa princess. See *Ep. Ind.*, Vol. XXXVII, p. 81.

² Collaterals who reigned are mentioned in Śilāhāra genealogies.

³ No. 4.

⁴ *Loc. cit.*

⁵ Nos. 5 and 6.

to his own kingdom. Thereafter, we do not hear of this Araba feudatory state on the western coast. He next conquered Puṇaka (Poonā), Saṅgamēśvara and Chipulaṇa, and thus extended his rule to Southern Koṅkaṇ and the Deśa. A verse in his Jañjirā plates states the boundaries of his kingdom as follows:¹— “From Lāṭa (Southern Gujarāt) in the north to Chandrapura (Chāndōr in the Goā region) in the south, and from the ocean in the west to the territory of Bhillama (*i.e.* Khāndesh) in the east”. Another verse which occurs in the Khārepāṭaṇ plates states that he gave shelter to Gōmma, who had sought his protection; he firmly established Aiyapa on the throne and gave security from fear to Bhillama, Ammaṇa and Mambuva. He thereby became famous as *Birud-aṅka-Rāma*. None of these princes except Bhillama II, the Yādava king, have been identified.

Aparājita was an ambitious king. He sought to extend his sphere of influence by allying himself with mighty rulers of other countries. He is probably meant by the Vidyādhara king Śikhaṇḍakētu, mentioned in the *Navasāhasāṅkacharita* of Padmagupta, who sent his son Śāsikhāṇḍa to render help to the Paramāra king Sindhurāja (A.D. 993-1010) in his invasion of South Kōsala at the request of the Nāga king of the Bastar District (M.P.).²

Aparājita's extensive conquests, his alliance with the Paramāras, his assumption of grandiloquent titles and his refusal to recognise the suzerainty of the Later Chālukyas exasperated prince Satyāśraya, the son of Tailapa II. He invaded the kingdom of Aparājita and pressed as far as his capital. Aparājita fled to the sea coast. Ranna, the Kannaḍa Court-poet of Tailapa II, says in his *Gadāyuddha* or *Sāhasa-Bhīma-vijaya* composed in A.D. 982 that hemmed in by the ocean on one side and the sea of Satyāśraya's army on the other, Aparājita trembled like an insect on a stick, both the ends of which are on fire.³ Satyāśraya burnt Amśunagara and levied a tribute of 21 elephants on Aparājita. As this event is mentioned in Ranna's *kāvya* composed in A.D. 982, it must have occurred in *c.* A.D. 980 at the latest. It is, therefore, noteworthy that Aparājita does not mention the suzerainty of the Chālukyas in his grants issued later in A.D. 993 and 997. He seems to have soon thrown off the yoke of the Later Chālukyas. He closed his reign in *c.* A.D. 1010.

Aparājita was succeeded by his son Vajjaḍa II, about whom only conventional praise is given in the records of his successors. An inscription from Hangal, however, tells us that Kuṇḍaladēvī, the queen of the Kadamba king Chhaṭṭadēva (Shashṭhadēva II) (*c.* A.D. 1005-1055) was the daughter of the king Vāchhavya of Ṭhāṇi or Ṭhāṇā.⁴ As Altekar has conjectured, this king of Ṭhāṇā was probably the Śilāhāra king Vajjaḍa II.

Vajjaḍa was succeeded by his younger brother Arikēsarīn. While yet a prince, he had taken part in the Paramāra Sindhurāja's campaign in Chhattisgarh, and had also marched with his army to Saurāshṭra, where he worshipped Sōmēśvara (Sōmanātha) and offered his conquests to the god.⁵ Arikēsarīn had another name of Kēśidēva [I].

It was during the reign of Arikēsarīn that North Kōṅkaṇ was invaded by the Paramāra king Bhōja. Two of his grants made in celebration of the victory are dated in the year A.D. 1020, one in January and the other in September of the year.⁶ The causes of this invasion are not known. D.R. Bhandarkar thought that the invasion was undertaken by Bhōja to avenge the murder of his uncle Muñja. This reason does not appear convincing; for there is an interval of 44 years between the murder of Muñja (A.D. 975) and Bhōja's invasion of Koṅkaṇ. Perhaps,

¹ No. 5, lines 40-42.

² *C.I.I.*, Vol. IV, Intro., pp. cxviii f.

³ *Ind. Ant.*, Vol. XL, p. 41.

⁴ *Ind. Cult.*, Vol. II, p. 408.

⁵ No. 8, v. 16.

⁶ *Ep. Ind.*, Vol. XI, pp. 182 f; Vol. XVIII, pp. 322 f.

as Altekar has suggested,¹ Arikēsarin acknowledged the suzerainty of the Later Chālukyas, which Bhōja did not like. Bhōja seems to have occupied North Koᅇkaᅇ for some time as shown by his Beᅇmā plate. However, Chhittarāja soon recovered possession of it. The Chālukya king Jayasimha, after overthrowing the Śilāhāras of South Koᅇkaᅇ and annexing their kingdom, planned to invade North Koᅇkaᅇ. The Miraj plates² dated in A.D. 1024 tell us that he was encamped at Kolhāpur in the course of his campaign against North Koᅇkaᅇ. It is not known if he conquered the country, but it is noteworthy that Chhittarāja, in his grant³ issued soon after this date in A.D. 1026, does not mention the suzerainty of the Chālukyas.

Chhittarāja succeeded his uncle Arikēsarin some time before A.D. 1024, when he issued his Bhoighar plates⁴. Four other records of his reign, *viz.* his own Bhāᅇᅇup, Dive Āgar and Berlin Museum plates⁵ and the Chinchāᅇi plates⁶ of his feudatory Chāmuᅇᅇarāja are dated in Śaka 948, 949, 950 and 956 respectively. So he may have reigned from A.D. 1022 to A.D. 1035.

The Śilāhāras seem to have suffered a defeat about this time at the hands of the Kadamba king Shashᅇhadēva II. As we have seen before, Aparājita, the grandfather of Chhittarāja, had raided Chandrapura, modern Chāᅇᅇᅇ, and defeated the ruler thereof, who was probably Gūhalladēva I, the father of Shashᅇhadēva II. Shashᅇhadēva took revenge in the beginning of the reign of Chhittarāja, who was a mere boy at the time of his accession. From his capital Chandrapura Shashᅇhadēva marched to the north. He first annexed South Koᅇkaᅇ (called Kōᅇkaᅇa Nine Hundred), and, advancing further, he overran Kavaᅇᅇi-dvīpa (North Koᅇkaᅇ). The Narēᅇdra inscription describes this expedition in the following words⁷:—"As he took the Kavaᅇᅇi-dvīpa and many other regions, he built a bridge of boats with lines of ships reaching as far as Laᅇkā (*i.e.* the Goā territory), and claimed tribute among grim barbarians, exceedingly exalted was the dominion of the Kadamba sovereign, which many called a religious estate for the establishment of the worship of Rāma."

Shashᅇhadēva did not, however, annex North Koᅇkaᅇ. He restored it to Chhittarāja on condition that he recognised his authority. There was another attack on the Śilāhāra dominion during the reign of Chhittarāja. Gōᅇka of the Kolhāpur branch of the Śilāhāras (*c.* A.D. 1020-1050) calls himself the lord of the mighty Kōᅇkaᅇa.⁸ He had evidently scored a victory over the Śilāhāra ruler of North Koᅇkaᅇ; for South Koᅇkaᅇ had already been annexed by him as a feudatory of the Later Chālukyas.

As stated before, Aparājita had conquered Saᅇᅇyāᅇa-*maᅇᅇala*. His son Arikēsarin placed it in charge of a feudatory named Vijjarāᅇaka, who probably belonged to the Mōᅇᅇa family. His son Chāmuᅇᅇarāja was governing that *maᅇᅇala* as a feudatory of Chhittarāja, whom he mentions as Chhinturāja in his Chinchāᅇi plate⁹ dated Śaka 956 (A.D. 1034). One of the *birudas* of Chāmuᅇᅇarāja mentioned in the plates is *Lāᅇᅇa-prākāra-rājya-dhvaᅇsaka* (the destroyer of the ramparts and kingdom of Lāᅇᅇa), which shows some victory of his against the ruler of Lāᅇᅇa (South Gujarāt). Again, the *biruda Āhava-Nīla* of his father Vijjarāᅇaka and *Tribhuvana-Nīla* of himself are reminiscent of the traditional rule of the Vidyādhara princes at Tagara, the home town of the Śilāhāras.

¹ *Ind. Cult.*, Vol. II, p. 408.

² *Ind. Ant.*, Vol. VIII, p. 18.

³ No. 9.

⁴ No. 61.

⁵ No. 11.

⁶ No. 12.

⁷ *Ep. Ind.*, Vol. XIII, p. 369.

⁸ No. 43, line 12.

⁹ No. 12, line 4.

Chhittarāja was a patron of arts and letters. He commenced the construction of the magnificent temple¹ of Śiva at Ambarnāth near Kalyāṇ. He also patronised Sōḍḍhala, the author of the *Udayasundarikathā*. Appreciating one of his verses containing the word *pradīpa*, the king gave him the sobriquet *Kavi-pradīpa*.² He also gave liberal patronage to some other learned men and poets who were contemporaries of Sōḍḍhala.

Chhittarāja was succeeded by his younger brother Nāgārjuna, who had probably a short reign. Only one grant of his recorded in the Ṭhāṇā plates³ dated Śaka 961 (A.D. 1039) has been discovered. Besides the *birudas* borne by his predecessors, he assumed two new ones *viz.* *Narēndra-Nāgārjuna* (a veritable Nāgārjuna in dealing with kings or masters of charms) and *Kōdaṇḍa-Sahasrārjuna* (Sahasrārjuna with his bow).⁴ He may be referred to the period *c.* A.D. 1035-1045. His queen Lilādēvi is mentioned in the Chāmje inscription of his son Aparāditya I (No. 22, line 10).

We have seen above that Satyāśraya, son of Taila II of the Later Chālukya dynasty, had inflicted a defeat on Aparājita some time before A.D. 982.⁵ The Śilāhāras did not, however, continue to acknowledge the suzerainty of the Later Chālukyas for a long time. As shown before, they make no mention of their Chālukya overlords in their grants. Sōmēśvara I seems, therefore, to have resolved to bring the recalcitrant contemporary Śilāhāra king to book. He called to his aid several feudatories and generals such as the Kākatiya Prōla, the Kadamba chief Chāmuṇḍarāja of Vanavāsī, the Yādava Ajjavasa, the Haihaya Rēvarasa and the generals Madhusūdana *alias* Madhuva, and Pulikēśin.⁶ He invaded the Śilāhāra kingdom with a mighty force.⁷ The Śilāhāra king Nāgārjuna seems to have been killed in the action.⁸ This overthrow of the Śilāhāra king is mentioned in several inscriptions, but the earliest of them is that dated Śaka 969 (A.D. 1047) at Taḍkhel in the Nāndēḍ District.⁹ So the invasion may have occurred in *c.* A.D. 1045 in the reign of Nāgārjuna. The Chālukyas seem to have placed Mummuṇi on the throne and then retired to their country. Nāgārjuna's son Anantapāla (or Anantadēva I) was then a minor. So the throne seems to have been given to his uncle.

Four records of the reign of Mummuṇi have been discovered so far. The earliest of them, a copper-plate grant¹⁰ dated Śaka 970 (A.D. 1049), registers the donation of some villages in three *vishayas* or districts, *viz.*, Varēṭikā, Abhyantara-Shaṭshashṭi and Śūrpāraka-Shaṭshashṭi. The Varēṭikā-*vishaya* seems to have comprised part of the Karjat *tālukā* of the Kolābā District as most of the villages mentioned as situated therein can still be satisfactorily identified in it. Abhyantara-Shaṭshashṭi was probably so named because it included the Śilāhāra capital Sthānaka (Ṭhāṇā). Śūrpāraka-Shaṭshashṭi comprised the territory round Sopārā. Another grant¹¹ of Mummuṇi is dated Śaka 971 (A.D. 1049). It registers the gift of the village Kiichchhitā

¹ See No. 17, line 6. Dr. Bhau Daji took it to mean that a palace of Chhittarāja was built. *J.B.B.R.A.S.* (Old Series), Vol. IX, pp. 219 f.

² *Udayasundarikathā*, p. 152.

³ No. 13.

⁴ *Loc. cit.*

⁵ Above, p. xii.

⁶ *H.C.I.P.*, Vol. V, p. 171.

⁷ The Kadambas of Chandrapura also, who had acknowledged the supremacy of the Later Chālukyas, seem to have taken part in this expedition. Shashṭha II, was then too old to join it, but he sent his son Jayakēśin I to take part in it. The latter is described as *Kāpardika-dvīpa-nripāla-kālah* (the exterminator of the king of Kāpardika island, *i.e.* North Koṅkaṇ). *J. B. B. R. A. S.*, p. 266 f.

⁸ D. C. Ganguli identified the Śilāhāra king killed in the battle with Mummuṇi, but the latter was ruling till A.D. 1060. See No. 17.

⁹ *Inscriptions from the Nāndēḍ District*, Introd., p. xxii. Taḍkhel Stone inscription, which mentions Sōmēśvara's victory in Kōṅkaṇa, is dated Śaka 969 (A.D. 1047).

¹⁰ No. 14.

¹¹ No. 15.

in the Mandaraja *vishaya*. The village has not been identified, but the *vishaya* is known to have comprised the region round Divē Āgar. Mummuni also completed or repaired the temple at Ambarnāth, which had been commenced by his eldest brother Chhittarāja. He has left an inscription¹ there, which is dated Śaka 982 (A.D. 1060).

The power of the Śilāhāras weakened further in the reign of Mummuni. He had to acknowledge the suzerainty of the Kadambas of Goā. When Shashṭhadēva II visited his court, he received him with great honour. The Narēndra inscription describes this incident in the following words:²— “When the exalted valour of Chhaṭṭayadēva in his sport on the ocean reached him, Mummuni of the famous Ṭhāṇēya, hearing of it, came into his presence, saw him and led him to his palace, and displayed intense affection; and he bestowed on him his daughter with much pomp, and gave to his son-in-law five lakhs of gold.” Mummuni’s crowned queen Padmaladēvi (called Padmai in the Prince of Wales Museum plates) seems to have taken part in administration.³

As the power of the Śilāhāras declined, the Mōḍha feudatories of Saṁyāna began to assert their independence, and assumed the *birudas* of the Śilāhāras themselves. The Mōḍha prince Vijjala, in his Chinchāṇī plates⁴ dated Śaka 975 (A.D. 1053), calls himself ‘the lord of Tagarapura’ and bears the proud title *Śaraṇ-āgata-vajra-pañjara*, which is usually met with in Śilāhāra records. Mummuni seems to have overthrown this recalcitrant feudatory sometime after Śaka 975 (A.D. 1053), the last known date of prince Vijjala of this family.

Mummuni, like his two elder brothers, was a patron of poets and learned men. Sōḍḍhala composed his *Udayasundarikathā* in his reign and read it in his court.⁵ Mummuni greatly appreciated it and rewarded the author liberally. Sōḍḍhala thereafter repaired to the court of Vatsarāja, the king of Lāṭa, but he mentions with gratitude the honour he received at the Śilāhāra court during the reigns of the three brothers Chhittarāja, Nāgārjuna and Mummuni.

Mummuni closed his reign in c. A.D. 1070. The Khārepāṭaṇ plates tell us that there was a civil war (*dāyāda-vyasana*) after the reign of Mummuni, but the contending parties are not named. We have seen before that when Nāgārjuna was killed in battle, his son Anantapāla was a mere boy. So the throne was occupied by Mummuni. He may have arranged for the succession of his son after himself, as was done by Maṅgalēśa of the Early Chālukya dynasty before him and Mahādēva of the Yādava family in later times in similar circumstances. As Anantapāla did not acquiesce in this supercession, there was a civil war (*dāyāda-vyasana*) in the kingdom. Some scholars take the expression as referring to an invasion of North Konkan by the Śilāhāras of Kolhāpur; but they were not *dāyādas* (inheritors of common ancestral property) of the Northern Śilāhāras. So this interpretation is not plausible.

In this war the Kadambas of Goā seem to have supported the son of Mummuni. The Kadamba king Jayakēśin I seems to have occupied North Konkan for some time; for he is described as the king of Konkan in some Kadamba records. In this war the Kadambas seem to have been aided by the ruler of some Arab colony on the western coast. There were some Arab settlements on the western coast in those days. The Panjīm plates⁶ of Jayakēśin mention the settlement of the Arab merchant Āliyama at Chēmūlya (modern Chaul near Alibāg). There may have been others like it in South Konkan. Like the English and Dutch settlements of later times, these Arab merchants must have kept some military force for their own protection.

¹ No. 17.

² *Ep. Ind.*, Vol. XIII, p. 310.

³ See No. 16, line 12.

⁴ *Ep. Ind.*, Vol. XXXII, p. 68.

⁵ *Udayasundarikathā*, p. 12.

⁶ *Indica (Ind. Hist. Res. Inst. Silver Jubilee Vol.)* (1953), pp. 89 f.

In ancient times the *śrēṇīs* or guilds were allowed to keep such a force. The State utilised it in times of war for the protection of the kingdom. In course of time these Arab colonies became powerful and rendered help to the Kadambas. So the latter appointed some of their members as their ministers and even donated villages to them¹. These Arab chiefs seem to have helped the Kadambas in their conflict with the Śilāhāras after the death of Mummuni. Their Yavana soldiers devastated the country and oppressed gods and Brāhmaṇas as described in the Khārepāṭaṇ plates.² But Anantapāla, the son of Nāgārjuna, inflicted a crushing defeat on these Yavana compatriots of the Kadambas and freed his country as graphically described in the following verse of the Khārepāṭaṇ plates:—

जाते दायदवैरिव्यसनिनि समये यैरवाप्तप्रभावे-
 ध्वंस्ता देवद्विजातिप्रमथनविधिना कोंकणक्षोणरेषा ।
 तानुग्रान्पापरासी (शी) न्मुनयवत (न) भ[टा] न्खड्गघाराम्नु (म्बु) रासै[:*]
 क्षिप्तवोच्चैश्चंद्रवि (वि) म्वे (म्बे) व (स्व) कुलपतिसखा (खो) यः स्वकीर्त्तिं लिलेख ॥

(In the calamity of the civil war Anantapāla overwhelmed, with the flood of water in the form of the sharp edge of his sword, the violent and sinful Yavana soldiers of Muna (?), who, having become powerful, had destroyed the Kōṅkaṇa land, oppressing gods and Brāhmaṇas, and being the protector and friend of the family, he engraved his fame on the disk of the moon.)³

Only one inscription of Anantapāla (or Anantadēva I) has been found, *viz.*, the Khārepāṭaṇ plates dated in the Śaka year 1016 (A.D. 1094). From it we learn that he assumed the title of *Paśchima-samudr-ādhipati* and claimed to be the ruler of the entire Koṅkaṇ country including Purī-Kōṅkaṇa. He had evidently extended his rule to South Koṅkaṇ. The inscription exempts the ships of certain ministers of his from the customs duty levied at the ports of Sthānaka (Ṭhāṇā), Śūrpāraka (Sōpārā), Chēmūlya (Chaul) and others.

Hostilities with the Kadambas seem to have broken out again at the close of the reign of Anantapāla. Jayakēśin II, the valiant king of Goā, invaded North Koṅkaṇ and, in the encounter that followed, killed the Śilāhāra king. The Degām̄vē inscription describes him as 'Death to the king of Kavaḍīdvīpa'.⁴ After this, Jayakēśin occupied North Koṅkaṇ. The Narēndra inscriptions⁵ dated in A.D. 1125 and 1126 describe him as governing Kavaḍīdvīpa, a lakh and a quarter, in the time of the Chālukya Emperor Tribhuvanamalla (Vikramāditya

¹ *Indica* (1953), p. 93.

² No. 19.

³ Anantapāla seems to have received substantial military help from the Yādava king Sēuṇachandra II. An inscription says that by his might the latter rescued Kōṅkaṇa of noble tradition together with gods, Brāhmaṇas and Māṇḍalikas. *Ep. Ind.*, Vol. XXXVII, p. 84.

⁴ *J.B.B.R.A.S.*, Vol. IX, p. 266. The Chālukya Emperor Vikramāditya VI seems to have directly or indirectly supported Jayakēśin II in this campaign. He had given his daughter Mailaladēvī in marriage to Jayakēśin II, and had deputed his *Daṇḍanāyaka* and Minister Lakshmaṇa to assist his daughter in the governance of her kingdom. This Lakshmaṇa took a prominent part in this campaign. A record thus eulogises the exploits of this *Daṇḍanāyaka*:—"Too awful to be faced, even when regarded from afar, he crossed over the Sahya (mountains), drank up the ocean whose waters are naturally not to be traversed, eradicated the wicked and settled the country. Now the glorious Kōṅkaṇa has become free from danger". *Ep. Ind.*, Vol. XIII, p. 313.

⁵ *Ep. Ind.*, Vol. XIII, pp. 316 and 323. Altekar, relying on Fleet's statement in *Bom. Gaz.* (old ed.), Vol. I, pt. ii, p. 568, states that an inscription at Narēndra incised only five months later than the earlier one of A.D. 1125 omits Kavaḍīdvīpa from the dominion of Jayakēśin II; but this is incorrect. Both the inscriptions have been edited in *Ep. Ind.*, Vol. XIII, pp. 298 f., and 316 f. Both describe Jayakēśin II as the ruler of Kavaḍīdvīpa, a lakh and a quarter, *i.e.* of North Koṅkaṇ. The date of the so-called Sōmanāth inscription, *viz.* 1176, which Altekar referred to the Vikrama Saṁvat and assigned to the reign of Aparāditya I is really 1107 of the Śaka era, and belongs to the reign of Aparāditya II. See below, p. 159.

VI). The Śilāhāra prince Aparāditya I was reduced to great straits. His Vaḍavali inscription¹ describes his calamity very graphically in the following words:—"A demon named Chhittukka invaded the kingdom and the feudatories sided with him. Dharma was lost, the elders were oppressed, the subjects became exhausted and the country's prosperity was at an end. Still, undaunted, Aparāditya single-handed rushed to the battlefield on horseback, relying on his power of arm and his sword. Then the enemy knew not whether to fight or to flee. He took shelter with the Mlēchchhas."

The demon Chhittukka mentioned in this passage is probably none other than the Kadamba king Jayakēśin II. As Altekar has pointed out,² Jayakēśin had two sons Śivachitta and Viṣṇuchitta, and he may well have borne a name like Chhittukka. Aparāditya thus completely routed the enemy and regained his ancestral kingdom. The date of this event can be settled precisely. As stated before, the Narēndra inscriptions in A.D. 1125 and 1126 describe Jayaēśin as the ruler of Kavaḍivīpa. Aparāditya I seems to have defeated him and recovered the whole country in the following year A.D. 1127, when he issued his Vaḍavali plates.³ In regaining his kingdom, Aparāditya seems to have received valuable aid from prince Vijayāditya, the son of Gaṇḍarāditya of the Kolhāpur branch. In an inscription⁴ of Bhōja II, the last king of that branch, Vijayāditya is said to have re-installed on the throne the deposed king of Sthānaka. This evidently refers to Aparāditya I, who was a contemporary of his father Gaṇḍarāditya.

Aparāditya I appointed ambassadors at the courts of important contemporary kings. This is shown by the mention of his ambassador Tējakaṇṭha in the *Śrīkaṇṭhacharita* of Maṅkha. Tējakaṇṭha, who was present in the assembly where the work was presented, is described as the ambassador of king Aparāditya of Koṅkaṇ at the court of king Jayasimha of Kāshmir (A.D. 1128-1150).⁵ Before proceeding to Kāshmir, he had defeated an opponent in a *Śāstrārtha* at Śūrpāraka, where he was halting on his way. As Altekar has shown, this Aparāditya must be identified with the first king of that name.⁶

Aparāditya I was a versatile man. He took keen interest in music and was also proficient in Dharmaśāstra. His Commentary *Aparārka-tīkā* on the *Yājñavalkya-smṛiti* is still regarded as the standard work on Dharmaśāstra in Kāshmir. It seems to have been introduced there by the aforementioned ambassador Tējakaṇṭha.

As stated before, Aparāditya I had turned out the Kadambas not only from North Koṅkaṇ but also from some part of South Koṅkaṇ. He placed his son Yūvarāja Vikramāditya in charge of the latter country with his capital at Praṇāla, modern Panhāle in the Dāpoli *tālukā* of the Ratnāgiri District. This is shown by the recently discovered Panhāle plates, dated Śaka 1061 (A.D. 1139)⁷, issued by the latter. They record a grant made by Aparāditya to the god Marud-īśvara at Muruḍ in the Kolābā District. It seems that Aparāditya made the grant and asked his son to execute it as the village Khairāḍī donated by him lay in South

¹ No. 20.

² *Ind. Cult.*, Vol. II, pp. 412 f.

³ No. 20.

⁴ No. 60, line 17.

⁵ See वचोभिर्नूनुदे दन्तद्युतिश्रीलण्डपाण्डुभिः ।
वादीनां वाददर्पोष्मा येन शूर्पारकाण्वमु ॥
यं श्रीमदपरादित्य इति दूतप्रसिद्धये ।
प्रजिघास्य ष्णश्लाघः काश्मीरान्कुङ्कणेश्वरः ॥
तेन श्रीतेजकण्ठेन सोत्कण्ठमनुवर्णता ।
इति साधिकवैशद्यनिरवद्यमगीयत ॥ Canto XXV, No. 109-11.

Maṅkha wrote this *kāvya* between A.D. 1128 and 1144. See Stein's tr. of the *Rājatarāṅgiṇī*, Vol. I, p. 12.

⁶ R. G. Bhandarkar identified him with Aparāditya II. *Collected Works*, Vol. III, p. 210.

⁷ No. 23.

Koṅkaṇ where the latter was ruling. While executing the grant, Vikramāditya calls himself *Mahāmaṇḍalēśvara*, though his father continued to reign till A.D. 1148.¹

It is not known if Vikramāditya sat on the throne at Sthānaka after his father's death; for no other record of his reign has yet been discovered. Perhaps, he was a younger son of his father, Haripāladēva being his elder brother. Aparāditya may have intended to give North Koṅkaṇ to Haripāladēva and South Koṅkaṇ to Vikramāditya to prevent dissensions in the family after his death. Several inscriptions² of Haripāladēva dated Śaka 1070, 1071, 1072, 1075, and 1076 have been discovered in the Ṭhāṇā District. So there is no doubt that he was ruling in North Koṅkaṇ from c. A.D. 1148 to A.D. 1155. From his reign onward we get only stone inscriptions and they are mostly written in a mixed language of Sanskrit and Marāṭhī. As the inscriptions of Haripāladēva do not give any genealogy, it is not possible to say how he was related to Aparāditya, but, for the reasons stated above, he was probably his elder son. These inscriptions record the gifts made by ministers, private individuals and village assemblies.

Mallikārjuna, who succeeded Haripāladēva,³ is known from two inscriptions—one found at Chipluṇ⁴ in the Ratnāgiri District and the other at Bassein⁵ in the Ṭhāṇā District. The former is dated in Śaka 1078 (A.D. 1156) and records the appointment of Suprayā as *Daṇḍādhipati* (Military Officer) in charge of the country of Pānālaka. This inscription shows that a part of South Koṅkaṇ continued under the rule of the Northern Śilāhāras. Probably, Vikramāditya, who was ruling over it before, died sonless, and so it came under the rule of the Sthānaka branch. Pānālaka is the same as Praṇāla mentioned before. The Bassein inscription is dated in Śaka 1083 (A.D. 1162). It records the *jīrṇōddhāra* (repairs) of a temple of Śiva and the gift of a garden in Lōṇavāṭaka (modern Lonāḍ in the Bhivaṇḍī *tālukā*) to Lakhaṇa Upādhyāya.

In the *Kumārapālacharita*⁶ Hēmachandra gives a graphic account of Mallikārjuna's battle with the forces sent by the Chaulukya king Kumārapāla. Mērutuṅga's account of the causes that led to this fight and the progress of it seems fanciful.⁷ Kumārapāla is said to have felt offended by the title *Rājapitāmaha* assumed by Mallikārjuna⁸, and sent an army under his general Ambaḍa to invade his territory. Ambaḍa was defeated by Mallikārjuna and, feeling disconsolate, he repaired to Kṛishṇagiri (Kānherī), where he passed some days wearing black clothing. Coming to know of it, Kumārapāla sent heavy reinforcements, which enabled Ambaḍa to inflict a disastrous defeat on Mallikārjuna. He cut off his head, mounting daringly the elephant he was riding. He then presented the cut off head, mounted in gold, of the

¹ See No. 62.

² Nos. 24-27. See also *Bom. Gaz.*, Vol. II, pt. ii, p. 19, n. 3, and Kielhorn's *List*, No. 310.

³ It is not known how Mallikārjuna was related to Haripāladēva. The *Kumārapālaprabandha* of Jinamaṇḍana (V. S. 1492) states that Mallikārjuna was the son of Mahānanda, from which it is inferred that he was a nephew of Haripāladēva, but no name like Mahānanda appears in any Śilāhāra genealogy. Besides, Jinamaṇḍana is a very late author and is quite unreliable. See *Chaulukyas of Gujārāt.*, pp. 114 and 419.

⁴ No. 25.

⁵ No. 29.

⁶ Canto VI, vv. 40-70.

⁷ Mērutuṅga, *Prabandhachintāmaṇi* (ed. by D. K. Sastri, 1932), pp. 130 f.

⁸ *Loc. cit.* As Fleet has shown, *Rāja-pitāmaha* really means 'a very Brahmā among kings'. Compare similar *birudas* *Rāya-Nārāyaṇa* (applied to Vikramāditya VI, Yādava Kṛishṇa and Yādava Rāmachandra), *Śrī-ṇṛpati-Trinētra* (applied to Rāshṭrakūṭa Gōvinda II) etc. *Ind. Ant.*, Vol. XII, p. 330. If the anecdote in the *Prabandhachintāmaṇi* is correct, Kumārapāla misunderstood it in the sense of 'the Grandfather of Kings'. But in that case, it is strange that he bestowed that very title on Ambaḍa after his victory over the Śilāhāra king as stated in the *Prabandhachintāmaṇi* itself.

It may further be stated that the title was not assumed by Mallikārjuna for the first time. It had been assumed by earlier Śilāhāra kings. See e.g. lines 61-62 of the Khārepāṭaṇ plates of Anantadēva I, dated Śaka 1016 (No. 19).

Śilāhāra king to Kumārapāla in the assembly attended by his seventy-two feudatories. There is much exaggeration in this account, but Ambaḍa, the son of Udayana, is no doubt mentioned in some Jaina works as the conqueror of Mallikārjuna.¹ The Abu *praśasti* of Tējaḥpāla states that when Dhārāvarsha, the son of Paramāra Yaśōdhavala, resolutely fought on the battlefield, the wives of the king of Kauṅkaṇa shed tears from their lotus-like eyes.² This is taken by some as referring to the same conflict, but the description is vague. Again, the *Prithvirājavijaya* of Jayānaka states that it was the Chāhamāna prince Sōmēśvara that cut off the head of the Kōṅkaṇa king.³ None of these details of the conflict occur in the *Kumārapālacharita* of Hēmachandra, who was a contemporary of Kumārapāla and whose testimony is more reliable than that of the other writers. Hēmachandra has given the following graphic account of the conflict in that Prākṛit work.⁴ One day, while Kumārapāla was sitting in his *Sabhā* his *Sāndhivigrahika* came and narrated to him an account of the invasion of Koṅkaṇ. When the forces of Kumārapāla advanced on the capital, the Koṅkaṇ king came out to meet them. It seems that it was a surprise attack; for the soldiers of Mallikārjuna are said to have joined in the battle, giving up their bath at the wells. Mallikārjuna fought bravely mounted on an elephant. His forces penetrated the ranks of the enemy and for a time it appeared that his victory was certain. But the hostile forces rallied and covered the king's elephant with a shower of arrows. Then Mallikārjuna fell down and his soldiers were completely routed. Some one then cut off his head. Kumārapāla thus became the lord of the western ocean.

Hēmachandra makes no mention of Ambaḍa or Sōmēśvara in his description of this war. He does not also state that there were two battles, the first of which Mallikārjuna won, but lost the second. He does not also describe that the head of Mallikārjuna was presented to Kumārapāla when he was sitting in his assembly. His account seems to be more reliable. In later times the credit for this victory was given to Ambaḍa, who is described as a *vaṇik* (Baniā).⁵ Jayānaka's statement that the Chāhamāna prince Sōmēśvara, who was then staying in Aṇahilapaṭṭana, took part in the conflict may, however, be true; for the poet was not far removed from the time.

The cause of this conflict is not known. Majumdar's suggestion that since there was no danger of invasion from the Kadambas who were then engaged in a bitter struggle with the Hōysaḷas, Mallikārjuna may have dared to raid Gujarāt⁶ is unwarranted. Both Hēmachandra and Mērutuṅga state that Kumārapāla was the aggressor. The former's account of the battle shows that the Koṅkaṇ king was taken unawares. The Śilāhāras generally followed a peaceful policy and rarely dared to invade the neighbouring countries. On the other hand, Kumārapāla is known to have engaged himself in several aggressive wars. So he seems to have picked up a quarrel with the king of North Koṅkaṇ, though the reason for it given by Mērutuṅga seems to be fanciful.

Mallikārjuna was followed by Aparāditya II, but his relation to his predecessor is not known. Four inscriptions⁷ of his reign, dated Śaka 1106, 1107, 1108 and 1119 have been

¹ See e.g. Sōmadēva's *Kīrtikaumudī*, II, vv. 47-49. Sōmadēva describes that Kumārapāla himself cut to smithereens Mallikārjuna's head with his arrows. According to Hēmachandra, however, Kumārapāla did not take any part in this war. See also Arisinhā's *Sukṛitasāṅkīrtana*, II, v. 43. He credits a *vaṇik* (baniā), evidently Ambaḍa, with the victory over Mallikārjuna. So also Bālachandra's *Vasantavilāsa*, V, v. 43, and Prabhāchandra's *Prabhāvākacharita*, XXII, v. 726. Jayasinhāsūri and Jinamaṇḍana describe the episode mostly like Mērutuṅga.

² *Ep. Ind.*, VIII, p. 211.

³ Canto VII, v. 15. Sōmēśvara is said to have jumped from his elephant to that of Mallikārjuna, and having snatched the latter's dagger, cut off his head with it.

⁴ *Kumārapālacharita*, VI, v. 53.

⁵ *Sukṛitasāṅkīrtana*, II, 43.

⁶ A. K. Majumdar, *Chaulukyas of Gujarāt*, p. 114.

⁷ Nos. 30-32 and 63.

discovered at Lonāḍ, Ṭhāṇā, Pareḷ and Nandui respectively. In none of these he has mentioned the suzerainty of the Chaulukya king. On the other hand, he assumed the imperial titles *Mahārājādhirāja* and *Kōṅkaṇachakravartī* in his Pareḷ inscription, which shows that he had thrown off the yoke of the Gujarāt Chaulukyas. He may be referred to the period A.D. 1170-1197.

From the recently discovered Bassein stone inscription¹ dated Śaka 1120 (A. D. 1198), it seems that Aparāditya II was followed by Anantadēva, but it is not known how he was related to him. Perhaps he was his son. He must be distinguished from his namesake, the son of Nāgārjuna, whose record dated Śaka 1016 has been noticed above. He must, therefore, be called Anantadēva II. He seems to have ruled for a very short time; for the next known date Śaka 1125 is of the reign of Kēśidēva II, who was probably his brother and may have succeeded him in c. Śaka 1122.

Kēśidēva II is known from three stone inscriptions.² The earliest³ of them, dated Śaka 1125 (A.D. 1204) was found at Māṇḍavī in the Bassein *tālukā*. It records the grant of something at the holy place Māṇḍavālī in the presence of the god Lakshminārāyaṇa. The last record⁴ is historically more important. It was found at Chaudharpāḍā near Lonāḍ, and is dated Śaka 1161 (A.D. 1240). It states that Kēśidēva was a son of Aparārka and records the grant of a field or hamlet named Bōpagrāma (modern Bābgāon near Lonāḍ) to four worshippers of a Śiva temple. Khōlēśvara's stone inscription of Āmbe mentions the Yādava King Siṅghaṇa's victory over king Kēśin who is probably this Kēśidēva.⁵ As the two dates of Kēśidēva are separated by 37 years, he seems to have had a long reign. He may, therefore, be referred to the period A.D. 1200-1240.

Kēśidēva was succeeded by Anantadēva III, who is known from a single inscription dated Śaka 1176 (A.D. 1254) found at Dive Āgar.⁶

Anantadēva III was followed by Sōmēśvara, who, like Aparāditya II, assumed the imperial titles *Mahārājādhirāja* and *Kōṅkaṇa-Chakravartin*. Only two inscriptions of his reign are known. The earlier of them⁷, dated Śaka 1181 (A.D. 1259), was found at the village of Rānvaḍ near Uraṇ (in the Kolābā District), and the later,⁸ dated Śaka 1082 (A.D. 1160), at Chānjē in the Panvel *tālukā*. Both of them record royal grants, the former to some Brāhmaṇas, and the latter to the temple of Uttarēśvara in the capital Sthānaka.

Sōmēśvara is the last known Śilāhāra king of North Koṅkaṇ. In his time the power of the Yādavas of Dēvagiri was increasing. The Yādava king Kṛishṇa (A.D. 1247-1261) sent an army under his general Malla to invade North Koṅkaṇ.⁹ Though Malla claims to have defeated the Śilāhāra king, the campaign did not result in any territorial gain for the Yādavas. Mahādēva, the brother and successor of Kṛishṇa, continued the hostilities and invaded Koṅkaṇ with a large troop of war elephants. Sōmēśvara was defeated on land and betook himself to the sea. He was pursued by Mahādēva. In the naval engagement that followed Sōmēśvara was drowned. Referring to this incident, Hēmādri says that Sōmēśvara preferred to drown himself and face the submarine fire rather than the fire of Mahādēva's anger.¹⁰ The scene of this fight

¹ No. 33.

² Arikēsarīn was Kēśidēva I. See No. 9, line 14 and No. 10, line 11.

³ No. 34.

⁴ No. 36.

⁵ See G. H. Khare, *Sources of the Mediaeval History of the Deccan (Marathi)*, Vol. I, pp. 62 and 71.

⁶ No. 37.

⁷ No. 38.

⁸ No. 39.

⁹ *H.C.I.P.*, Vol. V, p. 192.

¹⁰ See एतत्प्रतापो बहिरम्बुराशेरौर्वोन्तरेऽप्यस्ति कुतः प्रयामि ।
चिरं विमृश्येति यदीयवैरी सोमेस्वरो वाडवमेव यातः ॥

is sculptured on some *vīrḡaḷ* stones found near the Borivli Station in Greater Bombay.¹ Some of the stones show the land-battle in which the elephants took part, while others depict the lines of vessels propelled by oars, both in advance upon the enemy and the melée itself. Since Mahādēva's force was strong in elephants, and since the stone from the sculptures upon it appears to belong to the 12th or the 13th century A.D., it is quite possible, as Cousens has suggested, that these stones may be commemorating the heroes who fell in the battle between Sōmēśvara and Mahādēva.

The battle may have taken place in c. A.D. 1265. Thereafter the Yādavas appointed a Governor named Achyuta Nāyaka to rule North KoṆkaṇ. His Ṭhāṇā inscription² is dated A.D. 1272. Thereafter we get several inscriptions of the Yādavas from North KoṆkaṇ.³

The Northern Śilāhāras ruled over KoṆkaṇ for nearly 450 years. The country under their rule comprised mainly the Ṭhāṇā and Kolābā Districts. After the downfall of the Southern branch they added some part of the Ratnāgiri District to their dominion, while the Goā region was occupied by the Kadambas. The country under their rule was known as *Purī-KōṆkaṇa* or *Purī-prabhṛiti-KōṆkaṇa* as Purī was a famous capital of North KoṆkaṇ in ancient times. The country is described in some early records as comprising fourteen thousand villages⁴ and in some later ones as containing only fourteen hundred.⁵ In some records it is mentioned as Kavaḍī-dvīpa, a lakh and a quarter. The capital of the Northern Śilāhāras was Sthānaka, modern Ṭhāṇā. Many of their grants record gifts of villages or land in the Ṭhāṇā District.

These Śilāhāras gave liberal patronage to art and literature. The temples at Ambarnāth, Pelār and Vālkeśvar which are still extant testify to the architectural and sculptural skill of the age. In the *Udayasundarikathā* Sōḍḍhala mentions several Jaina and other poets such as Chandanāchārya, Vijayasimhāchārya, Mahākīrti Indra and some others who, like himself, flourished at the Śilāhāra court.⁶ Aparāditya's commentary on the *Yājñavalkya-Smṛiti* is a monumental work of that age on Dharmaśāstra.

THE ŚILĀHĀRAS OF SOUTH KOṆKAṆ

SOUTH KoṆkaṇ was conquered by the Chālukyas of Bādāmī in the reign of Maṅgalēśa. The Nerur plates⁷ tell us that Maṅgalēśa slew a chief named Svāmīrāja of the Chālukya family, who had been victorious in eighteen battles. He was ruling from Rēvatīdvīpa modern Reḍī, 8 miles south of Veṅgurlā in the Ratnāgiri District. Maṅgalēśa then placed South KoṆkaṇ in charge of Satyāśraya Dhruvarāja Indravarmaṇ of the Baṭpurā family. The Goā plates⁸ tell us that he was stationed in Rēvatīdvīpa in A.D. 610 and was governing four

¹ Cousens, *Mediaeval Architecture in the Deccan*, p. 21, Pl. IV.

² *Ep. Ind.*, Vol. XIII, p. 198 f.

³ King Jaitugi, whose stone inscription dated Śaka 1188 was found somewhere in North KoṆkaṇ, is taken by some scholars to be the successor of Sōmēśvara (*Ep. Ind.*, Vol. XXVI, pp. 127 f.). He assumed the titles *Mahārājādhirāja* and *KōṆkaṇachakravartī* and had some ministers and officers who were previously in the service of Sōmēśvara. But, as shown elsewhere (*Studies in Indology*, Vol. IV, pp. 162 f.), he was probably a ruler of Māhima who seems to have declared independence after the overthrow of Sōmēśvara. He was later conquered by the Yādava king Rāmachandra. See the latter's Purushōttampurī plates, *Ep. Ind.*, Vol. XXV, p. 211.

⁴ *C.I.I.*, Vol. IV, p. 149.

⁵ See No. 19, line 64.

⁶ See Sōḍḍhala's *Udayasundarikathā*, p. 155. Some of these seem to have gone over to the court of Vatsarāja, the king of Lāṭa.

⁷ *Ind. Ant.*, Vol. VII, pp. 161 f.

⁸ *J.B.B.R.A.S.*, Vol. X (Old Series,) pp. 365-66.

provinces. We have no further information about the rulers of this territory. It was evidently governed by some feudatory of the Early Chālukyas, perhaps by a Sēndraka chief; for the home province of the Sēndrakas, the *Sēndraka-vishaya*, lay not far to the south.

We have seen before that the Rāshtrakūṭa king Dantidurga conquered North Koṅkaṇ. South Koṅkaṇ was added to the Rāshtrakūṭa Empire in the reign of Dantidurga's uncle and successor Kṛishṇa I. He placed Saṇaphulla, the founder of the Southern Śilāhāra family, in charge of the territory. The grants of his descendant Raṭṭarāja record with gratitude that Saṇaphulla, his ancestor, had the favour of Kṛishṇarāja.¹ This Kṛishṇarāja is none other than the Rāshtrakūṭa Emperor Kṛishṇa I, who ruled from c. A.D. 758 to A.D. 773. That Saṇaphulla, the founder of the family, flourished in this period can be inferred from the fact that he was the ninth ancestor of Raṭṭarāja, whose two known grants are dated in Śaka 930 and 932.

Only three records of this family are known. The Paṭṭaṇakuḍi plates² issued by Avasara III are dated in Śaka 910. The other two grants,³ dated in Śaka 930 and 932, were issued by his son Raṭṭarāja. These latter grants give the following genealogy of these southern Śilāhāras. The Paṭṭaṇakuḍi plates show some discrepancies, which will be discussed below.

Saṇaphulla (c. A.D. 765-785).
 |
 Dhammiyara (c. A.D. 785-820).
 |
 Aiyaparāja (c. A.D. 820-845).
 |
 Avasara I (c. A.D. 845-870).
 |
 Ādityavarman (c. A.D. 870-895).
 |
 Avasara II (c. A.D. 895-920).
 |
 Indrarāja (c. A.D. 920-945).
 |
 Bhīma (c. A.D. 945-970).
 |
 Avasara III (c. A.D. 970-995) (known date A.D. 988).
 |
 Raṭṭarāja (c. A.D. 995-1024) (known dates A.D. 1008 and 1010).

As stated before, Saṇaphulla, the founder of the family, had the favour of the Rāshtrakūṭa Emperor Kṛishṇa I, whereby he acquired the territory between the Sahyādri mountain and the sea-shore. His name is, however, omitted in the Paṭṭaṇakuḍi plates. He was ruling over the Goā region, which is called Simhala in both the grants of Raṭṭarāja. Saṇaphulla's capital is not named in them, but it was probably at Chandrapura, modern Chāndor on the left bank of the Parodā river, south of Goā. His son and successor Dhammiyara is said to have founded Balipattana on the sea-shore. This place is probably the same as Baladēvapaṭṭaṇa mentioned in the *Bṛihatsamhitā*.⁴ It may also be identical with Baltipatna mentioned by Ptolemy as situated in Ariake Sadinon (Aparānta)⁵. In that case Dhammiyara may have only fortified it so as to serve as a capital. This place may be the same as modern Khārepāṭaṇ, where one of the grants of Raṭṭarāja was found.⁶ Dhammiyara probably conquered some territory north of Goā

¹ No. 41, lines 23-24; No. 42, lines 9-10.

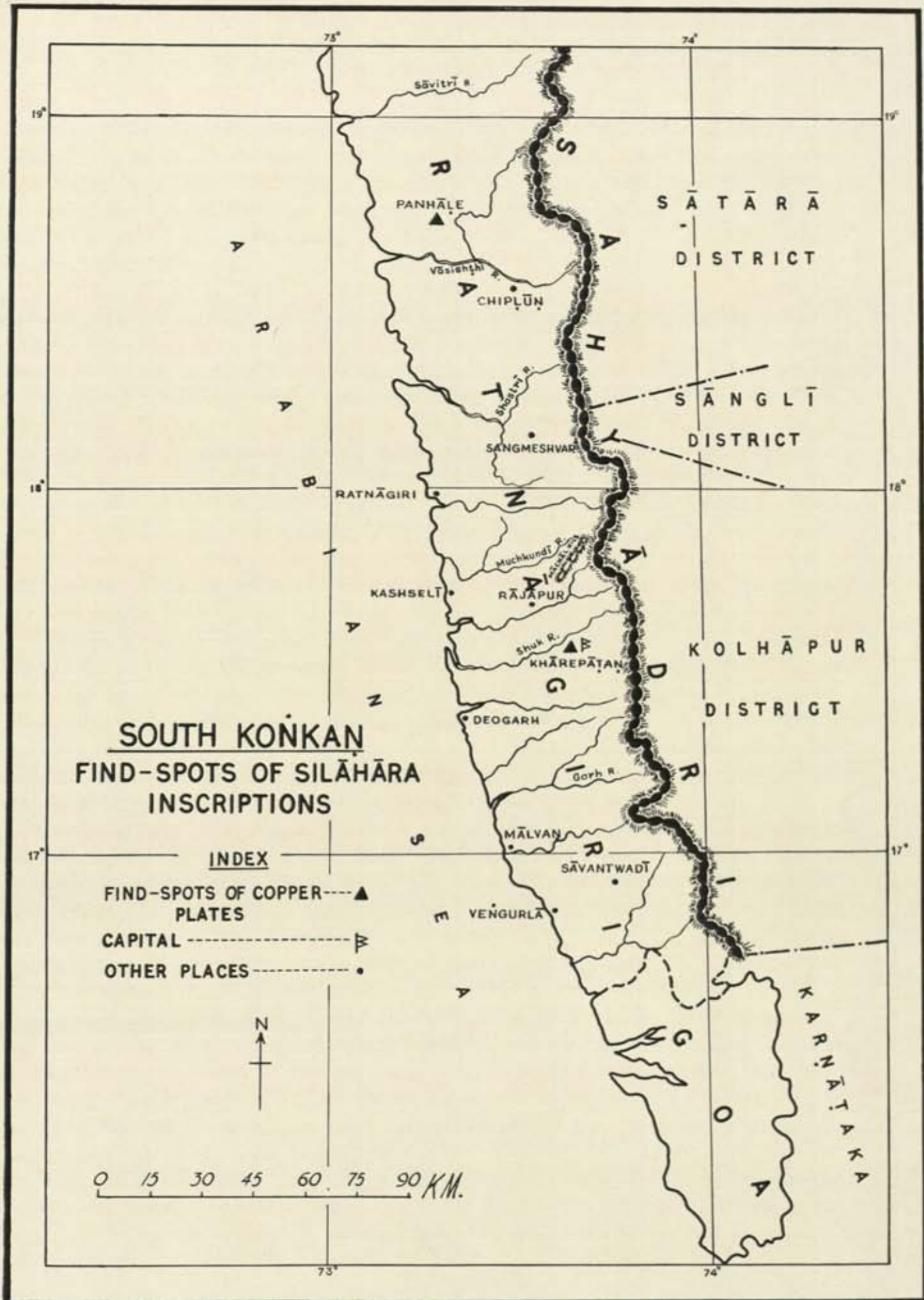
² No. 40.

³ Nos. 41 and 42.

⁴ *Bṛihatsamhitā*, XIV, 16.

⁵ R. C. Majumdar, *The Classical Accounts of India*, p. 365.

⁶ See also No. 49, line 23.



Map II: Showing find-spots of Śilāhāra Inscriptions in South Konkan

and so felt the need of shifting the capital to a more central place like Khārepāṭaṇ. Perhaps, Chandrapura was invaded and occupied by some enemy which may have necessitated the shifting of the capital.¹ We know that it was in hostile hands in the reign of his successor Aiyapa.

The grants of Raṭṭarāja mention Aiyapa as the successor of Dhammiyara. The Paṭṭaṇakuḍi plates, however, mention another prince named Āmalla between them. Perhaps, the latter did not reign and so his name has been omitted in the grants of Raṭṭarāja. Aiyapa followed an aggressive policy and invaded Chandrapura, the erstwhile capital of the family, which was then in the occupation of some enemy. He is said to have bathed there with the water of cocoanuts, signifying his conquest of the territory.

According to the grants of Raṭṭarāja, Aiyapa was followed by his son Avasara I, but the Paṭṭaṇakuḍi plates omit his name altogether. Perhaps, a verse mentioning him has been inadvertently omitted in those plates. Avasara I is said to have been conversant with the principles of political science. Otherwise, his description is conventional. His son was Ādityavarman. Thereafter there is complete agreement in regard to succession in all the three grants. Ādityavarman was succeeded by Avasara II, who is said to have rendered help to the rulers of Chēmūlya and Chandrapura. Chēmūlya, identical with Semulla mentioned as a port on the western coast by Ptolemy², is modern Chaul, about 30 miles south of Bombay. The ruler of this place was probably a feudatory of the Śilāhāras of Sthānaka, but he seems to have revolted at the accession of his suzerain Vappuvanna, who was then in his teens. Avasara seems to have taken advantage of this opportunity to extend his sphere of influence in North Koṅkaṇ. The other prince to whom he gave military aid was ruling at Chandrapura in the Goā region. He is not named, but he may have been Kaṇṭakāchārya, the founder of the Kadamba family of Goā, which rose to power about this time. Avasara seems to have aided him in occupying Chandrapura, which he later made his capital. Avasara II was followed by his son Indrarāja, about whom we have only conventional praise in the records of the family. He was succeeded by Bhīma, who is said to have annexed Chandramaṇḍala (comprising the territory round Chandrapura) even as Rāhu devours the moon at an eclipse. Bhīma reversed the policy of his grandfather and came into conflict with the contemporary Kadamba king, who was either Shashṭhadēva or his son Gūhalla II.

Avasara III succeeded Bhīma. He was a man of noble nature and peaceful disposition. He is said to have had no enemy. He issued the Paṭṭaṇakuḍi plates in the Śaka year 910 (A.D. 988). They record the *pāda-pūjā* of the king made by some Śrēṣṭhins (merchants) for the confirmation of two *jīvalōkas* or *vṛittis* by means of a hundred *dīnāras*. This reference to the *dīnāra* coins occurring in such a late record is interesting. The date of this record, Monday, Kārttika śu.di. 5 in the cyclic year Sarvadhārin, is irregular. The cyclic year corresponding to Śaka 910 was, no doubt, Sarvadhārin, but the week-day does not agree.

The Southern Śilāhāras were loyal feudatories of the Rāshṭrakūṭas. When Avasara III issued his Paṭṭaṇakuḍi plates in Śaka 910 (A.D. 988), the last Rāshṭrakūṭa king Karka II had already been overthrown by Tailapa in A.D. 974. Thereafter, the Gaṅga king Mārasimha tried to revive Rāshṭrakūṭa power by placing on the throne his son-in-law Indra IV, the grandson of Kṛishṇa III, but the attempt did not succeed, and Indra IV put an end to his life by religious starvation in A.D. 982. There was thus no Rāshṭrakūṭa king ruling at the time when Avasara III made his grant. But true to the erstwhile suzerains of his family, Avasara has given the genealogy of the Rāshṭrakūṭas in his Paṭṭaṇakuḍi plates. At the end of the genealogy he states with regret that the noble sprout of the wish-fulfilling tree (*Kalpavṛiksha*)

¹ The enemy is not named.

² R.C. Majumdar, *The Classical Accounts of India*, p. 365.

in the form of Baddiga could not grow as it was crushed under the weight of the huge mountain in the form of Tailapa. It is not clear who is named as Baddiga here.¹ Perhaps it refers to Indra IV, who had ended his life just six years before. Avasara III lived in those stirring times. His Rāshtrakūṭa suzerain had been overthrown, but he had not yet submitted to Tailapa. So he has cited the genealogy of his former Rāshtrakūṭa suzerain in the Paṭṭanakuḍi plates.

Avasara III was followed by his son Raṭṭarāja, who is known from two grants², dated in Śaka 930 and 932. In the interval of twenty years that had elapsed since the issue of the Paṭṭanakuḍi plates the Later Chālukyas had consolidated their power in the Kuntala country, and had proceeded to subdue the erstwhile feudatories of the Rāshtrakūṭas. Raṭṭarāja had to bend before the new power. He has eulogised both Tailapa and his son Satyāśraya in his Khārepāṭaṇ plates, but he retained his love and regard for the late Rāshtrakūṭas, whose genealogy he has given in the grant dated Śaka 930. He, however, mentions that Satyāśraya, his suzerain at the time, was governing the Raṭṭapāḍi *i.e.* the Rāshtrakūṭa kingdom.

Raṭṭarāja made the grant recorded in the Khārepāṭaṇ plates to the teacher Ātrēya, the disciple of the *Āchārya* Ambhōjaśambhu, who belonged to the Karkarōṇi branch of the Mattamayūra clan of the Śaiva sect, for the worship of the god Avvēśvara and the repairs of his temple. The temple had probably been constructed by the king's father Avasara III as suggested by the name of the god Avvēśvara, installed therein. Mattamayūra, the original seat of the clan, is probably identical with Kadvāhā in Central India, where magnificent temples as beautiful as those at Khajurāho were erected by the Āchāryas of this clan with the patronage of local rulers.³ Karkarōṇi, after which the branch was named, has not been identified, but it must have been situated somewhere in Central India.⁴ The second grant of Raṭṭarāja dated Śaka 932 records the gift of some land to a Sēṇāvai (Sēṇavī) Brāhmaṇa⁵ named Saṅkamaiya.

Raṭṭarāja is the last known king of this branch. After the death of Satyāśraya, the power of the Later Chālukyas seems to have suffered a decline owing to their conflict with the Chōlas. Taking advantage of this debacle, Raṭṭarāja seems to have declared independence. As Satyāśraya's successor Vikramāditya V was a weak ruler, he could not punish the recalcitrant feudatory, but his younger brother and successor Jayasimha invaded South Koṅkaṇ, overthrew the ruler and appropriated all his possessions. This is recorded in his Miraj plates (A.D. 1024), which were issued from his camp at Kolhāpur in the course of a campaign for conquering the northern country.

This branch of the Śilāhāras ruled over South Koṅkaṇ, comprising parts of Goā and the Ratnāgiri District, for about 260 years from *c.* A.D. 765 to *c.* A.D. 1024. For some time its sphere of influence extended to Chaul in North Koṅkaṇ. As stated before, its capital was Bali-pattana, which may be identical with modern Khārepāṭaṇ.

The subsequent history of South Koṅkaṇ is not definitely known. Since the Chālukya Emperor Jayasimha is known to have encamped at Kolhāpur after his conquest of South Koṅkaṇ in A.D. 1024, he may have placed the conquered country in charge of the Kolhāpur

¹ It is difficult to say who is referred to as Baddiga. The tenor of the description suggests that it might be Indra IV, who ended his reign before he could consolidate his power. But the Khārepāṭaṇ plates (No. 41, line 17) name the Rāshtrakūṭa king overthrown by Tailapa as Kakkala. Perhaps Kakkala had another name Baddiga.

² Nos. 41 and 42.

³ *C.I.I.*, Vol. IV, pp. cli f.

⁴ *Loc. cit.*

⁵ Chakladar, who first edited the grant, took *Seṇāvai* to mean *Sēṇāpati*, but this appears unlikely in the context.

Śilāhāras; but it was soon annexed by the Kadambas of Goā, in whose possession it remained for a long time. The Narendra inscription says that the Kadamba king Shashṭha II, advancing from his capital Chandrapura, first annexed Koṅkaṇ, and extending his conquest to the north, subdued even Kavaḍīdvīpa. The Koṅkaṇ he is said to have annexed was evidently South Koṅkaṇ. He must have wrested it from the Śilāhāras of Kolhāpur.

The Kadambas of Goā had the support of the mighty Chālukya Emperor Vikramāditya VI, with whom they were matrimonially connected. Jayakeśin I had married his daughter to the Chālukya Emperor. Again, the latter gave his daughter Mailaladevī to Jayakeśin II, the grandson of Jayakeśin I. So these Kadambas of Goā were secure in their possession of South Koṅkaṇ. Several of them are described as ruling over that Koṅkaṇ. Thus, Jayakeśin II is described as ruling over the hereditary province of Kōṅkaṇa-900 (*i.e.* South Koṅkaṇ). His son Pērmaḍidēva (*alias* Vishṇuchitta) is described as having Koṅkaṇa-900 under his rule. His nephew Jayakeśin III also is said to have continued to hold the hereditary provinces of Halasige and Koṅkaṇa-900 from the beginning of his reign to its close. This claim is, however, contradicted by the Kutāpur Grant of Bhōja II, which records the royal donation of some land in the Rājāpur *tālukā* of the Ratnāgiri District. Perhaps, the Kadamba king Vishṇuchitta (*alias* Vijayāditya) had transferred South Koṅkaṇ to the Śilāhāras of Kolhāpur when he was reinstated on the throne by the Śilāhāra king Vijayāditya.

THE ŚILĀHĀRAS OF KOLHĀPUR

THE third family of the Śilāhāras was ruling over what is now known as the Southern Marāṭhā Country comprising the modern districts of Sātārā, Sānglī, Kolhāpur and Beḷgaon. Its ancient name was Kuntala.¹ The early history of this country is uncertain. About the middle of the fourth century A.D. it was under the rule of the Early Rāshṭrakūṭas, who had their capital at Mānapura (modern Māṇ in the Māṇ *tālukā* of the Sātārā District), which was evidently founded and named after himself by king Mānāṅka, the founder of this family.² This family was known as *Kuntalēśvara* or the lord of the Kuntala country. It had the support of the famous Gupta king Chandragupta II-Vikramāditya of North India. According to a tradition recorded by several Sanskrit writers such as Rājaśekhara, Bhōja and Kshēmēndra, the Gupta king sent his Court-poet Kālidāsa to the court of the contemporary Rāshṭrakūṭa king who was probably Dēvarāja, the son of Mānāṅka. Later, this family had matrimonial connection with and became subordinate to the Vākāṭakas of Vidarbha. It seems to have been ruling over this part of the country till the rise of Pulakēśin II of the Early Chālukya dynasty of Bādāmī. Gōvinda, who invaded the kingdom of the Chālukyas from the north of the Bhīmarathī (Bhīmā) when Pulakēśin rose in revolt against his uncle Maṅgalēśa, probably belonged to this family.³ Pulakēśin later overthrew the king and annexed the country to his dominion. He placed his brother Vishṇuvardhana in charge of the territory for some time.⁴ Later, it was under his direct rule.

¹ The Kuntala country comprised the territory watered by the upper course of the Kṛishṇavarṇā or Kṛishṇā. See विद्यातटकुण्डवर्णे तैलस्नेहोपलब्धसरत्नत्वे । कुन्तलविषये नितरां विराजते मल्लिकामोदः ॥ *Ep. Ind.*, vol. XII, p. 153.

Karahāṭa 4000 (modern Karhād in the Sātārā District) was included in Kuntala. *An. Rep. Ind. Ep.* for 1953-54, No. 18.

² *Studies in Indology*, Vol. IV, pp. 124 f.

³ *Loc. cit.*

⁴ *J.B.B.R.A.S.*, Vol. II (old series), pp. 12 f.

The history of this country after the downfall of the Early Chālukyas is obscure. It was plainly included in the empire of the Later Rāshtrakūṭas, and was probably placed under the rule of a feudatory family. Its capital in those days was probably Karahāṭa, modern Karhāḍ in the Sātārā District. Some later kings of the Sinda family in Karnāṭaka describe themselves in their grants as *Karahāṭa-pura-var-ādhiśvara* (the lords of Karahāṭa, the best of towns)¹. In accordance with the interpretation of similar expressions, this must be taken to mean that they originally hailed from Karahāṭa. No records of the Sindas have yet been found at Karhāḍ itself, but we have a fragmentary copper-plate grant, found somewhere in Western Mahārāshṭra, of the Sinda king Ādityavarman, who was probably ruling over this country about the middle of the tenth century A.D.² Ādityavarman mentions in this grant his grandfather Bhīma and his father Muñja. The plates record the grant of the village Kiñihikā on the bank of the Indra river, which had a *layana-giri* in its vicinity. This description suits the village Kinhai on the bank of the Indrāyaṇī river, about 16 miles north by west of Poonā, which has caves in the neighbourhood. Ādityavarman had the title of *Mahāsāmanta*. His grant is dated in the Śaka year 887 (A.D. 965). He evidently owed allegiance to the Rāshtrakūṭas of Mānyakhēṭa, though he does not mention his suzerain, evidently because the power of the Imperial family was dwindling at this time. He was ruling over the Southern Marāṭhā Country as shown by the above identification of the village granted by him. His capital is not mentioned in that grant, but in view of his descent from the Sinda family and the description in some grants of the Sindas that they originally hailed from Karahāṭa, it may have been then at that town. Another copper-plate grant of this family was found at Nārāyaṅgāon near Junnar in the Poonā District.³ It is still unpublished; but it is said to be dated Śaka 933 (A.D. 1011-12). It shows that the Sindas continued to rule over the Poonā and Sātārā districts till the first quarter of the 11th cen. A.D.

As shown below, the Śilāhāras of Kolhāpur rose just about this time. As no descendants of the aforementioned Sinda king Ādityavarman ruling after A.D. 1012 are known, it would not be wrong to surmise that Jatiga II of the Kolhāpur branch may have overthrown Ādityavarman's successor and established himself in that country. Karahāṭa may, in that case, have been the first capital of this Śilāhāra family. As no Śilāhāra records have, however, been discovered at Karhāḍ, it is not unlikely that the seat of government was soon shifted to Kolhāpur where several records of the family have been found. Still, this branch of the Śilāhāras is often mentioned as the ruler of Karahāṭa in literature and in the records of some of their contemporaries.⁴

Like the other two families, this family also traced its descent from Jimūtavāhana and had the standard of the Golden Eagle. Like the Śilāhāras of North Koṅkaṇ, this family also bore the hereditary title *Tagara-puravar-ādhiśvara* 'the lords of Tagara, the best of towns', but their genealogies do not disclose any points of mutual contact. The family deity of this branch was the goddess Mahālakshmī of Kolhāpur, whose boon they claim in their grants to have secured.⁵ Inscriptions mention three capitals of this branch, *viz.* (1) the hill fort of Khīli-

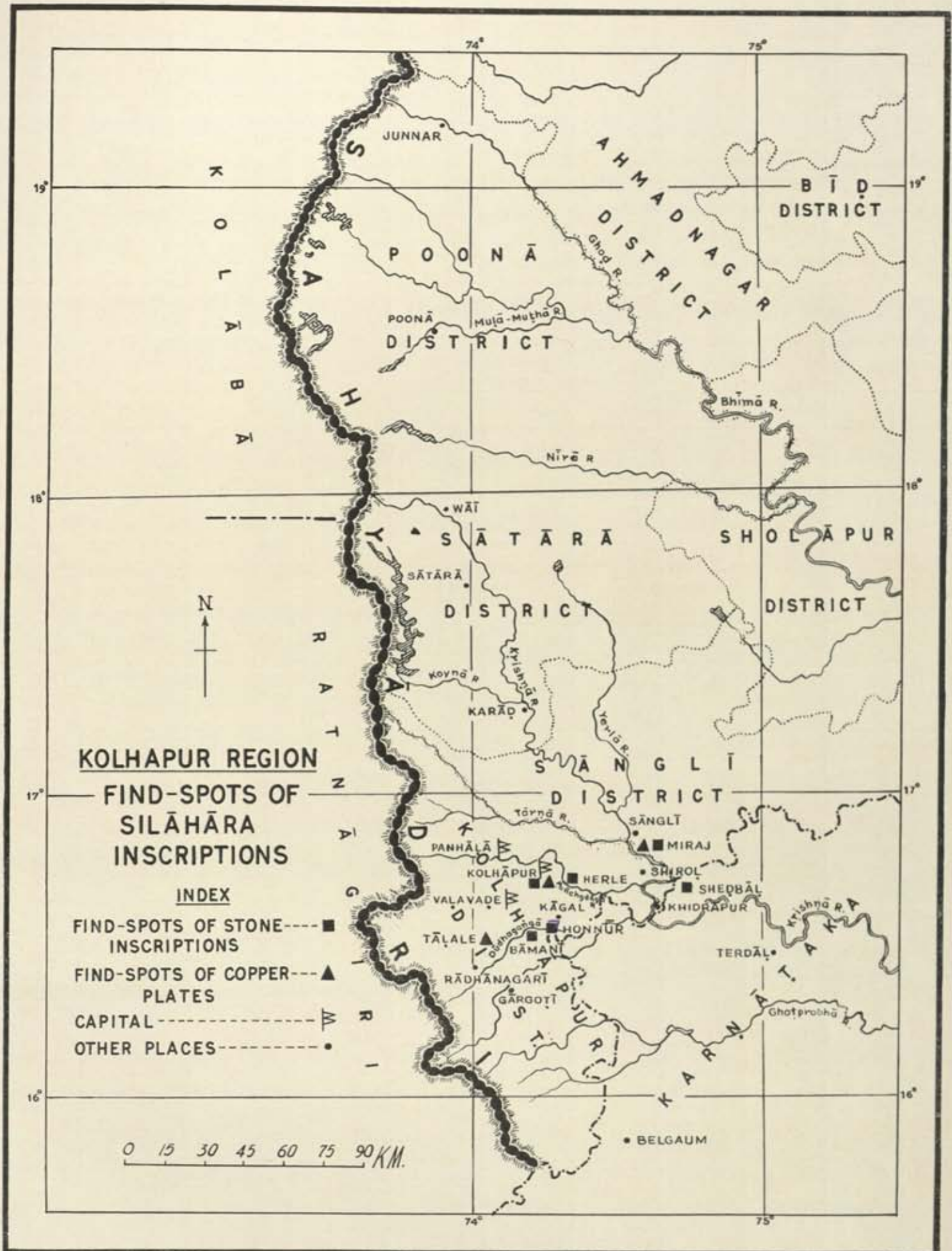
¹ Pali, Sanskrit and Old Kanarese Inscriptions, No. 119.

² Ep. Ind., Vol. XXV, pp. 164 f.

³ *Ibid.*, p. 164, n. 1. It seems that this Sinda family then repaired to the Bijāpur District. The Tidguṇḍi plates (Bijāpur District) dated in the seventh current year of Vikramāditya VI's reign (Śaka 1004) mention the following princes—Bhīma—his son Sindarāja—his son Muñja. Muñja was ruling in Śaka 1004 (A.D. 1082-83). Two of these names are like those in the grant of Ādityavarman. Bhīma is described as the ruler of the country of Pratyāṇḍaka-4000. Karahāṭa also was supposed to contain 4000 villages. Some scholars, therefore, identify Pratyāṇḍaka with the country of Karahāṭa. *Early History of the Deccan*, Vol. I, p. 12. But this does not appear to be correct.

⁴ P. B. Desai, *A History of Karnāṭaka*, p. 176.

⁵ No. 43, line 30.

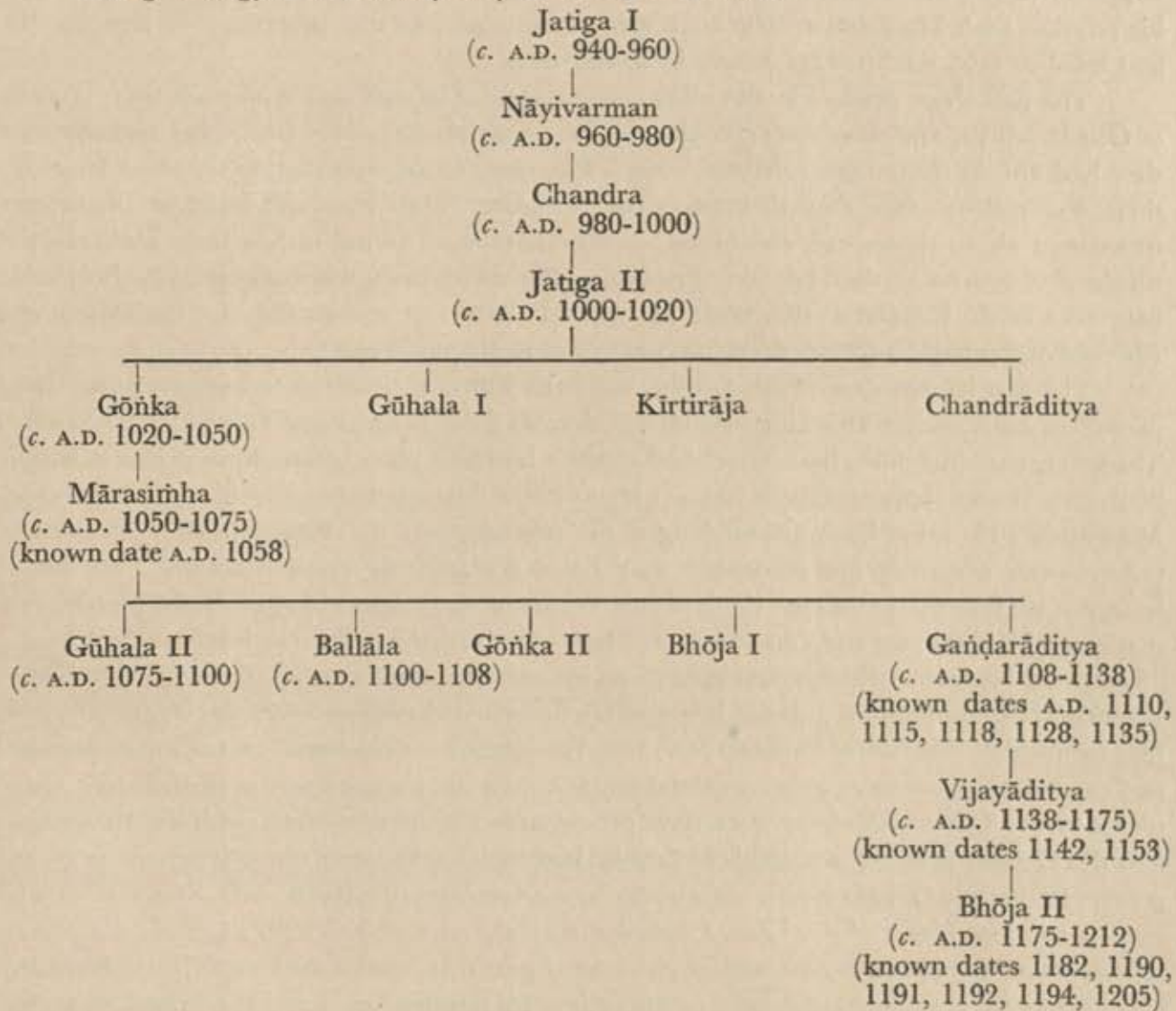


Map III : Showing find-spots of Śilāhāra Inscriptions in the Kolhāpur Region

gūla¹, Pranālaka², or Padmanāla³ (modern Panhālā, 12 miles to the north-west of Kolhāpur), (2) Kshullakapura⁴ or Kōllāpura⁵ (modern Kolhāpur) and (3) Vaḷavāḍa⁶ (probably identical with Vaḷivaḍē, about 6 miles east of Kolhāpur).

The *Vikramāṅkadēvacharita*⁷ of Bilhaṇa, while describing the *svayanivara* of the Vidyādhara (*i.e.* Śilāhāra) princess Chandralēkhā, describes her father as *Karahāṭa-pati* 'the lord of Karahāṭa' (modern Karhāḍ in the Sātārā District). This shows that Karahāṭa was then the capital of this branch of the Śilāhāras. The father of Chandralēkhā, whom Bilhaṇa has not named, was probably Mārasimha. In the Miraj plates dated Śaka 980 his father Gōṅka is described as the ruler of Karahāṭa *vishaya*; but soon after this marriage, the Śilāhāras had to shift their capital from Karahāṭa to Kolhāpur; for in later times Karahāṭa was ruled by the Chālukya prince Mallikārjuna, probably a son of Chandaladēvi, and Jōgama, a feudatory of Vikramāditya VI.

The genealogy of this family may be stated as follows:-



¹ No. 43, lines 31-32.

² No. 59, line 1.

³ No. 60, line 31.

⁴ No. 53, line 19.

⁵ In No. 49, lines 20 and 25, it is called Kōllāpura. In No. 48, lines 24-25, it is described as a *mahā-tīrtha*.

⁶ No. 54, line 11; No. 58, line 19.

⁷ Canto VIII, v. 2.

Unlike the other two branches of North and South Koṅkaṇ, this one does not mention its allegiance to the Imperial Rāshtrakūṭas in any of its records. This is because it rose to power late in the Rāshtrakūṭa period, and no records of the first few generations have yet been found. Still, there is no doubt that this family too rose to power with the assistance of the Rāshtrakūṭas. In the Kolhāpur plates¹ of Gaṇḍarāditya, Jatiga, the founder of the family, is described as the lord of the Gōmantha fort, and as the maternal uncle of the Gaṅga chief Pērmānaḍi.² Gōmantha is probably identical with the hill of that name on which the capital Chandragupti or Chandragutti was situated. It is in the Shimogā District of the Karnāṭaka State. This shows that though the Śilāhāras of Kolhāpur originally hailed from Tagara, they had settled down first in South Karnāṭaka before they conquered and shifted to the Kolhāpur region. Jatiga was the maternal uncle of the famous Gaṅga king Pērmānaḍi *alias* Mārasimha. The latter was the son of Būtuga, the brother-in-law of the great Rāshtrakūṭa king Kṛishṇa III. This relationship of Jatiga with Būtuga must have brought him to the notice of Kṛishṇa III, who may have placed him in charge of the Shimogā territory. Jatiga was rightly proud of his relation with Mārasimha, who took a prominent part in the campaigns of Kṛishṇa III and tried to save Rāshtrakūṭa power in its last days.

The first three princes in the above genealogy are known only from two later records of Gaṇḍarāditya, and these also give them mere conventional praise. So Altekar thought that they had not, in their days, achieved even a feudatory status, and they were called kings by their descendants when they themselves rose to power.³ But the Nārāyaṅgāon inscription mentioned above shows that the Sindas of Karahāṭa were ruling in Southern Mahārāshtra till the first quarter of the 11th cen. A.D. Thereafter the country was conquered by Jatiga II, who also made Karahāṭa (Karhāḍ) his capital. Later, he conquered the Pannāla-durga (the fort of Panhālā) and extended his rule to the Kolhāpur region.

The first known date of this family, *viz.* Śaka 980 (A.D. 1058), is furnished by the Miraj plates⁴ of Mārasimha. This king was fifth in descent from Jatiga I, the founder of the family. The latter may, therefore, have flourished about a hundred years before, from *circa* A.D. 940 to 960. This is also supported by what we know about his relationship with the Gaṅga chief Mārasimha. He must have acknowledged the suzerainty of the Rāshtrakūṭas, but as their power soon declined, his successors may have declared their independence. We have, however, no information about the political events in the reigns of Jatiga I and his son and grandson, Nāyivarman and Chandrarāja. They were probably ruling in Karnāṭaka.

Jatiga II is described in the grant⁵ of his son Mārasimha as a lion in the hill fort of Pannāla, modern Panhālā, about 12 miles north-west of Kolhāpur. He was apparently the first member of this family to occupy the fort. It must have undoubtedly increased his prestige and power. He must have tried to extend his dominion by conquering the surrounding territory; for the Later Chālukyas were then pre-occupied in their struggle with the Paramāras and the Chōḷas. It is also not unlikely that he had their tacit consent in this expansion of his power; for his son Gūhala is said to have become a favourite of Satyāśraya⁶, who is evidently the homonymous king of the Later Chālukya dynasty (*c.* A.D. 997-1008). Gūhala may have taken part in Satyāśraya's campaigns such as that against Aparājita, the king of North Koṅkaṇ.

Jatiga II seems to have sought to strengthen his position by means of political alliances. The *Dvyāśraya-kāvya* (VI, 32) of Hēmachandra states that the lord of Kōllāpura (who was

¹ No. 46, line 6.

² *Ibid.*, line 7.

³ *Ind. Cul.*, Vol. II, p. 413.

⁴ No. 43.

⁵ No. 43, line 6.

⁶ No 43, line 14.

born to his father by the grace of Mahālakṣmī) sent presents of excellent rubies to Chāmunḍarāja, the Chaulukya king of Gujarāt (c. A.D. 995-1008), evidently to seek his alliance. This king of Kōllāpura was probably Jatiga II.

Gōnka, the son and successor of Jatiga II, is described in the grant of his son Mārasimha as the ruler of Karahāṭa-Kuṇḍi region, the Miriṅja-dēsa, and the whole of the large country of Kōnkaṇa. Karahāṭa is modern Karhāḍ in the Sātārā District. Kuṇḍi was a part of the Belgaon District. Miriṅja is, of course, Miraj. Kōnkaṇa was probably South Koṅkaṇ. Gōnka was a contemporary of the Later Chālukya king Jayasimha. From the Miraj plates of the latter dated in A.D. 1024 we learn that he had by then conquered South Koṅkaṇ, and was encamped at Kolhāpur 'in the course of his campaign in the north.'¹ Gōnka seems to have helped the Chālukya king in the conquest of South Koṅkaṇ, and may have been asked by Jayasimha to govern the country. Thereafter the Śilāhāras of Karahāṭa appear to have become the loyal feudatories of the Later Chālukyas and to have taken an active part in their wars with the Chōlas. Gūhala, who is described as the lord of Kḥiḷiḡiḷa (Panhāḷā) fort, may have been placed in charge of the region around Kolhāpur during the reign of his elder brother Gōnka.

The Tāḷale plates² of Gaṇḍarāditya mention Gūvala (I), also called Gūhala, and Kīrtirāja as brothers of Gōnka, and since they describe both of them as kings, they are supposed to have succeeded Gōnka one after the other. Gūhala is said to have become favourite with Satyāśraya, evidently the Later Chālukya king of that name. The Kolhāpur plates of Vijayāditya mention a third brother of Gōnka named Chandrāditya. It appears very doubtful if these brothers of Gōnka ruled as kings; for no grant of any of them has yet been discovered. If they ruled actually one after another, we shall have to suppose that all of them died sonless, and their nephew Mārasimha had to wait until the close of the reign of his youngest uncle. This does not appear plausible. The three brothers of Gōnka appear to have been called kings in later records because they belonged to the royal family, and were ruling over some portion of the Śilāhāra kingdom.

Gōnka was thus probably succeeded by his son Mārasimha, who issued his Miraj plates² in Śaka 980 (A.D. 1058). He mentions therein his title *Mahāmaṇḍalēśvara*, but does not name his suzerain. This shows that though he had not actually proclaimed his independence, he wielded considerable power.

Like his predecessors, Mārasimha seems to have taken part in the conflict of the Later Chālukyas with the Chōlas. This provoked the Chōla king Rājarāja to invade the Kolhāpur territory. In 1054, in the course of his invasion of Raṭṭapāḍi seven and a half lakh country of the Later Chālukyas, he pressed as far as Kōppam, 'a famous *tīrtha* on the bank of a great river'. The Chālukya king Sōmēśvara I advanced to meet him. In the fierce battle which took place there, Rājarāja, who was fighting from the back of an elephant, was pierced by an arrow, and succumbed to the injury. There was chaos and confusion in the Chōla army as his riderless elephant ran amuck, being frightened by the fury of the battle. Then the king's brother Rājēndradēva, who had been waiting behind, pressed forward, shouting "Fear not", and threw all his forces into the fight. Then the tide of the battle turned against the Chālukyas. Several of their *Sāmantas* and generals were killed. Sōmēśvara-Āhavamalla, the Chōla records say, fled, trembling vehemently, with dishevelled hair, turning his back, looking round, and tiring his legs, and was forced to plunge into the western ocean. The Chōlas are said to have captured many elephants, horses, camels, the Boar banner of the Chālukyas and two queens, Sattiyavvai and Śaṅgappai with several women. Then Rājēndra crowned himself king on the

¹ *Ind. Ant.*, Vol. VIII, p. 18.

² No. 45.

battlefield itself. He next erected a *Jaya-stambha* (Victory Pillar) at Kolhāpur and returned to his country.

The battle of Kōppam is described graphically in several inscriptions of the Chōlas, but is not referred to in any record of the Later Chālukyas. The first reference to it occurs in a record of Rājendra II, dated in his third regnal year (A.D. 1054). It is described graphically in the Maṇimaṅgalam inscription of A.D. 1055.

Diverse views have been expressed about the identification of Kōppam where this celebrated battle was fought. Vincent Smith thought that it was on the bank of the Tuṅga-bhadā. C. R. Krishnamacharlu identified Kōppam with Kōpbāḷ on the bank of the Hirechāḷa river in the Raichur District, and this view has been accepted by Nilakanta Sastri and P. B. Desai; but it does not explain why the Chōla king Rājendra II should proceed so far in the west as Kolhāpur to erect his Victory Pillar after the battle. Several years ago Fleet discussed this matter at great length, and showed the identity of Kōppam with Khidrāpur, where there is still a magnificent temple of Kōppēśvara. After his defeat at the battle of Kōppam, Somēśvara-Āhavamalla must have sought shelter in South Koṅkaṇ which was under the rule of his feudatory Mārasimha, the Śilāhāra king of Kolhāpur¹

Mārasimha bore several *birudas*, one of which was *Rūpa-Nārāyaṇa*. Again, he states that he had obtained the grace of the goddess Mahālakshmi. He also mentions the fort of Kḥiḷiḷa as his capital. This was another and, perhaps, a more ancient name of the well-known fort of Panhāḷā. Karahāṭa continued to be an important seat of his government; for in the description of the marriage of his daughter Chandralēkhā with the Chālukya prince Vikramāditya, he is referred to as the king of Karahāṭa. Later, Karahāṭa was ceded to the Later Chālukyas.

The Miraj plates of Mārasimha record his grant of the village Kuṇṭavāḍa, probably identical with Kuṭwāḍ on the southern bank of the Kṛishṇā, five miles south of Miraj. The grant was made by the king to Chikkadēva, a disciple of the Pāsupata ascetic Brahmēśvara Paṇḍita, for the worship of the Śiva-pañchāyatana.

Mārasimha had five sons, *viz.*, Gūhala (II), Gōṅka (II), Ballāla, Bhōja I and Gaṇḍarāditya. Like the aforementioned sons of Jatiga II, they seem to have been placed in charge of the different provinces of the kingdom. Later, some of them came to the throne.

In the *Vikramāṅkadēvacharita*² Bilhaṇa draws a graphic picture of the charms of the Vidyādhara (*i.e.* Śilāhāra) princess Chandralēkhā, and describes her *svayamvara* held at Karahāṭa (*i.e.* Karhāḍ). It is said to have been attended by well-known rulers of all parts of India, *viz.*, those of Chēdi, Kānyakubja, Mālava, Gūrjara, Pāṇḍya, Chōla and others. Bilhaṇa's description is after the model in Kālidāsa's *Raghuvamśa*, Canto VI, and deserves little credence. But that Vikramāditya had married a Śilāhāra princess of peerless beauty was known in distant Kāshmir. In the *Rājatarāṅgiṇī*³ Kalhaṇa describes how Harsha, the king of Kāshmir, when he saw a portrait of Chandalā (*i.e.* Chandralēkhā), the beautiful wife of the Karṇāṭa king Parmāṇḍi (*i.e.* Vikramāditya VI), became smitten with love. He vowed in the open court that he would obtain Chandalā after overthrowing Parmāṇḍi. He even took the vow not to use unboiled camphor till then. Kalhaṇa holds the king to ridicule for his foolishness.

This princess was probably the daughter of Mārasimha, who was then ruling from Karahāṭa. Bilhaṇa has not named her father but from the known dates of Mārasimha and Vikramāditya VI, he seems to be none else.⁴ Chandaladēvī was an accomplished and learned princess. She is described in the records of the period as *Nṛitya-Vidyādhari* and *Abhinava-*

¹ For a full discussion of this question see my article on it in the *Vogel Commemoration Volume*.

² Cantos VIII and IX.

³ *Taraṅga* VII, vv. 1119 f.

⁴ Mārasimha (A.D. 1050-1075) was an elderly contemporary of Vikramāditya VI (A.D. 1076-1126).

Sarasvatī or *Abhinava-Śāradā*.¹ She personally ruled over some part of the Chālukya kingdom.

Gūhala II, who is mentioned in Śilāhāra records first among the sons of Mārasimha, seems to have succeeded him and ruled in c. A.D. 1075-1085, but no records of his reign have yet been discovered. Gōnka, who is mentioned after Gūhala among the five sons of Mārasimha in the Kolhāpur stone inscription of Vijayāditya,² did not probably come to the throne; for his name is omitted in all other records. They generally name Bhōjadēva or Bhōja I after Gūhala. He was a brave and ambitious prince. Some of his exploits are mentioned in the Kolhāpur plates of Gaṇḍarāditya dated Śaka 1037. He is said to have worshipped the feet of Vikramāditya with the lotus-like head of the Kadamba king Śāntara. The latter has been identified with Śāntivarman II, the Kadamba king of Vanavāsī. This Kadamba king is, however, mentioned in the Arālēśvara (Hangal tālukā) inscription as a feudatory of Vikramāditya and as ruling in A.D. 1089.³ The afore-cited description is perhaps to be understood in the sense that Bhōja defeated Śāntivarman II and made him acknowledge the suzerainty of Vikramāditya and do homage to him.

Bhōja is said to have brought about the downfall of king Kōṅgaja. The latter cannot be identified. He is further described as having sent Bijjaṇa of the solar race to the home of Indra. This probably refers to the homonymous Kalachuri king who is mentioned as *Mahāmaṇḍalēśvara* ruling over the area round Maṅgaḷvēḍhē as a feudatory of the Later Chālukya king Sōmēśvara I in A.D. 1069.⁴ Bhōja exterminated also Kōkkalla, who is unknown to history.

Some other exploits of Bhōja I mentioned in the aforementioned Kolhāpur plates are (1) the burning of Veṇugrāma, (2) the destruction of Gōvinda and (3) of Kurañja, (4) the conquest of Kōṅkaṇa and (5) the release of Bhillama. They cannot be satisfactorily explained in the present state of our knowledge. The first probably refers to Bhōja's conflict with the Raṭṭas of Saundatti (Sugandhavatī) who were ruling in the neighbourhood of Vēṇugrāma (Belgaon). Gōvinda may be the Maurya king of that name who was ruling from Vāghalī in Khāndēsh in Śaka 991⁵. The ruler of Kōṅkaṇa may have been Anantapāla (c. A.D. 1070-1110) of North Koṅkaṇ. Bhillama released by Bhōja may have been the third king of that name ruling over Sēuṇa-dēśa.

Bhōja came into conflict with the Sindas of Yelburgā also. He raided their territory but seems to have been taken prisoner. The Sinda king Āchugi II states in his Koḍikop inscription that he vomited forth Bhōja together with his troops which had invaded his country.⁶ This probably means that he released him and his army afterwards. As this inscription is dated in the current Śaka year 1045 (A.D. 1122), this Bhōja is evidently the first king of that name.

Bhōja seems to have rebelled against his suzerain Vikramāditya VI. In A.D. 1089 Vikramāditya is said to have fought with his *Māṇḍalika* Bhōja, who is none other than this Śilāhāra king. Again, by the end of A.D. 1100 we find Vikramāditya camping on the Bhīmarathī in the course of his expedition against Bhōja.⁷ The latter seems to have been killed in this battle; for the next known date of the Śilāhāras of Kolhāpur is A.D. 1110 of the reign of Gaṇḍarāditya, who came to the throne after his elder brother Ballāla.

¹ P.B. Desai, *A History of Karnāṭaka*, p. 108.

² *Bom. Gaz.*, Vol. I (old ed.), part ii, p. 305.

³ *Ibid.*, p. 561.

⁴ *Ep. Ind.*, Vol. XXIV, p. 178, no 2.

⁵ *Ibid.*, Vol. II, p. 225.

⁶ *J.B.B.R.A.S.*, Vol XI (old series), p. 269.

⁷ P. B. Desai, *A History of Karnāṭaka*, p. 175.

Ballāla, who is named after Bhōja in several records of the Kolhāpur Śilāhāras, was his younger brother. In the Honnur inscription¹ he is named as *Mahāmaṇḍalēśvara*. That record is not dated, but since his successor Gaṇḍarāditya is known to have been ruling in Śaka 1032 (A.D. 1110), he seems to have had a very short reign (c. A.D. 1100-1108).

In the Honnur inscription Gaṇḍarāditya is associated with his elder brother *Mahāmaṇḍalēśvara* Ballāla, but he bears no title therein. He is known from several grants ranging in dates from A.D. 1110 to A.D. 1135. He claims to be the sole ruler of the Miriñja-dēśa together with the seven *khollas* and also the country of Kōṅkaṇa. The latter appears to be South Koṅkaṇ, which, as we have seen, was under the rule of this family since its conquest by the Later Chālukya king Jayasimha. He may have been governing it as a feudatory of Vikramāditya VI; for the latter is described as having the seven Kōṅkaṇas as his bracelets.²

Gaṇḍarāditya fed a lakh of Brāhmaṇas at the holy place of Prayāga as stated in his Tāḷale plates.³ This place must be identified not with Allahabad but with the one still known as Prayāga near the confluence of the Kāsārī and the Kumbhī with the Pañchagaṅgā, a few miles from Kolhāpur. Gaṇḍarāditya constructed a temple of Jina named Tribhuvana-tilaka evidently after himself at Ājurikā,⁴ modern Ājre, the chief town of the Ājre *mahāl* of the Kolhāpur District. Another Jaina temple called Rūpanārāyaṇa was erected by his *Sāmanta* Nimbarasa⁵ and named after him at Kolhāpur; for he bore the *biruda Rūpanārāyaṇa*. The priests of this temple are mentioned in some inscriptions⁶ of the Kolhāpur Śilāhāras. Gaṇḍarāditya constructed a tank which he named Gaṇḍasamudra near the village of Irukuḍi. He built the temples of all the three religions, Hindu, Buddhist and Jaina, on its bank.⁷ This reference to a Buddhist temple is interesting as Buddhism had by this time all but disappeared from the Deccan. In another grant⁸ the king, in response to the request of his minister Mailapaiya, donated land for the temple of the god Khēḍāditya of Brahmapurī, a suburb of Kolhāpur, and for the maintenance and residence of eight Brāhmaṇas. The grant is dated Śaka 1048 (A.D. 1126) on the occasion of the Karkaṭa saṅkrānti. He also seems to have commenced the construction of the magnificent temple of Kōppēśvara at Khidrāpur. It could not be completed even in the reigns of his two successors. Gaṇḍarāditya had a queen of the Jaina faith, *viz.* Karṇādēvi.⁹ Nāgaladēvi mentioned in two inscriptions of his reign was probably his mother. She also belonged to the Jaina faith.

As we have seen, Gaṇḍarāditya was ruling over South Koṅkaṇ. A record¹⁰ of the time of Bhōja II states that he had reinstated the deposed ruler of Sthānaka or Ṭhāṇā. This must have been at the beginning of the reign of Aparāditya I, when the Kadamba king Jayakēśin II invaded North Koṅkaṇ, killed the Śilāhāra king Anantapāla and annexed North Koṅkaṇ

¹ No. 44.

² *H.C.I.P.*, Vol. VI, p. 176.

³ No. 45, line 11.

⁴ See श्रीकोल्लपुरदेशान्तर्बर्त्याजुरिकामहास्थानयुधिष्ठिरावतारमहामण्डलेश्वरगण्डरादित्यनिर्मापितत्रिभुवनतिलकजिनालये । in Sōmadeva's *Śabdārṇava-chandrikā*. Another Jaina temple of this name dedicated to the Tirthaṅkara Chandraprabha was erected at Herle near Hātakaṇagale during the reign of Gaṇḍarāditya. See No. 47, line 7.

⁵ *Rūpanārāyaṇa* is mentioned as the title of both Mārasimha and Gaṇḍarāditya, but as Gaṇḍarāditya is known to have built Jaina temples at Irukuḍi and Ājurikā, it is more likely that it was in his name that the Jinālaya called Rūpanārāyaṇa was built at Kolhāpur. The Terdāl inscription states explicitly that the Rūpanārāyaṇa temple at Kolhāpur was constructed by Nimbarasa, a feudatory of Gaṇḍarāditya. (*Ind. Ant.*, Vol. XIV, pp. 25 f.)

⁶ Nos. 47, 49, and 51.

⁷ No. 45, line 34.

⁸ No. 48.

⁹ No. 50, line 4.

¹⁰ No. 60, line 17.

to his kingdom. As stated before,¹ the Śilāhāra king was reduced to great straits at this time. Gaṇḍarāditya seems to have sent his son Vijayāditya to his help. He inflicted a defeat on Jayakēśin II and helped Aparāditya to regain his ancestral kingdom.

Gaṇḍarāditya seems to have sent a force under his feudatory Nimbādēvarasa to help his Chālukya suzerain in his war with the Chōlas. Nimbādēvarasa is described in an inscription² at Kolhāpur as 'an awful rutting elephant to the beds of lotuses, the barons of Toṇḍai'.

Gaṇḍarāditya was succeeded by his son Vijayāditya in c. A.D. 1138³. He bears the same titles as his predecessor and claims to have obtained the right to the *pañcha-mahā-śabdās*. He appears to have taken an active part in the conspiracy to depose the Later Chālukya king Tailapa III. It is said that it was with his help that Bijjala got his sovereignty.⁴ He is also said to have reinstated the deposed rulers of Sthānaka and Gōvā. The former reference may be to the help which his father is said to have rendered to the Śilāhāra king Aparāditya of Ṭhāṇā. The help to the king of Gōvā will be discussed later.

Bijjala is said to have called Vijayāditya to his Court, but Vijayāditya disobeyed the summons. Bijjala then marched against him and defeated him in a hard-won battle. It is not known how far this account given in the *Bijjalacharita* is true. At Khidrāpur, 12 miles south-east of Shiroḷ in the Kolhāpur District, there are several records incised below bracket figures in the *Raṅga-maṇḍapa* of the temple of Kōppēsvara, which glorify Bōppaṇa *Daṇḍanāyaka*, who apparently obtained a great victory in a battle fought in the neighbourhood. The inscriptions are not dated, but one of them states that Bōppaṇa was the Commander-in-Chief of Vijayāditya, evidently the homonymous Śilāhāra king of Kolhāpur. The enemy has not been mentioned in any of the records, but he was probably Bijjala. It seems that he invaded the Śilāhāra kingdom, but suffered a crushing defeat in the battle fought near Khidrāpur.⁵ In any case, Vijayāditya makes no mention of any Suzerain in any of his grants. He evidently maintained his independence throughout his reign.

The king of Govā who was reinstated on his throne by the Śilāhāra king Vijayāditya is nowhere named. To determine his identity we must review the political situation in the Deccan in that period.

The Kalachuri usurpation of the Chālukyan kingdom lasted for about twenty-five years (A.D. 1156-1181). Towards the end of this period the Chālukya king Sōmēsvara IV was fighting against the Yādavas of Dēvagiri and the Hoysaḷas of Dvārasamudra. He was unsuccessful in these conflicts. So he seems to have sought refuge with the Kadambas of Goā. The Kalachuris could not brook this. So Āhavamalla, son of Bijjala, sent his *Daṇḍanāyaka* Chandugidēva to subdue the defiant Kadamba king. The general is said to have burnt the territories of the brave Vijayāditya, who seems to be none other than Vishṇuchitta, son of Jayakēśin II. He seems to have been deposed. At this juncture Vijayāditya, the Śilāhāra king of Kolhāpur, seems to have rushed to his aid. As stated before, Vijayāditya had spurned the summons of Bijjala to attend his covert, and defeated the army sent against him by the Kalachuri usurper. It is, therefore, not surprising that he espoused the cause of the deposed Kadamba king Vijayāditya *alias* Vishṇuchitta and reinstated him after defeating the *Daṇḍanāyaka* Chandugidēva of the Kalachuri Āhavamalla. This invasion and devastation of the Goā territory is mentioned

¹ Above, p. xvii.

² No. 49, lines 7-8.

³ The earliest date of the reign of Vijayāditya is Śaka 1061 Kālayukta Māgha ba. di.12, Sunday, furnished by the Ekasambi (Belgaon District) stone inscription recording the death of one Paḍevaḷa Jinna in a fight there. (*A.R.I.E.*, 1959-60, No 396.) It corresponds regularly to the 29th January A.D. 1139. So Vijayāditya may have commenced to reign in A.D. 1138.

⁴ No. 60, line 18.

⁵ *I.N.K.K.S.*, p. 175.

in an inscription of A.D. 1181. So it seems to have occurred towards the close of the reign of the Śilāhāra king Vijayāditya. Later, the feudatories of Sōmēśvara IV seem to have combined and defeated Āhavamalla and restored his kingdom to Sōmēśvara (A.D. 1181-1189). Vijayāditya may have joined them, though this is not specifically mentioned anywhere.

Vijayāditya's *Agra-mahishī* (Crowned Queen) Pōnnaladēvī is mentioned in the *Neminātha-purāna* of Karṇapārya. Another queen Ratnādēvī, the mother of his son Bhōja II, is mentioned in the Kaśēli and Kutāpura grants. Like his predecessors, Vijayāditya mentions with pride in his grants that he had the favour of a boon from the goddess Mahālakshmi.¹ He was thus a follower of the Hindu religion, but true to the noble traditions of Indian kings, he showed equal reverence to other religions like Jainism. His Kolhāpur inscription² dated Śaka 1065 (A.D. 1143) records his gifts of land for the maintenance and residence of some Jaina Āchāryas and the repairs of the *basadi* of Śrī-Pārsvanātha. The land was in the *kholla* of Ājiragē (Ājrē).

Vijayāditya was succeeded by his son Bhōja II, the last and greatest ruler of this line. On account of his great valour he obtained the name of *Vira-Bhōja*. Though in some of his grants he mentions his feudatory title *Mahāmaṇḍalēśvara*, he seems to have later assumed imperial titles. In the *Śabdārṇavachandrikā*, a work of the Jainēndra Vyākaraṇa, Sōmadēva, its author, describes the reigning Śilāhāra king as *Rājādhirāja*, *Paramēśvara*, *Parmabhaṭṭāraka* and *Pāśchima-Chakravartin*.³ Bhōja, therefore, seems to have declared his independence. This could not be tolerated by the Yādavas, who were then establishing their sovereignty in the Deccan. Siṅghaṇa, the mighty Yādava king of Dēvagiri, invaded the Śilāhāra kingdom. The battle seems to have been fought at Khidrāpur near the confluence of the two rivers Krishṇavēṇī (Krishṇā) and Kuvēṇī (modern Dūdhagaṅgā), in which one Bannēsa, perhaps the commander of Bhōja's army, was killed. A *virgaḷ* near the Kōppēśvara temple at Khidrāpur records that Bannēsa fought bravely with cavalry in the battle of the Saṅgama and went to heaven.⁴ Siṅghaṇa was evidently victorious in this struggle. He then laid siege to the fort of Pranālaka (Panhālā) and soon reduced it. Taking Bhōja captive, he threw him into prison on the same fort. Some inscriptions⁵ describe Siṅghaṇa as the very lord of birds (Garuḍa) in routing the serpent, *viz.* king Bhōja, who resided on Praṇāla. The Purushōttampurī plates⁶ state that Siṅghaṇa threw Bhōja into prison on the top of a fort. Siṅghaṇa then annexed the Śilāhāra kingdom. Bhōja had a son named Gaṇḍarāditya, who is mentioned in one of his grants,⁷ but nothing is heard of him after this defeat and imprisonment of his father. Siṅghaṇa's inscription dated Śaka 1136 (A.D. 1213) is incised on a stone slab near the south entrance of the temple of Kōppēśvara at Khidrāpur, about 40 miles from Kolhāpur.⁸ So the annexation of this Śilāhāra kingdom must have taken place not later than A.D. 1212. Thereafter we begin to get inscriptions of the Governors of the Yādavas placed in charge of the conquered territories. The earliest⁹ of them is dated in A.D. 1218. Thus disappeared this line of the Śilāhāras after a glorious rule of more than two hundred years.

Like his ancestors, Bhōja II also was a devout worshipper of the goddess Mahālakshmi

¹ No. 53, lines 13-14.

² No. 53, lines 18-25.

³ See श्रीमच्छिलाहारकुलकमलमातण्डतेजःपुञ्जराजाधिराजपरमेश्वरपरमभट्टारकपश्चिमचक्रवर्तिश्रीवीरभोजदेवविजयराज्ये in the *Śabdārṇava-chandrikā*.

⁴ *I.N.K.K.S.*, p. 179.

⁵ पर्णालिनिलयप्रबलभोजभूपालव्यालविद्रावणविहङ्गामराज quoted in *Bom. Gaz.*, Vol. I (old ed.), part ii, p. 254.

⁶ *Ep. Ind.*, Vol. XXV, p. 203.

⁷ No. 60, line 33.

⁸ See No. 65 below.

⁹ *J.B.B.R.A.S.*, Vol. II, pp. 26 4 f.; *S.M.H.D.*, Vol. III, pp. 17 f.

of Kolhāpur. He made some grants¹ for the worship and *naivēdya* of the goddess and also for the worship of the god Umā-Mahēśvara installed in a *maṭha* at Kolhāpur. The same record registers grants made to some Brāhmaṇas who had hailed from Karahāṭa and bore the family name of Ghaisāsa.² They correspond to the Karhāḍe Brāhmaṇas of the present day. The inscription also mentions some Sahavāsī Brāhmaṇas,³ for whose maintenance some grants were made by the king.

Some Śilāhāra kings of the Kolhāpur line are known for their building activities. We have already referred to the temples constructed by Gaṇḍarāditya at Irukuḍi and Ājurikā. He commenced the construction of the temple of Kōppēśvara at Khidrāpur. It continued during the reigns of Vijayāditya and Bhōja II. The structure was incomplete when the Yādava king Siṅghaṇa annexed the Śilāhāra kingdom to his own dominion, and it has since then remained in the same condition. The *Gūḍha-maṇḍapa* of the temple has no spire and the *Raṅgamaṇḍapa* in front of it is still without even its ceiling.

Like their brethren of North Koṅkaṇ, the Śilāhāras of Kolhāpur extended their patronage to learned men. One of these was Sōmadēva, the author of the *Śabdārṇava-chandrikā*, a work of the Jainendra Vyākaraṇa.⁴ Karṇapārya, the author of the Kannaḍa work *Nēmināthapurāṇa*, was patronised by Lakshmīdhara, a minister of Vijayāditya.

¹ Nos. 58 and 59.

² No. 58. *Ghaisāsa* is a corrupt form of *grihīta-sāhasa* and denotes that the Brāhmaṇas so named belonged to the Sāmavēda, which is supposed to have a thousand *śākhās*.

³ For this designation of these Brāhmaṇas, see below in the section on Religious Condition.

⁴ For this work, see below in the section on Literature.

ADMINISTRATION

The territory under the rule of the Śilāhāras comprised three regions : (1) North Koṅkaṇ called Purī-Kōṅkaṇa¹ after its ancient capital Purī, or Kavaḍi-dvīpa² after Kapardin I, the founder of the Śilāhāra branch ruling there, which is described as containing 1400 villages and which comprised the modern Ṭhāṇā and Kolābā districts. In an earlier record of the Hariśchandriya king Bhōgaśakti, the number of villages is stated to be 14,000;³ (2) South Koṅkaṇ, which comprised the modern Ratnāgiri District, was also known as Sapta-Kōṅkaṇa,⁴ and was traditionally known as comprising 900 villages;⁵ and (3) the country above the ghāṭs, east of the Ratnāgiri District, comprising the modern districts of Sātārā, Kolhāpur, Mīraj, Sānglī, and Belgaon. These three countries were divided into smaller divisions and subdivisions for administrative purposes.

The largest administrative unit was the *dēśa*. Thus, the Pūnakadēśa⁶ comprised the territory round Poonā, Mairiñjā-dēśa⁷ that round modern Mīraj, and Kuṇḍi-dēśa that round modern Belgaon. Kōṅkaṇa, which comprised several *dēśas* was called *Mahā-dēśa*.⁸ The *dēśas* were previously divided into *rāshṭras*. Some early Śilāhāra records⁹ in North Koṅkaṇ mention the *rāshṭrapati* among the officers to whom the royal order about the grants was communicated, following the earlier drafts of the formal portions of copper-plate grants, but no divisions of that name find mention in Śilāhāra records. The *dēśas* were divided into *vishayas* in North and South Koṅkaṇ. Several *vishayas* are mentioned in the records of the Śilāhāras. Thus, we have the Pāṇāḍa-vishaya¹⁰, Chikkhalāḍa-vishaya¹¹, Māhīrihāra-vishaya¹² (probably identical with the earlier Mahāgīrihāra-vishaya¹³), Varēṭikā-vishaya,¹⁴ Shaṭshashṭi-vishaya¹⁵ (so called because of its containing sixty-six villages), Aṇṭapallā-vishaya,¹⁶ Karakūṭa-vishaya,¹⁷ Mandaraja-vishaya¹⁸ and Kaṭashaḍi-vishaya.¹⁹ As very few Śilāhāra records from South Koṅkaṇ have been found, only few *vishayas* from that region are known. When the Śilāhāras of North Koṅkaṇ extended their power to South Koṅkaṇ, they made Praṇāla-(or Pānāla-) dēśa comprising the territory round Panhāḷe in the Dāpoli *tālukā* of the Ratnāgiri District, the centre of their power. This region is called Praṇālaka-vishaya²⁰ in one record. The Chipu-ḷaṇa-vishaya is mentioned in an earlier grant.

¹ No. 9, lines 20-21.

² *Ep. Ind.*, Vol. XIII, pp. 316 and 323.

³ *C.I.I.*, Vol. IV, p. 149.

⁴ *Ep. Ind.*, Vol. XIV.

⁵ Fleet, *Dyn. Kan. Distr.* p. 282.

⁶ No. 5, Line 40.

⁷ No. 43, line 11.

⁸ No. 43, line 12.

⁹ No. 9, line 25.

¹⁰ No. 4, line 44; No. 61, p. 275.

¹¹ No. 5, line 61.

¹² No. 7, lines 56-57.

¹³ *C.I.I.*, Vol. IV, p. 150.

¹⁴ No. 14, line 76.

¹⁵ No. 26, line 4.

¹⁶ No. 21, lines 10-11.

¹⁷ No. 20, line 62.

¹⁸ No. 15, line 72.

¹⁹ No. 29, line 14.

²⁰ No. 23, line 71.

North and South Koṅkaṇ were previously under the rule of dynasties speaking dialects derived from Sanskrit. So, though their rulers, the Śilāhāras, were Kannaḍa-speaking, the territorial terms in vogue in the country under their rule were derived from Sanskrit. In the country above the ghāṭs, however, Kannaḍa was the language of most of the inhabitants. So the territorial terms in that region were derived from Kannaḍa. The *dēśa* was there divided into *nāḍas* or *khollas*. Thus the territory round Kolhāpur was known as Eḍenāḍa¹. It had several *khollas* or *gollas*. Some of them are known from Śilāhāra records, *viz.* Paṇutaragekholla², Ājirage-kholla³ and perhaps Kavaḍe-golla⁴ also. Another Kannaḍa territorial term noticed is *khampaṇa* or *gampaṇa*, which denoted a group of villages. See *e.g.* Miriṅje-gampaṇa⁵ and Koḍavalli-khampaṇa⁶. *Dēśas*, *vishayas* and *khollas* are sometimes named together with the numbers of the villages comprised in them. Thus, there was the Shaṭṣhasṭi-vishaya,⁷ comprising sixty-six villages, corresponding to modern Sāshṭi tālukā. As several divisions had sixty-six villages in them, some prefix was used to distinguish them from one another. We have thus the Śūrpāraka-shaṭṣhasṭi,⁸ comprising sixty-six villages, of which Śūrpāraka (modern Sopārā), was the headquarters. The sub-division which comprised Sthānaka, the capital of North Koṅkaṇ, was known as Sthānak-ābhyantara-shaṭṣhasṭi⁹ or even Abhyantara-shaṭṣhasṭi.¹⁰ Some other divisions comprising sixty-six villages are also known. See *e.g.* Māhirihāra-shaṭṣhasṭi.¹¹ The sub-division Kōriyala-dvādaśaka¹² contained only twelve villages. The villages traditionally known as comprised in bigger divisions like the *dēśas* are also known. We have already noticed that North Koṅkaṇ contained 1400, and South Koṅkaṇ 900 villages. The Miriṅja-dēśa, which was much smaller, is said to have comprised of 3,000 villages,¹³ and was, therefore, called Sahasra-tritaya-Miriṅja-dēśa. The Karahāṭa-dēśa had 4,000 villages.¹⁴ These numbers were, of course, conventional.

The *vishayas* and *khollas* comprised *nagaras* or towns, and *grāmas* or villages. Very few towns in the kingdoms of the Śilāhāras find mention in their inscriptions. They are Śūrpāraka, the earliest capital of North Koṅkaṇ, Puri,¹⁵ its capital in the early historical times, Sthānaka,¹⁶ the capital of the Northern Śilāhāras, Chēmūlya,¹⁷ modern Chaul in the Kolābā District, Balipattana,¹⁸ the capital of the Southern Śilāhāras, Praṇālaka,¹⁹ the capital of the northern division of South Koṅkaṇ, Kollāpura²⁰ (also called Khullakapura²¹), the capital of the branch ruling over the country above the ghāṭs, and Karahāṭa,²² the headquarters of

¹ No. 45, line 25.

² No. 54, lines 14-15; No. 58, line 26.

³ No. 53, line 18.

⁴ No. 49, lines 10 and 23.

⁵ No. 46, line 46.

⁶ No. 48, line 30.

⁷ No. 26, line 4.

⁸ No. 14, lines 147-48.

⁹ No. 9, line 41.

¹⁰ No. 14, line 99.

¹¹ No. 11, line 52.

¹² No. 13, line 62.

¹³ No. 43, lines 46-47.

¹⁴ *E.H.D.*, I, p. 56.

¹⁵ *Ep. Ind.*, Vol. VI, pp. 1 f.

¹⁶ No. 6, line 59.

¹⁷ No. 41, line 29.

¹⁸ No. 41, line 25.

¹⁹ No. 23, line 43.

²⁰ No. 48, line 25.

²¹ No. 53, line 19.

²² No. 14, line 61.

a province. Miriñja¹, Kuñḍi,² Eḍenāḍa³ etc., which were the headquarters of subdivisions, were also probably reckoned among towns. Pranālaḱa⁴, modern Panhālā, was the fortified capital of the Kolhāpur Śilāhāras, while Vaḷivāḍa⁵ near Kolhāpur was probably their country residence. Several villages have been named in land-grants as objects of donations or as forming their boundaries. Their names ended in *pallī* or *pallikā* (e.g. Mañchakapallī,⁶ Chikhyallapallikā⁷), *vallī* (e.g. Koṭilavallī⁸), *vāḍa* (e.g. Pāñivāḍa,⁹ Tīravāḍa¹⁰ etc.), *grāma* (e.g. Vaṭṭāragrāma)¹¹ Bōpa-grāma,¹² Chāñḍijē-grāma,¹³ Kaśēli-grāma¹⁴ etc. When two villages with identical names were situated near each other or in the same region, *bṛihat* (large) or *laghu* (small) was prefixed to their names according to their size to distinguish them from each other. See e.g. *Bṛihat-Aḍaṇikā*¹⁵ and *Laghu-Aḍaṇikā*¹⁶ mentioned in a grant of Mummuṇi. When villages had hamlets attached to them, they were denoted by the term *vāḍi*. See e.g. *Āvāḍi nāma vāḍi* in the Balipattana plates¹⁷ of Raṭṭarāja.

The form of government in all the three states of the Śilāhāras was monarchical. The Śilāhāras of North and South Koñkaṇ rose to power as feudatories of the Rāshtrakūṭas. Saṇaphulla, the founder of the southern branch, is said to have received his kingdom from the Rāshtrakūṭa king Kṛishṇa I.¹⁸ Kapardin I, the progenitor of the northern branch, was probably placed in charge of North Koñkaṇ by the Rāshtrakūṭa king Gōvinda III. Both these branches were loyal to their Rāshtrakūṭa sovereigns, and did not claim any higher title than *Mahāsāmanta*¹⁹ in their earliest records. As their power and prestige increased, they began to assume higher titles, though of a feudatory type, such as *Mahā-sāmata-śekhara*²⁰, or *Mahā-sāmanta-ādhipati*,²¹ but they did not throw off the Rāshtrakūṭa suzerainty. Even after the Rāshtrakūṭas were overthrown by the Later Chālukya king Tailapa II, they continued to mention their genealogy in their grants, and expressed their regret over the downfall of their former suzerains.²² The third branch ruling over Southern Mahārāshṭra does not mention any Rāshtrakūṭa suzerain probably because it established itself when the Rāshtrakūṭas had been overthrown. Besides, the earliest records of the family, in which such mention can be expected, have not been found.

The Śilāhāras were very fond of assuming titles and *birudas*. The Dive Āgar plate²³ of

¹ No. 43, line 11; No. 45, line 33.

² No. 46, line 31.

³ No. 45, line 25; No. 59, line 6.

⁴ No. 59, line 1.

⁵ No. 48, line 22.

⁶ No. 4, line, 45.

⁷ No. 2, line 5.

⁸ No. 5, line 63.

⁹ No. 15, line 73.

¹⁰ No. 45, line 25.

¹¹ No. 25, line 10.

¹² No. 36, line 17.

¹³ No. 39, line 10.

¹⁴ No. 60, line 33.

¹⁵ No. 14, lines 119-120.

¹⁶ No. 14, line 127.

¹⁷ No. 42, lines 51-52.

¹⁸ No. 41, line 24.

¹⁹ No. 1, line 1.

²⁰ No. 2, line 3.

²¹ No. 5, line 47.

²² No. 5, line 21.

²³ No. 16, lines 3-7.

Mummuṇi, for instance, mentions as many as twenty *birudas* assumed by him, which occupy five lines out of sixteen in the formal part of the grant. The Rāshtrakūṭas, their suzerains, contented themselves with mentioning only the usual imperial titles, such as *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara*, but their Śilāhāra feudatories assumed several titles and *birudas* indicative of their lineage, original habitation, power, character, learning, liberality, insignia, religious devotion, freedom from astrological influence, etc. The North Koṅkaṇ and South Mahārāshṭra branches mention with pride their title *Tagarapura-paramēśvara*¹ or *Tagara-puravar-ādhiśvara*,² as their ancestors had originally hailed from Tagara, modern Ter in the Osmānābād District of Mahārāshṭra. They, again, state that they were born in the family of the semi-divine Vidyādhara prince Jimūtavāhana,³ and they call themselves *Sahaja-Vidyādhara*⁴ (Vidyādhara by birth). They mention their golden eagle banner in one of the *birudas*.⁵ They identified themselves with glorious kings and personages of the past in such *birudas* as *Kaliyuga-Yudhisṭhira*,⁶ *Nija-bhujā-Vikramāditya*,⁷ *Kōdaṇḍa-Sahasrārjuna*,⁸ and *Narēndra-Nāgārjuna*.⁹ When they achieved any memorable victory they commemorated it by assuming a suitable *biruda* referring to it. See e.g. the *biruda Niśānka-Laṅkēśvara*¹⁰ assumed by Anantadēva I evidently after his conquest of the Goā territory. Some of their feudatories imitated them. Chāmuṇḍarāja, a feudatory of the Śilāhāra Chhittarāja, assumed, for instance, the *biruda Lāṭa-prākāra-rājya-dhvaṁśaka*,¹¹ suggesting his devastation of the country of Lāṭa. The *biruda Tyāga-jagaj-jhampā*¹² proclaimed their liberality, *Śaraṇ-āgata-vajra-pañjara*¹³ their protection of princes that sought their help, *Para-nārī-sahōdara*¹⁴ their self-control, and *Śanivāra-vijaya*¹⁵ their self-confidence of success even in inauspicious times. As they controlled the Western Sea-routes, they called themselves *Paśchima-samudr-ādhipati*.¹⁶ As the power of the Śilāhāras increased, they began to assume imperial titles such as *Rājādhirāja*, *Kōṅkaṇachakravartin*¹⁷ etc.

Most of the inscriptions of the Śilāhāras are in Sanskrit, and so, many of the titles and *birudas* they assumed are also in that classical language. But some of them are in Kannaḍa. This is due to the fact that the Śilāhāras originally hailed from Tagara. This place was a famous emporium in ancient times. Though its modern representative Ter is now included in Mahārāshṭra, it was originally situated in the Kannaḍa territory. As the mother tongue of the Śilāhāras was Kannaḍa, many of their titles and *birudas* are naturally in the same language. See, for instance, the following:- *Vimala-gala-gaṇḍa*¹⁸ (a hero with a spotless neck), *Gaṇḍaragaṇḍa*¹⁹

¹ No. 5, lines 47-48.

² No. 48, lines 16-17.

³ No. 4, lines 25-26.

⁴ No. 7, line 45.

⁵ No. 7, line 44.

⁶ No. 58, line 18.

⁷ No. 12, line 7.

⁸ No. 13, lines 36-37.

⁹ *Ibid.*, line 37.

¹⁰ No. 16, lines 4-5; No. 19, lines 59-60.

¹¹ No. 12, line 8.

¹² No. 13, line 37.

¹³ *Ibid.*, line 37.

¹⁴ No. 58, line 18.

¹⁵ No. 7, line 46.

¹⁶ No. 19, line 61.

¹⁷ No. 36, line 7; No. 38, lines 1-2.

¹⁸ No. 5, lines 48-49.

¹⁹ *Ibid.*, line 49.

(the hero of heroes), *Gaṇḍa-vaṅgara*¹ (gold among heroes), *Nanni-samudra* (the ocean of truth), *Pusi-gaṅju-vāta*² (one who is afraid of falsehood), *villa-vidēga*³ (clever in the use of the bow), *Birud-aika-Rāma*⁴ (Rāma among title-holders) *etc.* Some of the words in their Sanskrit charters, which were really Kannaḍa, were misunderstood for a long time. Only recently their meaning has been properly ascertained.⁵ In North Koṅkaṇ this Kannaḍa influence declined in the reign of Chhittarāja (first half of the 11th century A.D.), as Marāṭhī became the language of the rulers; but in Kolhāpur and the neighbouring region, which were in the heart of the Kannaḍa territory, it continued to the last. See *e.g.* the following *birudas* which occur in the last known grant of Bhōja II of Kolhāpur :- *Iḍuvar-Āditya*⁶ (the Sun among those that attack), *Maṇḍalika-gaṇḍa-pēṇḍāra*⁷ (an anklet in the form of a great feudatory), *Arasāsan-āri-Madana-Mahēśvara*⁸ (a veritable Mahēśvara to the god of love in the form of the enemies that were defying royal orders) *etc.*

As feudatories, the Śilāhāras were required to pay an annual tribute to their suzerains, to do homage in the imperial court, and to take part with their forces in the wars of their feudal lords. We get occasional references to the Kolhāpur Śilāhāras having taken part in the wars of the Later Chālukyas and made hostile kings submit to them.⁹ In other respects they were independent for all practical purposes. The Northern Śilāhāras cited the genealogy of their suzerains in the beginning of their early copper-plate grants, but there is no explicit mention of their being required to obtain their permission before donating villages or lands for charitable and other purposes. They evidently enjoyed more privileges than the Arab feudatories of the Rāshtrakūṭas ruling at Saṁyāna,¹⁰ who were required to take such permission.

Succession to the throne usually passed from the father to the eldest son. In some cases the ruling king appointed his younger son or sons to rule some provinces of his kingdom.¹¹ Similarly, there are instances of a ruler having placed his younger brothers in charge of the outlying provinces of his kingdom.¹² The names of these contemporary collaterals are sometimes mentioned in royal charters, but that does not mean that they had all come to the throne.

In the history of the Śilāhāras there were very few cases of internecine strife. After the death of Vajjaḍa, his brother Chhadvaideva seems to have usurped the throne,¹³ but he had soon to forego it. His name has been omitted from the later genealogy. After Nāgārjuna was killed during the invasion of his kingdom by the Later Chālukya king Sōmēśvara I, his brother Mammuṇi sat on the throne as Nāgārjuna's son Anantapāla was a minor. Mammuṇi may have designed to leave the throne to his son, but this was contested by Anantapāla, which led to a civil war in the Śilāhāra kingdom.¹⁴ Anantapāla finally emerged victorious from it.

In his own state the power of the Śilāhāra king was supreme. He appointed provincial governors and ministers, and was free to declare war or make peace as he thought fit. He

¹ No. 5, line 49.

² *Ibid.*, line 50.

³ *Loc. cit.*

⁴ *Loc. cit.*

⁵ See *e.g.* the interpretation of *haṁyamana* and *nagara*, *Ep. Ind.*, Vol. XXXV, p. 292.

⁶ No. 60, line 26.

⁷ *Ibid.*, line 29.

⁸ *Ibid.*, lines 28-29.

⁹ No. 46, lines 18-19.

¹⁰ *Ep. Ind.*, Vol. XXXII, p. 53.

¹¹ See No. 23, lines 37-38.

¹² See No. 48.

¹³ No. 4. See, above, p. xi.

¹⁴ No. 19, line 52.

appointed his ambassadors in foreign courts. The Śilāhāras called themselves Kshatriyas.¹ As the *Yājñavalkya-smṛiti*² has stated, the primary duty of a Kshatriya *i.e.* a ruler is the protection of his subjects. The Smṛiti says further that the king receives one-sixth of the religious merit of his subjects if he protects them properly.³ If he fails in this duty and the subjects act irreligiously, he incurs half of the sins committed by them.⁴ As Aparārka explains, the subjects pay the king taxes in return for the protection they receive from him.⁵ It is, therefore, the sacred duty of the king to maintain peace and order in his realm. Yājñavalkya warns all rulers that the fire of popular wrath which springs from the oppression of the subjects does not subside without destroying completely the despotic king's fortune and family, nay his very life.⁶

The *Yājñavalkya-smṛiti* says that just as a king gets religious merit by the protection of his subjects, he does so also by subjugating other kingdoms.⁷ In other words, this was an incitement to constant warfare, which is noticed so commonly in the ancient history of India, and which sapped the strength of the warring kingdoms. The king was expected to take an active part in fighting for the protection of his kingdom and in the invasion of foreign countries. The Śilāhāras distinguished themselves by their courage and bravery on several battlefields even in trying circumstances. When there arose a civil war in the kingdom of the Northern Śilāhāras after the death of Mummuni, the enemy, taking advantage of it, invaded the country. He devastated the land, and harassed gods and Brāhmaṇas. Then the Śilāhāra king Anantapāla rose to the occasion. He routed the enemy and inscribed his fame on the disc of the moon.⁸ Another memorable occasion of the same type arose after the death of Anantapāla also. There was an invasion of North Koṅkaṇ by the Kadambas of Goā. Some feudatories sided with them. As the contemporary inscription graphically describes, "Dharma was lost, the elders were oppressed, the subjects became exhausted, and the country's prosperity came to an end. Still, undaunted, Anantapāla's son Aparājita I, single-handed, rushed to the battlefield on horseback, relying on the power of his arm and his sword. Then the enemy knew not whether to fight or to flee. He then took shelter with the Mlēcchhas."⁹ This graphic description recalls that in the Bhītarī inscription of Skandagupta's fight with the Hūṇa invaders.¹⁰

One of the principal duties of the king was to see that all castes acted according to their respective *dharma* as laid down in the sacred works. The Śilāhāras, like other rulers of the period, are said to have been alive to this royal duty. In their charters they are extolled for their charity, political wisdom and patronage to learning. Of Vijayāditya, the Śilāhāra ruler of the Kolhāpur branch, it is said, "His wealth was acquired for being bestowed in charity; he fulfilled his vow of heroism by protecting the people; his pleasing speech was in keeping with the truth; his mind was engaged in contemplation on the feet of Hari; his wealth was spent in removing the calamities of the good. What poet is able to extol the merits of that Vijayāditya with proper discernment."¹¹

Some of the *birudas* assumed by the Śilāhāras are indicative of the ideal they had set

¹ No. 60, lines 24-25.

² *Adhyāya* I, v. 336

³ *Ibid.*, *Adhyāya* I, v. 335.

⁴ *Ibid.*, I, v. 337.

⁵ *Loc. cit.*

⁶ *Ibid.*, I, v. 341.

⁷ *Ibid.*, I, v. 342.

⁸ No. 19, Lines 52-55

⁹ No. 20, Lines 32-35.

¹⁰ *C.I.I.*, III, p. 54.

¹¹ No. 60, lines 15-17.

before themselves. See e.g. the following:- *Śaucha-Gāṅgēya*¹ (Bhishma in respect of pure moral conduct), *Kaliyuga-Yudhishthira*² (Yudhishthira of the Kali Age), *Satya-Rādhēya*³ (Karṇa in respect of truthfulness), *Para-nārī-sahōdara*⁴ (a uterine brother of others' wives).

Though the king's power was absolute in theory, in practice there were several checks. He could not make harsh and oppressive laws. The age-old Smṛitis had laid down civil and criminal laws, which it was his duty to administer. In case of doubt he had to consult the *Parishad* or Assembly of Vedic Scholars. The existence of such a Parishad in North Koṅkaṇ is indicated by the Chānje inscription, which records a royal gift to it.⁵ In ancient times, when religion had a strong hold on the minds of the people, the king could not dare to defy the dictates of the sacred Smṛitis. As stated in the aforementioned verse of the *Yājñavalkya-smṛiti*, if the ruler oppressed the people, there was danger of their rising in revolt and depriving him of his kingdom and even his life.

The administration of the State was carried on with the help of Governors (*rāshṭrapatis*), Collectors (*vishaya-patis*) and village headmen (*grāma-patis*). In some later records like the Dive Āgar plate of Mummuni,⁶ they are called *Sāmanta* (Governor), *Nāyaka* (the Commissioner of a division) and *Thākura* (the Collector of a district). The Governors of provinces were often military officers, who were called *Daṇḍādhipati*. When the Śilāhāras conquered south Koṅkaṇ, they constituted the northern part of it into a separate province, with Praṇālaka as its capital. Prince Vikramāditya was appointed by his father Aparāditya I to govern it.⁷ He had his own ministers including the *Sāndhivigrahika* (Minister for Foreign Affairs). Later, when it ceased to be a separate *rājya*, a *Daṇḍādhipati* named Suprayā was appointed to govern it.⁸ He had his own *Śrī-karaṇa* (Secretariat).

Some early records mention *rāshṭrapati*, *vishayapati* and *grāmapati* among the persons to whom the royal order regarding land-gifts was communicated, which shows that these officers administered the different divisions and sub-divisions of the kingdom. As stated before, no division of the category of *rāshṭra* is mentioned in the Śilāhāra inscriptions. The formula containing the mention of the *rāshṭrapati* seems to have been copied *verbatim* from earlier records. The *maṇḍalas* took the place of the old *rāshṭras*. The *vishayapatis* must have been the heads of districts (*vishayas*) like the modern Collectors. In one record *Vishayī* is mentioned in the same context.⁹ The *Grāmapati* was, of course, the headman of the village like the modern Pāṭil. One record mentions *Paṭṭakila*¹⁰ in the sense of *Grāmapati*. In the records of the Kolhāpur Śilāhāras *Nārgāvunḍas*¹¹ are mentioned in place of the *vishayapatis* of other records. They were heads of districts. A *gāvunḍa* was a village headman.¹² One record mentions more than one *gāvunḍa*.¹³ They may have either represented different villages grouped together, or officiated as headman of the village by rotation.

The king appointed Counsellors (*Mantrins*) and Ministers (*Mahāmātyas*) for the various departments. Their names together with their official designations occur in several records of

¹ No. 46, line 40.

² No. 58, line 18.

³ No. 46, line 40.

⁴ No. 58, line 18.

⁵ No. 22, line 9.

⁶ No. 16, line 14.

⁷ No. 23, line 38.

⁸ No. 28, line 8.

⁹ No. 12, line 12.

¹⁰ No. 25, line 13.

¹¹ No. 46, line 48.

¹² No. 54, lines 16-17.

¹³ *Op. cit.*

the Northern Silāhāras and prove useful in chronological discussions. In North Koṅkaṇ the ministers were generally five in number.¹ The following dignitaries are generally mentioned as looking after the administration of the State: (1) the *Mahāpradhāna*² (called *Sarvādhi-kārī* in one record) or the Chief Minister; (2) the *Mahāmātya*³ or the Chief Administrator; (3) the *Mahā-sāndhivigrahika*⁴ or the Minister for Foreign Affairs; (4) the *Prathama-Chhēpāṭi*⁵ or the Senior Treasury Officer and (5) the *Dvitiya-Chhēpāṭi*⁶ or the Junior Treasury Officer. Of these, the *Mahāpradhāna* and the *Mahā-sāndhivigrahika* were more important than the others; for they are invariably mentioned in almost all records of the Northern Silāhāras. One record mentions two *Sāndhivigrahikas*, one of them being designated *Karṇāṭa-Sāndhivigrahika*.⁷ The latter apparently looked after the Foreign Department dealing with the Karṇāṭaka Division. Strange as it may seem, one record mentions the *Nāgara-Sāndhivigrahika*⁸, but what his function was is not known. The *Chhēpāṭi* or Treasury Officer is called *Bhāṇḍāgāra-sēna*⁹ in some records. Below these high Ministers and Officers there were *Amātyas*, *Sachivas*, *Sāndhivigrahikas* etc. One record mentions a *Kaḍit-āmatya*,¹⁰ who was an Accounts Officer. Another mentions the *Rājaguru*¹¹ or the Royal Priest, who also seems to have exerted considerable influence at the royal court. In a subsequent record he figures as an *Mahāmātya*.¹² One grant mentions a *Laghu-Rājaguru*,¹³ who seems to have been his assistant. *Śrī-karaṇi*,¹⁴ mentioned in one record, was apparently the Superintendent of the Secretariat. The learned Brāhmaṇas who received royal grants were expected to perform eight duties, one of which was observation of national duties (*rāshṭra-dharma-nirikshaṇa*).¹⁵ Some records from South Koṅkaṇ and the Kolhāpur region mention a *Haḍapa* or *Haḍapaḥaḷa*, who seems to have been a betelbox-bearing attendant of the king.

An early record¹⁵ of the Northern Silāhāras mentions some other officers such as the *Śaulkika* (Customs Officer), the *Gaulmika* (Station House Police Officer), the *Chaurōddharaṇika* (the Eradicator of thieves), but these terms do not occur in later records, though these offices must have continued in those times also. The headman of a village *Paṭṭa-kila* (modern Pāṭil) is mentioned in some records.¹⁶

In towns and villages local administration was carried on with the help of Committees on which merchants, artisans and trade-guilds were represented. Members of the Committees were called *Mahājanas*.¹⁷ Their number sixteen is mentioned in one record.¹⁸ In some records they are called *Mahattaras* (representatives of the towns or villages). In the Chānje inscription they are called *Mhātārās*¹⁹ (Sanskrit, *Mahattaras*), and are cited as witnesses. The head of such

¹ No. 9, line 23.

² No. 17, line 3.

³ *Ibid.*, line 3.

⁴ No. 7, line 85.

⁵ No. 19, lines 66-67.

⁶ *Ibid.*, line 67.

⁷ No. 9, line 22.

⁸ No. 40, line 48.

⁹ No. 13, line 87.

¹⁰ No. 48, line 24.

¹¹ No. 29, line 9.

¹² No. 32, line 5.

¹³ No. 17, line 5.

¹⁴ No. 38, line 4.

¹⁵ No. 4, lines 42-43.

¹⁶ No. 21, line 21.

¹⁷ No. 48, line 47.

¹⁸ No. 16, line 12.

¹⁹ No. 25, lines 15-16.

a Committee was called *Mahattama*. In Kananda inscriptions he is called *Prabhu* (Mayor¹). Local religious institutions were also represented on such Committees. One record mentions *Pañcha-maṭha-mahāsthāna*,² which was probably so called because the five *maṭhas* comprised in it were dedicated to five Hindu deities (*viz.* Brahmā, Viṣṇu, Śiva, Sūrya and Dēvi) or to five prominent religious sects such as those of Brahmā, Viṣṇu, Śiva, Buddha and Jina. These Town and Village Committees could make grants of land with the consent of the local *gāvunḍas* or officers and the administrative heads.

Sources of Revenue—There were various sources of revenue to meet the expenditure of the State. The main source was, of course, the land-tax, called *siddhāya* in many Śilāhāra inscriptions.³ In some records it is called *bhūmi-dēṇaka*.⁴ It was usually one sixth of the produce. According to the *Bṛihaspati-smṛiti* cited by Aparārka,⁵ a Brāhmaṇa who himself tills his field should pay one sixth of the produce to the king, one twentieth to (the temples of) gods in the locality, and one thirtieth to the Brāhmaṇas; but whether this rule was observed in practice is not known. The land-revenue was paid partly in cash (in *drammas*) and partly in grains (especially in the case of rice-fields), as appears from Śilāhāra inscriptions.⁶ Another source was the house-tax (called *griha-dēṇaka*⁷ in some inscriptions). Income was also derived from levies on commodities displayed for sale in the markets. Fines levied for various offences were another fruitful source of income. In some records the fines levied for ten offences⁸ are mentioned as transferred to the donees of land-grants. These are probably identical with the ten sins enumerated in the *Śukranītisāra*,⁹ *viz.*, murder, theft, adultery, slander, harsh language, lying, divulgence of secrets, evil design, atheism and perverseness. Some Śilāhāra inscriptions specially mention *kumārisāhasa* (crime against an unmarried girl) as an instance of it.¹⁰ These fines for offences were determined by a committee of sixteen members. It was known as *Smārikā*,¹¹ probably because it called attention to the relevant rules in the *Smṛitis*. Some other sources of income were treasure-troves¹² and escheat to the crown of the property of a person who dies without leaving a son behind.¹³ The *Yājñavalkya-smṛiti*¹⁴ allows the widow of a person who dies without leaving a son, to succeed to his property. There are also other persons named as heirs such as his daughter, parents and other relatives who were regarded as heirs to the property in such cases.¹⁵ So it does not appear that the property of all persons dying sonless escheated to the king. The term *aputra* used in such contexts must, therefore, be taken to mean 'an heirless person'¹⁶. Some other sources of revenue were the tributes from feudatory princes, income derived from mines, forests etc.

¹ No. 52, line 45.

² No. 42, line 35.

³ No. 14, lines 77, 80 *etc.*

⁴ No. 21, line 14.

⁵ *Aparārka*, p. 936.

⁶ No. 14, line 107 f.

⁷ No. 26, line 5.

⁸ No. 5, line 65.

⁹ *Adhyāya* III, v. 6.

¹⁰ No. 5, line 66.

¹¹ No. 16, line 15.

¹² No. 5, line 66.

¹³ *Loc. cit.*

¹⁴ *Adhyāya* II, v. 136.

¹⁵ *Loc. cit.*

¹⁶ A. K. Majumdar, drawing attention to the *Śākuntala*, Act V, thinks that the property of a person dying without a son, did escheat to the king notwithstanding the rules in the *Smṛitis*. He thinks that in Gujarāt Kumārapāla gave this right to the heirs of a person owing to the influence of Hēmachandra, who

When villages were donated to gods or Brāhmaṇas, the land-tax was directed to be paid to the donee. The members of the royal family such as queens and princes were expressly forbidden to interfere with the grants.¹ So were the *Sāmantas* (or Governors), *Nāyakas* (or Commissioners) and *Ṭhākuras* (or heads of districts²). Nay, no royal servant was to interfere with the gift even with a finger.³ The house-tax and the *kumāra-gadyāṇas* (which will be discussed below) were directed to be paid to the donees. Sometimes, persons were exempted from the land-tax, such exemption being called *bhūmi-dēṇaka-nirmukti*.³ Similarly, exemption from the house-tax was called *griha-dēṇaka-nirmukti*.⁴ Villages gifted to gods and Brāhmaṇas were not to be entered by *chāṭas* (police-men) and *bhaṭas* (soldiers) except for apprehending thieves and persons accused of high treason.⁵ The donees were also exempted from the obligation to arrange for the habitation of touring royal officers and for their conveyance.⁶

Another fruitful source of income was the customs dues. Brisk trade was carried on in Koṅkaṇ through its several ports on the western coast such as Sopārā, Ṭhāṇā, Kalyāṇa, Devgaḍ, Mālvaṇ and Khārepāṭaṇ. From the accounts of Muslim travellers⁷ we know that several articles such as cotton and muslin fabrics, hides, coconuts, betel-nuts, indigo *etc.* were exported from the ports on the western coast. On the other hand, the import trade also was quite extensive. Gold, silver, copper, tin and lead were some of the articles imported through these ports from very early times. Horses formed one of the principal items of import. Arabian horses were greatly in demand and were supplied to several inland countries through these Koṅkaṇ ports. When South Koṅkaṇ came under the administration of the Śilāhāras of Kolhāpur, trade with foreign countries developed immensely. This is reflected in the following description in the Kolhāpur plates of Gaṇḍarāditya, dated Śaka 1037 :- "Being overwhelmed with the fear of destruction, the ocean offers him (*i. e.* Gaṇḍarāditya) jewels with care, and (also) thin garments and horses, constantly loading the ships therewith." There were imposts levied on ships engaged in foreign as well as costal maritime trade. The Khārepāṭaṇ plates of Anantadēva I (or Anantapāla) exempted the ships and sailors of some high-ranking officers and their relatives from such imposts.⁸

Finally, we shall take an item of taxation which has been variously interpreted, *viz.* *kumāragadyāṇa*. This was levied on every village in Koṅkaṇ⁹ as it was in the kingdom of the Gāhaḍavālas¹⁰ in North India. This term has been explained variously. Some take it to mean a tax on gold coins known as *kumāragadyāṇas*.¹¹ *Gadyāṇa* as a gold coin is well-known. Accord-

(Continued from previous page)

pointed out to the Chaulukya king that the escheat in such circumstances was against the *Smṛitis*. The *Chaulukyas of Gujārāt*, p. 247. This is hardly correct. It is more likely that the inscriptions blindly copied old formulae notwithstanding the dictates of the later *Smṛitis*. *Aputra* in such passages must be taken in the sense of a person who dies without leaving an heir.

¹ No. 16, line 14. It seems from Nos. 5 and 6 that the administrators of districts were called *Mahāmātyas* at least in early times.

² The expression राजकीयानामनङ्गलिप्रेक्षणियम् occurs in several grants (No. 58, l. 28; No. 59, l. 12 *etc.*). It seems to mean 'not to be interfered with by royal officers even with a finger'.

³ No. 21, line 14.

⁴ No. 26, line 5.

⁵ See *a-chāṭa-bhaṭa-pravēśyaḥ* in No. 7, lines 61-62. This was usually understood with the exception stated as *chōra-rājāpathyakāri-daṇḍa-varjam*, though this is not explicitly stated everywhere, See *C.I.I.*, Vol. IV. p. 24.

⁶ These are referred to as *dēṇaka* and *paḍaṇaka* in No. 16, lines 15-16.

⁷ See *H. C.I.P.*, Vol. IV, pp. 522 f.

⁸ No. 19, lines 77-80.

⁹ No. 14, lines 82, 86, 90, 94 *etc.*

¹⁰ See *Ind. Ant.*, Vol. XVIII, p. 17; *Ep. Ind.* Vol., IX, pp. 302 f.; *ibid.*, Vol. IV, p. 120 *etc.*

¹¹ B. P. Mazumdar, *Socio-Economic History of Northern India (11th and 12th Centuries)*, p. 237.

ing to the *Lilāvati*, its standard weight was 48 *rattis* or 87.84 grains. Kittel found, in Bellāri and occasionally in Mysore, gold coins called *gadyāṇas* of the weight of a *ruvvi* or a farthing. But no coins named *kumāra-gadyāṇas* are known. Another explanation¹ of the term is that it was the tax of a *gadyāṇa* required to be paid as a *nazarāṇā* on the birth of a prince (*kumāra*) to the ruling king.¹ But such a *nazarāṇā* would be leviable on rare occasions and, therefore, the income from it would be insignificant. There is, therefore, no point in specially mentioning it in land-grants. A third interpretation² proposed is that the *kumāra-gadyāṇa* was a tax imposed on what is known as *kumrī* cultivation which is in vogue in some places such as hill areas and forest tracts. But this explanation also is not plausible; for the tax was levied both in North and South India and on all villages whether they lay in the hilly and forest tracts or not. In one record a similar term, *viz. kumāradrōṇa*³ is found used, which shows that the tax was paid in the form of a coin in some regions and in that of a grain-measure like *drōṇa* in some others. It seems that the tax was levied for a prince, *i.e.* for his maintenance, education *etc.* While the other taxes were paid to the *rājan* (king) for the maintenance of law and order and for the execution of other royal duties, this tax (*kumāra-gadyāṇa*) was levied and paid in the name of the Crown-prince.⁴

¹ *J.N.S.I.*, Vol. VII, pp. 20 f.

² *Ep. Carn.*, Vol. X, pp. 86 f.

³ *Ep. Ind.*, Vol. XXXIII, pp. 244-45.

⁴ Ghoshal thinks that the tax was on behalf of the royal prince at the rate of so much per *gadyāṇa*. Lallanji Gopal says that the tax was one *gadyāṇa* per family annually. He says that though *kumāra* means a prince, the tax was by way of the present to the members of a royal family in general. See his *Economic Life of Northern India, A.D. 700-1200*, pp. 52 f.

RELIGIOUS CONDITION

OF the three ancient religions of India, Buddhism, Hinduism, and Jainism, the first seems to have had very few votaries in the period of the Śilāhāras. The only Buddhist inscriptions of the period discovered so far exist at Kānherī, which seems to have been a fairly flourishing centre of that religion in Koṅkaṇ in the reign of the Early Śilāhāras. The inscriptions show that the centre attracted devotees from far-off places like Gauḍa or West Bengal.¹ They made permanent endowments (*akshaya-nivis*) for the worship of the Bhagavat (Buddha) and the food, clothing and books of the monks residing in the caves by depositing the necessary amounts of *drammas* with the Venerable Community of the place. We have no further mention of this centre of Buddhism until we come to the time of Mallikārjuna (the second half of the 12th cen. A.D.), one of the later Śilāhāras. Mērutuṅga tells us that Āmbaḍa, a minister of the Chaulukya king Kumārapāla, when he was unsuccessful in the invasion of North Koṅkaṇ, took shelter in the Buddhist caves of Kānherī, putting on black raiment.² Mērutuṅga's tale is not wholly reliable, but it seems to suggest that some Buddhist monks were staying at Kānherī as late as the twelfth cen. A.D. Sōḍḍhala, who flourished a century earlier, describes a Buddhist *Chaitya* situated in Khāndesh in his *Udayasundarikathā*,³ but that statement belongs to the realm of fiction. It seems, however, that there were a few adherents of Buddhism in the Southern Maratha Country as the Śilāhāra king Gaṇḍarāditya of the Kolhāpur Branch is known to have built a temple of the Buddha together with those of Śiva and Jina at the village of Irukuḍi (modern Rukuḍi near Kolhāpur), and donated a *nivartana* each for their worship.⁴

Hinduism was in the most flourishing condition in this period. The old Vedic sacrifices had long been out of vogue. There are no references to the performance of such *śrauta* sacrifices as the Vājapēya and the Aśvamēdha in any Śilāhāra inscriptions. The Smṛitis also, which were held authoritative in this period, and their commentaries do not preach the performance of costly Vedic sacrifices. They emphasise instead the importance of the *pañcha-mahā-yajñas*, viz., *bali* (offerings to living creatures), *charu* (offerings to gods), *vaiśvadēva* (worship of deities), *agnihōtra* (maintenance of the sacred fire) and *atithi-pūjana* (reception of guests). Many of the land-grants made to Brāhmaṇas by the Śilāhāras as also by other kings in this period were intended to enable the donees to perform these sacrifices regularly. It was believed that the regular performance of these rites conduced to the welfare of the State.

As the Vedic religion lost ground in this period, Purāṇic Hinduism came to the forefront. The worship of Purāṇic gods and goddesses prevailed throughout this period. Most of the grants made by the Śilāhāras, their ministers and even common people were for the construction of their temples, their worship with the five provisions (*pañchōpachāra-pūjā*), the maintenance of lamps in their temples, provision for the residence of ascetics in the *mathas* attached to them and for the maintenance of the *sattras* (charitable feeding halls) connected therewith. Among gods, Śiva, Viṣṇu, Āditya (the Sun) and Brahmā, and among goddesses, Mahālakṣmī, Jōgēśvarī and Bhagavatī are mentioned in the records of the Śilāhāras. Śiva was the most favourite deity. The Śilāhāras were ardent Śaivas. Most of their grants were made for the worship of Śiva. Jhañjha of North Koṅkaṇ is said to have built twelve temples of that god,

¹ No. 2, line 4.

² *Prabandhachintāmaṇi* (ed. by D. K. Shastri), pp. 130 f.

³ *Udayasundarikathā* (G.O.S.), p. 28.

⁴ No. 45, lines 34-35. Buddhism continued to flourish in South India till the 11th cen. A.D. At Belgāṁve a Jayantī-Buddha-vihāra was established in A.D. 1065. *Ep. Carn.*, Vol. VII, SK. 70.

evidently at the sites of the twelve *Jyōtirīṅgas*, and named them after himself.¹ Chhittarāja began the construction of the famous temple of Śiva at Ambarnāth, which was completed in the reign of his youngest brother Mummuṇi.² The Khārepātan plates of Raṭṭarāja record certain grants made by the king for the worship of Avvēśvara, evidently Śiva installed by his father Avasara III, and named after himself.³ Some Śilāhāras undertook pilgrimages to the well-known *Śiva-kshētra* Sōmanātha-paṭṭana, and made grants of land in their kingdom to the god Sōmēśvara. Many Śilāhāra inscriptions state that Arikēsarin, even while he was a mere boy, went to Sōmanātha-paṭṭana as directed by his father, and there offered to that god all his victories.⁴ Even ministers and common people constructed temples of Śiva and named the god after themselves. Thus Vyōmaśiva, a *Rājaguru* and also one of the ministers of the Śilāhāra king Aparāditya II, constructed a temple of Śiva named Vyōmēśvara, and, with the king's permission, made a land-grant for his worship.⁵ Lakshmaṇanāyaka, another minister of the same king, made certain donations of *drammas* out of the proceeds of a *vāṭikā* (orchard) at Sthānaka in favour of the god Sōmanātha in Saurāshṭra (*i.e.* at Sōmanātha-paṭṭana).⁶ Some other names of Śiva in whose honour gifts are recorded in Śilāhāra inscriptions are Bhāiyapēśvara at Kunde in the Bhiwaṇḍī *tāluka*,⁷ Marudīśvara at Marut-kshētra (Murud),⁸ Uttarēśvara of Sthānaka (Ṭhāṇā),⁹ Shōmpēśvara (Bhivaṇḍī *tāluka*),¹⁰ Guḍālēśvara at the village Guḍālaya (Rādhānagarī *tāluka*),¹¹ Mādhavēśvara in Seḍambāḷa (Belgaon District)¹² *etc.* Sometimes, gifts are found made not to Śiva only but to the *Śiva-pañchāyatana*¹³ (*i.e.* Śiva, Pārvati, Gajānana *etc.*).

Of the two sons of Śiva, Kārttikēya had receded to the background, there being no reference to him in any Śilāhāra record. But the other son Gaṇanāyaka (*i.e.* Gaṇapati) came to the forefront. Though no shrines in his honour are mentioned, he is invariably praised in the beginning of almost all inscriptions of the Northern Śilāhāras. His mount, a rat, is mentioned in a passage cited from Rājānaka Śitikaṇṭha in the *Aparārka-tīkā*, Vol I, p. 571.

Vishṇu was another popular deity, but Śilāhāra records contain very few references to grants made in his honour. There was a temple of Lakshmi-Nārāyaṇa at Māṇḍavali (modern Māṇḍavi in the Ṭhāṇā District), to which a grant was made in the reign of Kēśidēva II.¹⁴ It was constructed by Lakshmidhara, a minister of that king. There were some other temples of that god such as that at Bramapuri¹⁵ near Kolhāpur, erected by the Śilāhāras and their ministers. As the Kolhāpur Śilāhāras were fervent devotees of Mahālakshmi, the *maṅgala-slōka* of many of their charters is in praise of the Varāha incarnation of Vishṇu, the consort of that goddess.¹⁶

Brahmā had declined in importance. He was, of course, worshipped in the beginning

¹ See *e.g.* No. 13, lines 12-14.

² No. 17, lines 5-6.

³ No. 41, line 42.

⁴ No. 13, lines 26-28.

⁵ No. 30, lines 8-9.

⁶ No. 31, lines 2-3.

⁷ No. 11, line 50.

⁸ No. 23, lines 65-66.

⁹ No. 39, line 15.

¹⁰ No. 36, lines 11-12.

¹¹ No. 45, line 36.

¹² No. 52, line 21.

¹³ No. 43, lines 60-61.

¹⁴ No. 34, line 5.

¹⁵ No. 48, line 26.

¹⁶ No. 46, line 1. The verse is taken from Early Chālukya records.

of religious rites and his images were carved on the outside of the walls of the temples of Śiva such as that at Ambaranāth, but temples were rarely dedicated to him. One such was erected at Brahmapurī on the outskirts of Kolhāpur by Maillapayya, the *Kaḍitāmātya* (Accounts Officer) of Gaṇḍarāditya, when he repaired the temple of Khēḍāditya there.¹ The Sun had more devotees. Śilāhāra inscriptions from North Koṅkaṇ invariably mention that the kings worshipped him before making any grants to gods and Brāhmaṇas. References to his temples occur in some records. There was a temple of Lōṇāditya at Lavaṇētaṭa (modern Lonāḍ, south-west of Bhivaṇḍī), to which the Śilāhāra king Aparājita made a land-grant.² At the aforementioned Brahmapurī, a suburb of Kolhāpur, there was an old temple of Khēḍāditya (the Sun). Maillapayya, the afore-named *Amātya* of Gaṇḍarāditya, while repairing it, added to it two other shrines of Brahmā and Viṣṇu, and requested the king to make a grant to keep the three-spired temple in good repair.³

Some temples of goddesses are also mentioned in Śilāhāra inscriptions. The most famous of them was the temple of Mahālakṣmī at Kolhāpur. Who constructed it is not known definitely; but the goddess had become well-known before the ninth century A.D.; for the Rāshtrakūṭa king Amōghavarsha I is said to have offered her a finger of his left hand to ward off a public calamity.⁴ Her temple is a star-shaped triple shrine, with Mahālakṣmī in the central *garbhagriha*, and Mahākālī and Mahāsarasvatī in the shrines to her right and left respectively. The present temple may have been constructed by one of the Sinda kings who was ruling at Karahāṭa (modern Karhād) before the Śilāhāras conquered the Kolhāpur country as shown before.⁵ It had already become famous as a well-known *Śākta-pīṭha*. These Śilāhāras were her fervent devotees. They believed that they had obtained their kingdom by her grace; for they state in their grants that they had secured her gracious boon.⁶ The goddess Bhagavatī at Saṁyāna (modern Sañjān in the Ṭhāṇā District) seems to have been well-known in that age. Copper-plate grants made to her in the reigns of the Arab feudatories of the Rāshtrakūṭas⁷ and the *Māṇḍalika* Chāmuṇḍarāja, who owed allegiance to the Northern Śilāhāras,⁸ have been discovered recently. The goddess Jōgēśvarī is mentioned in the Cintra stone inscription which seems to have originally belonged to a place named after her in the Sāshṭī island.⁹ Padmāvati, a Śāsana-devatā of the Jaina faith, is mentioned in a record of the reign of Vijayāditya.¹⁰

As the Śilāhāras of North and South Koṅkaṇ were ardent Śaivas, they invited Śaiva ascetics to their capital even from distant places, and made liberal grants to them. It is interesting to note that Ātrēya, who received the grant recorded in the Khārepāṭaṇ plates dated Śaka 930 of the Śilāhāra king Raṭṭarāja, was a disciple of the learned Śaiva ascetic Ambhōjaśambhu, who belonged to the Karkarōṇī branch of the Mattamayūra clan.¹¹ Karkarōṇī has not yet been identified, but it seems to have been situated somewhere in Central India. The Mattamayūra clan, of which it was a branch, took its name from the capital of the Chaulukya kings who flourished in Central India in the tenth and eleventh centuries A.D. This place has not

¹ No. 48, line 26. Cousens has noticed an unfinished image of Brahmā found at Sopārā. *M.T.D.*, p. 20.

² No. 7, line 62.

³ No. 48, line 25.

⁴ *Ep. Ind.*, Vol. XVIII, p. 248.

⁵ Above, p. xxvi.

⁶ See e.g. No. 48, line 20.

⁷ *Ep. Ind.*, Vol. XXXII, pp. 45 f.

⁸ No. 12, line 17.

⁹ No. 21, line 14.

¹⁰ No. 49, line 9.

¹¹ No. 41, line 53.

been definitely identified, but was probably identical with modern Kadvāhā, in the former Gwalior State, which possesses the remains of a Hindu monastery and not less than fourteen Brāhmaṇical temples, all belonging to the 10th and 11th centuries A.D.¹ M. B. Garde, former Director of Archaeology, Gwalior State, says, "Such a group of temples is found at no other single place in the Gwalior State. Kadvāhā thus deserves to be styled the Khajurāhō or Bhuvanēśvar of the Gwālior State." The Mattamayūra clan sent its Āchāryas to distant countries such as Chēdi and Andhra to found *maṭhas* for the propagation of the Śaiva doctrine.²

There are four well-known sects of Śaivism, *viz.* Śaiva, Pāśupata, Kāruka (or Kāruṇika) and Kāpālika. The Āchāryas of the Mattamayūra clan belonged to the first or the Śaiva School. Their names ended in Śiva or Śambhu as those of the Pāśupatas ended in *rāśi*. Some Śaiva Āchāryas of both these schools are mentioned in Śilāhāra inscriptions. Thus Jñānaśiva, who received a gift on behalf of the temple of Bhāiyapēśvara, probably belonged to this Śaiva sect.³ He is described as a disciple of Vāḍāchārya of the Western Āmnāya. This shows that there was a great centre of this sect in Western India. Ambhōjaśambhu, another ascetic of this sect, has been mentioned above. Vēdaśiva, who was the *Rājaguru* of Mallikārjuna, was also of this sect. Vyōmaśiva, who is described as *Bhōpaka*, also belonged to this very sect. He later became the *Mahāpradhāna* of Mallikārjuna's successor Aparāditya II.⁴ This indicates what political influence these Śaiva Āchāryas wielded at the court of the Northern Śilāhāras. The Miraj plates of Mārasimha mention the Pāśupata *Paṇḍita* Brahmēśvara, who is highly eulogised therein. His disciple was Chikkadēva, who also was learned like him.⁵ Another Pāśupata ascetic Vēdāṅgarāśi is mentioned in the Nandui inscription.⁶ The Miraj stone inscription of Vijayāditya mentions Śōvarāśi, the head of the Śiva temple at Seḍambāla, who, judging by his name, was also a Pāśupata.⁷

There is a lengthy discussion in Aparārka's commentary on the *Yājñavalkya-smṛiti* about the acceptance of the doctrines, and the observance of the practices, of these sects of Śaivism. The orthodox followers of the Vēdas did not look with favour on them. Some of them said that they were proclaimed by Śiva for misguiding the people who had strayed from the correct path of the Vēdas. Aparārka condemns certain rites of these sects which required the use of liquor, the offerings of victims to Chaṇḍikā, the preparation of mystic collyrium in skull-cups on the occasion of eclipses for the smearing of the eyes for the attainment of miraculous powers *etc.* as sinful and prohibited in the Kali Age. He sums up the discussion by stating that only those practices of these sects which are not opposed to the dictates of the orthodox sacred texts should be followed.⁸

The worship of Śiva and other gods consisted of *aṅga-bhōga* and *raṅga-bhōga*.⁹ The former comprised the eight offerings (*ashṭavidhā archanā*) of water, sandal paste, flowers, *akṣatās*, incense, lamp, food and *tāmbūla*. The latter included entertainment of the deity with singing, music and dancing. One record mentions the *dārikās*,¹⁰ who correspond to the modern *dēvadāsīs*, and who entertained the god with singing and dancing. The Śiva temples were resorts of the ascetics of the sects, for whose food and raiment provision was made out of the

¹ C.I.I., Vol. IV, pp. clv f.

² *Ibid.*, pp. cliii f.

³ No. 11, line 58.

⁴ No. 30, line 5.

⁵ No. 43, lines 36-44.

⁶ No. 63, line 13.

⁷ No. 52, line 48.

⁸ *Aparārka-ṭikā*, Vol. I, p. 19.

⁹ J.B.B.R.A.S., Vol. XII, p. 8.

¹⁰ No. 41, line 58.

proceeds of the donated villages. In the *mathas* attached to the temple of Mahālakshmi in Kolhāpur, provision was made for the residence and maintenance of the Sahavāsī and Karahāṭaka Brāhmaṇas, and for the worship, with five-fold offerings, of the goddess.¹ Several temples had schools attached to them where the sacred texts were taught. The *mathas* attached to the temples had *sattras* or charitable feeding halls, which gave food and shelter to travellers and destitute persons. One record mentions the provision made for the smearing, with oil, of the feet of Vedic students, guests and Brāhmaṇas residing in the temple.² Another record mentions the institution of the *Pañchamahāmātha*,³ the exact nature of which is not clear. Similar references occur in several Kannaḍa records.⁴ According to some scholars, prominence was given in these *mathas* to five deities, namely, Brahmā, Viṣṇu, Mahēśvara, Buddha and Jina. It is, however, doubtful if there were *mathas* dedicated to Buddha and Jina in Koṅkaṇ in our period.⁵

Jainism also was flourishing in the dominion of the Śilāhāras. Sōḍḍhala mentions some Jaina poets and authors who were honoured in the Lāṭa and Koṅkaṇ countries,⁶ but we have no references to any Jaina temples in the inscriptions of the Śilāhāras of both North and South Koṅkaṇ. Some records of the Kolhāpur Śilāhāras, however, mention grants made to Jaina temples. At Kolhāpur there was a Jaina saint named Māghanandi-siddhāntadēva, who officiated as the priest of the temple of Rūpanārāyaṇa. The temple was erected by Nimbarasa, a Sāmanta of Gaṇḍarāditya, who bore that *biruda*.⁷ It is called *Sāvanta-basadi* in an inscription at Śravaṇa Belgoḷa.⁸ Besides, Gaṇḍarāditya is known to have built a temple of Jina, together with those of Śiva and Buddha, on the bank of the tank Gaṇḍasāgara which he got excavated at Irukūḍi (modern Rukaḍi) in the Miriṅja-dēśa.⁹ Māghanandi-siddhāntadēva was the head of the Pustaka *Gachchha* of the Deśiya Gaṇa of the Mūla Saṅgha. His disciples officiated as priests at different temples and received gifts for the worship of the Tīrthaṅkaras and the repairs of their temples. We know from inscriptions that there was a temple of Pārśvanātha at the village Hāviṇa-Hērīlage (modern Here in the Ājre Mahāl of the Kolhāpur District).¹⁰ The temple was built by one Vāsudēva, the *Hadapavaḷa* (betel-box-bearing attendant) of the Sāmanta Kāmadēva, who owed allegiance to the Śilāhāra king Vijayāditya. Another temple of Pārśvanātha was at Maḍalūra (modern Maḍūr in the Bhudargaḍ *tāluka* of the Kolhāpur District).¹¹ At the request of his maternal uncle Sāmanta Lakshmaṇa, King Vijayāditya granted some land *etc.* to another disciple of the aforementioned Māghanandi-siddhāntadēva, who officiated as the priest of the temple. A third temple of Pārśvanātha was at Kavaḍegoḷla built by Nimbadēvarasa, a feudatory of Gaṇḍarāditya.¹² It received several donations of rates and taxes from the merchant-guild of the Vīra-Baṇaṅjas of Ayyāvoḷe.¹³ The priest Śrutakīrti, who was then in charge of the temple of Rūpanārāyaṇa in Kolhāpur, received them for the benefit of the temple. Another Jaina temple dedicated to Nēminātha was at Ājurikā (in modern Ājre

¹ No. 58, line 25.

² No. 12, line 18.

³ No. 42, line 35.

⁴ *Ep. Carn.*, Vol. VII, Sk. 99.

⁵ *I.S.M.K.*, p. 162, n. 21. An inscription in the Navagraha temple in the courtyard of the temple of Mahālakshmi at Kolhāpur mentions a *sattra* of *pañcha-mātha*. Khare, *S.M.H.D.*, Vol. III, p. 22.

⁶ *Udayasundarikathā*, p. 15.

⁷ *Ind. Ant.*, Vol. XIV, p. 19; No. 54, line 25; No. 45, line 22; No. 48, line 19.

⁸ *Ep. Carn.*, Vol. XII, Introd., p. 61.

⁹ No. 45, lines 34-35.

¹⁰ No. 53, lines 18-22.

¹¹ No. 54, line 18.

¹² No. 49, line 10.

¹³ *Ibid.*, lines 26-32.

Mahāl of the Kolhāpur District). It was called *Tribhuvanatilaka* and was constructed by the Śilāhāra king Gaṇḍarādityadēva, who bore that *biruda*. It is mentioned in the grammatical work *Śabdārṇavachandrikā* of Sōmadēva.¹ There were two other Jaina temples mentioned in the records of the period. One of them which, like the temple at Ājurikā, bore the name of *Tribhuvanatilaka*, was dedicated to the Tīrthaṅkara Chandraprabha. It was erected at Herle, 11.25 km. from Hātakaṇagale, by Nēmagāvunḍa. The Kannaḍa author Karṇapārya wrote his *Neminātha-purāṇa* there. The other temple which was dedicated to the Tīrthaṅkara Ādinātha was constructed by the aforementioned *Sāmanta* Nimbarasa. It is identified with the temple of Śēshaśāyin in the back-yard of the temple of Mahālakshmī at Kolhāpur. From the inscription on the beams on the *maṇḍapa* of that temple it seems to have been a magnificent structure, large in size, looking beautiful with excellent quarters of merchants and those of courtesans on both sides, a large *māna-stambha*, and storeyed houses which acquired beauty with gold platings.² This description appears exaggerated if it refers to the modern modest structure known as the temple of Śēshaśāyin. On the other hand, it looks unlikely that the ceiling and the inscribed beams of the original temple have been transplanted and used for the present Hindu temple.

The Smṛitis and commentaries on them held authoritative in this period preach the performance of *ishṭa* and *pūrta* for the acquisition of religious merit. *Ishṭa* denoted Vedic sacrifices, which could be performed only by members of the three higher castes. But *pūrta*, which denoted charitable works, was open to all. The *Aparārka* commentary cites the following verse from the *Mahābhārata*, defining the *pūrta*³:—

वापीकूपतडागानि देवतायतनानि च ।

अन्नप्रदानमारामः पूर्तमित्यभिधीयते ॥

[The *pūrta* includes the following:—construction of large and small wells, tanks and temples of gods, as well as the maintenance of *sattras* (charitable feeding halls) and gardens.]

We find from the inscriptions that the people of the age tried to secure religious merit by means of all these. We have already described the temple-building activity of the age. As an example of the excavation of a tank, we have the mention of the Gaṇḍasāgara dug by the Śilāhāra king Gaṇḍarāditya at Irukuḍi (modern Rukaḍi) in the Miriṅja-deśa.⁴ References to the digging of public wells occur in some records and to *vāṭikās* or orchards in many others. *Sattras* were attached to the temples and *maṭhas*, where ascetics, students and guests were charitably fed.

An analysis of the inscriptions of the age would yield interesting results about the religious tendencies of the time. Of the sixty-five inscriptions included in the present volume, three are concerned with Buddhism,⁵ and six with Jainism.⁶ Of the remaining, as many as thirteen relate to secular matters such as the appointment of a *Daṇḍādhipati* (Provincial Governor),⁷ royal gifts to officers,⁸ royal assent to the claim for a particular village,⁹ exemptions from customs dues and from house-tax *etc.*¹⁰ Of the remaining inscriptions, thirteen record gifts in

¹ *Śabdārṇavachandrikā*, p. 221.

² No. 50, lines 11-13

³ *Aparārka-ṭikā*, p. 24.

⁴ No. 45, line 34.

⁵ Nos. 1-3.

⁶ Nos. 44, 47, 49, 50, 53 and 54.

⁷ No. 28, line 8.

⁸ No. 46, line 60.

⁹ No. 40, lines 36-37.

¹⁰ No. 19, lines 76-81.

honour of Hindu gods,¹ and twenty-one those to Brāhmaṇas.² The former relate to the erection, completion or repairs of the temples of gods, provision for their regular worship, maintenance of a perpetual lamp in their sanctums, and of *sattras* for ascetics and students, and the performance of periodical rites and ceremonies. One grant was made to the royal *parishad* that advised the king in regard to religious and judicial matters.³ The remaining inscriptions record grants to Brāhmaṇas on a sacred *tithi* or an eclipse for the performance of their religious duties and the maintenance of their families.⁴

The sacred occasions on which gifts were made to gods and Brāhmaṇas are mentioned in the following verse of Jātūkarṇya cited in the commentary of Aparārka⁵:—

ग्रहोपरागे यद्दानं सूर्यसंक्रमणेषु च ।
द्रादश्यादी च यद्दानं पूर्तमित्यभिधीयते ॥

This verse tells us that eclipses (of the sun and the moon), the *saṅkrāntis* and the twelfth and other *tithis* in certain months are sacred occasions on which charitable gifts should be made. The Śilāhāra inscriptions record gifts made on all these occasions.

Eclipses—Grants of land were made on both the solar and the lunar eclipses.

Solar eclipses—As many as ten grants were made on the occasion of the eclipses of the sun.⁶ It is perhaps a coincidence that most of them were made by the Śilāhāras of North Koṅkaṇ. These inscriptions describe that the kings used to bathe in the water of the ocean, worship the Sun with flowers *etc.*, and then make the grants. The dates of all of them can be verified.

Lunar eclipses—Śilāhāra inscriptions record ten gifts made on the occasion of a lunar eclipse. Seven of these were made by the Śilāhāras of North Koṅkaṇ,⁷ and four by those of Kolhāpur.⁸

Saṅkrāntis—Several gifts were made on the Saṅkrāntis, which were regarded as very sacred. Of the Saṅkrāntis, the Mēsha Saṅkrānti or Uttarāyaṇa and the Karkaṭa Saṅkrānti or the Dakṣiṇāyana were regarded as very holy. As many as five land grants are recorded as made on the occasion of the Uttarāyaṇa Saṅkrānti.⁹

The number of grants made on the occasion of the Dakṣiṇāyana Saṅkrānti was less, *viz.*, two.¹⁰ One grant seems to have been made on the Mēsha, and another on the Vṛiṣchika Saṅkrānti, though there is no explicit mention of them.¹¹

Gifts were made on some sacred *tithis* also. The Śilāhāras of North Koṅkaṇ were ardent devotees of Śiva. They regarded the *tithi* Māgha *va. di.* 14 (Śivarātri) very sacred. Hence we find that the Chaudharpāḍā stone inscription records the grant made by the Śilāhāra king Kēśidēva II on that *tithi*.¹² Some other grants also were made on the fourteenth *tithi* of the bright or dark fortnights of other months.¹³

Another sacred *tithi* mentioned in the Śilāhāra records is Vaiśākha *su. di.* 3, called *Akshaya-tritīyā*, when Mallikārjuna appointed Suprayā the *Daṇḍādhipati* of Panāla-nagara. On

¹ Nos. 7, 12, 17, 31, 32, 34, 35, 39, 41, 45, 52, 58 and 65.

² Nos. 4, 5, 6, 8, 10, 13, 14, 15, 20, 23, 24, 25, 29, 33, 36, 38, 48, 59, 60, 61 and 64.

³ No. 22, line 9.

⁴ Nos. 4, 5, 8, 13, 14, 15, 22, 23, 26, 29, 30, 39, 45, 61 and 64.

⁵ *Aparārka-ṭikā*, p. 24.

⁶ Nos. 5, 6, 9, 13, 22, 29, 30, 39, 64 and 65.

⁷ Nos. 4, 8, 9, 14, 15, 23 and 26.

⁸ Nos. 45, 47, 53 and 54.

⁹ Nos. 10, 25, 43, 58 and 59.

¹⁰ Nos. 48 and 60.

¹¹ Nos. 38 and 46.

¹² No. 36, line 6. See also No. 52, line 47.

¹³ See *e.g.* No. 11, line 46.

account of its combination of the week-day Tuesday and the *nakshatra* Mṛigaśiras, it was regarded as *yugādi*, i.e. marking the beginning of the Trētā Yuga.¹ The first *tithi* of the bright fortnight of Āśvina was regarded as very holy, as it marked the commencement of the *navarātra* of Mahālakṣmī. A grant made on it is recorded in an inscription of Bhōja II.²

The *paurṇimā* was also regarded as a holy *tithi*. Some grants were made on that *tithi*, e.g. that recorded in the Khārepāṭaṇ plates of Raṭṭarāja, which was made on the full-moon *tithi* of Jyēshṭha,³ and the other one recorded in the Māṇḍavī inscription of Kēśidēva II, which was made on that *tithi* in Māgha.⁴ Besides, the *paurṇimā* in Chaitra is mentioned in the Ṭhāṇā inscription of Aparāditya as sacred to Śiva.⁵ The Vaḍavali grant of Aparājita I was made on the full-moon day of Kārttika.⁶

One other *tithi* is mentioned in a Ṭhāṇā inscription viz., *pavitrika*.⁷ This is probably identical with the *tithi* of *pavitṛārōpaṇa-vrata* or investiture of a deity with the sacred thread called *poṃvale* in Mahārāshṭra. Different *tithis* are prescribed for different deities. The one intended in that record is that sacred to Śiva. It is the eighth or the fourteenth of any of the fortnights of Āśvina (the best), Śrāvaṇa (the middling) or Bhādrapada (the lowest).⁸

It is noteworthy that while eclipses and Saṅkrāntis were regarded as sacred occasions for the making of gifts, the *ekādaśī tithi*, which in the earlier Gupta-Vākāṭaka age was regarded as the most important *tithi* for making gifts, declined in importance. Only one grant is recorded in a Śilāhāra inscription (No. 21) as made on the twelfth *tithi* of the bright fortnight of Chaitra evidently at the time of the *pāraṇā* after a fast on the preceding *ekādaśī*. This is perhaps not surprising because the *tithi* is sacred to Viṣṇu, while the Śilāhāras of both North and South Koṅkaṇ were devotees of Śiva; but there is a lengthy discussion in the contemporary *Aparārka* commentary as to whether one should fast on the *Ekādaśī* day. *Aparārka* sums it up by saying that householders should not fast if they have living sons, others may.⁹

The importance of making *dānas* and observing *vratas* is emphasised in the Smṛitis. Some of these are mentioned in the Śilāhāra inscriptions. The kings of the period tried to secure religious merit by making *mahādānas* such as the *tulādāna* (weighing oneself against gold), that of parturient (*ubhayatō-mukhī*) cows,¹⁰ maintaining *prapās* for distributing water to travellers,¹¹ arranging for the marriages of Brāhmaṇas at sacred places,¹² maintenance of a perpetual lamp in the shrines of gods,¹³ feeding of a lakh of Brāhmaṇas¹⁴ etc. Two of the *vratas* mentioned in a grant of Gaṇḍarāditya deserve special mention. One was the *pañcha-lāṅgala-vrata*¹⁵ in which land was gifted together with five ploughs made of hard wood, five golden ploughs and ten bulls. The other was the *agnishṭikā*,¹⁶ which was performed in the cold seasons of Hēmanta and Śisīra. The *vrata* consists in the kindling of fire with the recitation of appropriate *mantras*,

¹ No. 28, line 4.

² No. 59, line 14.

³ No. 41, line 42.

⁴ No. 34, lines 1-2.

⁵ No. 31, line 11.

⁶ No. 20, line 56.

⁷ No. 31, line 11.

⁸ Kane, *H.D.*, Vol. V, p. 339.

⁹ *Aparārka-ṭikā*, pp. 206 f.

¹⁰ No. 48, line 15; No. 64, p. 9.

¹¹ No. 45, lines 36-37.

¹² *Ibid.*, lines 27-28.

¹³ No. 12, lines 17-18.

¹⁴ No. 45, line 31.

¹⁵ *Ibid.*, line 32.

¹⁶ *Ibid.*, line 36.

and the feeding of Brāhmaṇas and suplicants every morning and evening, commencing from an auspicious *tithi* in the month of Mārgaśīrsha. It was believed to yield great religious merit in the next world as the fire is enjoyed by the people who sit round it and talk on all sorts of matters, political, religious and social. The *vrata* is mentioned in some other inscriptions¹ of the period and also in contemporary literature.²

¹ *Ep. Ind.*, Vol. XXV, p. 215.

² See *Liṅgacharitra* (ed. by S. G. Tulpule), Pūrvārdha, liṅgā No. 341; Uttarārdha, liṅgā No. 240.

SOCIAL CONDITION

IN the age of the Śilāhāras Hindu society was divided theoretically into four castes, *viz.* Brāhmaṇa, Kshatriya, Vaiśya and Śūdra, but in reality these had been subdivided into innumerable sub-castes. In the caste system the Brāhmaṇa had an honoured place. He was expected to lead a pious and restrained life, and to devote himself to learning and the performance of religious rites. His six duties laid down in the Smṛitis were to study the sacred texts and to teach them to the three higher castes, to perform religious rites for himself and others, and to make gifts to and to receive them from others. A Brāhmaṇa's life from morning to night was strictly regulated. He was not to accumulate wealth, but was to content himself with provisions sufficient for from one to twelve days. Nonviolence, truthfulness, non-stealing, morality, restraint of senses, charity, self-control, compassion and forgiveness were the virtues preached in the Smṛitis for all members of the society, but expected especially of the Brāhmaṇas. The ideal set before them was, indeed, a high one. It is no wonder that those who attained it received high honour in society.

In selecting recipients for their grants the Śilāhāras took care to see that they were renowned for learning as well as for pious life. As Yājñavalkya says, one does not become worthy for receiving a gift by mere learning or by mere austere life. He alone is a worthy recipient for a gift who has both these and also character.¹ Several recipients of gifts are described as *Mahā-Brāhmaṇas*² or even *Parama-Brāhmaṇas*³ (learned Brāhmaṇas), some of them being called *Kramavidas*⁴ (those who had mastered the *krama-pāṭha* of the Vēdas), *Dvivēdins*⁵ or *Chaturvēdins*.⁶ They are described as always engaged in the six duties laid down for Brāhmaṇas and as proficient in the performance of religious rites.⁷ The names of such Brāhmaṇas are mentioned in the honorific plural in some records to show them due reverence.⁸ They were invited from far-off places like Muñja-sthāna in Central India⁹ and Vārāṇasī¹⁰ in North India. Rudra-bhaṭṭō-pādhyaya, the donee of the Panhāle plates, for instance, is described as *Sōmayājī* (who had performed a Sōma sacrifice) and had realised Brahman. He was proficient in two Vēdas and had sanctified himself by the *darśana* of and bathing in the sacred river Gaṅgā.¹¹ In later records such details about the donees are conspicuous by their absence.

It would be interesting to see how the Brāhmaṇas of the different Vēdic Śākhās were geographically distributed. Among the donees of the Śilāhāra grants, the Ṛigvēdins preponderate. Most of them hailed from Karahāṭa (modern Karhād in the Sātārā District).¹² Some had already settled down in North Koṅkaṇ.¹³ Even now these Brāhmaṇas are found in large numbers in that part of the country. In some later records of the Kolhāpur District,

¹ See न विद्यया केवलया तपसा वाऽपि पात्रता । यत्र वृत्तमिमे चोभे तदि पात्रं प्रकीर्तितम् ॥ *Yājñavalkya*, I, 200.

² No. 9, line 38; No. 10, line 27; No. 13, line 60.

³ No. 23, line 67.

⁴ No. 6, lines 72-73; No. 48, line 40.

⁵ No. 23, line 69.

⁶ No. 48, line 39.

⁷ No. 9, lines 37-38.

⁸ No. 48, lines 39-41. It is noteworthy that some other Brāhmaṇa donees mentioned in the same grant who were not so learned are referred to in the singular.

⁹ No. 15, line 62. Muñjasthāna may be identical with Muñjapur, south of Rādhanpur in Gujārāt.

¹⁰ No. 23, line 67.

¹¹ *Loc. cit.*

¹² No. 14, lines 61, 104, 118 *etc.*

¹³ No. 14, line 61.

they are called Karahāṭaka Brāhmaṇas¹. Their sub-caste *Karhāḍē* appears to have been then in the process of formation.

The Brāhmaṇas of the Taittiriya Śākhā of the Black Yajurveda were few in number. The aforementioned donee of the Panhāle plates, who was specially invited from Vārāṇasī, belonged to this Śākhā. The Brāhmaṇas of the Mādhyandina Śākhā of the White Yajurveda predominate now almost throughout Mahārāshṭra, but they are found in a small number in North Koṅkaṇ. In the Śilāhāra records also they are rarely mentioned. The donee of the Ṭhāṇā plates of Nāgārjuna, who hailed from Hastigrāma in the Madhya-dēśa, belonged to the Yajurveda,² but his Śākhā has not been mentioned. Only two Brāhmaṇas of the Mādhyandina Śākhā find mention in the grants of the Northern Śilāhāras. One of them was from Muñjasthāna in the Madhyadēśa.³ The other received the Vaḍavali grant from Aparāditya I,⁴ but his original place of residence has not been recorded in it.

Some Śilāhāra grants mention Sāmavēdī Brāhmaṇas. As the Sāmavēda had a thousand Śākhās, these Brāhmaṇas are said to be referred to as *grihīta-sahasra*⁵ (those who had mastered the Vēda of a thousand Śākhās). This epithet has now been corrupted into the surname of *Ghaisāsa*. It is, however, noteworthy that the Brāhmaṇa donee of the two Janjirā sets of plates, viz. Haridēva, though described as *grihīta-sahasra* in them, belonged to the Bahvṛicha Śākhā (i.e. the Ṛigvēda).⁶ One Sāmavēdī Brāhmaṇa is mentioned as having hailed from Gauḍadēśa or Western Bengal.⁷ He belonged to the Kauthuma Śākhā. Bhṛigukachchha (modern Broach) was the home of the Sāmavēdins. A Brāhmaṇa of the Rāṇāyanī Śākhā of this Vēda is mentioned in the Prince of Wales Museum plates of Mummuṇirāja.⁸ Another Brāhmaṇa of this Vēda received a grant from Chhittarāja as recorded in the Bhāṇḍup plates,⁹ but his original place of residence has not been mentioned therein.

The Brāhmaṇas of the Atharvavēda were very rare. None has been mentioned in any Śilāhāra inscription. At present there are a few Brāhmaṇas of this Vēda in the eastern parts of the Sātārā District. They belong to the Śaunaka Śākhā.

As stated before, the present sub-castes of the Mahārāshṭriya Brāhmaṇas had not been rigidly formed in those days, but they appear to be in the process of formation. We have already referred to the Brāhmaṇas of Karahāṭa, who had immigrated into North Koṅkaṇ. They later formed the sub-caste of Karhāḍe Brāhmaṇas. It is noteworthy that they are referred to as Karahāṭaka Brāhmaṇas in two late records of the Kolhāpur Śilāhāras¹⁰ in order to distinguish them from the Sahavāsī Brāhmaṇas, about whom we shall have to say more hereafter. Similarly, the Vāvailaka Brāhmaṇas are mentioned in the Ṭhāṇā plates of Mummuṇi.¹¹ They appear to have formed a separate group in that age. Their modern representatives are not known.

A Seṇāvai Brāhmaṇa is mentioned in the Balipattana plates of Raṭṭarāja.¹² He represents perhaps a group of Brāhmaṇas, who, in course of time, came to be known as the *Seṇāvī* Brāh-

¹ No. 59, line 11.

² No. 13, lines 60-61.

³ No. 15, line 62.

⁴ No. 20, line 60.

⁵ No. 6, lines 71-73.

⁶ No. 5, line 60; No. 6, line 73.

⁷ No. 15, line 61.

⁸ No. 15, line 65.

⁹ No. 9, line 38.

¹⁰ No. 58, line 24; No. 59, line 11.

¹¹ No. 14, line 97.

¹² No. 42, line 44.

maṇas. They are now noticed in large numbers in Koṅkaṇ.¹ It is noteworthy that some persons named *Sēṇavai* are mentioned in a well-known stone inscription at Paṇḍharpur.² They may have been Brāhmaṇas of this sub-caste.

Two grants of the reigns of the Kolhāpur Śilāhāras mention the *Sahavāsī* Brāhmaṇas as donees.³ They are probably the precursors of the modern *Savāsē* Brāhmaṇas who are noticed in fairly large numbers in the Kolhāpur, Karhāḍ, Miraj, Sānglī, Athaṇī and Kāgal *tālukās* of Mahārāshṭra and in the Hāvērī, Mysore, Hubalī and Aḍhvaṇī subdivisions of Karnāṭaka. They are said to have immigrated into Mahārāshṭra from Karnāṭaka and all of them are Vaishṇavas. Their name *Sahavāsī* (a companion) is explained variously. Some say that they were so called because they lived with Rāma in Daṇḍakāraṇya. This is hardly plausible; for they are not mentioned in more ancient records. Another possible explanation is that they were so called because they lived in the company of the Vaishṇava Āchārya Madhva Ānanda-tīrtha, the founder of the Dvaita Vēdānta, who flourished in this period (*circa* A.D. 1197-1276) in Karnāṭaka. This explanation also is not plausible; for these Brāhmaṇas are mentioned in records incised before the time of Madhvāchārya. In course of time the *Sahavāsī* Brāhmaṇas came to be known as *Savāsē*, which is a corrupt form of their original name. As *savāsē* means also one hundred and twenty-five, it gave rise to the fantastic story of their being descendants of the Brāhmaṇas of that number who were excommunicated for some reason. The name *Sahavāsī* of this group of Brāhmaṇas occurring in the Śilāhāra records, though not definitely explicable now, shows that the current story about these Brāhmaṇas is quite unfounded.⁴

The surnames of the Brāhmaṇas had not yet come into vogue. The epithets *Kramavid*, *Shaḍaṅgavid*, *Chaturvēdin* and *Dvivēdin* noticed in Śilāhāra records indicate the learning of the recipients of the gifts.

Though some Brāhmaṇas may have been leading a pious and religious life strictly according to the dictates of the Smṛitis, there must have been many others who took to other avocations. Yājñavalkya and other authors of Smṛitis allow Brāhmaṇas to follow other professions in times of adversity.⁵ Many Brāhmaṇas must have taken to agriculture as they do even now in Koṅkaṇ. While stating the boundaries of the donated fields, mention is often made of the fields of Brāhmaṇas (*bhaṭṭas*).⁶ These must have been cultivated by their owners with the help of servants, as is done at present. Some must have entered Government service. Unfortunately, the caste of royal officers named in the inscriptions is rarely mentioned. So our information in this respect is very meagre. The Khārepāṭaṇ plates of Anantadēva I mention Rishibhaṭṭa as the king's *Mahā-sāndhivigrahika*.⁷ His name leaves no doubt that he belonged to the Brāhmaṇa caste. So also must have been many of the *Mahāpradhānas*, *Mahāmātyas*, *Bhāṇ-dāgāra-sēnas* and other high officers whose names end in *aiya*, which is the Kannaḍa suffix corresponding to Sanskrit *ārya*. See e.g. *Kēśapārya*,⁸ *Jhañjhamaiya*,⁹ etc. Notice the name

¹ Some derive *sēṇavai* from Kannaḍa *Shanbhōga* which is used as an affix showing respectability.

² See the inscription called *Chauryāsichā Lēkha* (Marathi) in *P.M.K.L.*, pp. 178 and 180.

³ No. 58, lines 23-24; No. 59, line 5 and 10-11.

⁴ References to *Sahavāsīs* occur in several inscriptions of Karnāṭaka. A *Sahavāsī* named Hampa Chāṭṭa made a gift to a Buddha *vihāra* at Beḷagāve in A.D. 1067 (*Ep. Carn.* Vol. VII, SK. 169). A *Sahavāsigaḷ-adhishṭhāyaka* (Superintendent of *Sahavāsīs*) is mentioned in two inscriptions (*Ibid.*, Vol. VII, SK. 106; *Ep. Ind.*, Vol. XVI, p. 33). K. Nilakanta Sastri understands *Sahavāsīs* (lit. dwellers together) as companions of honour, a select band of devoted soldiers who were ever ready to lay down their lives in the service of the monarch. See *Chōlas*, Vol. II, pp. 225-26. In the Śilāhāra inscriptions there is nothing to show that *Sahavāsī* was a military designation.

⁵ *Yājñavalkya*, III, 42.

⁶ No. 9, line 42.

⁷ No. 19, line 66.

⁸ No. 6, lines 97-98.

⁹ *Loc. cit.*

Gōvaṇaiya of a Brāhmaṇa (*vipra*) member of the Managing Committee mentioned in the Bhādāna grant.¹ See also the name Lokapārya,² the son of the *Sāndhivigrahika* Devapāla mentioned in the Khārepāṭaṇ plates of Raṭṭarāja. The *Rājaguru* and the *Laghurājaguru* mentioned in the Ambarnāth and other inscriptions were evidently Brāhmaṇas, though some whose names ended in *śiva* may have been Saṁnyāsins of the *Śaiva* sect.³ It is noteworthy that the Kaśeḷi plates of Bhōja II mention a *vipra* (Brāhmaṇa) as the engraver of the record.⁴

The Kshatriyas ranked next to the Brāhmaṇas in the social hierarchy. The Śilāhāras, who traced their descent from the Vidyādhara Jimūtavāhana, claimed to be of the Kshatriya caste.⁵ The Śilāhāra family is called *Mahā-kshatriya* in the Kolhāpur inscription of Vijayāditya.⁶ Bhōja II is called *Kshatriya-śikhāmaṇi*,⁷ the crest-jewel of the Kshatriyas, in the Kaśeḷi plates. Yājñavalkya says that the chief duty of the crowned Kshatriya or the king is to protect his subjects from internal trouble and external aggression. He obtains thereby one sixth of the religious merit acquired by his subjects. Yājñavalkya says further that he gains the same merit by conquering other countries.⁸ The Śilāhāras fulfilled the first duty quite successfully. There were a few invasions of their territories by foreign powers, but they courageously resisted them and ultimately drove them out. They rarely invaded others' countries. Among the Śilāhāras of North Koṅkaṇ, only Aparājita⁹ and Aparāditya I¹⁰ are known to have made some conquests. Other rulers of that branch were content to rule their countries peacefully. Bhōja I of the Kolhāpur branch is said to have taken part in several wars, but that was probably as a feudatory of the contemporary Chālukya suzerain.¹¹ On the whole, the period of the Śilāhāras was one of peace and prosperity for their subjects.

The Śilāhāras must have appointed several Kshatriyas to high posts in their kingdoms, but as the caste of the royal officers is rarely mentioned in inscriptions, it is not possible to be definite in the matter. Still, many of the *Sāmantas*, *Ṭhākuras* and *Prabhus* mentioned in the Śilāhāra records probably belonged to the Kshatriya caste.¹²

The Kāyasthas had by this time formed a separate caste of their own. Some of them are mentioned as scribes in Śilāhāra records. In the *Udayasundarikathā*, Sōḍḍhala, who belonged to this caste, gives a fanciful account of its origin. He belonged to the Kāyastha caste of Valabhī (Valā in Saurāshṭra). He says that the caste derived its name from the *gaṇa* (attendant) of Śiva, who was so called because he was always in attendance in the water of the ocean, which is the *kāya* (body) of that god.¹³ Sōḍḍhala says that the Kāyasthas belonged to the Kshatriya caste. Similar fanciful derivations of this caste-name are noticed in other literary works and inscriptions.¹⁴

The merchants and agriculturists belonged to the third or Vaiśya caste. The merchants had their own guilds and exercised great influence in the town and village assemblies. They

¹ No. 7, line 64.

² No. 41, line 76. It has, however, to be noted that the names of other castes like Vaiśya also ended in *aiya*. See the names *Vappaiya* and *Chēlapaiya* of a *śrēṣṭhīn* and a *vaṇik* respectively in No. 7, line 64.

³ No. 29, lines 9 and 11 *etc.*

⁴ No. 60, line 44.

⁵ No. 47, line 18.

⁶ No. 53, line 3.

⁷ No. 60, lines 24-25.

⁸ *Yājñavalkya*, I, 342.

⁹ No. 5, lines 40-43.

¹⁰ No. 19, line 64.

¹¹ No. 46, lines 18-24.

¹² Some *Nāyakas*, however, were Brāhmaṇas.

¹³ *Udayasundarikathā*, p. 10.

¹⁴ *C.I.I.*, Vol. IV, p. 271.

were prominent members of the Managing Committees appointed for temples and are often mentioned as such in inscriptions.¹ There was an interprovincial merchant corporation of Ayyāvoḷe or Ahichchhatra in Karnāṭaka known as Vira-Baṇaṅjas, which had representatives in the different towns in the kingdoms of the Śilāhāras. This Corporation occasionally met on market days at different places and often made donations to Jaina and Hindu temples out of the cess levied on different commodities sold in the local markets.²

The Śudras formed the fourth caste. Though their main duty is said to be the service of the higher castes, many must have become artisans as is already recommended by Yājñavalkya.³

The relations between the adherents of the different religions were amicable. Though the Śilāhāras were followers of the Hindu religion, they built temples of the Buddha and of the Jaina Tirthaṅkaras. Gaṇḍarāditya is known to have built temples of Śiva, Buddha and Jina at Irukuḍi (Rukuḍi near Kolhāpur).⁴ Again, he built a temple of the Jaina Tirthaṅkara at Ājurikā (Ājre in the Kolhāpur District).⁵ It was named *Tribhuvana-tilaka*, which was one of his *birudas*.⁶ There were probably intermarriages between the Hindus and the Jainas. The Bāmaṇi stone inscription of Vijayāditya records a gift made by the king to a Jaina temple at the request of his maternal uncle, *Sāmanta* Lakshmaṇa. As the gift is said to have been made as the latter's *gōtra-dāna* (family donation), it is not unlikely that *Sāmanta* Lakshmaṇa was a Jaina.⁷ In fact, we know that Gaṇḍarāditya, the father of Vijayāditya, had a queen of the Jaina faith viz. Karṇādēvī. His mother Nāgaladēvī also probably belonged to the same religion.

It seems that in some social matters there was a gradual change noticed in this age. Take, for instance, the question of meat-eating. From very ancient times the use of cow-flesh was recommended in the offerings of *madhuparka*, and *śrāddha*. Like several other Smṛitis, the *Yājñavalkya-smṛiti* also has stated the periods of gratification which the manes feel when different kinds of meat are offered to the Brāhmaṇas at a *śrāddha*.⁸ Aparārka explains all the relevant verses in the *Yājñavalkya-smṛiti* faithfully, corroborating them with quotations from other Smṛitis as well as Purāṇas. He indicates nowhere that the custom of offering meat at *madhuparka* and *śrāddha* had undergone any change; but he also quotes some passages from other Smṛitis and Purāṇas that show that there was an undercurrent of feeling among thinking people against the use of meat on such occasions.⁹ While commenting on *Yājñavalkya*, I, 156, Aparārka mentions certain usages and customs such as exorcising (*abhichāra*), killing of a cow at *madhuparka*, remarriage of widows and marriage with a Śūdra girl as not to be practised, though allowed in sacred works; for they are interdicted in the Kali Age.¹⁰ He cites also a passage from the *Mārkaṇḍēyapurāṇa* to show that gold can be substituted for a cow at *madhuparka*.¹¹

In some other matters, however, Hindu society had become more narrow-minded.

¹ No. 7, line 64.

² No. 49, lines 26-32.

³ *Yājñavalkya*, I, 120.

⁴ No. 45, line 34.

⁵ Cf. श्रीकोल्लापुरदेशान्तर्बर्त्याजुरिकामहास्थानयुधिष्ठिरावतारमहामण्डलेश्वरगण्डरादित्यदेवनिर्मापितत्रिभुवनतिलकजिनालये . . . । *Sabdārṇavachandrikā*, p. 221.

⁶ No. 45, line 12.

⁷ No. 57, line 23.

⁸ *Yājñavalkya*, I, 258-260.

⁹ See also, *ibid.*, I, 181.

¹⁰ See तस्मादभिचारो मधुपर्कादौ गोवधो विधवानियोगः शूद्राविवाह इत्यादयोऽस्वर्ग्यत्वात्लोकविद्विष्टत्वाद्दिहिता अपि न कार्या विशेषेण कलियुगे । *Aparārka*, I, 233.

¹¹ See माधुपर्किकपशवर्षे ततो मात्रां निवेदयेत् । सहिरण्यं बीजपात्रं द्रविणेन सहैव तु । पशुः कलौ न कर्तव्य इत्याह भगवान् भृगुः ॥ *Ibid.*, p. 243.

Though Yājñavalkya has not mentioned the untouchability of any castes, Aparārka cites with apparent approval a passage from the *Hārīta-smṛiti* that on touching a dyer, a washerman, a hunter, a fisherman, a butcher, an actor, a vendor of spirituous liquor *etc.*, one should purify himself with a bath.¹

In the age of the Śīlāhāras the position of women seems to have improved so far as their right of inheritance was concerned. Yājñavalkya mentions the wife as the first heir to the property of a person who dies sonless.² This was in opposition to the view of earlier law-givers like Manu, but Aparārka reconciles the conflicting views after a lengthy discussion. He says that a chaste widow will succeed to her husband's property. If she is unchaste, other heirs like the dead man's parents, his brothers *etc.* will succeed.³ Several Śīlāhāra inscriptions mention *aputra-dhana* as going to the donee of the grant of a village,⁴ thereby implying that in other circumstances it would escheat to the crown. This does not contradict the aforementioned dictate of Yājñavalkya. The term *aputra* in such cases has to be understood in the sense of one who dies without leaving any heir.

Yājñavalkya does not mention the custom of *Satī*. Aparārka states the different views on the matter and ultimately supports that of Vishṇu that on the death of her husband, a woman should either immolate herself with his body or lead a self-restrained life.⁵ There are no references to *Satis* in any inscription of the Śīlāhāras.

There were in that age a few Arab settlements on the western coast. The Rāshtrakūṭas, the suzerains of the Śīlāhāras, had been friendly to the Arabs, and even appointed some of them as governors of provinces. The Saṁyāna-maṇḍala, situated to the north of the kingdom of the Northern Śīlāhāras, was under the rule of an Arab feudatory of the Rāshtrakūṭas.⁶ There were occasional clashes between these two feudatories. After the downfall of the Rāshtrakūṭas, the Śīlāhāra king Aparājita conquered the Saṁyāna-maṇḍala and annexed it to his kingdom.⁷ There was another Arab settlement in South Koṅkaṇ, though its exact location is not known. It was on friendly terms with the Kadambas of Goā. When the Kadambas invaded North Koṅkaṇ, this Arab ally seems to have taken an active part in the devastation of the country. It is stated in the Khārepāṭaṇ plates that the Yavana soldiers oppressed gods and Brāhmaṇas, but Anantapāla ultimately drove them out.⁸ Still, there were a few Arabs settled in the kingdom of the Northern Śīlāhāras. Some of them seem to have been sailors (*nōrika-karmakaras*).⁹ Some referred to as Khōjās were cultivators and owners of fields.¹⁰ The merchants Alli, Yamahāra, and Madhumata, mentioned in the Chiñchaṇi plate¹¹ of the reign of Chhittarāja, appear to have been prominent citizens of Saṁyāna. There may have been many others like them living peacefully in the Śīlāhāra kingdoms.

¹ *Aparārka*, I, 279. रजकश्चर्मकृच्चैव व्याघ्रजालोपजीविनी । निर्णोजकः सौनिकश्च नटः शैलूषकस्तथा । चक्री ध्वजी वध्यघाती ग्राम्यकुक्कुटशूकरो । एभिर्यदङ्गं स्पृष्टं स्याच्छिद्रोवर्जं द्विजातिषु । तोयेन क्षालनं कृत्वा आचान्ताः प्रयता मताः ॥

² *Yājñavalkya*, II, 135.

³ See कथं तर्हि विरोधापहारः । उच्यते—“अपुत्रा शयनं भर्तुः” इत्यादिमनुवाक्योक्तगुणा पत्नी पितृभ्रातृसद्भावेपि स्वयमेव पतिधनं समग्रं गृह्णाति, पत्युश्च श्राद्धादि करोति । *Aparārka*, II, p. 742.

⁴ No. 5, line 66; No. 6, lines 67-68; No. 7, line 61 *etc.* A. K. Majumdar thinks that the old law continued till the time of Chaulukya Kumārapāla. This is unlikely.

⁵ See तस्माद्विधितः प्रवर्तमानाया ब्राह्मण्या अनुगमनाद्दोषो न विद्यते । शोकादिप्रवृत्तायास्तु भवत्येवेति । *Aparārka*, I, p. 112.

⁶ *Ep. Ind.*, Vol. XXXII, pp. 45 f.

⁷ No. 5, line 40.

⁸ No. 19, lines 52-55.

⁹ No. 19, lines 79-80.

¹⁰ No. 14, line 149.

¹¹ No. 12, line 11.

ECONOMIC CONDITION

From very ancient times trade and commerce have been carried on in India through *Śreṇis* or guilds. Aparārka explains the technical terms mentioned in this connection in the *Yājñavalkya-smṛiti* (II, 192) as follows¹:—The *Śreṇi* is a group of persons of the same caste who follow the same profession, such as a *Śreṇi* of washermen; the *Naigama* is a corporation of persons of different castes who go abroad for trading purposes; while the *Gaṇa* is a group of people who follow the same mode of living. Śilāhāra inscriptions mention several Śrēshṭhins who were engaged in trade and commerce, though there is no explicit mention of any *Śreṇi* of them.

Two terms which occur in the inscriptions of the Northern Silāhāras are to be noted in this connection, *viz.* *Haṇyamana* and *Nagara*. Of these, the former denoted a corporation of artisans such as the goldsmiths, blacksmiths, coppersmiths, carpenters and stone-masons, while the latter signified a merchant guild.² Besides these, there was a famous Interprovincial Corporation of Vira-Baṇaṇjas of Ayyāvoḷe (Aihole), also called Ahichchhatra. They state with pride that they were descended from Vāsudēva, Khaṇḍali and Mūlabhadra and were residents of thirty-two coast-towns, eighteen *paṭṭaṇas* and sixty-four *ghaṭikā-sthānas*. They had five hundred *svāmīs* or leaders, but the number seems to be conventional. They had a distinctive banner of their own with the device of a hill. As indicated by their name Vira-Baṇaṇja, they had military spirit, and boasted of victories won by their own arms. They had a catholic outlook and made donations to Hindu, Buddhist as well as Jaina temples. They travelled by both land and sea routes and visited distant countries for trading purposes.³

From two inscriptions of the Kolhāpur Śilāhāras we get considerable information about the meetings of these Vira-Baṇaṇjas and merchants from different countries. At a meeting held at Kolhāpur in A.D. 1136, there were present the Vira-Baṇaṇjas and their constituents, the *gavares*, the *gātrigas* and others, the *Setṭis* of Kolhāpur and Mirinje (Miraj), the *Rājaśrēshṭhin* (the Royal Merchant), an officer of the king's household, as well as the representatives of the towns of Kuṇḍi (Kuṇḍalapur), Torambage (Turambe), Baleyaṭṭaṇa (Khārepāṭaṇ) and Kavaḍegolla *etc.* They resolved to donate certain dues in cash or kind on articles sold by weight or measure as well as on the shops of goldsmiths and cloth merchants, gardeners and potters in the aforementioned towns to the Jaina priest of the temple of Rūpanārāyaṇa in Kolhāpur.⁴ In another meeting held at Seḍambāḷa (modern Sheḍbāḷ) in A.D. 1144, the same Corporation, together with the then royal merchant, the head merchant (at Mirinje) and the representatives of Bāge (Rāybāg), Dōṇikōḍu, Toḷakale, Kūṇḍili, and the neighbouring villages of Piriuguvāra, Siriguppa and Jugulakoppa as well as the merchant of Seḍambāḷa (modern Sheḍbāḷ) resolved to donate certain dues on several articles such as areca nuts, betel leaves, grains, clarified butter, oil *etc.* sold in the markets to the god Mādhavēśvara. The people of the place and artisans such as goldsmiths, potters, leather-workers, basket-makers and cobblers also gave some articles manufactured by them for the festival in Chaitra and the Dipāvali in Kārttika in honour of the same god Mādhavēśvara in Seḍambāḷa.⁵

It is noteworthy that these levies on the articles sold in the market as well as in the shops or working places of manufacturers such as potters, goldsmiths, leather-workers, basket-makers

¹ See एकजातिनिविष्टानां समानवृत्त्युपजीविनां समूहः श्रेणियंथा रजकश्रेणिरिति । सह देशान्तरवाणिज्यार्थं ये नानाजातीया अभिच्छन्ति ते नैगमाः, अवैदिकाः प्रव्रज्यास्थिताः पापण्डिनो ब्राह्मणेभ्योज्ज्वे, समानजीविका इह गणाः ।

² *Ep. Ind.*, Vol. XXXV, p. 292.

³ No. 49, lines 11-20, and No. 52, lines 1-12.

⁴ No. 49, lines 25-32.

⁵ No. 52, lines 22-38.

and cobblers in favour of the Jaina and Hindu temples were made not by the rulers but by the meetings of the guilds at which the representatives of the government and the localities were present. Ordinarily, such levies must have been collected by the local committees of the guilds and utilised for local purposes. We have here an instance of local self-government. The heads of districts (*Nāḍa-pegades*) and other royal officers that attended these meetings must have seen to it that the affairs of these committees were carried on properly.

The guilds were autonomous in regard to the management of their own affairs. The rulers did not interfere with them.¹ The guilds could keep the necessary force for the safety of their caravans *etc.* It was called *śreṇi-bala*. The kings could ask for its help in case of need.

The people preferred to deposit amounts for the formation of endowments with these guilds rather than with the State; for the governments changed, but the guilds continued to flourish for centuries. The first three inscriptions included in the present volume mention such *akshaya-nivis* (perpetual endowments) for the worship of the Buddha, the repairs of the *vihāra*, the raiment of the Bhikshus and the purchase of religious books at the Mahāvihāra of Kṛishṇagiri (Kānherī). These amounts must have been invested by the authorities of the *Vihāra* at local guilds, though this is not explicitly mentioned in the inscriptions.

The rate of interest prevailing in the beginning of this period can be calculated from the particulars given in one of the Kānherī inscriptions. We are told that a devout person deposited two hundred *drammas* with the Saṃgha there in order to create a permanent endowment of 29 *drammas*, of which twenty were to be utilised for the worship of the Buddha, three for the repairs of the *Vihāra*, five for the supply of raiment to the Bhikshus, and one for the purchase of the (sacred) books.² This gives fourteen and a half per cent per annum as the rate of interest. We have no means for determining the rate of interest in subsequent periods or in the other parts of the Śilāhāra kingdom.

Our records do not contain information about the economic condition of the different strata of society in the age of the Śilāhāras, but they furnish some particulars about the condition of the Brāhmaṇa donees. *Vṛitti* was the term used to denote the extent of land necessary for the maintenance of a Brāhmaṇa family of the average size. From the Tāḷale plates we learn that this *vṛitti* in the Kolhāpur territory at least was of three *nivartanas*.³ This was in the case of a Brāhmaṇa family. In the case of a deity, the *vṛitti* required for worship, offerings, and the service of musicians, dancers *etc.* was one *nivartana*. There were different standards of measurement current in the country. In North Koṅkaṇ, the standard of Kallivana (modern Kalvaṇ in the Nāsik District) was in vogue.⁴ In the Kolhāpur region those of Kuṇḍi (modern Belgaon) and Eḍenāḍa (local) were in use.⁵ The *nivartanas* were, therefore, of different types. According to the *Lilāvati* (I, 6), a *nivartana* was equal to 400 square rods (*daṇḍas*), each rod being 10 cubits or 15 ft. in length. Therefore, a *nivartana* covered land measuring 40,000 cubits or 10,000 sq. yards. As an acre is equal to 4850 sq. yards, three *nivartanas* constituting the *vṛitti* of a Brāhmaṇa in the Kolhāpur region were equal to slightly less than 6½ acres. This was hardly sufficient for the maintenance of even a small family of five persons.⁶ The Kolhāpur plates of Gaṇḍarāditya mention the following articles of the donee's daily meal, besides *tāmbūla*: cooked white rice, soup of *āḍhakī* (*Cajanus Indicus* Spreng, *tūr* in Marathī) or some other pulse, clarified butter and four vegetables.⁷ The living of even learned Brāhmaṇas was,

¹ *Yājñavalkya*, IV, v. 192.

² No. 1, lines 3-5.

³ No. 45, lines 29-30.

⁴ No. 14, line 170.

⁵ No. 48, line 31; No. 58, lines 29-30; No. 59, lines 8-9.

⁶ The economic holding at present is about 54 acres.

⁷ No. 48, lines 36-37.

therefore, very frugal in those days. In Karnāṭaka a Brāhmaṇa of a similar status received in donation two *mattars* of land for his maintenance.¹ The exact extent of a *mattar* is not known. According to some, a *mattar* was equal to five acres.² If so, a Brāhmaṇa in Karnāṭaka received ten acres of land as his *ṽṛitti*. His income and, therefore, standard of living seem to have been better than those of his counterpart in the Kolhāpur region. In some grants the extent of land granted per Brāhmaṇa was even lower than that mentioned above. In some records *vapraka* is mentioned as a land-measure.³ It was lower than a *nivartana*, but its exact extent is not known. *Kamma* is mentioned in one record. A hundred *kammas* made one *mattar*.⁴ One record mentions *stambha* as a unit of measurement.⁵

The Smṛitis recommend that a king should donate houses to learned Brāhmaṇas. Yājñavalkya says that he should donate the necessary appurtenances also.⁶ It is noteworthy that when the Śilāhāras granted land as distinguished from a whole village, they granted a house also for the residence of the donee.⁷ The inscriptions mention the sizes of the houses donated. There were different types of houses, but that usually donated was twelve cubits in extent.⁸ This means that it was twelve cubits in length and twelve cubits in breadth. It measured, therefore, 18 ft. in length and 18 ft. in breadth, *i.e.* it had an area of 324 sq. ft. It may have had four rooms of about 9 ft. by 9 ft. Besides, it had a court-yard (called *khaḍavalaka* in Kolhāpur records).⁹ This house site was known as *magila* in the Kolhāpur region.¹⁰

Several kinds of fields are mentioned in Śilāhāra inscriptions. They were probably named after the kinds of grains grown in them. See *e.g.* *Pimparikā-kshētra*, *Koṭṭhāravēḍhi-kshētra*, *Khairōṇḍhā-kshētra*, *Vāṅkaḍi-kshētra*, etc.¹¹ This appears certain in those cases where the name includes the word *vāpa* (sowing) such as *Nāṅē-vāpa-kshētra*, *Vāḍē-vāpa-kshētra* etc.¹² Some fields were called *Śāli-kshētras*.¹³ They were fields of rice. The term *vāingana* noticed in one record probably denotes a field yielding two crops, one in winter and the other in summer.¹⁴ The term is even now current in Koṅkaṇ.

Śilāhāra inscriptions mention several measures of capacity and weight, and also coins current in the kingdoms. Those in North Koṅkaṇ are as in other parts of North Mahārāshṭra, while those in the Kolhāpur kingdom resemble those current in Karnāṭaka.

Measures of capacity—From the Thāṅā plates of Mummuṇi we get the following table¹⁵—

20 kuḍavas—1 khaṅḍikā
4 khaṅḍikās—1 mūtaka

The measures of capacity in use in the Kolhāpur kingdom were—*hasara*, *sollage* (one fourth of a *kuḍarva* or *balla*), *balla* (four maunds), *koḍa*, *siddige* (a dry or fluid measure of from

¹ *Ep. Ind.*, Vol. V, p. 22; No. 44, line 2.

² Altekar, *The Rāshṭrakūṭas etc.*, p. 395.

³ No. 48, lines 43-44; No. 58, line 30; No. 59, line 9.

⁴ No. 44, line 2.

⁵ No. 54, line 22.

⁶ *Yājñavalkya*, I, v. 333.

⁷ See *e.g.* No. 45, line 30.

⁸ No. 53, line 24.

⁹ No. 59, line 18.

¹⁰ No. 48, line 38.

¹¹ No. 14, lines 99 f.

¹² No. 14, lines 123 f.

¹³ No. 59, line 9.

¹⁴ No. 42, line 46.

¹⁵ See, below p. 85.

28 to 36 *tolas*), *kollage* (sixteen maunds), *saṅgadi* (a double *siddige*), *daṇḍige*, *soḷasa*, *oṭṭila*, *bhaṇḍi-goda* etc.¹ The weights current there were *pala*, *maḷava*, *kōrusē*, and *aḍḍa*.²

The coins current in North Koṅkaṇ were as follows—*Dramma* was in use throughout the period. Kielhorn supposed that there were two kinds of *drammas*—(1) those of gold, and (2) those of silver, but this was because of his wrong reading of a passage in one of the Kānherī inscriptions included here.³ *Dramma* was only a silver coin. It is called *rajata-nishka* in the Kutāpura grant.⁴ *Dīnāra* was a gold coin current in India in the Kushāṇa and Gupta ages, but later it seems to have gone out of use. It weighed 124 grains. It is surprising that the Paṭṭaṅkaḍi plates of Raṭṭarāja, dated Śaka 910, refer to this coin.⁵ Other gold coins mentioned in the Śilāhāra inscriptions of North and South Koṅkaṇ are *gadyāṇaka* and *dharāṇa*. That they were of gold is shown by their prefix *svarṇa* in the Khārepāṭaṅ plates of Raṭṭarāja.⁶ Of these, the *gadyāṇa* was a coin of the size of the modern half-rupee piece. Its standard weight was 48 *rattis*⁷ or 87·84 grains. The *dharāṇa*, also called *purāṇa*, was usually a silver coin. According to the *Yājñavalkya-smṛiti*, a *dharāṇa* weighed 32 *kṛishṇalas* or *rattis*, and was a silver coin.⁸ According to another table, its weight was 144 *rattis*. The Khārepāṭaṅ plates, however, mention it as a gold coin.⁹ The *Manusmṛiti* mentions a gold *dharāṇa* weighing 10 *palas* (of 320 *rattis* each).¹⁰ It, therefore, weighed 3200 *rattis*. It is doubtful if such a heavy gold coin was intended to be referred to in the aforementioned passage of the Khārepāṭaṅ plates. Perhaps, the gold *dharāṇa* and the gold *gadyāṇa* were of the weights mentioned in the *Lilāvati*, viz. the *dharāṇa* of 24 *rattis* and the *gadyāṇa* of 48 *rattis*.¹¹ One inscription¹² mentions *visōva* (Sanskrit *vimśōpaka*), which seems to have been a small coin equivalent to one twentieth of a *dramma* in value.

The coins of only Chhittarāja have been found so far. The one illustrated and described by Rapson was from the collection of W. Theobald.¹³ It is of the *Gadhiyā kā paisā* type imitated from thick Sassanian type of coinage. It is of silver, .6" in size, weighing 53 grains. It has a debased form of the king's head on the obverse, and the legend *Śrī-Chhittarājasya* within a border of dots on the reverse. Besides the silver coins of Sōmaladēvī, these are the only *Gadhiyā kā paisā* coins which have a legend. These are the only *drammas* referred to in several inscriptions of the Northern Śilāhāras.¹⁴

Some Śilāhāra inscriptions¹⁵ mention *pōrutha* or *pōruthi drammas* which also were current in North Koṅkaṇ in that age. Various explanations of this coin-term have been given. Some take it as meaning *Pārthian*¹⁶ coins, but these coins seem to have been current in Rājaputāna,

¹ No. 49, lines 26-32.

² *Loc. cit.*

³ No. 1, line 5.

⁴ No. 64, p. 285.

⁵ No. 40, line 36.

⁶ No. 41, line 57.

⁷ *Lilāvati*,

तुल्या यवाभ्यां कथितात्र गुञ्जा बल्लस्त्रिगुञ्जो धरणं च तेषु ।

गद्यानकस्तद्द्वयमिन्द्रतुल्यैर्बल्लैस्तयैको घटकः प्रदिष्टः ॥

⁸ *Yājñavalkya*, I, 364.

⁹ No. 41, line 57.

¹⁰ *Manusmṛiti*, VIII, 135-36.

¹¹ *Lilāvati*, *loc. cit.*

¹² No. 39, line 14; No. 55, line 22.

¹³ *J.R.A.S.* for 1900, p. 118.

¹⁴ See e.g. No. 14, line 77.

¹⁵ No. 30, line 10; No. 39, lines 13-14.

¹⁶ *Bom. Gaz.*, Vol. I, part ii, p. 21, n. 6.

Mālwā, Gujarāt and Mārvād also, where no such foreign currency is likely to have been in circulation. The *Lēkhaṇapaddhati* gives the coin-name as *pāraupatha* or *pārūpathaka*, which seems to connect it with some locality as *patha* or *pathaka* was a territorial sub-division.¹ From the *Purātanaprabandhasaṅgraha* we learn that *pōruthaka drammas* were in circulation in the kingdom of Jālor near Bhīnmāl. It has, therefore, been suggested that they may have received this name from that place just as elsewhere *drammas* of Bhillamāla are referred to.² As for the value of a *pōrutha dramma* the *Purātanaprabandhasaṅgraha* tells us that it was equivalent to 8 ordinary *drammas*. This high value of these *drammas* may have been due to the purity of their silver rather than to their size or weight.

As stated above, both the ordinary and the *pōrutha drammas* were in circulation in North Koṅkaṇ. It is noteworthy in this connection that a pot found in North Koṅkaṇ many years ago contained both the *Gadhiyā* and *Kshatrapa* coins.³ Of these, the *Gadhiyā* coins were probably of Chhittarāja or some other ruler of the family, and the *Kshatrapa* coins were the so-called *porutha drammas*. They were so called because they were believed to have been struck by Pārthian (actually Śaka) kings.

In the excavations at Brahmapurī, a suburb of Kolhāpur on the bank of the Pañchagaṅgā, two small gold coins were found.⁴ They are round in shape and have on the obverse a trident with a handle, the forks of which enclose the sun and the moon, and on the reverse the figure of a standing Garuḍa, with legs bent, carrying a flying banner in the left hand and a serpent in the right. Their weight is 22.5 grains. As the Śilāhāras were ruling at Kolhāpur and had the Garuḍa for their ensign, these coins apparently belong to them. It is noteworthy that the seal of the Miraj plates of Mārasimha shows a similar trident. As the coins are uninscribed, the Śilāhāra king who struck them cannot be identified.

The coins mentioned in the Śilāhāra inscriptions from the Kolhāpur region are *panam* and *bisige*.⁵ The *panam* or *phanam* was a tiny coin of gold, weighing five or six grains. *Bisige* probably represents Sanskrit *viṃśōpaka* or Marāṭhī *visovā* and may have been in value one twentieth of the *phanam*.

¹ *Lēkhaṇapaddhati*, p. 43.

² *J.N.S.I.*, Vol. XII, p. 201.

³ *Bom. Gaz.* (Nāsik Dist.), (old ed.), p. 617, n. 2.

⁴ *J.N.S.I.*, Vol. XIV, pp. 15-16.

⁵ No. 49, line 28.

LITERATURE

Like several great kings of ancient times, the Silāhāras also gave liberal patronage to Sanskrit learning and literature. Unfortunately, most of the works composed in that period have been lost. Only three of them, *viz.*, the *Udayasundarikathā* of Sōḍḍhala, the commentary of Aparārka on the *Yājñavalkyasmṛiti*, and that of Sōmadēva called *Śabdārṇavachandrikā* on the Jainēndra Vyākaraṇa, representing respectively the Champū-kāvya, Dharmaśāstra and Vyākaraṇa branches of Sanskrit literature, are still extant. A work in Kannaḍa, *viz.*, the *Nēmināthapurāṇa* by Karṇapārya has also come down to us. A short account of each of them is given here.

I. THE UDAYASUNDARĪKATHĀ OF SŌḌḌHALA

This work was edited by Krishnammacharya from a single manuscript, found in the Pārśvanātha Bhāṇḍāra at Pātaṇ in the former Baroḍā State, in the Gackwad's Oriental Series in 1920. Though it can be reckoned among the best *Champū-kāvya*s in Sanskrit, it has not so far attracted the attention of the scholars as it deserves.

Sōḍḍhala has, like Bāṇa, given considerable information about himself in the beginning and also at the end of his work. He was born in a Kāyastha family of Valabhī (modern Valā in Saurāshṭra), which was for a long time the capital of the Maitraka dynasty. Sōḍḍhala gives the following traditional or rather imaginary account of his family¹:—

There lived in Valabhī a king named Śīlāditya. He had a brave and learned younger brother named Kalāditya. Once upon a time the Rājālakshmi (Goddess of Royal Fortune) appeared in a dream before the king, who was greatly worried about the safety of his kingdom and told him as follows:—“A *gaṇa* of Śiva known as *Kāyastha*, as he always resided in water which is the *kāya* (body) of that god, lifted me up as I was sinking in the water of the ocean, having come out of it when it was being churned by gods and demons with the rod of the Mandara mountain. He then made me over to the gods. In the Kshatriya family descended from that Kāyastha Gaṇa, your younger brother Kalāditya has been born. Give him this Garuḍa seal and entrust him with the administration of the kingdom.” The king did accordingly. From that Gaṇa of Śiva, the Kāyastha family of Valabhī is said to have descended. This story about the origin of the Kāyastha caste, like several others of the same type,² is, of course, quite imaginary. There were, no doubt, as many as seven kings of the name Śīlāditya in the Maitraka family of Valabhī, who ruled in the seventh and eighth centuries A.D., but none of their descendants is known to have been in occupation of that city in the eleventh century A.D., when Sōḍḍhala flourished. The poet evidently knew about them from tradition and so he has connected his family with them.

Sōḍḍhala has given considerable information about his ancestors, fellow-students, friends and contemporaries in the present work. His family originally belonged to Lāṭa (Southern Gujarāt). It held the important office of the *Dhruva* or Revenue Collector of the following among other divisions—Sikkarahāriya-72, Vāhirihāra-700, and Annāpalliya-70.³ Sōḍḍhala

¹ *Udayasundarikathā*, pp. 4 f.

² For one of them, see *C.I.I.*, Vol. IV, pp. 271 f.

³ These localities have been kindly identified for me by Dr. H. G. Shastri of Ahmedabad. Annāpalli is probably identical with Anāval in the Surat District. It was the original home of the Anāval Brāhmaṇas of South Gujarāt. Vāhirihāra may be the same as Vihāra in the Olpāḍ *tālukā* of the Surat District, or Vihāra in the Mangrōl *tālukā* of the same district. Sikkarahāri may be Sikar in the Valodā *mahāl* of the Surat District. The numbers following the names of the localities probably indicate the number of villages comprised in them.

mentions his ancestors—Chañḍapati, his son Sōllapēya and the latter's son Sūra. To Sūra Sōḍḍhala was born from his wife Pampāvati. This family enjoyed the patronage of the Chaulukya kings of Lāṭa. Sōḍḍhala lost his father in his boyhood. Then Gaṅgādhara, son of the then reigning king Gōggirāja¹ of Lāṭa, brought him up. Gōggirāja was succeeded by his son Kirtirāja. His son Simharāja was a fellow-student of Sōḍḍhala. They studied under a teacher named Chandra. Sōḍḍhala gave evidence of poetic talent even in his student life. Later, as the political situation in Lāṭa changed,² Sōḍḍhala migrated to Sthānaka (modern Thāṇā), the capital of the Northern Śilāhāras. He became a court-poet of the Śilāhāra king Chhittarāja. Once upon a time Sōḍḍhala composed a beautiful verse containing the word *pradīpa*. Being pleased with it, Chhittarāja gave him the title of *Kavi-pradīpa*.³ Chhittarāja's brothers Nāgārjuna and Mummuṇirāja, who succeeded him one after the other, also treated Sōḍḍhala with great respect.

At Sthānaka Sōḍḍhala received a cordial invitation for return to Lāṭa from Vatsarāja, the successor of the aforementioned Kirtirāja, who was a dear friend of the Śilāhāra king Mummuṇi. So he went back to Lāṭa. Once upon a time, while Vatsarāja was sitting in his *sabhā* with his courtiers and poets around him, a merchant showed him a collection of pearls. The king then uttered the following verse:⁴

एकैकशः प्रकीर्णमुक्तामणिभिः किमेभिरेभिस्तु ।

यं सृजसि हन्त हारं तस्यान्यः कोपि परिभोगः ॥

(What is the use of these stray pearls? If you make a necklace of these, it will give us rare pleasure.)

Sōḍḍhala at once understood the suggested sense of the verse. But he kept quiet. When he went home, he said to himself, "The king has, indeed, rebuked me. He wants to suggest to me that instead of wasting my energy in composing stray verses of the *muktaka* type, I should compose a great *kāvya*. Now, if such a *kāvya* is to be composed, it should rather be of the *champū* type than of the *gadya* or the *padya* type." For the composition of such a work he repaired to one of his villages where he would get the necessary facilities as well as tranquility. He completed the work in a few days and then started for the capital of Lāṭa with the *kāvya* tied in a piece of cloth. On his way through a dense forest he noticed a very white shrine of Goddess Sarasvati.⁵ He entered it and praised the goddess with an *extempore* verse. As it was then evening and his fellow-travellers had gone ahead, he sat down in the *mattavāraṇaka* (aisle)⁶ of the *maṇḍapa* of the shrine for rest. He then noticed two beautiful statues of door-keepers, one on each side of the *garbha-griha*. At night there arose a bright flame of light, without being fed by oil. Immediately thereafter, there issued from the statues two heavenly beings wearing the sacred thread. They praised the goddess with an *extempore* verse and then sat in the oppo-

¹ This name is given as Gōgirāja in the edition of the *Udayasundarikathā* (see Errata at the end), but it occurs as Gōggirāja in inscriptions. See Bhandarkar's *List of Northern Inscriptions*, Nos. 1088 and 1092.

² This may have been due to the raids of the Chaulukyas of Aṇahilapāṭaṇa. Mūlarāja is known to have killed Bārappa, the father of Gōggirāja, and annexed Lāṭa to his dominions. See *Chaulukyas of Gujārāt* by A. K. Majumdar, pp. 28 f.

³ Such soubriquets are traditionally known to have been borne by some other Sanskrit poets. Thus, Kālidāsa was known as *Dīpaśikhā-Kālidāsa* on account of his verse in the *Raghuvamśa* (VI, 67) and Bhāravi as *Chhatra-Bhāravi* on account of a verse (V, 39) in the *Kirātārjuniya*.

⁴ *Udayasundarikathā*, p. 12.

⁵ This shrine is described as having been built by Bhārgava. So it may not have been very distant from Bhṛṅgukachchha. Sōḍḍhala describes it as situated on the way from Śūrpāraka to the capital of Lāṭa.

⁶ Sōḍḍhala has used this word many times in the *Udayasundarikathā*. *Mattavāraṇi*, from which it is derived, denoted 'a wing' in Bharata's *Nāṭyaśāstra* as shown by us elsewhere. *Mattavāraṇaka* used here and in other passages of Sōḍḍhala's work seems to denote 'an aisle' separated from the middle portion of a hall by a row of pillars.

site *mattavāraṇaka*. They then asked the poet about the book on his bed. The poet also felt curious at this surprising incident, and said, "I shall tell you about it; but first tell me who you are." Then one of them replied, "This noble companion of mine is Tilaka and I am Tālaka. Being always in the company of Sarasvatī, we have obtained poetic talent. But tell us what your book is about." The poet then said, "This is my own *kāvya*. It will remain tied like this until I find a good poet willing to listen to it." On this they both pressed him to read it out to them. The poet then took the book out of the bundle and began to read it aloud.

That work was the *Udayasundarikathā*. Its story is very complicated like that of Bāṇa's *Kādambarī*. It cannot be given here in detail,¹ but it may be summarised as follows:

The Story of Udayasundarī

"In the magnificent city of Pratishṭhāna on the bank of the Godāvārī in the country of Kuntala there reigned a great king named Malayavāhana. One day, as he was sitting in his *sabhā*, there came his gardener Vasantaśīla with a parrot having a wonderful tuft of hair on his head and, therefore, appropriately called *Chitraśikha*. He was really a prince of Mathurā named Kumārakēsari, but was transformed into a parrot by the curse of a female hermit (*tāpasī*) when he accidentally stepped on her ruby-shell used in worship in *Pātāla*, and broke it to pieces. Being entreated by him, the *Tāpasī* relented and said, "Even as a parrot, you will be able to lead the life of a human being, and when your beak will be broken in a temple of Śiva, you will be restored to your original human form." After some days the king went a-hunting taking the bird with him. In the course of hunting he came to a beautiful temple decorated with jewelled statues of females. Just then the parrot *Chitraśikha* broke open the coral door of his cage, flew out and then began to peck at the pomegranate in the hand of a female statue in the *maṇḍapa*. In doing so his beak broke, and lo! he was restored to his human form. The tuft of hair on the parrot's head was just then transformed into the portrait of a lovely damsel. The king fell in love with the young lady whose portrait it was, and roamed about in search of her. Once in a moonlit night he noticed a Rākshasa molesting a young hermit girl in a lonely temple of Chaṇḍikā. He fought with him and rescued her. She told him that she was Tārāvalī, a dear friend of Udayasundarī, the daughter of a Nāga king named Śikhaṇḍatilaka ruling in *Pātāla*. Once upon a time Udayasundarī saw the portrait of king Malayavāhana which had been brought there by a Kinnara couple, fell in love with him, and began to pine for him. Tārāvalī then got another portrait of Udayasundarī painted. At her mother's bidding, Udayasundarī once went to the temple of Hāṭakēśvara (Śiva) for his *darśana*, where Kumārakesari also had come. As stated before, he accidentally stepped on a ruby-shell and was cursed by the female hermit of the temple to become a parrot. The portrait of Udayasundarī was transformed into its *śikhā*. Having heard her story, the king Malayavāhana asked her to stay in a *maṭha* of his capital for some time.

In the meanwhile Udayasundarī, who had been sleeping on the terrace of her palace, was abducted by a Vidyādhara who had gone to *Pātāla* for the *darśana* of Hāṭakēśvara. As he was flying with her in his aeroplane, he struck a hermit who was practising penance, and was cursed by the latter and turned into a monkey. He kept Udayasundarī in imprisonment in a mansion inside a hill. King Malayavāhana once saw a wonderful mare, which brought him to the place where Udayasundarī was imprisoned. The king saw the monkey and slapped him. Then the latter regained his original form of a Vidyādhara. The mare was none other than Tārāvalī, who had been transformed when she drank the water of a magic *kuṇḍa*. She was also restored to her original form.

¹ For a more detailed summary of the contents of this work, see our *Literary and Historical Studies in Indology*, pp. 75 f.

They all then flew back to Pratiṣṭhāna in an aeroplane into which a Rākshasa had transformed himself. The king Malayavāhana married Udayasundarī and gave Tārāvālī in marriage to prince Kumārakesarī.”

After reading the story of Udayasundarī, Sōḍḍhala again tied the book in the piece of cloth. Then Tālaka praised the work, pointing out its excellences. Sōḍḍhala felt greatly surprised and inquired who they were and how they came to be there in the form of statues. Then Tālaka said, “This is Bāṇa, the *Kavindra-tilaka* (ornament of great poets), the world-famous author of the *Kādambarī* and the *Harshacharita*, and I am an humble *Dēvarshi* (divine sage) named Tālaka. Once I composed a verse in praise of Brahmā and recited it in the assembly of Sarasvatī, where under the presidentship of Bāṇa several great poets like Kālidāsa, kings like Vikramāditya, Śrī-Harsha, Muñja, and Bhōja, and *Sāmantas* like Vākpatirāja, Māyurāja and Viśākhadēva were engaged in poetic discussions. They all praised my composition, but Bāṇa pointed out the fault of harsh letters in it.¹ So I cursed him that he would have to remain as a stone statue for some time in a temple of Sarasvatī. There was then a great commotion there. At the request of the poets assembled there, I revoked the curse by saying that it would come to an end when he would listen to the *Udayasundarikathā* of Sōḍḍhala. Goddess Sarasvatī got enraged when she saw that her favourite poet Bāṇa was thus cursed and gave me also a similar curse, but, later, on my entreating her to revoke it, she said that I would remain in Bāṇa’s company and would be restored to my original form along with him. Since then we both have been staying here. At night the sylvan deity of this place arranges to provide us with a divine light.” Bāṇa then highly praised Sōḍḍhala’s work. He said to him, “You have attained the position of *Kavindra* (Great Poet).” They both then bowed to Sarasvatī and left for heaven.

Sōḍḍhala passed the night in that *mattavārāṇa*, using the book as a pillow. In a dream at night he noticed that his name was written in a genealogy of poets commencing from Vālmiki. In the morning he obtained the instruments of engraving from his attendants and incised a *kavipraśasti* (eulogy of poets) on the emerald wall of the temple. It commenced with a *maṅgala-ślōka* in praise of Śiva, and then had verses in eulogy of great poets of the past like Vālmiki, Vyāsa, Guṇāḍhya, Bhartṛimēṇṭha, Kālidāsa, Bāṇa, Bhavabhūti, Vākpatirāja, Abhinanda, Yāyāvāra and Kumārādāsa. Thereafter, he inscribed the following verses about himself:²

तस्मिन्सुवंशे कविमौक्तिकानामुत्पत्तिभूमौ क्वचिदेकदेशे ।
 कश्चित्कविः सोड्डुल इत्यजातनिष्पत्तिरासीज्जलविन्दुरेव ॥
 यो वत्सराजेन वरेण राज्ञां लाटावलीमण्डलनायकेन ।
 सूदमादृढस्तोकगुणाश्रितोऽपि मित्रीकृतो भानुमतेव पद्मः ॥
 जडेन तेनोदयमुन्दरीति कथा दुरालोकिनि काव्यमार्गे ।
 सारस्वतालोकलवैकदृष्टा सृष्टा कविमन्यमनोरथेन ॥
 सा चात्र देवीभवते निवृत्तशापातिना वाणकवीश्वरेण ।
 कविश्रमोद्भूतकृपेण सम्यक् श्रुता घृता हृद्यभिनन्दिता च ॥

(In that good bamboo-like family which has produced excellent pearl-like poets, there was born in a certain place a poet named Sōḍḍhala like a drop of water that has not yet attained the shape of a pearl.

Vatsarāja, the best of kings and the lord of the Lāṭa country, regarded him as a friend,

¹ The verse was as follows: ब्रह्मंस्त्वां स्तौमि तं यस्य पुष्पलिङ्भिः प्रलभितम् । पाण्ड्वाभं बल्गु सुष्ट्वञ्जं जन्म घिष्ण्यं च विष्टरम् ॥ This contains harsh letters in some words and hence there is the fault of *śrutikaṭutva*.

² *Udayasundarikathā*, p. 154.

notwithstanding his insignificant, unstable and slight merits, even as the sun treats a lotus which has similar filaments.

That dull-witted Sōḍḍhala, with the ambition of a poet, has composed this *Udayasundarī-kathā*, which, by its insignificant literary merits, has secured a place in the inaccessible realm of poetry.

In this temple of Sarasvatī, Bāṇa, the foremost among poets, carefully listened to it out of sympathy for the poet's labour, when he was freed from the pangs of a curse. He gave it a place in his heart and bestowed his praise on it.)

After praising and worshipping the goddess Sarasvatī, Sōḍḍhala returned to the capital. There his *prabandha* was read and praised by poets such as the Śvetāmbara Jaina *Mahākavi* Chandanāchārya, the author of the *kathā Aśōkavatī*, the *Śīghrakavi* Vijayasimhāchārya, the author of the *Khadgākāvya*, who had been honoured with the title of *Khadgāchārya* by (the Śilāhāra king) Nāgārjuna, the Digambarāchārya Mahākīrti, who was conversant with three languages, and Indra, the author of the Champūkāvya *Ratnamañjarī*. Some days later, King Mummuni of Kōṅkaṇa, sent his poet friend Madhurasāhāra, who was proficient in three languages, to call Sōḍḍhala to his court. He met Sōḍḍhala and said to him, "King Mummuni has heard that you have composed a *kathā* named *Udayasundarī*, which you read out to Bāṇa in a temple of Sarasvatī in a lonely forest, and that it was praised by him. King Mummuni's friend Vatsarāja, king of Lāṭa, saw the *praśasti* written by you in the temple of Sarasvatī while on his way from Śūrpāraka to his capital. He thought that you had written the *kathā* with reference to the *Āryā* he had uttered in his court and called you to meet him and read your work. He told king Mummuni about it and about the praise bestowed on it by Bāṇa. Having heard that marvellous account, King Mummuni has sent me to fetch you." When Sōḍḍhala accompanied him to the court of Mummuni, the latter asked him to read out the work to him. He then honoured Sōḍḍhala with munificent gifts. All courtiers congratulated him. His poet friends embraced him. All this gave him more joy than the overlordship of the three worlds. Sōḍḍhala has concluded his work with a *ślōka* in praise of God Śiva.

The date of Sōḍḍhala does not present any difficulty. He enjoyed the patronage of the three Śilāhāra kings Chhittarāja, Nāgārjuna and Mummuni. The earliest known date of Chhittarāja is A.D. 1024¹ and the latest of Mummuni is A.D. 1060.² So Sōḍḍhala may have stayed at the Śilāhāra court from *circa* A.D. 1030 to A.D. 1050. He had also the support of the Chaulukya kings of Lāṭa. The first three princes of this family named below have been mentioned in the *Udayasundarīkathā*:

Gōggirāja
|
Kīrtirāja (known date A.D. 1018)³
|
Vatsarāja
|
(Trilōchanapāla) (known date A.D. 1051)⁴

Gōggirāja's son Gaṅgādhara and Kīrtirāja's son Simharāja have also been mentioned in the *Udayasundarīkathā*, but they did not come to the throne. No inscriptions of Vatsarāja have been discovered, but from the grants of his father and his son he seems to have flourished in the period *circa* A.D. 1030-1050. As described by Sōḍḍhala, he was a contemporary of the Śilāhāra king Mummunirāja. Sōḍḍhala's date has thus been corroborated by the details given in the *Udayasundarīkathā*.

¹ See the date of No. 61.

² No. 17, line 1.

³ Bhandarkar's *List of Northern Inscriptions*, No. 1088.

⁴ *Ibid.*, No. 1092. He is not mentioned in the *Udayasundarīkathā*.

Sōḍḍhala's *Udayasundarikathā* is modelled on Bāṇa's *Kādambarī*. Bāṇa's works, the *Harshacharita* and the *Kādambarī*, are well-known. As in the *Harshacharita*, Sōḍḍhala has given, in the beginning of his work, an imaginary story about the origin of his family, and furnished information about himself and his patron. But the *Kādambarī* seems to have influenced his work more. Both these works are of the *kathā* type, i.e. their stories are invented. The themes of both are very much complicated. The *Kādambarī* describes incidents which occurred on the earth and in heaven, but the *Udayasundarikathā* narrates some that happened in the *pātāla* (nether world) also. Both describe that some of their characters had, as a result of curses, to go through the lives of a parrot and a horse (or a mare). In both the parrot is learned and proficient in the Purāṇas and Śāstras, and the horse (or the mare) as swift as wind. Both the works are full of long compounds. Unlike Bāṇa, Sōḍḍhala has not, however, used the *ślēsha* and other *alaṅkāras* to any appreciable extent. He relies mainly on the *utprekṣhā* for effect. His imagination does not take as high flights as Bāṇa's. In many places his descriptions are of the stereotype. His story has more characters and is more complicated than Bāṇa's. Still, he has unravelled all the threads in the end.

As stated before, Sōḍḍhala had before him Bāṇa's *Kādambarī* as a model. So he has not only praised Bāṇa above all poets,¹ but has also brought him on the earth and made him praise his *Udayasundarikathā*.

Sōḍḍhala has used all the *rītis* (styles), viz., Vaidarbhī, Gauḍī and Pāñchālī in his work. He calls them *Kaukili* (of the cuckoo), *Māyūrī* (of the peacock) and *Mārālī* (of the swan) respectively.² He generally uses the Vaidarbhī in verses and the Gauḍī in prose passages. His compounds in prose sometimes cover several pages at a time, but as he has not generally used *ślēsha* (*double entendre*), his style has not become difficult to understand. He has developed different *rasas* in his work. See e.g. the Vipralambha Śṛiṅgāra in the description of the pining Malayavāhana and Udayasundarī, Bhayānaka in that of the Rākshasa, Bibhatsa in that of the cemetery, and Adbhuta in that of the flying aeroplane. He has shown his love of nature in the description of gardens, forests and lakes. His description of a journey by an aeroplane is noteworthy. Though imaginary, it agrees with the experience of modern air-passengers. It well exemplifies the flight of his imagination and his power of description.

Sōḍḍhala has described or mentioned by name several of his predecessors and contemporaries. As his own date is certain, the lower limit for the dates of these authors can be determined thereby. Among his predecessors, Vālmīki, Vyāsa, Guṇāḍhya, Bharṭṛimēṇṭha, Kālidāsa, Bāṇa, Bhavabhūti, Vākpatirāja, Māyurāja and Viśākhadēva are well-known. Sōḍḍhala, however, gives us the additional information that Vākpatirāja and Viśākhadēva were *Sāmantas* or feudatories. From a *subhāshita* we know, of course, that Māyurāja was a prince of the Kalachuri family,³ but the information given about Vākpatirāja and Viśākhadēva is new. Viśākhadēva is probably identical with Viśākhadatta, the author of the Sanskrit plays, the *Mudrā-Rākshasa* and the *Devī-Chandragupta*.

Sōḍḍhala has mentioned some of his Jaina contemporaries, of both the Digambara and the Śvetāmbara sect, and their works, from which it appears that the Lāṭa (South Gujarāt) country was then famous for Jaina literature. Unfortunately, none of the works of any of these Jaina authors has come down to us. Sōḍḍhala's *Udayasundarikathā* is a *Champū-kāvya* of early times. Some *Champū-kāvyas* of an earlier age such as the *Nala-champū* (or *Damayantī-kathā*) of Trivikrama and the *Yaśastilaka-champū* of Sōmadēva are still extant, but they find no mention

¹ See वागीश्वरं हन्त भजेऽभिनन्दमर्षेश्वरं वाक्पतिराजमीडे ।

रसेश्वरं स्तौमि च कालिदासं बाणं तु सर्वेश्वरमानतोऽस्मि ॥ *Udayasundarikathā*, p. 157.

² *Ibid.*, p. 149.

³ *C.I.I.*, Vol. IV, Introd., p. clxxiii.

in Sōḍḍhala's work. He has mentioned two *Champū-kāvya*s, viz. the *Aśōkavatī* of Chandanāchārya and the *Ratnamāñjarī* of Indrakavi, but both of them have now been lost. Later, several *Champūs* such as the *Rāmāyaṇa-champū*, the *Bhārata-champū* and the *Bhāgavata-champū* were composed, but they have no such intricate themes as in Sōḍḍhala's work. In course of time, the style of the *Champūs* became more and more obscure on account of a profuse use of *ślēṣha*. The *Udayasundarikathā* of Sōḍḍhala, being of an earlier age, has its own importance in the history of Sanskrit literature.

Most of the Sanskrit poets mentioned in the *Udayasundarikathā* seem to have belonged to Lāṭa and probably flourished at the court of the Chaulukyas, but some are expressly mentioned as honoured by the Śilāhāras of North Koṅkaṇ. One of these was the Jaina poet Vijayasimhāchārya, who is described as a *Śighra-kavi*, i.e. a poet who composed poems *extempore*. He was the author of the *Khadga-kāvya*. It was probably of the *Chitra-kāvya* type, and was so called because the verses in it could be arranged in the form of a *khadga* (sword).¹ Nāgārjuna, in whose court he flourished, was so much impressed by this *tour de force* that he gave him the title of *Khadgāchārya*. Another poet, who was also a warrior, mentioned in the *Udayasundarikathā* is Madhurasāhāra,² who is described as a friend of Mummuni since his childhood. He was a teacher of three languages, evidently Sanskrit, Prakrit and Apabhraṁśa.³ Mummuni sent him as an emissary to invite Sōḍḍhala to his court when he heard about his *Udayasundarikathā*. Some Śilāhāra inscriptions⁴ mention the *Mahākavi* Nāgalaiya, the uncle of the scribe Jōgapaiya, but we have no further knowledge about him. Nothing is known about the poets of the court of the Śilāhāras of South Koṅkaṇ.

Some authors of the Śilāhāra copper-plate grants had good poetic talent as evidenced by the *praśastis* composed by them, but their names have not been recorded. As examples of their poetic excellence, we may refer to the clever comparison of the Rāshtrakūṭa king Amōghavarsha III with a beneficent cloud in the Jañjirā plates of Aparājita,⁵ the graphic description of the havoc wrought by the Yavanas at the time of the accession of Anantadēva I as given in his Khārepāṭan plates,⁶ and of the intrepid spirit of his son Aparāditya I who, single-handed, fought with and routed the enemy as stated in his Vaḍavalī grant.⁷ The description in some places is in a humorous vein as when Vappuvanna is stated to have turned all the elephants of the enemy into Vināyakas (Gajānanas) as he forcibly cut off one tusk of each of them.⁸ Aparāditya I was himself a scholar and was a liberal patron of Sanskrit learning. That his court was graced by great poets is indicated by the beautiful verses descriptive of him and his administration which occur in the Panhāḷe plates of his son Vikramāditya.⁹ This state of things seems to have changed in the time of the later Śilāhāras of North Koṅkaṇ. All their inscriptions are on stone and are written in a mixture of Sanskrit and Marāṭhī. It is needless to say that they are altogether devoid of poetic merit. Marāṭhī was then in the process of formation as shown by several records of the Northern Śilāhāras.¹⁰

¹ See similar *bandhas* in the *Śiśupālavadha*, Canto XIX, vv. 16, 29, 44 etc.

² He is said to have enervated the opponents of Mummuni by extolling the valour etc. of the king.

³ *Udayasundarikathā*, p. 155. Another poet named Mahākīrti also is described as proficient in three languages.

⁴ See No. 8, last line; No. 9, lines 58-59; No. 10, line 47; No. 11, line 73; No. 14, line 185.

⁵ No. 5, lines 9-11.

⁶ No. 19, lines 52-55.

⁷ No. 20, lines 32-35.

⁸ No. 14, lines 9-11. Gajānana is *eka-danta*, i.e. has only one tusk.

⁹ No. 23, lines 33-37.

¹⁰ The first known record in Marāṭhī is that on the Dive Āgar plate, dated Śaka 982 (A.D. 1060). *Ep. Ind.* Vol. XXVIII, pp. 121 f.

Most of the inscriptions of the Śilāhāras of South Koṅkaṇ and Kolhāpur are written in an artless style, and the descriptions in them are of a conventional type. Some records¹ of the Kolhāpur Śilāhāras written in Kannaḍa, however, show that the language had attained a far more developed form than Marathi in that age.

II APARĀRKA-ṬĪKĀ OF APARĀDITYA

Another important work of the Śilāhāra period which has made the royal family famous in the history of Sanskrit literature is the *Aparārka-Ṭikā*, a commentary on the *Yājñavalkya-Smṛiti* by Aparārka or Aparāditya. In the introductory verse of this work the author is described as follows:²

भवत्या यस्य सविस्मयः स्मररिपुर्बुद्ध्या च वाचस्पति-
विक्रान्त्या द्विषतां गणः शुचितया भास्वान्क्षमित्वेन भूः ।
जीमूतान्वयभूषणं स विपुलां योगीश्वरेणोदिते
शास्त्रे वाक्यनयानुगां वितनुते व्याख्यां सतां संमताम् ॥

In this verse, though the author of the commentary is not specifically named, he is described as an ornament of the family of Jīmūta (*i.e.* Jīmūtavāhana), who has surprised Śiva by his devotion, Bṛihaspati by his intelligence, enemies by his valour, the Sun by his pure conduct, and the Earth by his forgiveness. In the last verse concluding the work he is described as follows³:—

राष्ट्रं यस्य निरङ्कुशा वसुमती कोशः समृद्धः सुहृ-
च्छक्तो दुर्गमनागमं क्षतपरा सेना हिता मन्त्रिणः ।
शास्त्रार्थामृतचर्वणापितमतिविश्वैकनाथोऽप्यसौ
शौर्यो दारयंशोधनोऽमुमपरादित्यो निबन्धं व्यधात् ॥

This verse states that Aparāditya has composed this *nibandha*—(*he*) whose unchallenged rule is over the (*whole*) world, who has a full treasury and able allies, whose forts are invulnerable, whose army is capable of destroying (*the enemy*), who has trusted counsellors, who, though the sole lord of the whole world, is fond of tasting the nectar in the form of the discussions of the *śāstras*, and who is rich in valour, charity and glory.

These verses show clearly that the author Aparārka or Aparāditya belonged to the Śilāhāra family, which traced its descent from the Vidyādhara prince Jīmūtavāhana. There were two kings of this name in the Śilāhāra family ruling over North Koṅkaṇ, the first of whom flourished in *circa* A.D. 1127-1148, and the second in *circa* A.D. 1170-1197. Not much is known about the second Aparāditya. He came to the throne after Mallikārjuna, who was killed in an encounter with the Chaulukya king Kumārāpāla of Gujarāt. He succeeded in driving out the Chaulukyas from North Koṅkaṇ and later assumed the imperial titles *Mahārājādhirāja* and *Kōṅkaṇa-chakravartin*.⁴ But, otherwise, he is not famous in history. His homonymous ancestor is more well-known. He also had to fight with the enemy to wrest his kingdom from his clutches. After the death of his father Anantapāla, the country was occupied by the Kadambas of Goā. Aparāditya was reduced to great straits, but, single-handed, he fought bravely with them and succeeded in rescuing his kingdom from their grip. Though he did not assume any grandiloquent imperial titles, he had the *biruda Paśchima-samudr-ādhipati* (the Lord of the Western Ocean)⁵ and is known to have extended his sway to South Koṅkaṇ.

¹ Nos. 48 and 50.

² *Aparārka*, Vol. I, p. 1.

³ *Ibid.*, Vol. II, p. 1252.

⁴ No. 32, lines 2-3.

⁵ No. 23, lines 40-41.

Moreover, a contemporary record says that there dwelt with him all the three, *viz.*, Śrī or the goddess of fortune, Sarasvatī or the goddess of learning, and Kīrti or the goddess of fame.¹ This description resembles that in the last verse of the *Aparārka-Tīkā*. Again, we learn from the *Śrikanṭhacharita* of Mañkha that Tējakaṅṭha, an ambassador of Aparāditya, the lord of Kōṅkaṇa, visited the court of Jayasimha, king of Kāshmir (circa A.D. 1128-1150).² This Aparāditya was evidently the first king of that name ruling in North Koṅkaṇ; for he was a contemporary of Jayasimha of Kāshmir. Finally, Dr. Kane has shown that the *Smṛitichandrikā*, composed about A.D. 1200, refers to and criticises a view of Aparārka.³ So this commentary could not have been the work of Aparāditya II, who flourished in the last quarter of the twelfth century A.D. as this identification does not leave sufficient time for the work being so well-known as to attract the attention of *dharmaśāstra* writers in far-off places. Aparārka I was, therefore, the author of this famous commentary on the *Yājñavalkya-Smṛiti*, and its date lies in the first half of the twelfth century A.D.

Though the work of Aparārka is called a commentary in one of the initial verses,⁴ it is really speaking not a commentary in the usual sense of the word; for it does not confine itself to an explanation of the original *smṛiti*. It is really a *nibandha* or digest as stated in the last verse of the work cited above;⁵ for it takes into account all that had been written before and reconciles the conflicting statements of the previous *Dharmaśāstra*-writers. In its discussion it cites passages from as many as 168 works, including the *śrutis* (Vedic texts), *grihya*- and *dharmaśāstras*, metrical *smṛitis* and as many as twenty-one *Purāṇas*. Among the *Smṛitikāras* cited, some are called *Laghu* (e.g. Laghu Yama and Laghu Viṣṇu) and some others *Vṛiddha* (e.g. Vṛiddha Gārgya, Vṛiddha Gautama and Vṛiddha Parāśara). As the date of Aparārka is fixed within narrow limits, these citations prove useful in fixing the lower limits for the dates of several *Smṛitis* and *Purāṇas*.

As stated before, Aparārka not only explains the text of the *Yājñavalkya-Smṛiti* but also states and discusses several controversial views of earlier writers on *dharmaśāstra*, and reconciles them wherever possible. A vast material on *dharmaśāstra* had accumulated by the time of Aparāditya I. Several writers had propounded conflicting views about various matters of living interest to orthodox people. There was, therefore, considerable confusion in their minds about the right course of conduct to be followed. The *Aparārka-Tīkā* has tried to reconcile these views by showing that some of them applied to a by-gone age and are not valid for the prevailing Kali Age. Some other views are sought to be reconciled by showing that they refer to different circumstances. In some other cases Aparārka states the different views and leaves it to the people to follow whichever of them appears preferable. For instance, Yājñavalkya (I, 168) allows the Brāhmaṇas to take food from certain classes of the Śūdras. As in the time of Aparārka the caste system had become rigid, he, after citing several conflicting passages from *dharmaśāstras*, states as his opinion that Yājñavalkya's dictum refers to the time of distress when no other food is available.⁶ Again, Yājñavalkya allows the widow of a person who dies sonless to inherit his property. This was in conflict with the views of earlier *Smṛitikāras* like Manu, who did not recognise a woman's right to succession. Aparārka discusses this question at some length and ultimately states that the view of the earlier

¹ No. 23, line 37.

² *Śrikanṭhacharita*, canto 25, vv. 109-110.

³ *H.D.*, Vol. I (first ed.), p. 334.

⁴ See जीमूतान्वयभूषणं स विपुलां योगीश्वरेणोदिते
शास्त्रे वाक्यान्वयानुगां वितनुते व्याख्यां सतां संमताम् ॥

⁵ See शीयो दार्ययशोघनोऽमुमपरादित्यो निबन्धं व्यधात् ॥

⁶ See एवं सति यः शूद्रान्नभाजनानुग्रहः स आपद्विषय एव ज्ञेयः । *Aparārka*, I, p. 24.

writers refers to cases where the wife of the dead person led an unchaste life. In such cases she has no right to her husband's property.¹

Hindu society had undergone great change in regard to social and religious matters since the time of Yājñavalkya. Though Aparārka faithfully explains the text of Yājñavalkya, he states his own opinion at the end, citing the authority of later writers on *dharmasāstra*. By the time of Aparārka the Brāhmaṇas in Mahārāshṭra and Koṅkaṇ had become strictly vegetarian. So, though Aparārka explains the verses in the *Yājñavalkya-Smṛiti* about the serving of meat at a *śrāddha*, he cites at the end passages from the *Brahma-Purāṇa* and the *Pulastya-Smṛiti* enjoining the offering of vegetable food to Brāhmaṇas.² Again, Aparārka quotes a passage from the *Mārkaṇḍeya-Purāṇa*, recommending the offering of a vessel with gold in lieu of a cow's flesh at *madhuparka*.³

Yājñavalkya does not mention the self-immolation of the wife on the death of her husband. Aparārka discusses the matter at some length, cites the opinion of *Virāt* and *Āngirasa* against such self-immolation, but ultimately declares himself in favour of it in the case of a Brāhmaṇa widow, if prompted by a religious motive and not by grief.⁴

As for his philosophical views, Aparārka was a follower of the Advaita Vēdānta of Śaṅkarāchārya. In the beginning of his work he pays obeisance in two verses to Brahman, which creates, preserves and destroys the universe, and which is identical with Ātman described as *sat*, *chit* and *ānanda*. He refers to the *Śārīraka-mimāṃsā* or Śaṅkarāchārya's *bhāṣhya* on the *Brahmasūtras* in one place. As a matter of fact, Yājñavalkya himself uses several illustrations noticed in the Śāṅkara Vēdānta such as the *ghaṭ-ākāśa*, ornaments of gold and a spider weaving a web out of its saliva *etc.*⁵ Aparārka follows him faithfully.

Aparārka explains the tenets of the different systems of philosophy such as Sāṅkhya, Yōga, Śaiva, Pāśupata *etc.* in his commentary on *Yājñavalkya*, I, 7. He was himself a devotee of Śiva, whom he has eulogised in the beginning of his Vaḍavalī plates, but in his commentary he shows himself as an upholder of the Vedic religion and not of the sectarian Śaivism. He cites with approval passages from the *Varāha-Purāṇa*, stating that the sectarian *āgamas* of the Śaivas and the Pāśupatas were revealed by Śiva for misleading those who had strayed from the path of the Vēdas.⁶ About the Pāñcharātra system he says that it is intended for the *Vrātyas* who have not been admitted to the fold of the orthodox due to the non-performance of the necessary *prāyaścitta*.⁷ But he declares himself against the questionable rites of the Śaiva Āgamas such as drinking of liquor, offering of victims to the goddess Chaṇḍikā, the performance of magical rites for the attainment of supernatural powers *etc.*⁸ He says that one may study the *āgamas* of the Sect, but should follow only such dictates in them as do not conflict with the Vedic religion.

¹ See कथं तर्हि विरोधपरिहारः । उच्यते— 'अपुत्रा शयनं भर्तुः' इत्यादिमनुवाक्योद्धतगुणा पत्नी पितृभ्रातृसद्भावेऽपि स्वयमेव पतिधनं समग्रं गृह्णाति पत्युश्च श्राद्धादि करोति ।

² See मुन्यन्नं ब्राह्मणस्योक्तं मांसं क्षत्रियवैश्ययोः ।
मधुप्रदानं शूद्रस्य सर्वेषां चाविरोधि यत् ॥
from *Pulastya* quoted in *Aparārka*, Vol. I, p. 555.

³ See तस्मादभिचारो मधुपर्कादौ गोवधो विधवानियोगः शूद्राविवाह इत्यादयोऽव्यक्तत्वात्लोकविद्विष्टत्वाद्दिहिता अपि न कार्या विशेषेण कलियुगे । . . . यन्मार्कण्डेयः—माधुपर्किकपदवर्थं ततो मात्रां निवेदयेत् । सहिरण्यं वीजपात्रं द्रविणेन सहैव तु ।

⁴ See *Aparārka*, I, p. 112—तस्माद्विहितः प्रवर्तमानाया ब्राह्मण्या अनुगमनाद्दोषो न विद्यते, शोकादिप्रवृत्तायास्तु भवत्येव ।

⁵ See *Yājñavalkya*, III, vv. 144-147.

⁶ See ये वेदमार्गनिर्मुक्तास्तेषां मोहार्थमेव च । सिद्धान्तसंज्ञकं पूर्वं मया शास्त्रं प्रदर्शितम् ॥ ... इत्यादिनाऽगस्त्यं प्रति रुद्रवचनेन बराहपुराणे तस्य विमोहकत्वेन विप्रलम्भकत्वमेव प्रतिपादितम् । *Aparārka*, Vol. I, p. 12.

⁷ See ब्राह्मणक्षत्रियविशां पाञ्चरात्रं विधीयते । शूद्रादीनां न तच्छ्रोत्रपदवीमुपयास्यति । ... अस्य वाक्यस्य कुतश्चिद्देवयोगादकृत-प्रायश्चित्तब्राह्मणविषयत्वादविप्लुतब्राह्मणाद्यनाश्रयत्वम् । *Ibid.*, Vol. I, p. 13.

⁸ See नराश्वमेधो मद्यं च कलौ वर्ज्या द्विजातिभिः । इत्यादिना मद्यादेर्ब्रह्मपुराणादौ सामान्यतो वर्ज्यत्वेनाभिहितत्वात् । एतेन चण्डिकाद्युपहारा व्याख्याताः ।

In his commentary on the *Yājñavalkya-Smṛiti* III, 205, Aparārka discusses the vexed question of the relation of knowledge (*jñāna*) to action (*karman*) for liberation (*mōksha*). Can a householder who leads a pious life, performing all the obligatory religious rites, acquiring the necessary wealth therefor by rightful means and doing all the duties of his *āśrama*, gain liberation from the cycle of birth and death? Aparārka states the divergent views on this moot point, supporting them with cogent arguments. He seems to be inclined to the view of the combination of knowledge and action (*jñāna-karma-samuchchaya*) as he cites passages from Manu, Vasishṭha and Yājñavalkya in support of it, while concluding the discussion. Still, he does not adopt a dogmatic attitude, and leaves it to the people to choose whatever view they may consider just and proper.¹

It would be interesting to compare the *Aparārka-Ṭikā* with the *Mitāksharā*, another well-known commentary on the *Yājñavalkya-Smṛiti* composed almost in the same period.² The former is much more detailed than the latter. Its author himself describes it as *vipulā* (extensive). But it is inferior in merit. Though it quotes extensively from the *Smṛitis* and the *Purānas*, it does not engage itself in learned discussions with the aid of the rules of interpretation laid down in the *Pūrva-Mīmāṃsā* as the *Mitāksharā* does. As Dr. Kane says, the *Aparārka-Ṭikā* is much inferior to the *Mitāksharā* in lucid exposition, in dilectic skill, in subtlety of arguments and in the orderly presentation of heterogeneous material.³

The *Aparārka-Ṭikā* is held authoritative in Kāshmir. It was evidently introduced there by Tejakaṅṭha, who was deputed to the Kāshmir Court by Aparāditya. It is noteworthy that the commentary contains a lengthy passage from the work of Rājānaka Śitikaṅṭha about the images of the different deities.⁴ He was evidently a Kāshmirian author.

Though the work is ascribed to the Śilāhāra king Aparāditya I and he is described as a learned prince, it was evidently composed by the Paṇḍits of his court and ascribed to him. It gives us a good idea of the vast *dharmaśāstra* literature extant in the time of that Śilāhāra king.

III THE ŚABDĀRṆAVACHANDRIKĀ OF SŌMADĒVA

Another Sanskrit work composed in the age of the Śilāhāras is the *Śabdārṇavachandrikā*, a commentary on the *Śabdārṇava* of Guṇanandin, a work of the Jainendra Vyākaraṇa. The author Sōmadēva Muni tells us at the end of the commentary that he completed it in the *Jinālaya* (temple of Jina) called Tribhuvanatilaka, which had been constructed by the *Mahāmaṇḍalēśvara* Gaṇḍarādityadēva at the Mahāsthāna of Ājurikā situated in the famous Kōllāpura-dēśa. Ājurikā is undoubtedly Ājarē, the chief place of the *mahāl* of that name in the Kolhāpur District. Sōmadēva further tells us that he wrote the work in the Śaka year 1127 (A.D. 1205), the cyclic year being Krōdhana, during the reign of the Śilāhāra king, *Rājādhirāja*, *Paramēśvara*, *Paramabhaṭṭāraka*, *Paśchimachakravartī* Vīra-Bhōjadēva.⁵ He is evidently Bhōja II of the Śilāhāra family of Kolhāpur. The mention of the cyclic year Krōdhana as corresponding to the Śaka year 1127 is correct according to the southern system. Sōmadēva

¹ See तदनयोर्मंतयोर्यन्याय्यं तद् ग्राह्यम् । *Aparārka*, Vol. II, p. 1034.

² Dr. Kane has shown that Aparārka probably knew the *Mitāksharā*. See *H. D.*, Vol. I (second ed.), pp. 719 f.

³ *Ibid.*, p. 719.

⁴ *Aparārka*, Vol. I, p. 571.

⁵ See स्वस्ति श्रीकोल्लापुरदेशान्तर्वंत्याजुरिकामहास्थानयुधिष्ठिरावतारमहामण्डलेश्वरगंडरादित्यदेवनिर्मापितत्रिभुवनतिलकजिनालये श्रीमत्परमपरमेष्ठिश्रीनेमिनाथश्रीपादपद्माराधनबलेन वादीभवज्जांकुशश्रीविशालकीर्तिपंडितदेववृत्त्यतः श्रीमच्छिलाहारकुलकमलमातृष्टतेजःपुञ्जराजाधिराजपरमेश्वरपरमभट्टारकपश्चिमचक्रवर्तिश्रीवीरभोजदेवविजयराज्ये शकवर्षेकसहस्रैकशतसप्तविंशति-११२७तमक्रोधनसंवत्सरे स्वस्ति समस्तानविद्यविद्याचक्रवर्तिश्रीपूज्यपादानुरक्तचेतसा श्रीसोमदेवमुनीश्वरेण विरचितेयं शब्दाणवचन्द्रिका नाम वृत्तिरिति ॥

describes himself as *Muniśvara* devoted to the feet of Pūjyapāda (Mahāvīra) and as a disciple of the illustrious Paṇḍita Viśālakīrti, who was an adamant goad to the elephants in the form of disputants. He compiled the work for the sake of Harichandra, a disciple of Nāga-chandra, who was himself a disciple of Mēghachandra of the Mūlasaṅgha.¹

There are two recensions of the Jainēndra-vyākaraṇa, the smaller one containing about 3000 *sūtras*, and the larger 3707 *sūtras*.² The former was composed by Dēvanandin *alias* Pūjyapāda, whose date is not definitely fixed. K. B. Pathak, on the evidence of an inscription at Lakshmēśvara, stated at first that he was a native of Raktapura or Alaktakapura and flourished in Śaka 651 (A.D. 729-30)³, but later on he revised his view and placed him in the latter part of the fifth century A.D.⁴ The arguments on which both these views of Pathak are based do not appear plausible.⁵ The tradition that makes Pūjyapāda a contemporary and *guru* of the Gaṅga king Durvinīta, who flourished in *circa* A.D. 540-600, may be correct.⁶

Dēvanandin's work is divided into five *adhyāyas* and is, therefore, called *Pañchādhyāyī*. As Kielhorn has observed,⁷ it is on the whole a copy of Pāṇini, pure and simple. It has tried to abridge Pāṇini's *sūtras* by various means. It omits all *sūtras* which relate to the Vedic language and, except for the definitions of *udātta*, *anudātta* and *svarita*, those dealing with the accents also. It omits also the *Pratyāhāra-sūtras*, though it uses the *pratyāhāras* formed with their aid. Again, it does not include the *sūtras* dealing with the *Ēkaśēsha-vṛitti*⁸ and is, therefore, called *Anēkaśēsha-Vyākaraṇa*. Moreover, it has tried to economise letters in the wording of the *sūtras* by inventing a number of technical terms such as *pra* (for *hrasva*), *dī* (for *dirgha*), *ep* (for *guṇa*), *aip* (for *vṛiddhi*), *mṛid* (for *prātipadika*) *etc.* after the manner of Pāṇini's *gha*, *ghi*, *ghu* *etc.*⁹ It uses, however, many of the short technical terms of Pāṇini such as *pha*, *dha*, *kha* *etc.*¹⁰

Dēvanandin's work is commented on by Abhyanandin. His commentary is known as the *Mahāvṛitti*. He has cited several *vārttikas* to supplement the *sūtras* of Dēvanandin.

The author of the larger recension, called *Śabdārṇava*, of the Jainēndra Vyākaraṇa is Guṇanandin, who is identified with the homonymous disciple of Bālakapichchha and the disciple's disciple of Gṛiddhrakapichchha, mentioned in several inscriptions at Śravaṇa Beḷgoḷ as well-versed in logic, grammar and rhetoric.¹¹ He flourished in the Vikrama Saṁvat 957 (A.D. 900).

In his work Guṇanandin has incorporated the *vārttikas* on Dēvanandin's recension. He has also added the *Pratyāhārasūtras* and the *sūtras* of the *Ēkaśēsha-vṛitti*. His work exceeds that of Dēvanandin by more than 700 *sūtras*. He has framed some new technical terms such

¹ श्रीमूलसंघजलजप्रतिबोधमानोमधेन्दुदीक्षितभुजंगसुधाकरस्य ।

सिद्धान्ततोपनिधिबृद्धिकरस्य वृत्ति रेभे हरीन्दुयतये वरदीक्षिताय ॥

² Kielhorn gives the number of *sūtras* as 3712, but the edition of the *Śabdārṇavachandrikā* published by the *Bhāratiya-Jaina-siddhānta-prakāśinī Samsthā* gives the number as 3709 including the *pratyāhāra-sūtras*. The number of *Sūtras* in Dēvanandin's original work was 3067.

³ *Ind. Ant.*, Vol. XII, p. 20. The inscription at Lakshmēśvara (*ibid.*, Vol. VII, p. 112) on which this view is based does not describe Pūjyapāda as the author of the *Jainēndra-vyākaraṇa*.

⁴ The arguments for this view also appear vague.

⁵ See above, n. 4. The reference to this Vyākaraṇa in the *Kāśikā* is not certain.

⁶ It has to be noted, however, that inscriptions refer to Durvinīta as the author of *Śabdāvātāra*, which may or may not be identical with the *Jainēndra-vyākaraṇa*. See the *Gazetter of Mysore and Kurga*, Vol. I, p. 373.

⁷ *Ind. Ant.*, Vol. X, p. 76.

⁸ Cf. स्वाभाविकत्वादभिधानस्यैकशेषानारम्भः । in the *Mahāvṛitti* on I, i, 96.

⁹ *Ind. Ant.*, Vol. X, p. 77.

¹⁰ See *e.g.* आयनेयीनीयियः फडल्लच्छां प्रत्ययादीनाम् । V, 1, 2.

¹¹ See H. L. Jain, भारतीय संस्कृति में जैनधर्म का योगदान, p. 186, and Nathuram Premi's Introduction to *Jainendramahāvṛitti*, p. 26.

as *sni* for *sarvanāman*¹, and *syi* for *saṅkhyā*,² and has tried to abridge the wording of Dēvanandin's *sūtras* still further.³ Though Guṇanandin made several additions to the Jainendra Vyākaraṇa, it is known as primarily the work of Dēvanandin.⁴

Sōmadēva's commentary is on this larger recension of the Jainendra Vyākaraṇa prepared by Guṇanandin. It is called *Laghuṛitti* (or the Smaller Commentary). It explains the *sūtras* briefly and does not enter into learned discussions like the earlier *Mahāvṛitti* of Abhayanandin. Like the latter, it gives here and there new illustrations for the rules in the *Sūtras* which are interesting from the historical and social point of view.⁵ Otherwise, there is nothing remarkable about this commentary. It is quite lucid and serves well the need of a beginner.⁶

IV. THE NĒMINĀTHA-PURĀṆA OF KARṆAPĀRYA

The Śilāhāras of Kolhāpur and their Sāmantas gave liberal patronage to Kannaḍa authors who flourished in that period. One of those whose work has come down to us is Karṇapārya, the author of the Kannaḍa work *Nēminātha-purāṇa*. He flourished in the reign of the Śilāhāra king Vijayāditya. He has eulogised him and his father Gaṇḍarāditya. One event which he mentions in connection with Vijayāditya may have some historical significance. Vijayāditya is said to have rescued his *janma-bhūmi* on the Gōmantaśailāgra and adorned it himself. As we have seen above, the Śilāhāras of Kolhāpur seem to have hailed from Gōmantha in the Shimogā District of the Karnāṭaka State. Their capital Chandragupti was situated on the top of the hill. Vijayāditya may have raided the territory and occupied the native country of his forefathers. Karṇapārya mentions also Pōnnaladēvi, the *agramahishi* of Vijayāditya.

Karṇapārya appears to have written his work in the temple of Chandraprabha, called *Tribhuvana-tilaka* at Herle near Hātakaṇagale. This temple is different from that at Ājurikā, though it bears the same name. It was presided over then by the Jaina Muni Bālachandra Rāddhānta of Kolhāpur. Karṇapārya mentions also Śubhachandra, who was equally famous and learned. These Jaina Munis are mentioned also in the inscriptions at Śravaṇa Belgoḷ.

¹ *Śabdārṇavachandrikā*, I, 1, 40.

² *Ibid.*, I, I, 33.

³ Compare निरेकाजनाङ्गः (I, 1, 22) of Dēvanandin with न्यजनाङ्गः (I, 1, 23) of Guṇanandin.

⁴ See the illustrations एकमुनि जैनेन्द्रम् in Sōmadēva's commentary on I, 4, 107, and देवोपज्ञमनेकशेषव्याकरणम् in that on I, 4, 114.

⁵ See e.g. the illustrations क्षीरपाणा आन्ध्राः । सौवीरपाणा द्राविडाः । सुरापाणाः प्राच्याः । in the commentary on V, 4, 110. *Sauvira* means sour gruel. The *Mahāvṛitti* on V, 4, 93 gives the reading द्रमिणाः instead of द्राविडाः.

⁶ While editing the Terdāl inscription dated Śaka 1045 (A.D. 1123-24) (*Ind. Ant.*, Vol. XIV, pp. 14 f.), K. B. Pathak put forward the suggestion that Śrutakīrti Traividya, the disciple of Māghanandi-Saiddhāntika of the Rūpanārāyaṇa temple at Kolhāpur, was identical with the homonymous author of the *kāvya Rāghavapāṇḍaviya* mentioned by the Kannaḍa poet Abhinava-Pampa in his *Pamṭa-Rāmāyaṇa*, and that he was the same as the poet Dhanañjaya known as the author of that *kāvya* (also known as *Dvisandhāna*). This view has been adopted by Winternitz, Keith and S. K. De in their histories of Sanskrit literature, but it has been disproved by A. Venkatasubbaiah on cogent grounds [*J.B.B.R.A.S.*, Vol. III (New Series), pp. 134 f.]. Śrutakīrti Traividya of the Rūpanārāyaṇa temple was different from his namesake praised by Abhinava-Pampa because their *guru-paramparās* are not identical. Secondly, Dhanañjaya, the author of the extant *Rāghavapāṇḍaviya* (alias *Dvisandhāna*) *kāvya* cannot be identified with either of them as he flourished much earlier, in circa A.D. 750-800. (See my *Literary and Historical Studies in Indology*, pp. 24 f.). In fact, it is not certain that Śrutakīrti Traividya wrote a *kāvya* of the name *Rāghavapāṇḍaviya* at all. The only evidence for it is furnished by two verses cited in his praise from the *Pamṭa-Rāmāyaṇa* in an inscription at Śravaṇa Belgoḷ; but they appear to have been wrongly cited there. If he had written a *kāvya* of such a type, he would have certainly found mention in the Kannaḍa *kāvya Nēminātha-purāṇa* composed at Kolhāpur in the same age. See below.

Karṇapārya was patronized by Lakshma, Lakshmaṇa or Lakshmidhara, the *Karṇaṇāgrāṇī*, or Head of the Secretariat, of Vijayāditya. He was the son of Bhūshaṇārya and Kañchabbē, and son-in-law of Goppanārya (*v.l.* Goṇṇapārya). Lakshmaṇa had two brothers named Vardhamāna and Śāntinātha. He was devoted to the Tirthānkara Nēminātha and so asked the author Karṇapārya to write the *Nēminātha-purāṇa*.

In verses 15-23 of the first chapter of his work Karṇapārya has mentioned several teachers and authors such as Beṭṭada Muni, Nēmichandra Siddhānta Chakrēśvara of Kānūr-gaṇa, Ponna, Ranna, Pampa, Nāgachandra Kavindra (perhaps identical with Abhinava-Pampa) and so forth. It is noteworthy that Śrutakīrti Traividya finds no mention in this list. If he had been the author of the *Rāghavapāṇḍaviya* and had lived in Kolhāpur itself in the same age, Karṇapārya would have surely referred to him and his *kāvya*.¹

¹ For the account given here of this author and his Kannada *kāvya*, I am indebted to Dr. A. N. Upadhye. This *kāvya* was published in 1940 by the University of Madras and is now out of print.

ARCHITECTURE AND SCULPTURE

The Śilāhāras treated impartially the followers of all the three religions, Hindu, Buddhist and Jaina, and their sects, and constructed temples of all these faiths. Their feudatories, officers, merchants and the general public imitated them. We have given detailed information about them in the Chapter on Religious Condition. Very few of these religious structures are in a good condition at present. Only the remains of some are now extant, while others have disappeared. We propose to describe briefly some of those that are still extant.

BUDDHIST TEMPLES

The first three inscriptions included here record donations in *drammas* made by some Buddhists for the excavation *etc.* of cave-apartments for the meditation of the Buddhist monks at Kānherī in the Ṭhāṇā District. They are still extant, but some other Buddhist *chaityas* and *vihāras* have now disappeared.

At the hamlet of Devī-kā-pārā Cousens noticed what appeared to be the remains of some Buddhist building or *Stūpa*. "In the centre was a well-laid brick platform, while around it on all four sides, ran one or more walls, of which the traces of foundations and some of the masonry remain. There was not sufficient left from which to form any opinion as to what the building was."¹

At Sopārā (ancient Śūrparaka) a Buddhist *Stūpa* was opened in 1882. It yielded important relics including what appeared to be the fragments of the Buddha's begging bowl. On another mound representing a Buddhist *Stūpa*, a Śiva temple has since been erected, but it too is now in a dilapidated condition. Cousens thought that it was left unfinished as the sculptures intended for its decoration are found scattered all round. One of these is an unfinished beautiful image of standing Brahmā.²

Gaṇḍarāditya, the Śilāhāra king of Kolhāpur, excavated a tank which he named Gaṇḍasāgara after himself at Irukuḍī (modern Rukaḍī near Kolhāpur) and constructed three shrines dedicated to Buddha, Īsvara (Śiva) and Jina,³ but they too have since disappeared.

HINDU TEMPLES

Several temples dedicated to Hindu gods and goddesses were constructed in Koṅkan and the region round Kolhāpur in the time of the Śilāhāras as stated before. Of these, the temple at Ambarnāth, four miles south-east of Kalyāṇ, is still in a fair condition. It is regarded as the best and earliest example of the Deccan Style of Architecture.

I. THE AMBARNĀTH TEMPLE

Fortunately, the date of this temple is definitely known. In Inscription No. 17 it is called *Śrī-Ambaranātha-dēvakula* and is there connected with the name of the Śilāhāra king *Mahāmaṇḍalēśvara Śrī-Chhittarājadēva*. The inscription records a date of the reign of *Mahāmaṇḍalēśvara Śrī-Māmvāṇirājadēva*, *viz.*, Friday, the ninth *tithi* of the bright fortnight of Śrāvāṇa in the Śaka year 982, corresponding to the 27th July A.D. 1061. The inscription shows that the construction of the temple commenced in the reign of Chhittarāja; it continued in

¹ *M. T. D.*, p. 20.

² *Loc. cit.*

³ No. 45, line 34.

the reign of his younger brother and successor Nāgārjuna, and was completed during that of his youngest brother Māmvāṇirāja (or Mummūṇirāja) in A.D. 1061.

The temple stands in a hollow on the bank of a small stream at a short distance east of the village Ambarnāth. Generally, such temples are erected on a high platform called *jagatī*. The reason for the construction of the present temple in a hollow seems to be that the *Śiva-liṅga* enshrined there is of the *svayambhū* (self-existent) type, which the great Sanskrit poet Bhavabhūti has described as *a-pauruṣhēya-pratishṭha* (not installed by any man). For the same reason its *garbhagriha* (sanctum) is eight ft. below the level of its other parts. One has to descend nine steps to reach the *Śiva-liṅga* there.

This temple faces west and measures 60 ft. in length. It must have originally had a small shrine (*dēvakulī*) for Nandī (Śiva's bull), but it has now disappeared. There is a small Nandī placed in the western porch, but it is not very old. The temple consists of the *garbha-griha* (sanctum) and the *maṇḍapa* (hall), both square in shape, which are diagonally connected. The *maṇḍapa* is provided with three entrances on the south, west and east sides, each with its own porch. Cousens has thus described the construction of its parts¹—"The plan, as will be seen, is peculiar, being apparently made up of two squares set diagonally to one another, touching corner to corner—the smaller being the shrine, the larger the hall. But in reality it is formed of two squares touching side to side, whose sides have been whittled down to narrow panels by the deep recessing of corners into a line of angles running straight between the diminishing sides. This produces very unequal thickness in the masonry, but at the same time, as will be seen in the photograph,² these heavy masses come immediately under the heavier portions of the *śikhara* above. In the hall, the recesses of the doorways tend to equalise the thickness of the walls, the weight of the roof being more equally spread over them. Yet these are places where the masonry seems to be dangerously thin. The projections around the walls form so many buttresses to strengthen them. As with all this class of old work, the masonry is put together without cementing material, the stability of the mass depending upon the weight and the level bedding of the blocks composing it. The varied treatment of the squares in designing the plans of these temples, the sides being more or less broken up by projections and recesses, tends to produce somewhat fanciful, yet, nevertheless, pleasing-looking figures."

The sanctum is thirteen ft. in length and breadth. From some broken ledges of masonry at the height of eight ft. above the ground level of the sanctum, Cousens inferred that there was an upper floor of the shrine with a duplicate *Śiva-liṅga* for daily worship. He thought that the floor of the upper shrine was crushed down by the fall of the *śikhara*. This is hardly likely. As the *Śiva-liṅga* was *svayambhū*, the sanctum had to be so much below the level of the *maṇḍapa*. As several steps were required to reach the low sanctum, the door had to be brought forward, sacrificing nearly the whole of the breadth of the usual *antarāla* or antechamber.

The door of the sanctum is 9 ft. high and 4 ft. broad. It has on its architrave the figure of Śiva engrossed in meditation in the centre with those of a *yōgī*, an elephant and a lion by his side. On either side of the door there are three figures, about two ft. high, the central one, a male figure, having a tiara probably representing the contemporary king, with a male and a female figure on his two sides. There is a niche on either side of the doorway; the right one has an image of Gaṇapati, while the left one is now empty.

The *maṇḍapa* has four richly carved pillars forming a square in the centre. They are ten ft. high and vary in girth from ten ft. at the base to five ft. in the middle. They are nearly square at the base, change into octagons at about one third of their height, and have round

¹ *M.T.D.*, p. 14. See Plate W, Fig. 29.

² Plate B, Fig. 4.

necks and round capitals. They are richly carved with tracery and human figures. They support a dome about five ft. from the outer rim to the centre. "It rises in a series of concentric circles to a central pendant. The lowest circle is decorated with a running scroll, while the remaining four are scooped out into half cup-shaped and cusped hollows. These allow of an effective play of light and shade."¹

Each of the three porches on the three sides of the *maṇḍapa* has three pairs of pillars richly carved, about ten ft. high and five ft. round, supporting a dome above. Two of these pairs are detached, while the third is half built into the wall. The ceiling is flat and is carved in geometrical designs.

The basement of the *garbha-griha* and the *maṇḍapa* is decorated on the outside with rows of *kīrtimukhas*, elephants (*gaja-thara*) and men (*nara-thara*). The row of horses (*aśva-thara*), which also appears in such places, is here conspicuous by its absence.

The outer walls of the temple are decorated with the images of gods and goddesses, hermits and heavenly nymphs (*Sura-sundarīs*). Some prominent deities have larger niches assigned to them. Generally, the niche on the back wall of a temple is regarded as the principal one, from the image in which we can determine the deity to whom the temple is dedicated. In the present case that image is of three-faced Śiva as in the Elephanta Cave. But the image is standing, not a bust as in the latter place. It has a *jaṭā-mukuṭa* and wears such ornaments as a necklace, a *mekhalā* (girdle), bracelets and foot-ornaments. It had eight arms, but most of them are now broken except the upper left, which holds a serpent. On each side of it are shown two *ganas* (attendants) in a small form.

In the chief niche on the north is an image of eight-armed Mahākālī in a terrible form with a thin shrivelled body and drooping breasts.² She wears a necklace of human skulls hanging to her feet, and holds various weapons such as the dagger, the sword, the *triśūla* and the *khaṭvāṅga*. She is shown dancing, with the limbs bent and serpents twined round her neck and waist. On her two sides are shown her devotees as shrivelled as she. The whole panel is revolting.

Below this image of Mahākālī there is that of Brahmā.³ He is shown in the *āliṅgana-mūrti* form, with his wife Sāvitrī on his lap. He holds the sacrificial ladle (*sruch*), the unbound book, the rosary and the *kamaṇḍalu* in his hands. Brahmā is four-faced, but here only his three faces are seen, the fourth being hidden from view. His vehicle, the swan, is shown below his right lap.

The chief niche on the south has the image of dancing Chaṇḍikā.⁴ Some of her arms are now broken. She is shown as trampling a demon under her feet. She wears several ornaments such as *kuṇḍalas* (ear-ornaments), necklaces, a girdle and foot-ornaments.

Besides these, there are several other images of the Śaiva cult such as Ardha-nārīśvara, Śiva-Pārvatī, Bhṛiṅgī *etc.* seen in other niches of the *jaṅghā* of this temple. Another noteworthy image is of Viṣṇu.⁵ The god is shown four-armed and holds the bow, the lotus, the conch and the mace in his four hands. He wears the *kirīṭa-mukuṭa* and several ornaments. His vehicle Garuḍa is shown nearby. The niche is decorated with a large *kīrtimukha* at the top. The circular niches at the top of the pillars on the two sides of the image of Viṣṇu contain some subsidiary images.

Besides these images of gods and goddesses, there are several others such as heavenly

¹ *M.T.D.*, pp. 15-16.

² Plate C, Fig. 5.

³ Plate D, Fig. 6.

⁴ Plate E, Fig. 7.

⁵ Plate F, Fig. 8.

nymphs and dancing girls which enhance the beauty of the temple. Some other images are of the country folk. See *e.g.* that of the girl in Plate G, Fig. 9. She is shown standing with a pot held aloft in her right hand. Her left hand holds her lower garment. She wears only a few simple ornaments round her neck, waist, hands and feet. She undoubtedly represents an unsophisticated countrywoman of the age.

The sanctum, the *maṇḍapa* and the three porches have separate *śikhara*s. The *śikhara* on the sanctum has mostly collapsed, but the part on the north is still extant, from which one can form an idea of the original spire. It is the Deccan type of the North-Indian *śikhara*. Percy Brown has thus described it:¹ "Instead of the turrets or *urusīṅgas* being grouped around the lower part of this structure, as in most examples, the Deccan *śikhara* has a pronounced vertical band carried up on each of its angles, taking the form of a 'spine' or quoin. This feature extends from the lower cornice right up to the finial, and displays functional qualities of a high order, as it follows the main contours of the spire thus holding the entire shape within its firm outline. Then the spaces between these quoins are filled in with rows of small reproductions of the *śikhara*, each supported on a pedestal like an altar, the contrast of the strongly marked repeating pattern with the more delicate diaper on the quoins producing an effect of some emphasis." The spires on the *maṇḍapa* and the porches are of the pyramidal type consisting of 'diminishing rows of miniature multiples of itself'. There is a *śuka-nāsikā* on the *antarāla* of the temple, west of the *śikhara*, which shows a pot-bellied figure in a circle decorated with beautiful scrolls. The top portion of the main *śikhara* consisting of the *āmalaka* and the *kalaśa* has now been broken away and lost.

The Ambarnāth temple is regarded as the earliest and best example of the Deccan type of architecture. It evinces the interest that the Śilāhāras of North Koṅkaṇ took in constructing magnificent temples of their gods and goddesses. Remains of some other shrines exist at Wālkeshwar and other places in Bombay. Those at Wālkeshwar consist of several richly carved stones and other fragments, and of a finely carved slab showing Nārāyaṇa lying on his serpent couch. On stylistic grounds they are referred to about the tenth century A.D.²

II. THE KÖPPĒŚVARA TEMPLE

Another existing Hindu temple of the Śilāhāra age is that dedicated to Śiva under the name of Kōppēśvara at the village Khidrāpur.³ This village has a total population of about 1500 and lies on the bank of the Kṛishṇā, twelve miles south-east of Shiroḷ, the chief town of the Shiroḷ *tāluka* of the Kolhāpur District. It derives its sanctity from the fact that the river Kṛishṇā, which generally flows eastward, takes a westward bend here. A similar thing is noticed at the village of Mārkaṇḍī in Vidarbha in respect of the river Waingāṅgā. This place has strategic importance also; for several inscriptions in this temple record the victory which Bōppaṇa, the *Daṇḍanāyaka* of the Śilāhāra king Vijayāditya, won on an enemy. The victory probably occurred during the Kalachuri king Bijjala's invasion of the Śilāhāra territory during the reign of Vijayāditya.

This temple, though not definitely dated anywhere, was probably commenced during the reign of Gaṇḍarāditya. As shown later, it consists of the *garbha-gṛiha* (sanctum), the *antarāla* (antechamber), the *gūḍha-maṇḍapa* (enclosed hall) and the *raṅga-maṇḍapa*, constructed in a row.⁴ Several brackets in the *raṅga-maṇḍapa*⁵ have inscriptions recording the victory of Bōppaṇa,⁶

¹ Percy Brown, *Indo-Aryan Architecture* (Buddhist and Hindu), p. 125.

² *Gazetteer of Bombay City and Island*, pp. 359 f.

³ Plate H, Fig. 10.

⁴ Plate X, Fig. 30; Plate I, Fig. 11.

⁵ Plate J, Fig. 12.

⁶ No. 57. See also *I.N.K.K.S.*, Inscr. Nos. 25, 28, 29 and 30.

the General of Vijayāditya. They show that the temple was mostly completed by that time. Such a magnificent temple could not have been constructed in a short period. It was not fully completed in the reign of Vijayāditya—not even in the time of his son and successor Bhōja II as shown below. Before its completion, Bhōja was defeated and his kingdom annexed by the Yādava king Siṅghaṇa in *circa* A.D. 1212. This is shown by the stone inscription dated Śaka Saṁvat 1236 (A.D. 1213) on a slab placed outside the southern entrance of the temple of Kōppēśvara.¹

The temple faces east and measures 103½ ft. long, 65 ft. broad and 52 ft. high right up to the pinnacle. As stated before, it consists of four parts, *viz.*, the *garbha-griha* or sanctum, the *antarāla* or vestibule, the *gūḍha-maṇḍapa* or closed hall and the *raṅga-maṇḍapa* or the concert hall. Usually, the *antarāla* is small in size, but here it is even bigger than the *garbha-griha*. On the two sides of its door-way there were large images of the four-armed *dvārapālas* Jaya and Vijaya. Of them, Vijaya is *in situ*, though damaged, his mace being in a broken condition, but Jaya has disappeared altogether. The lower half of his broken image lies outside the southern door of the *gūḍha-maṇḍapa*.

The *gūḍha-maṇḍapa* in front of the vestibule has richly carved pillars, forming two squares, one outside the other. The outer square has twenty, and the inner twelve pillars. They are square at the bottom, then octagonal and finally circular at the neck, being richly carved with decorative patterns. But unlike the four central pillars of the *sabhā-maṇḍapa* of the Ambarnāth temple, they are not adorned with sculptures. Like the ceiling of the *sabhā-maṇḍapas* of other contemporary temples, that of this *maṇḍapa* also consists of concentric circles ending in a pendant. There is generally a pyramidal roof over such ceilings, but here it is conspicuous by its absence. The construction of the temple seems to have been stopped before it could be erected.

Usually, there is a *dvāra-maṇḍapa* in front of such a *gūḍha-maṇḍapa*, but here its place is taken by a detached large octagonal *maṇḍapa* (called *sabhā-maṇḍapa* or *raṅga-maṇḍapa*) as in the case of the Sun-temple at Moḍherā.² It has on the outside a low screen wall with thirty-six short pillars. Inside it there is a circle formed by twelve pillars with the figures of gods such as Brahmā, Viṣṇu and others on their brackets. As stated before, they contain inscriptions recording the victory of Bōppaṇa, the General of Vijayāditya, over an unnamed enemy.³ Over these pillars was to be erected a circular dome, but only the lower circle of half-cup-shaped cusped hollows was completed before the construction work was stopped. In the centre of the floor of this hall there is a large round slab, 14 ft. in diameter. As the ceiling above it was not constructed, it is open to the sky. It is believed by the local people that a pious man who stands on this slab goes to heaven in due course. Hence, this *maṇḍapa* is locally known as the *svarga-maṇḍapa*. As a matter of fact, the *maṇḍapa* has remained uncovered as the building work was interrupted by the sudden defeat and overthrow of the contemporary Śilāhāra king Bhōja II as shown below.

A *vīragaḷ* (hero-stone) lying near the temple testifies to a sanguinary battle fought near this temple. An inscription incised on it records that Bannēsa [the general] of *Mahāmaṇḍalēśvara* Bhōja (II), fell fighting here with his cavalry in the battle of the Saṅgama and went to heaven.⁴ The enemy is not named in this record, but he was evidently the Yādava king Siṅghaṇa, whose stone inscription⁵ dated Monday, the new-moon day of Chaitra, in the Śaka

¹ No. 65.

² For the ground-plan of the Moḍherā temple, see Percy Brown, *Indian Architecture* (Buddhist and Hindu), plate cviii, No. 4.

³ *I.N.K.K.S.*, Inscr. Nos. 26, 28, 29, and 30.

⁴ *Ibid.*, No. 35.

⁵ No. 65.

Samvat 1136, the cyclic year being Śrīmukha (22nd April A.D. 1213), recording the grant of the village Kūḍaladāmavāḍa for the worship of the god Kōppēśvara on the occasion of a solar eclipse is noticed on a slab placed just outside the southern entrance of the *gūḍha-maṇḍapa*. The grant was made by the Yādava king at his capital Dēvagiri. Later inscriptions of Siṅghaṇa and his officers have been found at Kolhāpur.¹ They show that the Śilāhāra kingdom was thereafter annexed to the Yādava Empire. Siṅghaṇa made a new arrangement for the worship of Kōppēśvara after this victory, but he took no steps to complete this magnificent temple at Khidrāpur. Perhaps, the rude stucco spire over the *garbha-griha* was then erected; but a pyramidal *śikhara* over the *gūḍha-maṇḍapa* was not constructed. As stated before, even the ceiling of the *sabhā-maṇḍapa* has since then remained incomplete.

Generally, such temples are erected over a high *jagatī* or platform. Their *adhishṭhāna* is decorated with mouldings and rows of the figures of men, horses and elephants. The temple of Kōppēśvara also must be having such a *jagatī* and an *adhishṭhāna*, but they have now been hidden underground, the level of the outside ground being now the same as the floor inside the temple. It is necessary to clear the *jagatī* and the *adhishṭhāna* by scraping the ground all round.

The *garbha-griha*, the *antarāla* and the *gūḍha-maṇḍapa* are star-shaped on the outside. Their walls are decorated with various images from top to bottom. The lowest part of the *janṅhā* (the part between the *adhishṭhāna* and the *śikhara*) is adorned with beautiful figures of elephants with various gods such as Indra, Brahmā and Viṣṇu riding them.² They are shown to have come to the temple of Kōppēśvara on elephant back. The elephants number 92 in all—there being 46 on either side from the centre of the back of the temple. Besides these, there are shown three images of Śiva and Pārvatī riding the bull (Nandī) which occupy the centres of the western, northern and southern outside walls of the *garbha-griha*. So there are in all 95 beautifully carved vehicles at the bottom of the *janṅhā* of this temple, but almost all of them have been mutilated by the frenzy of the iconoclast. Most of the images riding these vehicles have also been disfigured. Many images higher up which could be reached by the hand of the iconoclast have also been damaged, much to the horror of the observant visitor. Inside the *garbha-griha* is a high *Śiva-liṅga* of black stone.³

The *garbha-griha*, the *antarāla* and the *gūḍha-maṇḍapa* being star-shaped, the images carved on the vertical projections and recesses of their outside walls appear all the more beautiful by the play of light and shade. The upper parts of the walls are ornamented with various images of beautiful *sura-sundarīs*, dancing nymphs⁴ in various poses, players on musical instruments and so forth. If there is Gajānana on the south, there is Sarasvatī on the north. Besides, there are images of several gods and goddesses in large panels such as Mahishāsūramardini, Bhairava, Viṣṇu and Brahmā, and innumerable dancing girls in various poses. We shall describe here some of the prominent images.

Sarasvatī—As the image of this goddess is fixed at a high place not easily reached, it has remained unscathed. Sarasvatī is sitting in the *padmāsana* pose, with a *karaṇḍamukuṭa* on her head.⁵ She is four-armed. Her upper right hand holds an *aṅkuśa* (goad) and the left hand a *pāśa* (noose). Her lower right hand has an *akṣha-mālā*, and the left an unbound book (*pothī*). She wears various ornaments such as necklaces, bracelets, ear- and foot-ornaments. The image is artistically carved and is a fine specimen of the art of that age.

Another fine image which deserves notice is that of a prince.⁶ He is standing in the

¹ The earliest of them is dated Śaka Samvat 1140. *J.B.B.R.A.S.* (old series), Vol. II, pp. 284 f.

² Plate K, Fig. 13.

³ Plate L, Fig. 14.

⁴ Plate M, Fig. 15.

⁵ Plate N, Fig. 17.

⁶ Plate M, Fig. 16.



Fig. 1—Tirthaṅkara Pārśvanātha in Cave No. 2 at Dhārāśiva



Obv.



Rev.

Fig. 2—A Coin of the City of Tagara



Rev.



Obv.

Fig. 3—A Coin of Śrī-Chhittarāja

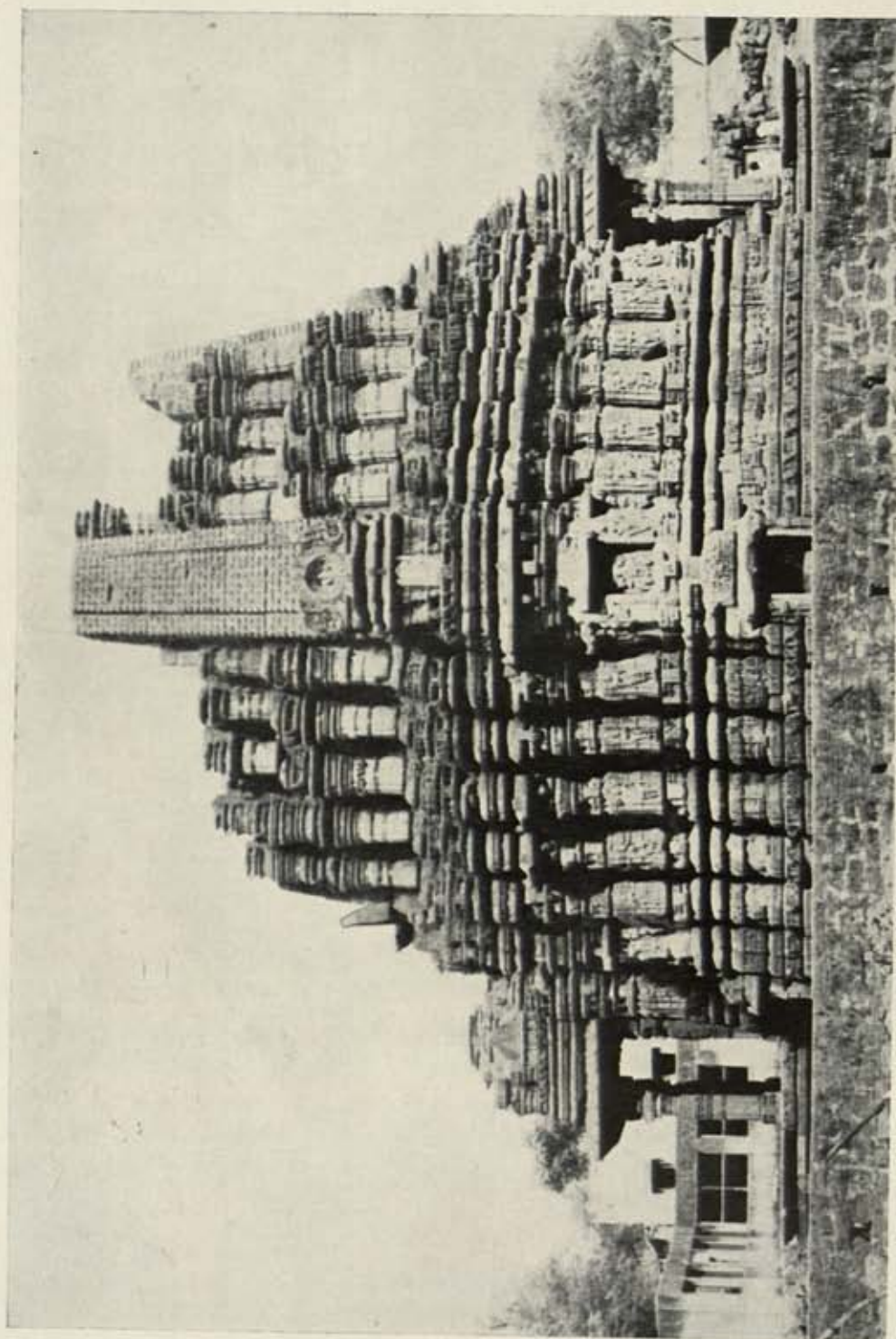


Fig. 4—Śiva Temple at Ambarnāth



Fig. 5—Kālī (Śiva Temple at Ambarnāth)



Fig. 6—Brahmā (Śiva Temple at Ambarnāth)



Fig. 7—Chañḍikā (Śiva Temple at Ambarnāth)



Fig. 8—Vishṇu (Śiva Temple at Ambarnāth)



Fig. 9—A Village Girl (Śiva Temple at Ambarnāth)

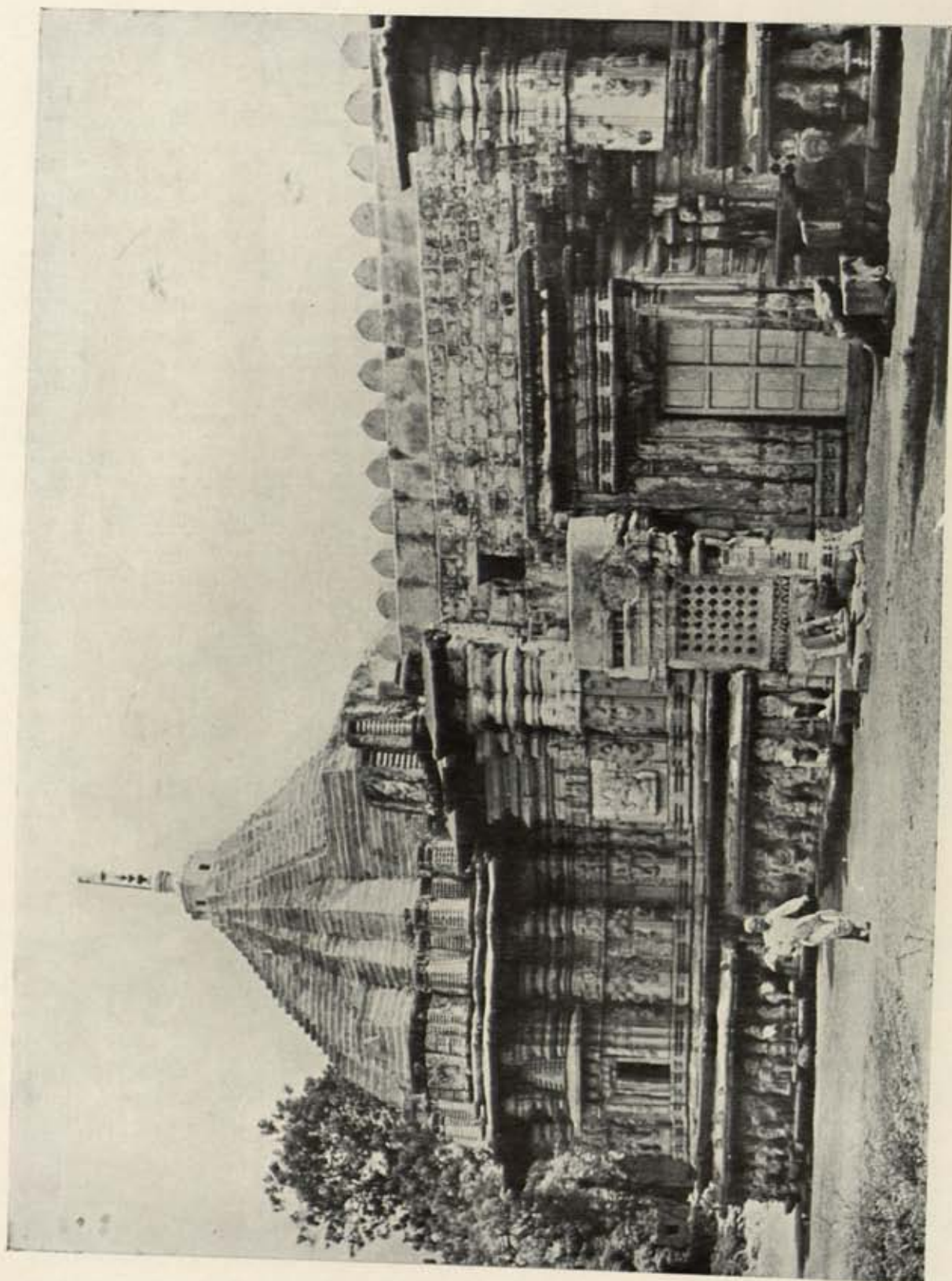


Fig. 10—Koppesvara Temple at Khidrāpur

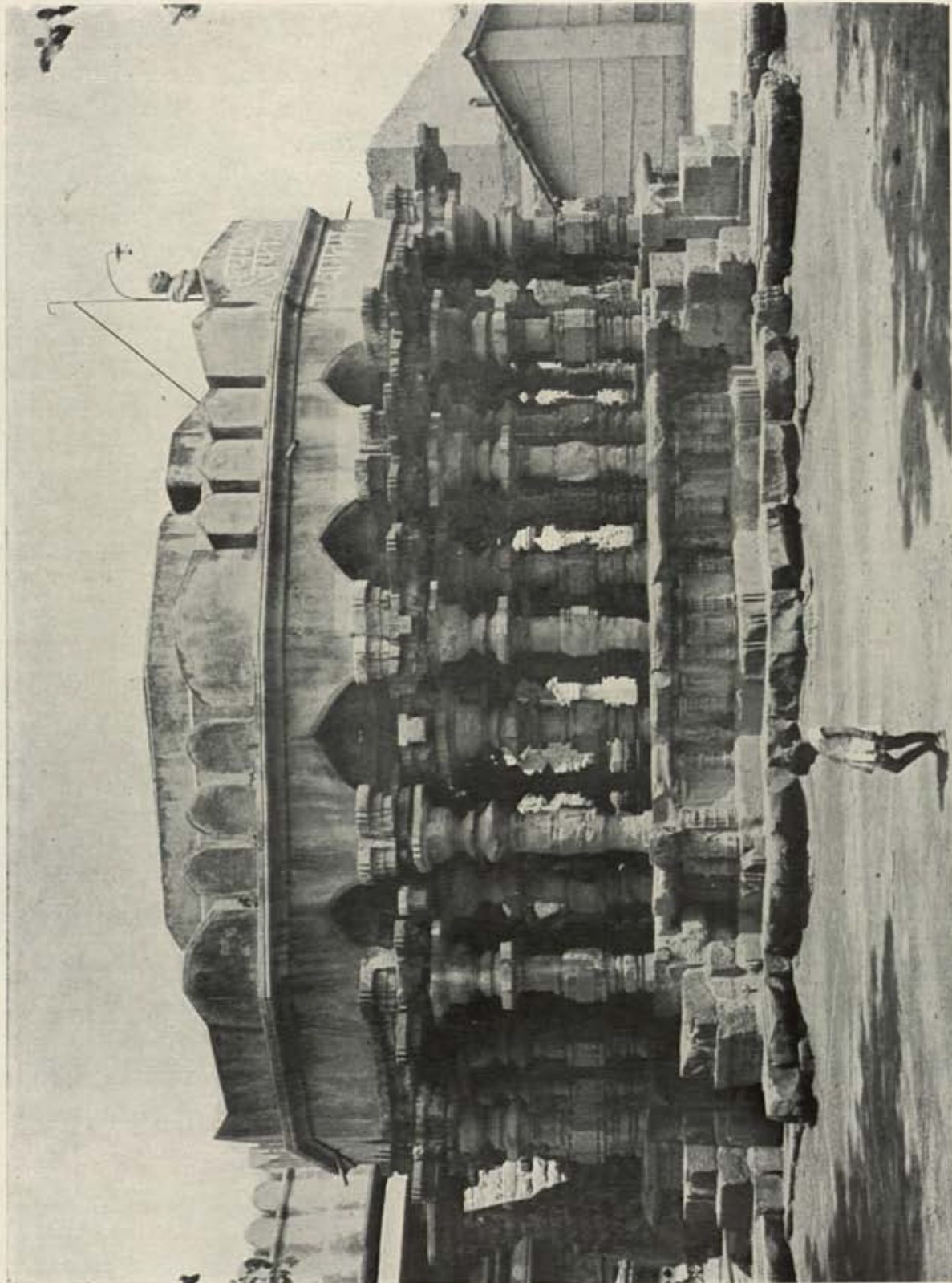


Fig. 11—Raṅga-maṇḍapa of Kōppēśvara Temple at Khidrāpur: Outside View



Fig. 12—Raṅga-maṇḍapa of Kōppēsvara Temple at Khidrāpur: Inside View

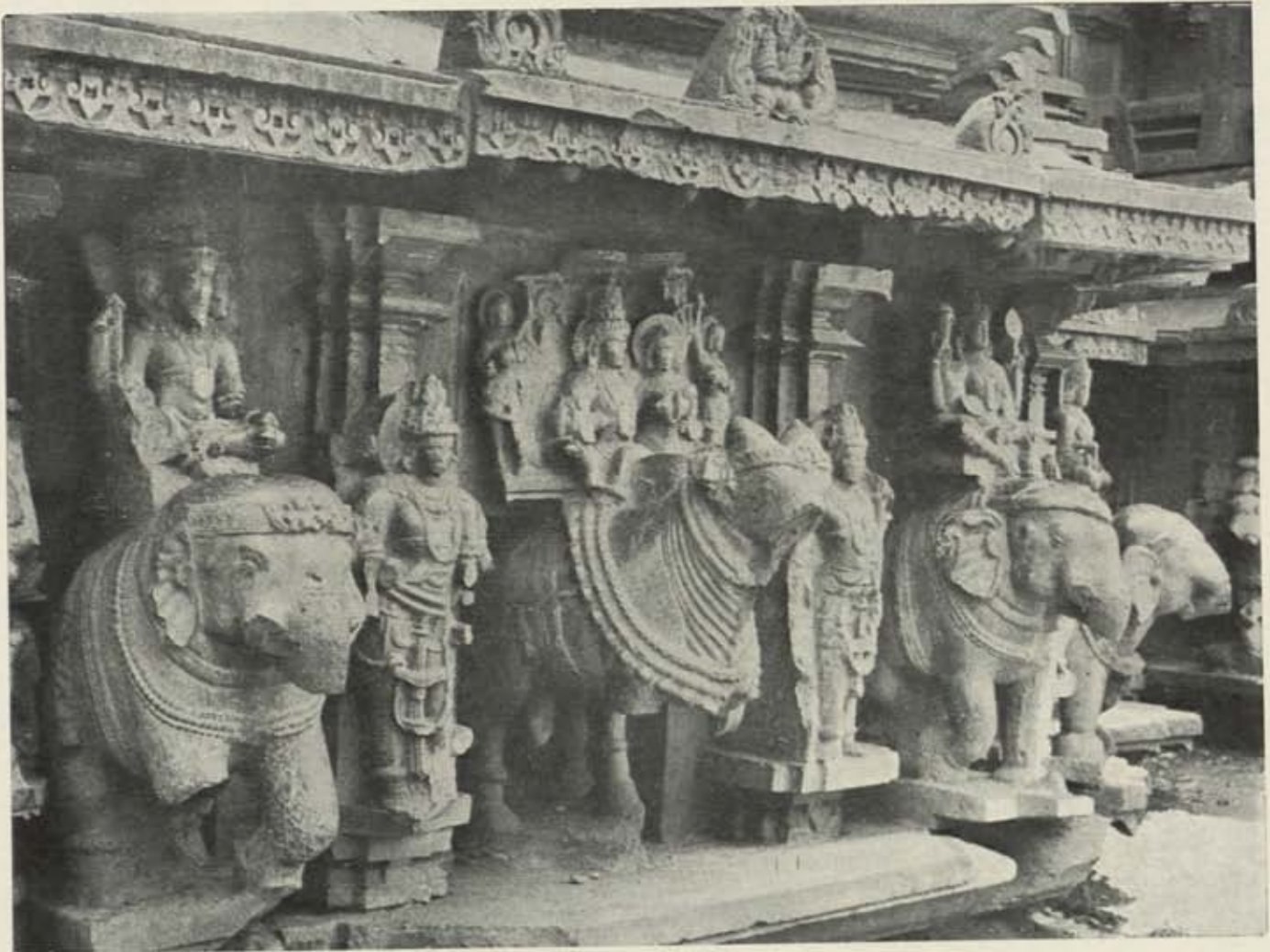


Fig. 13—Gods mounted on elephants (Kōppēśvara Temple at Khidrāpur)



Fig. 14—Śiva-liṅga in the Garbha-griha of Kōppēśvara Temple at Khidrāpur



Fig. 15—Dancing Girls (Kōppēsvara Temple at Khidrāpur)



Fig. 16—A Prince (Kōppēsvara Temple at Khidrāpur)

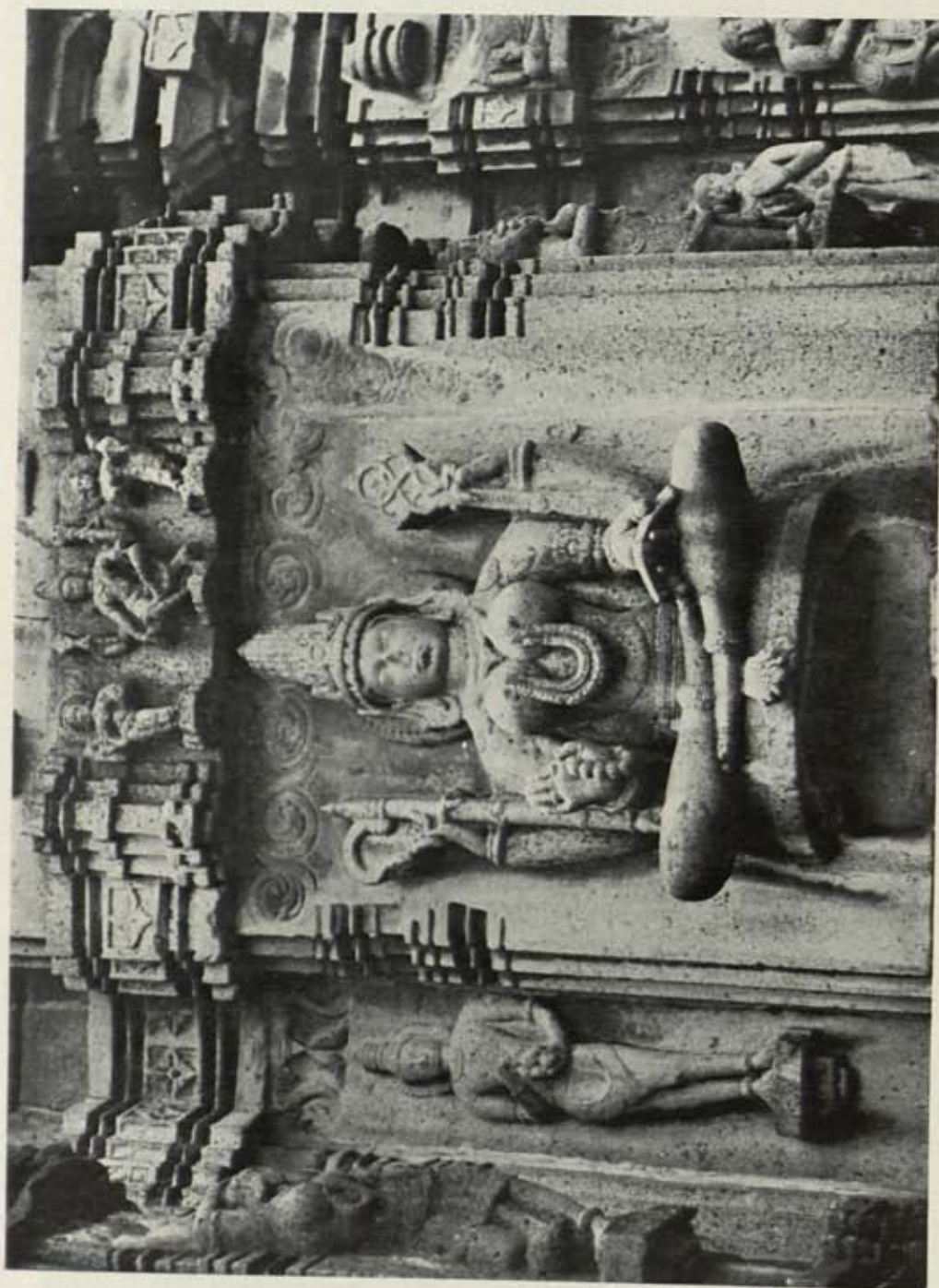


Fig. 17—Sarasvati (Kōppēsvara Temple at Khidrāpur)



Fig. 18— A Dancing Girl and A Boy (Kōppēsvara Temple at Khidrāpur)

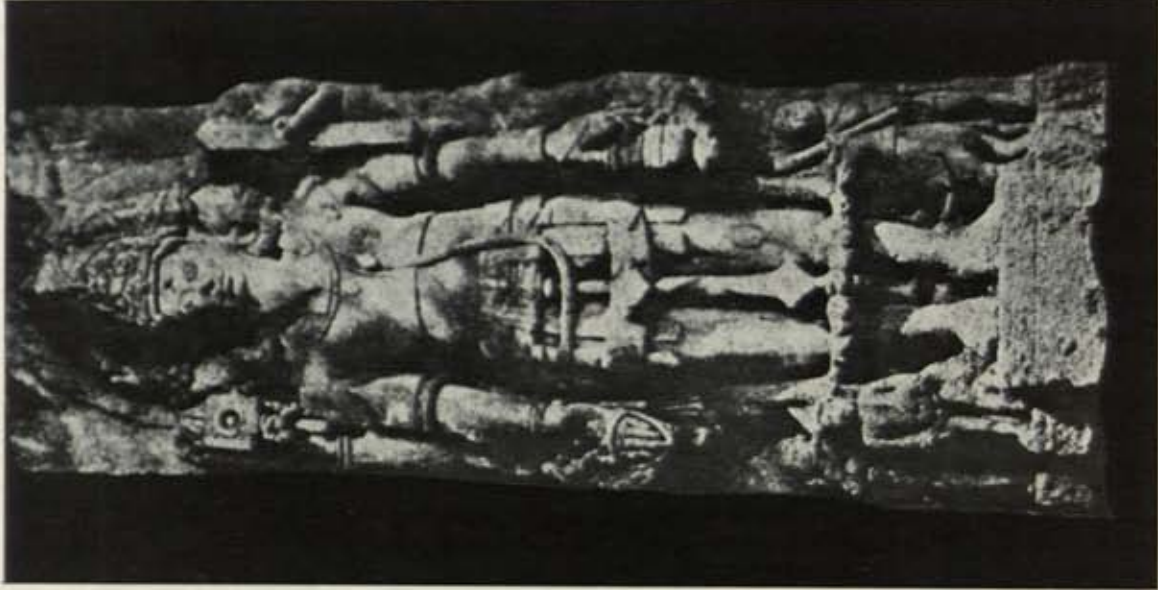


Fig. 20—Brahmā (from Sopārā)



Fig. 19—Mahāvarāha (Kōppēsvara Temple at Khidrāpur)

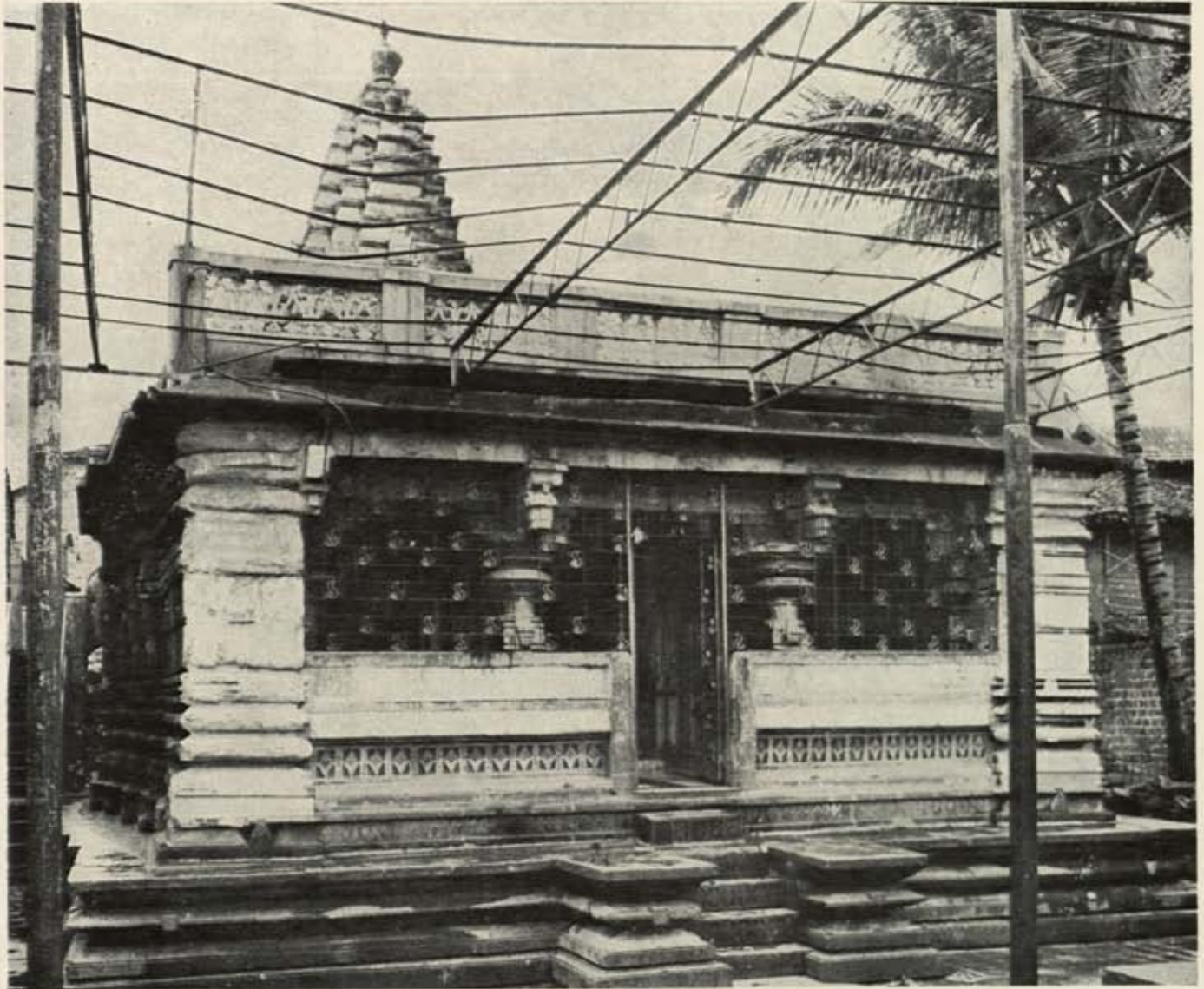


Fig. 21—Temple of Pārśvanatha at Kolhāpur



Fig. 22—Pillar in the Sabhāmaṇḍapa (Pārśvanātha Temple at Kolhāpur)

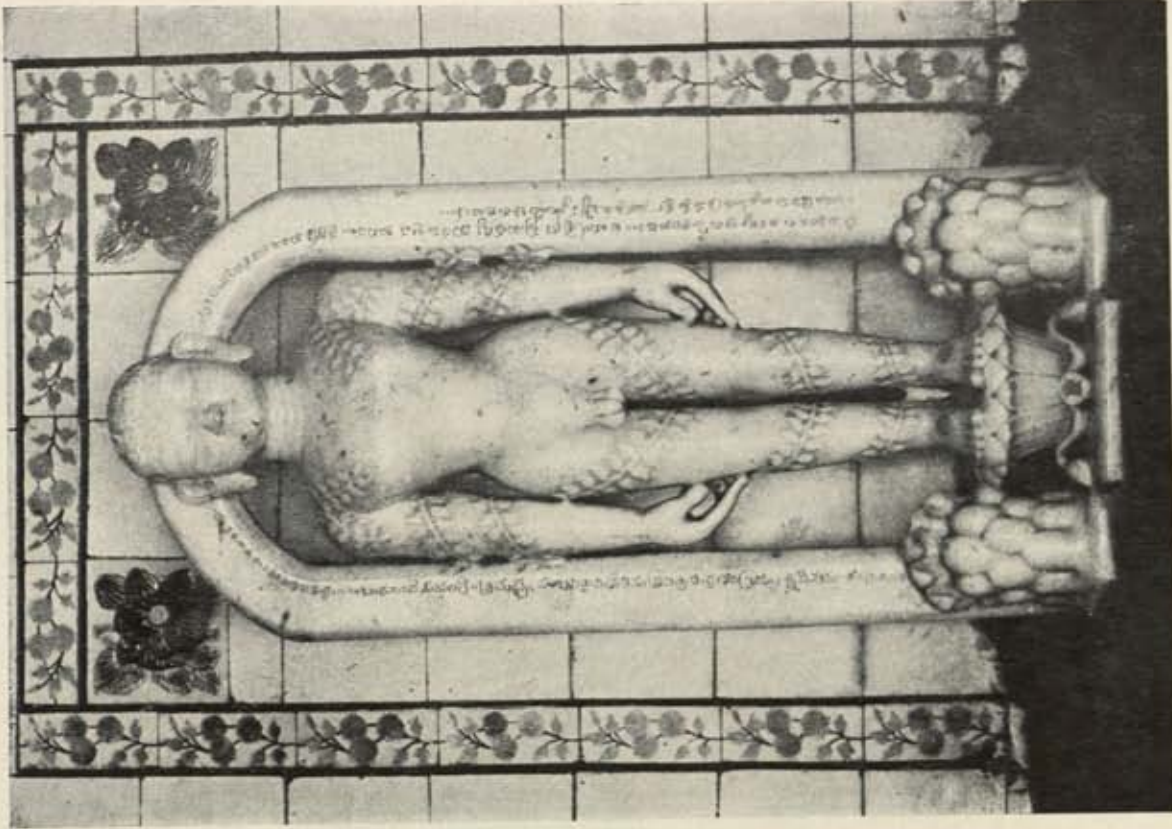


Fig. 24—Bāhubali in the Jaina Temple of Pārsvanātha at Kolhāpur

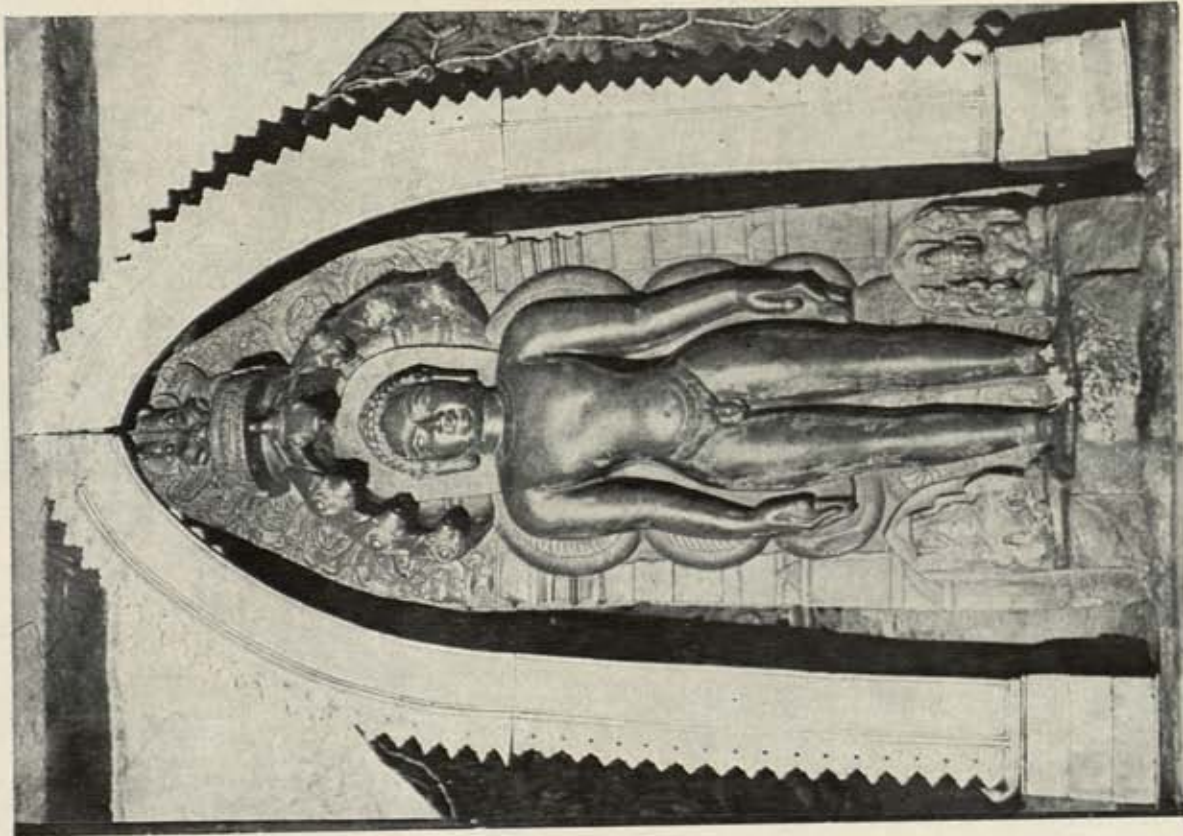


Fig. 23—Pārsvanātha in the Jaina Temple at Kolhāpur



Fig. 25—Jaina Temple at Khidrāpur



Fig. 26—Mahishasura-mardini from Thāṇā

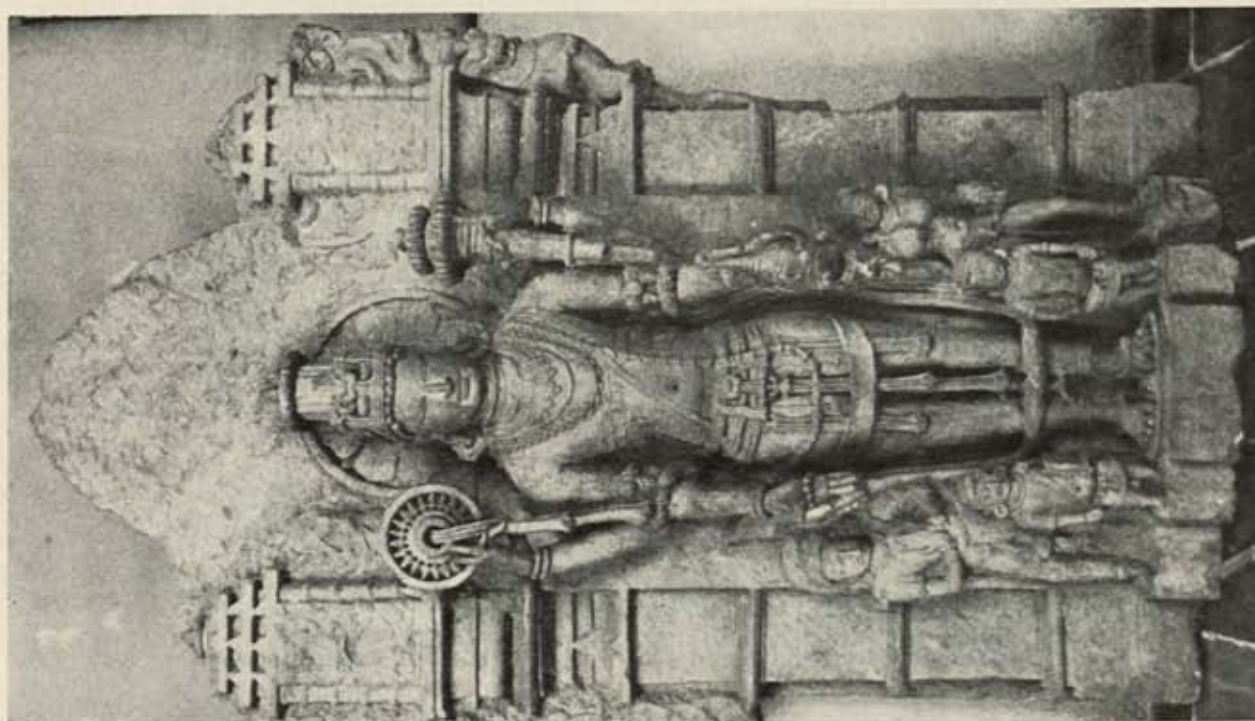


Fig. 25—Śrīdhara (from Jondhaḷī Bāg, Thāṇā)



Fig. 28—Kārttikēya (from Chiplun)

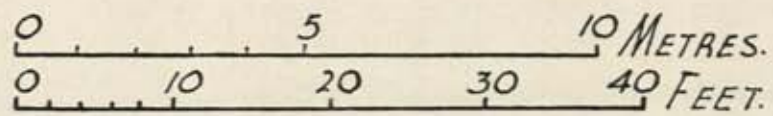
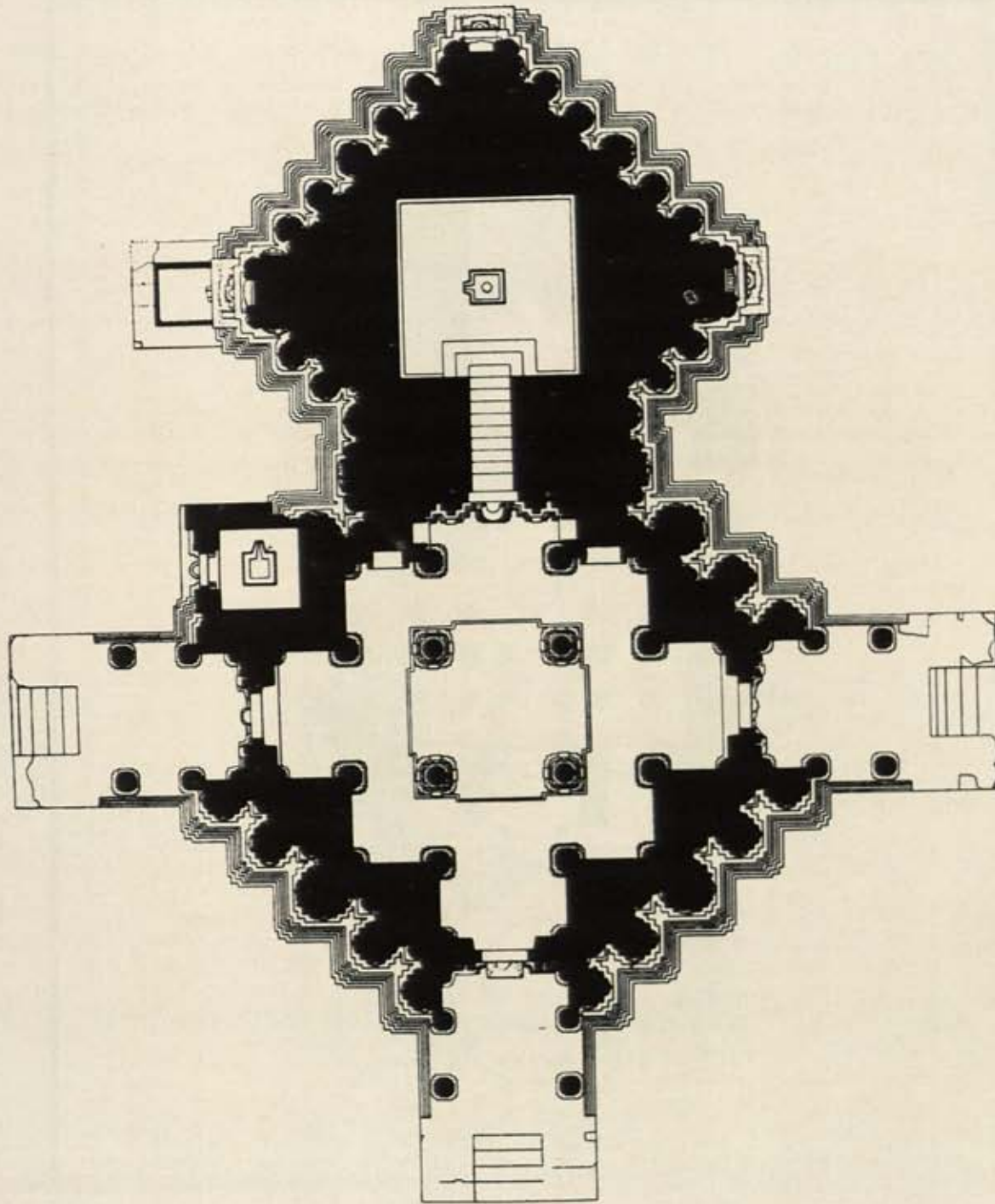


Fig. 29—Ground-plan of the Śiva Temple at Ambarnāth

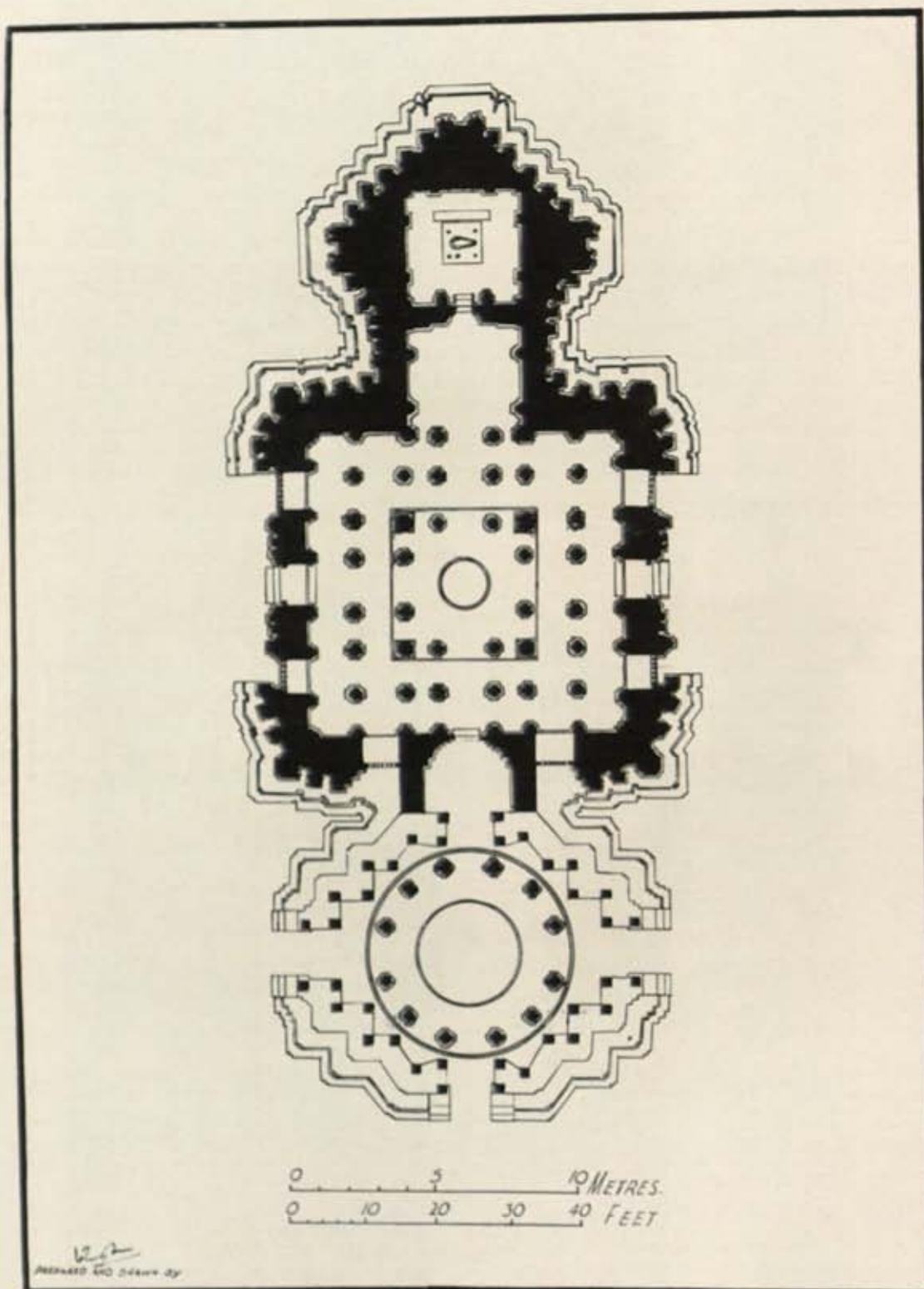


Fig. 30—Ground-plan of Kōppēsvara Temple at Khidrāpur

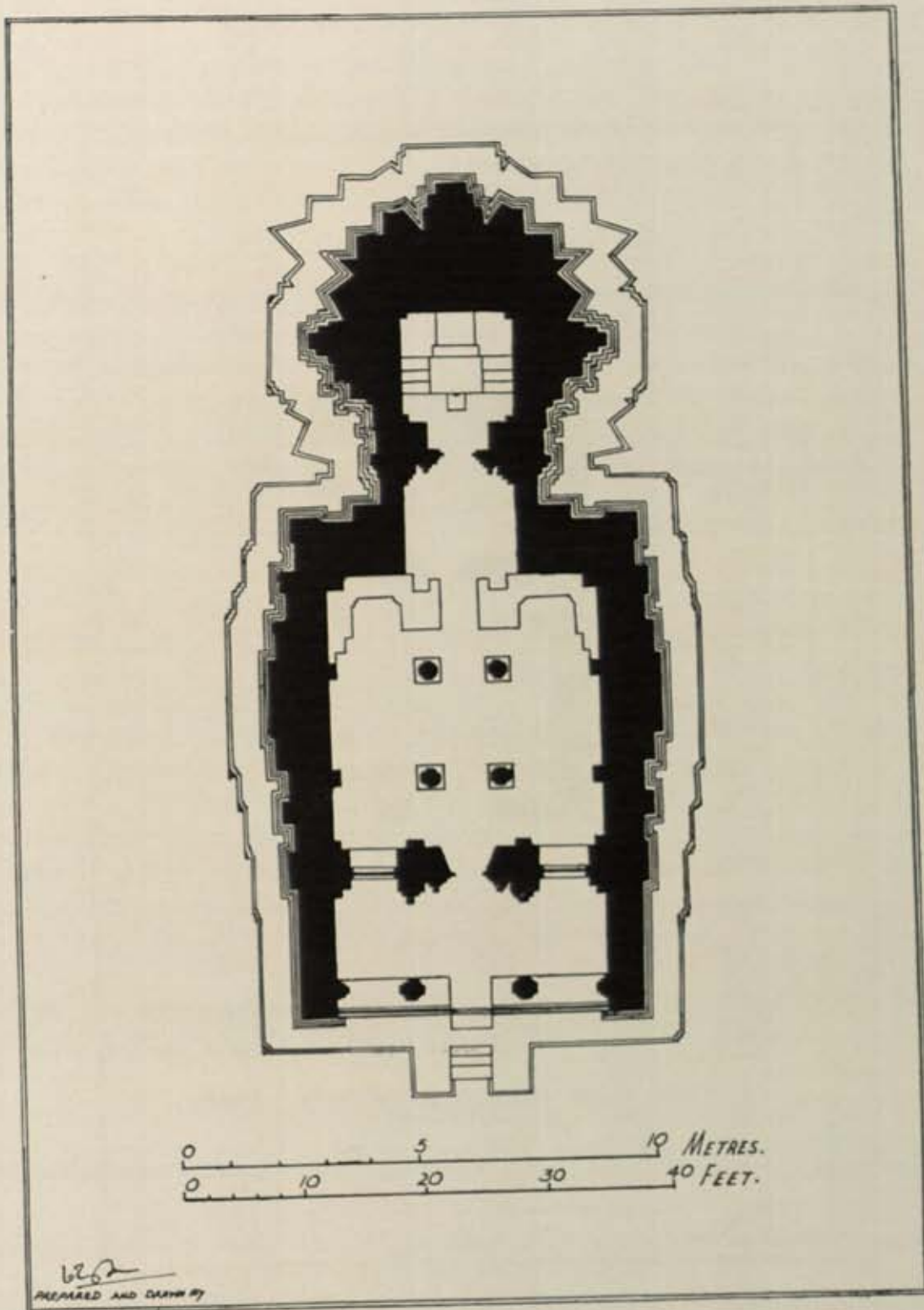


Fig. 31—Ground-plan of the Pārśvanātha Temple at Kolhāpur

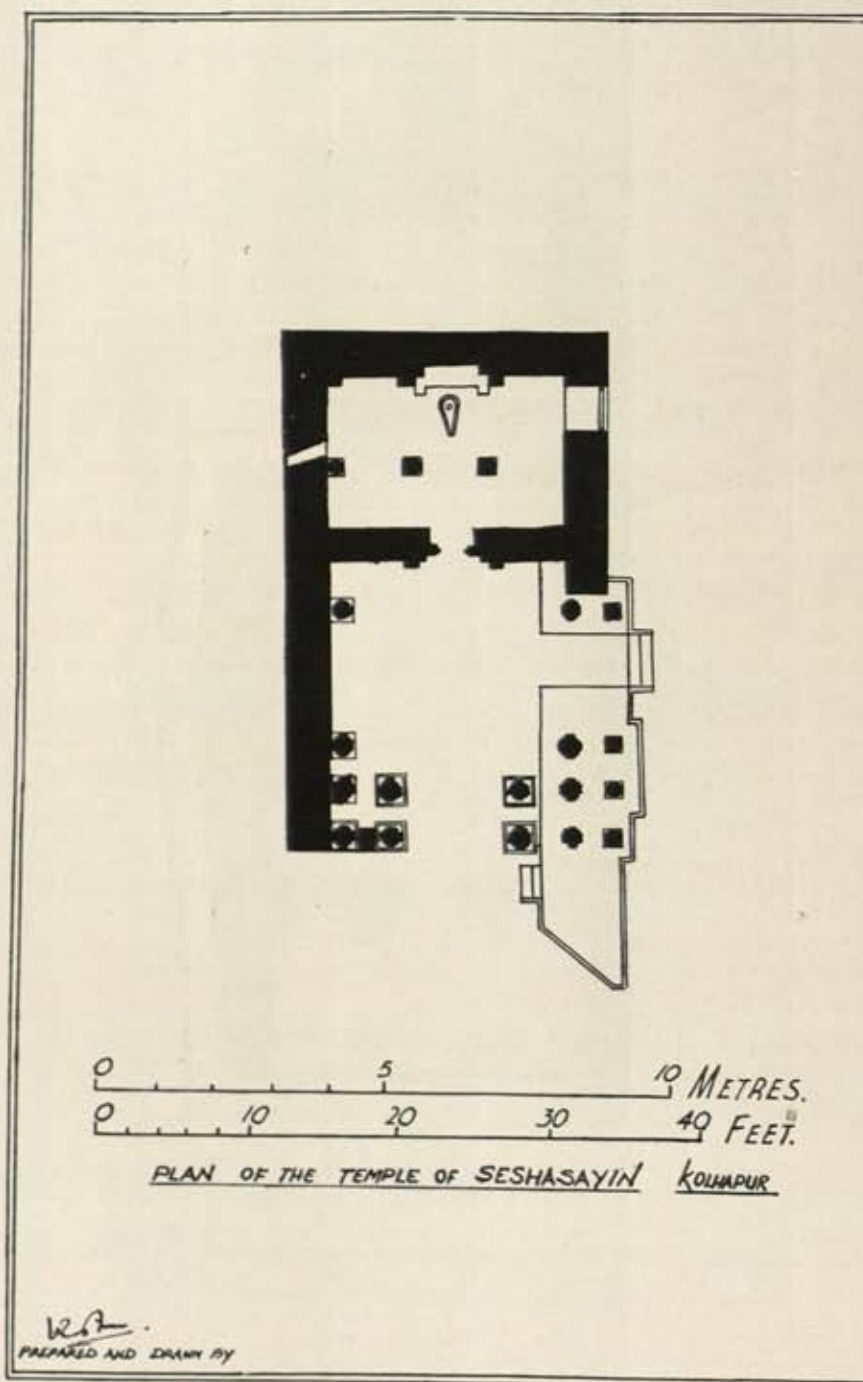


Fig. 32—Ground-plan of the Śēshāsāyī Temple at Kolhāpur

tri-bhaṅga pose. He wears a high tiara on the head and various necklaces, hand- and foot-ornaments. His lower garment, though rather short, is ornamented with the tassels of his beautiful girdle. His face shines with a pleasing smile. This sculpture also is a good example of the Śilāhāra art.

There are some humorous panels also. In one of them¹ a boy is shown dancing with a girl. Their modes of wearing apparel and ornaments are noteworthy.

Most of the decorative sculptures of this temple are of the Śiva cult, but here and there we notice those of other cults also. The image of Mahā-varāha² placed outside the southern entrance of the *gūḍha-maṇḍapa* is worthy of note. Its upper and lower parts are now broken away and lost, but even the present mutilated portion bespeaks the mighty form of the Boar incarnation and his determination to lift the Earth-goddess out of the ocean at the time of the deluge. It recalls a similar image of that incarnation of Viṣṇu carved in a cave near Vidiśā. Owing to differences in the artistic outlook, the Khidrāpur image is more ornamented, but otherwise, it is as spirited as its counterpart of the Gupta age in the Vidiśā cave.

The aforementioned stone inscription of the Yādava king Siṅghaṇa records that king's grant of the village Kūḍaladāmaṅga (modern Kurundwāḍ situated at the confluence of the rivers Kudālakṛiṣṇaveṇī (Kṛiṣṇā) and Bhēṇasi (Pañchagaṅgā) in the Mirinji (Miraj)-deśa for the worship of the god Kōppēśvara. The grant was made on the occasion of the solar eclipse which occurred on Monday, Chaitra *amāvāsyā* of the Śaka Saṁvat 1136 (22nd April A.D. 1213), the cyclic year being Śrīmukha. The king also ordered that the income from the previously granted villages Jugula and Siriguppa (now in the Belgaon District) should be utilised in the repairs of the temple. An initial verse of that record expresses the hope that Dharma would prosper thereafter since the temple of Kōppēśvara has now, after a long time, secured a suitable environment and illustrious, intelligent, liberal and clever rulers (like the Yādavas).³ Siṅghaṇa did not, however, make any attempt to complete the construction of this temple. Perhaps, the rude stucco *śikhara* on the *garbha-griha* was constructed in his time, but the other parts of the temple were not completed. We have seen above what damage was later done to the structure by the frenzied followers of Islām.

The temple is now under the protection of the Archaeological Department of the Mahārāshṭra State. The Department has provided two stone buttresses to the eastern wall of the *gūḍha-maṇḍapa*, but has so far done no other repairs. The ground round the basement of the temple requires to be scraped and the basement disclosed to view. The compound wall round the place requires to be repaired. This place situated in beautiful surroundings on the bank of the Kṛiṣṇā can be developed into an attractive centre of tourism if good approach roads from Kolhāpur and residential facilities at the place are provided.

JAINA TEMPLES

Several Jaina temples were erected by the Śilāhāra kings, their Sāmantas and subjects. Two of them still exist in Kolhāpur itself and one more at Khidrāpur near Shiroḷ.

The Rūpanārāyaṇa Vasati—This temple erected by Nimbadevarasa, a Sāmanta of the Śilāhāra king Gaṇḍarāditya, still exists well maintained near the Śukravāra gate of Kolhāpur. Nimbadevarasa named it Rūpanārāyaṇa after a *biruda* of his liege-lord Gaṇḍarāditya. The Terdāl stone inscription,⁴ dated Śaka Saṁvat 1109, mentions explicitly

¹ Plate O, Fig. 18.

² Plate P, Fig. 19.

³ No. 65, lines 2-6.

⁴ *Ind. Ant.*, Vol. XIV, p. 25.

that Nimbādēvarasa constructed this *vasati*. It is mentioned also in a Śravaṇa Belgoḷ inscription.

The *Rūpanārāyaṇa vasati* is erected on a high *adhishṭhāna*. It consists of four parts, *viz.* the *garbha-griha*, the *antarāla*, the *sabhā-maṇḍapa* and the *ardha-maṇḍapa*.¹ They are all inwardly rectangular. Only the *garbha-griha* is star-shaped outwardly, but it is not decorated with sculptures.

The pillars² in the *sabhā maṇḍapa* are square-shaped at the bottom, then octagonal and finally round, and support the beams on which the ceiling is erected. They are finely carved, but contain no sculptures or even decorative scrolls. The *garbha-griha* has on a high pedestal a finely wrought standing image of the Tirthaṅkara Pārśvanātha³ in black stone, with the seven heads of a serpent spread over his head. Besides, there are several large images of other Tirthaṅkaras sitting in the meditation pose, which are placed in the *garbha-griha* and the *sabhā-maṇḍapa*. Their names or *lāñchhanas* have not been carved on their pedestals, but the *pujārī* of the temple identifies them as Śāntinātha, Ṛishabhanātha, Nēminātha and so forth. They seem to have been installed in the temple in later times. One other image, *viz.*, that of standing Bāhubalī,⁴ is installed in a room on the terrace of the temple. It is of white marble. The temple has a high *māna-stambha* in front.

The second old Jaina temple in Kolhāpur is situated in the back yard of the Mahālakshmī temple. It is now converted into a shrine of the god Śēshaśāyī Vishṇu. This temple faces north and consists of the *ardha-maṇḍapa*, the *sabhā-maṇḍapa* and the *garbha-griha*.⁵ A large inscription is engraved on the beams of the *ardha-* and the *sabhā-maṇḍapa*. It shows that the shrine was erected by the aforementioned Nimbādēva *sāmanta* of Gaṇḍarāditya, and was dedicated to the Tirthaṅkara Ādinātha. It is described in the inscription as a lofty structure, adorned with excellent merchants' quarters and courtesans' houses and a high *māna-stambha*.⁶ This description appears exaggerated in view of the present modest form of the old shrine. On the other hand, it appears very unlikely that the heavy beam and the circular ceiling of the *sabhā-maṇḍapa* have been transplanted here from elsewhere. The *māna-stambha* has since disappeared, and an image of Vishṇu reclining on his serpent couch has taken the place of the Tirthaṅkara Ādinātha.

This temple appears unpretentious. The ceiling of the *sabhā-maṇḍapa*, however, is circular like that of the *Rūpanārāyaṇa* temple and has a row of small standing Tirthaṅkara figures over the beams of the ceiling mentioned above. The spire over the temple has now disappeared.

Besides these, there is another Jaina temple⁷ at Khidrāpur. It is dedicated to Ṛishabhanātha or Ādinātha. It is maintained in a good condition. Who constructed this temple is not definitely known, but it was probably the same *Sāmanta* Nimbādēvarasa who erected the two aforementioned temples in Kolhāpur. He seems to have undertaken the construction of this shrine, when his liege-lord Gaṇḍarāditya commenced the Kōppēśvara temple. The latter has remained incomplete to this day, but the pious *Sāmanta* of the Śilāhāra king carried this shrine to completion. Unlike his two temples in Kolhāpur, this one erected by Nimbadeva is beautifully decorated with sculptures. It is worthy of note that some of the sculptures used

¹ Pl. Y, Fig. 31.

² See Pl. R, Fig. 22.

³ Plate S, Fig. 23.

⁴ Plate S, Fig. 24.

⁵ Plate Z, Fig. 32.

⁶ See No. 50, v. 11.

⁷ See Pl. T, Fig. 25.

to adorn its walls, e.g. that of Sarasvatī, are exactly like those on the walls of the Kōppēsvara temple. They must have been carved by the same *śilpīns*. This shows that this temple also is of the Śilāhāra age. It has a beautiful spire decorated with horizontal bands of niches with carved figures in them.

SCULPTURE

As several temples of the Śilāhāra age have now disappeared, there are very few sculptures of the time now available for study. We have to content ourselves with the description of those that decorate the temples of Ambarnāth and Khidrāpur, and some others discovered by chance.

There are different kinds of images. Some are meant for decoration. They are fixed on the walls of temples. Others are meant for worship. They are more artistically carved. As the temples at Ambarnāth and Khidrāpur are of the Śiva cult, the object of worship in them is the *Śiva-līnga*. But there were other images carved in the round meant for installation in sacred shrines. From them one can form an estimate of the sculptural skill of the age. We shall take a few of them here for description.

Brahmā—Temples of Brahmā were rarely erected. There is only a single reference to such a temple in the inscriptions of the Śilāhāras edited here, *viz.*, that in the Kolhāpur plates of Gaṇḍarāditya dated Śaka 1048.¹ Images of Brahmā were affixed to the walls of temples dedicated to Śiva and Viṣṇu. There is one such image of Brahmā of the *ālīngana-mūrti* type affixed to a wall of the Ambarnāth temple. It has been described before.

As there are very few temples of Brahmā, his images intended for worship are extremely rare. One such was found at the temple on the west bank of the Rāmakuṇḍa at Sopārā (ancient Śūrparāka) in the Ṭhāṇā District.² It is a standing *sammukha* image of the god, wearing a *jaṭā-mukuṭa*. Of his three faces which are seen, the middle one only has a beard. The god holds the *akṣhamālā* and the *sruc* in the lower and upper right hands, and the *kamaṇḍalu* and the *pōthī* (unbound book) in the lower and upper left hands. He wears a *yajñōpavīta* and an *udarabandha*, besides other ornaments and a long garland reaching below his knees. The tassels of his girdle are shown hanging down in front. On either side of the god appears a female figure carrying a bundle of *kuśa* grass. There is, besides, his vehicle, the swan, on his left, and an attendant on his right. The image seems to have been left unfinished, but it is a good handiwork of the age.

Śrīdhara—The Śilāhāras of Koṅkaṇ were devotees of Śiva. Though they themselves built no temples of Viṣṇu, inscriptions of the age mention several shrines of the god erected by their officers and subjects. They are not, however, existing at present. But some images of Viṣṇu, either previously installed in them or meant for them, have been found. One of them was discovered in the Jondhaḷī Baug on the Ṭhāṇā-Āgrā road³ and is worthy of note.

From the weapons held in its hands, the image appears to be of the Śrīdhara type.⁴ It measures 125 cm. in height and is standing in the *sambhaṅga* pose. Viṣṇu holds the lotus, the discus, the mace and the conch in his hands and wears several necklaces and a torque. His *yajñōpavīta* and *chamṣakamālā* are prominently seen. He has a high *kaṇḍa-mukuṭa* with a lotus *prabhāvalī* appearing behind it. He wears beautiful ear-ornaments, bracelets and anklets, and the folds of his lower garment are shown falling gracefully in front. He has a

¹ See No. 48, line 26.

² See Pl. P, Fig. 20.

³ See Pl. U, Fig. 26.

⁴ See पद्मं चक्रं गदा शङ्खं श्रीधरे श्रीनिकेतने । *Aparājītaprihchhā*, ed. by P. A. Mankad, p. 554. According to the *Rūpamaṇḍana*, such an image is called Padmanābha. See *Hindu Iconography*, Vol. I, p. 229. The present image has an *akṣhamālā* in stead of a lotus in the lower right hand.

fine smile playing on his face. On the right is shown the donor of the image in the *añjali-mudrā*, and on the left his wife with a pot full of sweets. By their side are seen two *gaṇas* holding musical instruments.

This image too is unfinished. On its two sides at the top were to be carved two *aṅga-devatās* in niches, and in the pediment at the top, the ten incarnations of Viṣṇu as in several other images of the mediaeval age. Still, even in its present unfinished condition, this image can be reckoned among the finest specimens of the age.

Śiva—In the Śiva-temples the object of worship is the *Śiva-liṅga*, but images of the god are affixed to their walls, the principal one being in the niche on the hind wall of the *garbha-griha*. In the temple at Ambarnāth this image of Śiva is three-faced. It has been described before.

Besides this, other forms of Śiva such as the *Ardhanārīśvara* and the *Kalyāṇasundara* are noticed in the Ambarnāth temple.

Besides the images of the three principal gods, Brahmā, Viṣṇu and Śiva, those of other gods and goddesses have been found at some places in Koṅkaṇ. Of them, the image of the goddess **Mahishāsūramardīnī**¹ found at Ṭhāṇā is specially noteworthy.

This image is 58 cm. high. The goddess is seen killing the demon Mahishāsura (Buffalo-demon). She is in the *tribhaṅga* pose, with her right foot planted on the back of the buffalo, whose head is cut off. She wears a *kirīṭa-mukūṭa* and several beautiful necklaces, bracelets and anklets. The scarf which half covers her breasts has a knot tied in front. Her *raśanā* (girdle) is adorned with small bells, with its pearl tassels hanging in front. She is four-armed. Her upper right hand wields a sword, while the left one has a shield. With her lower right hand she is seen piercing with a trident the demon who has emerged out of the beheaded buffalo. She holds his head tightly with her lower left hand while he is trying to prevent the trident from piercing his chest. The lion, the vehicle of the goddess, is seen biting off the flesh of the buffalo. The goddess has a pleasing smile, indicating her inward joy at the ultimate destruction of the mighty buffalo-demon. This panel is full of action and reaches a high-water mark of artistic perfection.

Kārttikēya—In the hills near Chipluṅ in the Ratnāgiri District there are finely carved images of Kārttikēya and Vindhyavāsīnī Dēvī. Of the six faces of Kārttikēya,² five are seen, two on each side of the central one. The god is standing in the *sama-bhaṅga* pose. The image is 71 cm. in height. All the heads have *kirīṭa-mukūṭas* studded with jewels. Two of his twelve hands are now broken, but those that are undamaged are shown holding the arrow, the mace, the bow, the lotus, etc. He wears the *yajñōpavīta* and the *champakā-mālā* reaching below the knees. The tassels of his elaborately carved girdle are shown gracefully hanging on his legs. To his left is seen his vehicle, the peacock, and to his right a female chawri-bearer. This image also is one of the best specimens of the plastic art of the Śilāhāra age.

On stylistic grounds this image can be referred to the Śilāhāra age, and this is confirmed by the reference to it in an old Sanskrit work, *viz.*, the *Śrī-Vāḍeśvarōdaya-kāvya*.³ This *kāvya* was composed by the poet Viśvanātha, a Brāhmaṇa of the Kauśika *gotra*, in the Śaka Saṁvat 1550 (A.D. 1628-29) and so it is nearly three hundred and fifty years old. It is of the *sthala-māhātmya* type, its purpose being to describe the construction and importance of the sacred shrines in and around the village Guhāgara in the Ratnāgiri District. The *kāvya* mentions the images of Vindhyavāsīnī and other gods and goddesses at Guhāgara. In the

¹ Pl. U, Fig. 27. *Bulletin of the Prince of Wales Museum*, No. 9, p. 37.

² Pl. V, Fig. 28. See also *ibid.*, pp. 40-41; *Indian Antiquary*, (Third Series), Vol. V, pp. 207 f.

³ Ed. by A. D. Pusalkar in *Indian Thought*, Vol. VI.

eleventh canto, it has the following description of the images of Kārttikēya and Vindhya-vāsinī near Chipḷuṇ in the following verses—

अथ वाडेदेवरात्राच्यां दिशि योजनपञ्चके ।
 उपशल्पे¹ इवभ्रगृहे बहिर्दिक्षत्तपत्तनात् ॥३४॥
 भगवान् कृत्तिकापुत्रो जामदग्न्यानुरोधतः ।
 स महात्मा महसि नो वरीवति यदृच्छया ॥३५॥
 कार्तिक्यां कृत्तिकायोगे दृष्टो यः शिवयोगतः ।
 सप्तजन्मसुवृत्तित्वं घनाढ्यत्वं च यच्छति ॥३६॥
 तथा भगवती देवी वरदा विन्ध्यवासिनी ।
 भक्तानुग्रहकामा सा स्थिरा लोकैरुपासिता ॥३७॥

These verses mention the images of Kārttikēya and Vindhya-vāsinī Dēvī in the caves (*śvabhra-griha*) about five *yōjanas* east of Chittapa-pattana (modern Chipḷuṇ). The poet did not evidently know that the ancient name of the place was Chipulaṇa. He has imagined it to be Chittapa-pattana, because Chipḷuṇ is well-known as the home of the Chitpāvan (Chittapa) Brāhmaṇas. Chipḷuṇ lies at a distance of about twenty-five miles east of Guhāgara and so answers to the description of its situation in the *kāvya*. A temple near the place still has the beautifully carved images of Kārttikēya and Vindhya-vāsinī Dēvī. This mention of the images in that *kāvya* of A.D. 1628-29 lends colour to the inference based on stylistic grounds that these images date back to the Śilāhāra age.

¹ Read उपशल्पम्. Though this passage describes the shrine as a *śvabhra-griha* (cave-temple), it was a small structural temple, now in ruins. The image is now preserved in the neighbouring contemporary old temple of Vindhya-vāsinī Dēvī on the slope of a hill near the twin village Dhāmaṇavaṇe-Rāotaḷe, about a mile from Chipḷuṇ. See *Indian Antiquary*, (Third Series), p. 207.

TEXTS AND TRANSLATIONS

INSCRIPTIONS OF THE ŚĪLĀHĀRAS OF NORTH KŌNKAṆ

NO. 1: PLATES I AND II

KĀNHĒRĪ CAVE INSCRIPTION OF PULLAŚAKTI : ŚAKA YEAR [765]

THIS and the following two inscriptions are incised in the caves at **Kānhēri** near Bombay. They were first brought to notice by Dr. E. W. West, who published an eye-copy of them in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. VI (1862), plate following page 8.

Dr. West combined this and the next inscription and numbered them as 43. Thereafter, Pandit Bhagvanlal Indrajī published a translation of portions of two of these three Kānhēri inscriptions (*viz.* 2 and 3), but he did not attempt the reading and translation of the present inscription, which he left unnoticed. In 1884 Dr. Kielhorn published a transcript of the text and a translation of it without a facsimile plate, and discussed its contents in the *Indian Antiquary*, Vol. XIII, pp. 132 f. He pointed out that No. 43 of Dr. West consists of two inscriptions, separated by two vertical lines (called by him No. 43 A and No. 43 B). Each of these consists of five lines and is engraved on the architrave of Cave No. 78, just opposite to the Darbār or Mahārāja's Cave, No. 10. The present inscription is No. 43 B. Each line is 7' 6" (228.60 cm.) long. The letters are somewhat smaller than those of the next inscription (No. 2). The inscription has suffered a great deal and much of it has become indistinct. It is deciphered here from impressions kindly supplied by Mr. M. N. Deshpande of the Archaeological Department. I have also consulted the eye-copy of Dr. West and the transcript and the translation of it by Dr. Kielhorn.

The **characters** are of the Nāgarī alphabet. Worthy of note are the following peculiarities. The superscript \bar{n} is placed horizontally, while the subscript \bar{n} is vertical. See *pañcha*, line 4, and *Pūrṇahari*, line 3. The **language** is Sanskrit, incorrect in some places. As regards **orthography**, we may notice *akshai-nīvi* for *akshaya-nīvi* in line 5. The consonant following *r* is doubled in *pravarddhamāna-*, line 1, and *Kaparddi-*, line 2.

The inscription refers itself to the reign of the illustrious **Pullaśakti**, who meditated on the feet of the illustrious **Kapardin**, the *Mahāsāmanta* and the lord of Kōnkaṇa headed by **Purī**, which he had obtained by the favour of the *Mahārājādhirāja*, *Paramēśvara*, *Prthvivallabha*, the illustrious **Amōghavarsha**. The latter is the first Rāshṭrakūṭa king of that name, who flourished from *circa* A.D. 814 to A.D. 880. The present inscription contains a **date** at the end, which has now become quite illegible. Kielhorn doubtfully read it as *Saṃvat* 765. This date must evidently be referred to the Śaka era, in which all the inscriptions of the Śilāhāras are dated. It corresponds to A.D. 843-44. In the absence the necessary details, it does not admit of verification.

The **object** of the inscription is to record that Viṣṇu[gupta], son of Pūrṇahari, made certain grants of money for (*the worship* of) the Bhagavat (Buddha), the repairs of the *vihāra*, the clothing of the monks and the purchase of their (*religious*) books at **Kṛshṇagiri**. For this purpose he made two perpetual endowments of 40 *drammas* each, and a third one of 120 *drammas*.

The importance of the present inscription lies in this that it is the earliest inscription of the Śilāhāras and is also the only inscription of the Śilāhāra king Pullaśakti. It shows that Buddhism was flourishing in Western Mahārāshṭra even in the second half of the ninth century A.D.

As for the **localities** mentioned in the present inscription, **Kṛishṇagiri** is the hill of Kānhērī where the cave is excavated. **Kōṅkaṇa** including **Purī** and other places is North Koṅkaṇ, of which the ancient capital was **Purī**. The location of Purī is not yet quite certain. Some identify it with the island of Elephanta near Bombay, but, as pointed out by Cousens, this island, during the greater part of the monsoon is cut off to a great extent by rough seas. Cousens proposed to locate the place at a site about a mile north of Mārol village in the island of Sāshtī, where extensive ruins of old temples are noticed. The site is not, however, known by the name of Purī. Another identification suggested is with Rājapurī in the former Janjirā State; but this place would be too far south for a capital of North Koṅkaṇ. The identification of Purī will have to be left for further research. It is noteworthy that Purī is not mentioned here as the then capital of the Śilāhāras. It is coupled with Koṅkaṇ only to signify that North Koṅkaṇ was meant thereby.

TEXT¹

- 1 सिद्धम्² [*] [श्री] महाराजाधिराजपरमेश्वरपृथ्वीवल्लभश्रीमदमोघवर्षश्रीमहारा [ज्ञः³] प्रवर्द्धमानविजयराज्ये तत्प्रसा[दावाप्त]महा[सा]मन्तको-
- 2 इकणवल्लभ[श्रीकर्पट्टिपादानुध्यात]श्रीपुल्लशक्तिम[हाधिपे] पुरीप्रभृतिकोङ्कणविषयं [समग्रं⁴] प्रशासति तत्पादोप-
जीवी⁵ पुरा[णामात्यो भद्र⁶-]
- 3 श्रीविष्णु[गुप्तो*] [सर्वाध्यक्ष]श्रीपूर्णहरिसुतः श्रीकृष्णगिरौ श्रीमदार्यसङ्घं प्रणम्यातिकृपया [ददा]ति [श्रीभगवतः
पू[जार्थं] विर्शति [द्रम्माणां]
- 4 [इहास्मिन्नेव विहारे व्यस्तव्याकीर्णपरिष्करणार्थं द्रम्माणां⁷] त्रयं चीवरीयो⁸ [आर्यसंघस्य द्रम्माणां पञ्च दापनीयाः
पुस्तकार्थमेको द्रम्मः⁹]
- 5 [अक्षैनीविर्द्रम्मा¹⁰]श्चत्वारिंशच्चत्वारिंशदिह । एकं द्रम्मशतं¹¹ विशत्युत्तरं (रम्) । एतेषां द्रम्माणां¹² कलत्र [पुत्रव-]
त्प्रतिपालनीया[*] सम्बत¹³ [७६५]¹⁴

¹ From inked estampages kindly supplied by Mr. M. N. Deshpande.

² Expressed by a symbol. Kielhorn took it as representing *ōm*, but in early records it stands for *siddham*. This word is clearly mentioned in the beginning of the Chiplun stone inscription (No. 28).

³ Read महाराजस्य.

⁴ Kielhorn proposed to read सव्वंतः, but usually समग्र occurs in this context.

⁵ Kielhorn proposed to read तत्पादानुजीवी, but the *mātrā* of the medial *ō* of *dō* is clear and the following *akshara* also appears to be प. So पादोपजीवी, which occurs in this context, is the probable reading.

⁶ These *aksharas* are now uncertain. They are so in West's eye-copy also. I have given Kielhorn's reading here.

⁷ All these *aksharas* are uncertain both in the estampage and in West's eye-copy. I have given Kielhorn's reading here.

⁸ Kielhorn reads चीवरीभ्यो.

⁹ These *aksharas* also are equally uncertain. I have given Kielhorn's reading here too.

¹⁰ These *aksharas* also are uncertain. I have adopted Kielhorn's reading.

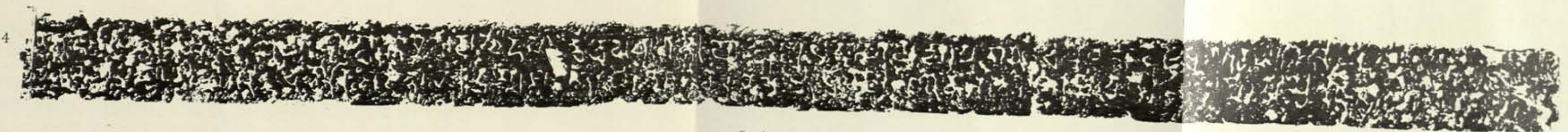
¹¹ Kielhorn's reading काञ्चनद्रम्मशतं, which has misled many scholars, is clearly wrong. Both the estampage and the eye-copy substantiate the reading given above.

¹² Read एते द्रम्माः.

¹³ Kielhorn read सम्ब. But the eye-copy shows the word to be सम्बत. Read संबत्.

¹⁴ These figures have disappeared completely. They do not appear in West's eye-copy. Kielhorn also was doubtful about them.

KĀNHĒRĪ CAVE INSCRIPTION OF PULLAŚAKTI: ŚAKA YEAR [765]



Scale: One-sixth

TRANSLATION

Success! During the increasingly victorious reign of the illustrious *Mahārājādhirāja*, *Paramēśvara*, *Prīthvīvallabha*, the illustrious *Mahārāja Amōghavarsha (I)*, while the great Chief, the illustrious **Pullaśakti** is governing the whole country of **Kōṅkaṇa** headed by **Purī**—(Pullaśakti) who meditates on the feet of the illustrious **Kapardin (I)** and who has obtained (*the titles of*) *Mahāsāmanta* and *Kōṅkaṇavallabha* by his (*i.e.* Amōghavarsha's) grace—the respectable old *Amātya*, the illustrious Vishṇugupta, son of the *Sarvādhyaksha*, the illustrious Pūrṇahari, after having made obeisance to the Holy Community (*Saṅgha*) at the famous **Kṛishṇagiri**, (*has donated*), out of great kindness, twenty *drammas* for the worship of the holy (Buddha); three (*drammas*) for the repairs of what may be damaged or ruined in this very *vihāra*. For the raiment of the Venerable Community, five *drammas* shall be expended and for (*religious*) books, one *dramma*¹. As a perpetual endowment [he has deposited] here forty *drammas* (*and*) forty, and (*also*) one hundred and twenty *drammas*². (*The disposition as to the expenditure*) of these *drammas* should be guarded like (*one's*) wife and sons. In the year [765].

NO. 2: PLATES III AND IV

KĀNHĒRĪ CAVE INSCRIPTION OF KAPARDIN II : ŚAKA YEAR 775

THIS inscription is engraved on the architrave of the verandah of Cave X, the Darbār or Mahārāja's Cave at **Kānhērī**. It was first brought to notice by Dr. E. W. West, who published an eye-copy of it in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol VI (1862), pp. 1 f. He numbered this inscription as 15. Thereafter, Pandit Bhagvanlal Indraji published a translation of only its initial portion in the same *Journal*, Vol. XIII (1878), p. 11, with the following remarks:- "As these (*i.e.* West's) facsimiles cannot be read properly, I went myself to the caves on 20th November 1876 to take a correct one; but the inscriptions being at a great height, and having no means to reach them, I could, with difficulty, take a transcript of the name of the king and the date, which are at the beginning of the inscription." The translation of this inscription was republished in the *Inscriptions from the Cave-Temples of Western India* (1881), p. 61. In 1884, Dr. Kielhorn published a transcript of the text and a translation of it, and discussed its contents in the *Indian Antiquary*, Vol. XIII, pp. 133 f. His edition was not, however, accompanied by a facsimile of the record. I edit the inscription here from excellent impressions supplied by Mr. M. N. Deshpande of the Archaeological Department. I have consulted Dr. West's eye-copy and Dr. Kielhorn's transcript in reading the text of the present inscription.

'The inscription consists of six lines. The first three lines are each 11' 8½" (356·87 cm) long, the two next each 17' 8" (538·48 cm) long and the last is 11' 8½" (356·87 cm) long. The letters are about 2" (5·08 cm) high; they are not carved very regularly, but are broader and deeper than in the other inscriptions (Nos. 1 and 3). The inscription is in a fair state of preservation.³

¹ The interest on the perpetual endowments was to be spent for the four objects mentioned here. The reading and, therefore, the interpretation of this portion are, however, uncertain. I have followed Kielhorn in regard to them. The deposited amounts (*viz.* 40, 40 and 120) are separately mentioned, because, as Kielhorn surmised, they were entrusted to different persons or guilds. See *C.I.I.*, Vol. IV, pp. 1 f.

² Kielhorn read *kāṁchana* (gold) in place of *ekaṁ* (one more), and supposed that the 120 *drammas* were of gold. This is incorrect. The *dramma* was a silver coin. See *Studies in Indology*, Vol. IV, pp. 213 f.

³ *Ind. Ant.*, Vol. XIII, p. 133.

The **characters** are of the Nāgarī alphabet. The following peculiarities may be noted:- The medial *ā* is shown by a vertical stroke turned upwards (see *Prajāpati*, line 1); the medial *ṛi* is shown by a curve turned to the left (see *prasākṛitaḥ*, line 3); the medial *ē* is in some cases denoted by a *prishṭhamātrā* (see *rājyē*, line 3); *n* is generally looped and *t* unlooped; *h* has developed a tail (see *Mahārājādhirāja*, line 2); the superscript *ñ* appears horizontal (see *pañcha*, line 3). The **language** is Sanskrit, incorrect in several places. The **orthography** shows the usual peculiarities of the use of *v* for *b* (see *vahula*, line 1) and the *anusvāra* for the final *n* as in *asmīm*, line 4. As in the preceding inscription, *akshai* is written for *akshaya-* in line 4. Such wrong forms as *kārāpitā* and *likhāpitā* occurring here are often noticed in Buddhist inscriptions.

The inscription refers itself to the reign of the (Rāshtrakūṭa) king **Amōghavarsha I**, who bears the imperial titles of *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara*, and who is described as meditating on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Paramēśvara Jagattuṅgadēva* (i.e. Gōvinda III). It is **dated Wednesday**, the **second tithi** of the **dark fortnight** of **Āśvina** in the expired **Śaka year 775**, (expressed both in words and numerical figures), the cyclic year being **Prajāpati**. The inscription mentions two Śilāhāra princes, viz. the illustrious **Pullaśakti**, who had obtained the five *mahāśabdas*,¹ who was the chief feudatory of Amōghavarsha I and who had obtained the whole country of **Kōṅkaṇa** by his grace, and his successor **Kapardin (II)**, who also had the same titles and meditated on his feet.

The **object** of the inscription is to record that during the reign of the aforementioned Kapardin II, the *Gōmin Avighnākara*, a devout worshipper of the Sugata (Buddha), who had hailed from the **Gauḍa** country, made a permanent endowment (*akshaya-nīvi*) of one hundred *drammas* for the construction of the meditation rooms and raiment of monks residing in the Mahārāja Mahāvihāra at **Kṛishṇagiri**.² The interest on the endowment was to accrue to the donor during his life time, and after his death it was to be applied for the said purpose by competent persons. The inscription mentions two witnesses, viz. *Pāttiyānakayōga*³ and an *Āchārya* of **Chikhyallapallikā**. The inscription contains at the end an imprecation against those who would misappropriate the endowment.

Kielhorn calculated the **date Wednesday**, the **second tithi** of the **dark fortnight** of **Āśvina** in the **Śaka year 775**, and took it as corresponding to the 12th September A.D. 854,⁴ which was a Wednesday as stated in the inscription, but the cyclic year was Bhava, not *Prajāpati* as required. Besides, the Christian year corresponding to the expired Śaka year 775 should be A.D. 853-54, not 854-55. Kielhorn corrected his mistake in his *List of Inscriptions of Southern India* (*Ep. Ind.*, Vol. VII), p. 13, where he showed the correct corresponding Christian date to be the 16th September A.D. 851⁵. On this date the second *tithi* of the *amānta* Āśvina ended 11 h. 20 m. after mean sunrise, and the week-day was Wednesday as required. The cyclic year also was *Prajāpati* as stated in the present record. But the expired Śaka year for this

¹ This refers to the privilege of having five musical instruments such as the following played before oneself, viz. *śringa* or the horn, *tammaṭa* or the tabor, *śankha* or the conch, *bhērī* or the kettle-drum, and *jayaghanṭā* or the gong. See *C.I.I.*, Vol. III, p. 296, n. 9, and *Ep. Ind.*, Vol. XII, p. 255.

² The text is not clear in this portion. Kielhorn read *upaśama-kōlhi-vēsmikā*, which he took to mean 'hall-mansions suitable for meditation.' I have read *upaśama-kōli-vēsmikā*, which I understand in the same sense. The text is not clear here. Perhaps, what was intended is that the meditational rooms were excavated and provision for the raiment of the Bhikshus was made from the interest of the permanent endowment.

³ *Pāttiyānakayōga* is mentioned in the next inscription also as a witness. The *Āchārya* is probably identical with the *Āchārya Dharmākaramitra* mentioned as a witness in the next inscription. The *Gōmin Avighnākara*, who made the endowment mentioned in this inscription, is cited as a witness in the next inscription.

⁴ *Ind. Ant.*, Vol. XIII, p. 133.

⁵ See also *ibid.*, Vol. XXIV, p. 4, No. 139.

date was 773, not 775. The writer of the present inscription evidently committed a mistake in recording the Śaka year.

As for the **localities** mentioned in the present inscription, the **Gauḍa-vishaya** probably comprised some territory of West Bengal. **Kṛishṇagiri** is, of course, the hill of Kānhērī. **Chikahyallapallikā**, mentioned as the place of the residence of a witness in the present record, is modern Chikhlolī, just near Ambarnāth in the Kalyāṇ *tālukā* of the Ṭhāṇā District. It lies about 20 miles east of the Kānhērī Caves.

TEXT¹

- 1 सिद्धम्² [1*] स्वस्ति [1*] शकनृपकालातीतसम्बत्सर³शतेषु सप्तसु पंचसप्ततिष्वंकतः [अपि सम्ब]त्सरशः⁴ ७७५ तदन्तर्गतप्रजापतिसम्बत्सरान्तःपाति आश्विन⁵(व)ह्वलद्वितीया[यां बुध]दिने अस्यां सम्ब[त्सर⁶]-
- 2 मासपक्षदिवसपूर्वायां तिथौ परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमज्जगत्तुंगदेवपादानुध्यातपरमभट्टारक- महाराजाधिराजपरमेश्वरश्रीमदमोघवर्षदेवप्रवर्द्धमा-
- 3 नविजयराज्ये तत्प्रसाकृतः अशेषकोकणवल्लभः⁷ श्रीपुल्लशक्तिः समधिगतपंचमहाशब्द (ब्द) महासामन्तशेखरः तत्पादा- नुध्यातसमधिगतपञ्चमहाशब्द[ब्द]महासा[म]न्तशेखरः⁸ श्रीकर्पट्टिरा[ज्ञः⁹ प्रवर्द्ध-*]
- 4 मानविजयराज्ये इहैव गौडविषयादागतः परमसै(सौ)गतः गौमिनः अविन्धाकरेणास्मीं¹⁰ श्रीकृष्णगिरिमहाराज- महाविहारे उपशमकोलि [वेश्मिकाः¹¹ सची]वरिकासमेता¹² अक्षनीविः¹³ द्रम्मशतैकेन कारापिताः [1*] इयं चाक्षय- नीती¹⁴र्थावदहं जीवामि तावन्ममोपभोगः [1*] ममोपरतौ क्ष(कु)श[लैः] कार?(रीं) निरूप्यान्(व)इयं दा-
- 5 तव्या न परिपन्थना कार्या [1*] यः प्रलोपिष्यति¹⁵ स अवीचिपरी[तापकुम्भी]पाकादिषु नरकेषूत्पत्स्यते श्वानोद्- गीर्णगोमांसं स भक्षयिष्यत्येवं व्यवस्था[चा]र्यसंघस्य पुरतो आरोच्य¹⁶ प्रतिष्ठाप्य लिखापिता [1*] साक्षिणश्चात्र पात्तियाणकयोगनामा चिह्न्यल्लपल्लिकाआचार्यश्चात्र¹⁷ साक्षी । पुण्यं म [न्त्री]¹⁸ साक्षि[णां] [1*]भो
- 6 भो दि [व्यवु(बु)द्ध] श्री [1*]¹⁹ कदाचीदपात्रं स [त्वापा]चारिणो²⁰ साध्वाचारस्य प्रतिपादयिष्ये स पात्रेणोपति- ष्ठे]त्तस्य²¹ पा[पाद*]शंनादेवावश्यं दातव्यं(व्यम् ।) अत्र य[क्ति]चि²²दूनाक्षरमधिका[क्षरं] तत्सर्वं प्रमाणमि- [ति] [1*]

TRANSLATION

Success! Hail! On **Wednesday**, the **second** (*tithi*) of the **dark fortnight** of **Āśvina** falling in the (*cyclic*) year **Prajāpati**, when **seven hundred and seventy-five years**—in

¹ From inked stampages kindly supplied by Mr. M. N. Deshpande.

² Expressed by a symbol.

³ Read संबत्सर-

⁴ Read संबत्सरशः-

⁵ Read संबत्सरान्तःपाल्याश्विन-

⁶ Read संबत्सर-

⁷ Read तत्प्रसादीकृताशेषकोकणवल्लभः-

⁸ Read महासामन्तशेखरस्य-

⁹ Read श्रीकर्पट्टिराजस्य-

¹⁰ Read गौडविषयादागतेन परमसौगतेन गोमिनाविन्धाकरेणास्मिन्-

¹¹ Kielhorn read कोलिह्वेश्मिकाः. The traces left as well as the eye-copy support the reading given above.

¹² Read सचीवरिकाः-

¹³ Read अक्षयनीविः-

¹⁴ Read चाक्षयनीवि-

¹⁵ Read प्रलोपिष्यति-

¹⁶ Read पुरत आरोच्य-

¹⁷ Read चिह्न्यल्लपल्लिकाआचार्यश्चात्र-

¹⁸ Read मन्त्रि-

¹⁹ Keilhorn read doubtfully दिव्यबुद्ध श्री-

²⁰ The sense seems to be श्रीः न कदाचित् पात्रं सत्त्वापाचारिणः-

²¹ Perhaps यः पात्रत्वेनोपतिष्ठेत्तस्य is meant.

²² Read यत्किञ्चि-

figures too, **775 years**—of the era of the **Śaka King** had passed, on the aforesaid (*lunar*) day of the said fortnight of the said month and year, during the increasingly victorious reign of the *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara*, the illustrious **Amōghavarsha (I)**, who meditates on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara*, the illustrious **Jagattuṅgadēva** (*i.e.* Gōvinda III), during the increasingly victorious reign of the illustrious king **Kapardin (II)**, the Chief among the *Mahāsāmantas*, who has obtained the five *mahāśabdās*, and who meditates on the feet of the illustrious **Pullaśakti**, who was the lord of the entire **Kōṅkaṇa**, which he had obtained through his (*i.e.* Amōghavarsha's) grace, and who was the Chief among the *Mahāsāmantas* and had obtained the five *mahāśabdās*—

(Lines 4-5)—The *Gōmin* Avighnākara, a devout worshipper of the Sugata (*i.e.* Buddha), who has come to this very place from the country of **Gauḍa**, has made a perpetual endowment of one hundred *drammas* for the rooms for meditation and the clothing (of the monks) at this Mahārāja-Mahāvihāra on the famous **Kṛishṇagiri**.

This perpetual endowment will be used by me so long as I live. On my death, competent persons shall fix the interest¹ and shall necessarily donate it (*for the above-mentioned purpose*), and shall cause no obstruction.

He who will misappropriate this will be born in the Avīchi, Paritāpa, Kumbhīpāka and other hells, (*and*) will have for his food cow-flesh vomitted by dogs.

This deed has been approved and confirmed in the presence of the Venerable Community and has been caused to be written.

The witnesses² of this are the **Pattiyāṇaka Yōga** and the *Āchārya* of (*the village*) **Chikhyallapallikā**. Religious merit will accrue to the adviser and the witnesses.

(Line 6)—O heavenly Buddha! Never will fortune attend him who wrongs living beings. To him who is of good conduct, will I give. He should approach as a worthy recipient. To him shall necessarily be given; for sin is not noticed in him.

Herein whatever may be deficient in letters or redundant in letters, all that is authoritative.

NO. 3: PLATES V AND VI

KĀNHĒRĪ CAVE INSCRIPTION OF KAPARDIN II : ŚAKA YEAR 799

THIS inscription is, like No. 1, engraved on the architrave of Cave No. 78, just opposite to the Darbār or Mahārājā's Cave No. 10 at **Kānhērī**. It was first brought to notice by Dr. E. W. West, who published an eye-copy of it in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. VI (1862), pp. 1 f. He combined this inscription with No. 1 above, and numbered them both as No. 43. Thereafter, Pandit Bhagvanlal Indraji published a translation of only its initial portion, containing the name of the king and the date, in the same *Journal*, Vol. XIII (1878), pp. 11-12. The same translation was included in the *Inscriptions from the Cave-Temples of Western India*, p. 62. In 1884, Dr. Kielhorn published a transcript of the text and a translation of it and discussed its contents in the *Indian Antiquary*, Vol. XIII, pp. 133 f. His edition of this record was not, however, accompanied by a facsimile. I edit the inscription here from excellent impressions supplied by Mr. M. N. Deshpande of the Archaeological Department. I have consulted Dr. West's eye-copy and Dr. Kielhorn's transcript in reading the text of the present inscription.

¹ I take *kāri* used in the text in the sense of interest, following Kielhorn, though no lexicon gives that sense.

² For these witnesses, see above, p. 4, n. 3.

KĀNHĒRĪ CAVE INSCRIPTION OF KAPARDIN II: ŚAKA YEAR 775



Scale: One-fifth



Scale: One-twelfth

KĀNHĒRĪ CAVE INSCRIPTION OF KAPARDIN II: ŚAKA YEAR 775

Left Half

2
 4
 6

2
 4
 6

2
 4
 6

Right Half

2
 4
 6

2
 4
 6

2
 4
 6

(Eye Copy)

As Dr. Kielhorn has shown, this inscription is separated from No. 1 by two vertical lines. It consists of five lines, each of which is 7' (213.36 cm) long. Besides, a few letters are incised 'on the capital of a column', which seem to be connected with the present record. They are read from Dr. West's eye-copy. The letters are about 1½" (3.81 cm) high; though faintly cut, they are regularly and skilfully formed. Excepting some letters, the inscription is well preserved.

The **characters** are of the Nāgarī alphabet and show the same peculiarities as those of the preceding inscription. The **language** is Sanskrit. The only **orthographical peculiarity** it shows is the reduplication of the consonant following *r* (see *pravarddhamāna* and *Kaparddi*, both in line 2).

The inscription refers itself to the reign of the (Rāshtrakūṭa) king **Amōghavarsha (I)**, who bears the imperial titles of *Mahārājādhirāja* and *Paramēśvara*. It next mentions the prosperous rule of the illustrious **Kapardin (II)**, who was the chief of his *Mahāsāmantas* and the lord of **Kōṅkaṇa** graciously granted to him by Amōghavarsha. The inscription is **dated** in the expired **Śaka year 799** (expressed both in words and in numerical figures). It does not admit of verification, but corresponds to A.D. 877-78.

The **object** of the inscription is to record that during the reign of the aforementioned **Kapardin (II)** a person named *Vēva*¹ made a perpetual donation for the *kōlivēsmikā*², and clothing and other gifts for the Buddhist monks by depositing one hundred *drammas* with the Venerable Community of the *Mahāvihāra* at **Kṛishāngiri**.

The only locality mentioned in the present inscription is **Kṛishāngiri**, which, as shown already, is identical with the hill of Kānhērī.

TEXT³

- 1 [सिद्धम्⁴] [1*] [स्वस्ति [1*] शकनृपकालातीतसम्ब (संब) त्तरशतेषु सप्तसु, नवनवत्यधिकेष्वंकतः ७९९ महाराजा-
धिराज [परमेश्वरश्री-]
- 2 मदमोघवर्षदेवप्रवर्द्धमानविजयराज्ये तत्प्रसादीकृतकोकणवल्लभमहासामन्तशेखरश्रीकप [द्दि] प्रवर्द्धमानाधिपत्ये [श्री]-
मत्कृष्णगिरि [महावि-]
- 3 हारे भद्रश्री [वेवः] भिक्षूणां⁵ तत्रस्यार्थं [संघस्य] द्रम्माणां शतमेकं दत्त्वा [त्वो] पशमनसदृशां चीवरिकादिलाभसम-
न्वितां कोलिवेस्मिकां⁶ कृत्वा [न्यवीविश] त्सेयमार्यभिक्षो⁷रे-
- 4 वानुकम्पामुपादाय यावच्चन्द्रावर्कादयः प्रतपन्ति⁸ तावत्प्रतिपाल्या [1*] य[स्तु] न प्रतिपालयिष्यति स पञ्चानन्तर्यक-
र्मकार्यवीच्यादिषु महद्दुःखमनुभविष्यति [1*] व्यवस्थेयं

¹ *Veva* is a peculiar name, but the letters cannot be read in any other way. West's eye-copy gives this reading. Kielhorn read the name as *Vishnu* probably because that name occurs in No. 1, line 3. But the two persons are not likely to be identical as there is an interval of 34 years between the two dates. Kielhorn also admitted that the *aksharas* look like *Veva* or *Vena*.

² Kielhorn read *Kōlivēsmikā*, but the *aksharas* here are clearly as read above. The word occurs in No. 2, above, where also Kielhorn read it as *Kōlivēsmikā*, but there also his reading is not supported by the facsimile of the record.

³ From inked estampages kindly supplied by Mr. M. N. Deshpande.

⁴ Expressed by a symbol.

⁵ Kielhorn read विष्णुभिक्षूणां. See above, p. n.

⁶ Kielhorn read कोलिवेस्मिकां here as in No. 2 in a similar context; but the letters are clear here.

⁷ These *ansharas* are uncertain. Kielhorn conjecturally supplied them because they occur in a similar context in an Ajaṅṭā inscription. See *C.I.I.*, Vol. V, p. 109.

⁸ This *akshara* is damaged.

⁹ Kielhorn read प्रतपन्विता and emended it as प्रतापान्विता; but our reading is quite certain.

- 5 [आ*]चार्यसंघस्य पुरत¹ आरोच्य [प्रति]ष्ठाप्य लिखापिता । साक्षिणश्चाचार्यधर्म्मकरमित्रः गोम्यविघ्नाक-
[रः] पत्तियानयोगः² [1*] पुष्येन [प्राप्यन्ते] श्री [पृ-]³
- 6 ध्यादय इति: [1*]⁴

TRANSLATION

Success! Hail! When **seven hundred and ninety-nine**—in figures **799**—years of the era of the **Śaka king** had passed (*and*) during the increasingly victorious reign of the *Mahārājā-dhirāja* and *Paramēśvara*, the illustrious **Amōghavarsha (I)**, (*and*) during the prosperous rule of the illustrious **Kapardin (II)**, the *Mahāsāmanta* and the lord of **Kōṅkaṇa** graciously granted by him (*i.e.* Amōghavarsha I), the respectable Vēva⁵ has made over a hundred *drammas* to the Venerable Community dwelling in the Mahāvihāra on the famous (hill of) **Kṛishṇagiri**, and has thereby established a room⁶ suitable for meditation together with the clothing and other gifts (*to be made to the monks*). This endowment should, out of compassion for the venerable monks, be preserved as long as the moon, the sun and other (*luminaries*) shine. He who will not preserve this endowment shall be guilty of the five sins which result in immediate retribution and shall suffer great pain in the Avīchi and other (*hells*).

(Lines 4-6)⁷—This deed has been approved in the presence of the Community of the *Āchāryas* and has been confirmed (*by it*) and has been caused to be written. Witnesses of this are the *Āchārya* Dharmākaramitra, the Gōmin Avighnākara and Pattiyānayoḡa.

Fortune, earth and so forth are obtained by (one's) religious merit.

NO. 4: PLATES VII AND VIII

PRINCE OF WALES MUSEUM PLATES OF CHHADVAIDĒVA

THE grant on these plates was first brought to notice by R. D. Banerji in the *Progress Report of the Archaeological Survey of India, Western Circle*, for 1919-20, pp. 55-56. Its find-spot is not known, but it was in the collection of George Da Gunha and was purchased by the Trustees of the Prince of Wales Museum, Bombay, in 1919. Banerjee has given a brief and, in some respects, incorrect account of the grant in the aforementioned *Report*.⁸

¹ Kielhorn read पुरतो, but there is no *mātrā* of the medial *ḍ* on *ta* and the incomplete vertical stroke after the letter appears accidental.

² Kielhorn read पत्तिया[णक]योगः on the strength of the reading पत्तियाणकयोगनामा in line 5 of No. 2. But here the name appears to be पत्तियानयोगः. Some space was left between या and न owing to the defect of the wall surface.

³ Kielhorn read पुष्येन तिरमेति [श्री] which makes no sense. From the estampage the *aksharas* appear to be damaged.

⁴ The *visarga* after इति is superfluous. The *aksharas* are read from West's eye-copy. They are engraved on the capital of a column'. *J.B.B.R.A.S.*, Vol. VI, p. 10.

⁵ Kielhorn read *Vishṇu* as the name of the person who made this endowment evidently in view of the occurrence of that name in line 3 of No. 1. But it is doubtful if Vishṇugupta who made that endowment 34 years before was living at the time when this inscription was incised. The letters do not admit of that reading.

⁶ Kielhorn, who read *Kōhivēsmikā* here, took it to mean 'a hall-mansion', but the reading here as in a similar context in No. 2 is *Kōlivēsmikā*. I am not certain about its meaning, but it may have denoted 'a room'.

⁷ Kielhorn has not translated the words in line 6.

⁸ See *Ep. Ind.*, Vol. XXVI, pp. 282 f. Altekar also cited two passages from it and discussed some historical information in it in his *Rāshtrakūṭas and Their Times*, (1934), pp. 106 and 109, but he did not include it in his list of Śilāhāra Inscriptions in *Ind. Cult.*, Vol. II, pp. 430 f.

- 5 [आ*]चार्यसंघस्य पुरत¹ आरोच्य [प्रति]ष्ठाप्य लिखापिता । साक्षिणश्चाचार्यधर्माकरमित्रः गोम्यविघ्नाक-
[रः] पत्तियानयोगः² [।*] पुष्येन [प्राप्यन्ते] श्री [पृ-]³
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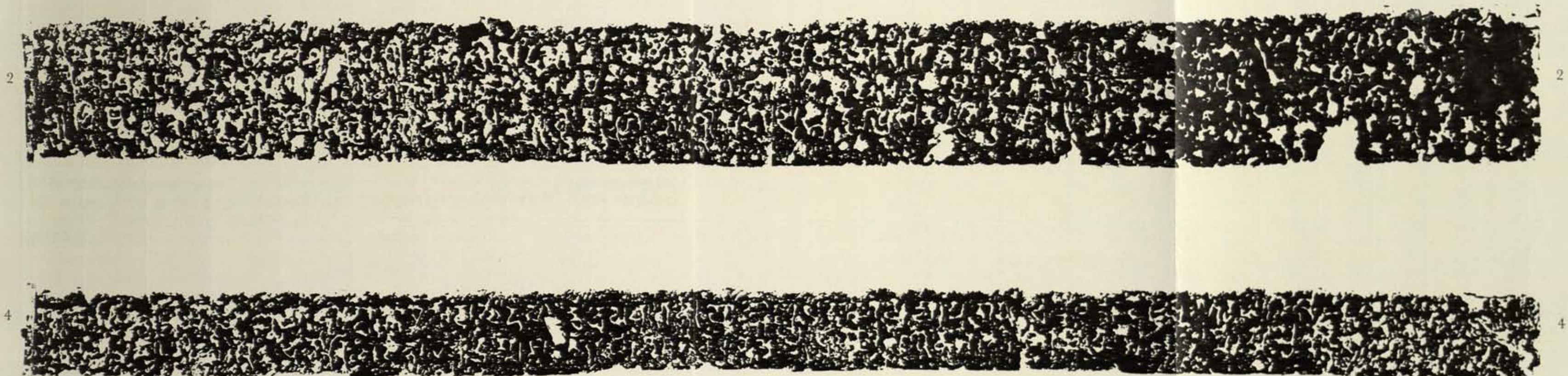
⁵ Kielhorn read *Vishṇu* as the name of the person who made this endowment evidently in view of the occurrence of that name in line 3 of No. 1. But it is doubtful if Vishṇugupta who made that endowment 34 years before was living at the time when this inscription was incised. The letters do not admit of that reading.

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KĀNHĒRĪ CAVE INSCRIPTION OF PULLAŚAKTI: ŚAKA YEAR [765]



Scale: One-sixth

The grant was edited by M. G. Dikshit and myself in the *Epigraphia Indica*, Vol. XXVI, pp. 282 f. from the original plates preserved in the Prince of Wales Museum. They are edited here from the facsimiles accompanying that edition.

The grant is engraved on **three copper-plates**, of which the first and the third bear writing on one side only, and the second, on both the sides. The plates measure about 18·70 cm. broad and 15·24 cm. high. Their total weight is 2041·17 grm. At the centre of the top of each plate there is a hole, 1·27 cm. diameter for the ring which originally held all the plates together, but no ring or seal has yet been found. The inscription contains 76 lines of writing, of which twenty are written on the inner side of the first plate, twenty-one and twenty on the first and second side respectively of the second plate, and the remaining fifteen on the inner side of the third plate. The writing is throughout in an excellent state of preservation.

The **characters** are of the Nāgarī alphabet resembling those of the Sinda prince Ādityavarman's grant dated Śaka 887¹. Like the latter record, the present grant is written in a cursive hand. The technical execution is very bad as the record has throughout been written and engraved in the most negligent manner. Several letters, being very crudely and imperfectly formed, are changed quite out of recognition. There are, besides, mistakes of orthography, omissions of letters and words, and in two places (*viz.* in lines 20 and 21) of nearly half a verse. This makes the task of decipherment extremely difficult.

The **language** is Sanskrit, and the record is written partly in verse and partly in prose. The initial genealogical portion in lines 1-39 is in verse. Then follows the formal portion in prose in lines 39-61. The usual benedictory and imprecatory verses occur in lines 62-74. The record finally closes with a sentence in prose, mentioning the royal sanction of the grant. The draft of the genealogical portion used here is altogether different from that of the later grants of the Śilāhāras. No draft of that portion was evidently stereotyped at the time of the present record. It may, however, be noted that the present grant has one hemistich and one complete verse in common with the Khārepāṭan plates (No. 41), dated Śaka 930, of the Śilāhāra Raṭṭarāja, who ruled over South Koṅkaṇ.² As regards **orthography**, we may notice that the vowel *ṛi* is used for *ri* in *ṭṛilokī*, line 6, the consonant preceding or following *r* is doubled as in *puttro-* line 8 and *varddhatām*, line 1, *v* is throughout used for *b* and the final *n* is in some places wrongly changed to *anusvāra* as in *yām*, line 17.

The inscription refers itself to the reign of the **Śilāra** (*i.e.* Śilāhāra) **Mahāsāmanta Chhadvaidēva**³ of North Koṅkaṇ. The **object** of it is to record that Chhadvaidēva executed the grant which had been made by **Vajjaḍadēva**, the son of **Gōggi**, who, as shown below, was Chhadvaidēva's elder brother and predecessor on the throne.⁴ It seems that the grant promised by Vajjaḍa I had not been reduced to writing during his life-time. Lines 75-76 tell us that on coming to know of it, Chhadvaidēva granted the present charter recording the religious gift without any alteration. The grant was of three fields situated in the eastern part of the village **Sālaṇaka** in the *vishaya* of **Pāṇāḍa**. It was bounded on the east by the boundary of **Mañchaka-**

¹ *Ep. Ind.*, Vol. XXV, pp. 164 f.

² The first hemistich of v. 7 of the present grant appears as the first half of verse 3 in the Khārepāṭan plates, while verse 11, which describes Kṛishṇa III, occurs in the same context as verse 6 in the latter grant.

³ The name of this prince occurs four times, *viz.*, in verses 16 and 25 in the metrical portion, and in lines 42 and 75 in the prose portion. In the first two cases the reading is not quite certain owing to the extremely cursive nature of the letters, but in the last two cases the reading is undoubted. The form must have been *Chhadaya* in v. 25 and *Chhadvai* in all other cases.

⁴ Owing to the carelessness of the drafter of the record, the text in line 49 seems to convey that Chhadvaidēva himself made the present grant. Lines 74 and 75, however, make it clear that it had already been made by Vajjaḍa (I), and that Chhadvaidēva only caused it to be recorded on the copper-plates. For a similar case, see No. 23.

palli, on the south by the road leading to **Vakhōlā** and some salty land, on the west by a ditch, and on the north by the junction of two streams. The grant was made on the occasion of a **lunar eclipse**. The **donee** was the Brāhmaṇa **Chāḍādēva** of the Kāśyapa *gōtra*, who was a student of the Ṛigveda and was residing at **Janhupura**. The grant was intended for the performance of the *vaiśvadēva*, *bali*, *charu*, *agnihōtra* and other sacrifices.

The inscription is not dated and, in the absence of the necessary details, the lunar eclipse mentioned in it cannot be verified; but, as shown above, Chhadvaideva was a feudatory of the Rāshtrakūṭa Emperor Kṛishṇa III. As the latter is known to have reigned from A.D. 939 to A.D. 967, the record under discussion can be assigned to the middle of the tenth century A.D. It may, again, be noted that the two sets of the Janjirā plates¹ and the Bhādāna grant² of Chhadvaideva's nephew Aparājita, who succeeded him, are dated respectively in Saka 915 and 919 (A.D. 993-94 and 997-98). Again, as stated above, the characters of the present grant resemble those of the Sinda Ādityavarman's grant which is dated in Śaka 887 (A.D. 965), which shows that both the grants belong to the same period.

The inscription opens with two *maṅgala ślokas* in praise of Viṣṇu and Śiva, the second of which usually occurs in the beginning of Rāshtrakūṭa records. The inscription then proceeds to give the genealogy of the **Rāshtrakūṭas**, to whom the Northern Śilāhāras owed allegiance. After mentioning such mythological and legendary ancestors as the Moon, Budha, Purūravas, Āyu, Yayāti and Yadu, the inscription introduces the Rāshtrakūṭa family in verse 6. The next verse mentions the following rulers:—**Dantidurga**; his uncle **Kṛishṇarāja (I)**; **Gōvinda II**; **Nirupama** (Dhruva); his son **Jagattuṅga** (Gōvinda III); his son **Amōghavarsha (I)**; his son **Akālavarsha** (Kṛishṇa II); and his grandson **Indra III**. Verse 8 states that Indra III's brother **Amōghavarsha (III)** completely eradicated the former's son Gōjjiga (Gōvinda IV), who had acted unjustly, and ruled the earth so as to please Śiva. It will be noticed that the present record omits the name of Amōghavarsha II, the elder son of Indra III, who preceded Gōvinda IV. Again, it does not state what injustice Gōvinda IV had committed. It has been suggested that the injustice was in respect of Gōvinda's elder brother Amōghavarsha II, but there is no sufficient evidence for such a supposition.³

To the glorification of Amōghavarsha III the present inscription devotes two more verses. Verse 9 states that with the water of his coronation Amōghavarsha washed away his taints as well as his wealth, and greatly purified his self. Verse 10 states that he surpassed the god of love in handsome form, and that, as he had three royal umbrellas, he was as it were waited upon by the moon in three forms, mistaking him for Mahēśa (Śiva). Amōghavarsha's handsome form has been described in the Bhādāna grant (No. 7) of Aparājita also, but that he had three royal umbrellas indicative of his suzerainty over three countries is stated nowhere else. The record under discussion does not specifically mention these countries, but the Dēoli plates⁴ of Amōghavarsha's son Kṛishṇa III, which were issued soon after his accession, mention some victories which he had gained while he was a crown-prince. We learn that Kṛishṇa killed Rāchhyamalla (Rāchamalla), the ruler of Gaṅgapāṭi or Gaṅgavāḍi, and gave his kingdom to Bhūtārya (or Būtuga), and that he defeated and reduced to a sad condition the Pallava Aṅṅiga. Bhūtārya and Aṅṅiga are known from other records also⁵ as the rulers of Gaṅgavāḍi and Nolambavāḍi respectively. They were contemporaries of Amōghavarsha III.

¹ Nos. 5 and 6 below.

² No. 7 below.

³ For a full discussion of this question, see *Ep. Ind.*, Vol. XXVI, pp. 284 f.

⁴ *Ep. Ind.*, Vol. V, pp. 192 f. The verses occur also in the Karhād plates of the same king which were issued somewhat latter.

⁵ See *Ep. Ind.*, Vol. IV, p. 351, and Vol. X, pp. 54 f.

Gaṅgavāḍī and Nolambavāḍī were thus included in the Rāshtrakūṭa Empire during the time of Amōghavarsha III, though they were actually governed by his feudatories. These were evidently two of the three countries implied in V. 10. The third country must, of course, have been Kuntala, the home-province of the Rāshtrakūṭas.

Kṛishṇa III, who succeeded Amōghavarsha III, is eulogised in five verses (11-15), but the description is merely conventional. He is said to have made several new grants and restored old ones, and to have overthrown four kinds of feudatories.¹ The genealogy of Rāshtrakūṭa rulers stops with Kṛishṇa III, during whose time the present grant was evidently made.

With V. 16 begins the description of the **Śilāhāra** dynasty. The dynastic name appears here in the form **Śilāra**. Verse 17 mentions the Vidyādhara Jīmūtavāhana, the son of Jīmūta-kētu, who offered his body to save serpents. His descendants assumed the name of *Śilāra* in order to give protection to the ocean when it was harassed by the arrow of Jāmadagnya (*i.e.* Paraśurāma).² Since then the princes of this dynasty came to be known as *Śilāra*. This is a novel interpretation of the dynastic name, which does not occur anywhere else. The text does not make clear what is meant by *Śilāra* and no Sanskrit lexicon or dictionary gives this word.

Verses 20-25 name the following **Śilāhāra** princes:—**Kapardin (I)**; his son **Pulaśakti**; his son **Kapardin (II)**; his son **Vappuvana**; his son **Jhañjha**; his younger brother **Gōggi**; his son **Vajjaḍa (I)**; and finally, his younger brother **Chhadvaya** (or **Chhadvaidēva**), the donor of the present plates. The description of all these princes is quite conventional and altogether devoid of historical interest. About Chhadvaidēva we are told that he bore the title of *Mahāsāmanta* and attained the right to the five great (*musical*) sounds.

Chhadvaidēva is not mentioned in any other Śilāhāra grant. The reason for this omission is not clear. It cannot be said that Chhadvaidēva's name was omitted because he was a collateral; for Śilāhāra records³ invariably mention Jhañjha and Arikēsarin though their progeny did not reign. Chhadvaidēva not only states that the grant had been promised by his elder brother and was only executed by himself, but also pays a tribute of praise to him in Verse 24. Nor does he seem to have been only a regent during the minority of his nephew Aparājita; for he claims the title *Mahāsāmanta* for himself and does not even mention his nephew, the supposed *de jure* ruler of the kingdom. The record may, therefore, be supposed to be spurious. Apart from the absence of the date, however, there does not appear any cause for suspicion. As stated before, the characters, though very carelessly written and engraved, are of the age to which the record refers itself. There are no discrepancies in the description of the Rāshtrakūṭa and Śilāhāra genealogies which occur in verses 7-15 and 20-25 respectively. On the other hand, the grant furnishes certain details which, though not met with in other records, are not inconsistent with their evidence. The draft of the genealogical and formal portions is not identical with that used in several later Śilāhāra records evidently because the latter was not stereotyped in that age. There does not, therefore, appear any reason why the present grant should be regarded as spurious. Perhaps, Chhadvaidēva was a usurper, and so his name has been omitted in later Śilāhāra genealogies.

This is the earliest known copper-plate grant of the Śilāhāra dynasty of North Koṅkaṇ. It shows what position the Śilāhāras enjoyed during the hey-day of Rāshtrakūṭa paramountcy.

¹ The Karhād plates of Kṛishṇa III also mention four kinds of feudatories, but they are said to have received different kinds of treatment at his hands.

² The *Brahmāṇḍapurāṇa* (III, 57, vv. 47 f.) graphically describes the consternation caused to the ocean by Paraśurāma's arrow. It further states that Varuṇa, the lord of the ocean, ultimately submitted to Paraśurāma and withdrew the ocean from the *Śūrparaka-kshētra*. The Purāṇa does not make any mention of the Śilāhāras.

³ See Nos. 5-10, below.

They did not then assume such high-sounding titles as *Mahāmaṇḍalēśvara*, *Tagarapura-paramēśvara*, *Abhimānamahōdadhi* and *Gaṇḍakandarpa* which we find in the later records of Aparājita, Chhittarāja and others. They had to content themselves with the modest title of *Mahāsāmanta* which we notice also in the earlier inscriptions of Pulaśakti and Kapardin II.

As for the **localities** mentioned in the present grant, **Pānāḍa**, the headquarters of the Pānāḍa-*vishaya*, is Poināḍ, about 8 miles north by east of Alibāg in the Kolābā District. The village **Sālaṇaka** in which the donated fields were situated may Sālinde which lies about 6 miles south by east of Poināḍ¹. **Mañchakapalli** is possibly represented by Pāle, about a mile to the north of Sālinde. **Vakhōlā** may be Kolētī which lies about four miles to the south. The map shows two small streams joining each other to the north of Sālinde as stated in the present grant. No place corresponding to **Janhupura** where the donee was residing can now be traced in the Kolābā District.

TEXT²

First Plate

- 1 सिद्धम्³ [1*] श्रीव्वंढंतां नवोद्यानराजीवायतनेत्रया । शिवः सहोमया चास्तां राजीवायतनेत्रया⁴ ॥ [१॥०]
- 2 स वोव्याद्वेघसा घाम यन्नाभिकमलं कृतं(तम्) । हरश्च यस्य कान्तेंदुकलया कमलंकृतम् ॥ [२॥*]
- 3 नेत्रादत्त्रेभूद्भूरिसुधां[शुः] तर्पितामरः । चंद्रमा जगदानन्दकन्दकन्दलनक्षमः ॥ [३॥*]
- 4 तस्यांगजोजनि वु(बु)घो विवु(बु)घाघीशपूजितः । सुतः पुरुरवास्तस्य तस्याप्यायुरजायत ॥ [४॥*]
- 5 एवमच्छिन्नसंतानजायमानेषु राजसु । ययातिरभवत्तस्य सूनुर्यंदुरभूदिह ॥ [५॥*]
- 6 ततस्तृलोकी⁵तिलकायमानो वंशो यदूनामभवत्पृथिव्यां(व्याम्) । श्रीराष्ट्रकूटापरनामधेयो
- 7 यत्त्रामिलेभे हरिरा [त्म]जन्म⁶ ॥ [६॥०] तत्रासीद्वन्तिदुर्गः प्रभुरपि च ततः कृ [ष्ण]राजः पि-
- 8 तृव्यस्तस्माद्गोविंदराजस्तदनु ति(नि)रुपमोस्माज्जगत्तुंगदेवः । पुत्रोस्यामोघव-
- 9 [षंः] सकलगुणनिधिः तस्य चाकालवशंः(षंः) ⁷ तन्नप्ता श्रीन्द्रराजः प्रथितपृथु [य*]शाः साव्वं-
- 10 भौमः प्रजातः⁸ ॥ [७॥*] श्रीमानमोघव [षो] भ्रातास्य सुतं समूलमुन्मूल्य । गोज्जिगमन्या-
- 11 यकृतं सा(सो)मोघं स्वयं⁹मशात्पृथ्वीं(थ्वीम्)¹⁰ ॥ [८॥*] अभिषेकजलेन समं तपस्वियु(षु) श्रेयसे स-
- 12 मुच्छृ [त्य]¹¹ । येन धनानीव मलाननीयतात्मा परां शुद्धिं(द्धिम्) ॥ [९॥*] सितापत्र [त्र]यमध्यव-
- 13 र्त्ती रराज यो रूपजितेक्षुधन्वा । उपास्यमानः शरदिदुनेव च्छिरूपतामेत्य महे [श]-
- 14 बुध्या¹² ॥ [१०॥*] शंभोः षडा [न]न इवात्त्रिमुनेरिवेदू रामो यथा दशरथस्य u-¹³ जयं [तः] ।
- 15 तस्यांगजोपि चतुरंबु(बु)घिमेखलाया भर्ता भुवः समभवद्भुवि कृष्णराजः ॥ [११॥*] सत्य-
- 16 पि र[त्ना]भरणे जानानोपि प्रसाधनविशेषं(षम्) । यो वहति भुजेन सदा कुवलयमाश्च-
- 17 यंकं लोके¹⁴ ॥ [१२॥*] लक्ष्म्या नागेंद्रकर्णातिशयचपलतां यौवनस्यायुषश्च ¹⁵ यां(यान्) देवव्र(व्र)ह्म-

¹ Pānāḍa and Sālaṇaka are mentioned also in the Janjirā plates (Set II) of Aparājita. See No. 6, line 62.

² From the plates facing pp. 290-291 in *Ep. Ind.*, Vol. XXVI.

³ Expressed by a symbol.

⁴ Metre of vv. 1-5 : *Anuṣṭubh*.

⁵ Read ततस्त्रिलोकी-

⁶ Metre: *Upajāti*.

⁷ This *daṇḍa* is superfluous.

⁸ Metre: *Sragdharā*.

⁹ Altekar read सामोघमयम्. See his *Rāshtrakūṭas* etc., p. 109, n. 59.

¹⁰ Metre of this and the next verse: *Āryā*.

¹¹ The context requires a reading like समुन्मूल्य.

¹² Read बुध्या. Metre: *Upēndravajrā*.

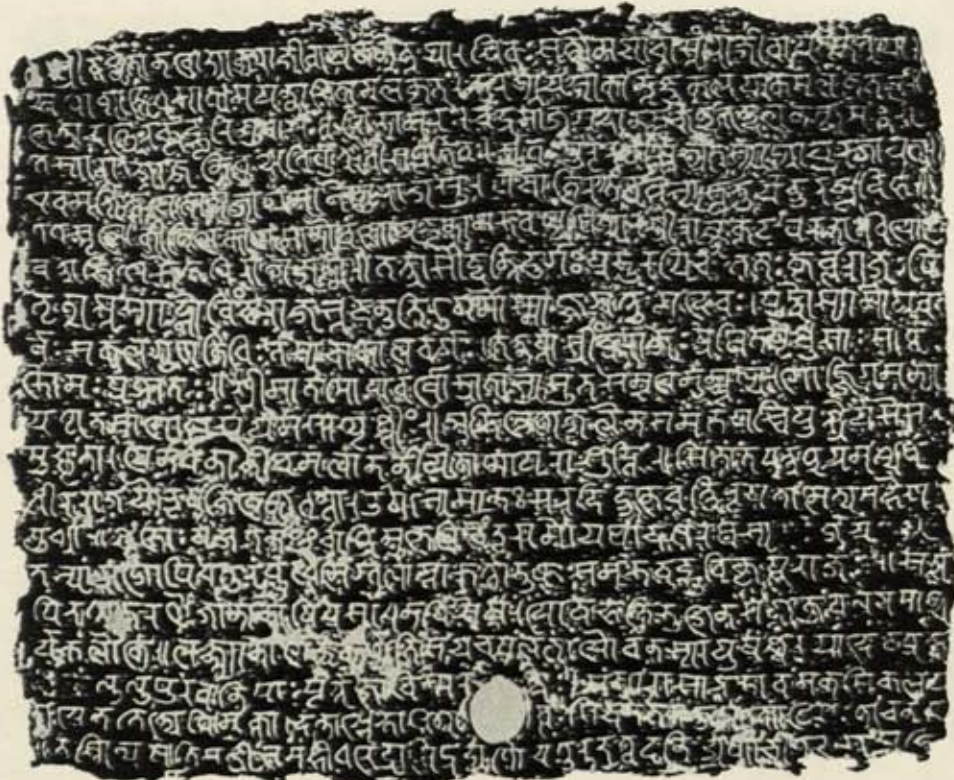
¹³ Read the missing letters as हरे-

¹⁴ Metre: *Āryā*.

¹⁵ This *daṇḍa* is superfluous.

PRINCE OF WALES MUSEUM PLATES OF CHHADVAIDĒVA

i

		
2		2
4		4
6		6
8		8
10		10
12		12
14		14
16		16
18		18
20		20

ii a

		
22		22
24		24
26		26
28		28
30		30
32		32
34		34
36		36
38		38
40		40

PRINCE OF WALES MUSEUM PLATES OF CHHADVAIDĒVA

ii b

42	...	42
44	...	44
46	...	46
48	...	48
50	...	50
52	...	52
54	...	54
56	...	56
58	...	58
60	...	60

iii

62	...	62
64	...	64
66	...	66
68	...	68
70	...	70
72	...	72
74	...	74
76	...	76

Scale: Three-fifths

- 18 दायां(यान्) लुलुपुरवनिपाः पूर्वजा विस्मरन्तः। संसारासारभा [वं] मनसि कलय-
 19 ता येत(न) तेन्येपि मुक्ता। दत्तास्तेभ्यश्च गात्वः¹ शिवभवनजुषां कोटिशः कांचनं च²
 20 ॥[१३॥*] तस्मिन्प्रशासति महीं समहीधरेद्रा(न्द्रां) सि[ङ्गह]³द्युतौ चतुरुदत्व(न्व)दनिंयकांची[म्]।
 [स्मृत्वा?] हि-⁴

Second Plate: First Side

- 21 ५तानतिज [वा]न्मायाविनो धा [त]कान् चंडान्मंडलिनो विलुप्तसमयानु-
 22 ध्रु(द्धृ)त्य [संत्रासयन्?]। - - -uu मंत्रधर्मरभसा(न्) दंडेन पा [षंडि]-
 23 [कान्] सामंतांश्चतुरोपि येन दलता कामं नरेन्द्रायितं(तम्)⁶ ॥ [१५॥*] तस्मिन्(न्) शास-
 24 ति पृथ्वीं [कृ]ष्णनरेद्रे(न्द्रे) नरादि(धि)पः श्रीमान्(न्) [।*] शीलारामलवंशे सकलगुणालंकृते -
 25 -⁷ ॥ [१६॥*] विद्याधर[ः*] [स्व]चरिताधरितान्यकीर्तिर्जी[मू]त[के]तुतनयो नयविक्रमाढ्यः [।*]
 26 जी[मू]तवाहन इति प्र[थि]तः पृथि[व्यां] श्रीमा [न्*] स्वकायमुपदाय सु(?)दञ्चता-
 27 हीन्⁸। [१७॥*] (गन्धर्व?) uu - - u [श्रु]त्वाहिञ्च दिवि [पु](प्रि)यं(यम्)। गुणानुरागा[ज्ज-
 न्मा?]थं [पू]-
 28 र्वजा [यम]शिश्नियत्(न्)⁹। [१८ ॥*] जामदन्यशरा[त्त्र][स्तः] शीलारच्छमना तदा। साग[रो*]
 29 रक्षित[स्तै]श्च प्रापुस्तन्नाम पू[र्व]जाः। [१९॥*] शीलारनाम्नि तट[द्व]ययेन¹⁰ देवः
 30 सा[क्षा]दभा¹¹ निजभुजाजितकामदेवः। [आ]रातिसिधु(न्धु)मुपम[ध्य] करे क-
 31 पर्ही लक्ष्मीमघत्त स तु कांनण¹²कंकणेन। [।२०॥*] त[स्यात्म]जो [यः] पुलशक्तिना[मा*]
 32 [पृथू]पमः पार्थसमानकीर्तिः। [आसी]त्प्र(त्पृ)थिव्या(व्यां) प्रथितप्रतापः समस्त-
 33 सामंतनतांघ्र(घ्रि)भूपः¹³। [।२१॥*] तस्याप्यपरः श्रीमान्कर्पाटिनामाभवतांभा¹⁴ नृप-
 34 तिः। वप्पुवनोति(मि)तश[क्ति]ः शासित[भूमं]डलोभवत्तस्मात्¹⁵। [२२॥*] झंझः सकलगु-
 35 णौधैः संपहो(न्नो) गीयते जगत्यनिशं(शम्)। आखंडल इव तस्मादभवत्सां[ग्रामिकैर्*]
 36 गुणैः [वि]दितः¹⁶। [।२३॥*] तस्याप्यनुजो जयवा(न्*) गोग्गिनृपो द्विगुणझंझ इति ग-
 37 दितः। [तेना] मार्त्तंडोर्वा?¹⁷ त[स्मा]दपि कीर्ति[संप]न्नः¹⁸। [।२४॥*] तस्याप्यनुजः श्री[मांश्छ]-
 38 [दय]नृपो¹⁹ व[व]लिनिभोभवत्यागात्। महाहरेरिव रिपवो ध्वस्ता ह्यः(ह्या)संश्च
 39 ति²⁰ नाम्नेव ॥ [२५॥*] स चानेकघोटका[रू]ढचारुहा(चा)टभटविनि[जि]तप्रतिपक्षसीमं-
 40 तिनीनयनवारि[घा]रा[प्रवा]ह[घौ]तमलिनीकृतकरो [आ]राति²¹यशोवगुंठ[न*]-

¹ Read गावः.

² Metre: *Sragdharā*.

³ Read सिंह-

⁴ This verse is left incomplete. Metre: *Vasantatilakā*.

⁵ The first seven *aksharas* of this verse have been omitted.

⁶ Metre: *Sārdūlavikrīḍita*.

⁷ Read छद्मै. The *mātrās* of the second *akshara* are clear. Metre: *Gīti*

⁸ The context requires a reading like अमुञ्चताहीन्, but it would involve a hiatus. Metre: *Vasantatilakā*.

⁹ Metre of this and the next verse: *Anuṣṭubh*.

¹⁰ This reading is uncertain.

¹¹ Read साक्षाद्भौ.

¹² Read कांचन. Metre: *Vasantatilakā*.

¹³ Metre: *Upajāti*.

¹⁴ Read -भवत्सुतो.

¹⁵ Metre: *Gīti*.

¹⁶ Read गुणैर्विदितः Metre: *Gīti*.

¹⁷ The text is very corrupt here. One would expect a reading like तस्यापि वज्जडोभूत्। Perhaps the reading was दीप्त्या मार्त्तंडोऽभूत्.

¹⁸ Metre of this and the next verse: *Āryā*.

¹⁹ Read श्रीमांश्छदयनृपो.

²⁰ This *akshara* is superfluous. Read यस्य.

²¹ Read कृतकर आराति-

41 विजयलक्ष्मीकल्याणपरंपराभ्युदयः समधिगत[पं]चम[हा]शब्द(ब्द)महा-

Second Plate: Second Side

- 42 सा[मं]ता(तः) [श्री]च्छद्वैदेवः सर्वानेव यथासंव(व)ध्यमानका[न्] शौलिककगौल्व(ल्मि)कचौ-
 43 रे(रो)[द्ध]रणिकान् कीर्तितान्¹भविष्यद्वत्तमानकांश्च [भू*]भृद्ध(द्धं)[धू]न(न्) चरादीन् [प्र]ति[दि]च्य[श्य]
 44 चितकपयंश्च(?)² समनुवो(वो)ध्यत्येवं यथा] पाणाडविषयांतःपातिसाल[ण]-
 45 कग्रामे प्राच्यां दिशि³ यस्य चाघाटनानि [पू]वंतो [मं]चकपल्ले(ल्ली)सीमा । दक्षिणतो
 46 वखोलावि[ध्या]⁴ लवणचरिका च । पश्चिमतः [तमारुच्यंतिकारिसैकानिवा ?⁵] ग-
 47 तैवं च । उत्तरतो झिरिकाद्वयसंगमः । एवं चतुराघाट[नो]पल[क्षितं] स-
 48 वृक्षमालाकुलं पोढकसमेतं गंहि[रा]तटे कारं[जा]वृ[क्ष]समेतं तलगटि[त] (?)
 49 निवातक्षेत्रं मयेदं जलधरधारानिपातमितं [निवातावनोद्यत⁶] [त*]डि[द्धु]द-
 50 विनाशजीवितमवलोक्य जललवलोलतरलतरं चासारं सं[सा]र[म]वेत्य
 51 पुत्रपौत्रान्व[यो]पभोग्यमाचंद्रार्का[र्ण]वक्षितिसमकालीनतया पित्रोरा[त्म*]-
 52 न[श्चै]हिका[मु]ष्मिकपुण्यय[शो]भिवृद्ध[ये] विधुग्र(ग्रा)सेन तनन्ता (?)⁷ योग[प्र]-
 53 [हृण]पर्वणि [अं]गारिकायां तिथौ ह[स्तो]दकपूर्वं(वं) [स]कलसुरासुराभ्य[र्च्च]-
 54 तचरण[नखमर्णि] श्रीमच्छिवभट्टारकं [प्रपूज्य] [का]श्यपसगोत्र [व(व)]हृचस-
 55 [त्र(त्र)]हृचारि[णे*] वेदवेदां[ग]वेदान्त[पुराणमीमांसास्मृ]तिन्याय(या)भिज्ञ[जह्नु]पु-
 56 रनिवासिने चाडादेव[भ]ट्टाय वेसधववल⁸चरुकाग्निहोत्रक्रुति-
 57 या[द्]पसर्पणा[र्थं] ग्रा[मम]ध्य(ध्ये) प्रलयवाव[मा]न(ने)न⁹ । श्रीक्षततृ(यं)¹⁰ स(श)-
 58 कगा(ग्रा)[मान्तः*]पाति¹¹ पानपोढकसहितं ता[म्र][शास]नेन प्रदत्तं(त्तम्) । तदागामि-
 59 नृपतिभि[श्च] भूदाना¹² पुण्यफलमवेत्य धर्म[दा]योयं
 60 प्रतिपालना(नी)यः । यतः सामान्येयं [भू]दान[पालन?]पुण्य-
 61 फलावाप्तिः । तथा चोक्तं भगव[ता] वेदव्यासेन [व्या]से[न] [I*]

Third Plate

- 62 अ[ग्ने]रपत्यं प्रथमं सुवर्णं भू[र्वै]ष्णवी [सू]र्यसुताश्च गावः । लोक-
 63 त्रयं तेन भवेधि(द्धि) दत्तं यः कांचनं गं(गां) च महीं च दद्यात्¹³ । [I२६॥*] यत्प्रासादाश्च
 64 सौवर्णा वसुधाराश्च कामदाः । गन्धर्व्वा[प्स]रसो¹⁴ यत्र तत्र गच्छति [भू]-
 65 [मि]दाः¹⁵ । [२७॥*] कल्पकोटि[स]ह्रस्वाणि [क]ल्पकोटि[शता]नि च । निवस्ते¹⁶ पुरुषो
 66 लोके क्ष(क्षि)[ति]दानं ददाति यः । [I२८॥*] व(व)हृभिर्व्वंसुधा भु[क्ता] रा[ज]भिः सगरादिभिः ।

¹ Read कीर्तितान्कीर्तितान्.

² Perhaps the intended reading is प्रतिवासिनः कृषकांश्च as suggested by N. L. Rao.

³ Here some word denoting the object of the gift such as क्षेत्रत्रयम्, which occurs below in line 57 is required.

⁴ Perhaps वखोलावीधिः is the intended reading.

⁵ The reading of these aksharas is uncertain.

⁶ Here the reading is uncertain.

⁷ Here also the reading is uncertain.

⁸ Read वैश्वदेवबलि-.

⁹ Here the reading is uncertain. Perhaps तद्विषयमानेन is intended.

¹⁰ Read क्षेत्रत्रयम्. But line 49 mentions only one क्षेत्र.

¹¹ Perhaps सालणकग्रामान्तःपाति- is intended.

¹² Perhaps भूदानस्य सामान्यम् is intended.

¹³ Metre: *Indravajrā*.

¹⁴ This verse is rarely met with. It occurs in the Kachchh plates of Maṅgalarasa. *J. O. I.*, Vol. IX, p. 147.

¹⁵ Metre of verses 27-29: *Anuṣṭubh*.

¹⁶ This form is ungrammatical. Read रमते.

- 67 य[स्य] यस्य य[दा] भू[मि]स्तस्य तस्य तदा फलं (लम्) । [1२९॥*] [सर्वानि]तान्भाविनः पाथि (थि) वेंद्रा-
 68 न्भू[यो] [भूयो] याचते रा[म]भ[द्रः] । [सामा]न्योयं घ[र्म]सेतुनृ (नृ) पाणां पा[का]ले काले पा-
 69 लनी[यो] भवद्भिः^१ । [1३०॥*] ष[ष्टि]व[र्ष]सहस्राणि [स्व]र्गे ति[ष्ठ]ति भूमिदः । आच्छेत्ता चा-
 70 नु[मं]ता च तान्येव नरक(के) वसेत् । [३९॥*] स्वदत्तं (त्तां) परदत्तां वा यो हरेत वसुधरां (राम्) ।
 71 [स] वि[ष्ठा]यां कृमिभूत्वा कृ[मि]भिः सहपच्यते । [३२॥*] गामेकां सुवर्णमेकं भूमे-
 72 रप्येकमंगुलं (लम्) । हरन्नरकमाप्नोति [या]त(व)दाह[भू]तसंप्लवं (वम्) । [1३३॥*]^२ इति कमल-
 73 दलांबु (बु) वि (वि) दुलोलां श्रियमवलोक्य म[नु]ष्यजीवितं च । [अ]तिविमलम-
 74 [नो]भिरात्मनीनै [र्न] हि पु[रुषैः] परकीर्तयो विलोप्याः^३ ॥ [३४॥*] घ[र्म]दायो-
 75 यं श्रीगो[मि]सु]तश्रीवज्जड^४देववि[हि]तः शु(श्रु)तः । यथैवं तथा श्रीच्छद्दे-
 76 वः [शास]नं ददाति ॥

TRANSLATION

(V. 1) May the Goddess of Fortune, who resorts to (Vishṇu) whose eyes are longish like a fresh garden lotus, prosper, and may Śiva always abide with Umā (Pārvatī) whose eyes are longish like a lotus!

(V. 2) May he (*i.e.* Vishṇu) whose navel-lotus Brahmā has made (*his*) abode, protect you—and also Siva, whose head has been adorned by a lovely digit of the moon!

(V. 3) From the eye of Atri was born the Moon, who has numerous nectar-like rays, who has gratified gods and who is capable of collecting into a mass the joys of the world.

(V. 4) From his body was born Budha, who is honoured by the lord of gods; from him was born Purūravas, and from the latter, Āyu.

(V. 5) Among kings who were thus born uninterruptedly (*in that family*) there was born Yayāti, whose son here was Yadu.

(V. 6) From him was produced on the earth the race of the Yadus, which was an ornament of the three worlds, and had the other name of the illustrious **Rāshṭrakūṭa**—where Hari (*i.e.* Kṛishṇa) took birth.

(V. 7) In that family was born the king **Dantidurga**. After him ruled his uncle **Kṛishṇarāja (I)**, thereafter **Gōvindarāja (I)**, next, **Nirupama** and after him **Jagattuṅga**. His son was **Amōghavarsha (I)**, the abode of all good qualities, and his (*son*) was **Akālavarsha**. Thereafter was born (*as his successor*) the illustrious Emperor **Indrarāja (III)** of abundant and well-known fame.

(V. 8) His illustrious brother was **Amōghavarsha (III)**, who, having completely uprooted his (*i.e.* Indra III's) son **Gōjjiga (Gōvinda IV)**, who had committed injustice, himself ruled over the earth successfully.

(V. 9) He, who was (*reckoned*) among the ascetics, having washed away his sins as he gave away his wealth for his spiritual welfare, attained great holiness.

(V. 10) He who sat under three white (*royal*) umbrellas and who by his handsome form surpassed the god of love, shone as if he was waited upon by the autumnal moon which assumed three forms, mistaking him for the great Lord (Śiva).

(V. 11) **Kṛishṇarāja (III)**, who was born to him as the six-faced Kārttikēya was to Śambhu, as the Moon was to the sage Atri, as Rāma was to Daśaratha, (*and*) as Jayanta was to Indra, became like him the lord of the Earth that has the four oceans for (*her*) girdle.

¹ Metre: *Sālini*.

² Metre of verses 31-33: *Anuṣṭubh*.

³ Metre: *Pushpitāgrā*.

⁴ Read वज्जड-

(V. 12) Though he has jewelled ornaments and is a connoisseur of decoration, he, strange as it may appear, wears on his arm a blue lotus¹.

(V. 13) The gifts to gods and Brāhmaṇas which his royal predecessors had confiscated, forgetting the extreme fickleness, like that of the ears of a lordly elephant, of fortune, youth and life, were restored (*to them*) together with other gifts by him, realising in his mind the worthlessness of the world. He also donated (*to pious men*) living in the temples of Siva crores of cows and gold coins.

(V. 14) While he who has the splendour of a lion is ruling over the earth which has great mountains and an excellent girdle of the four oceans and great princes².

(V. 15) He, who subdued the four types of neighbouring princes, fully resembled a conjurer as he has overpowered those who were very agile, deceitful, destructive and fierce, who had their circles of feudatory princes, and who did not follow the settled agreements and were violent on account of their policy and natural prowess, even as a conjurer over-powers serpents which are very agile, deceptive, destructive, fierce, curling, unmindful of time and which become violent by the use of incantations and their natural propensity.

(V. 16) While that king **Kṛishṇa (III)** is ruling over the earth, there was born the illustrious prince [**Chhadvai**] in the untarnished family of **Śilāra**, adorned with all good qualities.

(V. 17) There lived the Vidyādhara named Jimutavāhana, the son of Jimutakētu, who, by his own deeds, surpassed the fame of others, who became enriched by his policy and valour—the illustrious one who, by surrendering his own body, rescued serpents.

(V. 18) Having heard about him who endeared himself (*to the gods*) in heaven, . . . the forbears (of the Śilāhāras) resorted to him for (*their*) birth out of regard for (*his*) merits.

(V. 19) The forbears (of the Śilāhāras) in the guise of **Śilāra**, protected the ocean which had been terrified by the arrow of Paraśurāma, and since then have obtained that name (*viz.* Śilāra).

(V. 20) In the family known as **Śilāra** there shone the king **Kapardin (I)**, who by his arms vanquished the god of love and who, having churned the ocean, namely, his enemies, bore royal fortune in the form of his golden bracelet.

(V. 21) His son was named **Pulaśakti**, who resembled Pṛithu and was famous like Arjuna. His prowess was well known on the earth. To the feet of that king all his feudatories paid obeisance.

(V. 22) To him was born a son, also known as **Kapardin** (*i.e.* Kapardin II), who became a king. After him was **Vappuvana** of unmeasured prowess, who ruled over the circle of the earth.

(V. 23) From him was (*born*) **Jhañjha**, who is constantly praised throughout the world, being endowed with all multitudes of merits. He, like Indra, became well known on account of his military qualities.

(V. 24) His younger brother was the victorious king **Gōggi**, who was known as second Jhañjha. [From him was born the famous **Vajjaja**.]

(V. 25) His younger brother also, King **Chhadaya**, resembles Bali in liberality. By his very name as by that of the great Hari, his enemies were routed.

(Line 39) That **Chhadvaidēva**—who has obtained the five *mahāśabdas*, whose soiled hands

¹ There is a pun on *kuvalaya*, which means (1) a blue lotus and (2) the circle of the earth. The other meaning suggested is that the king protects the earth by his arm.

² This verse is left incomplete in the text. There is a pun on *mahīdhar-ēndra* which means also 'great kings'.

have been washed clean by the streams of water flowing from the eyes of the wives of his enemies vanquished by his numerous *chāṭas* and *bhaṭas* mounted on horses, and who has a series of good fortunes in the form of victories which eclipsed the enemies' glories,—informs all *Śaulkikas*, *Gaulmikas* and *Chauroddharaṇikas*, according as they may be concerned, whether they are named here or not, and whether of the future or the present time, (*and also*) his brother princes, spies, neighbours as well as the neighbouring farmers as follows:—

(Line 44) “Having noticed that human life is transitory like the showers of clouds, the flashes of lightning in the windless region and the bursting of bubbles (of water), and having realised the worthlessness of worldly existence very unstable like scanty water, I, after worshipping the divine Śiva Bhaṭṭāraka, the jewel-like nails of whose feet are honoured by all gods and demons, have granted by a copper charter, after having poured water (*on the hand of the donee*), three fields according to the measure current in the *vishaya* in the eastern direction of the village **Sālaṇaka** comprised in the *vishaya* (district) of **Pāṇāḍa**—the boundaries of which are (*as follows*):—on the east, the boundary of **Mañchakapallī**; on the south, the road to **Vakhōlā** and also **Lavaṇacharikā**; on the west, the ditch...; on the north, the joining of the two streams—the three fields marked with these four boundaries, together with the clusters of trees and the *pōḍhaka* (tank) situated near (the stream) **Gambhīrā**, and inclusive of the *Kāranja* trees—to **Chādādēvabhaṭṭa** of the *Kāśyapa gōtra*, who is a religious student of the *Ṛigvēda* and who is conversant with the *Vēdas*, the *Vēdāṅgas*, *Vedānta*, the *Purāṇas*, *Mīmāṃsā*, *Smṛiti* and *Nyāya*, and is a resident of **Janhupura**, for the performance of *vaiśvadēva*, *bali*, *charu*, *agnihōtra* and other sacrifices, for being enjoyed by sons, grandsons and lower descendants as long as the moon, the sun and the earth will endure—on the occasion of a **lunar eclipse** on the *tithi* of *Aṅgārikā*¹, for the augmentation of religious merit and fame in this world and hereafter of My parents and Myself.

(Line 58)—Therefore, future rulers, knowing that the religious merit of a gift of land is shared by them also, should preserve this religious gift; for this attainment of the reward of religious merit due to the protection of a gift of land is common to all.

(Line 61)—And this has been declared by the holy Vyāsa, the redactor of the *Vēdas*:—
(*Here follow nine benedictory and imprecatory verses.*)

(Line 74)—This religious gift is known to have been made by the illustrious **Vajjadādēva**, the son of the illustrious **Gōggi**. The illustrious **Chhadvaidēva** is giving this charter as thus known.

NO. 5: PLATES IX-XII

JANJIRĀ PLATES (SET I) OF APARĀJITA : ŚAKA YEAR 915

THESE plates were discovered by one Bala Tukaram, while digging in the compound of his house at **Chikhala-pākhāḍī**, a part of Muruḍ Janjirā in the Kolābā District of the Mahārāshṭra State. They were sold to the Baroda State Museum through the efforts of Prof. H. D. Velankar of the Wilson College, Bombay. They have since then been deposited in that Museum. Mr. A. S. Gadre of the Archaeological Department, Baroda, edited this and the following set of plates (called Set II) in the *Important Inscriptions from the Baroda State*, Vol. I, pp. 35 f. together with their facsimiles. They are edited here from the same facsimiles.

¹A festival of Mars on the fourteenth of the latter half of Chaitra' (M. W.).

The **copper plates**, three in number, measure 27·94 cm. by 22·86 cm. and were held together by a ring passing through a hole at the top of each plate. The ring and the seal which must have been soldered to it are not forthcoming now. The edges of the plates were made thicker to protect the record on them, which is now in an excellent state of preservation. The first and third plates are inscribed on the inner side, and the second on both the sides. The record consists of 90 lines, of which twenty-four are written on the first plate, twenty-five on each side of the second plate, and the remaining sixteen on the third plate. The engraving is bold and neatly done. Some words which were at first omitted have been written in a smaller form with the number of the respective line in the lower margin of the plate, their places in the record being marked by an asterisk. A few corrections also have been marked here and there.

The **characters** are of the Nāgarī alphabet. The following peculiarities may be noted. The initial *i* still retains its old form consisting of a curve turned to the left below two dots (see *iva*, line 6); *kh* does not yet show a tail in the left member (see *khyātaḥ*, line 3); *ṅ* is still without a dot (see *Jagattuṅgāṅgaja-*, line 4); *h*, on the other hand, shows a distinct tail as in *saṃharshatō*, line 10; the *avagraha* occurs in several places to denote the elision of initial *a* (see lines 5, 11, 22 etc.). The **language** is Sanskrit. After the opening *siddham*, *namaḥ Purushōttamāya*, the initial portion is metrically composed. It consists of thirty-three verses. This is followed by the formal portion in prose in lines 44 to 72, in which one verse drawing attention to the transitoriness of life, youth and wealth is embedded. Finally, there occur twelve benedictory and imprecatory verses in lines 72-84. The record closes with the mention of the royal sanction and the names of the *Amātya*, the Minister for Peace and War, and the scribe.

As regards **orthography**, we may note the use of the dental nasal for the guttural in *Dhruv-ānkō*, line 4, the reduplication of the consonant following *r* as in *bhū-bharttā*, line 3, the use of *v* for *b* as in *guru-valaḥ*, line 8, and of *s* for *ś* as in *sēshaḥ*, line 13. The vowel *ṛi* is wrongly written for *ri* in *nistrimśa-* line 10. The record is, on the whole, correctly composed, grammatical solecisms such as *adhithasthau*, line 34, and *vadiḥ* (for *vādiḥ*), line 78, being few.

The **object** of the inscription is to record the grant, by the **Śilāra** (Śilāhāra) king **Aparā-jitadēva**, of the *pallikā* (village) called **Palachchha-uchchhikā** in (the territorial division) **Vihalē** situated in the *vishaya* (district) of **Chikkhalāḍa** in the country of **Purī-Kōṅkaṇa** comprising 1400 villages. While stating the boundaries of the village are mentioned the neighbouring villages of **Mānēchōli**, **Koṭilēvalli** and **Majjigrāma**. The grant was made on the *mahāparvan* of the solar eclipse which occurred on **Sunday**, the **fifteenth tithi** of the **dark fortnight** of **Śrāvaṇa**, when the sun was in the zodiacal sign (*rāśi*) of **Siṃha** in the cyclic year **Vijaya** and the expired **Śaka year 915** expressed both in words and figures. The king made this grant after taking a bath and worshipping the gods Hari (Vishṇu), Hiraṇyagarbha (Brahmā) and Dahana (Agni). The donee was the *Kramavid* Brāhmaṇa **Kōlama** of the Ṛigvēda Sākhā, the son of **Haridēva**, who had mastered the Sāmavēda and had hailed from **Karā-hāṭa**. The king's *Mahāmātya*, who was his chief counsellor, was **Ammaṇaiya**, and his Minister for Peace and War was **Jhaṅjamaiya**. The scribe was the *Kāyastha* **Uddāma**, the son of **Chakkaiya**.

The **date** of the grant can be completely verified. It corresponds, for the expired Śaka year 915, to Sunday, the 20th August A.D. 993, when the fifteenth *tithi* of the dark fortnight of the *amānta* Śrāvaṇa ended 6 h. 45 m. after mean sunrise. There occurred a solar eclipse on that *tithi* and the cyclic year current at the time was also Vijaya by the southern luni-solar system. The sun was then in the Siṃha *rāśi*. The date is thus perfectly regular.

The inscription gives first, in lines 2-21, the genealogy of the **Rāshtrakūṭas**, who were the suzerains of the early Śilāhāra rulers, and mentions the following seventeen kings:- 1. **Gōvindarāja (I)**; 2. **Karkarāja (I)**; 3. **Indrarāja (I)**; 4. his son **Dantivarman**; 5. Karka-

rāja's son **Kṛishṇarāja (I)**; 6. **Gōvindarāja (II)**; 7. his younger brother **Dhruva**; 8. his son **Jagattuṅga** (Gōvinda III); 9. **Vallabha** (Amōghavarsha I); 10. his son **Kṛishṇarāja (II)**; 11. Jagattuṅga's son **Indradēva (III)**, *Nityavarsha*; 12. his son **Amōghavarsha (II)**, who ruled for only one year; 13. his younger brother **Gōvindarāja (IV)**, *Suvarṇavarsha*; 14. his paternal uncle and Nityavarsha's younger brother **Amōghavarsha (III)-Baddiga**, who destroyed wicked people at the capital of the **Rāshtrakūṭa Karkara**; 15. **Kṛishṇarāja (III)**, at whose marching the king **Chōla**, the lord of horses (*i.e.* Pratihāra), **Andhra**, **Pāṇḍya** and the ruler of the neighbouring island (*i.e.* Ceylon) got terrified; he brought the whole earth extending from the western ocean to the eastern mountain and from the Himālaya, the habitation of Kubēra, to the city of Rāvaṇa (*i.e.* Laṅkā) under one umbrella; 16. **Khōṭṭigadēva**; and 17. **Nirupama's** son **Kakkala**. The description of these kings is conventional, but the reference to the battle fought at the capital of the Rāshtrakūṭa chief Karkara is important. As I have shown elsewhere¹, this battle was fought between the allies of Gōvinda IV and the Kalachuri army espousing the cause of Baddiga-Amōghavarsha III on the bank of the Payōshnī (modern Pūrṇā) about 10 miles from Achalapura, the capital of a feudatory Rāshtrakūṭa chief.

Verse 15 expresses regret over the overthrow of Kakkala by the fierce **Tailapa**, as a result of which the **Raṭṭa** rule remained only in memory.

Lines 22-44 give the genealogy of the **Śilāhāra** prince **Aparājita**. It is traced back to the mythical personages Jīmūtakētu and his son Jīmūtavāhana. There were born in this Śilāra family the following princes:- (1) **Kapardin (I)**; (2) **Pulaśakti**; (3) his son **Kapardin (II)**; (4) **Vappuvanna**; (5) his son **Jhañjha**; (6) his younger brother **Gōggirāja**, also known as *Īrmaḍi-Jhañjha* (who was helped in governing the country by his Amātya **Nāgama**); (7) his son **Vajjaḍa**; and (8) his son **Aparājita**. It will be noticed that the name of Chhadvaidēva, the younger brother of Vajjaḍa, is here omitted. Among the achievements of Aparājita are mentioned his conquests of **Samyāna**, **Puṇaka**, **Saṅgamēśvara** and **Chipulaṇa**. His rule is said to have extended from the **Lāṭadēsa** in the north to **Chandrapura** in the south and from the western sea to the country of **Bhillama** (*i.e.* Khāndesh) in the east. His *Mahāmātya* and *Mantrin* was **Ammaṇaiya**.

With line 44 commences the formal part of the present grant. When the **Raṭṭa** rule came to an end in the reign of the Rāshtrakūṭa Emperor **Kakkaladēva**, who meditated on the feet of **Khōṭṭiga**, who also did the same with regard to **Kṛishṇa (III)** at **Mānyakhēṭa**, **Aparājitadēva** obtained by his prowess all the *mahāśabdas* and also the title *Mahāsāmantādhipati*. He adopted a number of *birudas* such as *Tagaraṇḍura-paramēśvara* (the lord of the town of Tagara), *Suvarṇa-garuḍa-dhvaja* (who has the golden Garuḍa on his banner), *Abhimānamahōdadhi* (a great ocean of pride), *Vimala-gala-gaṇḍa* (a hero with a spotless neck), *Paśchima-samudrādhipati* (the lord of the western ocean), *Gaṇḍara-gaṇḍa* (the hero of heroes), *Dīpti-mārtaṇḍa* (the Sun of splendour), *Gaṇḍavaṅgara* (Gold among heroes), *Gaṇḍa-ruddha-phōḍi*² [Rescuer of those who are captured by (hostile) warriors], *Gaṇḍa-Nārāyaṇa* (Vishṇu among heroes), *Nanni-samudra* (Ocean of truth), *Pusiganjuvāta* (One who is afraid of falsehood), *Villaviḍēṅga* (Clever in the use of the bow), *Jhampad-āchārya*³ (Clever in striking fear), *Ahita-kāl-ānala* (Fire of destruction to his enemies), *Birudaṅka-Rāma* (Rama among the title-holders) and *Maṇḍalika-trinētra* (Śiva among *Māṇḍalikas*). He made the grant mentioned above.

¹ C. I. I., Vol. IV, Introduction, pp. lxxxii f.

² This *biruda* is noticed nowhere else in the records of the Silāhāras. P. B. Desai would translate it as 'the breaker of fierce impediments'.

³ The commentary on Hēmachandra's *Dvyāśrayakāvya* explains *jagajjhampa* (in VII, 40) as 'one who makes a surprise attack on the world (*i.e.* the enemy).'

Verse 46 mentions **Ammaṇaiya** as an *Amātya* of the king, and **Jhañjapaiya** as his *Sāndhivigrahika*. The Kāyastha **Uddāma**, son of **Chakkaiya**, was the scribe.

As for the **localities** mentioned in this grant, **Saṇyāna**, which was conquered by Aparājita, is modern Sanjān in the north of the Thāṇā District. It was previously under the rule of an Arab feudatory of the Rāshtrakūṭas. **Puṇaka-dēśa** corresponds to the modern Poonā District. **Saṅgamēśvara** and **Chapulaṇa** still retain their old names and are situated in the **Ratnāgiri** District. **Lāṭa** is the ancient name of Southern Gujarāt. The country of **Bhillama** is the kingdom of the Yādavas in Khāndesh. **Chandrapura** was probably the capital of the Chandra-maṇḍala mentioned in the Khārepāṭan plates and can be identified with Chāndor in South Goa. **Mānyakhēṭa**, the well-known capital of the Rāshtrakūṭas, is, of course, Mālkhed, and **Karahāṭa** is modern Karhāḍ in the Sātārā district. **Palachchha-uchchhikā** may be identical with Pālē, about three miles east of Muruḍ. **Vihalē**, the chief town of the territorial division in which the donated village was situated, may be Vihuli in the adjoining Māṅgaon talukā of the Kolābā District. **Chikkhalāḍa**, the chief town of the *vishaya* (district) which included these places may be identical with modern Chikhhalgaon, about 8 miles north of Muruḍ. **Majjigrāma**, which formed the western and northern boundaries of the donated village, is undoubtedly modern Mājgaon, about 4 miles north of Muruḍ.

Text¹

First Plate

- 1 सिद्धम्² [1*] नमः पुरुषोत्तमाय ॥ स बोव्याद्वेधसा धाम यन्नाभिकमलं कृतं(तम्) [1*] हरश्च यस्य कान्तेंदु-
कलया कमलंकृतम्³ ॥ [१॥*]
- 2 कुर्वन्त्वाम्नायपूतानि वेधसो वदनान्यलं(लम्) [1*] चराचरजगत्सृष्टिनामधामानि वः शुभम् ॥ [२॥*]
आसीद्गोविन्दराजः क्षि-
- 3 तिपतिरसमः कर्कराजस्ततोभूद्भर्ता श्रीन्द्रराजः पुनरभवदतो दन्तिवर्मेति सूनुः । ख्यातः श्रीकृष्णराजः
- 4 क्षपितरिपुरभूत्कर्कराजस्य सूनुस्तस्माद्गोविन्दराजस्तदनु तदनुजः श्रीध्रुवान्को(ङ्को)धिराजः⁴ ॥ [३॥*]
जगत्तुङ्गा(ङ्गो)ङ्गज-
- 5 स्तस्य गुणोत्तुङ्गोऽभवत्ततः । वल्लभोमोघवर्षः स कृष्णराजस्ततः सुतः⁵ ॥ [४॥*] जगत्तुङ्गाङ्गजः श्रीमानिन्द्र-
देव-
- 6 स्ततोभवत् । नित्यवर्षो भुवो भर्ता [वि]क्रमोत्तुङ्गशंकितः⁶ । [५॥*] जनहर्षकृते वर्षन्धन इव धनकनकवारि-
धाराभिः [1*]
- 7 तस्मादमोघवर्षो वर्षाधिपराज्यभाजनो⁷ जातः⁸ ॥ [६॥*] तस्यानुजो हरिरिवोद्धृतभूतलश्रीर्गोविन्दराजनरनाथ-
सु-
- 8 वर्णवर्षः । सन्नन्दकाच्युतसुदर्शनचक्रचिह्नः सि(सि)हासनी गुरुव(व)लः पुरुषोत्तमोभूत् ॥⁹ [७॥*] पितृव्यः
स्वर्णव-
- 9 पंस्य नित्यवर्षानुजश्चिरं(रम्) । कुर्वन्नकटकं राज्यं तपसा साहसेन च¹⁰ ॥ [८॥*] श्रीमत्कर्कराष्ट्रकूटकट-
केसद्व-

¹ From the facsimiles (Plates V-VIII) in *Important Inscriptions from the Baroda State*.

² Expressed by a symbol.

³ Metre of this and the next verse: *Anuṣṭubh*

⁴ Metre: *Sragdharā*.

⁵ Metre of this and the next verse: *Anuṣṭubh*.

⁶ The Bhādāna grant (No. 7) reads विक्रमोत्तुङ्गलक्षितः.

⁷ Read -भाजनं.

⁸ Metre: *Giti*.

⁹ Metre: *Vasantatilakā*.

¹⁰ Metre: *Anuṣṭubh*.

JANJIRĀ PLATES (SET I) OF APARĀJITA: ŚAKA YEAR 915

i



Scale: One-half

JANJIRĀ PLATES (SET I) OF APARĀJITA: ŚAKA YEAR 915

ii a

26	विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥	26
28	विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥	28
30	विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥	30
32	विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥	32
34	विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥	34
36	विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥	36
38	विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥	38
40	विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥	40
42	विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥	42
44	विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥	44
46	विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥	46
48	विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥ विष्णुस्यै नमः ॥	48

Scale: One-half

- 10 ससंहर्षतो¹ रौद्रद्रोहदवप्रतापशमनं निस्तुं (स्त्रि)शधाराजलैः । येनाकारि समुद्धृतेन्द्रधनुषा भूषा (पा)स्म (श्म)–
 11 भिन्विद्युता भाति श्रीमदमोघवर्षमुघनोऽसद्घूलिविध्वंसनात्² ॥ [९११*] अथ गतवति तस्मिन्व (न्व)द्दिगेन्द्रे
 नरेन्द्रे सु–
 12 विमलमपि³ शंभोर्द्धामि शुभ्रं विधातुं (तुम्) । कनककलस (श)धारापातधौतेव कन्या तदनु नरपतिश्रीः कृष्णराजं स–
 13 मागात्⁴ ॥ [९०११*] चोलो लोलो भियाभूद्गजपतिरथतज्जाह्नवीगह्वरान्तर्वाजीशस्त्राससे (शे)षः समभवद-
 भवच्छै–
 14 लरन्ध्रे तथान्ध्रः । पाण्ड्येशः खण्डितश्रीरनुजलधिजलं द्वीपपालाः प्रलीना यस्मिन्दत्तप्रयाणे सकल–
 15 मपि सदा राजकं न व्यराजत्⁵ ॥ [९१११*] आ चंचत्सिन्धुवीचीनिचयपरिचितोपत्यकात्परिचमाद्रेरा पूर्वादुद्य-
 16 दक्कंप्रखरहरिखुरोत्खातमुद्धंनो महीघात् । आ वित्तेशालयादा दशवदनपुरो मंडलाग्रप्रभावंः
 17 पृथ्वीमेकातपत्रामकुरुत सुकृती यो जगद्गीतकीर्त्तिः ॥ [९२११*] तस्मिन्नस्तमिते विभौ विधिवशादाक्रान्त-
 18 भूमण्डले लोकाह्लादिनि स (श)त्रुपंकजरुधि प्रोत्कृष्टरोचिष्मति । शीतांसा (शा)विव दिव्यसंगगतिके⁶ राजा-
 19 धिराजे ततः श्रीमत्बोद्धिगदेव इत्यभिधया राज्ये स्थितो भूपतिः⁷ ॥ [९३११*] तदनु च जातो मन्मथमूर्तिविव-
 20 मलमहीख्याताखिलकीर्त्तिः । नरपतिसंघाविष्कृतसेवो निरुपमसूनुः कक्कलदेवः⁸ । [९४११*] तस्मिन्नरे-
 21 शे नृपतिप्रदीपे प्रचण्डतैलप्पसमीरणेन । विध्यापिते दुष्यमकालभावात्कथावभासे सति रट्टराज्ये⁹ ॥ [९५११*]
 22 ॥११॥ जीमूतकेतुतनयोऽवततार योस्मिन्जी (ञ्जी)मूतवाहन इति प्रथितः पृथिव्यां (व्याम्) । सीलारवंस (श)–
 तिलकः स्व–
 23 शरीरदानत्राता हि लोकसमवाद्य गरुत्मदंघः¹¹ ॥ [९६११*] अभवदहितमर्दीं तस्य वंशे कपर्दी
 24 विवु (वु)धजनसुतुष्टः श्रेष्ठगोपृष्ठतुष्टः । प्रियजलगिरिदुग्मांः प्रीण (णि)तात्मेष्टवर्गः प–

Second Plate : First side

- 25 रपुरभयकर्त्ता रौद्रनागेन्द्रहर्त्ता¹² ॥ [९७११*] विपुलमतिरुदीर्णः कर्णावत्स्वर्णवर्षः सपुलकपुलशक्तिः शक्ति-
 26 युक्तस्ततोभूत् । अभवदिह न दीनस्तस्य सूनुः कपर्दी जितपरव (व)लदण्डाखण्डपृथ्वीतरण्डः ॥ [९८११*] त-
 स्माद्भु-
 27 वनतरण्डः खण्डितदोर्दण्डचण्डरिपुदण्डः । जज्ञे यस (श)सा मण्डितमखण्डभूमण्डलं येन¹³ ॥ [९९११*] झञ्जनामा
 सुतस्तस्मा-
 28 द्वप्पुवन्नादभू¹⁴दसौ । उदितोदितता येन वंशस्य प्रकटीकृता¹⁵ ॥ [२०११*] चतुरश्चतुरास्योपि न कृत्स्नान्नादितुं
 गुणान् । स (श)रदभ्र-
 29 सितान्यस्याचतुरास्ये तु का कया¹⁶ ॥ [२१११*] तस्यानुजो निजभुजोर्ज्जितनिर्ज्जितारिः श्रीगोगिराज इह सु-
 प्रथितप्रभावः ।

¹ Read –सदृशसंघर्षतो.

² Metre: *Sārdūlavikriḍita*.

³ मपि, which was omitted, is written in the lower margin with the figure 12 denoting the number of the line.

⁴ Metre: *Mālinī*.

⁵ Metre of vv. 11 and 12: *Sragdharā*.

⁶ The Bhādāna grant (No. 7) reads शुभ्रपु (पुं)जधवले.

⁷ Metre: *Sārdūlavikriḍita*.

⁸ Metre: *Mātrāsamaka*.

⁹ The Bhādāna grant reads संप्रापिते ज्योतिरलं विवुद्धे.

¹⁰ Metre: *Upajāti*.

¹¹ The Bhādāna grant reads स्वशरीरदानात् त्राता हि लोकमनघश्च गरुमतः सः । Metre: *Vasantatilakā*.

¹² The Bhādāna grant reads the last three quarters differently. Metre: *Mālinī*.

¹³ Metre: *Āryā*.

¹⁴ The *aksharas* दभू which were omitted are supplied in the lower margin with the number 4 indicative of the line on this side. See the plate.

¹⁵ Metre of this and the next verse: *Anuṣṭubh*.

¹⁶ Metre of this and the next verse: *Vasantatilakā*.

JANJIRĀ PLATES (SET I) OF APARĀJITA: ŚAKA YEAR 915

ii b

50 ना भायल मन्त्रिमुद्रपुमि... 50

52 गुमान्नालागामिया... 52

54 नाप्रदनात्तवन्निजा... 54

56 नान्नाकलयागीमात... 56

58 वृणवृल ७७ नविसा... 58

60 ननादविजितायड... 60

62 केत्रवृतिनीपल... 62

64 टनेपलकिता... 64

66 गुमिभनालीपक... 66

68 दयावेरुया... 68

70 सदनृतीवणा... 70

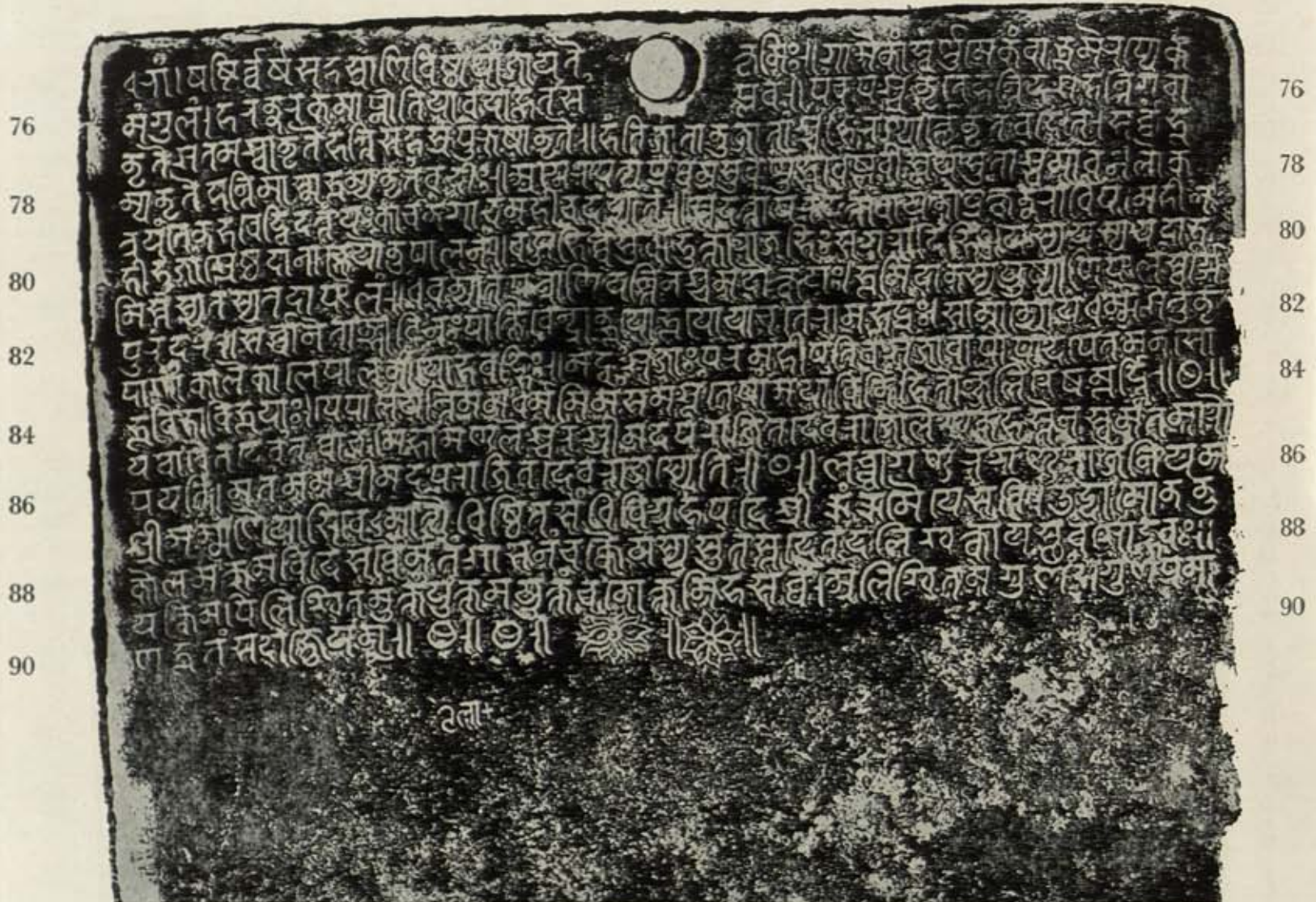
72 वायोवद्वान्ति... 72

74 डि... 74

Scale: One-half

JANJIRĀ PLATES (SET I) OF APARĀJITA: ŚAKA YEAR 915

iii



Scale: One-half

- 54 तान्तदन्तान्तरवर्त्ति जीवितं(तम्) । तथाप्यवज्ञापरलोकशासनेऽहो नृणां विस्मयकारि चेष्टितम्¹ ॥ [३४॥*]
रंभास्तम्भ-
- 55 गर्भं इव सकलमेतदसारतयाधि[ष्टि]तं संसारजातं विनश्वरभावं धर्म एवैकः सहायः सास्वत² श्चेति विमलेन म-
56 नसा समाकलय्य ॥ मातापित्रोरैहिकपारत्रिकपुण्यफलावाप्तये आत्मनश्च महापुण्यसो(शो) भिवृद्धये ॥
57 शकनृपकालातीतसंवत्सरशतेषु नवसु पंचदशोत्तरेष्वन्क(ङ्क)तः संवत् ९१५ विजयसंवत्सरान्तर्गतत्वा(श्वा)-
58 वणव(व)हृल १५ रवौ संजातसूर्यग्रहणमहापर्वणि [राहु]ग्रहप्रासीकृततीव्रद्युतिमण्डले सिंहराशिगते
59 च सूर्ये सति । विहितस्नानानन्तरं यथोचितस्थित्या हरिहरिण्यगर्भदहनादीनमरानमलश्रद्धया संपूज्य ॥ क-
60 रहाटविनिर्गताय इह कार्या[भ्या]गताय कास्य(श्य)पगोत्रवहवृच³शाखाय हरिदेवगृहीतसहस्रपुत्राय ब्रा(ब्रा)ह्मण-
61 कोलमवित्ताय⁴ ॥ चतुर्दशग्रामशतोपलक्षितपुरीकोकणदे[शा]न्त⁵पाति । चिखलाडविषयप्रतिव(व)द्विहले-
62 क्षेत्रान्तर्वर्त्तिनी पलच्छउच्छिकाभिधाना पल्लिका । यस्याश्चाघाटनानि । पूर्वतः मानेचोलीसत्कविरकः दक्षि-
63 णतः कोटिलेवल्लीसत्कसीमा । पश्चिमतः मज्जिग्रामसत्कसीमा । उत्तरतोपि सैव । एवमियं चतुराधा-
64 टनोपलक्षिता अधिकखुंटिलक्षेत्रार्द्धभोगभागसमन्विता सवृक्षमालाकुला स्वसीमापर्यन्ता सका-
65 ष्टतृणोदका सदण्डदशापराधा पूर्वदत्ता(त्त)देवदायत्र(त्र)ह्यादायवर्जा सर्वोत्पत्तियुक्ता । पुत्रपौत्राद्यन्वयोपभो-
66 ज्या(ग्या) निधानालीयककुमारीसाहसापुत्रादिसमस्तदण्डदोषयुक्ताऽचाटभटप्रवेशाऽकराऽस्मा-
67 भिः परमया भक्त्या हस्तोदकादिविधिपूर्वकं प्रदत्ता ॥ तदस्य सान्वयवं(वं)घोरप्याचंद्राकर्ककालमर्थ्या-
68 दया स्वेच्छया भुंजतो भोजयतो वा कृषतः कर्प(र्ष)यतश्च न केनापि परिपंथना कार्या । सर्वदा समा-
69 गामिनृपतिभिरस्मद्वंशजैरन्यैर्व्याऽसत्कर्मगंभीरदरीप्रपातभयभीरुभिर्ज्वलदनलस्फुलिङ्ग-
70 सहस्रभीषण(णा)वीचिनिच(र)यप्रपातवेदनागमशंकितैः प्रतिपालयितव्याऽनुमन्तव्या
71 च । यो वाज्ञानतिमिरपटलावृतमतिराच्छिद्यादाच्छिद्यमानं बानुमोदेत स पंचभिर्महापातकैरु-
72 पपातकैश्च संयुक्तो भवेत् ॥ उक्तं च भगवता वेदव्यासेन ॥ षष्टिवर्षसहस्राणि⁶ स्वर्गो तिष्ठति भू-
73 मिदः । आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्⁷ ॥ [३५॥*] विध्याटवीष्वतोयासु शुष्ककोटरवा-
74 सिनः । महाहया हि जायन्ते भूमिदायापहारकाः ॥ [३६॥*] [स्व]दत्तां परदत्तां वा यो हरेत वसुं-

Third Plate

- 75 धरां(राम्) । षष्टिवर्षसहस्राणि⁶ विष्ठायां जायते कृमिः ॥ [३७॥*] गामेकां स्वर्णमेकं वा भूमेरप्येक-
76 मंगुलं(लम्) । हरन्नरकमाप्नोति यावदाभूतसंप्लवं(वम्) ॥ [३७॥*] पंच पश्वनृते हन्ति दश हन्ति गवा-
77 नृते [१*] शतमश्वानृते हन्ति सहस्रं पुरुषानृते ॥ [३७॥*] हन्ति जातानुजातांश्च हिरण्यार्थेनृतं वदेत् । सर्वं भू-
78 म्यनृते हन्ति मा स्म भूम्यनृतं वदीः(वादीः) ॥ [४०॥*] अग्नेरपत्यं प्रथमं सुवर्णं भू[वै]ष्णवी सूर्यसुताश्च
गावः । लोक-
- 79 त्रयं तेन भवेद्वि दत्तं यः कांचनं गां च महीं च दद्यात्⁷ ॥ [४१॥*] स्वदत्तां परदत्तां वा यत्नाद्रक्षन्नराधिप⁸ ।
महीं
- 80 महीभुजां श्रेष्ठ दानाच्छ्रेयोपालनं(नम्)⁹ ॥ [४२॥*] व(व)हृभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भू-
- 81 मिस्तस्य तस्य तदा फलं(लम्) ॥ [४३॥*] धवला¹⁰न्यातपत्राणि दन्तिनश्च मदोक्ष(त्क)टाः । भूमिदानस्य
पुष्पाणि फलं स्वर्गः[*]

¹ Metre: *Vaiśāstha*. The अवग्रह of अ in अहो is incorrect.

² Read शाश्वत-

³ Read बहुवृच-

⁴ Read कोलमक्रमविदे as in line 88 below.

⁵ Metre of verses 35-40: *Anuṣṭubh*.

⁶ Read षष्टि वर्षसहस्राणि.

⁷ Metre: *Indravajrā*.

⁸ Read रक्ष नराधिप.

⁹ Metre of verses 42-44: *Anuṣṭubh*.

¹⁰ ला, which was omitted at first, is written in the lower margin with the line number 7.

- 82 पुरंदर ॥ [४४॥*] सर्वानितान्भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः । सामान्योयं धर्मसेतुर्-
 83 पाणां काले काले पालनीयो भवद्भिः^१ । [४५॥*] मद्रंशजाः परमहीपतिवंशजा वा पापादपेतमनसो
 84 भुवि भाविभूपाः । ये पालयन्ति ममधर्ममिमं समग्रं(ग्रम्) । तेषां मया विनिहितोन्ज (ञ्ज) लिरेव मूर्द्धनि^२ ॥
 [४६॥*]
 85 यथा चैतदेवं तथा च । महामण्डलेश्वरश्रीमदपराजितदेवराजो लेखकहस्तेन स्वमतमारो-
 86 पयति । मतं मम श्रीमदपराजितदेवराजस्येति ॥*॥ लब्ध्वा (ब्ध्वा) गण्डरगण्डराजनियमं
 87 श्रीअम्मणैयामिधेऽमात्येधिष्ठितसंधिविग्रहपदे श्रीझंझमैये सति । उद्दामो ननु
 88 कोलमक्रमविदे सर्वैमतं शासनं चक्रेयस्य सुतस्तदेतदलिखत्कायस्थवंशोद्भवः^३ ॥ [४६॥*]
 89 यत्किमपि लिखितमुक्तं युक्तमयुक्तं च नोक्तमिह सर्व्वं(र्व्वम्) । अलिखितमगुणं सगुणं प्रमा-
 90 णभूतं सदा ज्ञेयम्^४॥*॥*॥

TRANSLATION

Success ! Obeisance to Purushōttama !

(V. 1) May he (*i.e.* Vishṇu), whose navel-lotus Brahmā has made (*his*) abode, protect you, and also Śiva, whose head has been adorned by a lovely digit of the moon !

(V. 2) May the faces of Brahmā, sanctified as they are by the (*recitation of*) the Vēdas, which are the abode of the names (*of all creatures and things*) in the creation of the moveable and immoveable worlds, secure your well-being completely !

(V. 3) There was the incomparable king, **Gōvindarāja (I)**; thereafter there was **Karkarāja (I)**. Then there was the king, the illustrious **Indrarāja (I)**, and thereafter his son **Dantivarman**. Then there was the well-known and illustrious king **Kṛishṇarāja (I)**, the son of **Karkarāja (I)**, who exterminated his enemies. From him was born **Gōvindarāja (II)**, and thereafter reigned his younger brother, the illustrious Emperor **Dhruva**.

(V. 4) His son, eminent on account of his merits, named **Jagattuṅga** (Gōvinda III), reigned after him. Thereafter reigned his son **Amōghavarsha (I)**, (*known as*) **Vallabha** and thereafter reigned his son **Kṛishṇa (II)**.

(V. 5) Thereafter there reigned the illustrious **Indradēva (III)**, the son of **Jagattuṅga**, (*known as*) **Nityavarsha**, the lord of the earth, who was feared on account of the eminence of (*his*) valour.

(V. 6) From him was born **Amōghavarsha (II)**, who ruled (*only*) for a year, and who, to the delight of the people, poured forth large streams of gold even as a cloud pours large showers of water.

(V. 7) Then there sat on the throne his younger brother, the illustrious king **Gōvinda-rāja (IV)** (*known as*) **Suvarṇavarsha**, who rescued royal fortune even as Hari (in his Boar incarnation) lifted the earth, and who, being of great might and having an invincible and well equipped army that delighted all good people, was Purushōttama (Vishṇu) (*himself*), who bears the excellent Nandaka (sword) and the unfailing Sudarśaṇa discus.

(V. 8) Then (*there reigned*) for a long period [Amōghavarsha III], the uncle of **Suvarṇavarsha** (Gold-rainer, *i.e.* Gōvinda IV), the younger brother of **Nityavarsha (i.e.** Indra III), riding (*his*) kingdom of troublesome people by his austerities and adventurous spirit.

(V. 9) The illustrious **Amōghavarsha (III)** shrines, having destroyed all wicked (people)—(he) who, looking respendent, raised the bow of (*his elder brother*) Indra and with the sharp edge of his sword (*and*) the assistance of princes, put an end to the terrible battle in the

¹ Metre: *Śālini*.

² Metre: *Vasantatīlakā*.

³ Metre: *Sārdūlavikrīḍita*.

⁴ Metre: *Āryā*.

capital of the illustrious **Rāshtrakūṭa** (prince) **Karkara**, caused by a conflict of wicked people, even as a beneficent cloud removes all dust, and with the rainbow appearing high up (in the sky), extinguishes wild fire caused by friction of bamboos by means of hail-stones and lightning.

(V. 10) Therefore, when that king **Baddiga** (Amōghavarsha III) went to the abode of Śambhu to make it look brighter (*with his fame*), though it was already very bright, the girl in the form of royal fortune went over to **Krishnarāja (III)**, having bathed, as it were, under the showers from golden vessels.

(V. 11) When he marched (*for victory*), none of the princes looked bright—**Chōla** trembled through fear; the lord of elephants fled to the caves (*caused by*) the stream of the **Gaṅgā**; the lord of horses was overwhelmed with apprehension; and the **Andhra** (*king*) sought shelter in the cavity of a mountain; the Pāṇḍya king was deprived of his royal fortune; (*and*) the rulers of the islands disappeared in the water of the ocean.

(V. 12) He (*i.e.* Krishṇa III), the righteous king, whose fame was sung by the (*whole*) world, by the might of his sword, made the earth have only one royal umbrella—(the earth stretching) from the western mountain, the lands near which are familiar with the rushing waves of the ocean, to the eastern mountain, the peak of which is dug up by the hard hoofs of the horses of the rising Sun, (*and*) from (Himālaya), the abode of the lord of wealth (Kubēra), to the city of the ten-faced (Rāvaṇa) (*i.e.* Ceylon).

(V. 13) When that lord, the Emperor, who overran the (*whole*) world, who delighted the people and who, being possessed of bright splendour, destroyed the enemies even as the moon of great brightness withers day-lotuses, disappeared and obtained heavenly abode by the decree of Fate, the king known by the name of the illustrious **Khōṭṭigadēva** sat on the throne.

(V. 14) Thereafter, there was born **Kakkaladēva**, the son of **Nirupama**, who, had the form of the god of love, whose spotless fame is well-known throughout the world, and who was waited upon by a multitude of princes.

(V. 15) When that king, the lord of the people, was destroyed through misfortune by the mighty **Tailappa** even as a bright lamp is put out by a strong storm and the kingdom of the **Raṭṭas** was reduced to a tale (*of the past*)—

(V. 16) There appeared here Jimūtavāhana, the son of Jimūtakētu, well-known on the earth—the ornament of the **Śilāra** family, who, the faultless one, by offering his own body, saved all serpents from Garuḍa¹.

(V. 17) In his family was born **Kapardin (I)**, the destroyer of enemies, who was greatly pleased with learned people, who was most praiseworthy and contented on the surface of the earth, who was fond of residing inside a water-fort, who pleased his favourite people, who caused consternation to the enemies' cities and destroyed dreadful Nāga kings.

(V. 18) From him there was the mighty **Pulaśakti** with his body horripilated, who, large-hearted as he was, was generous like Karṇa, with his showers of gold. Then there was his son **Kapardin (II)**, the magnanimous one, who vanquished the armies of the enemies and was a saviour to the whole earth.

(V. 19) Then was born from him (*Vappuvanna*) the saviour of the world, who exterminated with his long arms the mighty armies of his enemies and who, with his fame, adorned the entire circle of the earth.

(V. 20) From that **Vappuvanna** was born that well-known son named **Jhañjha**, who manifested the greater and greater rise of his family.

¹ See the reading in the corresponding verse of the Bhādāna grant (No. 7).

(V. 21) Even the four-faced (Brahmā) was not able to enumerate all his good qualities, white like autumnal clouds, what to say of persons who are not endowed with four faces !

(V. 22) Then there reigned his younger brother, the illustrious **Gōggirāja**, who by his arms vanquished powerful enemies and whose power was well-known; who possessed in a double degree the good qualities of the illustrious **Jhañjha** by his liberality, who won a victory over the Nāgas and bore the name of **Īrmaḍi Jhañjha**.¹

(V. 23) He ruled his kingdom which was looked after by his minister, the illustrious **Nāgama**, who, resembling his younger brother, extolled him. He (the king), who followed the righteous path and had the bow and arrows in his hands, appeared (*with this minister*) graceful like Rāma, followed by Lakshmaṇa.

(V. 24) The enemy's army, bending before him, vies with his bow. So also noble birth and virtues vie with his bow of a good bamboo with an excellent string, when it is held in the hand while fighting.

(V. 25) With his army which had the complete splendour of Indra, and waited at his gate, he, bending his bow, attained the rank of a *Maṇḍalika*.

(V. 26) Thereafter, the meritorious and illustrious king **Vajjadadēva** obtained the kingdom—he who had a multitude of merits and excellent fame acquired by the conquests of his enemies' kingdom.

(V. 27) To him was born a son, the illustrious **Aparājita** by name, who ruled his kingdom, who was in the habit of bestowing gifts unceasingly, who was valorous, proficient in political science and an abode of glory.

(V. 28) He has a clear intellect and is possessed of discrimination, has fixed his mind on religious observances, is waited upon by wise men, is engaged in good deeds and possesses great courage. He is the abode of all good qualities, fulfils the desires of suppliants, destroys his numerous enemies as a lion kills elephants and is well-known as the foremost among princes.

(V. 29) He has beautiful bodily splendour, engages himself in noble pastimes, has filled the three worlds with his matchless fame, is skilled in all arts and is blameless in this world. He has excellent fortune and has vanquished all his foes.

(V. 30) He is always adored by princes; he appears as the god of love to young women; he, having a clear intellect, is (*regarded as*) *Vāchaspati* in respect of political wisdom; he is adept in consideration of what ought to be and what ought not to be done; he is the ocean of serenity; he is fond of taking strong measures by reason of his power; he is endowed with pre-eminent merits and is great in charity; he is an abode of fortune and learning, and has greatly endeared himself to (*all*) people.

(V. 31) Possessing the power of Hara (Śiva), he by his prowess rules impartially by his commands over the **Sainyāna** country which he has conquered, the large **Puṇaka** (country) which is submissive to him, the Sahya territory which has lovely surroundings, **Saṅgamēśvara** won by his soldiers, and the **Chipulaṇa** territory which submitted to him the moment his name was mentioned.

(V. 32) His power of supremacy extends from the country of **Lāṭa** to that of **Bhillama**, and from the western ocean to **Chandrapura**.

(V. 33) With the able and illustrious **Ammaṇaiya**, who is his *Mahāmātya* and *Mantrin*, he shines here like Indra with (*his*) teacher (*Bṛhaspati*).

(Line 44) In the past the **Raṭṭa** kingdom was overthrown and destroyed after the calamities that befell the illustrious *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Paramēśvara* **Kakkaladēva**, who meditated on the feet of the illustrious *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Paramēśvara*

¹ *Īrmaḍi* means 'double'.

Khōṭṭigadēva, who meditated on the feet of the illustrious *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Paramēśvara* **Kṛishṇarāja** in **Mānyakhēṭa**.

(Line 47) The *Mahāmaṇḍalēśvara*, the illustrious **Aparājitadēvarāja**—who is adorned with all great (*royal*) titles obtained by his valour such as *Mahāsāmantādhipati* (the foremost among the *Mahāsāmantas*), *Tagaraapuraparamēśvara* (the lord of the city of Tagara), '(he) who is a **Śilāra** king, born in the family of Jīmutavāhana,' '(he) who has the banner of the Golden Eagle,' '(he) who has the titles of *Abhimānamahōdadhi* (the ocean of pride), *Vimala-gala-gaṇḍa* (the hero with a spotless neck), *Paśchima-samudrādhipati* (the lord of the Western Ocean), *Gaṇḍara-gaṇḍa* (the hero of heroes), *Dīpti-Mārtaṇḍa* (the Sun of splendour), *Gaṇḍa-vaṅgara* (Gold among heroes), *Gaṇḍa-ruddha-phōḍi* [the Rescuer of those captured by (hostile) warriors], *Gaṇḍa-Nārāyaṇa* (Viṣṇu among heroes), *Nanni-samudra* (the ocean of truth), *Pusiganju-vāta* (one who is afraid of falsehood), *Villa-vidēṅga* (Clever in the use of the bow), *Jhampadāchārya* (Clever in striking fear), *Ahita-kāl-ānala* (Fire of destruction to his enemies), *Birudaṅka-Rāma* (Rāma among title-holders) (and) *Maṇḍalika-trinētra* (Śiva among the *Maṇḍalikas*)—(Aparājitadēvarāja) informs, by salutation, honour and order, all people, whether prominent or otherwise, according as they may be concerned,—(the people) such as future village-headmen, *Sāmantas*, princes, officers, heads of towns, the three classes (*of people*) and local guilds, as follows:—

(Line 53) "Be it known to you—

(V. 34) Prosperity is unstable, youth is momentary, life is (*as it were*) in the jaws of the God of death. Notwithstanding this, people are indifferent as regards the acquisition of the other world. Oh, how astonishing is this action of men !

Having realised with a clear mind that this whole world is transitory and unsubstantial like the inside of a plantain tree and that religious merit is the only real and eternal friend, We have donated—with great devotion and with the ceremony such as pouring water on the hand (*of the donee*), for the acquisition of religious merit, in this life and hereafter, of Our father and mother and for the increase of great religious merit and fame of Ourselves, after having bathed and worshipped duly and with pure devotion the gods such as Hari (Viṣṇu), Hiranya-garbha (Brahmā) and Dahana (Fire), on **Sunday**, the **15th** (*tithi*) in the **dark fortnight** of **Śrāvaṇa** in the cyclic year **Vijaya** in the **expired year nine hundred increased by fifteen** (*in figures*) **915**, of the era of the **Śaka king**, on the very holy occasion of a **solar eclipse**, when the disc of the hot-rayed (sun) was swallowed by the planet Rāhu, and when the sun was in the *rāśi* (zodiacal sign) of **Śirṃha** (Lion),—to the Brāhmaṇa **Kōlama**, who has mastered the *Krama* recension, who is a son of **Haridēva**, proficient in the *Sāmavēda*, who is of the *Kāśyapa gōtra* and the *Ṛigvēda Śākhā*, who hails from **Karahāṭa** and has come here for some purpose,—the *pallikā* (village) named **Palachchha-uchchhikā** comprised in the territorial division of **Vihalē** situated in the *vishaya* (district) of **Chikhkhalāḍa**, which is included in the country of **Purī-Kōṅkaṇa** comprising fourteen hundred villages, the boundaries of which are as follows:—on the east, the *viraka* (waste land) of the village of **Mānēchōli**; on the south, the boundary of **Kōṭilēvalli**; on the west, the boundary of **Majjigrāma**; on the north also, the same (boundary)—the *pallikā* marked with these four boundaries, together with *bhōga* and *bhāga*, together with clusters of trees, extending to its farthest limit, together with wood, grass and water, together with the right to levy fines for the ten offences, together with all produce, but excluding the previously made grants to gods and Brāhmaṇas, to be enjoyed by a succession of sons and sons' sons etc., together with all rights to deposits, the fines levied for crimes against unmarried girls and the right to the property of sonless persons and so forth, free from the entrance of the *chātas* and *bhaṭas*, and free from all taxes.

(Line 67) Therefore, none should cause any obstruction while he together with his descendants and relatives is enjoying or allowing others to enjoy, and while he is himself

ploughing or allowing others to plough (*the lands in the aforementioned village*) as he might wish so long as the moon and the sun endure. This grant should always be protected, honoured and consented to by future rulers whether of Our family or others, who should be afraid of falling into the deep vale of evil deeds and apprehensive of the agonies caused by falling into the hell Avīchi, terrible with thousands of sparks of burning fire.

Whoever, with his mind clouded by the mass of the darkness of ignorance, would confiscate this gift or would allow it to be confiscated, would incur the five major sins together with the minor ones.

(Line 72) And it has been declared by the holy Vēdavyāsa:—

(*Here follow twelve benedictory and imprecatory verses.*)

(Line 85) The *Mahāmaṇḍalēśvara*, the illustrious king **Aparājitadēva** records his approval of the grant as detailed above by the hand of the scribe.

“This has been approved by Me, the illustrious King **Aparājitadēva**”.

(V. 46) While the illustrious *Amātya* named **Ammaṇaiya** is in office with the approval of the king, who is the hero of heroes, and while the illustrious **Jhañjhamaiya** is holding the office of the Minister for Peace and War, **Uddāma**, born in the family of the *Kāyasthas*, who is a son of **Chakkaiya**, has indeed written this charter approved by all for the *Kramavid* **Kōlama**.

(V. 47) Whatever is written or not written here, whether proper or improper, whether (*explicitly*) stated or not, whether good or bad—all that should be regarded as authoritative at all times.

NO. 6 : PLATES XIII-XVII

JANJIRĀ PLATES (SET II) OF APARĀJITA: ŚAKA YEAR 915

THESE plates were found together with those of Set I by one Bala Tukaram, while digging in the court-yard of his house at **Chikhala-pākhāḍī**, a part of Muruḍ-Janjirā in the Kolābā District of Māhārāshtra. They were sold to the Baroda Museum through the efforts of Prof. H. D. Velankar of the Wilson College, Bombay. They have since been deposited in that Museum. Mr. A. S. Gadre of the Archaeological Department, Baroda State, edited both the sets in the *Important Inscriptions from the Baroda State*, Vol. I, pp. 35 f. Mr. Gadre's transcript of the inscription is accompanied by the facsimiles of only the second sides of the second and third plates. I edit the plates here from fresh impressions obtained through the kindness of the Curator of the Baroda Museum.

The **copper-plates**, three in number, are slightly smaller in size than those of Set I. They measure each 23.50 cm. by 17.78 cm. They were held together by a ring passing through a hole at the centre of the top of each plate. The ring and the seal which must have been soldered to it are not forthcoming now. The ends of the plates are made slightly thicker for the protection of the writing, which is still in an excellent state of preservation. The first plate is inscribed on one side only, and the second and third plates on both the sides. The record consists of 100 lines¹, of which twenty-five are inscribed on the first plate, twenty lines on each side of the second plate and nineteen and sixteen on the first and second side respectively of the third plate. The engraving is bold and carefully done.

The **characters** are of the Nāgarī alphabet and resemble those of Set I. The **language**

¹ Gadre has wrongly given the number of lines as 99. He has not counted l. 34.

is Sanskrit, but the formal portion contains several *birudas* of the reigning king which are derived from Kannaḍa. The **orthography** shows the same peculiarities as in Set I.

The **object** of the inscription is to record the grant, by the **Śilāra** (Śilāhāra) king **Aparājīta**, of an orchard near the **Chammēlāvākhāḍī** situated in the village **Sālaṇaka** comprised in the *vishaya* (district) of **Pāṇāḍa** in the country of **Purī-Kōṅkaṇa** consisting of fourteen hundred villages. The grant was made by the king while residing at **Sthānaka** on the *mahāparvan* of the **solar eclipse** which occurred on **Sunday**, the **fifteenth tithi** of the **dark fortnight** of **Śrāvāṇa** in the expired **Śaka year 915** (expressed both in words and in decimal figures), the cyclic year being **Vijaya**. The donee was the same Brāhmaṇa as in Set I, viz. **Kōlama**, who had mastered the *krama* recension of the Vēdas and was a son of **Haradēva**¹ *grihītasahasra* (proficient in the Sāmavēda), who originally hailed from **Karahāṭa**, but was then a resident of **Khēṭaka** in the country of **Puṇaka** and had come to Sthānaka for some purpose. The purpose of the gift was the performance of *bali*, *charu*, *vaiśvadēva*, *agnihōtra*, reception of guests and such other obligatory rites. The king's *Amātya* was **Kēśapārya**² and his Minister for Peace and War was **Jhañjhamaiya**. The scribe was the *Kāyastha* **Uddāma**, the son of **Chakkaiya**. It will be noticed that the Minister for Peace and War and the scribe mentioned here are the same as in Set I, but the *Amātya* mentioned here is different. This is because the object of the gift was situated in a different *vishaya* (district). The *Amātyas* were heads of districts.

The **date** of the present grant is identical with that of the preceding and corresponds regularly to Sunday, the 29th August A.D. 993 as shown before.

Like the preceding grant, this one also has in the beginning the genealogy of the **Rāshtrakūṭa Emperors**, who were the suzerains of the Early Śilāhāras and had been over-thrown before the reign of Aparājīta. In fact, the present grant contains mostly the same verses and in the same order, with slight changes of words here and there. It is, however, shorter than the former grant by five verses. Verses 23 to 25, 28 to 30 and 33 of the previous grant do not occur in this grant. The latter has, however, two new verses viz. 25 and 28. Of these, the former contains mere conventional praise, while the latter mentions the *Mahāmātya* **Kēśapārya** in place of the *Mahāmātya* Ammaṇaiya, who figures in Grant I. It seems that the *Amātyas* and *Mahāmātyas* also were many. The former apparently correspond to the modern Collectors and the latter to the Commissioners of Divisions. As the objects of the two grants lay in different districts, the *Amātyas* and *Mahāmātyas* were necessarily different.

As the *praśasti* and the formal portion in the two grants are *mutatis mutandis* almost identical, the present grant does not make any addition to our historical knowledge. It is, however, noticed that the reigning king has, in this grant, some different *birudas* viz. *Mahōdadhi-mala-gaṇḍa* (the hero of the great ocean), *Rāja-gaṇḍa-kandarpa* (Cupid in the form of the royal hero), *Sahaja-Vidyādhara*³ (Vidyādhara by birth) and *Kali-gal-āṅkuṣa* (the goad for the neck of the Kali Age).

As for the **localities** mentioned in the present grant, **Sthānaka**, where the Śilāhāra king was staying at the time of the grant, is identical with modern Ṭhāṇā, the chief town of the Ṭhāṇā District in Mahārāshṭra. It was his capital. The village **Sālaṇaka** and the *vishaya* (district) **Pāṇāḍa** in which it was situated are mentioned in the Prince of Wales Museum plates of Chhadvaideva (No. 4). As shown before, **Pāṇāḍa** is Poināḍ, about 6 miles north by east of Alibāg, and **Sālaṇaka** is Sālinḍā, which lies 6 miles south by east from Poināḍ. **Kara-**

¹ His name occurs as Harideva in No. 5, line 60.

² Kēśapārya is called *Mahāmātya* in line 42, and *Amātya* in line 98. The change in the latter case is probably due to the exigency of the metre.

³ It may also mean 'learned by nature'.

hāṭa is, of course, modern Karhāḍ in the Sātārā District. **Puṇaka** is identical with Poonā, and **Khēṭaka** mentioned as situated in the Puṇaka *viśhaya* is the same as modern Khēḍ, about 30 miles north of Poonā. The other places have already been identified.

TEXT¹

First Plate

- 1 सिद्धम्² । स बोव्याद्वेघसा धाम यन्नाभिकमलंकृतं (तम्) ॥ (1) हरश्च यस्य कान्तेन्दुकलया कमलंकृतं (तम्)³ ॥ [१॥*] कुर्वन्त्वाम्नायपूतानि वेघसो वदना—
- 2 न्यलं (लम्) ॥ (1) चराचरजगत्सृष्टिनामधामानि वः शुभं (भम्) ॥ [२॥*] आसीद्गोविन्दराजः क्षिति-
पतिरसमः कर्कराजस्ततोभूद्भर्ता
- 3 श्रीन्द्रराजः पुनरभवदतो दन्तिवर्मेति सूनुः । ख्यातः श्रीकृष्णराजः क्षपितरिपुरभूत्कर्कराजस्य सूनुस्तस्मा—
- 4 द्गोविन्दराजस्तदनु तदनुजः श्रीध्रुवान्का (ङ्का) धिराजः⁴ ॥ [३॥*] जगत्तुंगाङ्गजस्तस्य⁵ गुणोत्तुंगोभवत्ततः ।
वल्लभोमोघवर्षः
- 5 सत्कृष्णराजस्ततः सुतः⁶ ॥ [४॥*] जगत्तुङ्गाङ्गजः श्रीमानिन्द्रदेवस्ततोभवत् । नित्यवर्षो भुवो भर्ता विक्रमो-
त्तुंगशान्कि (ङ्कि) —
- 6 तः⁷ ॥ [५॥*] जनहर्षकृते वर्षन्वन इव घनकनकवारिधारिभिः । तस्मादमोघवर्षो वर्षविधिराज्यभाजनो (नं)
जातः⁸ ॥ [६॥*]
- 7 तस्यानुजो हरिरिवोद्धृतभूतलश्रीर्गोविन्दराजनरनाथमुवर्णवर्षः । सन्नन्दकाच्युतसुदर्शनचक्रचि—
- 8 ह्लः सिन्हासनी⁹ गुरुव (व) लः पुरुषोत्तमोभूत्¹⁰ ॥ [७॥*] पितृव्यः स्वर्णवर्षस्य नित्यवर्षानुजश्चिरं (रम्) ।
कुर्वन्नकटकं राज्यं
- 9 तपसा साहसेन च¹¹ ॥ [८॥*] श्रीमत्कर्कराष्ट्रकूटकटकेसद्वंशसंह (घ) र्षतो रौद्रद्रोहदवप्रतापशमकं निस्तं
(स्त्रिं) —
- 10 शधाराजलैः । येनाकारि समुद्धृतेन्द्रधनुषा भूषा (पा) स्म (श्म) भिर्विद्युता भाति श्रीमदमोघवर्षसुधनोऽसद्बूलि—
- 11 विध्वंसनात्¹² ॥ [९॥*] अथ गतवति तस्मिन्व (व) दिग्द्रे नरेद्रे सुविमलमपि शंभोर्दामि शुभ्रं विधातुं (तम्) ।
कनककल—
- 12 स (श) धारापातघौतेव कन्या तदनु नरपतिश्रीः कृष्णराजं समागात्¹³ ॥ [१०॥*] चोलो लोलो भिया भूद्गज-
पतिरपत—
- 13 ज्जाह्लवीगह्वरान्तर्वजीशस्त्रासशेषः समभवदभवच्छैलरध्रे तथान्धः । पाण्ड्यशः खण्डितश्रीरनुज—
- 14 जलधिजलं द्वीपपालाः प्रलीना यस्मिन्दत्तप्रयाणे सकलमपि सदा राजकं न व्यराजत्¹⁴ ॥ [११॥*] आ चंच-
त्सिन्धु—
- 15 वीचीनिचयपरिचितोपत्यका [त्] पश्चिमाद्रेरा पूर्वाद्विद्यदकर्कप्रखरहरिखुरोत्खातमूर्द्धं नो महीघा—

¹ From photographs of the original plates.

² Expressed by a symbol.

³ Metre of verses 1 and 2: *Anuṣṭubh*.

⁴ Metre: *Sragdharā*.

⁵ Read जगत्तुङ्गाङ्गजस्तस्य.

⁶ Metre of verses 4 and 5: *Anuṣṭubh*.

⁷ The Bhādāna grant has विक्रमोत्तुङ्गलक्षितः.

⁸ Metre: *Giti*.

⁹ Read सिन्हासनी.

¹⁰ Metre: *Vasantatilakā*.

¹¹ Metre: *Anuṣṭubh*.

¹² Metre: *Śārdūlavikriḍita*.

¹³ Metre: *Mālinī*.

¹⁴ Metre of this and the next verse: *Sragdharā*.

JANJIRĀ PLATES (SET II) OF APARĀJITA: ŚAKA YEAR 915

ii a

26	विपुलमति रुदीर्धुः कर्षुवस्पर्षु वर्षेः	सपुलकपुलस्य क्रिः मक्तिपुतन	26
28	तोऽरुतु ॥ अरुवेदिदकदीनसुच्यसु	नुः कपदीजितयनवलदण्य	28
30	पुत्रीवितनलः ॥ तस्माद्गुवनतुनलः	सि तत्याई लुचलुनिपुट लुः जलुयस	30
32	सामलितमण्यलु ह्रम लुलेल्यक ॥	संभनामासुतस्रश्चा द्युवद्वददस्र	32
34	तोदिततायकवेभशुपकटीकता ॥	चउरशुउगाश्यापिकटश्याकृदिउंशु	34
36	दरुसितायश्याचतुनाशुतुकाकघा ॥	तश्यातुजोनिउरुजो क्तिनकिर्तिता	36
38	शोभिसाजुः सुप्र विनप्रतावः श्री	संभना लकणुणा क्तिशु लुह्रमन	38
40	द्विजयीर्मेदि संभनामा ॥ पत्रम	लप्रसाकस की तिंशु लुकनः	40
42	क्तिपोवरुडयवः शुशी कोराशुम	दितस्मा ॥ सुकवसादकजीलः	42
44	निलयभसुगुस्रशुचराशु श्रीमक	यसाजितोभातभी कृगानातियमः	44

Scale: One-half

- 16 त्। आ वित्तेशालयादा दशवदनपुरो मण्डलाप्रप्रभावैः पृथ्वीमेकातपत्रामकुरुत सुकृती यो
 17 जगद्गीतकीर्तिः ॥ [१२॥*] तस्मिन्नस्तमिते विभौ विधिवशादाक्रान्तभूमण्डले लोकाह्लादिनि शत्रुपन्क(ङ्क)-
 जरुधि¹ प्रो-
 18 ल्कृष्टरोचिष्मति । शीतांशाविव दिव्यसंगगतिके राजाधिराजे ततः श्रीमत्खोट्टिगदेव इत्यभिधया रा-
 19 ज्ये स्थितः सद्यशाः² ॥ [१३॥*] तदनु मदनमूर्ति भाग्यसौभाग्यभाजं भुवनभवनदीपं सुप्रभूतप्रभूति(तिम्)³
 [1] निरु-
 20 पमनृपसूनुं कक्कलेसं(शं) नरेशं नरपतिकृतसेवं राजलक्ष्मीज्जंगाम⁴ ॥ [१४॥*] तत्र क्षितीशे नृपतिप्रदीपे
 प्रचण्ड-
 21 तैलप्पसमीरणेन । विध्यापिते दुष्यमकालभावात्कथावशेषे सति रट्टराज्ये⁵ ॥ [१५॥*]
 22 जीमूतकेतुतनयोऽवततार योस्मिञ्जीमूतवाहन इति प्रथितः पृथिव्यां(व्याम्) । शीलारवंशतिल-
 23 कः स्वशरीरदानत्राताहिलोकसमवाद्यगरुत्मदंघः⁶ ॥ [१६॥*] अभवदहितमर्दी तस्य वं-
 24 शे कपर्दी विबुधजनसतुष्टः श्रेष्ठगोपृष्ठतुष्टः । पृ(प्रि)यजलगिरिदुर्गप्रीणितात्मे-
 25 ष्टवर्गः परपुरभयकर्ता रौद्रनागेन्द्रहर्ता⁷ ॥ [१७॥*]०॥

Second Plate : First Side

- 26 विपुलमतिरुदीर्णः कर्णवत्स्वर्णवर्षः । सपुलकपुलशक्तिः शक्तियुक्तस्त-
 27 तोऽभूत् । अभवदिह न दीनस्तस्य सूनुः कपर्दी जितपरवलदण्डाखण्ड-
 28 पृथ्वीतरण्डः ॥ [१८॥*] तस्माद्भुवनतरण्डः खण्डितदोर्दण्डचण्डरिपुदण्डः । जज्ञे यश-
 29 सा मण्डितमखण्डभूमण्डलं येन⁸ ॥ [१९॥*] झञ्जनामा सुतस्तस्माद्भुवद्भ्रादभूदसौ । उदि-
 30 तोदितता येन वंशस्य प्रकटीकृता⁹ ॥ [२०॥*] चतुरश्चतुरास्योपि न कृत्रनान्गदितुं गुणान् । शर-
 31 दभ्रसिता[न्*] यस्याचतुरास्ये तु का कथा ॥ [२१॥*] तस्यानुजो निजभुजोर्जितनिर्जितारिः । श्री-
 32 गोगिराज इह सुप्रथितप्रभावः । श्रीझञ्जराणकगुणान्द्विगुणान्दधानरस्त्यागाद्भुज-
 33 झ्विजयीर्मंडिझञ्जनामा¹⁰ ॥ [२२॥*] परमण्डलप्रसाधनसत्कीर्त्तिगुणाकरः कृती तदनु [1*]
 34 क्षितिपो वज्जडदेवः सुश्रीको राज्यमधितस्थौ¹¹ ॥ [२३॥*] अनवरतदानशीलः प्रतापवात्रीतिविद्यशो-
 35 निलयः । सूनुस्तस्य च राज्ये श्रीमानपराजितो जातः ॥ [२४॥*] क्रूरास्यमः सुकान्तिभवनं क-
 36 ल्पद्रुमः प्रार्थिनां स्थानं नेत्रसुखस्य धैर्यं जलधिः सौभाग्यकन्दांकुरः । सद्विद्यानिलयः
 37 कलागुणनिधिर्नीतौ च वाचस्पतिर्द्वैर्मस्यास्य (स्प)दमुत्तम (मं) विमलधीर्लक्ष्मीविलासावधिः¹² ॥ [२५॥*]
 38 सिद्धां संयानभूमिं पृथुतरपुणकं देशमाज्ञाविधेयं सह्यं प्रत्यन्तकान्तं निजभटकलितं
 39 संगमादीश्वरारख्यं (रख्यम्) । नामाख्यानप्रसाध्यं चिपुलणविषयं नष्टवैषम्यभावं कृत्वा तेजोनु-
 40 भावाद्भ्रविभवविधृत्स्वाज्ञया यः प्रशास्ति¹³ ॥ [२६॥*] आ लाटदेशाद्भुवि भिल्लमीयदेशं विधाया-

¹ The Bhādāna grant has स(श)नृपञ्जररुधि, from which Kielhorn inferred that Kṛishṇarāja had been imprisoned by the enemy.

² Metre: *Śārdūlavikrīḍita*.

³ The Bhādāna grant has सुप्रभूतप्रभूतिम्.

⁴ Metre: *Mālini*.

⁵ The Bhādāna grant reads the second half of this verse as follows : संप्रापिते ज्योति[रलं?] विबुद्धे क[थाव]भासे सति रट्टराज्ये । Metre: *Upajāti*.

⁶ The Bhādāna grant has a better reading स्वशरीरदानात् त्राता हि लोकनमश्च गरुत्मतः सः । Metre: *Vasantatilakā*.

⁷ The Bhādāna grant reads the last three *pādas* as follows: दलितरिपुकदम्बः(म्बः) प्राणिनां प्राणदः सः । समरसरण- (णि)गोप्ता कामु(न्त)कान्तासु कामः सुजनवदनपद्मोश्चिद्रभास्वानतंत्रः ॥ Metre of this and the next verse: *Mālini*.

⁸ Metre: *Āryā*.

⁹ Metre of this and the next verse: *Anuṣṭubh*.

¹⁰ Metre: *Vasantatilakā*.

¹¹ Read - तण्डौ. Metre of this and the next verse: *Āryā*.

¹² Metre: *Śārdūlavikrīḍita*.

¹³ Metre: *Sragdharā*.

- 41 वधिमत्र यस्य । आ पश्चिमाब्धे (ब्धे) रथ चंद्रपूर्वं पुरं विधृत्य प्रभुताप्रभावः¹ ॥ [२७॥*] श्रीमता केशपा-
 42 यैण महामात्येन मंत्रिणा । संयुक्तोसौ विभातीह गुरुणाखंडलो यथा² ॥ [२८॥*] इति पूर्व (र्वं)
 43 श्रीमान्वखेटकटकावासितपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमत्कृष्णरा-
 44 जदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमत्खोट्टिगदेव-
 45 पादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमत्कक्कलदेवे संजा-

Second Plate : Second Side

- 46 तापाये रट्टराज्ये च नष्टभ्रष्टे सति ॥*॥ स्वतेजोनुभावात्समधिगताशेषमहाशब्द (ब्द) महासाम-
 47 न्ताधिपतितगरपुरपरमेश्वरशीलारनरेन्द्रजीमूतवाहनान्वयप्रसूतसुवर्णगर-
 48 डध्वजाभिमानमहोदधिमलगलगण्डदीप्तिमार्तण्डगडरुद्धफोडिगण्डरगण्डपश्चि-
 49 मसमुद्राधिपतिकोंकणवल्लभराजगण्डकन्दर्पनन्निमसमुद्रवि (वि) रुदंकरामसहजविद्या-
 50 धरकलिंगलांकुशविल्लविडेङ्गमण्डलीकत्रिनेत्रप्रभृतिसमस्तराजावलीसमलंकृत-
 51 महामण्डलेश्वरश्रीमदपराजितदेवराजः सर्वानिव यथासंव (व) ध्यमानकानागामिग्रा-
 52 मभोक्तृसामन्तराजपुत्राधिकारिपुरपतितृ (त्रि) वर्गस्थाननगरप्रभृतिप्रधानाप्रधाना [ञ्*]
 53 जनान्प्रणतिपूजासमादेशैः समनुबोधयत्यस्तु वः संविदितं यथा ॥ चला विभू-
 54 तिः क्षणभंगि यौवनं कृतान्तदन्तान्तरवर्ति जीवितं (तम्) । तथाप्यवज्ञा परलोकशासने
 55 अहो नृणां विस्मयकारि चेष्टितम्³ ॥ [२९॥*] श (स) कलमेतदसारतयाधिष्ठितं विनस्व (श्व) रस्वभा-
 56 वं धर्म एवैकः सहायः शास्व (श्व) तश्चेति विचिन्त्यास्माभिरयं पित्रोरैहिकामुष्मिकफला-
 57 वाप्तये आत्मनश्च पुण्ययशोसि (भि) वृद्धये ॥*॥ शकनृपकालातीतसंवत्सरशतेषु
 58 नवसु पंचदशोत्तरेष्वन्क (ङ्क) तः संवत् ॥९१५॥ विजयसंवत्सरान्तर्गतश्रावणव (व)-
 59 हुलपंचदस्या (श्या) मन्क (ङ्क) तोपि श्रावणवदि १५ रवावद्येह श्रीस्थानकावासके सक-
 60 लकल्मषतमःपटलोच्छेदनपटीयसि परमपुण्यसंभारकारिणि स्वर्गापवर्ग-
 61 कारणभूते संजातसूर्यग्रहणमहापर्वणि चतुदशग्राहशतोपलक्षितपुरी-
 62 कोंकणमण्डलान्तर्पाति⁴ पाणाडविषयान्तर्वर्ति सालणकग्रामे ॥ चम्मेलेवा-
 63 खाडी तस्यामारामकः । यस्य चाघाटनानि ॥ पूर्वतो राजपथः । दक्षिणतो वि-
 64 प्ररुद्रोपाध्यायारामकः । पश्चिमतो विप्रसीहृष्पैयारामकः ॥
 65 उत्तरतो राजपथः । एवमयं चतुराघाटलो (नो) पलक्षितः सोद्रङ्गः

Third Plate : First Side

- 66 स (सो) परिकरः सवृक्षमालाकुलः स्वसीमापर्यन्तः सकाष्ठतृणोदकोपे-
 67 तः सदण्डदशापराधः प्रधाननिघानैकदोषवा (वा) ह्यः इतरसमस्ता-
 68 पुत्रालीयककुमारीसाहसा (स) प्रभृतिदण्डदोषसमन्वितः पूर्वदत्तदेवदाय-
 69 त्र (व) ह्यदायवर्जितः समस्तयस्थानसहितः सर्वोत्पत्तिसंयुक्तोऽचाटभटप्रवे-
 70 शोऽपरिपन्थनीयः सर्वाभ्यन्तरसिद्धिसमुपेतो यथाक्रमं हस्तोदकादिवि-
 71 धिपूर्वकं कास्य (श्य) पगोत्रव (त्र) ह्वृचशाखा (खाय) करहाटविनिर्गताय पुणकदेशीयख-
 72 टकवास्तव्याय इह कार्याभ्यागताय त्र (त्र) ह्यचारिणे ब्राह्मणकोलमक्रमवित्ता-
 73 य⁵ विप्रगृहीतसहस्रहरदेवमुताय⁶ व (व) लिचरुवैस्व (श्व) देवाग्निहोत्रक्रु-
 74 क्रियागताभ्यागतनित्यकर्मादिव्या (व्य) वहारात्थमेतत्स (त्सं) ततेरपि यथोचितत्रा (त्रा) -

¹ Metre: *Upajāti*.

² Metre: *Anuṣṭubh*.

³ Metre: *Vaiśiṣṭha*.

⁴ Read मण्डलान्तःपाति.

⁵ Read क्रमविदे.

⁶ Read हरिदेवमुताय as in No. 4, line 60.

JANJIRĀ PLATES (SET II) OF APARĀJITA: ŚAKA YEAR 915

ii a

66	66
68	68
70	70
72	72
74	74
76	76
78	78
80	80
82	82
84	84

Scale: One-half

- 75 ह्यप्यक्रियाकाण्डप्रवर्तनार्थं च आत्मनः पित्रोरपि पुण्ययशःश्रेयोर्थं च प्र-
 76 दत्तः ॥ तदि(द)यं निकटचतुराघाटनविशुद्धाचंद्राकर्ककालमर्यादया मया समा-
 77 गामिनृपतिभिश्चासत्कर्मगंभीरदरीप्रपातभयभीरुभिर्ज्वलदनलस्फुलि-
 78 ङ्गसहस्रभीषणावीचिनिच(र)यप्रपातवेदनागमशङ्कितैः सर्वैरप्यस्य एत-
 79 त्संततेश्चानुपालनीयोऽनुमन्तव्यश्च [1*] यो वाऽज्ञानतिमिरपटलावृतमतिरा-
 80 च्छिन्द्यादाच्छिद्यमानं वाऽनुमोदेत स पंचभिर्महापातकैरुपपातकैश्च सम-
 81 स्तैरपि संयुक्तः स्यात् ॥ उक्तं च भगवता वेदव्यासेन । षष्टिवर्षसहस्राणि¹ स्व-
 82 र्गो तिष्ठति भूमिदः । आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्² ॥ [३०॥*] विध्याटवीष्व-
 83 तोयामु शुष्ककोटरवासिनः । महाहयो हि जायन्ते भूमिदायापहारकाः ॥ [३१॥*] स्व-
 84 दत्तां परदत्तां वा यो हरेत वसुंधरां(राम्) ॥ (1) षष्टिवर्षसहस्राणि¹ विष्ठायां जायते कृमिः ॥ [३२॥*]

Third Plate : Second Side

- 85 गामेकां स्वर्णमेकं वा भूमेरप्येकमंगुलं(लम्) । हरन्नरकमाप्नोति यावदाहू(भू)तसंप्लवं(वम्) ॥ [३३॥*]
 पंच पश्वनृते हन्ति द-
 86 श हन्ति गवानृते । शतमश्वानृते हन्ति सहस्रं पुरुषानृते ॥ [३४॥*] हन्ति जातानुजातांश्च हिरण्यात्थेनृतं
 87 वदेत्(वदन्) । सर्वं भूम्यनृते हन्ति मा स्म भूम्यनृतं वदीः(वादीः) ॥ [३५॥*] अग्नेरपत्यं प्रथमं सुवर्णं
 भूर्वेण्णेवी सूर्यमुता-
 88 श्च गावः । लोकत्रयं तेन भवेद्वि दत्तं यः कांचनं गां च महीं च दद्यात्³ ॥ [३६॥*] स्वदत्तां परदत्तां वा
 यत्नाद्रक्ष-
 89 न्न(क्ष न)राधिप । महीमंहीभुजां श्रेष्ठ दानाच्छ्रेयोनुपालनं(नम्)⁴ ॥ [३७॥*] व(व)हुभिर्व्वसुधा भुक्ता
 राजभिः सगरादिभिः ।
 90 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) ॥ [३८॥*] धवलान्यातपत्राणि दन्तिनश्च मदोत्व(त्व)-
 णाः । भूमिदा-
 91 नस्य पुष्पाणि फलं स्वर्गो(र्गः) पुरंदर ॥ [३८॥*] सर्वानितान्भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभ-
 92 द्रः । सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः⁵ ॥ [४०॥*] एवं चान्यत् । सा(शा)-
 सनदाता
 93 लिपिज्ञोपि लेखकहस्तेन स्वमतमारोय(प)यति । मतं मम महामंडलेश्वरश्रीमदपराजि-
 94 तदेवराजस्य श्रीमद्वज्रजडदेवसूनोरिति । यथा चैतदेवं तथा [1*] यदत्र प्रोक्तमनुक्तं
 95 वा लिखितमलिखितं यन्नूनाक्षरमधिकाक्षरं वा तत्सर्वं(र्व्वं) प्रमाणमिति ॥ मद्रंशजा च पर-
 96 महीपतिवंशजा वा पापादपेतमनसो भुवि भाविभूपाः । पे(ये)पालयन्ति मम धर्ममिमं(मं) सम-
 97 स्तं तेषामय(यं) विनिहितोन्ज(ञ्ज)लिरेष मूर्द्धनि⁶ ॥ [४१॥*]॥ श्रीमद्गण्डरगण्डराजनियमाच्छ्रीकेश-
 98 पार्याभिधेऽमात्य(त्ये)धिष्ठितसंघिविग्रहपदे श्रीज्ञंज्ञमैये सति । चक्रैयस्य सुतेन सा(शा)स-
 99 नमहो उद्दामनाम्ना ध्रुवं कायस्थान्वयजेन साधु लिखितं तत्कोलमात्थे मतम्⁷ ॥ [४२॥*] ॥॥
 100 मंगलमिति ॥॥॥*॥॥॥*॥॥

¹ Read षष्टि वर्षसहस्राणि.

² Metre of verses 30-35: *Anuṣṭubh*.

³ Metre: *Indravajrā*.

⁴ Read मही महीभुजां. Metre of verses 37-39: *Anuṣṭubh*.

⁵ Metre: *Śālini*.

⁶ Metre: *Vasantatilakā*. Read मद्रंशजा: पर--.

⁷ Metre: *Sārdūlavikrīḍita*.

TRANSLATION

Success !

(For the translation of verses 1 to 22, see that of the same verses in Set I, and for the translation of verses 23 and 24, see that of verses 26 and 27 respectively in the same Set.)

(Verse 25) He (*i.e.* Aparājita) is the God of death to cruel foes; he is an abode of excellent splendour, the wish-fulfilling tree to suppliants, a source of delight to the eyes (*of the people*), an ocean of courage, a sprouting root of good fortune, an abode of good learning and a store of artistic excellence. He is Brihaspati in respect of political wisdom; he is an excellent abode of religious merit; he has a clear intellect and exhibits the highest dalliance of the Goddess of prosperity.

(For the translation of verses 26 and 27, see that of verses 31 and 32 respectively in Set I.)

(Verse 28) Joined with the *Mahāmātya* and *Mantrin*, the illustrious **Kēśapārya**, he shines here like Indra united with Brihaspati.

(Line 42) In the past the **Raṭṭa** kingdom was overthrown and destroyed after the calamities that befell the illustrious *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Paramēśvara* **Kakkaladēva**, who meditated on the feet of the illustrious *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Paramēśvara* **Khōṭṭigadēva**, who meditated on the feet of the illustrious *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Paramēśvara* **Kṛishṇarāja** in **Mānyakhēṭa**.

(Line 46) The *Mahāmaṇḍalēśvara*, the illustrious King **Aparājitatēva**, who is adorned with all royal titles obtained by his valour such as '(he) who has obtained the five *mahāśabdās* (the right to the five musical instruments)', *Mahāsāmantādhipati* (the foremost among the *Mahāsāmantas*), *Tagarapuraparamēśvara* (the lord of the city of Tagara), '(he) who is a **Śilāra** king born in the family of Jimūtavāhana', '(he) who has the banner of the Golden Eagle', '(he) who has the titles of *Abhimānamahōdadhi* (the great ocean of pride)', *Vimala-gala-gaṇḍa* (the hero with a spotless neck), *Dīptimārtaṇḍa* (the Sun of splendour), *Gaṇḍa-ruddha-phōḍi* (the Rescuer of people captured by (hostile) warriors), *Gaṇḍara-gaṇḍa* (the hero of heroes), *Paśchimasamudrādhipati* (the lord of the Western Ocean), *Kōṅkaṇa-vallabha* (the lord of Kōṅkaṇa), *Rāja-gaṇḍa-kandarpa* (Cupid in the form of the royal hero), *Nanni-samudra* (the ocean of truth), *Birudaṅka-Rāma* (Rāma among title-holders), *Sahaja-Vidyādhara* (Vidyādhara by birth), *Kali-gal-āṅkusa* (the goad of the neck of the Kali Age), *Villa-vidēṅga* (Clever in the use of the bow), and *Maṇḍalika-trinētra* (Śiva among Māṇḍalikas (King **Aparājitatēva**) informs, by salutation, honour and order, all people whether prominent or otherwise, according as they may be concerned— (the people) such as future village-headmen, *Sāmantas*, princes, officers, heads of towns the three classes (*of townsmen*) and local guilds as follows:

(Line 53) "Be it known to you—

(Verse 29) Prosperity is unstable, youth is momentary, life is (*as it were*) in the jaws of the God of death. Notwithstanding this, people are indifferent as regards the acquisition of the other world. On ! How astonishing is this action of men!

Having realised that all this is unsubstantial and transitory by nature and that religious merit is the only real and eternal friend, We have donated, for the acquisition of the reward by Our parents in this world and the next, and for the increase of Our own religious merit and fame, here at Our residence in the prosperous **Sthānaka**, today, on **Sunday**, the **15th** (*tithi*) of the **dark fortnight** of **Śrāvāṇa** in the cyclic year **Vijaya** and the **expired year nine hundred increased by fifteen**, in figures **915**, of the era of the **Śaka king** on the very holy occasion of a **solar eclipse**, which is effective in dispelling the mass of darkness in the

form of all sins, and leads to the attainment of heaven and liberation by the accumulation of great religious merit—to the celibate Brāhmaṇa **Kōlama**, who has mastered the *Krama* recension (of the Vēdas), who is of the Kāśyapa *gōtra* and the Ṛigvēda śākhā, who is a son of the Brāhmaṇa **Haradēva**, proficient in the Sāmavēda, who hails from **Karahāṭa** and is a resident of **Khēṭaka** in the *dēśa* (territorial division) of **Puṇaka** and who has come here for some purpose—for the performance of the obligatory rites such as *bali*, *charu*, *vaiśvadēva*, *agnihōtra*, reception of guests who may come, (and) also to his descendants for the performance of the appropriate religious rites—for the acquisition of religious merit, fame and welfare of Ourselves and also of Our parents—the *ārāmaka* (orchard) in the **Chammēlēvā-khāḍi** situated in the village **Sālaṇaka** comprised in the *vishaya* (district) of **Pāṇāda** in the *maṇḍala* (country) of **Purī-Kōṅkaṇa** consisting of fourteen hundred villages, the boundaries of which are as follows:—on the east, a royal road; on the south, the *ārāmaka* (orchard) of the Brāhmaṇa *Upādhyāya* Rudra; on the west, the *ārāmaka* of the Brāhmaṇa *Sihapāiya*; on the north, a royal road—the *ārāmaka* thus defined with its four boundaries, together with *udraṅga* and *uparikara*, together with clusters of trees in it, extending to its boundaries, together with wood, grass, and water, together with the right to levy fines for the ten offences,¹ but exclusive of principal deposits, together with the right to fines levied for crimes against unmarried girls and the right to the property of sonless persons, together with all sources of income and (the right to) all produce, but excluding the previously made grants to gods and Brāhmaṇas, and free from obstruction and from the entrance of *chāṭas* and *bhaṭas*.

(Line 76) Therefore, this gift of the *ārāmaka*, with its four boundaries well determined, should be protected and agreed to as long as the moon and the sun endure by Us and by future rulers, who should be afraid of falling into the deep vale of evil deeds apprehensive of the agonies caused by the falling into the hell of *Avīchi*, terrible with the masses of thousands of sparks of burning fire.

Whoever, with his mind clouded by the mass of darkness of ignorance, would confiscate (this gift) or would allow it to be confiscated, would incur all the five major sins together with the minor ones.

(Line 81) And it has been said by the holy Vēdavyāsa:—

(Here follow eleven benedictory and imprecatory verses.)

(Line 92) Besides, he who has granted this charter, though he knows writing, records his approval (here) by the hand of the scribe.

“This has been approved by Me, the *Mahāmaṇḍalēśvara*, the illustrious King **Aparājita-dēva**, the son of the illustrious **Vajjadadēva**.”

Whatever is (explicitly) stated or not stated, whatever is written or not written, whatever is deficient or redundant in syllables—all that is authoritative.

(Verse 34) To those future rulers on the earth, whether born in Our family or in the families of other kings, who, with their minds turned away from sin, will protect this religious gift of mine—I fold (my) hands on my head (in salutation).

(Line 97) While the illustrious **Kēśapārya** is (acting as) *Amātya* and the illustrious **Jhañjhamaiya** is occupying the post of the Minister for Peace and war by the order of the illustrious king (Aparājitadēva), who is the hero of heroes, this charter has, indeed, been written correctly by the son of **Chakkaiya** named **Uddāma**, born in a **Kāyastha** family, for the sake of (the Brāhmaṇa) **Kōlama**.

May there be well-being!

¹ This and the following privileges are appropriate only in the case of a village-grant.

BHĀDĀNA GRANT OF APARĀJITA : ŚAKA YEAR 919

THE copper plates on which this grant is inscribed were found in 1881 with the headman of **Bhērē**, a village about ten miles north of Bhivaṇḍī, the chief town of the Bhivaṇḍī *tālukā* of the Thāṇā District in the Mahārāshṭra State. They were edited by Dr. Kielhorn with facsimile plates in the *Epigraphia Indica*, Vol. III, pp. 267 f. They are edited here from the same facsimiles.

These are **three copper-plates**, the second and third of which are engraved on both sides, while the first is on one side only. Each plate measures about 10 $\frac{1}{8}$ " (25.72 cm.) broad by 7 $\frac{3}{8}$ " (18.44 cm.) high. Their edges were fashioned thicker, so as to serve as rims to protect the writing; and, with the exception of a few short passages on the first sides of the second and third plates, the inscription really is in a state of excellent preservation. The plates are held together by a circular ring, about $\frac{1}{4}$ " (.64 cm.) thick and 2 $\frac{3}{4}$ " (6.97 cm.) in diameter. The ends of the ring are socketed in a **seal**, of which the surface is circular, about $\frac{1}{4}$ " (.64 cm.) thick and 2 $\frac{1}{2}$ " (6.35 cm.) in diameter. The seal has, in high relief on a countersunk surface, a representation of Garuḍa, with the body of a man and the face of a bird, squatting full front, with the hands clasped on the breast. The weight of three plates is 224 *tolas* (2612.70 gm.), and of the ring and seal, 32 $\frac{1}{2}$ *tolas* (379.08 gm.), total 256 $\frac{1}{2}$ *tolas* (2991.78 gm.). The engraving is bold and good. The plates being substantial, the letters, though fairly deep, do not show through on the reverse side at all; the interiors of some of them show marks of the working of the engraver's tool. The size of the letters is about 5/16" (.80 cm.).

The **characters** are Nāgarī. The following peculiarities may be noted:—The initial *i* (short) consists of a curve below two dots (see *iva*, line 8); *kh* has developed a slight tail in its left limb (see *Khōṭṭigadēva*, line 41); the rare *jh* occurs in *Jhainjha*, line 26; the subscript *ṇ* is cursive (see *Svarṇavarshasya*, line 11; the left limb of the palatal *ś* has not yet been separated from the right one (see *śrī-Gōvindarāja*, line 9), and the letter *h* has developed a short tail (see *sihāsani* line 10). The sign of *avagraha* occurs in *tanayoḥ vatatāra*, line 21. The **language** is Sanskrit, and the record is written partly in verse and partly in prose. After the initial salutation to Vināyaka, which is in prose, there occur 24 verses, of which the first two are *maṅgala-ślōkas* in praise of Hara, Hari and Vēdhas (Brahmā), while the remaining are descriptive of the **Rāshṭrakūta Emperors** and their feudatories, the **Śilāra** princes. Thereafter, we have the formal portion of the grant in prose, which, again, contains in lines 49-50 a verse on the vanity of life, and in lines 74-82 seven benedictory and imprecatory verses of the usual type. As regards **orthography**, we may note the use of *v* for *b* as in *vala* for *bala*, line 10; that of *ś* for *s* as in *subham*, line 3 and *vice versa* as in *āśid*, line 3; and that of *n* for the guttural nasal as in *Kōṅkaṇa*, line 56 and for the palatal nasal as in *kāṅchana* in line 78. The *birūdas Malagala-gaṇḍa* 'a conqueror of mountains' and *Nannisamudra* 'a sea of truth' which are of Kannaḍa origin are noteworthy.

The inscription refers itself to the reign of the **Śilāra** prince **Aparājita**. The **object** of it is to record the grant, by Aparājita, of the village **Bhādāna** to the god Lōṇāditya at **Lavaṇē-taṭa** in the **Śaka year 919**.

The inscription gives first in lines 3-12 the genealogy of the **Rāshṭrakūtas** who were the suzerains of the early **Śilāra** or Śilāhāra princes, and mentions seventeen kings, viz. 1. **Gōvindarāja (I)**; 2. **Karkarāja (I)**; 3. **Indrarāja (I)**; 4. his son **Dantivarman**; 5. Karkarāja's son **Kṛishṇarāja (I)**; 6. **Gōvindarāja (II)**; 7. his younger brother **Dhruva**; 8. his

son **Jagattuṅga** (Gōvinda III); 9. **Durlabha** (**Amōghavarsha I**); 10. his son **Kṛishṇarāja (II)**; 11. Jagattuṅga's son¹ **Indradēva (III)**, *Nityavarsha*; 12. his son **Amōghavarsha (II)**, who ruled for only one year; 13. his younger brother **Gōvindarāja (IV)** *Suvarṇavarsha*; 14. his paternal uncle and Nityavarsha's younger brother **Baddigadēva** (*Amōghavarsha III*); 15. **Kṛishṇarāja (III)**; 16. **Khōṭṭigadēva** and 17. **Nirupama's** son **Kakkala**. Verse 13 expresses regret over the overthrow of Kakkala by the fierce **Tailapa**, when the **Raṭṭa** rule remained only in memory. In this description of the Rāshtrakūṭa Emperors two particulars are noteworthy, *viz.* Durlabha (if that is the correct reading in v. 4) as a name of Amōghavarsha I, and the short rule of one year of Amōghavarsha II. These are mentioned in other grants of Aparājita, but are not generally noticed in the inscriptions of Rāshtrakūṭas themselves.

Then follows in verses 14 f. the **genealogy** of the **Śilāhāras**, which is traced back to the mythical personages Jīmūtakētu and his son Jīmūtavāhana. The following princes are described in this connection—**Kapardin (I)**; **Pulaśakti**; his son **Kapardin (II)**; **Vappuvanna**; his son **Jhañjha**; his brother **Gōggirāja**; his son **Vajjadadēva**; and his son **Aparājita**, who bore the other name of *Mṛigāṅka*.

Lines 39 to 66 record the grant of the village **Bhādāna** by the **Śilāra** prince **Aparājita**, who had obtained the five *mahāśabdās* by his own valour after the overthrow of the **Rāshtrakūṭa** Emperor **Kakkaladēva**, who had the *birudas* *Mahāsāmantādhipati*, *Tagarapura-paramēśvara* (the lord of the town of Tagara), *Suvarṇa-garuḍa-dhvaja* (who has the golden Garuḍa on his banner), *Abhimāna-mahōdadhi* (a great ocean of pride), *Malagalagaṇḍa* (a Conqueror of mountains), *Gaṇḍa-Kandarpa* (Cupid among heroes), *Sahaja-Vidyādhara* (a born Vidyādhara), *Apara-dig-vadhūtilaka* (the forehead-mark of the western quarter), *Nannisamudra* (a sea of truth), *Pratāpa-mārtaṇḍa* (the Sun of valour), *Śanivāra-vijaya* (Victorious even on Saturdays), etc. The grant was made at **Sthānaka** on the occasion of the **Karkaṭa saṅkrānti** (called) **Dakṣiṇāyana**, which occurred on the **fourth tithi** of the **dark fortnight** of **Āshāḍha** in the expired **Śaka year 919**, when the cyclic year was **Hēmlamba**. The grant was made for the worship of the holy Sun-god **Lōṇāditya** and for the repairs of his temple. The gift was made by pouring water on the hands of the merchants *Ambuśrēshṭhin* and *Vāppaiya-śrēshṭhin*, the village official **Chēlapaiya** and the Brāhmaṇa **Gōvanaiya**, who constituted the *nagara* (guild) of **Guṇapura**. The donated village was situated in the *vishaya* (district) of **Māhirihāra** comprised in the country of **Kōṅkaṇa** containing fourteen hundred villages, and was bounded on the north by a field in the village **Paḍigaha**, on the west by the boundary of **Āsachchadī**, on the south by the large river **Murulā** and on the east by the river **Kumbhārī**. Line 85 mentions **Saṅgalaiya** as *Mahāmātya* and **Sihapaiya** as *Mahāsāndhivigrahika*. **Annapaiya** was the scribe. It is stated at the end that the *nagara*² (guild) was to pay 260 *drammas* annually to the Government evidently out of the revenue of the village.

The **date** of the grant is slightly irregular. The cyclic year corresponding to the expired Śaka year 919 was Hēmalamba as stated in the present grant, but the Dakṣiṇāyana or Karkaṭa Saṅkrānti occurred at 20 h. 40 m. on the 24th June A.D. 997, when the *tithi* Āshāḍha va. di. 2 was current. The religious rites in connection with the Karkaṭa-saṅkrānti must have been performed in the morning of the next day, *i.e.* on the 25th June A.D. 997. The *tithi* Āshāḍha va. di. 4, however, fell on the 26th June A.D. 997, when it ended 21 h. 35 m. after mean sun-

¹ Jagattuṅga did not reign, as he predeceased his father Kṛishṇa II.

² Kielhorn took the word *nagara* in lines 65 and 88 to mean 'a town', and doubtfully identified the *nagara* in line 88 with Guṇapura. But this *nagara* is identical with the Kannaḍa *nakara* or *nagara* which occurs in some Kannaḍa records in the sense of 'a guild'. See *e.g.* line 50 and 53 of the inscription at Terdāl (*Ind. Ant.*, Vol. XIV, p. 19).

rise. There is thus a discrepancy of one day. It can be reconciled by supposing that though the grant was made on the 25th June A.D. 997, it was actually recorded next day, when the *tithi* Āshāḍha va. di. 4 was current.

As for the **localities** mentioned in the present grant, the donated village **Bhādāna** still retains its old name and lies about 9 miles, east by north from Bhivaṇḍī. **Māhirihāra**, the *vishaya* in which it was included, may be identical with the territorial division of Mahāgiri-hāra mentioned in the Anjanēri plates (First Set) of the Hariśchandriya king Bhōgaśakti. The place from which it derived its name may be identical with Murhe, about three miles northwest of Paḍaghe. The latter is identical with **Paḍigaha** mentioned in the present grant as marking the northern boundary of the donated village Bhādāna. The river **Kumbhārī**, which flowed on the east, is still known by its ancient name. Kielhorn identified the great river **Murulā** with the Ulhāsa, but the latter flows at a distance of six miles. This identification seems, therefore, unlikely. The Murulā is more probably the river Bhatsāvi, which flows only about a mile south of Bhādāna and is joined by the **Kumbhārī**. The village **Āsachchhadī**, which formed the western boundary of Bhādāna, has gone out of existence. Its old site is now occupied by the village Talaul, which lies only a mile to the west of Bhādāna. **Guṇapura** cannot now be traced in the vicinity of Bhādāna. **Lavaṇētaṭa**, where the temple of the Sun was situated, is the modern village Loṇāḍ, six miles south-east of Bhivaṇḍī, where there are many ruins of ancient temples. **Sthānaka**, the capital of the Śilāhāras, is of course modern Thāṇā, a station on the Kalyaṇ-Bombay line of the Central Railway.

TEXT¹

First Plate

- 1 सिद्धम्² [1*] ओं नमो विनायकाय ॥ स वो व्याद्वेघसा धाम यन्नाभिकमलं कृतं (तम्) [1*] हरश्च यस्य का-
- 2 न्तेंदुकलया कमलंकृतम्³ ॥ [१॥*] कुर्वन्त्वाम्नायपूतानि वेघसो वदनान्यलम (म्) [1*] चराचरज-
- 3 गत्सृष्टिनामधामानि वः सु (शु) भम् ॥ [२॥*] आशी (सी) द्गोविन्दराजः क्षितिप [ति*] तिलकः कर्कराज-
- 4 स्ततो भूद्भूभर्ता श्रीन्द्रराज [ः*] पुनरभ [व] दतो दन्तिवर्मेति सूनुः [1*] ख्यातः श्रीकृष्णराज [ः*]
- 5 क्षपितरिपुरभूत्कर्कराजस्य सूनुः तस्माद्गोविन्दराजस्तदनु तदनुजः श्रीध्रुवान्को (इको) धि-
- 6 राजः⁴ ॥ [३॥*] जगत्तुंगां (गों) गजस्तस्य गुगो (णो) तुंगो भवत्ततः । दुर्लभो⁵ मोघवर्षस (श्च) कृष्णराजप-
- 7 तः सुतः⁶ ॥ [४॥*] जगत्तुंगां गजः श्रीमानिन्द्रदेवस्ततो भवत् [1*] नित्यवर्षो भुवो भर्ता विक्रमोतुं (त्तुं)-
- 8 गलक्षितः ॥ [५॥*] जनहर्षकृते वर्षेन्धन इव धनकनकवारिधाराभिस्तस्मादमोघवर्षो
- 9 वर्षाविधि राज्यभाजनो⁸ जातः⁹ ॥ [६॥*] तस्यानुजो हरिरिवोधु (द्भु) रभूतलश्री¹⁰ र्गोविन्दराजनर-
- 10 नाथसुवर्णवर्षः [1*] सन (न्नं) दका (को) च्युव (त) सुदर्शनचक्रचिह्नः सि (सि) हासनी गुरुव (व) लः पुरुषोत्त-
- 11 मोभूत्¹¹ ॥ [७॥*] पितृव्यः स्वर्णवर्षस्य नित्यं (त्य) वर्षानुजश्चिरम् [1*] कुर्वन्नकंटक (कं) राज्यं तपसा साह-

¹ From the facsimiles in *Ep. Ind.*, Vol. III, facing pp. 272, 273 and 276.

² The *akshara om* which follows shows that the symbol used here stands for another auspicious word line *Siddham*. (See also *C.I.I.*, Vol. IV, p. 559.) *Siddham* occurs in other early inscriptions and also in No. 28, line 1.

³ Metre of verses 1 & 2; *Anushṭubh*.

⁴ Metre *Sragdharā*.

⁵ The Janjirā plates (Nos. 5 & 6). read वल्लभो-

⁶ Metre of verses 4 & 5: *Anushṭubh*.

⁷ Read धारामिः । तस्मा-

⁸ Read -भाजनं.

⁹ Metre: *Giti*.

¹⁰ The Janjirā plates read -रिवोद्भूतभूतलश्रीः.

¹¹ Metre: *Vasantatilakā*.

BHĀDĀNA GRANT OF APARĀJITA: ŚAKA YEAR 919

i

2	उत्तमो विनायका यः सत्वाद्यो विवशासः पत्रादिकमुत्तमं दत्तं यथा	2
4	श्रुत्वा लयाकमलेनानुसुखं ज्ञानाय प्रगानिवर्षमावेदनाद्यै मवनादि	4
6	शस्रु सिवामवमा विवःसुत्तमा आभीज्ञा विष्टगहः द्विपिलकः ककीराज	6
8	प्रता रू रू रू रू श्रीष्टनाज पुनरुत्तमं दत्तं कि वर्मति सुकुः श्यातः श्रीष्टनाज	8
10	द्विपिलकः पुनरुत्तमं दत्तं कि वर्मति सुकुः श्यातः श्रीष्टनाज	10
12	नाजः श्यातः श्रीष्टनाज पुनरुत्तमं दत्तं कि वर्मति सुकुः श्यातः श्रीष्टनाज	12
14	नः पुनरुत्तमं दत्तं कि वर्मति सुकुः श्यातः श्रीष्टनाज	14
16	सलक्षितः श्यातः श्रीष्टनाज पुनरुत्तमं दत्तं कि वर्मति सुकुः श्यातः श्रीष्टनाज	16
18	वर्षा विवशासः श्यातः श्रीष्टनाज पुनरुत्तमं दत्तं कि वर्मति सुकुः श्यातः श्रीष्टनाज	18

ii a

20	तिष्ठन्त्यायवनाजः श्रीष्टनाज पुनरुत्तमं दत्तं कि वर्मति सुकुः श्यातः श्रीष्टनाज	20
22	गीन एवमपि विष्टगहः द्विपिलकः ककीराज	22
24	जीष्टनाज पुनरुत्तमं दत्तं कि वर्मति सुकुः श्यातः श्रीष्टनाज	24
26	रव्यतिलकः श्यातः श्रीष्टनाज पुनरुत्तमं दत्तं कि वर्मति सुकुः श्यातः श्रीष्टनाज	26
28	गमदी नष्टवसकः पदी दलितः श्यातः श्रीष्टनाज पुनरुत्तमं दत्तं कि वर्मति सुकुः श्यातः श्रीष्टनाज	28
30	गानाकाशः श्यातः श्रीष्टनाज पुनरुत्तमं दत्तं कि वर्मति सुकुः श्यातः श्रीष्टनाज	30
32	तुष्टवसकः श्यातः श्रीष्टनाज पुनरुत्तमं दत्तं कि वर्मति सुकुः श्यातः श्रीष्टनाज	32
34	जीष्टनाज पुनरुत्तमं दत्तं कि वर्मति सुकुः श्यातः श्रीष्टनाज	34
36	तिष्ठन्त्यायवनाजः श्रीष्टनाज पुनरुत्तमं दत्तं कि वर्मति सुकुः श्यातः श्रीष्टनाज	36

- 12 सेन च¹ ॥ [८॥*] तस्माद्भूपतेः² सूनूर्व्वद्विगदेवो नृपोभवत् [1*] राजराजो सु(म)नोहारी मन्मथे(थो)-
 13 पि च दृश्यते ॥ [९॥*] अथ गतवति तस्मिन्वद्विगे(गे)द्रे नरोद्र(नरेन्द्रे) सुविमलमपि शंभोर्द्विमि सुजं(शुभ्रं)
 14 विधातुं(तुम्) [1*] कनककलस(श)धाराघौतपातेव³ कन्या तदनु नरपतिश्रीः कृष्णराजं समागात्⁴ ॥ [१०॥*]
 15 अस्मिन्नस्तमिते विसौ(भौ) विधिवसा(शा)दाक्रान्तभमण्डले लोकाह्लादिनि स[श]त्रुपंजररु-
 16 धि⁵ प्रोत्कृष्टरोचिष्मति [1*] सीतासावित्र⁶ सु(शु)भ्रपु(पुं)जघवले राजाधिराजे ततः श्रीमत्खोद्विग-
 17 देव इत्यभिधया राज्य(ज्ये) स्थितो भूपतिः⁷ ॥ [११॥*] तदनु मदनमूर्तिर्भाग्यसो(सौ)भाग्यभा[जं]
 18 भुवनभवनदीपं सुप्रसूतप्रसूति(तिम्)⁸ [1*] निरूप[म*]नृपसूतं कक्कलेसं(शं) नरेन्द्रं नरप-

Second Plate : First Side

- 19 तिकृतसेवं राजलक्ष्मीर्जंगाम⁹ ॥ [१२॥*] तस्मिन्नरेन्द्रे नृपतिप्रदीये(पे) प्रचण्डतैल[प्पस]-
 20 मीरणेन [1*] संप्रापिते ज्योति[रलं] विवृद्धे कथावभासे¹⁰ सति रट्टराज्ये¹¹ ॥*॥ [१३॥*]
 21 जीमूतकेतुतनयोऽवततार योस्मिन् जीमूतवाहन इति प्रथितः पृथिव्यां(व्याम्) [1*] शी[ला]-
 22 रवंस(श)तिलकः स्वशरीरदानात्त्राता हि लोकमनघश्च गरुत्मतः सः¹² ॥ [१४॥*] अभवदहि-
 23 तमर्ही तस्य वंसे(शे) कपर्दी दलितरिपुकदम्ब(म्बः) प्राणिनां प्राणदः सः ॥ (1) समरसरण(णि)-
 24 गोप्ता कान्तकान्तासु कामः सुजनवदनपद्मोन्निरभास्वानत[द्रः]¹³ ॥ [१५॥*] विपुलमति[रुदी]र्णः
 25 कर्णवत्स्वर्णवर्षैः सपुलकपुलशक्तिर्द्वर्मयुक्तस्ततोभूत् ॥ (1) अभवदिह न दीनस्तस्य सूनुः कप-
 26 र्ही जितपरव(व)लदण्डाखण्डपृथ्वीतरण्डः ॥ [१६॥*] संज्ञनामा सुतस्तस्माद्वप्पुवघ्नादभूदसौ । उदि[तो]-
 27 दितता येन वंशस्य [प्र]कटीकृता¹⁴ ॥ [१७॥*] भ्राता ततौ विवु(व)धरत्नगुणैककोशः पूज्यः पयोधिरिव र-
 28 क्षितगोत्रपक्षः । लक्ष्मीनिधिः सगरराजपथप्रवृत्तः श्रीगोगिराज इति सत्व(त्व)समाश्रयोभू-
 29 त्¹⁵ ॥ [१९॥*] पादाक्रान्तकृ(मृ)तारिवर्गवनिताव्याक्षिप्तनिद्रासुखः स श्रीवज्जडदेवभूपतिरभूत्स्या-
 30 त्मजो भूभुजः ॥ (1) दानानंदितवन्दिवृन्दवदनैराव(व)द्वकोलाहलो यस्य त्यागमहोत्सववृ(व्य)-
 31 तिकरो नाद्यापि विश्राम्यति¹⁶ ॥ [१९॥*] अनवरतदानशीलः प्रतापवात्रीतिविद्यसो(शो)निलयः । सू-
 32 नुस्तस्य मृगान्कः(ङ्कः) श्रीमानपराजितो जातः¹⁷ ॥ [२०॥*] क्रूरातिथयमः सुकीर्तिभवनं कल्पद्रुमः प्रा-
 33 थिनां स्थानं नेत्रमु(सु)खस्य वै(धै)र्यजलधिः सौभाग्य¹⁸कंदांकुरः सद्विधानिलयः कलाम[धु]स-
 34 रित्रीतौ च वाचस्पतिः सद्धर्मद्रुमभूमिरुत्तममतिर्लक्ष्मीनिवासास्पदः¹⁹ ॥ [२१॥*] वि[सृ]तमति-
 35 विवेकी²⁰ धर्मवन्निष्ठचित्ती(त्तो) वै(वि)वु(वु)धजननिषेव्यः स(श)त्रुनो(मा)त्र(त्रे) सर्वै(धै)र्यः²¹[1*]
 सकलगुणनिवासः

¹ Metre of verses 8 and 9: *Anuṣṭubh*.

² As Kielhorn pointed out, some words like जगत्तुंगस्य नृपतेः are required in place of तस्माद्भूपतेः.

³ The Janjirā plates read- धारापातघौतेव. Kielhorn suggested -धौतगात्रेव.

⁴ Metre *Mālini*.

⁵ Kielhorn suggested the reading शत्रुपंजररुचि and conjectured that Kṛishnarāja had been imprisoned by his enemies. The Janjirā plates (both Sets) show that the correct reading is शत्रुपंकररुधि.

⁶ Read शीतांशावित्र.

⁷ Metre: *Śārdūlavikrīḍita*.

⁸ The Janjirā plates (Set II) read सुप्रभूतप्रभूति.

⁹ Metre: *Mālini*.

¹⁰ The Janjirā plates (Set II) have a better reading, viz. कथावशेषे.

¹¹ Metre *Upajāti*.

¹² Metre: *Vasantatilakā*.

¹³ Metre of verses 15 & 16: *Mālini*.

¹⁴ Metre: *Anuṣṭubh*.

¹⁵ Metre: *Vasantatilakā*.

¹⁶ Metre: *Śārdūlavikrīḍita*.

¹⁷ Metre: *Āyā*.

¹⁸ Kielhorn read सौख्यस्य, but the *aksharas* do not support that reading.

¹⁹ Read -स्पदम्. Metre: *Śārdūlavikrīḍita*.

²⁰ Read विश्रुतमतिविवेकी. The Janjirā plates (Set I) read विशदमतिविवेकी.

²¹ The Janjirā plates (the same set) read सत्कमोत्तुंगधैर्यः.

- 36 प्रार्थिनां पूरितासो (शो) रिपुवरकरिसिहो राजधुर्यः प्रसिद्धः¹ ॥ [२२॥*] रुचिरसुतनुभासः (सा) प्रो[ल्ल]-
37 सत्सन्निवेशः² (शो) निरुपमनिजकीर्तिः (त्ति) व्याप्तलोकत्रयो यः [१*] अपि श (स) कलकलानामाश्रयो

Second Plate : Second Side

- 38 निक्क (ष्क) लंको महितचरितभाग्यः³ साधिताशेषस (श) त्नुः ॥ [२३॥*] यस्य प्रताय (प) तापितदुष्टा स⁴
39 न विद्यते स (श) त्नुः [१*] भूयो (पो) न्यो राजगुणैर्महितैरास्तां तदभ्यधिकः⁵ ॥ [२४॥*] ॥ इति पूर्व
श्रीमा-
40 न्यखेटकावासितपरमभूप (ट्टा) रकमहाराज (जा) धिराजपरमेश्वरश्रीमत्कृष्णराजदेवपा-
41 दानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमत्खोट्टिगदेवपादानुध्या [त*]-
42 परमभट्टारकमहाराजाधिराजपरमेश्व (श्व) रश्रीमत्ककलदेव (वे) संजातव्यपायनष्टभ्रष्ट-
43 रट्टराज्ये स्वतेजोनुभावात् समधिगतपंचमहाशब्द (ब्द) महासामन्ताधिपतितगरपुरप-
44 रमेश्व (श्व) रशीलारनरेन्द्रजीमूतवाहनान्वयप्रसूतसुवर्णगण्डध्वजाभिमानमहोदधिम-
45 लगलगण्डगण्डकंदर्पसहजविद्याधरअपरदिग्वधूतिलकनशिसमुद्रप्रतापमार्त्त-
46 ण्डसणिवार⁶ विजयादिसमस्तराजावलीसमलंकृतमहामण्डलेस्व (श्व) रश्रीमदपराजि-
47 तदेवराजः सर्वान्नि (ने) व यथासम्ब (म्ब) ध्यमान्न (न) कान् आगामिग्रामभोक्तृसामन्तराजपु-
48 त्रपुरपतितृ (त्रि) वर्गस्थानप्रभृतिप्रधानाप्रधानजनो (ना) न् प्रणतिपूजासमादे (दे) शैः समनु-
49 वो (वो) धयत्य (त्य) स्तु वः संविदितं यथा ॥ चला विभूतिः क्षणभंगि यौवनं कृतान्तदन्तान्तरव-
50 त्ति जीवित[म्*]⁷ [१*] तथाप्यवज्ञा परलोकसाधने नृणामहो विस्मयकारि वे (चे) ष्टितम् ॥ [२५॥*] सक-
51 लमेतदसारतयाधिष्ठितं विनस्व (श्व) रस्वभावं धर्मं एवैकः सहायः सा (शा) स्व (श्व) तश्चेति कि (वि)-
52 चित्यास्माभिरयं पित्रोर (रै) हिकामुष्मिकफलावाप्तये आत्मनश्च पुण्ययसो (शो) भिवृद्ध-
53 ये ॥ स (श) कनृपकालातीतसम्बत्सर⁸ स (श) तेष नवसु एकोनविंशत्युत्तरेषु प्रवर्त्तमा-
54 नहेमलम्बशम्बत्सरान्त⁹ आपाढव (व) हुलचतुस्यां (ध्यां) अन्क (अंक) तोपि सम्बत्¹⁰ ९९९ आषाढ वदि ४
55 श्रीस्थानके समवस्थितस्य श्रीमतो राज्ञः प्रस्तावे संजातदक्षिणायनकवर्कटसंक्रान्ति-
56 पर्वणि सु (शु) भाभ्युदयकारिणि चतुर्दशग्रामशतोपलक्षितकोन्क (ङ्क) णान्तःपातिमा-
57 हिरिहारविषयान्न (न्त) व्रंति (त्ति) भादानग्रामो यस्य चाघाटनानि उत्तरतः पडिगहग्रा-

Third Plate : First Side

- 58 मीय[भि]न्नारक्षेत्रमर्यादा पश्चिमतः आसच्छदी मर्यादा दक्षिणतः मुरुलमहान-
59 दी पूर्वतः कुंभारीनदी मर्यादा एवं निकटचतुराघाटनोपलक्षितः सवृक्षमा-
60 लाकुलः स्वसीमापर्यन्तः सोद्वंगः सपरिकरः पूर्वदत्तदेवदायन्न (न्न) ह्यादायवर्जं (जं)
61 निधानालीप (य) कः कुमारो (री) साहसापुत्रादिघनप्रधानाप्रधानदोषसमन्वितः अचाटभ-
62 ट्ट (ट) प्रवेश्यः जगन्न (त्र) योद्यो (द्द्यो) तकराय लवणेतटनिवासिने श्रीलोणादित्यदेवाय पुष्प-
63 [धु]न (प) दीपनैवेद्यप्रेक्षणकाद्युपभोगार्थं खण्डस्फटिकस्फुटितद्वारादिजीर्णोद्वारा [त्थं*]
64 च अम्बु (म्बु) स्ने (श्रे) ष्टिवाप्यैस (श्रे) ष्टिवणिक (क्) चेलप्यैयु (य) भोजकविप्रगोवनैयादिगुणपौ (पु) र-
65 नगराधिष्ठितहस्तोदकं विधाय हरिहरहिरण्यगर्भदहनादीन् देवान् अमलश्रद्ध-

¹ Metre of this and the next verse : *Mālinī*.

² The Janjirā plates (Set I) read प्रोल्लसत्सद्विलासो.

³ The Janjirā plates (Set I) read भाव्यः.

⁴ Read दुष्टस्य समो.

⁵ Metre : *Āryā*.

⁶ Read शनिवार-

⁷ Metre : *Vaiśiṣṭha*.

⁸ Read संवत्सर-

⁹ Read हेमलम्बसंवत्सरान्तर्गत-

¹⁰ Read संवत्.

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78	वः लो कययात नरु बद्धिदतयः काशकं गात्रमदो रूपा ॥ वदुसिर्व सुभरुवा ॥ ७८	78
80	वित्रिं डानु रूत्या रूत्या यावत नामरुदः सामाग्याय ॥ मोसवर्द्ध पीणा काले काले पा ८०	80
82	लगी त्यास्तु वद्विः ॥ मद्रु सजाः पनमदी पतिर्वसजावा यायाद एतममसा रु विरु ८२	82
84	रूपाः ॥ ययालव त्रिममवर्ममिद ससत्रातषामुवा वि विरुवा ॥ लिनषम्वि ॥ यमावि ८४	84
86	तायय तिमत मम श्रीमद पना जिताद वना ज्ञा ॥ श्री वि सुदक ना ज क्रियमा नमल ८६	86
88	नागु श्री मगल लम स्या वि वि सुदिक श्री सी दपोय वसति ॥ सं गाठे य व सुका ८८	88
90	जाता छरु वि सु प्र तिद त्रक अ सु शो त्य म्ना स न मिद लि सि त्त व सु म्ना क ॥ ९०	90
	यद्विमपिलि गि ग यु क्त म सु त्वा द य स म पि प्र मा ण ह ग वि रु य नि ति वा सु या वि ८८	88
	शुं व सु री व नु रू या व य प्र ति शी र्ष न ग न ण ना ज कु ल च रू णा सा या वें प्र म्म लो ८८	88
	न त्त सु य म् कृ ता पि द २६० ॥ दा त या मि मं ग ल म दा श्री ति ति ॥ ९०	90
	षषा विक	

Scale: One-half

Seal



From a Photograph

- 66 या संपूज्य च पुत्रपौत्राद्युपभोगवृत्तित्वेन ग्रामः संप्रदत्तस्तं दस्तमोचं¹द्रावर्ककालम—
 67 यादं यस्वि(थे)च्छाचारेण भुंजतो भोजयतो वा ह(क्लृ)पतः कर्षयतो वा न केनापि परिपंथ—
 68 ना कार्या [1*] कि(कि)र्तहि सर्वदेव भादानग्रामः श्रीलोणादित्यदेवाय प्रदत्त इति मन्तव्यं
 69 नात्र विषये परस्परमन्यतो वा परिलंघना विघातव्या [1*] तदिदं धर्मदान(नं) आचंद्रावर्क—
 70 कालं स्थायि समागामिनृपतिभिरस्मद्वंशजैरन्यैर्व्वा असत्कर्मगभीरदरीप्रपात—
 71 भयभीरुभिः ज्वलदनलस्फुरिगसहस्रभीष(ष)णावीचिनि[र*]यप्रतापवेदनागमशंवि(कि)—
 72 भि[ः*] सर्वैरपि प्रतिपालनीयं सत्कर्त्तव्य(व्य)मनुम(मं)तव्य(व्यं) च । यो वाज्ञानतिमिरपटलावृतमति—
 73 राच्छिद्यादाच्छिद्यमानं वानुमो[द]यति स एव पंचभिर्महापातकैरुपातके(कै)श्च संयुक्तो
 74 भवति ॥ उक्तं च भगवता व्यासेन ॥ षष्टिवर्षसहस्राणि स्वर्गो तिष्ठति भूमिदः । आच्छेत्ता
 75 चानुमंता च तान्ये[व] नरकं व्रजेत्² ॥ [२६॥*] विध्याटवीष्वतोयासु सु(शु)ष्ककोटरवासिनः [1*]
 महाह—
 76 यो हि जायन्ते भूमिदानापहारकाः ॥ [२७॥*] स्वदत्तां परदत्ताम्वा यो हरेद्वसुधरा³[म् 1*] हन(र)न्नरक—
 77 माप्नोति यावदाहू(भू)तसंप्लवम् ॥ [२८॥*] अग्नेरपत्यं प्रथमं सुवर्णं(र्णं) भूवैष्णवी सूर्यसुताश्च गा—

Third Plate : Second side.

- 78 वः [1*] लोकत्रयं तेन भवेद्वि दत्तं यः कान्च(ञ्च)नं गा(गां) च महीं च दद्यात्⁴ ॥ [२९॥*] व(व)हृ-
 भिर्वसुधा भुक्ता राज—
 79 भिः सगरादिभिः [1*] यस्य यस्य यदा भूमिस्त(स्त)स्य तस्य तदा फलम्⁵ ॥ [३०॥*] सर्वनितान् भाविनः
 पा—
 80 थिवेद्रान् भूयो भूयो याचते रामभद्रः [1*] सामान्योयं धर्मसेतुनृपाणां काले काले पा—
 81 लनीयो भवद्भिः⁶ ॥ [३१॥*] मद्रंशजाः परमहीपतिवंस(श)जा वा या(पा)या(पा)दये(पे)तमनसो भुवि
 भावि—
 82 भूपाः [1*] ये या(पा)लयन्ति मम धर्ममिदं(मं) समस्तं तेषामुवा⁷ विनिहे(हि)तोञ्जलिरेष सू(मू)र्द्धनि⁸ ॥
 [३२॥*] यथा चै—
 83 तदेवं तथा हि महामण्डलेश्वरश्रीमदपराजितदेवराजो लेखकहस्तेन स्वमतमा—
 84 रोपयति मत(तं) मम श्रीमदपराजितदेवराजस्य । श्रीवि(वि)रुदंकराजनियमात् महा—
 85 मात्यश्रीसंगलैये महासान्वि(न्धि)विग्रहिकश्रीसीहृष्ये च सति ॥ संगवैयसूनुना⁹ स(सं)—
 86 जाताभ्यनुज्ञेन प्रतिहस्तकअन्नप्यै(प्यै)येन सा(शा)सनमिदं लिखितं तच्च स्थानके ध्रुवम् ॥
 87 यत्किमपि लिखितं युक्तमयुक्तं तदशेषमपि प्रमाणभूतं विज्ञयनि¹⁰ । ति(त)था भूयोपि
 88 व्यवस्था चात्र नन्वव्या¹¹ [1*] वषप्रतिवर्षं¹² नगरेण राजकुलस्य अहंणाभाव्यार्थं प्रम्मंणी(द्रम्माणि)
 89 शतद्वय मन्कतोपि द्र २६० दातव्यानि [1*] मंगल(लं) महाश्रीति(रि)ति ॥
 90 षष्ठाधिक¹³—

¹ Read दत्तः । तद्वृत्तमाचन्द्रा—

² Metre of verses 26-28 : *Anushṭubh*.

³ Read परदत्तां वा यो हरेत वसुधराम्.

⁴ Metre : *Indravajrā*.

⁵ Metre : *Anushṭubh*.

⁶ Metre : *Śālini*.

⁷ Read तेषां मया—

⁸ Metre : *Vasantatilakā*.

⁹ Perhaps the reading is संगलैयसूनुना.

¹⁰ Read विज्ञेयम्.

¹¹ Read मन्तव्या.

¹² Read यथा प्रतिवर्षं.

¹³ षष्ठाधिक (for षष्ट्यधिक) omitted at the beginning of line 89 is written in line 90. Read षष्ट्यधिकशतद्वयमङ्क-
तोपि.

TRANSLATION

Success! Om! Obeisance to Vināyaka!

[For the translation of verses 1 to 8, see that of the verses of the same numbers in the *Janjirā Plates (Set I) of Aparājita.*]

(V. 9). The son of that king, **Vaddigadēva** (by name), thereafter became king. He, the king of kings, looked attractive (*like*) the god of love.

[For the translation of verses 10 and 11, see that verses 10 and 13 in the *Janjirā Plates (Set I) of Aparājita, above.*]

(V. 12). Thereafter, Royal Fortune went over to the king **Kakkala**, son of the king **Nirupama**, who had a lovely form like that of the god of love, who was possessed of good fortune, who was a light illumining the house-like world, who procreated good progeny, and who was waited upon by princes.

[For the translation of verses 13 to 17, see that the verses 15 to 18 and 20 respectively in the *Janjirā plates (Set I) of Aparājitadeva.*]

(V. 18). Thereafter, there reigned his brother, the illustrious **Gōggirāja**, the unique treasure of good qualities and jewel-like learned men, who deserved to be honoured and who protected his relatives even as the ocean gave shelter to mountains, who was the treasure of royal fortune, followed the path of king Sagara and was resorted to by (*all*) creatures.

(V. 19). The son of that king was the illustrious king **Vajjadadēva**, whose happy sleep was disturbed by (the lamentations of) the wives of the enemies overpowered and killed by him. The festivity of his charity does not even now come to an end,—(the festivity) which is uproarious with the shouts of panegyrists gladdened by his gifts.

(V. 20). To him was born the son, the illustrious **Aparājita**, (*also known as*) **Mṛigānka**, who is unceasingly engaged in bestowing gifts, is valorous, conversant with political wisdom and an abode of glory.

[For the translation of verse 21, see that of verse 25 in the *Janjirā Plates, (Set II) of Aparājita.*]

(V. 22). He, a lion in the destruction of the elephants that were (his) powerful foes, is well known as the foremost of kings; he is known for his discriminative intellect; his mind is intent on religious observances; he is waited upon by learned men; he is courageous in dealing with all (*his*) foes; he is possessed of all good qualities and has fulfilled the expectations of all suppliants.

[For the translation of verse 23, see that of verse 29 in the *Janjirā Plates (Set I) of Aparājita.*]

(V. 24). There is (*now*) no enemy equal to him who has harassed all wicked people by his valour. There is also no king who is possessed of honoured royal virtues like him—How can there be one superior to him?

(Line 39). In the past when the **Raṭṭa** kingdom was overthrown and destroyed after the calamities that befell the illustrious *Paramabhaṭṭāraka, Mahārājādhirāja, Paramēśvara Kakkaladēva*, who meditated on the feet of the illustrious *Paramabhaṭṭāraka, Mahārājādhirāja, Paramēśvara Khōṭṭigadēva*, who meditated on the feet of the illustrious *Paramabhaṭṭāraka, Mahārājādhirāja, Paramēśvara Kṛishṇarāja*, residing in **Mānyakheṭa**.

(Line 43). The *Mahāmaṇḍalēśvara*, the illustrious king **Aparājitadēva**—who is adorned with all royal titles obtained by his valour such as ‘(he) who has obtained the five *mahāśabdas* (the right to use five musical instruments)’, *Mahāsāmantādhipati* (the foremost among the *Mahāsāmantas*), *Tagarapuraparamēśvara* (the lord of the city of Tagara), ‘(he) who is a **Śilāra** king,’ ‘born in the family of Jimūtavāhana,’ ‘(he) who has the banner of the Golden Eagle,’ ‘(he) who has the titles of *Abhimānamahōdadhi* (the great ocean of pride), *Malagalagaṇḍa*¹ (a

¹ E. Hultesch suggested that perhaps *malagala* stands for *malegala*, gen. pl. of *male*, ‘a hill’. *Ep. Ind.*, Vol. III, p. 269, no. 5.

conqueror of mountains), *Gaṇḍakandarpa* (the god of love among heroes), *Sahaja-Vidyādhara*¹ (Vidyādhara by birth), *Apara-dig-vadhū-tilaka* (the forehead-mark of the Western Quarter), *Nunni-samudra* (the ocean of truth), *Pratāpa-mārtaṇḍa* (the Sun of valour), *Śanivārāvijaya* (victorious even on Saturdays)—informs, by salutation, honour and order, all people, whether prominent or not, according as they may be concerned—(the people) such as future village-headmen, *Sāmantas*, princes, heads of towns, the three classes (of townsmen)² and the people of the locality as follows:—

(Line 49). “Be it known to you—

(V. 25). Prosperity is unstable, youth is momentary, life is (*as it were*) in the jaws of the god of death. Notwithstanding this, people are indifferent to the acquisition of the other world. Oh ! How astonishing is this action of men !

Having realised that all this is unsubstantial and transitory by nature and that religious merit is the only real and eternal friend, we have donated—having worshipped with pure devotion Hari, Hara, Hiranyagarbha, Agni and other gods and having poured water on the hands of the merchants *Ambu-śrēshṭhin* and *Vāppaiya-śrēshṭhin*, the *bhōjaka* Chelapaiya, the Brāhmaṇa Gōvaṇaiya and others, (the representatives of) the guild of **Guṇapura**, for the acquisition of the reward in this world and the next of Our parents and for the increase of Our religious merit and fame, on the holy and auspicious occasion of the **Dakṣiṇāyana** (or) **Karkaṭa-saṅkrānti** on the **fourth tithi** of the **dark fortnight** of **Āshāḍha** in the current cyclic year **Hēmalamba**, in the expired year **nine hundred increased by nineteen** of the **era** of the **Śaka** king, in figures, **year 919, Āshāḍha va. di. 4**—the village **Bhādāna** in the *vishaya* of **Māhirihāra** comprised in the country of **Kōṅkaṇa** consisting of fourteen hundred villages—the boundaries of which (*village*) are as follows : on the north, a bhinnāra (?) field of the village **Paḍigaha**; on the west, the boundary (of the village) **Āsachchhadī**; on the south, the great river **Murulā**; on the east, the river **Kumbhārī**—(the village) marked with these four boundaries, inclusive of the clusters of trees, extending to its boundaries, inclusive of *udraṅga* and *parikara*³ and exclusive of the gifts previously made to gods and Brāhmaṇas, together with deposits, together with the right to levy fines for major and minor offences such as crimes against unmarried girls⁴ and the right to the property of persons who would die without leaving a son, in favour of the holy god **Lōṇāditya**, who illumines the three worlds, at **Lavaṇētaṭa** for his worship with flowers, insense, lights, offerings of food, public shows etc. and for the repairs of doors etc. that may be broken and become dilapidated, to be enjoyed by sons, sons' sons and others⁵ so long as the moon and the sun endure.

(Line 67). Nobody should cause obstruction while it is being enjoyed or allowed to be enjoyed by others or is being ploughed or is allowed to be ploughed according to their free will. On the other hand, it should be understood that the village **Bhādāna** has been donated to the holy **Lōṇāditya** for all time. In this respect there should be no obstruction either mutually or from others.

This religious gift should be preserved, welcomed and agreed to as lasting as long as the moon and the sun endure, by all future rulers, whether of Our family or others, who should be afraid of falling into the deep vale of evil deeds and should be apprehensive of terrible agnoies of the hell Avīchi dreadful with thousands of sparks of burning fire.

¹ There is a pun on *vidyādhara*. The expression also means 'one who is learned from his very birth.'

² Elsewhere we have *paura-trivarga*. See below, Bhāṇḍup plates, No. 9, line 26.

³ This appears to be the same as *uparikara* used in other grants.

⁴ For the fines levied for such offences, see Anjaneri plates (Second Set), line 34. *C.I.I.*, Vol. IV, p. 158.

⁵ This condition copied from grants made to Brāhmaṇas is out of places here as the present grant is made to a god.

Whoever, with his mind clouded by the mass of the darkness of ignorance, would confiscate (*this gift*) or would allow it to be confiscated, would incur the five major sins together with the minor ones.

(Line 74). And it has been said by the holy Vyāsa:—

(*Here follow seven benedictory and imprecatory verses.*)

(Line 82). The *Mahāmaṇḍalēśvara*, the illustrious **Aparājitadēva** records his approval of the gift as detailed above by the hand of the scribe. "This has been approved by Me, the illustrious **Aparājitadēva**."

While the illustrious **Saṅgalaiya** is the *Mahāmātya* and the illustrious **Sīhapaiya** is the *Mahāsāndhivigrahika*, by the order of the King, who is the illustrious title-holder, this charter has been written by **Annapaiya**, the son and deputy of **Saṅgalaiya**, who has obtained the (*royal*) permission. And it has been preserved at **Sthānaka**.

Whatever is written here—right or wrong—all that should be regarded as authoritative. It should be managed hereafter accordingly.

The guild¹ should, year after year, pay two hundred and sixty *drammas*—in figures 260—to the royal family as a gift of veneration.²

May there be happiness and great prosperity !

NO. 8. PLATE XXI

ṬHĀṆĀ PLATES OF ARIKĒSARIN : ŚAKA YEAR 939

THESE plates recording a Śilāhāra grant, the first to be discovered, were found 'in digging for some works at the Fort of **Tanna** (Ṭhāṇā) the capital of Salset.' As none of the Gujarat Brāhmaṇas in Bombay could explain the inscription, General Carnac took them to Calcutta, where he translated them as explained by Ramalochana Pandit and published the translation without the text and fascimiles of the plates in the *Asiatic Researches*, Vol. I (1788), pp. 957 f. The Volume was reprinted in England in 1801, with a fascimile of the first plate only facing p. 357. From the letter that Carnac wrote to Sir William Jones, President of the Asiatic Society of Bengal, on the 15th February 1787, it appears that two grants were found at Ṭhāṇā, each consisting of three plates fastened together by a ring, but only one of them which is edited here was published in the form of a translation in the aforementioned Volume of the *Asiatic Researches*. As shown below, this is the only known grant of the Śilāhāra prince Arikēsarīn and is, therefore, of exceptional importance. Many scholars have, therefore regretted that it was not properly deciphered and its text published.³ Dr. Altekar, for instance, has remarked, "This inscription requires to be re-edited as it is deciphered from a far from faultless lithograph at a time when the knowledge of ancient history was in its infancy."⁴ But the plates have since become untraceable. Carnac says in the aforementioned letter to Sir William Jones that he had taken them to Calcutta 'under promise of restoring them to the proprietor,' and doubtless they must have been so restored when done with. So there is now no prospect of their being available for re-editing. It is, however, possible to restore their text

¹ *Nagara* is a Kannaḍa word meaning 'a guild'. It is used with *hanja(ya)mana* (an artisan) in several inscriptions of the Śilāhāras of North Kōṅkan. See *e.g.* No. 9, line 26.

² For a similar condition, see No. 40, below, lines 37-38.

³ See Dr. Bühler's remarks in *Ep. Ind.*, Vol. V, p. 3.

⁴ *Ind. Cult.*, Vol. II, p. 439.

with the help of their literal translation published by Carnac and of the several grants of the Śilāhāras of North Kōṅkaṇ published since then; for many verses in these Śilāhāra grants are repeated from earlier grants, and from the time of Arikēsarin the draft of the formal portion of the grants became stereotyped. Therefore, the text of this grant has been restored here from the available materials in view of its importance for the history of the Śilāhāras. In some cases the translator seems to have misunderstood the original expressions. In such cases they have been restored conjecturally with the help of the published Śilāhāra grants. In one or two cases no restoration could be attempted as similar expressions are not known to occur in any Śilāhāra grants discovered so far. But it is hoped that the text of the grant given here will be found to be as accurate as it is possible to be in the present circumstances. In any case, I have not added a word of my own in the given text. As the facsimile of the first plate is available, I have given its text line by line. The facsimile is, however, unsatisfactory as some parts of the letters have not come out clearly in it. Taking it to be an accurate copy of the original, I have noted all orthographical peculiarities and corrected all mistakes in it. It is not possible to give the remaining portion line by line. In that portion the correct text is given as ascertained from the available grants of the Śilāhāras.

Like most other grants of the Early Śilāhāras, the present one also was recorded on **three copper plates** which were held together by a ring with the Garuḍa seal. The first plate was probably inscribed on the inner side only, the second on both the sides and the third again on the inner side only. The **characters** are of the Nāgarī alphabet and resemble those of the copper-plate grants of the early Śilāhāras. The **language** is Sanskrit and the text is partly in verse and partly in prose. The eulogistic portion contains eighteen verses. Of these, verses 1, 2, and 4 to 10 occur in the Bhāṇḍup plates of Chhittarāja (No. 9); verses 11, 14, 17 and 18 occur in the Prince of Wales Museum plates of Mummuṇirāja (No. 15), verses 15 and 16 in the Berlin plates of Chhittarāja (No. 11), and verses 3 and 12 in the Bhoighar plates¹ of Chhittarāja. Verse 13 is not known to occur anywhere else. The formal part of the grant occurs *mutatis mutandis* in several later grants of the Śilāhāras. As regards **orthography**, the grant shows the usual peculiarities of the use of *v* for *b* (as in *vala* in line 3), of the dental *s* for the palatal *ś* (as in *sikhara-*, line 2) and the reduplication of the consonant following *r* (as in *sarova-*, line 1).

The grant opens with the usual prayer *Jayaś-ch-ābhyudayaś-cha*. This is followed by one verse in praise of Gaṇanāyaka (Gaṇapati) and two in that of Śiva. The second verse in praise of Śiva occurs only here and in the Bhoighar plates. The genealogy of the reigning king **Arikēsarin** is next traced from **Kapardin I**, the founder of the Śilāhāra family of North Kōṅkaṇ. He was succeeded by the following kings—his son **Pulaśakti**; his son **Laghu Kapardin** (or Kapardin II); his son **Vappuvanna**; his son **Jhañjha**; his brother **Vajjaḍa I**; his son **Aparājita**,² to whose glorification the present grant has devoted as many as six verses. By his charity he is said to have become known as **Jagajjhampi** (the world-excelling donor). As he re-established several princes on their thrones, he was known as *Rāya-pitāmaha* (Brahmā among Kings). This is perhaps the earliest reference to this title which was later borne by the Yādavas and other kings. Another verse which occurs in several later grants states that he gave refuge to **Gōmma**, established **Aiyapadēva** on the throne and gave security from fear to **Bhillama**, **Ammaṇa** and **Mambuva**. None of these, except Bhillama have yet been identified. Bhillama was the second king of that name ruling over Sēuṇadēśa. Aparājita is said

¹ A somewhat confused text of these plates was given from memory by Mr. Nātu of Bhoighar in the former Janjirā State. See No. 61, below.

² The name of Chhadvaidēva, the brother of Vajjaḍa I, who preceded Aparājita, has been omitted in all later records of the Śilāhāras probably because he was a usurper. See above, No. 4.

to have assumed the title of *Birudaṅka-Rāma* (Rāma among title-holders). He was succeeded by his son **Vajjaḍa II**, and the latter by his brother **Arikēsarin**, who granted the present plates. Three verses are devoted to his description. The first verse says that he marched with his army to see the god Śomēśvara, to whom he offered his conquest of the whole world as directed by his father. The following two verses contain mere conventional praise. They are utilised for the description of Chhittarāja, the nephew and successor of Arikēsarin, in the Prince of Wales Museum plates of Mummunirāja.

The **object** of the present plates was to record the grant, by the Śilāhāra king **Arikēsarin**, of three villages in the **Vatsarāja** (? Vareṭikā) *vishaya*¹ viz. **Chāvināragrāma**,² **Tōkabalāpallikā** and **Aulakīyagrāma**, to the family priest and teacher **Tikkapaiya**, the son of **Chhintapaiya**, of the Jāmadagnya *gōtra*, who was residing in the prosperous city of **Sthānaka**, on the occasion of a **lunar eclipse** which occurred on the **fifteenth tithi** of the **bright fortnight** of **Kārttika** in the **Śaka year 939**, the cyclic year being **Piṅgala**. The date can be completely verified. It corresponds to the 6th November A.D. 1017, when there was a lunar eclipse visible in India, and the cyclic year current was also Piṅgala according to the southern system. The purpose of the grant was to provide for the performance, by the donee, of the six religious duties such as sacrificing for oneself and for others and the studying and teaching of the sacred texts, for the performance of *bali*, *charu* and other obligatory and occasional religious rites and for the maintenance of the donee's family. The officers in charge of the administration at the time were the *Mahāmātya* **Vāsapaiya** and the *Mahāsāndhivigrahika* (?) **Vārdhiyapaiya**. The scribe of the present grant was **Jōupaiya**, the nephew of the *Mahākavi* **Nāgalaiya**³, and the engraver was **Mānadharapaiya**, the son of **Vēdapaiya**.

The following boundaries of the three donated villages are mentioned in the grant—The village **Chāvināra** was bounded on the east by the village **Pūagambā** and a water-fall from a hill, on the south by **Nāgāmbā** and **Mūlāḍōṅgarikā**, on the west by **Sāmbarapallikā**, and on the north by the villages **Sāmbivē** and **Kāṭiyālaka**. The second donated village **Tōkabalāpallikā** was bounded on the east by **Sidāvalī**, on the south by the river **Mōthala**, on the west by **Kākādēva**, **Hallapallikā** and **Bādaviraka**, and on the north by **Talāvalīpallikā**. The third village **Aulakīyagrāma** was bounded on the east by a tank, on the south by **Gōvinī**, on the west by **Charikā** and on the north by **Kalibalāyachōlī**.

Very few of the places mentioned in the grant can now be identified. **Sthānaka** is, of course, Ṭhāṇā, the chief town of the Ṭhāṇā District. The first donated village **Chāvināra** is probably identical with Chāvinḍrē, about 3·20 km. north of Bhiwaṇḍī, the chief place of

¹ The English translation has 'the territory of Vatsarāja' which seems to be an incorrect rendering of some expression like *Varēṭikā-vishayē*. This *vishaya* is mentioned in the Ṭhāṇā plates of Mummuni (No. 14, line 76) and the Vaḍavalī plates of Aparāditya (No. 20, line 65). It seems that the two *vishayas* though bearing the same name, were different. The former comprised some territory of the modern Karjat *tālukā*, and the latter that of the Bhiwaṇḍī *tālukā* of the Ṭhāṇā District. As Chāvināra (modern Chāvinḍrē) is situated in the Bhiwaṇḍī *tālukā*, it is the second Varēṭikā *vishaya* that is intended here.

² The English translation has *Khāvināragrāma*, but Fleet gives the name as *Chāvināragrāma*. See *Ep. Ind.*, Vol. XII, p. 260. I have accepted Fleet's reading as the village and some of its boundaries can now be identified in the Ṭhāṇā District. No place corresponding to Khāvināragrāma can be traced anywhere in Koṅkaṇ.

³ Jōupaiya, the nephew of Nāgalaiya, is mentioned as the scribe of the Dive Āgar plates (No. 10) and the Berlin Museum plates (No. 11) of Chhittarāja, and the Ṭhāṇā and Dive Āgar plates (Nos. 14 and 16) of Mummuni. The Bhāṇḍup plates of Chhittarāja, which also were written by him, give his name as Jōupaiya. The *Mahākavi* Nāgalaiya himself wrote the Prince of Wales Museum plates of Mummunirāja (No. 15). The Bhoighar plates of Chhittarāja (No. 61) also were written by Jōupaiya. He was thus acting as the royal scribe in the period from Śaka 939 to Śaka 975.

the Bhiwaṇḍī *tālukā* of the Ṭhāṇā District. **Nāgāmbā**, which bounded it on the south, may be Nāgāva, which lies 1.60 km. to the south. **Kāṭiyālaka** may be Kāṭai, which lies in its vicinity. Fleet identified **Pūgambā** with Pogaon, 'half a mile east by north from Chāvindrē.' **Tōkabalāpallikā**, the second donated village, cannot now be traced, but one of its boundary villages **Talāvalipallikā**, may be Talavali in the Ṭhāṇā *tālukā*. Similarly, **Kalibalāyachōli**, which formed the northern boundary of the third donated village, may be the same as Kōlivalī about 10 km. north of Bhiwaṇḍī. The other places cannot be identified.¹

Text²

First Plate

- 1 सिद्धम्³ [1*] जयश्चाभ्युदयश्च ॥ लभते सर्वकार्येषु पूजया गणना यकः । विघ्नं निघ्नन्स वः पायादपाया-
- 2 द्गणनायकः⁴ ॥ [१॥*] स वः पातु शिवो नित्यं यन्मोलो⁵ भाति जाह(ह्ल)वी । सुमेरुसि(शि)खरोद्गच्छद-
[छ]चन्द्रक-
- 3 लोपमा ॥ [२॥*] यो देवः स्वयमेव मूर्ध्नि विहिता(तां) धत्ते हिना(मां)सो(शोः) कलामत्यन्तोज्व(ज्ज्व)-
लवा(वा)लकेतकसि(शि)-
- 4 खारेखा[स्थितं]⁶ वि(वि)भ्रती(तीम्) । व्यालाघीशपिनद्धपि(पि)गलज[टा]जू[टा]टावीमण्डितो भूवा(या)द्वः स
सदा प्रका-
- 5 सि(शि)तवरः[*] क्षेम(मं)करः श(शं)करः⁷ ॥ [३॥*] जीमूतकेतुतनयो नियतं दयालुज्जी(ज्जी)मूत-
वाहन इति त्रिजग-
- 6 त्रसिद्धः । देह(हं) निज(जं) तृणमिवाकलयन्परार्थे यो रक्षति स्म गरुडात्खलु शंखचूडं(डम्)⁸ [४॥*] तस्यान्वय(ये)
- 7 नरपतिः समभूत्कपदी(दीं) सीलारव(वं)स(श)तिलका(को) रिपुदण्प(र्ण)मही(दीं) । तस्मादभूच्च तनयः
पुलस(श)क्ति-
- 8 नामा मात्त(त्तं)ण्डमण्डलसमानसमृद्धधामा ॥ [५॥*] जातवानथ लघु[*] स कपर्दी सूनुरस्य सकले(लै)ररि-
वग्नेः(गैः) । यद्भयेन सलिला(लां)जलिरुच्चे(च्चै)दी(दीं)यते स्मा(स्म) निजराज(ज्य)सुखायः(य)⁹ ।
[६॥*] तस्मादभूच्च तनयो भुव-
- 10 ने(नै)कवीरः श्रीवप्पुवन्न इति स(सं)गरर(रं)गधीरः [1*] श्रीज्ञ(ज्ञं)ज्ञ इत्यभवदस्य सुतः सुकीर्त्ति(र्त्ति)-
भ्रिताथ गो-
- 11 ग्गिनृपतिः समभूसु(त्सु)मूत्तिः(र्त्तिः)¹⁰ ॥ [७॥*] तस्माद्विस्मयका[रि]हारिचरित[*] प्रख्यातकातिः-
(कीर्त्तिः) सुत[*] श्रीमान्वज्ज-
- 12 डदेवभूपतिरभूद्भूचक्रूडामणिः । दोद्(दं)ण्डे(ण्डै)कव(व)लस्य यस्य सहसा स(सं)ग्रामर(रं)गा(गां)गण(णे)
राज्य-
- 13 श्रीः स्वयमेय(त्य) वक(क्ष)सि रति(र्त्ति) चके(क्रे) मुरारेरिव¹¹ ॥ [८॥*] जयन्त इव वृत्रारेः पुरारेरिव ख(ष)-
ण्मुष(खः) [1*]

¹ It seems from Fleet's remarks in *Ep. Ind.* Vol. XII, p. 252, n. 2, that a transcript of the first plate of this grant was published in the *Asiatic Researches*, Vol. I (fifth ed. 1806). That edition is not available to me.

² The text of the first plate is deciphered from the facsimile facing page 357 in the *Asiatic Researches*, Vol. I (Reprint, 1801), and that of the remaining plates is restored with the aid of the English translation of the grant in that volume (pp. 359-367) and subsequent grants of the Śilāhāras.

³ Expressed by a symbol.

⁴ Metre of vv. 1 and 2: *Anuṣṭubh*.

⁵ Read यन्मौलौ.

⁶ Read रेखास्विति.

⁷ Metre: *Śārdūlavikrīḍita*.

⁸ Metre of vv. 4 and 5: *Vasantatilakā*.

⁹ Metre: *Svāgatā*.

¹⁰ Metre: *Vasantatilakā*.

¹¹ Metre: *Śārdūlavikrīḍita*.

- 14 ततः श्रीमान[भू]त्युत्रः सच्चरित्रे(त्रो)पराजितः¹ ॥ [९॥*] कण्ण(र्ण)[स्त्या]गेन यः सक्य(साक्षा)त्सत्येन च युधिष्ठिरः ॥ (1)
- 15 प्रतापादीप्तिमत्त(मार्त्त)ण्डः कालदण्डश्च यो द्विषा(षाम्) ॥ [१०॥*] स(श)रणागतसामन्ता अपरा अरा² जरा- (ग)[ति] रक्षि-
- 16 ता येम(न) । स जय[ति] यथाथ(र्थ)नामा । स(श)रा(र)णागतवज(ज्ज)प(पं)जरो देवः³ । [११॥*] म(अ)नवरतकर(न)कदाने(नै)ज(जं)ग-
- 17 दिदमाच्छादित(तं) सदा येन । तेन त्रिभुवनमध्ये त्यागजगज्जप्पि(म्पि)नामाभूत् ॥ [१२॥*] ये केचिद- दण्ड-
- 18 चक्रवत्ति(त्ति)चरितैस्ते(स्तै)ते(स्तै)रुपेता नृपाः सत्यत्यागपराक्रमातिस(श)यता(तां) सस[ति] (शंसन्ति) ससनिय(शश्वद्विया) । स्था-
- 19 नभ्र[ष्ट]समाश्रितक्षितिभुजा(जां) राज(ज्य)स्थिति(ति) ससृज(जे) । [सो]य(यं) राजपितामहो विजयता- (तां) सामन्त-
- 20 दीक्षागुरुः⁵ ॥ [१३॥*] अपि च । येन स्वागतमागत(ता)य विहित(तं) गोम्माय नानाविध(धं) येनेवे(नैवे)- यपदे-
- 21 वनाम्नि चलित(तं) राजा(ज्यं) स्थ(स्थि)र(रं) [का]रित(तम्) । भन्व(भिल्ल)मा(म्मा)म्मणम म्वूलदि- (क्षि)तिभुजा(जां)⁶ य(द)त्त(त्तं) ण(च) येनाभय(यं) त-
- 22 सा(स्य) श्रीवि(वि)रुय(दं)करामनृपत्ते(ते)रन्यत्किमावणा(ण्यं)ते ॥ [१४॥*]

Second Plate : First Side

श्रीमानभूत्तदनु वज्जडदेवनामा
भूपालमस्तकमणिस्तनयो नयज्ञः ।
अद्यापि यस्य चरितानि जनाः समस्ता
रोमाञ्चकञ्चुकितगात्रलताः स्तुवन्ति⁷ ॥१५॥
तद्भ्राताथ ततोरिकेसरिनृपो जातः सतां सम्मतो
दृप्तारातिकुलाचलैकदलने दम्भोलिलीलां दधत् ।
गत्वा शैशव एव सैन्यसहितो दृष्ट्वा च सोमेश्वरं
तस्याग्रे पितुराज्ञया जगदलं यः कीलयित्वागतः⁸ ॥१६॥
लम्बालकानि कुचकुम्भतटोपकण्ठ-
प्रभ्रष्टहारलतिकानि निरञ्जनानि ।
उत्खाततीक्ष्णकरवालविदारितस्य
योन्तःपुराणि परिपन्थिजनस्य चक्रे⁹ ॥ [१७॥*]
हतारिनारीनेत्राम्भस्सेकसंवर्धनादिव ।
ब्रह्माण्डमण्डपं यस्य कीर्तिवल्लचतिरोहति¹⁰ ॥१८॥

¹ Metre vv. 9 and 10: *Anushubh.*

² Read अपरेऽपि हि as in line 19 of the Vaḍavali Grant of Aparāditya (No. 20).

³ Metre of vv. 11 & 12: *Āryā.*

⁴ This verse does not occur anywhere else. Read ये वा केचिदुदण्डचक्रचरितै-

⁵ Metre of vv. 13 and 14: *Śārdūlavikrīḍita.*

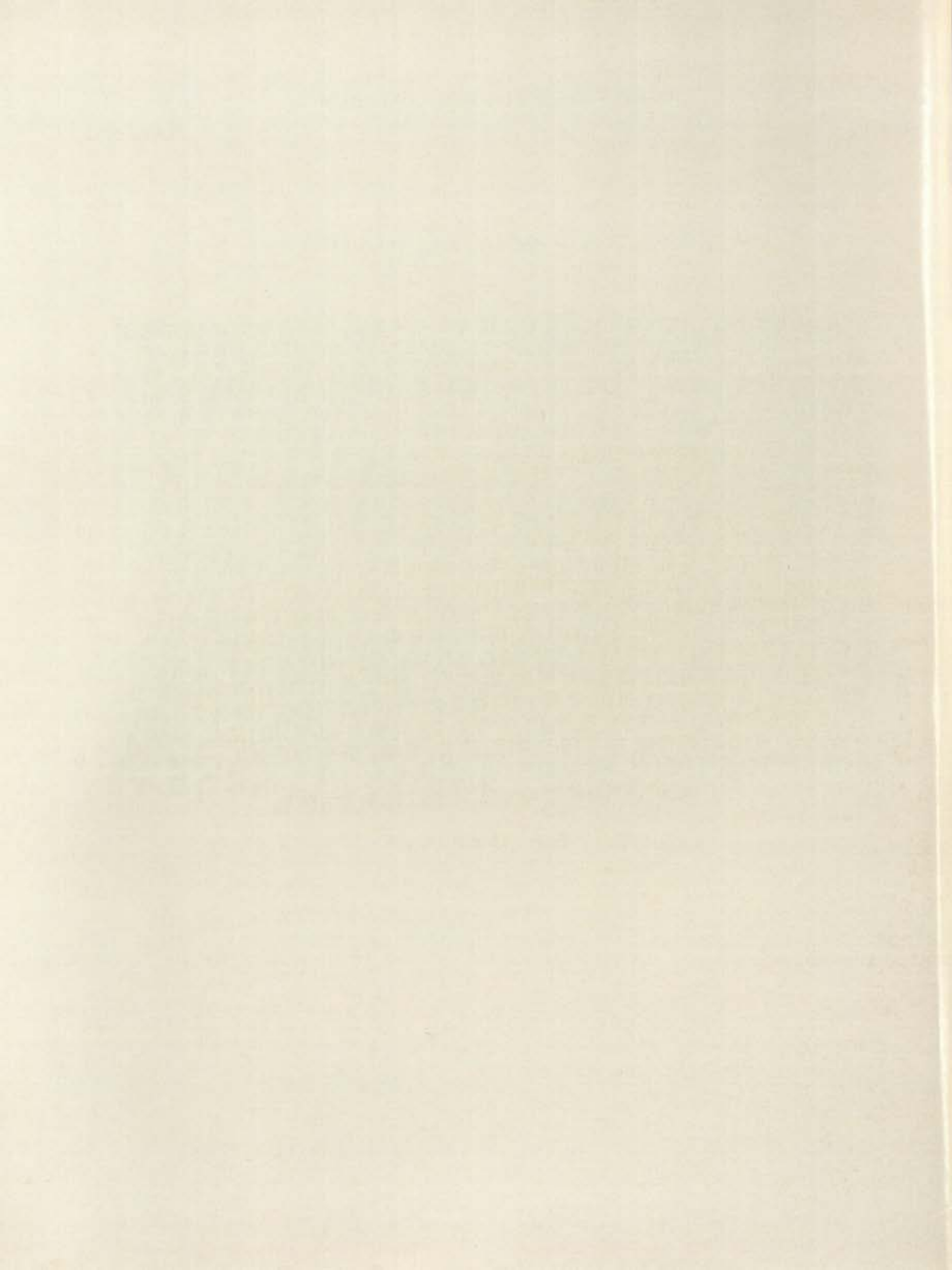
⁶ This verse occurs in several Śilāhāra grants, but this expression is always incorrectly written. Read भिल्लम्माम्मणमम्बु (म्बु) वक्षितिभुजां.

⁷ Metre: *Vasantatilakā.* This and the next verse occur in the Berlin Museum plates of Chhittarāja (No. 11).

⁸ Metre: *Śārdūlavikrīḍita.*

⁹ Metre: *Vasantatilakā.* This and the next verse occur in the Prince of Wales Museum plates of Mummuni, but they are there in the description of Chhittarāja.

¹⁰ Metre: *Anushubh.*



अथ¹ स्वकीयपुण्योपचयात्समधिगतपञ्चमहाशब्द²महासामन्ताधिपतितगरपुरपरमेश्वरशीलारनरेन्द्रजीमूतवाहना-
न्वयप्रसूतसुवर्णगरुडध्वजसहजविद्याधरत्यागजगज्जम्पश्चिमसमुद्राधिपतिकलिगलांकुश³ विल्लविडेङ्ग³ शरणागतवज्रपंजर-
प्रभृतिसमस्तराजावलीसमलङ्कृतमहामण्डलेश्वरश्रीमदरिकेसरिदेवराजो निजभुजोपाजितानेकमण्डलसमेतां पुरी-
प्रमुखचतुर्दशग्रामशतीसमन्वितसमग्रकोकणभुवं समनुशासति । तस्यैतद्राज्यचिन्ताभारं समुद्रहति महामात्यश्रीवासपैये तथा
महासान्धिविग्रहिके⁴ श्रीवाधियपैये सत्येतस्मिन् काले प्रवर्तमाने स महामण्डलेश्वरः श्रीअरिकेसरिदेवराजः सर्वानिव श्रीस्था-
नकपुरवासिनो यथासम्बध्यमानकानन्यानपि समागाभिराजपुत्रमन्त्रिपुरोहितामात्यप्रधानाप्रधाननैयोगिकान् नियुक्ता-
नियुक्तराजपुरुषजनपदान् तथा ह्यमननगरपौरत्रिवर्गप्रभृतींश्च प्रणतिपूजासमादेशैः सन्दिशत्यस्तु वः संविदितं यथा—

चला विभूतिः क्षणभङ्ग यौवनं कृतान्तदन्तान्तरवर्ति जीवितम् ।

तथाप्यवज्ञा परलोकसाधने नृणामहो विस्मयकारि चेष्टितम्⁵ ॥१९॥

तथा चान्तर्लीनजराराक्षसीप्रारब्धघ्रासं यौवनं स्वर्गवासान्नरकपातसममिष्टसमागमवियोगदुःखं पवनचलित-
कमलिनीदलगतजललवतरलतरे धनायुषी कदलीगर्भवदसारः संसार इति मत्वा दृढतरविरक्तिबुद्ध्या संगृह्णीयाद् दान-
फलम् ।

कृतत्रेताद्वापरेषु तपोत्यर्थं प्रशस्यते ।

मुनयोत्रानुशंसन्ति दानमेकं कलौ युगे⁶ ॥२०॥

न तथा सफला विद्या न तथा सफलं तपः ।

यथात्र मुनयः प्राहुर्दानमेकं कलौ युगे ॥२१॥

तथा चोक्तं भगवता व्यासेन—

अग्नेरपत्यं प्रथमं सुवर्णं भूर्वेष्णवी सूर्यसुताश्च गावः ।

लोकत्रयं तेन भवेद्धि दत्तं यः काञ्चनं गाञ्च महीञ्च दद्यात्⁷ ॥२२॥

आस्फोटयन्ति पितरः प्रवल्गन्ति पितामहाः ।

भूमिदोस्मत्कुले जातः स नः संतारयिष्यति⁸ ॥२३॥

भूमिदानं सुपात्रेषु सुतीर्थेषु सुपर्वसु ।

अगाधापारसंसारसागरोत्तारणं भवेत् ॥२४॥

धवलान्यातपत्राणि दन्तिनश्च मदोद्धताः ।

भूमिदानस्य पुण्यानि फलं स्वर्गः पुरन्दर ॥२५॥

इति धर्माधर्मविचारचारुचिरन्तनमुनिवचनान्यवधार्य मातापित्रोरात्मनश्च श्रेयोधिना मया शकनृपकालातीत-
संवत्सरशतेषु नवस्वेकोनचत्वारिंशदधिकेषु पिङ्गलसंवत्सरान्तर्गतकार्तिकशुद्धपञ्चदश्यां यत्राङ्कतोपि संवत् ९३९ कार्तिक
शुद्ध १५ संजातसोमग्रहणपर्वणि उदघौ⁹ स्नात्वा गगनैकचक्रूडामणये त्रैलोक्यचक्षुषे कमलिनीकामुकाय
भगवते सवित्रे नानाविधकुसुमश्लाघ्यमर्घ्यं दत्त्वा सकलसुरासुरगुरुं त्रैलोक्यस्वामिनं भगवन्तमम्बिकापतिमभ्यर्च्य यजन-

¹ This draft of the formal portion of the grant occurs *mutatis mutandis* in the Berlin Museum plates of Chhittarāja and several later grants of the Śilāhāras.

² The translator, who did not understand this *biruda*, translated it as 'when extended fame had been attained'.

³ The English translation has 'an elephant hook in the forehead of the world, pleased with increasing vice a flamingo bird in the pool decked with flowers like those in paradise'. Nothing corresponding exactly to this occurs in any Śilāhāra grants. This and the next expression have been taken from the Janjirā plates (Set I) of Aparājita (No. 5).

⁴ The translator, who did not understand this title, rendered it as 'the very religiously purified'. A *Mahā-sāndhivigrahika* is usually named in connection.

⁵ Metre: *Vaiśastha*.

⁶ Metre of verses 20 and 21: *Anuṣṭubh*.

⁷ Metre: *Indravajrā*.

⁸ Metre of verses 23-27: *Anuṣṭubh*.

⁹ The English translation has 'in the opposite sea resembling the girdle round the waist of the female Earth, tinged with a variety of rays like many exceedingly bright rubies, pearls and other gems with water whose mud had become musk through the frequent bathing of beautiful goddesses'. Nothing like this occurs in any Śilāhāra grant.

याजनाध्ययनाध्यापनादिषट्कर्मनिरताय ऋत्तुक्रियाकाण्डशौण्डाय¹ श्रीस्थानकपुराधिवास्तव्याय जामदग्न्य-
गोत्राय क्रियानदीण्णे बहुवृचशाखिने ज्योतिर्विदे श्रीछित्तपयमुताय पुरोहिताचार्यश्रीतिक्कपैयाय यजनयाजनाध्ययनाध्या-
पनादिषट्कर्मकरणाय बलिचरुवैश्वदेवाग्निहोत्रादिनित्यनैमित्तिकक्रियातिथिपूजाद्युपसर्पणार्थं स्वपरिग्रहपोषणार्थं च
वत्सराज (?)² विषयान्तःपातिचाविनारग्रामः³ यस्य चाघाटनानि पूर्वतः पूअगम्बाग्रामः पर्वतपानीयप्रपातः दक्षिणतः
नागाम्बामूलाडोगरिकाग्रामौ पश्चिमतः साम्बरपल्लिका नदी उत्तरतः साम्बिकेकाटियालकग्रामौ तथा च समग्रा तोकबला-
पल्लिका यस्याश्चाघाटनानि पूर्वतः सीदावली दक्षिणतः मोधलनदी पश्चिमतः काकादेवहल्लपल्लिका बादविरकश्च उत्तरतः
तलावलीपल्लिका च । तथा च औलकीयाग्रामः यस्य चाघाटनानि पूर्वतः तडागः दक्षिणतः गोविनी पश्चिमतः चरिका
उत्तरतः कलिवलायचोली—एवं चतुराघाटनोपलक्षिताः स्वसीमापर्यन्ताः सतृणकाष्ठोदकोपेताः पूर्वदत्तदेवदायब्रह्मदायवर्ज-
माचन्द्रार्कपर्वतकालमर्यादया नमस्यवृत्त्या उदकातिसर्गेण परमया भक्त्या प्रतिपादिताः ।

तदस्य सान्वयबन्धोर्भुञ्जतो भोजयतो वा न केनापि परिपन्थना करणीया । यत उक्तमेव महामुनिभिः—

बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२६॥

सद्योदानं निरायासं सायासं दीर्घपालनम् ।

अत एवर्षयः प्राहुर्दानाच्छ्रेयोनुपालनम् ॥२७॥

दत्त्वा भूमि भाविनः पार्थिवेन्द्रान्

भूयो भूयो याचते रामभद्रः ।

सामान्योयं धर्मसेतुर्नृपाणां

काले काले पालनीयो भवद्भिः⁴ ॥२८॥

यानीह दत्तानि पुरा नरेन्द्रै-

र्दानानि धर्मार्थयशस्कराणि ।

निर्मात्यवान्तप्रतिमानि तानि

को नाम साधुः पुनराददीतं⁵ ॥२९॥

इति चिरन्तनमुनिवचनान्यवधार्य सर्वैरपि आगामिभूपतिभिः पालनधर्मफललोभ एव करणीयः । न पुनस्तल्लोप-
पापकलंकाग्रेसरेण केनापि भवितव्यम् । यस्त्वेवमभ्यर्त्थितोपि लोभादज्ञानतिमिरपटलावृतमतिराच्छिन्द्यादाच्छिद्यमानं वानु-
मोदेत स पञ्चभिरपि महापातकैरुपपातकैश्च लिप्तो रौरवमहारौरवान्धतामिस्रादिनरकांश्चिरमनुभविष्यति । तथा चोक्तं
भगवता व्यासेन ।

स्वदत्तां परदत्तां वा यो हरेत वसुधराम् ।

स विष्टायां कृमिर्भूत्वा कृमिभिः सह पच्यते⁶ ॥३०॥

विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।

महाहयो⁷ हि जायन्ते भूमिदानं हरन्ति ये ॥३१॥

गामेकां वस्त्रमेकं भूमेरप्येकमङ्गुलम् ।

हरन्नरकमाप्नोति यावदाभूतसंप्लवम् ॥३२॥

आरामाणां सहस्रेण तडागानां शतेन च ।

गवां कोटिप्रदानेन भूमिहर्ता न शुध्यति ॥३३॥

षष्टिवर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः ।

आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥३४॥

¹ The English translation has 'who has held up the root and stalk of the sacred lotus'. Nothing like this is seen in any Silāhāra grant.

² This territorial name appears very queer. Perhaps वरेटिकाविययान्तःपाति is the correct reading.

³ The English translation has चाविनार, but Fleet proposed to read चाविनार. See his note in *Ep. Ind.*, Vol. XII, p. 259.

⁴ Metre: *Sālini*.

⁵ Metre: *Indravajrā*.

⁶ Metre of verses 30-34: *Anushṭubh*.

⁷ The English translation has 'living with great fear'. So the reading here seems to have been महाभया.

यथा चैतदेवं तथा शासनदाता लेखकहस्तेन स्वमतमारोपयति । यथा मतं मम महामण्डलेश्वरश्रीअपराजितदेव-
सूनोर्महामण्डलेश्वरश्रीअरिकेसरिदेवराजस्य यदत्र शासने लिखितम् । लिखितं चैतन्मया श्रीमद्राजाज्ञया श्रीजोउपैयेन¹
भाण्डागारसेनमहाकवि² श्रीनागलैयभ्रातृसुतेन । उत्कीर्णं च मानघरपैयेन वेदपैयसुतेनेति ।

यदत्रोनाक्षरमधिकाक्षरं वा तत्सर्वं प्रमाणमिति ।

TRANSLATION

Success ! May there be victory and prosperity !

(Verse 1). May that Gaṇanāyaka (*i.e.* Gaṇapati) protect you from calamity—(*he*) who destroys obstacles and who, by means of worship, receives attention in all undertakings !

(Verse 2). May that Śiva always protect you—(*he*) on whose head the Gaṅgā shines like the bright crescent of the moon as it rises over the peak of Sumēru !

(Verse 3). May that Śaṅkara, adorned with a large mass of brown matted hair tied with the lord of serpents, secure your well-being at all times by means of his manifested boons— (*the god*) who bears the crescent moon which he has himself placed on his head and which resembles the extremely resplendent tender shoot of the *kētaka* flower !

(Verse 4). Jīmūtavāhana, the ever compassionate son of Jīmūtakētu, is well-known in the three worlds—who, valuing his own body as not better than a straw, saved, indeed, Śaṅkhachūḍa from Garuḍa.

(Verse 5). In his family there arose **Kapardin (I)**, an ornament of the **Śilāra** race, who quelled the arrogance of his enemies. From him was born his son, **Pulaśakti** by name, who resembled the orb of the sun by his brilliant splendour.

(Verse 6). Then was born his son, younger **Kapardin** (*i.e.* Kapardin II), through fear of whom all his enemies offered libations of water to the pleasure derived from their kingdoms.

(Verse 7). From him was born his son named the illustrious **Vappuvanna**, a unique warrior on the earth, courageous on the field of battle. His famous son was the illustrious **Jhañjha**. Thereafter, his brother **Gōggi** of handsome form became king.

(Verse 8). From him sprang a son named the illustrious **Vajjadādēva (I)**, famed for his astounding and attractive deeds, the crest-jewel of the circle of the earth. Royal Fortune, approaching him, all on a sudden and of her own accord, on the battle-field, felt delighted while sporting on the bosom of him whose strength lay solely in his own arm, as she does on that of Murāri.

(Verse 9). To him was born an illustrious and virtuous son (*named*) **Aparājita** as Jayanta was to Indra and as the six-faced (*Kārttikēya*) was to Śiva.

(Verse 10). Who was veritable Karṇa in liberality and Yudhishtira in truthfulness; who was the brilliant sun in valour and the rod of Yama to his enemies.

(Verse 11). He, who gave protection to other feudatories also who sought refuge with him in this world—that king is (*indeed*) victorious, being rightly called 'the adamantine cage (affording protection) to those seeking refuge.'

(Verse 12). As he covered this (*whole*) world with his unceasing gifts of gold, he became well-known in the world by the title of the world-excelling donor.

(Verse 13). Those kings who approached him with their vast armies praised always his unsurpassed truthfulness, charity and valour in their minds. Those who, having lost their kingdoms, sought refuge with him, were reinstated by him. May he who has initiated the

¹ This English translation has *Jouba*, but the correct name seems to have been *Jōupaiya* as in the Bhāṇḍup plates of Chhittarāja (No. 9).

² This has been translated as 'the Great Bard living in the royal palace'.

Sāmantas (in proper discipline) (and is rightly called) *Rāya-Pitāmaha* (Brahmā among kings) be victorious !

(Verse 14). What else can be described of him who welcomed in various ways **Gōmma**, who resorted to him for protection; who caused to be made firm the infirm rule of **Aiyapadēva**; who gave protection to the kings **Bhillama**, **Ammaṇa** and **Mambuva**; and who had the title of 'Rāma among title-holders' ?

(Verse 15). From him was born the son named **Vajjadadēva (I)**, who mastered political science, and was a crest-jewel of kings, whose deeds all people even now praise, with their creeper-like bodies having clothes of horripilation.

(Verse 16). Then there was born his brother, King **Arikēsarin**, who had the grace of the thunderbolt in destroying the principal mountains in the form of arrogant foes; who, even when he was a boy, went with an army to Somēśvara and having seen (that god), came back after offering him the whole world as directed by his father.

(Verse 17). Who caused the ladies in the harems of his enemies, slain by his short sword drawn out (*of its scabbard*), to have dangling unbraided hair, to discard necklaces from their pitcher-like breasts, and to discard the use of collyrium (*usually applied*) to the eyes.

(Verse 18). The creeper of whose fame rises above this bower of Brahmāṇḍa as if because it is made to grow by the sprinkling of water in the form of tears from the eyes of the wives of the enemies slain (*by him*).

Now, while the *Mahāmaṇḍalēśvara*, the illustrious king **Arikēsariḍēva**, —who, by his religious merit, has obtained the five *mahāśabdas* and who is adorned with all royal titles such as 'the lord of the city of **Tagara**', 'a king of the Śilāhāra family', 'a scion of the family of Jimūta-vāhana', '(he) who has the ensign of the Golden Eagle', '(he) who is a born Vidyādhara', '(he) who excels the world in charity', 'the lord of the Western Ocean', 'a goad to the neck of the Kali Age', 'clever in the use of the bow', 'an adamant cage for those who seek protection' and so forth, —is ruling over the entire **Kōṅkaṇa** country comprising fourteen hundred villages headed by **Purī** together with several *maṇḍalas* conquered by his arm and while the *Mahāmātya*, the illustrious **Vāsapaiya**, and the *Mahāsāndhivigrahika*, the illustrious **Vārdhiya-paiya** are shouldering the burden of the cares of government, —at that time the *Mahāmaṇḍalēśvara*, the illustrious king **Arikēsariḍēva** addresses, with salutation, honour and respect, all residents of the famous **Sthānaka** and all assembled princes, councillors, the family priest, the *Amātyas*, the principal and subordinate officers, the village people and government servants, whether formally appointed or not, and also the artisans, guilds, the three classes of townsmen and so forth as follows:—

"Be it known to you ! Prosperity is unsteady, youth is momentary, and life lies in the jaws of Death; and still, men are indifferent to the acquisition of the other world. How surprising is this action of theirs !

And realising that youth is being devoured by the demoness of Old Age hidden inside (*the body*), that grief of separation from one's dear ones is like falling into hell after dwelling in heaven, and that wealth and life are extremely fickle like drops of water on the leaf of a lotus-plant tossed by wind, one should accumulate the reward of charity by firm non-attachment.

(Verse 20). In Kṛita, Trēta and Dvāpara Ages penance is highly praised. (*But*) in the Kali Age, sages recommend only charity.

(Verse 21). The sages say that in the Kali Age neither knowledge nor penance is as fruitful as charity.

And it has been declared by Vyāsa:—

(Verse 22). Gold was the first product of fire, land belongs to Vishṇu, and cows are

offsprings of the Sun. He who gives gold, a cow and land gives thereby the three worlds (*of Fire, Vishṇu and the Sun.*)

(Verse 23). The manes cry out and the grandfathers leap about: "There has been born in our family a giver of land ! He will save us !"

(Verse 24). A gift of land made to a worthy person at a sacred place and on a holy occasion would take one across the unfathomable ocean of worldly existence.

(Verse 25). O Purandara ! The rewards of the religious merit obtained by a gift of land are a white (*royal*) umbrella and elephants introxicated in rut (in this world) and heaven (in the other).

Having thought over such sayings of ancient sages which are delightful on account of their discrimination between religious merit and demerit, and with a view to secure the well-being of My parents and Myself, I—having bathed in the ocean on the **fifteen tithi** of the **bright fortnight** of **Kārttika**, when **nine hundred years increased by thirty-nine** have elapsed by the era of the **Śaka king**, the cyclic year being **Piṅgala**, in figures, **year 939, Kārttika, the bright fortnight, the tithi 15**, on the occasion of the **lunar eclipse** which occurred (*on that tithi*), and having offered an *arghya* with flowers of various kinds to the divine Sun, the sole crest-jewel of the sky and the lover of the lotus-plant, and having worshipped the divine (Śiva), the consort of Ambikā, the lord of the three worlds and the *guru* of all gods and demons,—have given with great devotion and with exemption from taxes¹, confirming the gift with the pouring out of water, to the family priest and *Āchārya*, the revered **Tikkapaiya**, the son of the revered **Chhintapaiya**, of the Jāmadagnya *gōtra* and the Ṛigvēda *śākhā*, who is an astrologer and is adept in religious performances, who is always engaged in the six duties of sacrificing for himself and others, studying (*the Vēdas etc.*) and teaching them (*to others*), and so forth, (*and*) who is proficient in the performance of sacrifices, for the observance of the six duties, *viz.* sacrificing for himself and for others, studying and teaching (*of the sacred texts*) and so forth, for the performance of *bali, charu, vaiśvadēva, agnihōtra* and such other obligatory and occasional rites, the honouring of guests and the maintenance of his own family,—the village **Chāvināra** comprised in the *vishaya* of [**Varēṭikā**], the boundaries of which are as follows: On the east the village **Pūagambā** and the waterfall from a hill, on the south the villages **Nāgāmbā** and **Mūlādōngarikā**, on the west **Sāmbārapallikā**, on the north the villages **Sāmbivē** and **Kāṭiyālaka**; and also the entire **Tōkabalāpallikā**, the boundaries of which are as follows: On the east **Sidāvali**; on the south the **Mōthala** river; on the west **Kākādēvahallapallikā** and **Bādaviraka**, on the north **Talāvalipallikā**; and also the village **Aulakīyā**, the boundaries of which are as follows: on the east a tank; on the south **Gōvinī**; on the west **Charikā**; on the north **Kalibalāyachōli**—(*these three villages*) with their four boundaries thus marked, extending to their limits, together with grass, trees and water, and exclusive of gifts made previously to gods and Brāhmaṇas, to be enjoyed as long as the sun, the moon and the mountains endure.

Therefore, none should cause any obstruction while he, together with his descendants and relatives, enjoys them or causes them to be enjoyed; for it has been said by great sages:

(*Here follow five benedictory and imprecatory verses.*)

And as it is, the giver of the charter records his approval by the hand of the scribe: "What is written in this charter has been approved by Me, *Mahāmaṇḍalēśvara*, the illustrious king **Arikēsariḍēva**, the son of the *Mahāmaṇḍalēśvara*, the illustrious **Aparājitaḍēva**."

¹ *Namasyavṛittyā* (lit. with reverential attitude) occurs in ancient records in the sense of 'as a gift free from taxes'.

² The English translation in the *Asiatic Researches*, Vol. I, has *Vatsarāja*, which is probably a mistake for *Varēṭikā*.

And this has been written by me, the illustrious **Jōupaiya**, the nephew of the Treasury officer, the great poet, the illustrious **Nāgalaiya**, by the order of the illustrious King. It has been engraved by **Mānadharapaiya**, the son of **Vēdapaiya**.

Whatever is written here—in deficient or redundant syllables—all that is authoritative.

No. 9 : PLATES XXII-XXIV

BHĀṆḌUP PLATES OF CHHITTARĀJA : ŚAKA YEAR 948

AN extract from these plates was published in 1885 by Mr. Wathen in the *Journal of the Asiatic Society of Bengal* (first series), Vol. II, p. 383. He gave a reading of the text with a partial translation, but the plates were first critically edited with an English translation but without facsimiles by Dr. Bühler in the *Indian Antiquary*, Vol. V, pp. 276 f. Later, they were published with facsimiles and an English translation by Dr. Fleet, in the *Epigraphia Indica*, Vol. XII, pp. 250 f. The plates are now deposited in the British Museum. I edit them here from the facsimiles in the *Ep. Ind.*, Vol. XII.

The **plates** were found on the land belonging to Mr. Hormusji C. Ashburner at Bhāṇḍup in the island of Bombay. "They are **three** in number, and are connected by a very stout ring with a **seal** bearing Garuḍa, the cognizance of the Śilāhāras. Each plate measures $7\frac{1}{2}$ (19.05 cm.) inches by $4\frac{1}{2}$ (11.43 cm.). The first and the last are inscribed on the inner side only, and the second on both sides. They are well preserved¹."

The **characters** are of the Nāgarī alphabet as in other grants of the Śilāhāras. The **language** is Sanskrit and the record is written partly in verse and partly in prose. One of the verses² is incomplete, only the first half being given here and that too incorrectly. As regards **orthography**, the only peculiarities worth noticing are the reduplication of the constant following *r* (as in *ripu-darppa-marddi*, line 5) and the use of the dental *s* for the palatal *ś* (as in *Sivō*, line 2).

The inscription refers itself to the reign of the **Śilāra** (also called **Śilāhāra** in line 17) **Mahāmaṇḍalēśvara Chhittarāja**. The **object** of it is to record the grant, by Chhittarāja, of a field belonging to Vōḍaṇibhaṭṭa (which the king had evidently purchased from the owner) in the village of **Nōura** to the Brāhmaṇa **Āmadēvaiya**, the son of Nōḍamaiya, who belonged to the Parāśara *gotra* and the Chhandōga *Śākhā* (*i.e.* Sāmavēda). The village was comprised in the **Shaṭshashṭi viśhaya**, including **Sthānaka**. The field was bounded on the east by the boundary of the village **Gōmvaṇi**, on the south by that of **Gōrapavali**, on the west by a royal road and on the north-east by the boundary of the same village **Gōmvaṇi**. The **object** of the grant was to provide for the performance of the usual six duties of the Brāhmaṇas, of the obligatory and occasional rites and of *bali*, *charu*, *vaiśvadēva* and *agnihōtra*.

The genealogy of the donor Chhittarāja is given as in his other grants. Unlike the grants³ of some of his predecessors, this grant of Chhittarāja does not give in the beginning the genealogy of the Rāshṭrakūṭas, who were formerly the suzerains of the Śilāhāras. Nor does it mention the supremacy of the Later Chālukyas. The genealogy of the **Śilāhāras** is given here beginning from the mythical Jimūtavāhana as in other grants. The following princes are

¹ *Ind. Ant.*, Vol. V, p. 276.

² *Viz.* verse 10. Besides, it is written incorrectly and therefore misled scholars for a long time. It occurs in a correct form in the Divē Āgar plates of Chhittarāja, No. 10.

³ Above, Nos. 4-7.

named in this order: **Kapardin (I)**; his son **Pulaśakti**; his son **Kapardin (II)** (called **Laghu-Kapardin**); his son **Vappuvanna**; his son **Jhañjha**; his brother **Gōggi**; his son **Vajjaḍa (I)**; his son **Aparājita**. Verse 10, which mentions the successor of Aparājita, is incomplete and its wording is ambiguous. It seems to state that Aparājita was succeeded by his younger son **Vajjaḍa (II)**, and the latter by his elder brother **Kēśidēva**. It does not, however, appear from either the Ṭhaṇā plates of Arikēśarin or from those of the other grants of Chhittarāja and his successors that Vajjaḍa was a younger son of Aparājita and that he superceded his elder brother Kēśidēva and usurped the throne. It is now clear from the Divē Āgar plates of Chhittarāja (No. 10, lines 10-12) that the scribe committed a blunder in writing this verse on the present plates. Its correct version is given in v. 5 of the Divē Āgar plates. It shows that Aparājita (called *Dīpti-Mārtaṇḍa-dēva* there) was succeeded by Vajjaḍa and the latter by **Kēśidēva**, who is not described there as an elder brother of Vajjaḍa. These are the only two Śilāhāra grants that mention Kēśidēva as the name of the brother and successor of Vajjaḍa II. All other grants name him as Arikēśarin. This Kēśidēva was the first king of that name in the Śilāhāra family. Kēśidēva was succeeded by his nephew **Chhittarāja**, the son of Vajjaḍa (II).

Chhittarāja bears in this grant many of the titles usually borne by the Śilāhāras. The Kannaḍa titles mentioned in the Jañjirā plates of Aparājita¹ are, however, absent in this record. Kannaḍa influence seems to have dwindled from the time of Chhittarājadēva.

The grant states that Chhittarāja had five ministers (*pradhānas*), of whom it mentions three by name, *viz.*, the *Sarvādhikārin* **Nāgaṇaiya**, *Sāndhivigrahika* **Siḥapaiya** and the *Karṇāṭa-sāndhivigrahika* **Kapardin**. It is noteworthy the Chhittarāja felt the need for having a special minister for peace and war for the Karṇāṭaka country.

The grant is **dated**, both in words and figures, on **Sunday**, the **fifteenth tithi** of the **bright fortnight** of **Kārttika** in the **Śaka year 948**, the cyclic year being **Kshaya**, on the occasion of a **solar eclipse**. The date is evidently irregular; for there cannot be a solar eclipse on the fifteenth *tithi* of the bright fortnight of any month. Kielhorn, who calculated the date, has observed as follows: "As a solar eclipse is coupled here with the 15th *tithi* of the bright half of the month, the wording of the date must be wrong; and the suggestions which have been made are, either that the solar eclipse may have been erroneously put down in stead of a lunar eclipse, or that the bright half of the month may have been wrongly quoted in stead of the dark half. But the date in no way works out satisfactorily. By the southern luni-solar system Kshaya was Ś. 948 expired. In that year the full-moon *tithi* of Kārttika ended on Friday (not Sunday), 28th October A.D. 1026, when there was a lunar eclipse visible in India, 18 h. 18 m. after mean sunrise; the new-moon *tithi* of the *pūrṇimānta* Kārttika ended on Thursday, 13th October A.D. 1026, when there was no solar eclipse; and the same *tithi* of the *amānta* Kārttika ended on Saturday, 12th November, A.D. 1026, when there was a solar eclipse, not visible in India, 1 h. 49 m. after mean sunrise. In Ś. 948 current, there was a solar eclipse, which was visible in India, on the new-moon *tithi* of the *amānta* Kārttika, corresponding to Tuesday, 23rd November, A.D. 1025²." Bühler thought that while the grant was made on the occasion of an eclipse of the sun, it was written on the date mentioned. But, as Kielhorn has shown, the solar eclipse was not visible in India. It is more likely that it was made on the occasion of the lunar eclipse on Friday and was actually recorded two days later, on Sunday, 30th October A.D. 1026³.

¹ Above, No. 4, lines 48 f.; No. 5, lines 48 f.

² *Ind. Ant.*, Vol. XXIV, p. 13.

³ The solar eclipse in A.D. 1026 was not visible in India as Kielhorn has shown, while that in A.D. 1025 was in a current Śaka year. Current years are rarely cited in the inscriptions of the Śilāhāras of North Koṅkaṇ. Besides, the cyclic year Kshaya would not agree with that year. So I would prefer to take the date as referring to the lunar eclipse in A.D. 1026.

Dr. Bühler suggested the following identifications of the **localities** mentioned in this grant¹. "The field which was granted to Āmadēvaiya was situated in the village of **Nōura**, now Nōvāhar, belonging to the *vishaya* or *tābukā* of **Shaṭshashṭi**, the modern Salsette, and included in **Śrīsthānaka** or Ṭhāṇā. The village of **Gōmvaṇi** is now called Gōwhan, and lies north of Bhāṇḍup. **Gōrapavali** is not to be traced on the Trigonometrical Survey map, but it may be the old name of Bhāṇḍup, which occupies nearly the place assigned to Gōrapavali². It is worthy of note that the "King's high road" (*rājapatha*), which, according to the grant, passed to the west of the piece of land granted, followed nearly the same line as the present road from Bombay to Ṭhāṇā."

TEXT³

First Plate

- 1 सिद्धम्⁴[1*] जयश्चाभ्युदयश्च ॥ लभते सर्वकार्येषु पूजया गणना यकः । विघ्नं निघ्नन्स वः पायादपाया-
- 2 द्गणनायकः⁵ ॥ [१॥*] स वः पातु सि(शि)वो नित्यं यन्मौलो(लौ) भाति जाह्नवी । सुमेरुसि(शि)खरोद्गच्छ-
- 3 मा ॥ [२॥*] जीमूतकेतुतनयो नियतं दयालुर्जीमूतवाहन इति त्रिजगत्प्रसिद्धः । देहं निजं तृण-
- 4 मिवाकलयन्परात्ये यो रक्षति स्म गरुडात्खलु सं(शं)खचूडं(डम्)⁶ ॥ [३॥*] तस्यान्वये नरपतिः समभूत्कप-
- 5 र्दी सीलारवंस(श)तिलको रिपुदुर्षमर्दी । तस्मादभूच्च तनयः पुलस(श)क्तिनामा मार्त्तण्डमण्ड-
- 6 लसमानसमिद्धधामा ॥ [४॥*] जातवानथ लघुः स कपर्दी सूनुरस्य सकलैररिवर्गैः । यद्भू-
- 7 येन सलिलांजलिरुच्चैर्दीयते [स्म*] निजराज्यसुखाय⁷ ॥ [५॥*] तस्मादभूच्च तनयो भुवनैकवीरः श्रीव्व(व)-
- 8 पु(प्पु)व-
- 9 न्न इति संगररङ्गवीरः । श्रीशंज्ञ इत्यभवद्य(द)स्य सुतः सुकीर्त्तिर्भा(भ्र)ताथ गोग्गिनृपतिः सम-
- 10 भूत्सुमूर्त्तिः⁸ ॥ [६॥*] तस्माद्विस्मयकारिहारिचरितप्रख्यातकीर्त्तिः सुतः श्रीमान्वज्जडदेवभू-
- 11 पतिरभूद्भूचक्रचूडामणिः । दोहृण्डैकव(व)लस्य यस्य सहसा संग्रामरंगांगणे
- 12 राज्यश्रीः स्वयमेव वक्षसि रति चक्रे मुरारेरिव⁹ ॥ [७॥*] जयन्त इव वृत्रारेः पुरारे-
- 13 रिव षण्मुखः । ततः श्रीमानभूत्पुत्रः सच्चरित्रोपराजितः¹⁰ ॥ [८॥*] कर्णस्त्यागेन यः
- 14 साक्षात्सत्येन च युधिष्ठिरः । प्रतापाद्दीप्तिमार्त्तण्ड[*] कालदण्डश्च यो द्विषां(षाम्) ॥ [९॥*]
- 15 तस्मादभूद्भूज्जडदेवनामा ततोग्रजः श्रीकेसि(शि)देवश्च¹¹ । (१९०॥*) तद्भ्रातृ-
- 16 जो वज्जडदेवसूनुः श्रीच्छित्तराजो नृपतिव्वं(व्वं)भूव । शीलारवंसः(शः) शिशु[ना*]-

Second Plate : First Side

- 16 पि येन नीतः परामुन्नतिमुन्नतेन¹² ॥ [११॥*] अथ स्वकीयपुण्योदयात्समधिगताशेषपंचमहा-
- 17 शब्द(व्द)महासामन्ताधिपतितगरपुरपरमेस्व(श्व)रसि(शि)लाहारनरेंद्रजीमूतवाहना-
- 18 न्वयप्रसूतसुवर्णागरुडध्वजसहजविद्याघरत्यागजगज्जम्पिमण्डलिकशिखा-

¹ *Ind. Ant.*, Vol. V, p. 277.

² Both Nōvāhar and Gōwhan do not exist now. Fleet thought that Gōrapavali was perhaps a hamlet (*palli*) of Nōura.

³ From the facsimiles between pages 262 and 263 in *Ep. Ind.*, Vol. XII.

⁴ Expressed by a symbol.

⁵ Metre of verses 1 and 2: *Anuṣṭubh*.

⁶ Metre of verses 3 and 4: *Vasantatilakā*.

⁷ Metre: *Svāgatā*.

⁸ Metre: *Vasantatilakā*.

⁹ Metre: *Sārdūlavikrīḍita*.

¹⁰ Metre of verses 8 and 9: *Anuṣṭubh*.

¹¹ This verse is incomplete and is incorrectly written. In place of verses 10 and 11, read तस्मादभूद्भूज्जडदेवनामा श्रीकेसिदेवो नृपतिस्ततोभूत् । तद्भ्रातृजो वज्जडदेवसूनुः श्रीच्छित्तराजो नृपतिव्वंभूव ॥ on the evidence of v. 5 in the Dive Āgar plates of Chhittarāja (No. 10). Metre *Upajāti* (irregular).

¹² Metre: *Indravajrā*.

BHĀNDUP PLATES OF CHHITTARĀJA: ŚAKA YEAR 949

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वोः यमुनासगावः... निवे...
गुविज्ञानाड निरुनमुनिवचनोग वक्ष्यमाना पित्रा नान्...
रूपकां लानीर संन म्मने सुन व सुत्र वृत्तानि म्द विकिषु रूय म्मना न्मने का
त्रिंरु सुद्रुप व दशा यत्रा कला पिम व र १४ १५ का त्रिंरु १५ १५ र त्रिंरु म डाला आदि ग
गुद्रुप व र १५ १५ नीरि म्मना ग ग त्रिंरु र क रू डाम लय क म लिनी कामु काये र ग व
न म विव नाना विव क सु म्मना ग म्मना द त्रा म क ल सुना मुन गु त्रिंरु लो म्मना मि न र
ग व र्म मु मा प नि म्मना ग य ड क य ड ना भु य ना वा य ना दि षु रू म्मना नि र ना य रू उ रिया
का रू उ रिया उ य य म्मना ग म्मना ग म्मना रू द ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग
ये वि व लो ड मि म्मना य य रू न यो ड क रू य ना वा य ना दि षु रू म्मना नि र ना य रू उ रिया
म्या न म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग
वृ प म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग
नो ड न ग्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग
नः ग्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग
म यो दा स व र ड ना दा ट ला प ल कि
मना य रू उ रिया म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग

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म्या प्र नि पा दि न र द म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग
न रू ना पि पि पि न रू ना क रू ना यो म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग
कू ना ड कि म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग
पो कि वे द्य रू यो म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग
व्यारु व रू म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग
म्या फ ल लो रू प व क रू ना य म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग
या म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग
मा दि न र म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग
दि न र म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग
व ना म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग
न ग क रू म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग
दा म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग
शी म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग
ले य म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग म्मना ग

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- 19 मणिस (श) रणागतवज्रपंजरप्रभृतिसमस्तराजावलीसमलंकृतमहामण्डलेस्व (श्व) रश्री-
 20 मच्छित्तराजदेव (वे) निजभुजोपार्ज्जितानेकमण्डलसमेतं (तां) पुरीप्रमुखश्च (च) तुर्दस (श) ग्राम-
 21 स (श) तीसमन्वितं (तां) समस्तकोंकणभुवं समनुसा (शा) सति तथैतद्राज्यचिन्ताभारमुद्रहत्सु सर्वाधिका-
 22 रिश्रीनागणैयसांघिविग्रहिकश्रीसीहपैयकर्णां (र्णां) टशां (सां) घिविग्रहिकश्रीकर्पटिश्रीकरणा-
 23 दिपंचप्रधानेषु¹ सत्सु अस्मिन् काले प्रवर्तमाने स च महामण्डलेस्व (श्व) रश्रीमच्छित्त-
 24 राजदेवः सर्वानेव स्वसंव (व) ध्यमानकानन्यानपि समागामिराजपुत्रमंत्रिपुरोहि-
 25 तामात्यप्रधानाप्रधाननैयोगिकांश्च राष्ट्रपतिविषयपतिनगरपतिग्रामप-
 26 तिनियुक्तानियुक्तराजपुरुषजनपदास्तथा ह्यमननगरपौरत्रिवर्गप्रभृतीश्च
 27 प्रणतिपूजासत्कारसमादेशैः (शैः) संदिस (श) त्यस्तु वः संविदितं यथा ॥ चला विभूतिः
 28 क्षणभ (भं) [गि] यौवनं । कृतान्तदन्तान्तरवर्त्ति जीवितं (तम्)² ॥ [११॥*] संसारः³ सहजजरामरणसाधार-
 29 णं स (श) रीरकं पवनचलितकमलिनीदलगतजललवतरलतरे धनायुषी इति मत्वा
 30 द्रढयन्ति दानफलं (लम्) । तथा चोक्तं भगवता व्यासेन ॥ अग्नेरपत्यं प्रथमं सुवर्णं भूवै ण-

Second Plate : Second Side

- 31 वी सूर्यसुताश्च (श्च) गावः । ला (लो) कत्रयन्तेन भवेद्वि दत्तं यः कांचनं गां च महीं च दद्यात्⁴ ॥ [१२॥*] इति धर्म्मार्ध-
 32 र्म्मविचारचारुचिरन्तनमुनिवचनान्यवधार्यं मातापित्रोरामनश्च स्त्रे (श्रे) योर्त्थिना मया स (श) क-
 33 नृपकालातीतसंवत्सरस (श) तेषु नवसु अष्टचत्वारिंश (श) दधिकेषु क्षयसम्बत्सरान्तर्गत⁵ का-
 34 त्तिकसु (शु) द्वपंचदस्यां (स्यां) यत्रांकतोपि संवत् ८४८ कार्तिक सु (शु) द्व १५ रवौ संजातो (त) आदित्य-
 35 ग्रहणपूर्वणि सुतीर्थे स्नात्वा गगनैकचक्रचूडामणये कमलिनीकामुकाये (य) भगव-
 36 ते सवित्रे नानाविधकुसुमश्लाघ्यमर्घ्यं दत्त्वा (त्वा) सकलसुरासुरगुरुं त्रैलोक्यस्वामिनं भ-
 37 गवन्तमुमापतिमभ्यर्च्य यजनयाजनाध्ययनाध्याय (प) नादिषट्कर्मनिरताय क्रतुक्रिया-
 38 काण्डसौ (शौ) ण्डाय परास (श) रगोत्राय च्छंदोगसा (शा) खिने महात्रा (त्रा) ह्यणाय आमदेवैया-
 39 य विप्रनोडमैयसुताय यजनयाजनाध्ययनाध्याय (प) नादिषट्कर्मकरणाय आगता-
 40 भ्यागतनित्यनैमित्तिकसम्ब्यवहारार्थं⁶ व (व) लिचरुकवैस्व (श्व) देवाग्निहोत्रक्रतुक्रिया-
 41 द्युपसर्पणार्थं स्वपरिग्रहपोषणार्थं च श्रीस्थानकाभ्यन्तरषट्षष्ठी (ष्टि) विषयान्तःपाति-
 42 नोउरग्रामान्तर्वर्त्ति वोडणिभट्ट (ट्ट) क्षेत्रं यस्य चाघाटनानि पूर्वतः गोवणिमर्यादा दक्षि-
 43 णतः गोरपवलीमर्यादा पश्चिमतो राजपथः पूर्वोत्तरो (रतो) गोवणि-
 44 मर्यादा एवं चतुराघाटनोपलक्षितं स्वसीमापर्यन्तं समस्तोत्पत्तिसंयुक्तं
 45 अचाटभट्टप्रवेशं (शं) अनादेशं (शं) अनासेध्यं उदकातिस्व (स) र्मोण नमस्यवृत्त्या परमया भ-

Third Plate

- 46 क्त्या प्रतिपादितं (तम्) । तदत्र सान्वयव (वं) धोरपि भुंजतो भोजयतो वा कृषतः कर्षयतो वा
 47 न केनापि परिपन्थना करणीया ॥ यत उक्तमेव महामुनिभिः [१*] व (व) हुभिर्व्वसुधा भु-
 48 क्ता राजभिः सगरादिभिः ॥ (१) यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं (लम्)⁷ ॥ [१३॥*] दत्त्वा (त्वा)
 भूमि भाविनः
 49 पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः । सामान्योयं धर्म्मसेतुर्नृपाणां काले काले पालनी-

¹ *Śrikarāṇa* is not the name of any minister, but means 'government or administration'. Cf. एवमादिश्रीकरणे प्रवर्तमाने in the Khārēpāṭaṇ plates of Anantadēva (No. 19). Read एवमादिपंचप्रधाने श्रीकरणे प्रवर्तमाने.

² This verse is incomplete Metre: *Vaiśāṣṭha*.

³ Read असारः संसारः.

⁴ Metre: *Indravajrā*

⁵ Read संवत्सरान्तर्गतः.

⁶ Read संब्यवदारार्थः.

⁷ Metre: *Anuṣṭubh*.

- 50 यो भवद्भिः¹ ॥ [१४॥*] इति महर्षिवचनान्यवधार्य सर्वैरपि समागामिभिर्भूपालैः[*] पालनघ-
 51 र्मफललोभ एव करणीयः । न पुनस्तल्लोपनपापकलंकाग्रेसरेण केनापि भवितव्यं (व्यम्) ॥
 52 यस्त्वेवमभ्यत्यि (त्थि) तोपि लोभादज्ञानतिमिरपटलावृतमतिरार्च्छिद्यादाच्छिद्यमानमनु-
 53 मोदेत वा स पञ्चभिरपि पातकैरुपातकैश्च (श्च) लिप्तौ (प्तौ) रौरवमहारौरवांधतामिला-
 54 दिनरकांश्चि (श्चि) रमनुभं (भ) विष्यति । तथा चोक्तं व्यासेन ॥ स्वदत्तां परदत्ताम्वा² यो हरेत वसुं-
 55 धरां (राम्) । स विष्ठायां कृमिर्भूत्वा कृमिभिः सह पच्यते³ ॥ [१५॥*] यथा चैतदेवं तथा शासनदाता-
 56 लेखकहस्तेन स्वमतमारोपयति । यथा मतं मम महामण्डलेस्व (श्व) रश्रीच्छित्तराजदेवस्य म-
 57 हामण्डलेस्व (श्व) रश्रीमद्वज्जडदेवराजसूनोर्यदत्र सा (शा) सने लिखितं (तम्) ॥ लिखितं चैतन्मया
 58 श्रीमद्राज्जा (जा) नुज्ञया भाण्डागारसेनजोगपैयेन भाण्डागारसेनमहाकविश्रीनाग-
 59 लैयभ्रातृसुतेन [1*] यदत्रोनाक्षरमधिकाक्षरम्वा⁴ तत्सर्वं प्रमाणमिति ॥ श्रीर्भवतु ॥

TRANSLATION

Success ! May there be victory and prosperity !

[For the translation of verses 1 to 9, see that of verses 1, 2, 4-10 respectively of the *Ṭhāṇā plates of Arikēsarin (No. 8)*, above p. 51.]

(Verse 10). From him was born the elder son named **Vajjaḍadēva** and then the illustrious brother **Kēśidēva**⁵.

(Verse 11). Next his nephew, the illustrious **Chhittarāja**, became king; the great prince, who, though a child, raised the **Śilāra** race to high eminence.

(Line 16). Now, while the *Mahāmaṇḍalēśvara*, the illustrious **Chhittarājadēva**,—who, by his religious merit, has obtained the right to the five *mahāśabdas* and who is adorned with all royal titles such as *Mahāsāmantādhipati*, ‘the lord of the City of **Tagara**’, ‘a king of the **Śilāhāra** family’, ‘a scion of the family of Jimūtavāhana’, ‘(he) who has the ensign of the golden **Garuḍa**’, ‘(he) who is a born **Vidyādhara**’⁶, ‘(he) who has surpassed the world in liberality’, ‘(he) who is the crest-jewel of (*i.e.* the foremost among) the *Māṇḍalikas*’, ‘(he) who is an adamantine cage to suppliants’ and so forth—is ruling over the entire **Kōṅkaṇa** country consisting of fourteen hundred villages headed by **Purī**, together with several *maṇḍalas* conquered by his own arm, and while the five ministers such as the *Sarvādhikārin*, the illustrious **Nāgaṇaiya**, the *Sāndhivigrahika*, the illustrious **Śihapaiya**, the *Karṇāṭa-Sāndhivigrahika*, the illustrious **Kapardin** and the *Śrikaraṇa*⁷ are shouldering the burden of the cares of his government,—at this time the *Mahāmaṇḍalēśvara*, the illustrious **Chhittarājadēva** addresses, with salutation, honour and respect, all the assembled princes, counsellors, the family priest, the ministers, the principal and subordinate officers, whether connected with him or not, as well as the heads of the *rāshṭras*, *vishayas*, towns, villages, officials and non-officials, government servants and village people as also artisans⁸, guilds and the three classes of townsmen and others as follows:

“Be it known to you that realising that prosperity is unsteady, youth is momentary and

¹ Metre: *Śālini*.

² Read परदत्तां वा.

³ Metre: *Anuṣṭubh*.

⁴ Read —मधिकाक्षरं वा.

⁵ This verse is incomplete. As it stands, it seems to mean that Vajjaḍa, who was a younger son of Aparājita, came to the throne before his elder brother Kēśidēva (Arikēsarin). But the verse is written incorrectly. For the correct reading, see v. 5, of the *Divē Āgar plates (No. 10)*.

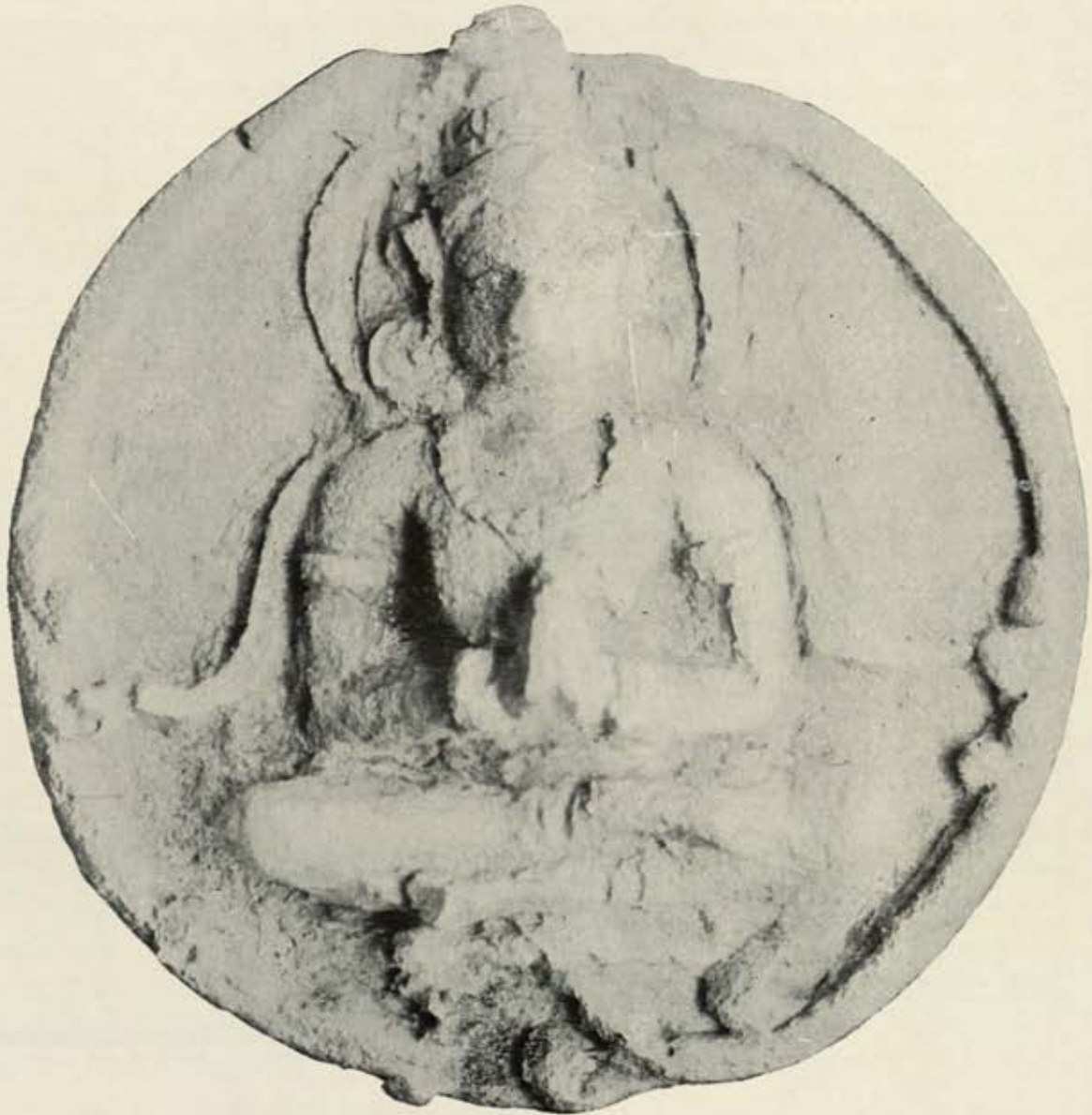
⁶ There is a pun on this word. It means (1) a demigod and (2) a possessor of learning.

⁷ *Śrikaraṇa* means the Secretariat. The name of the Minister in charge of it seems to have been omitted here inadvertently.

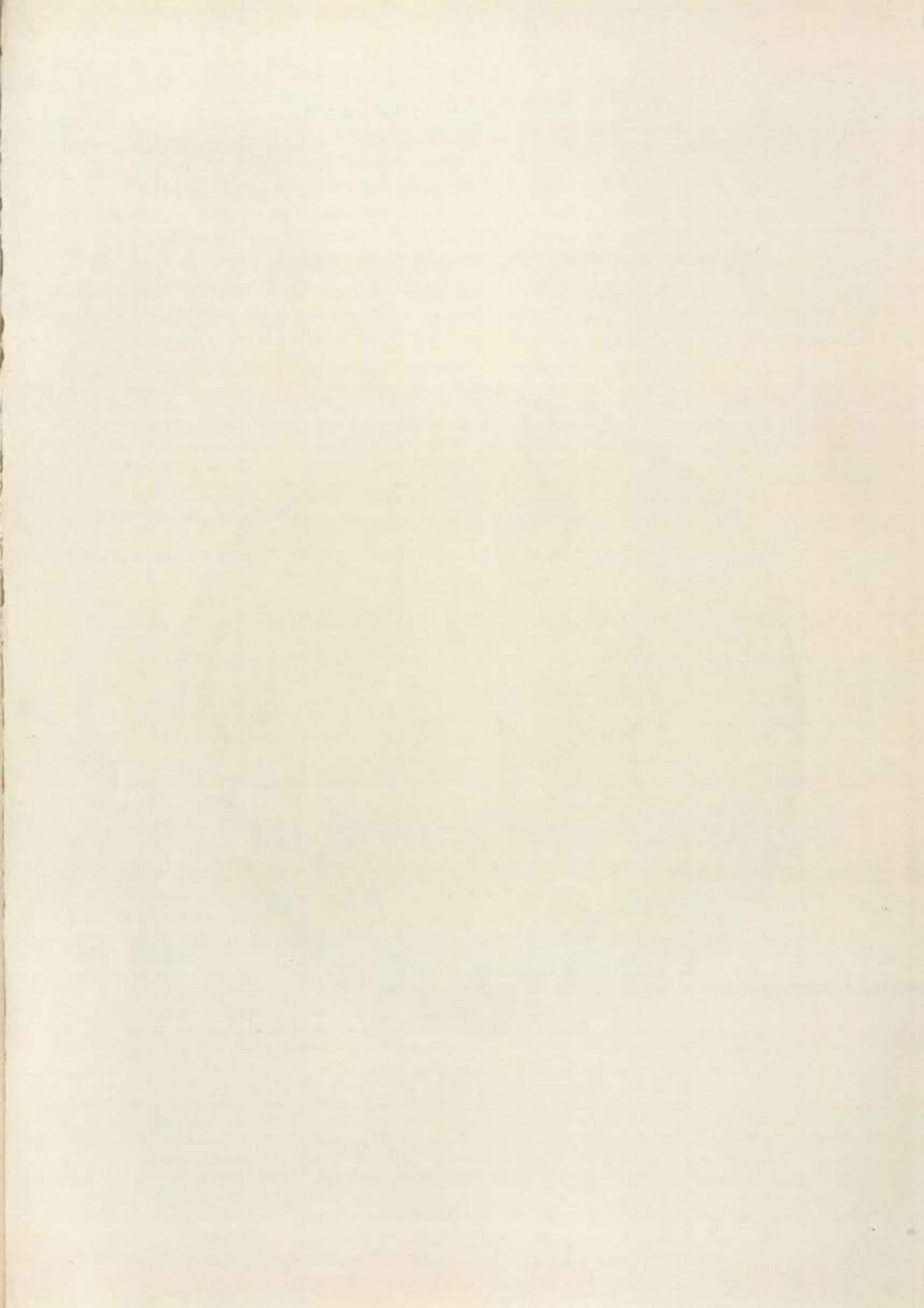
⁸ The expression *Haṁyamana-nagara* was understood by Bühler, Fleet and several other editors of *Śilāhāra grants* as meaning ‘the city of Haṁyamāna (*i.e.* Sanjāna)’, but it consists of two *Kannāḍa* words, *haṁyamana* meaning ‘artisans’ and *nagara* meaning ‘a guild’. See *Ep. Ind.*, Vol. XXXIV, p. 292. Cf. *Añjuvaṇṇam* mentioned in some south Indian records.

BHĀṆḌUP PLATES OF CHHITTARĀJA : ŚAKA YEAR 949

Seal



From a Photograph



life lies in the jaws of Death, that the body is subject to old age and death natural in this world, and that life is fickle like drops of water on a lotus leaf tossed by wind, they confirm the religious rewards of gifts. Having considered the sayings of ancient sages which are delightful owing to their distinguishing between what is righteous and what is not, such as the following of holy Vyāsa—'Gold was the first-born of Fire, land sprang from Viṣṇu, and the cows are the off-springs of the Sun. He who gives gold, land and a cow gains (the religious merit of giving) the three worlds,' and being desirous of acquiring the (*spiritual*) welfare of My parents and of Myself, I—having bathed at an excellent *tīrtha* on **Sunday**, the **fifteenth tithi** of the **bright fortnight** of **Kārttika** of the cyclic year **Kshaya** after **nine hundred years increased by forty-eight** by the era of the **Śaka king** had passed—in figures the **year 948**, the **tithi 15** of the **bright fortnight** of **Kārttika**, on an **eclipse of the Sun**¹ and having offered an *arghya* beautiful with flowers of various kinds to the divine Sun, the sole crest-jewel of the sky, and the lover of the lotus-plant, and having worshipped the divine Śiva, the lord of the three worlds and the *guru* of all gods and demons,—(I) have given with great devotion, and as a gift free from taxes, confirming it with the pouring out of water,—to the great Brāhmaṇa **Āmadēvaiya**, the son of the Brāhmaṇa **Nōḍamaiya**, who is always engaged in the performance of the six duties of sacrificing for himself and for others, studying (the *Vēdas etc.*) and teaching them to others, and so forth, who is proficient in the performance of sacrifices, who belongs to the *Parāśara gotra* and the *Chhandoga Śākhā*,—for the performance of his six religious duties, *viz.* sacrificing for himself and for others, studying and teaching (of the sacred texts) and so forth, for the reception, daily and occasional, of the guests who may come in and out of season, for the performance of *bali*, *charu*, *vaiśvadēva* and *agnihōtra* and so forth and for the maintenance of his family—the field of **Vōḍanibhaṭṭa** extending to its own limits, together with all its produce, which is situated in the village of **Nōura**, included in the *vishaya* of **Shaṭshastī** comprising the prosperous city of **Sthānaka**, the boundaries of which are as follows: on the east the boundary of **Gōmvaṇi**, on the south the boundary of **Gōrapavali**, on the west a royal road; on the north-east the boundary of **Gōmvaṇi**,—which is not to be entered by *chāṭas* and *bhāṭas*, not to be assigned and not to be attached."

"Therefore, none should cause any obstruction while he together with his descendants and relatives enjoys it or causes it to be enjoyed, cultivates it or causes it to be cultivated; for it has already been said by great sages:

(Here follow two benedictory and imprecatory verses.)

(Line 50). Having known these sayings of great sages, all future rulers should covet only the religious merit accruing from the protection of the grant. None should incur the disgrace and sin of confiscating it. He who, on the other hand, though thus entreated, will confiscate it or allow it to be confiscated, with his mind clouded by the darkness of ignorance as a result of greed, will incur all the five sins together with minor sins and will experience for a long time (*the pangs of*) hells such as *Raurava*, *Mahāraurava* and *Andhatāmisa*.

And this has been declared by Vyāsa:—

(Here follows an imprecatory verse.)

(Line 45). And as it is, the giver of the charter records his approval by the hand of the scribe: "What is written in this charter has been approved by Me, the *Mahāmaṇḍalēśvara*, the illustrious **Chhittarājadēva**, the son of the *Mahāmaṇḍalēśvara*, the illustrious **Vajjadadēva-rāja**."

And this has been written by me, the Treasury Officer **Jōgapaiya**, the nephew of the Treasury Officer, the great poet **Nāgalaiya**.

¹ This should be 'an eclipse of the moon'. See the discussion on p. 55, above.

Whatever is written here—in deficient or redundant syllables—all that is authoritative. May there be prosperity !

No. 10 : PLATES XXV-XXVIII

DIVĒ ĀGAR PLATES OF CHHITTARĀJA : ŚĀKA YEAR 949

THESE plates were discovered by one Mrs. Chandrabai Pandurang Nakti in her field in Survey No. 88 at DivĒ Āgar in the Śrīvardhana *tāluka* of the Kolābā District of Mahārāshṭra. Mr. G. H. Khare obtained the plates from her. They are being edited by Dr. M. G. Dikshit in the *Epigraphia Indica*. I obtained their ink impressions from Dr. G. S. Gai, Chief Epigraphist, for inclusion of the record in the present Volume.

The **plates** are **three** in number, each measuring about 15 cm. by 10 cm. In the middle of the top of each plate there is a hole 1.5 cm. in diameter, through which passes a ring, about 1 cm. in thickness. The ends of this ring are soldered to a seal. On this seal there appears Garuḍa, seated full front, with folded hands and outstretched wings. The weight of the plates, the ring and the seal is 655 gm.

The record consists of 49 lines, of which twelve are inscribed on the inner side of the first plate and on the second side of the second plate, fourteen on the first side of the second plate, and the remaining eleven on the inner side of the third plate. The **characters** are of the Nāgarī alphabet. The following peculiarities may be noted: The left member of *kh* is still without a tail, see *Śaṅkhachūḍam*, line 6; the palatal *ñ* is written horizontally, see *pañcha*, line 13; *dh* has not yet developed a horn on the left, see *-adhik-āksharam-vā*, line 48; and the palatal *ś* appears in a cursive form in some places, see *praśasyatē*, line 21. The **language** is Sanskrit, and the record is partly in verse and partly in prose. The initial *maṅgala ślōkas* in praise of Gaṇanāyaka and Śiva and also the verse describing Jimūtavāhana, the legendary ancestor of the **Śilāhāras**, are repeated from earlier records of the dynasty. Unlike those records, however, the present plates summarise the description of the first eight ancestors of the reigning king in a single verse (4). In it **Aparājita** is mentioned by his epithel *dīpti-mārtaṇḍa* (the sun in splendour). The next verse (5), which occurred in an incorrect form in the earlier Bhāṇḍup plates and caused confusion in the interpretation of the genealogy of the Śilāhāras, mentions **Vajjaḍa** and his successor **Kēśidēva**. The Bhāṇḍup plates seemed to state that the latter was the elder brother of Vajjaḍa who apparently superseded him. Verse 5 of the present plates gives the correct reading of the hemistich. It no doubt mentions Kēśidēva as the successor of Vajjaḍa, but it does not state that he was the latter's elder brother. It is only in these two Śilāhāra grants that Vajjaḍa's successor is named Kēśidēva. In all others he is called Arikēsarin. So Kēśidēva seems to have been another name of Arikēsarin. He is the first king of that name in the Śilāhāra genealogy.

The formal portion of the grant is *mutatis mutandis* as in other Śilāhāra records. The **orthography** shows the usual peculiarities of the use of *v* for *b* (see *vuddhyā*, line 20), and of the dental *s* for the palatal *ś* (see *sikhara* in line 3) and the reduplication of the consonant following *r* (see *Kapardī*, line 7). The record is rather carelessly written.

The inscription refers itself to the reign of the **Śilāhāra** king **Chhittarāja** (called **Chhittapaiya** in lines 15-16 and **Chhintapaiya** in lines 12, 43-44 and 46), the son of **Vajjaḍa II**. He is described as in his other grants, though his titles here are fewer than elsewhere.

The **object** of the present inscription is to record the remission, by the king, of the tax of twenty *drammas* on the cluster of trees in the orchard donated by the *Daṇḍanāyaka* **Nāgavarman** in (the village) **Vēlāsivāgara** comprised in the *vishaya* of **Mandaraja**. The donee was

DIVE ĀGAR PLATES OF CHHITTARĀJA : ŚAKA YEAR 949

i

	२३ यथाशुदयक्षालदनेशैवेकापिपुत्रयागभ्यायुक्तः	
2	विष्णुनिष्पुत्रवःयायादयायाङ्गनायकभस्त्रिवः॥ तुशिवः	2
	निष्पुत्रवः॥ लोसुनिजाङ्गवीसुमनुमिसासाङ्गदहृदहृदक	
4	लायमा॥ जीश्वरकतुननयानियतंदयासुहृश्वेतवादनंति	4
	विष्णुगयसिद्धभाददनिर्देहणमिवाकलययराकेष्यारक्त	
6	निष्पुत्रवः॥ तग्वलुशुशुदं॥ तश्याध्वद्वि॥ आद्यःश्रीमाकू	6
	पदीतदनुयुलसतिस्सुताशःकयदीतस्सुर्वपुवन्नः	
8	दितियतिर्यद्वस्सुसराजसूताङ्गुततङ्गाताणमिसार	8
	सुदनुचष्टपतिवैहृडाशार्थद्वस्सुस्माज्ञातस्सुत्तजसिद्ध	
10	वनतिलक्तादीप्तिमार्ते॥ देवश्रीमानसुदहृददेव	10
	नामाश्रीकसिदवागृय	
12	वहृडदेवसुतैःशक्ति	12

Scale: Actual size

DIVE ĀGAR PLATES OF CHHITTARĀJA: ŚAKA YEAR 949

ii a

14	14
16	16
18	18
20	20
22	22
24	24
26	26

अहस्रकीपपुण्णदयासम विगतयश्मदाशदुमदसा
 म्नाविपातेनगरपुनपन मस्ररुगगहृगभृगाधर
 लागनत कुण्डन पशुतिमम सुनाकावलीवि राजिनशीद्वि
 त्रुपेयादि वे राज्ञश्च शानिस्रसम शमादकोन शान पिसमागामि
 पदा काप्रताना नु सायिनाला का चांगनिस्रजास काप्रसमाद
 सःप्रदि स्रयस्रतःसविदिने यथा निस्राना यससा रःप्रतनन
 निनकुमनिनोदलग नरुनलव नरनननिस्रला पुपी उतिमत्रा
 इठ नरदि कि तुद्या संपृष्ण कृत्तदारु फले ॥ न वात्र ॥ कृतति
 नोद्वानपुनयाय हे प्रशानिस्रमुनाया द उसंयनिदानमि
 कृत्तला युग ॥ उतिमुनि व नानिमत्रा मयाशकृयकाला
 नीनसन सन मान पुनवस्रपकानयशादविकि षुप्ररुवसम
 सनात्रे प्र नपुकावदि पुकादशापत्रा केनापिस्रसुत्र १४१ पुदु
 तदि ११ श्यामस्र इतोदगपनय व्रगिस्रुती द्विस्रात्ररुगतत्र
 मुमापनि मश्रु श्रु दीयकोग ननि वासिान काश्रुपसात्राघव

Scale: Actual size

the learned Brāhmaṇa **Gōvinda** of the Ṛigvēda śākhā and the Kāśyapa gōtra, who was residing at **Dīpakāgara**. He was a son of **Saudapaiya** of **Tipaka**. The grant was made on the occasion of the **Uttarāyaṇa** or Makara saṅkrānti which occurred on **Monday**, the **eleventh tithi** of the **dark fortnight** of **Pushya** (*i.e.* Pausha) in the expired **Śaka year 949** (expressed both in words and figures), the cyclic year being **Prabhava**.

The **date** appears irregular. The cyclic year corresponding to the expired Śaka year 949 was, no doubt, Prabhava according to the southern luni-solar system, but the Uttarāyaṇa Saṅkrānti occurred at 8 hours, 50 minutes after mean sun-rise on Sunday, the 9th *tithi* (not on Monday, the 11th *tithi*) of the dark fortnight of Pausha in that year. The Christian date corresponding to the Uttarāyaṇa Saṅkrānti was the 24th December A.D. 1027. In A.D. 1028 the Saṅkrānti, no doubt, occurred on Monday, the 23rd December, but the *tithi* was Pausha *śu. di.* 4, and the cyclic year was Vibhava.

Unlike other grants of the Śilāhāras, the present one does not mention the contemporary five ministers, except the Treasury Officer (*Bhāṇḍāgāra-sēna*) **Nāgalaiya**, who is named incidentally in connection with the scribe **Jōupaiya**, who was his nephew. As in some other grants, Nāgalaiya is described here as a *Mahākavi*.

As for the **localities** mentioned in the present grant, **Dīpakāgara** is evidently identical with Divē Āgar, where the plates were found. The *vishaya* of **Mandaraja** finds mention also in the Prince of Wales Museum Plates of Mummaṇirāja (No. 15). The findspot of the present grant and the mention of Dīpakāgara as the place of the donee's residence indicate that the *vishaya* probably comprised the territory in the vicinity of Divē Āgar. It may be represented by modern Maṇērī, about 7 miles (11.27 km.) north by west of Divē Āgar. **Vēlāsivāgara** comprised in that *vishaya*, where the orchard was situated, is probably identical with modern Vēlās, about two and a half miles (4.07 km.) north of Divē Āgar. **Tipaka** may be Tivare in the Karjat *tāluka* of the Kōlābā District.

TEXT¹

First Plate

- 1 सिद्धिः² [१*] जयश्चाभ्युदयश्च ॥ लभते सर्वकार्येषु प(पू)जया गणना यकः ॥ (१)
- 2 विघ्नं निघ्नं(घ्न)न्स वः पायादपायाद्गणनायकः³ ॥ [१॥*] स वः पातु शिवो
- 3 नित्यं यन्मौलौ भाति जाह्नवी । सुमेरुसि(शि)स(ख)रोद्गच्छदच्छच(चं)द्रक-
- 4 लोपमा ॥ [२॥*] जीमूतकेतुतनयो नियतं दयालुर्जीमूतवाहन इति
- 5 त्रिजगत्प्रसिद्धः । देहं निजं तृणमिवाकलय[न्प]रात्ये यो रक्ष-
- 6 ति स्म गरुडात्खलु शंखचूडं(डम्)⁴ ॥ [३॥*] तस्यान्वये ॥ आद्यः श्रीमान्क-
- 7 पर्दी तदनु पुलसति⁵ स्तत्सुतोन्वः कपर्दी तत्सूनुर्वंपुवन्नः
- 8 क्षितिपतिरभवञ्जं(ज्जं)ञ्जराजस्ततोभूत् । तद्भ्राता गोगिराज-
- 9 स्तदनु च नृपतिर्वज्जडाचार्यदेवस्तस्माज्जातस्तनूजस्त्रिभु-
- 10 वनतिलको दीप्तिमार्त्तण्डदेवः⁶ ॥ [४॥*] श्रीमान्भूद्वज्जडादेव-
- 11 नामा श्रीकेसि(शि)देवो नृपतिस्ततोभूत् ॥ (१) तद्भ्रातृजो
- 12 वज्जडादेवसूनुः श्रीच्छिन्तपैयो नृपतिर्व्वं(र्व्वं)भूव⁷ ॥ [५॥*]

¹ From an ink impression supplied by the Chief Epigraphist.

² Expressed by a symbol.

³ Metre of verses 1 and 2: *Anuṣṭubh*.

⁴ Metre: *Vasantafalakā*.

⁵ The correct name occurring in other records is *Pulaśakti*.

⁶ Metre: *Sragdharā*.

⁷ This verse was wrongly written in the Bhāṇḍup plates (No. 9, above) and caused much confusion. Metre: *Indravajrā*:

Second Plate : First Side

- 13 अथ स्वकीयपुण्योदयात्समधिगतपञ्चमहाशब्द (ब्द) महासा-
 14 मन्ताधिपतितगरपुरपरमेस्व (श्च) रत्यागजगज्ञ (ज्ज्ञ) म्पस (श) र-
 15 रणागतवज्रपंजरप्रभृतिसमस्तराजावलीविराजितश्रीच्छि-
 16 त्तपयदेवराजः सर्वाने[व*] स्वसम्ब (म्ब) ध्यमाह (न) कानन्यानपि समागामि-
 17 प्रदा (धा) नाप्रधानानुसा (या) यिनो लोकान्प्रणतिसू (पू) जासत्कारसमादे-
 18 सैः (शैः) संदिस (श) त्यस्तु वः संविदितं यथा ॥ असारोयं संसारः पवनच-
 19 लितकमलिनीदलगतजललवतरलतरे धनायुपी (पी) इति मत्वा
 20 दृढतरदि (वि) [र*] क्तिवु (वु) द्धया संगृह्ये [च्छ] ञ्च¹ दानफलं (लम्) ॥ तथा च ॥ कृतते (त्रे)-
 21 ताद्वापरेपु (पु) तपोत्यर्थं (र्थं) प्रशस्यते । मुनयोन्द (त्रा) नुसं (शं) संति दानमे-
 22 कं कलो (लौ) युगे² ॥ [६॥*] इति मुनिवचनानि मत्वा मया शकनृपकाला-
 23 तीतसंवत्सरस (श) तेपु (पु) नवसु एकोनपञ्चा[श*] दधिकेषु प्रभवसम्ब-
 24 त्सरान्तर्गत³ पुक्षा (ष्य) वदि एकादस्या[श्यां] यतां (त्रां) कतोपि सम्बत्⁴ ९४९ पुद्य (ष्य)
 25 वदि ११ सोमे संजातोदगयनपर्वणि सुतीर्थे स्नात्वा भगवन्त-
 26 मुमापतिमभ्यर्च्य दीपकागरनिवासिने कास्य (श्य) पगोत्ता (त्रा) य व (व)-

Second Plate : Second Side

- 27 ह्वृचसा (शा) खिने षट्कर्मनिरताय महात्रा (त्रा) ह्यणगोविदाय तीपकीयसौद-
 28 पैयसुताय मन्दरजविषये वेलासि[वा]गरान्तर्वर्त्तिनो⁵ दण्डना-
 29 यकश्रीनागवर्मप्रदता (ता) रामगुम्माय विस (श) तिद्रम्मा उदका-
 30 तिसग्गे (ग्गे) ण [न] मस्यवृत्त्या प्रतिपादिताः । तदस्य साव (न्व) यव (वं) धो-
 31 रपि भुंजतो भोजयतो वा स्वकीयारामकगुम्मविषये न
 32 केनापि परिपंथना करणीया ॥ यत उक्तमेव महामुनिसिः (भिः) [1*]
 33 याना (नी) ह दत्तानि मु (पु) रा नरेंद्रैर्दानानि धर्म्मार्थ्ययस (श) स्कराणे (णि) ।
 34 निर्म्मार्थ्यवान्तिस्त्र (प्र) तिमानि तानि को नाम साधुः ।⁶ मु (पु) नरादयी (दी)-
 35 व (त)⁷ ॥ [७॥*] इति मत्वा सर्वै रगि (पि) समागामिभिः वु (भू) पालैः सा (पा) ल-
 36 नधर्मलोभ एव करणीयः । न पु (पु) न (स्त) ल्लोपनपापव (क)-
 37 लंकाश्चसुरेण⁸ केनापि भवितव्यः (व्यम्) । यस्वे (स्त्वे) वम-
 38 श्च (भ्य) त्थितोपे (पि) लोभादज्ञानतिभिरपटता (ला) वृत्ता (मति)-

Third Plate

- 39 राच्छिद्यादाच्छिद्यमानमनुमोदेत वा स पञ्चभिरपि प्य (पा)-
 40 तकंदु (रु) पपातकैख (श्च) रो (रौ) रवमहारौरवान्ता (न्ध)-
 41 तामे (मि) श्रा (स्त्रा) दिनरका (कां) श्चे (श्चि) रमनुभविस्य (प्य) ति यथा चै-⁹
 42 तदेवं तथा शासनदाता लेखकहस्तेन स्वमतमानो-
 43 रयवि¹⁰ यथा ॥ मतं मम महामण्डलेस्व (श्च) रश्रीमच्छिन्तपैय-

¹ Read संगृह्णीयात्. The Bhandup plates read द्रढयान्ते.

² Metre: Anushubh.

³ Read संवत्सरान्तर्गत-

⁴ Read संवत्.

⁵ The context requires a reading like -वर्त्ति.

⁶ This *danḍa* is superfluous.

⁷ Metre: *Indravajrā*.

⁸ Read पापकलकाग्रेसरेण.

⁹ There is a redundant decorative mark here.

¹⁰ Read स्वमतमारोपयति.

DIVE ĀGAR PLATES OF CHHITTARĀJA : ŚAKA YEAR 949

ii b

28 रु वशासिनेष द्दुर्गनि रनापमकता २२ गो विंगमनोयकोपासोद
 २८ एपशुनोयमदु नरु विषायतनाशिताग रात्रं विनोद पुना
 ३० यरुथोनायवर्मा यदना रमगु म्माय विसिदिद म्माउद का
 ३० निराएण र म्माट्टा यनिद्यादिता न नदशा सा व यवात
 ३२ मयि र्ना तासो र्पतावा सु कोपा रमक गु म्मा वि षायन
 ३२ किनापियनि यंत्र ना वरुणीया म्मा यन उ न म्मा व न द म्मा नि सि
 ३४ म्मा न द द त्रो नि सु नान प दि ट्ठो नि नि व र्मा क्क प स सु राल
 ३४ नि म्मा न्ना व नि सु ति म्मा नि ना नि का ना म सा पु म्मा न रा द पा
 ३६ न व र्मा लारु प व क्क ली य न न सु न सु न्ना ला य न पा य व
 ३८ लं का म्मा सु नि शा क्क ना वि सु वि न क्क पा सु व म
 ३८ श्च किं ना य ल म्मा द्दो न नि मि न्ना ट्ठ ता व न्ना

Scale: Actual size

DIVE ĀGAR PLATES OF CHITTARĀJA : ŚAKA YEAR 949

iii

40 नकिं घादाकिं घमानमनु । मादे नतासयत्सदि नपिण
 नकिं डप्यातंके ग्वलि । प्राप्ता न वम दातो नतात्रा 40
 नाम शादिन न कास्यन । मनु दविशुति यथाति 42
 42 मदे व न थाशासुनदा तुल्य म क दस्य न सुमातमाको
 नय विव था म तं म म म द म डं ल स्तु न श्री म द्वि न पय 42
 44 दित राजस्य म द म डं ल स्तु न श्री म द्वि रू डं दि व न 44
 न सुनाः र्यद व्र गा सान लिमि न न लिमि न वि न म 46
 46 या श्री म दौ जानु कृ या स्या म न श्री द्वि न पि य नि य मा
 व्र सा आ गा न स न म द क वि श्री न ग लि य स्या ट 46
 48 सु न । ऋ ३ ष न य दा व्र ना कृ न म वि क्क लं न म्ना त 48
 शर्व य माल मि ति । ऋ । श्री न सु री मं ग ल मि ति । ऋ ।

Scale: Actual size

- 44 देवराजस्य महामण्डलेस्व (इव) रश्रीमद्वज्जडदेवरा—
 45 जसूनोः^१र्यदत्र शासने लिखितं (तम्) । लिखितं चैतन्म—
 46 या श्रीमद्राजानुज्ञया सामन्तश्रीच्छन्तपैयनियमा—
 47 च्च^२ भाण्डागारसेनमहाकविश्रीन (ना) गलैयभ्रातृ—
 48 सुतजोउएन^३ [1*] यदत्रोनाक्षरमधिकाक्षरम्वा^४ त—
 49 त्सर्वं (व्वं) प्रमाणमिति ॥*॥ श्रीरस्तु ॥ मंगलमिति ॥*॥

TRANSLATION

Success: May there be victory and prosperity !

(For the translation of verses 1 to 3, see that of verses 1, 2 and 4 respectively in the *Ṭhāṇā plates of Arikēsarin, No. 8, above*).

In his family—

(V. 4). There was first the illustrious **Kapardin (I)**, then **Pulaśati** (*i.e.* Pullaśakti), (*then*) his son, another **Kapardin** (*i.e.* Kapardin II); (*then*) his son **Vappuvanna** became king; thereafter there was **Jhañjharāja**. (*Thereafter there ruled*) his brother **Gōggirāja** and after him (*there was*) king **Vajjaḍāchāryadēva**. From him was born the son (*Aparājita*), who was the veritable Sun-god in brilliance, an ornamental mark of the three worlds.

(V. 5). There was an illustrious (*king*) named **Vajjaḍa (II)**; thereafter there was the king, the illustrious **Kēśidēva**. Then his nephew and son of **Vajjaḍadēva**, the illustrious **Chhintapaiya** became king.

(Line 13). Now, the illustrious king **Chittapaiyadēva**,—who has, by his religious merit, obtained the right to the five *mahāśabdās*, and who is adorned with all royal titles such as *Mahāsāmantādhipati*, ‘the lord of the City of **Tagara**’, ‘(he) who has excelled the world in charity’, ‘an adamantine cage (*for the protection of*) those who seek refuge with him’, and so forth,—addresses, with salutation, worship and respect, all his followers, principal as well as subordinate, assembled (*here*), whether connected with him or not, as follows:—

“Be it know to you. One should accumulate the reward of charitable gifts by very firm non-attachment, having realised that this worldly existence is worthless and that wealth as well as life are extremely fickle like drops of water on the leaf of a lotus-plant tossed by wind.”

(Line 20). Having thought over the following saying of the sages, *viz.* in the *Kṛita*, *Trētā* and *Dvāpara* Ages penance is highly praised; the sages extol only charity in the Kali Age, I—having bathed at an excellent *tīrtha* on the holy occasion of the **Udagayana** which occurred on **Monday** the **eleventh tithi** of the **dark fortnight** of **Pushya** (Pausha) in the (*cyclic*) year **Prabhava** after **nine hundred years increased by forty-nine** have passed by the era of the **Śaka king**,—in figures, the **year 949**, (*the month*) **Pushya** (Pausha), the **dark fortnight**, the (*lunar*) day **11**—and having worshipped the Divine lord of Umā (Śiva)—have donated, with the pouring out of water, the revenue amount of twenty *drammas*, free from all dues, on the cluster of trees in the orchard donated by the *Daṇḍanāyaka*, the illustrious **Nāgavarman**, situated in (*the village of*) **Velāsivāgara**, comprised in the *vishaya* of **Mandara-
 raja**, to the learned Brāhmaṇa **Gōvinda**, the son of **Saudapaiya** of **Tipaka**, who belongs to the Kāśyapa *gōtra* and *Ṛigvēda śākhā*, who is residing at **Dīpakāgara** and is (*always*) engaged in the performance of his six religious duties.

¹ Read सूनोर्यदत्र.

² Read -नियोगाच्च.

³ Read जोउपैयेन as in the *Ṭhāṇā plates of Mummuni* (No. 14) or जोगपैयेन as in the *Ṭhāṇā plates of Nāgārjuna* (No. 13).

⁴ Read -मधिकाक्षरं वा.

(Line 30). Therefore, none should cause any obstruction while, he, together with his descendants and relatives, is himself enjoying or allowing others to enjoy the clusters of trees in his own orchard.

For, it has already been said by great sages:—

(Here occurs an imprecatory verse.)

(Line 35). Having known this, all future kings should covet only the religious merit obtained by the protection (of this religious gift), and none should be foremost in respect of infamy by the sin of confiscating that gift. He who, on the other hand, though thus entreated, will confiscate it or allow it to be confiscated, with his mind clouded by the darkness of ignorance as a result of greed, will incur all the five sins together with minor sins, and will experience for a long time (the pangs of) hells such as *Raurava*, *Mahāraurava*, and *Andhatāmisra*.

(Line 41). And as it is, the giver of the charter records his approval by the hand of the scribe: "What is written in this charter has been approved by Me, the *Mahāmaṇḍalēśvara*, the illustrious king **Chhintapaiyadēva**, the son of the *Mahāmaṇḍalēśvara* the illustrious king **Vajjadadēva**."

And this has been written by me, **Jōupaiya**, the nephew of the Treasury Officer, the great poet, the illustrious **Nāgalaiya**, by the order of the King, the *Sāmanta*, the illustrious **Chhintapaiya**. Whatever is written here—in deficient or redundant syllables—all that is authoritative.

May there be prosperity ! May there be happiness !

NO. 11: PLATES XXIX-XXXII

BERLIN MUSEUM PLATES OF CHHITTARĀJA : ŚAKA YEAR 956

THESE plates have been lying in the Berlin Museum for a long time. Their original find-spot is not known. They were published with facsimiles by Dr. Ernst Waldschmidt of Göttingen in the *Zeitschrift der Deutschen Morganländischen Gesellschaft*, Band XC (1936), pp. 26 f. They are edited here from the same facsimiles.

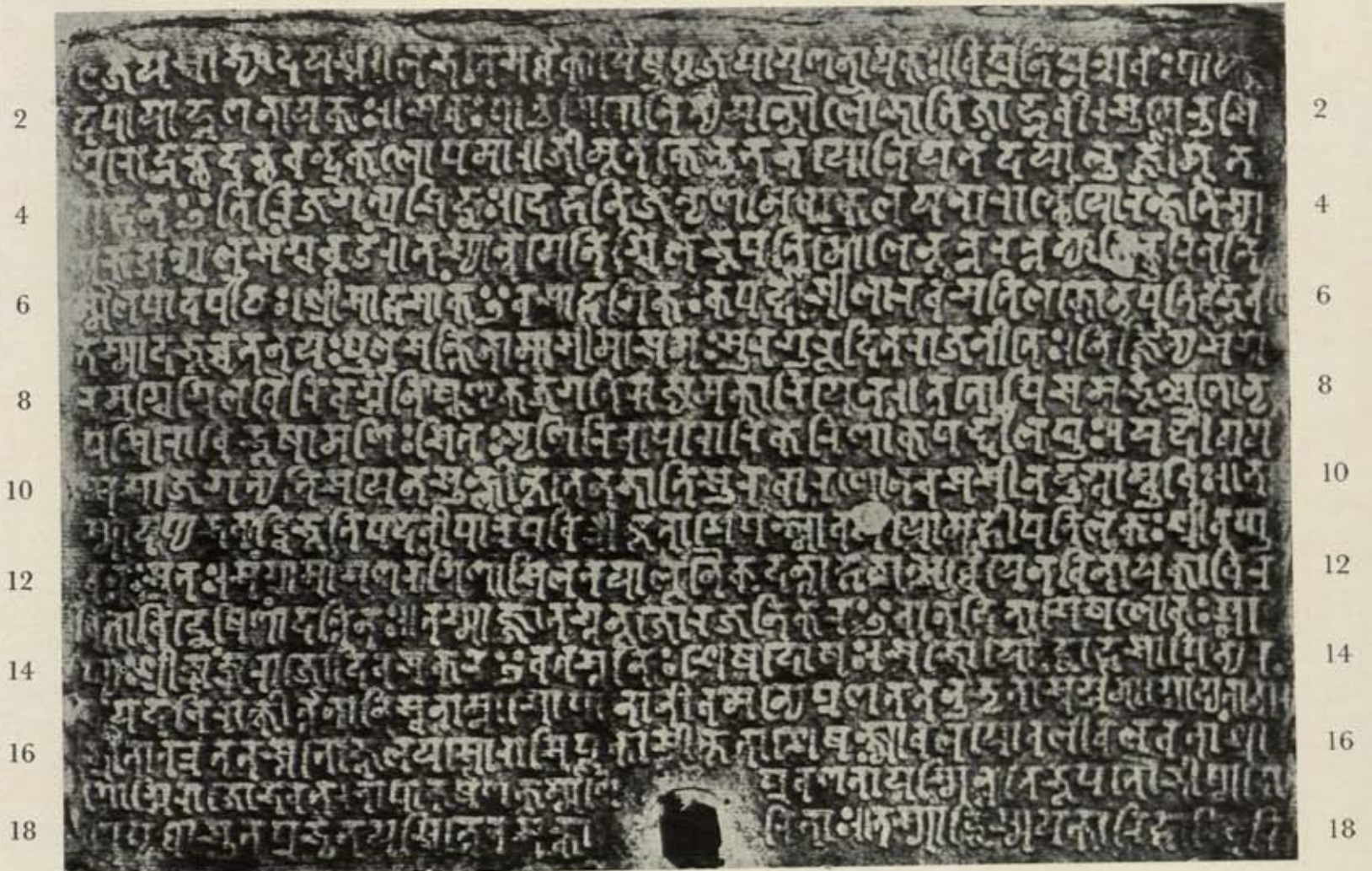
The **copper plates** are **three** in number, measuring 21 cm by 15·2 cm, and are held together by a ring, which has a round seal 4·5 cm in diameter, with the figure of Garuḍa in the *vajraparyāṅkāśana*, with the hands joined in the *añjali-mudrā*. The first and the third plate are inscribed on one side and the second on both the sides.

The **characters** are of the Nāgarī alphabet as in other grants of the Śilāhāras. The following peculiarities may be noted. The initial *i* consists of a curve turned to the left below two dots (see *iti* in line 4); in initial *ē* the left limb is not yet separated from the right (see *ēva*, line 24); *kh* does not yet show a tail in its left member (see *Śaṅkhachūḍam* in line 5); subscript *th* is placed horizontally (see *tapo-tyartham*, line 40); so also the superscript *ñ* (see *saṅgrīhy-ēchchhān-cha*, line 40); *ph* has a double curve on the right of its vertical (see *saphalā*, line 41); and *h* has developed a tail (see *haṭhāt* line 12). The **language** is Sanskrit and like other early grants of the Śilāhāras, the record is written partly in verse and partly in prose. As regards **orthography**, we may note that the consonant following *r* is reduplicated (see *sarvva-*, line 1); *v* is used for *b* and *s* for *ś* (see *vabhūva*, line 6 and *sivō*, line 2). Otherwise, the record is written in fairly correct Sanskrit.

The inscription refers itself to the reign of the **Śilāra** (called **Śilāhāra** in line 28) *Mahāmaṇḍalēśvara* **Chhittarāja** (whose name is written here in all places as **Chhintarāja**). The

BERLIN MUSEUM PLATES OF CHHITTARĀJA : ŚAKA YEAR 956

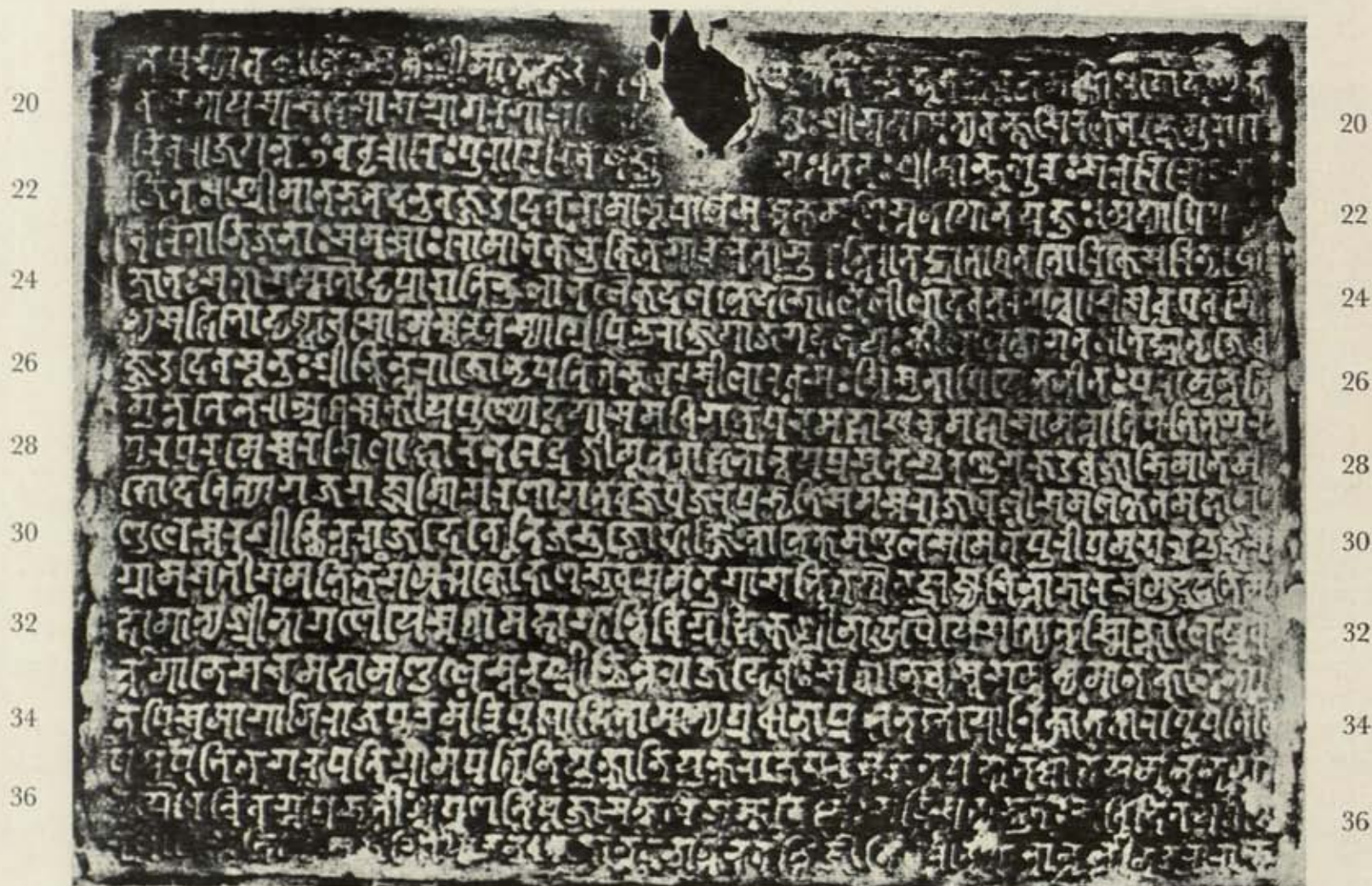
i



Scale: Seven-eighths

BERLIN MUSEUM PLATES OF CHHITTARĀJA : ŚAKA YEAR 956

ii a



Scale: Seven-eighths

object of it is to record the grant, by Chhittarāja, of a field called *Abhinava-dēva-chchēbhā* in the village of **Kundē** situated in the *vishaya* (district) of **Māhirahāra** containing sixty-six (villages) to the Śaiva ascetic **Jñānaśiva**, a disciple of the holy **Vādāchārya**, who belonged to the **Western Āmnāya**. The purpose of the grant was to provide for the food and clothing of the ascetics dwelling in the temple of the holy **Bhāiyapēśvara** and also for the various articles required for the worship of the god and for the expenses of the repairs of the temple. The donated field was bounded on the east by the field called **Kumbhivaṭī** and **Kōlihiraka**, on the west by the boundary of the village **Gōvaṇi**, on the south by the boundary of a tank and on the north by the boundary of (the village) **Vijñānīchōli**.

The **genealogy** of the donor Chhittarāja is given here as in his Bhāṇḍup plates (No. 9), many of the laudatory verses being common to both the grants. So the present plates do not make any addition to our historical knowledge. Chhittarāja bears in this grant the same titles as in the Bhāṇḍup plates. The present plates mention only two of his ministers, *viz.* the *Mahāmātya* **Nāgaṇaiya** and the *Mahāsāndhivigrahika* **Nāūpaiya**. The former is mentioned as *Sarvādhikārin* of Chhittarāja in the Bhāṇḍup plates. The *Mahāsāndhivigrahika* seems to have been changed in the interval between the dates of the two grants. The scribe was the same as in the Bhāṇḍup plates, but his name appears here as **Jōupaiya** (not Jōgapaiya as in the Bhāṇḍup plates). He is, however, described as the nephew of **Nāgalaiya** as in the latter plates. He was a Treasury Officer (*Bhāṇḍāgāra-sēna*).

The grant is **dated**, both in words and numerical figures, as the **fourteenth tithi** (*Śivarātri*) of the **bright fortnight** of the **second Chaitra** in the **Śaka year 956**, the cyclic year being **Bhava**. As no further details such as a week-day are mentioned, the date does not admit of verification; but, according to the Southern luni-solar system, the cyclic year for the expired Śaka year 956 was Bhava as stated here. Again, in that year the month Chaitra was intercalary. The fourteenth *tithi* of the bright fortnight of the second or *nija* Chaitra in that year corresponds to Friday, the 5th April A.D. 1034.

As for the **localities** mentioned in the grant, **Māhirahāra** in which the donated field was situated has already been shown to be identical roughly with the modern *tāluka* of Bhiwaṇḍī of the Ṭhāṇā District. The village **Kundē** which comprised the field still retains its name and is situated almost near the northern boundary of the Bhiwaṇḍī *tāluka*. Of the boundary villages, only one can now be identified, *viz.* **Vijñānīchōli**, which is probably identical with Chiñchōli, about four miles north of Kundē.

TEXT¹

First Plate

- 1 सिद्धम्² [1*] जयस्त्वा (श्वा) भ्युदयश्च । लभते सर्वकार्येषु पूजया गणना यकः । विघ्नं निघ्नन्स वः पाया-
- 2 दपायाद्गणनायकः³ ॥ [१॥*] स वः पातु सि (शि) वो नित्यं यन्मौलौ भाति जाह्नवी । सुमेरुसि (शि)-
- 3 खरोद्गच्छदच्छचन्द्रकलोपमा ॥ [२॥*] जीमूतकेतुतनयो नियतं दयालुर्जीमूत-
- 4 वाहन इति त्रिजगत्प्रसिद्धः । देहं निजं तृणमिवाकलयन्परात्थं यो रक्षति स्म
- 5 गरुडात्खलु सं (शं) खचडं (डम्)⁴ ॥ [३॥*] तस्यान्वये निखिलभूपतिमौलिनूत्न⁵ रत्नद्युतिच्छुरितति (नि)-
- 6 र्मलपादपीठः । श्रीसाहसांक इव साहसिकः कपर्दी सीलारवंस (श) तिलको नृपतिर्व्वं (व्वं) भूव ॥ [४॥*]
- 7 तस्मादभूच्च तनयः पुलस (श) क्तिनामा सीमासमः सुरगुरुदितराजनीतेः । निर्ज्जित्य संग-

¹ From the facsimiles in *Z.D.M.G.*, Vol. XC.

² Expressed by a symbol.

³ Metre of verses 1 and 2: *Anuṣṭubh*.

⁴ Metre of verses 3-5: *Vasantaṭilakā*.

⁵ The Prince of Wales Museum plates of Mummuni (No. 15) read मौलिमूत-

- 8 रसुखेखिलवैरिवग्गं निष्कण्टकं जगति राज्यमकारि येन ॥ [५॥*] ततोपि समभूत्सुतो नृ-
 9 पसि (शि) रोविभूषामणिः सि (शि) तः सृणिरिवापरोरि करिणां कपर्दी लघुः । यदीयय-
 10 स (श) सा जगत्यतिस (श) येन सु (शु) क्लीकृते न भाति सुरवारणो न च ससी (शशी) न दुग्धाम्बु (म्बु) धिः¹ ॥
 [६॥*] त-
 11 स्मादप्यभवद्विभूतिपदवीपात्रं पवित्रीकृताशेषक्षमावलयो महीपतिलकः श्रीवप्पु-
 12 वन्नः सुतः । संग्रामांगणरंगिणासिलतया लूनैकदन्ता हठात्सर्व्वे येन विनायका विर-
 13 चिता विद्वेषिणां दन्तिनः² ॥ [७॥*] तस्माज्जातस्तनूजो रजनिकर इवानंदिताशेषलोकः श्ला-
 14 ध्यः श्रीझंशराजो दिवसकर इव [ध्व]स्तनिःशेषदोषः । सं (शं) भोर्यो द्वादसा (शा) पि व्यर-
 15 [च] यदचिरात्कीर्त्तनानि स्वनाम्ना सोपानानीव मन्ये प्रणततनुभूतां स्वर्गमार्गोद्यतानां (नाम्)³ ॥ [८॥*]
 16 भ्राता तत्र⁴ ततस्ततोज्व (ज्व) लयसो (शो) रासि (शि) प्रकासी (शी) कृताशेषक्षमावलयो व (व) ली व (व) लवतां
 श्री-
 17 गोमिराजोभवत् । चापाकर्षणकर्मणि प्रवणतां यस्मिन्गते⁵ भूपतौ भीष्मद्रो-
 18 णपृथासुतप्रभृतयस्चि (श्चि) त्ते न (च) मत्कारिताः⁶ ॥ [९॥*] तस्माद्विस्मयकारिहारिचरि-

Second Plate : First Side

- 19 तप्रख्यातकीर्त्तिः सुतः श्रीमान्वज्जड[दे]वभूपतिरभूद्भ्रूचक्रचूडामणिः । दोहृण्डैक-
 20 व (व) लस्य यरय सहसा संग्रामरंगांगणे राज्यःश्री⁷ स्वयमेत्य वक्षसि रति चक्रे मुरारे-
 21 रिव ॥ [१०॥*] जयन्त इव वृत्रारेः पुरारेरिव षड्मुखः⁸ । ततः श्रीमान्भू (नभू) त्पुत्रः सच्चरित्रोपरा-
 22 जितः⁹ ॥ [११॥*] श्रीमान्भूत (त्त) दनु वज्जडदेवनामा भूपालमस्तकमणिस्तनयो नयज्ञः । अद्यापि यस्य
 23 चरितानि जनाः समस्ताः रोमांचकंचुकितगात्रलता¹⁰ सु (स्तु) वन्ति¹¹ ॥ [१२॥*] तद्भ्राताथ ततोरिकेसरिनृपो
 24 जातः सतां सम्मतो दृप्तारातिकुलाचलैकदलने दंभोलिलीलां दधत् । गत्वा सैसव¹² एव सै-
 25 न्यसहितो दृष्ट्वा च सोमेस्व (श्व) रं तस्याग्रे पितुराज्ञया जगदलं यः कीलयित्वागतः¹³ ॥ [१३॥*] तद्भ्रातृजो
 व-
 26 ज्जडदेवसूनुः श्रीच्छिन्तराजो¹⁴ नृपतिर्व्वं (व्वं) भूव । सी (शी) लारवंसः (शः) सिसुनापि¹⁵ येन नीतः परामुन्नति-
 27 मुन्नतेन¹⁶ ॥ [१४॥*] अथ स्वकीयपुण्या (ष्यो) दया [त्*]¹⁷ समधिगतपंचमहाशब्द (ब्द) महासामन्ताधिपति-
 तगर-
 28 पुरपरमेस्व (श्व) रसि (शि) लाहारनरेंद्रजीमूतवाहनान्वयप्रसूतसुव (र्ण) गरुडध्वजाभिमानम-
 29 होदधित्यागजगझ (ज्झ) म्पिस (श) रणागतवज्रपंजरप्रभृतिसमस्तराजावलीसमलंकृतमहाम-
 30 ण्डलेस्व (श्व) रश्रीच्छिन्तराजदेवे निजभुजोपाज्जितानेकमण्डलसमेतं (तां) पुरीप्रमुखचतुर्दस (श) -

¹ Metre: *Prithvi*.

² Metre: *Śārdūlavikriḍita*.

³ Metre: *Sragdharā*.

⁴ The Khārēpāṭaṇ and Vaḍavali plates (Nos. 19 and 20) read भ्राता तस्य.

⁵ The Vaḍavali plates read प्रगुणतां तस्मिन्गते.

⁶ The Khārēpāṭaṇ plates read सर्व्वे तिरस्कारिताः and the Vaḍavali plates सर्व्वे चमत्कारिताः. Metre of verses 9 and 10: *Śārdūlavikriḍita*.

⁷ Read राज्यश्रीः.

⁸ Waldschmidt read षड्मुखः. Read षण्मुखः.

⁹ Metre: *Anuṣṭubh*.

¹⁰ The *visarga* after this word is rightly omitted by the *Vārttika* on Pāṇini, VIII, 3, 36.

¹¹ Metre: *Vasantatilakā*.

¹² Read सैशव.

¹³ Metre: *Śārdūlavikriḍita*.

¹⁴ The royal name occurs elsewhere as छिन्तराज. In the Chinchāṇī plates (No. 12) it is and in छिन्तराज. In the Divē Āgar plates (No. 10) it is छिन्तपैय.

¹⁵ Read शिशुनापि.

¹⁶ Metre: *Indravajrā*.

¹⁷ The Bhādāna grant reads स्वतेजोनुभावात्.

BERLIN MUSEUM PLATES OF CHHITTARĀJA: ŚAKA YEAR 956

ii b

38
 40
 42
 44
 46
 48
 50
 52
 54
 56

38
 40
 42
 44
 46
 48
 50
 52
 54
 56

Scale: Seven-eighths

BERLIN MUSEUM PLATES OF CHHITTARĀJA: ŚAKA YEAR 956

iii

58
60
62
64
66
68
70
72
74

58
60
62
64
66
68
70
72
74

Scale: Seven-eighths

- 31 ग्रामस(श)तीसमन्वितं(तां) समस्तकोकणभुवं समनुसा(शा)सति तस्यैतद्राज्यचिन्ताभारं समुद्रहति म-
 32 हासात्यश्रीनागणैयेस्तथा¹ महाशा(सा)न्धिविग्रहिकश्रीनाउपैये सत्येतस्मिन्काले प्रव-
 33 त्तमाने स च महामण्डलेस्व(श्च)रश्रीच्छिन्तराजदेवः सर्वानिव स्वसम्ब(म्ब)ध्यमानकानन्या-
 34 नपि समागामिराजपुत्रमंत्रिपुरोहितामात्यप्रधानाप्रधाननैयोगिकां(कान्) तथा राष्ट्रपतिवि-
 35 षयपतिनगरपतिग्रामपतिनियुक्तानियुक्तराजपुरुषजनपदां(दान्) तथा ह्यमननग-
 36 रपौरत्रिवर्गप्रभृतींश्च प्रणतिपूजासत्कारसमादेसैः(शैः) संदिस(श)त्यस्तु वः संविदितं यथा ॥
 37 चला विभूतिः [क्षण]भंगि यौवनं । कृतान्तदन्तान्तरर्वत्ति जीवितं(तम्)² ॥ (1) तथा चान्तल्लीनजराराक्ष-

Second Plate : Second Side

- 38 सीप्रारब्ध(ब्ध)ग्रासं यौवनं स्वर्गवासान्नरकपातसममिष्ट[समाग]³मवियोगदुःखं [असारः*] संसारः सहज-
 39 रामरणसाधारणं स(श)रीरं पवनचलितकमलिनीदलगतजललवतरलत[रे] धनायुषी इति मत्वा दृ-
 40 ढतरविरक्तिवु(वु)द्ध्या संगृह्येच्छञ्च⁴ दानफलं(लम्) ॥ कृतत्रेताद्वापरेषु तपोत्यर्थं प्रस(श)स्यते मुनयो-
 41 त्र(त्रा)नुसं(शं)सन्ति दानमेकं कलौ युगे⁵ ॥ [१५॥*] न तथा सफला विद्या न तथा सफलं तपः । यथात्र मुनयः
 प्रा-
 42 हुर्दानमेकं कलौ युगे ॥ [१६॥*] तथा चोक्तं भगवता व्यासेन ॥ अग्नेरपत्यं प्रथमं सुवर्णं भूवैष्णवी सू-
 43 र्यसुताश्च(श्च) गावः । लोकत्रयं तेन भवेद्वि दत्त यः कांचनं गाञ्च महीं च दद्यात्⁶ ॥ [१७॥*] भूमिदानं सुपात्रे-
 44 षु सुतीर्थेषु सुपर्णसु । अगाधापारसंसारः(र)सागरोत्तारणं भवेत्⁷ ॥ [१८॥*] इति धर्माधर्मविचारचारु-
 45 चिरन्तनमुनिवचनान्यवधार्य मातापित्रोरात्मनश्च(श्च) स्त्रे(श्रे)योत्थिना मया शकनृपकालातीतसम्बत्सर⁸स(श)तेषु
 46 नवसुषट(ट्)पंचास(श)दधिकेषु भावसम्बत्सरान्तर्गत⁹द्वितीय[चै]त्रसु(शु)द्धचतुर्दस्यां(श्यां) यत्रांकतोपि सम्बत्¹⁰
 १५६ चैत्रशुद्ध १४
 47 संजात[चै]त्रिकापर्णसु सुतीर्थे स्नात्वा गगनैकचक्रचूडामणये त्रैलोक्यचक्षुषे कमलिनीका-
 48 मुकाय भगवते सवित्रे नानाविविध¹¹कुसुमश्लाघ्यमर्घं(र्घ्यं)न्दत्वा(त्वा) सकलसु[रा]सुरगुरुत्रैलोक्यस्वामि-
 49 नं भगवन्तमुपापतिमभ्यर्च्य अस्मदनुमत्या¹² विषयीभाइयपेन विरचिताय¹³ माहिरहारवि-
 50 षयान्तपूपातिकुन्देग्रामीयोत्तरदिग्भागे विरचितश्रीभाइयपेश्वरदेवायतनान्निवा-
 51 सिनां¹⁴ तपोधनानां ग्रासाच्छादनार्थं गन्धपुष्पधूपदीपनैवेद्यताम्बू(म्बू)लगीतवाद्यनृत्यादि-
 52 देवभोगकरणाय खण्डस्फुटितसमुद्धरणात्थञ्च माहिरहारषट्षष्ठी(ष्टि)विषयान्तपूपातिकु-
 53 न्देग्रामान्तर्वत्तिअभिनवदेवच्छेभाक्षेत्रं¹⁵ यस्य चाघाटनानि । पूर्वतः कु[न्भि]वटीक्षेत्रं कोलिहिरकश्च ॥
 54 पश्चिमतः गोवणिमर्यादया¹⁶ ॥ दक्षिणतः खनालासक्षम¹⁷भूतटाकमर्यादया ॥ उत्तरतः

¹ Read नागणैये तथा.

² The verse is incomplete. For its second half, see the Thānā plates (No. 8), v. 19 above. Metre: *Vaiśāstha*.

³ The *aksharas* are damaged here. Waldschmidt reads इष्टवियोगमवियोगदुःखं, which does not yield a good sense.

⁴ Read संगृह्णीयाच्च. The Bhādāna grant has द्रढयन्ति.

⁵ Metre of this and the next verse: *Anuṣṭubh*.

⁶ Metre: *Indravajrā*.

⁷ Metre: *Anuṣṭubh*.

⁸ Read संबत्सर-

⁹ Read संबत्सरान्तर्गत-

¹⁰ Read संबत्.

¹¹ Read नानाविध-

¹² Read अस्मदनुमत्या.

¹³ This word is redundant. See विरचितश्रीभाइयपेश्वर-, below in line 50.

¹⁴ Read देवायतने निवासिनां.

¹⁵ Waldtschmidt read देवच्छेताक्षेत्रं.

¹⁶ Usually मर्यादा is the reading in this context. So also in the following two expressions stating boundaries.

¹⁷ The reading here is uncertain. Waldschmidt read खतालासत्कम-.

- 55 विज्ञानीचोलिमर्यादया । एवं चतुराघाटनोपलक्षितः¹ स्वसीमापर्यन्तः सतृणकाष्ठोदको-
 56 पेतः समस्तोत्पत्तिसंयुक्तः पूर्वदत्तदेवदायत्र (त्र) ह्यदायवर्जः अनादे-
 57 श्यः अनासेध्यः अचाटभटप्रवेश्यः (श्यः) कृतहस्तोदकातिसर्गोण पश्चिमाम्नायविनि-

Third Plate

- 58 गंतश्रीवाडाचार्यशिष्यज्ञानशिव[भट्ट]रकाणां न[म]स्यवृत्त्या परमया भक्त्या प्रतिपा-
 59 दितः । तदेतेषां (षा) मन्येषामपि गोत्रीया[धि]कारिका[णां] तपोधनानां भुजतां भोजयताम्वा²
 60 कृपतां कर्षयताम्वा³ न केनापि परिपंथना करणीया ॥ यत उक्तं महामुनि[भिः] ।
 61 व (व) हुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं (लम्)⁴ ॥ [१९११*]
 स[द्यो]-
 62 दानं निरायासं सायासं दीर्घपालनं (नम्) । अत एवपर्ययः प्राहुर्दानाच्छ्रेयोनुपालनं (नम्) ॥ [२०११*] दत्त्वा-
 (त्त्वा) भू-
 63 मि भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः । सामान्योयं धर्मसेतुर्नृपाणां
 64 काले काले पालनीयो भवद्भिः⁵ ॥ [२१११*] इति चिरन्तनमुनिवचनान्यवधार्य सर्वैरपि समा-
 65 गामिभिर्भू पालैरस्मद्वंशजैः पालनधर्मफललोभ एव करणीयः । न पुनस्तल्लोप-
 66 पापकलंकाश्रेसरेण केनापि भवितव्यं (व्यम्) ॥ यस्त्वेवमभ्यर्त्थितोपि लोभादज्ञानतिमिर-
 67 पटलावृतमतिराच्छिन्द्यादाच्छिद्यमानमनुमोदेत वा स पञ्चभिरपि पातकैरुपपातकै-
 68 स्व (श्च) लिप्तो रौरवमहारौरवान्धतामिस्रादिनरकांस्वि (श्च) रमनुभविष्यति । तथा चोक्तं भगवता
 69 व्यासेन ॥ स्वदत्तां परदत्ताम्वा⁶ यो हरेत वसुधरां (राम्) । स विष्ठायां कृमिर्भूत्वा कृमिभिः स[ह] पच्यते⁷ ॥
 [२२११*] य-
 70 था चैतदेवं तथा शासनदाता लेखकहस्तेन स्वमतमारोपयति यथा मतं मम महामण्डलेस्व (श्च)-
 71 रश्रीच्छिन्तराजदेवस्य महामण्डलेस्व (श्च) रश्रीमद्वज्रजडदेवराजसूनोर्यदत्र सा (शा) सने लि-
 72 खितं (तम्) ॥ लिखितं चैतन्मया श्रीमद्राजानुज्ञया भाण्डागारसेनजोउपैयेन⁸
 73 भाण्डागारसेनमहाक[वि]श्रीनागलैयघ्रातूसूनुना । यथा चोनाक्षरमधिकाक्षरम्वा⁹ त-
 74 त्सर्वं प्रमाणमिति ॥ श्रीरस्तु ॥ श्री[र्भ]वतु ॥ मंगलञ्चास्तु ॥ मंगलं महाश्रीः ॥

TRANSLATION

Success! May there be victory and prosperity!

[For the translation of verses 1 to 3, see that of verses 1, 2 and 4 in the *Thāṇā* plates of *Arikēśarin* (No. 8)].

(V. 4). In his family was born king **Kapardin (I)**, the ornament of the **Śilāra** race, who was adventurous like the illustrious *Sāhasānka* (*i.e.* *Vikramāditya*) and whose stainless foot-stool was covered with the splendour of fresh jewels on the heads of all kings.

(V. 5). From him sprang his son, **Pulaśakti** by name, who represented the limit of

¹ This and the following adjectival expressions are required to be in the neuter gender as they qualify क्षेत्रं in line 53 above. The scribe has blindly copied them from some other grant where they qualified some word like ग्रामः.

² Read भोजयतां वा-.

³ Read कर्षयतां वा-.

⁴ Metre of verses 19 and 20: *Anuṣṭubh*.

⁵ Metre: *Sālīni*.

⁶ Read परदत्तां वा.

⁷ Metre: *Anuṣṭubh*.

⁸ The *Bhāṇḍap* plates read जोगपैयेन.

⁹ Read -मधिकाक्षर वा.

political wisdom taught by (Bṛihaspati) the preceptor of gods; who, having vanquished all enemies in the forefront of the battlefield, ruled over the world, free from trouble.

(V. 6). From him again sprang his son, the **younger Kaparadin** (*i.e.*, Kapardin II), the crest-jewel of kings, who was as it were a sharp goad to the elephants in the form of his enemies.; the world being exceedingly whitened by his fame, neither the heavenly elephant (Airāvata) nor the moon nor the milk-ocean could be distinguished.

(V. 7). From him again sprang his son, the illustrious **Vappuvanna**, the worthy abode of prosperity, an ornament of royalty, who sanctified the whole circle of the earth. Having one of their tusks forcibly cut off by the creeper-like sword of him who was delighted to fight on the field of battle, all the elephants of the enemies were turned into Vināyakas (*i.e.* they become Gajānana, who has only one tusk).

(V. 8). From him sprang his praiseworthy son, the illustrious **Jhañjha**, who delighted all people even as the moon does, and who destroyed all blemishes even as the sun dispels all darkness; who erected twelve temples of Śiva, named after himself, which served, as it were, as steps to pious people, ready to repair to the path of heaven.

(V. 9). Then there rose his brother, the illustrious **Gōggirāja**, who, having a mass of brilliant fame, brightened the entire circle of the earth, and who was mighty among the mighty; when that king bent down in the act of drawing (the string of) his bow, Bhīshma, Drōṇa, the son of Pṛithā (*i.e.* Arjuna) and others felt surprised in their minds.

[For the translation of verses 10 and 11, see that of verses 8 and 9 of the *Ṭhāṇā* plates (No. 8).]

(V. 12). Then there was his son, **Vajjaḍadēva** by name, proficient in political wisdom, the crest-jewel of all kings. Even now all people extol his deeds, with their creeper-like limbs clad in the robes of horripilation.

(V. 13). Then was born his brother, king **Arikēsarin**, who was honoured by wise people and who had the grace of the thunderbolt in destroying the principal mountains which were his arrogant foes. Even in his childhood he marched with his army and having seen God Sōmēsvara, he made an offering of the whole world to him by the command of his father, and then returned (*to his country*).

[For the translation of v. 14, see that of verse 11 in the *Bhāṇḍup* plates (No. 9)].

(Line 27). Now, while the *Mahāmaṇḍalēśvara*, the illustrious **Chhintarājadēva**—who, by his merit, has obtained the right to the five *mahāśabdās* and who is adorned with all royal titles such as *Mahāsāmantādhipati*, 'the lord of the city of **Tagara**,' 'a king of the **Śilāhāra** family,' 'a scion of the family of Jimūtavāhana,' '(he) who has the ensign of the golden Garuḍa,' '(he) who is a born Vidyādhara,' '(he) who is an ocean of pride,' '(he) who has surpassed the world in liberality,' '(he) who is an adamant cage to suppliants' and so forth—is ruling over the whole Koṅkaṇa country, consisting of fourteen hundred villages headed by Purī, together with several *maṇḍalas* conquered by his arm, and while his *Mahāmātya*, the illustrious **Nāgaṇaiya**, and his *Mahāsāndhivigrahika*, the illustrious **Nāupaiya** are shouldering the burden of the cares of his government,—at this time the *Mahāmaṇḍalēśvara*, the illustrious **Chhintarājadēva** addresses, with salutation, worship and respect, all assembled princes, counsellors, the family priest, the ministers, the principal and subordinate Officers, whether connected with him or not, as well as the heads of the *rāshṭras*, *viśhayas*, towns, villages, officials and non-officials, government servants and village-people, and also artisans, guilds and the three classes of townsmen, and others as follows:—

"Be it known to you that realising that prosperity is unsteady, youth is momentary, and life lies in the jaws of Death, and that youth is being devoured by the demoness in the form of Old Age, who is hidden inside (*the body*), that the pangs of separation after union with one's dear ones are like those caused by falling into a hell after dwelling in heaven, that the

body is subject to old age and death natural in this world, and that wealth and life are fickle like drops of water on a lotus leaf tossed by wind, one should accumulate the reward of a (*religious*) gift by firm non-attachment.

Having considered the sayings of ancient sages which are delightful owing to their distinguishing between what is righteous and what is not, such as the following:—

(V. 15). In the Kṛita, Trēta and Dvāpara Ages penance is highly praised. The sages say the charity alone is the one (*meritorious*) thing in the Kali Age.

(V. 16). Learning does not yield that reward nor does penance give it as charity alone does, the sages say, in the Kali Age.

And it has been declared by the holy Vyāsa:—

(V. 17). “Gold was the first-born of Fire; the Earth sprang from Vishṇu, and the cows are the offsprings of the Sun. He who gives gold, land and cows gains the religious merit of giving the three worlds (*of these gods*).

(V. 18). A gift of land made to worthy recipients at holy places and on holy occasions would be the means of crossing the unfathomable and boundless ocean of worldly existence.”

And being desirous of acquiring the spiritual welfare of My parents and Myself, I—having bathed at an excellent *tīrtha* on the **holy day in Chaitra**, *viz.*, the **fourteenth tithi** of the **bright fortnight** of the **second Chaitra** of the cyclic year **Bhava** after **nine hundred years increased by fifty-six** of the **Śaka King** had passed—in figures, the **year 956**, the **bright fortnight** of **Chaitra**, the **14th (tithi)**—and having offered an *arghya*, beautiful with flowers of various kinds, to the divine Sun, the sole crest-jewel of the sky, and the lover of the lotus-plant, and having worshipped the divine Śiva, the lord of the three worlds and the *guru* of all gods and demons—have given, as a gift free from taxes, and with great devotion and with the pouring out of water, to the holy **Jñānaśiva**, a disciple of the holy **Vādāchārya**, who belongs to the **Western Āmnāya**, for providing food and clothing to the ascetics dwelling in the temple of the holy **Bhāiyapēśvara**, constructed by **Bhāiyapa**, the head of the *vishaya* in the northern part of the village **Kundē** situated in the *vishaya* (district) of **Māhirahāra** for providing all materials for the worship of the god such as sandal-paste, flowers, incense, lights, offerings, *tāmbūla*, and singing, music and dancing, and also for the repairs of what would be broken and damaged—the field known as **Abhinavadēvachchēbhā** situated in the village of **Kundē** included in the *vishaya* of sixty-six villages called **Māhirahāra**, the boundaries of which are—on the east, the field known as **Kumbhivaṭi** and **Kōlihīraka**; on the west, the boundary of (the village) **Gōvaṇi**; on the south, the boundary of the tank in **Khanālāsakshama**; on the north, the boundary of (the village) **Vijñānichōli**—the field with its four boundaries thus determined, extending to its own limits, together with all its produce, together with grass, wood and water, but excluding the gifts previously made to gods and Brāhmaṇas, not to be assigned, not to be attached, and not to be entered by the *chāṭas* and *bhaṭas*.

Therefore, none should cause any obstruction while these ascetics or others of their clan, who are entitled to it, are enjoying it or are allowing others to enjoy it, are cultivating it or allowing others to cultivate it.

(Line 60). For it has been said by great sages—

(*Here occur three benedictory and imprecatory verses.*)

(Line 64). Having known these sayings of ancient sages, all future kings, born in our family, should aspire only for religious merit accruing from the protection (*of this grant*). He who, on the other hand, though thus entreated, will confiscate it or allow it to be confiscated, with his mind clouded by the darkness of ignorance as a result of greed, will incur all the five

sins together with minor sins and will experience for a long time (*the pangs of*) hells such as *Raurava*, *Mahāraurava* and *Andhatāmisra*.

And this has been declared by the holy Vyāsa:—

(*Here follows an imprecatory verse.*)

(Line 70). And as it is, the giver of the charter records his approval by the hand of the scribe." "What is written in this charter has been approved by Me, the *Mahāmaṇḍalēśvara*, the illustrious **Chhintarājadēva**, the son of the *Mahāmaṇḍalēśvara*, the illustrious **Vajjadarājadēva**."

And this has been written by me, the Treasury Officer, the illustrious **Jōupaiya**, the nephew of the Treasury Officer, the great poet, the illustrious **Nāgalaiya**.

Whatever is written here—in deficient or redundant syllables—all that is authoritative. May there be prosperity ! May there be happiness ! May there be happiness and great prosperity !

NO. 12 : PLATES XXXIII and XXXIV

CHINCHAṆĪ PLATE OF THE REIGN OF CHHITTARĀJA : ŚAKA YEAR 956

THIS plate was found together with eight others at **Chinchaṇī** in the *Ḍahāṇu tāluka* of the *Ṭhāṇā* District, North *Kōṅkaṇ*, in 1955. They were noticed by an agriculturist while digging in his field. The nine plates formed five different grants. They were briefly noticed by Dr. U. P. Shah in the *Bombay Secretariat Record Office Report* for 1955-56, pp. 28 f. All the grants were later edited by Dr. D. C. Sircar with facsimile plates in the *Epigraphia Indica*, Vol. XXXII, pp. 63 f. The present plate is edited here from its facsimiles in that Journal, facing pp. 66-67.

It is a **single copper plate** measuring 10·5" (26·67 cm.) in length and 7·5" (19·05 cm.) in height, its thickness being 1" (2·5 cm.). It has a ring-hole at the top, but no ring or seal was found with it. The plate weighs 77·5 *tolās* (903·96 gm.). The writing on it is in a good state of preservation.

The **characters** are of the *Nāgarī* alphabet as in the early inscriptions of the *Śilāhāras*. The record is rather carelessly written, the letters *ch*, *dh* and *v* having similar forms. The **language** is Sanskrit, and the record is written partly in prose and partly in verse. It has a considerable portion common with the *Śilāhāra* records of the age and was evidently drafted by some one who had good knowledge of them. As regards **orthography**, we may note the usual substitution of *v* for *b* and of *s* for *ś* and the reduplication of the consonant following *r*. See *śavda*, line 2, *saraṇāgata*, line 3 and *sarvva*, line 1 respectively.

The inscription refers itself to the reign of **Chāmuṇḍarāja**, a feudatory of the **Śilāhāra king Chhinturāja** (*i.e.* Chhittarāja). It states that he was ruling over the **Samyānapattana**, which was made over to him by the **Śilāra king Chhinturāja**. The latter bears in this record most of the titles mentioned in his other records such as *Mahāsāmantādhipati*, *Tagarapuraparamēśvara*, *Suvarṇagaruḍadhvaḥja* and so on. Chāmuṇḍarāja, though a feudatory prince, bears such high-sounding titles as *Mahāsāmantādhipati*, *Nijabhūja-Vikramāditya*, *Arimaṇḍalikādhiśa* and so on. He evidently occupied a high rank among the feudatories of the *Śilāhāra* king Chhittarāja. One of his titles mentioned here, *viz.* *Lāṭa-prākāra-rāya-dhvaṃsaka* refers to his victory over the ruler of **Lāṭa** (Central and Southern Gujarat). This was evidently a memorable victory which enhanced his influence at the *Śilāhāra* court.

The **object** of the inscription is to record the grant, by **Chāmuṇḍarāja**, of a *ghāṇaka* (oil-mill) in favour of the temple **Kautuka-maṭhikā** of the goddess **Bhagavati** at **Samyāna**. The oil of the mill was to be used for burning a lamp in the temple and also for the besmearing of the feet of the Brāhmaṇa scholars that may visit the temple. The gift was made by pouring out water on the hand of the *Svādhyāyika* (scholar) **Vīhaḍa**, on the **fifteenth tithi** of the **dark fortnight** (*i.e. amāvāsya*) of **Bhādrapada** in the **Śaka year 956**. The date corresponds, for the expired Śaka year 956, to Sunday, the fifteenth September, A.D. 1034. It does not admit of verification for want of the necessary details. The grant was evidently made by Chāmuṇḍarāja in connection with the worship of the manes on the *tithi* which is known as *Sarva-pitr-amāvāsya*, though this is not stated explicitly.

Among the persons who were addressed by Chāmuṇḍarāja in connection with this gift are mentioned the chief artisans (*hamyamana-mukhyas*), prominent citizens, the governor (*Vishayī*) of the place, traders, members of the local *parshad*, and the merchants **Alliya**, **Mahara** and **Madhumata**. These last-mentioned persons were evidently of the Muslim community settled in the place. From two other charters¹ discovered at Chinchani we know that the Samyāna-maṇḍala was governed by Arab feudatory princes during the reigns of the Rāshtrakūṭa Indra III and Kṛishṇa III. Since then there was evidently an influx of Muslims in North Kōṅkan. Soon after the downfall of the Rāshtrakūṭas the Samyāna-maṇḍala was conquered by the Śilāhāra king **Aparājita**². Later on, Chhittarāja appointed Chāmuṇḍarāja, who had distinguished himself in the war with **Lāṭa**, as the ruler of the Samyāna-maṇḍala.

Some of the epithets applied to **Chāmuṇḍarāja** and his father **Vijjarāṇaka** in lines 29-31 are curious. **Vijjarāṇaka** bears the title *Mahāmaṇḍalēśvara* and *Āhava-ṇila*. The latter title probably refers to his skill or bravery in fighting. He is further described as having sixty-four black horses³, which were probably regarded as auspicious. **Chāmuṇḍarāja** himself bears, besides the title *Mahāmaṇḍalēśvara*, that of *Tribhuvana-ṇila*⁴ meaning perhaps 'an ornament of the three worlds.'

Among the officers of Chhittarāja, two are mentioned by name in this record, *viz.*, the *Mahāmātya* **Nāgaṇaiya**⁵ and the *Mahāsāndhivigrahika* **Vāupaiya**. The scribe who wrote the present charter was the *Dhruva* (revenue-collector) **Mammalaiya**.

Of the localities mentioned in the present grant, **Tagara** and **Lāṭa** have already been identified. **Samyāna** is modern Sanjān in the Umbargaon *tāluka* of the Thāṇā District.

Text⁶

First Side

1 सिद्धिः⁷ । जयश्चाभ्युदयश्च ॥ लभते सर्वकार्येषु पूजया गणना यकः । विघ्नं निघ्नन्त वः पायादपायाद्ग-

¹ *Ep. Ind.*, Vol. XXXII, pp. 45 f.

² See No. 5, above, line 40, and No. 6, above, line 38. **Aparājita** may have placed the Samyāna-maṇḍala in charge of **Vijjarāṇaka**, the father of **Chāmuṇḍarāja**.

³ Perhaps the horses were of the *syāma-karṇa* type (of white body with black ears) such as are required for the *āsvamēdha*.

⁴ Perhaps in the *birudas* *Āhava-Nila* and *Tribhuvana-Nila*, there is a reminiscence of the Vidyādhara prince **Nila**, who, together with his brother **Mahānila**, got some Caves excavated at Dhārāsiva near **Tagara**, the original habitation of the Śilāhāras.

⁵ **Nāgaṇaiya** is mentioned as *Sarvādhikārin* in the Bhāṇḍup plates of Chhittarāja (above, No. 9, line 22) and as *Mahāmātya* in the Berlin Museum plates (No. 11, line 32), but the *Sāndhivigrahika* was different (*viz.* **Sihapaiya**). Perhaps, he was subordinate to the *Mahāsāndhivigrahika* **Vāupaiya** named in this grant. The Berlin Museum plates name **Nāupaiya** as *Mahāsāndhivigrahika*. It is noteworthy that both this and the Berlin Museum plates were issued in the same Śaka year 956. Perhaps **Vāupaiya** is wrongly written for **Nāupaiya**.

⁶ From the plate facing pp. 66-67 in *Ep. Ind.*, Vol. XXXII.

⁷ Expressed by a symbol.

- 2 णनायकः¹ ॥ [१॥*] समधिगतपंचमहाशब्द (ब्द) महासामन्ताधिपतितगरपुरपरमेस्व (श्व) रश्रीसीलारन-
 3 रेन्द्रजीमूतवाहनान्वयप्रसूतसुवर्णंगरुडध्वजाभिमानमहोदधिस (श) रणागतवज्रपंजरेत्यादि-
 4 समस्तराजावलीसमलंकृतमहामण्डलेस्व (श्व) रश्रीमच्छिन्तुराजदेवकल्याणविजयराज्ये एतदीयम-
 5 हामात्यश्रीनागणैये महासान्धिबिग्रहिकश्रीवाउपैये [च] वर्त्तमाने महामण्डलेश्वरश्रीच्छिन्तुराजेन
 6 प्रदत्त (तं) महामण्डलेश्वरश्रीचामुण्डराजं (जे) श्रीसंयानपत्तनं प्रभोक्तरि सति अथ स्वकीयपुण्योदयात (त्)
 7 समधिगताशेषपंचमहाशब्द (ब्द) महासामन्ताधिपतिनिजभुजविक्रमादित्यसाहसचत्रवर्त्तिअ-
 8 रिमण्डलीकाधिसा²भुजंगलाडा (ट) प्र (प्रा) काररायधसक³ विपक्षराय (ज) भूत्यग्गलउभयकुलधवलवैरि-
 9 गजअंकुस⁴ तृ (त्रि) भुवननीलप्रभृतिमस्तराजावलीसमलंकृतमहामण्डलेस्व (श्व) रचामुण्डराज-
 10 देव (वे) समनुसा (शा) सति [संया]नं सर्वानिव स्वसम्ब (म्ब) ध्यमानकानन्या [न*] पि ह्यमनोयमुख्यवल्लण (भ) -
 व्यवहरकवल्का⁵-
 11 स्मव्यवहरक⁶ अल्लिया (य) महरमहुमतादयः⁷ पौरमुख्यश्रेष्ठिकेसरिसुवर्णंकक्कलवणिजो⁸ उवसुवर्णं-
 12 सोमैयादयः (यादीन्) तथा विषयी (यि) वेवल्लैयः (यं) शालास्थानमुख्ययाज्ञिकरत्नमयी (मैय) क्षितलक्षिय⁹ देलय
 केसवैया-
 13 दयः (वैयादीन्) महापार्षिक (पार्षदक) अगस्तिशवीसीलुवभास्करअर्जुनदिनकरदे [वे] त्यार्यसिदूरादित्यवर्णप्रभृतीश्च
 14 संदिस (श) स्त्यस्तु वः सम्बिदितं¹⁰ यथा चला विभूतिः क्षणभंग (गि) यौवनं कृतान्तदन्तान्तरद (व) त्ति जीवितं (तम्) ।
 तधा (था) प्यवज्ञा पर-
 15 लोकसाधमे (ने) नृणामहो विस्मयकारि चेष्टितं (तम्)¹¹ ॥ [२॥*] इत्यवधार्य शकनृपकालाती [त*] सम्बत्सर-¹²
 शतेषु नवसु षट्पंचाश-
 16 दधिकेषु भावसम्बत्सरान्तर्गतभाद्रपद व (व) हुलामावास्यां¹³ यत्रांकतोपि सम्बत्¹⁴ ९५६ भाद्रपद व (व) हुल ९५
 17 संया (जा) ते अपरपक्षे सुतीर्थे स्नात्वा देवतापूजाकृतादनन्तरं¹⁵ कौतुकमठिकार्थं¹⁶ श्रीभगवत्या [ः*] [अ] ग्रे दीपप्र-
 ज्वलना-
 18 र्थं स्वाध्यायिकआगताभ्यागतव्रा (ब्रा) म्ह (ह्य) णपादाभ्यंगनार्थं¹⁷ स्वाध्यायिकवीहडहस्ते कृतोदकातिसर्गोण नमस्य-
 19 वृत्त्या (वृत्त्या) [भ] क्त्या घाणके समुत्पन्नतैल्य (ल) समुत्पन्नघटिकसमं¹⁸ महामण्डलेश्वरश्रीचामुण्डराजेन
 20 घाणकः प्रदत्तः [।*] तदस्य घाणक (कं) भुंजतो भोजयतो वा न केनापि परिपंथनाः करणीयाः ॥छ॥

Second Side

- 21 आ (अ) चाटभरप्रावेसं (श्यं) अनादेश्यमनाशे (से) ध्यं (ध्यम्) । व (व) हुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः । यस्य
 य-

¹ Metre: *Anushṭubh*.

² Read -माण्डलिकाधीश-

³ Read -रायध्वंसक-

⁴ Read -गजांकुश-

⁵ The reading is obscure here. D.C. Sircar proposes to read व्यवहारिकरणिकान्.

⁶ Read -संव्यवहरक-

⁷ This and similar expressions in the nominative in lines 11-13 should be in the accusative as they are objects of संदिशति in line 14. Read -दीन्.

⁸ Read वणिज.

⁹ The reading of some of these personal names is uncertain.

¹⁰ Read संविदितम्.

¹¹ Metre: *Vanśastha*.

¹² Read संवत्सर-

¹³ Read -मावास्यायां.

¹⁴ Read संवत्.

¹⁵ Read पूजाकरणादनन्तरं.

¹⁶ Read -मठिकायां.

¹⁷ Read पादाभ्यंगनार्थं.

¹⁸ D. C. Sircar proposes to read खलिकसमं.

- 22 स्य यदा भूमिस्तस्य तस्य तदा फलं (लम)¹ ॥ [३॥*] सद्योदानं निरायासं सायासं दीर्घपालनं (नम्) । अत एवव-
 23 पंयः² प्राहुर्दानाच्छ्रेयोनुपालनं (नम्) ॥ [४॥*] दत्त्वा (त्त्वा) भूमिं भाविनः पार्थिवेन्द्रा (द्रान्) भूयो भूयो याचते
 रामभद्रः ।
 24 सामान्योयं घर्महे (से) तुनृ (नृ) पाणां काले काले पालनीयो भवद्भिः ॥³ [५॥*] इति मुनिवचनान्यवधार्या (यं)
 समस्ता-
 25 गामिनृपतिभिरपि पालनघर्मफललोभ एव करणीयः । न पुनस्तलो (लो) पनपापकलंकाग्रेस-
 26 रेण केनापि भवितव्यं (व्यम्) ॥ यस्त्व (स्त्वे) वमभ्यर्थितोपि लोभादज्ञानतिमिरपटलावृतमतिराच्छिद्य-
 27 मानमनुमोदेत वा⁴ स पंचभिरपि पातकैरुपपातकै [श्च*] स (सं) लिप्तो रौरवांघतामिश्रा (न्ना) दिनरकांश्चिरम-
 28 नुभविष्यति ॥ आरामाणां सहस्रेण तडागानां शतेन च । गवां कोटिप्रदाने [न*] घाणकहर्त्ता न सु (शु) द्यति⁵ ॥
 [६॥*]
 29 यथा चैतदेवं तथा शासनदाता स्वमतम (मा) रोपयति । मतं मम लब्ध (ब्ध) चतुःषष्टिशामतुरंगमध्यासि⁶ वा-
 30 द्यप्रोद्गामत्रिकसतूर्यं आहवनीलमहामण्डलेस्व (श्च) रश्मीविज्जराणकसुतत्रिभुवननीलमहामण्ड-
 31 लेस्व (श्च) रश्मीचामुण्डराजेन⁷ [१*] ल (लि) खितं शासनं ध्रुवमम्मलैयः⁸ स्वहस्तेन [१*] यदत्रोनाक्षरमधिका-
 32 क्षरम्वा⁹ तत्सर्वं प्रमाणमिति ॥*॥

TRANSLATION

Success ! May there be victory and prosperity !

(For the translation of verse 1, see that of v. 1 in the *Thānā plates of Arikēsarin*, No. 8)

(Line 2). During the beneficial and victorious rule of the *Mahāmaṇḍalēśvara*, the illustrious **Chhinturāja**,¹⁰ who has obtained the right to the five *mahāśabdās*, who is adorned with all royal titles such as *Mahāsāmāntādhipati*, 'the lord of the City of Tagara,' 'a king of the Śilāra family,' 'a scion of the family of Jimūtavāhana,' '(he) who has the ensign of the golden Garuḍa,' '(he) who is an ocean of pride,' '(he) who is an adamantine cage to suppliants,' and so forth, while the illustrious **Nāgañaiya**¹¹ is his *Mahāmātya* and the illustrious **Vāupaiya** is his *Mahāsāndhivigrahika*, and while the *Mahāmaṇḍalēśvara*, the illustrious **Chāmuṇḍarāja** is governing the **Sarñyāna-pattana**, which has been made over to him by the *Mahāmaṇḍalēśvara Chhinturāja*.

(Line 6). Now, while the *Mahāmaṇḍalēśvara*, the illustrious **Chāmuṇḍarāja**, who, by his religious merit, has obtained the right to the five *mahāśabdās*, who is adorned with all princely titles such as *Mahāsāmāntādhipati*, 'Vikramāditya by his own valour,' 'the *Chakravartin* (foremost) in adventures,' 'a serpent (*i.e.* destroyer) to the chiefs of the circle of his enemies' 'the destroyer of the rampart and the King of **Lāṭa**,' 'the bolt which obstructs the prosperity of the enemies,' '(he) who brightens (*with fame*) both the families'¹², 'the goad to the elephants that are his enemies,' 'an ornament (*nila*)¹³ of the three worlds' and so forth, is governing **Sarñyāna**, he addresses all persons, whether connected with himself or others, such as the

¹ Metre of verses 3 and 4: *Anuṣṭubh*.

² Read एवपंयः.

³ Metre: *Śālinī*.

⁴ Usually the reading is -मतिराच्छिद्यत्वादाच्छिद्यमानमनुमोदेत वा.

⁵ Metre: *Anuṣṭubh*.

⁶ Read लब्धचतुःषष्टिश्यामतुरंगमाध्यासित-

⁷ Read श्रीचामुण्डराजस्य.

⁸ Read ध्रुवमम्मलैयेन.

⁹ Read -धिकाक्षरं वा.

¹⁰ The name of the Śilāhāra king occurs here as *Chhinturāja*. The Berlin Museum plates (No. 11, lines 30 and 71) call him *Chhintarāja*. Elsewhere he is named *Chhittarāja*.

¹¹ He is mentioned as *Sarvadhikārin* in the *Bhāṇḍup* plates.

¹² *I. e.* of his father and mother.

¹³ See above, p. 72 and n. 4.

CHINCHANĪ PLATE OF THE REIGN OF CHHITTARĀJA: ŚAKA YEAR 956

i a

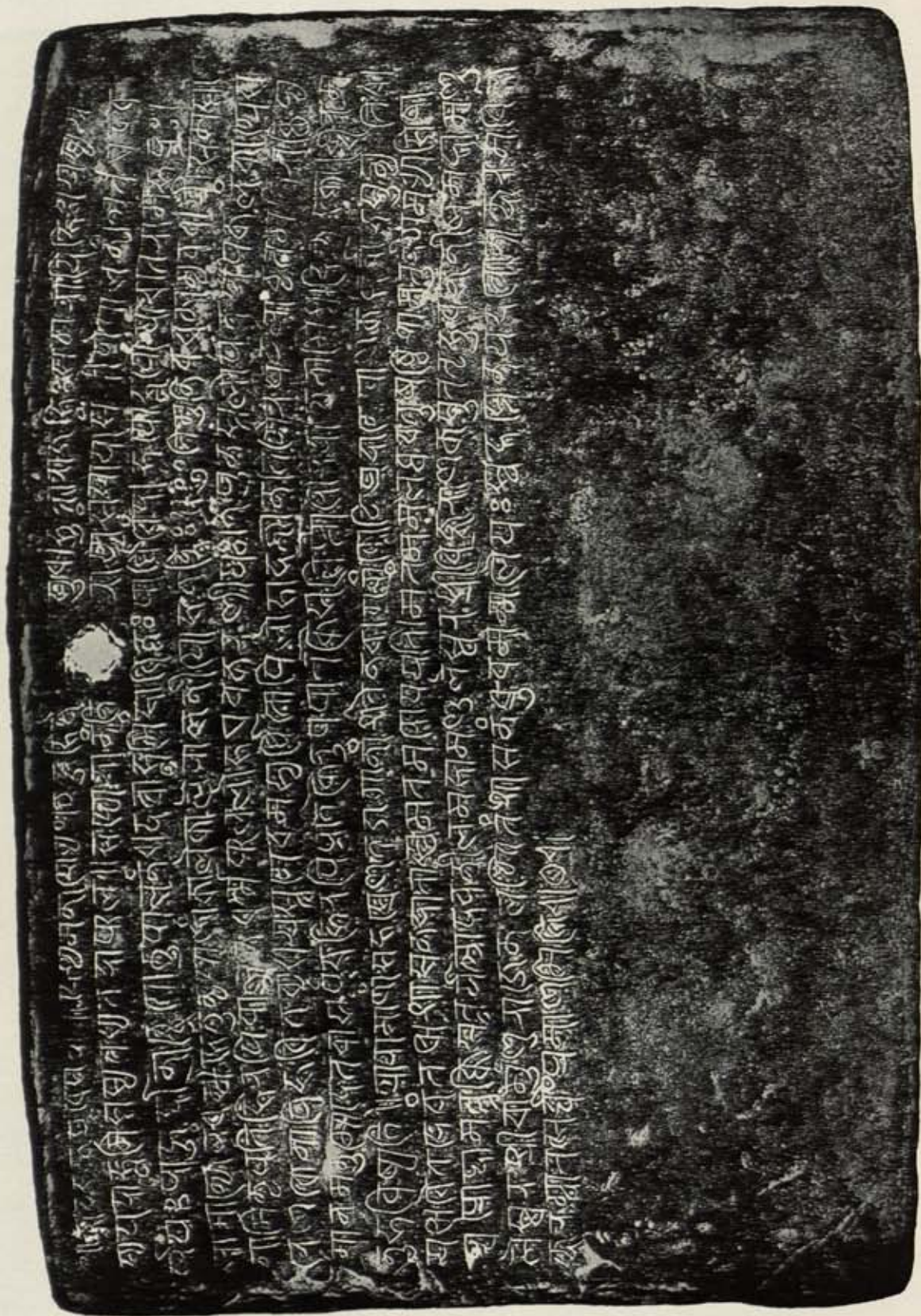
2
4
6
8
10
12
14
16
18
20

2
4
6
8
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16
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20

Scale : Four-fifths

CHINCHANI PLATE OF THE REIGN CHHITTARAJA: ŚAKA YEAR 956

i b



22 24 26 28 30 32

22 24 26 28 30 32

Scale: Four-fifths

chief among artisans, traders and *Karaṇikas*, merchants such as **Alliya**, **Mahara**, **Mahumata** and so forth, the chief townsmen, the Śrēṣṭhin **Kēsari**, the goldsmith **Kakkala**, the merchant **Uva**, the goldsmith **Sōmaiya**, and also **Vēvvalaiya**, the Collector of the *Vishaya*, the chief among the managers of the *Śālā* (Residential Hall) such as Yājñika, Ratnamaiya, Kshitalakshaiya Dēlaiya, Kēsavaiya and others, the members of the *Mahāparshad* such as Agasti, Śavī, Siluva, Bhāskara, Arjuna, Dinakara, Dēvēti, Ārya Sindūra, Ādityavarṇa and others as follows:—

“Be it known to you that realising that prosperity is unsteady, youth is momentary and life lies in the jaws of Death, it is a great wonder that men are indifferent to the attainment of the other world, I, the illustrious *Mahāmaṇḍalēśvara* **Chāmuṇḍarāja**—having bathed at an excellent holy place on the **new-moon day** in the **dark fortnight** of **Bhādrapada** when **nine hundred years increased by fifty-six** have passed by the era of the **Śaka King**, the cyclic year being **Bhava**, in figures, the **year 956**, the **dark fortnight** of **Bhādrapada**, the **15th** (*tithi*), and having worshipped gods—have donated, with great devotion, as a gift free from all taxes, an oil mill together with the oil and oil-cakes produced therein, in favour of the **Kautuka-maṭhikā** for the burning of a lamp in front of the divine Bhagavatī and for the smearing of the feet of the scholars and of the Brāhmaṇas that may visit (the temple), by pouring out water on the hand of the scholar **Vihāḍa**.

(Line 20). Wherefore, none should cause any obstruction while he is using this oil mill or allowing others to use it—(*the mill-area*) not to be entered by *chāṭas* and *bhaṭas* and not to be assigned and not to be attached.

(Here follow three benedictory and imprecatory verses.)

Having known these sayings of the sages, all future kings also should entertain a strong desire only for acquiring the religious merit accruing from the protection of this gift. None should be notorious for the taint in the form of the sin due to the confiscation of it. He who, though thus requested, will allow it to be confiscated, with his mind clouded by the darkness of ignorance through greed, shall incur all the five sins together with the minor sins and shall experience for a long time (*the pangs of*) the hells such as *Raurava* and *Andhatāmisra*.

He who will confiscate this oil-mill will not get rid of the consequent sin by making gifts of a thousand gardens, a hundred tanks and a crore of cows.”

(Line 29). And as it is, the giver of the charter records his approval: “This has been approved by Me, the illustrious **Chāmuṇḍarāja**, the *Mahāmaṇḍalēśvara* and Ornament of the three worlds, the son of the illustrious **Vijjarāṇaka**, the *Mahāmaṇḍalēśvara*, who has sixty-four black horses, who has the right to use the musical instruments¹ and who is *Ahava-nīla* (the hero of battles).

This charter has been written by the *Dhruva* (Revenue-collector) **Mammalaiya** by his own hand. Whatever is written here—in deficient or redundant syllables—all that is authoritative.

No. 13: PLATES XXXV and XXXVI

THĀNĀ PLATES OF NĀGĀRJUNA : ŚAKA YEAR 961

THESE plates were discovered in a tank in the locality called Pancha Pākhādī outside the town of **Thānā** in 1965. They are now deposited in the Department of Archaeology and Archives, Government of Mahārāshṭra, in Bombay. The plates were first edited

¹ The text has in line 30 the expression *vādyā-prōddāma-ttrakṣisa-tūrya*, the meaning of which is not clear. Perhaps the sense is the same as in the title *samadhigata-pāñcha-mahāśabda*.

with facsimiles by Dr. M. G. Dikshit in the *Epigraphia Indica*, Vol. XXXVII, pp. 247 f. They are edited here from the same facsimiles.

The **copper plates** are **three** in number, strung together by means of a ring which carries the usual Garuḍa **Seal** of the Śilāhāras. Each plate measures about 22.5 cm. by 17.5 cm. The first and the third plate are inscribed on the inner side and the second on both the sides. The inscription consists of 88 lines, which are equally distributed on the four inscribed faces of the three plates. The rims of the plates were slightly raised for the protection of the writing, which consequently is an excellent state of preservation. The plates, ring and seal together weigh 3250 gm.

The **characters** are of the Nāgarī alphabet. The following peculiarities may be noted. The letter *a* has now assumed the form noticed in Hindi, (see *agnēr-*, line 50), but *i* still retains its old form (see *iti*, line 54). In initial *ē*, the left curve has not yet been detached from the right vertical. *Kh* has not yet developed its left limb as in modern Nāgarī. *Dh* shows no horn on the left. The palatal *ś* is distinguished from the dental *s*, by having its left portion separated from the right vertical; but in many places the latter is written for the former and *vice versa* also in one case. The form of figure 9 in recording the date 961 is noteworthy.

The **language** is Sanskrit, and the record is partly in prose and partly in verse. Verses 1 to 18 descriptive of the predecessors of the ruling king **Nāgārjuna** are repeated from the earlier grants of his elder brother Chhittarāja. The next two verses descriptive of Nāgārjuna are new. They are seen repeated in the subsequent grants of his successor Mummuṇirāja. The charter was written by the Treasury Officer **Jōgapaiya**, the nephew of another Treasury Officer, the *Mahākavi* **Nāgalaiya**. He had written the Ṭhāṇā plates of Arikēsarin and the Bhāṇḍup, Divē Āgar and the Berlin Museum plates of Chhittarāja. He continued to serve Mummuṇi, the successor of Nāgārjuna, as his Ṭhāṇā plates also were written by him. Thereafter, Nāgalaiya did the work of the scribe. The *Māhāmātya* was **Daddhapaiya** and the *Mahāsāndhivigrahika* was **Sōḍhalaiya**.

The plates refer themselves to the reign of the Śilāhāra king **Nāgārjuna**, the younger brother and successor of Chhittarāja. This is the only known inscription of that king. Before its discovery it was known from the *Udayasunadarikathā* of Sōḍḍhala that he had succeeded Chhittarāja. He is described in the present plates like other Śilāhāra princes who preceded him, but has one more *biruda* viz. *Kōḍaṇḍa-Sahasrārjuna*, not noticed in their case.

The **object** of the present plates is to record the grant, by *Mahāmaṇḍalēśvara* **Nāgārjuna**, of a plot of land in the village **Muñjavalī** to **Mādhava** Paṇḍita, son of **Gōkarṇa** Paṇḍita, of the Pārāśara *gotra* and Yajurveda *Śakhā*. He had hailed from **Hastigrāma** in **Madhya Pradēśa** (Central India). Most of the donees of the grants of the Śilāhāras were Brāhmaṇas of the Ṛigvēda *Śakhā* who had come to Koṅkaṇ from Karahāṭa, modern Karhāḍ, but the donee of the present grant is of a different type. He was a *Yajurvedin*, who had hailed from Central India.

The grant is **dated** in **Śaka 961**, expressed both in words and figures, on the **fifteenth tithi** of the **dark fortnight** of **Śrāvāṇa**, **Wednesday**, the cyclic year being **Pramāthin**, with a **solar eclipse**. The date corresponds regularly to the 27th August A.D. 1039, when there was a solar eclipse visible in India, as stated in the grant.

In stating the boundaries of the donated village **Muñjavalī** the following particulars have been mentioned. The village was situated in the Group **Kōriyala-12**. To its east lay the village **Dōṇā**, to its south **Vāiṅgaṇī** village, to its west **Dhavalā** village, and to its north a river and **Kuḍisavarā** village. Most of these villages can still be identified. **Muñjavalī** has now disappeared, but it seems to have been situated near Vāiṅgaṇī, a station on the Central Railway, which is evidently **Vāiṅgaṇī** mentioned in the present grant. **Kōriyala**, the chief

village in the group of twelve, in which the donated village was situated, cannot now be traced in the vicinity¹, but the boundary villages **Dōṇā**, **Dhavalā** and **Kuḍisavarā** can be identified in the vicinity of Vāṅgaṇī. The last of these now bears the name Kuḍasavarē. The river mentioned as forming the northern boundary of the donated village is evidently the present Ulhāsa, which flows in the neighbourhood.

TEXT²

First Plate

- 1 सिद्धम्³ [*] जयश्चाशुदयश्च ॥ लभते सर्वकार्येषु पूजया गणना यकः । विघ्नं निघ्नन्स वः
2 पायादपायाद्गणनायकः⁴ ॥[१॥*] स वः पातु शिवो नित्यं यन्मौली भाति जान्ह (ह्ल)वी । सुमेरुसि (शि)–
3 खरोद्गच्छदच्छचन्द्रकलोपमा ॥[२॥*] जीमूतकेतुतनयो नियतं दयालुर्जीमूतवाहन इति त्रिजग–
4 त्रसिद्धः । देहं निजं तृणमिवाकिलयन्परात्थं यो रक्षते स्म गरुडात्खलु सं (शं) खचूडं (डम्)⁵ ॥[३॥*] तस्यान्वये नि–
5 खिलभूपतिमौलिनूत्तरत्नद्युतिच्छुरितनिर्मलपादपीठः । श्रीसाहसाङ्क इव साहसिकः कपर्दी सी–
6 लारवंस (श) तिलको नृपतिर्व्वं (व्वं) भूव ॥[४॥*] तस्माद्भूच तनयः पुलशक्तिनामा सीमासमः सुरगुहदितरा–
7 जनीते । निर्ज्जित्य संगरमुखेखिलवैरिवर्गं निष्कण्टकं जगति राज्यमकारि येन ॥ [५॥*] ततो
8 पि समभूत्सुतो नृपसि (शि) रोविभूषामणिः सि (शि) तः सृणिरिवापरोरिकरिणां कपर्दी लघुः । य–
9 दीययशसा जगत्यतिस (श) येन शुक्लीकृते न भाति सुरवारणो न च ससी (शशी) न दुग्धाम्बु (म्बु) धिः⁶ ॥[६॥*]
तस्मा–
10 दप्यभवद्विभूतिपदवीपात्रं पवित्रीकृताशेषक्षमावलयो महीपतिलकः श्रीवप्पुवन्नः
11 सुतः । संग्रामांगणरंगिणासिलतया लूनैकदन्ता हठात्सर्व्वे येन विनायका विरचिता
12 विद्वेषिणां दन्तिनः⁷ ॥[७॥*] तस्माज्जातस्तनूजो रजनिकर इवानंदिताशेषलोकः[*] श्लाघ्यः श्रीज्ञं–
13 झराजो दिवसकर इव ध्वस्तनिःशेषदोषः । सं (शं) भोर्यो द्वादशापि व्यरचयदचिरात्कीर्त्तनानि
14 स्वनाम्ना सोपानानीव मन्ये प्रणततनुभूतां स्वर्गमार्गोद्यतानां (नाम्)⁸ ॥ [७॥*] भ्राता तत्र ततस्तोज्व–
(ज्व) लय–
15 शोराशीप्रकाशीकृताशेषक्षमावलयो । व (व) ली व (व) लवतां श्रीगोगिराजोभवत् । चापाकर्षणक–
16 र्मणि प्रवणतां यस्मिन्गते भूपतौ भीष्मद्रोणपृथासुतप्रभृतयश्चित्ते चमत्कारिताः⁹ ॥[९॥*] तस्माद्वि–
17 स्मयकारिहारिचरितप्रख्यातकीर्त्तिः सुतः श्रीमान्वज्जडदेवभूपतिरभूद्भूचक्रचूडामणिः । दो–
18 ष्टुण्डैकव (व) लस्य यस्य सहसा संग्रामरंगांगणे राज्यश्रीः स्वयमेव वक्षसि रति चक्रे मुरारेरिव ॥ [१०॥*]
19 जयन्त इव वृत्रारेः पुरारेरिव षण्मुखः । ततः श्रीमानभूत्पुत्रः सच्चरित्रोपराजितः¹⁰ ॥ [११॥*]
20 कर्णस्त्यागेन यः साक्षात्सत्येन च युधिष्ठिरः । प्रतापाद्दीप्तिमात्तण्डः कालदण्डस्य (श्च) यो द्वि–
21 पां (षाम्) ॥ [१२॥*] स (श) रणागतसामन्ता अपरा अपि¹¹ जगति रक्षिता येन । स जयति यथात्थं नामा
22 स (श) रणागतवज्रपंजरो देवः¹² ॥ [१३॥*] येन स्वागतमागताय विहितं गोम्माय नानाविधं येने (नै)–

¹ Dikshit doubtfully identified it with Gōrēlā or Gōriyālī which lies about two miles to the west of the Vāṅgaṇī railway station. *Ep. Ind.*, Vol. XXXVII, p. 250.

² From the facsimiles between pages 250 and 251 of *Ep. Ind.*, Vol. XXXVII.

³ Expressed by a symbol.

⁴ Metre of verses 1 and 2: *Anuṣṭubh.*

⁵ Metre of verses 3-5: *Vasantatilakā.*

⁶ Metre: *Prithvī.*

⁷ Metre: *Śārdūlavikriḍita.*

⁸ Metre: *Sragdharā.*

⁹ Metre of verses 9 and 10: *Śārdūlavikriḍita.*

¹⁰ Metre of verses 11 and 12: *Anuṣṭubh.*

¹¹ Read अपरेपि च.

¹² Metre: *Āryā.*

Second Plate : First Side

- 23 वैयपदेवनाम्नि चलितं राज्यं स्थिरं कारितं (तम्) । भिल्लम्माम्मण[म*]म्बु (म्बु) वक्षितभुजां दत्तं च येना-
 24 भयं तस्य श्रीवि (वि) दंकरामनूपतेरन्यत्किमावर्ण्यते¹ ॥ [१४॥*] तस्माद्द (द्व) भूव भुवि वज्जडदेव-
 25 नामा भूपालमस्तकमणिस्तनयो नयज्ञः । अद्यापि यस्य चरितानि जनाः सम-
 26 स्ता रोमांचकंचुकितगात्रलता स्तुवन्ति² ॥ [१५॥*] तद्भ्राताथ ततोरिकेसरिनृपो जातः स-
 27 तां सम्मतो दृप्तारातिकुलाचलैकदलने दंभोलिलीलां दधत् । गत्वा सैस (शैश) व एव सैन्यसहि-
 28 तो दृष्ट्वा च सोमेस्च (श्च) रं तस्याग्रे पितुराज्ञया जगदलं यः कीलयित्वागतः³ ॥ [१६॥*] तद्भ्रातृजो वज्जड-
 देव-
 29 सूनुः श्रीच्छित्तराजो नृपतिर्व्वं (व्वं) भूव । सीलारवंसः (शः) सिमु (शिशु) नापि येन नीतः परामुन्नतिमुन्नतेन⁴ ॥
 [१७॥*]
 30 हतारिनारीनेत्रांभस्सेकसम्बद्धनादिव⁵ । व्र (व्र) ह्याण्डमण्डपं यस्य कीर्त्तिवल्लघतिरोहति⁶ ॥ [१८॥*] दृप्ताराति-
 31 पु कोपकालदहनः सौभाग्यनारायणो वारस्त्रीषु ततोनुजः समभवन्नागार्जुनः क्षमा-
 32 पतिः । यस्यामानुषमूर्ज्जितं भुजव (व) लं दूरान्निस (श) म्य द्विषां निद्रातीव रणांगणव्यसनिनी
 33 दोह्ण्डकण्डुलता⁷ ॥ [१९॥*] यदसमसि (शि) वि (वि) रान्तर्मत्तगन्धेभदानप्रसरदनिलशुष्यत्त्रोतसो
 34 दिग्गजेन्द्राः । अरिनगरविदाहोद्दामदिव्यापिधूमप्रसरभयनिमीललोचनान्युन्मिष-
 35 न्ति⁸ ॥ [२०॥*] अथ स्वकीयपुण्योदयात्समधिगतपं [च] महाशब्द (ब्द) महासामन्ताधिपतितगरपुरपरमेस्व (श्च) -
 36 रश्रीसीलारनरेन्द्रजीमूतवाहनान्वयप्रसूतसुवर्णंगरुडध्वजसहजविद्याधरकोदण्डसह-
 37 श्रा (स्त्रा) र्जुननरेन्द्रनागार्जुनत्यागजगन्न (जन्न) म्पशरणागतवज्रपंजरप्रभृतिसमस्तराजावलीवि-
 38 राजितमहामण्डलेस्व (श्च) रश्रीमन्नागार्जुनराजदेवे निजभुजोपाज्जितानेकमण्डलसमे-
 39 तां पुरीप्रमुखच [तु*] ह्दंशग्रामस (श) तीसमन्वितसमस्तकोकणभुवं समनुशासति तथैतद्राज्यचिन्ता-
 40 भारमुद्वहति महामात्यश्रीदद्वपैये तथा महाशा (सा) न्धिविग्रहिकश्रीसोढलैये सत्येतस्मिन्का-
 41 ले प्रवर्त्तमाने स च महामण्डलेस्व (श्च) रश्रीमन्नागार्जुनराजदेवः सव्वनिव स्वसम्ब (म्ब) ध्यमानकानन्या-
 42 नपि समागामिराजपुत्रमंत्रिपुरोहितामात्यप्रधानाप्रधाननि (ने) योगिकांस्तथा राष्ट्रपतिविषयप-
 43 तिनगरपतिग्रामपतिनियुक्तानियुक्तराजपुरुषजनपदांस्तथा ह्यमननगरपौरत्रिवर्गप्र-
 44 भृती (तीं) श्च प्रणतिपूजासत्कारसमादेसैः (शैः) संदिस (श) त्यस्तु वः संविदितं यथा ॥ चला विभूतिः क्षण-

Second Plate : Second Side

- 45 भंगि यौवनं कृतान्तदन्तान्तरवर्त्ति जीवितं (तम्) । तथाप्यवज्ञा परलोकसाधने नृणामहो विस्म-
 46 यकारि चेष्टितं (तम्)⁹ ॥ [२१॥*] तथा रा (चा) न्तर्लीनजराराक्षसीप्रारब्ध (ब्ध) ग्रासं यौवनं स्वर्गवासा-
 न्नरकपातस-
 47 ममिष्टसमागमवियोगदुःखं¹⁰ कदलीगव्भं (व्भं) वदसारः संसारः । सहजजरामरणसाधार-
 48 णकं स (श) रीरं पवनचलितकमलिनीदलगतजललवतरलतरे धनायुषी इति मत्वा दृढत-
 49 रविरक्तवु (वु) द्ध्या संगृह्येच्छञ्च¹¹ दानफलं (लम्) ॥ कृतत्रेताद्वापरेषु तपोत्यर्थं प्रस (श) स्यते । मुनयोत्र

¹ Metre: *Śārdūlavikrīḍita*.

² Metre: *Vasantatilakā*.

³ Metre: *Śārdūlavikrīḍita*.

⁴ Metre: *Indravajrā*.

⁵ Read -संबद्धनादिव.

⁶ Metre: *Anushṭubh*.

⁷ Metre: *Śārdūlavikrīḍita*.

⁸ Metre: *Mālinī*.

⁹ Metre: *Vaiśaṣṭha*.

¹⁰ The *anusvōra* on this *akshara* is engraved on the following one.

¹¹ Read संगृह्यात्. The Bhāṇḍup plates (No. 9) read द्रव्यन्ति. Dikshit proposes to read संगृह्योक्तं च.

THĀṆĀ PLATES OF NĀGĀRJUNA: ŚAKA YEAR 961

ii b

46	ममिष्योत्तमं नृपयदत्रात्रादि... 46
48	ममिष्योत्तमं नृपयदत्रात्रादि... 48
50	ममिष्योत्तमं नृपयदत्रात्रादि... 50
52	ममिष्योत्तमं नृपयदत्रात्रादि... 52
54	ममिष्योत्तमं नृपयदत्रात्रादि... 54
56	ममिष्योत्तमं नृपयदत्रात्रादि... 56
58	ममिष्योत्तमं नृपयदत्रात्रादि... 58
60	ममिष्योत्तमं नृपयदत्रात्रादि... 60
62	ममिष्योत्तमं नृपयदत्रात्रादि... 62
64	ममिष्योत्तमं नृपयदत्रात्रादि... 64
66	ममिष्योत्तमं नृपयदत्रात्रादि... 66

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68	ममिष्योत्तमं नृपयदत्रात्रादि... 68
70	ममिष्योत्तमं नृपयदत्रात्रादि... 70
72	ममिष्योत्तमं नृपयदत्रात्रादि... 72
74	ममिष्योत्तमं नृपयदत्रात्रादि... 74
76	ममिष्योत्तमं नृपयदत्रात्रादि... 76
78	ममिष्योत्तमं नृपयदत्रात्रादि... 78
80	ममिष्योत्तमं नृपयदत्रात्रादि... 80
82	ममिष्योत्तमं नृपयदत्रात्रादि... 82
84	ममिष्योत्तमं नृपयदत्रात्रादि... 84
86	ममिष्योत्तमं नृपयदत्रात्रादि... 86
88	ममिष्योत्तमं नृपयदत्रात्रादि... 88

Size: Two-thirds

- 50 तु सं(शं)सन्ति दानमेकं कलौ युगे¹ ॥ [२२॥*] तथा चोक्तं भगवता व्यासेन ।*] अग्नेरपत्यं प्रथमं सुवर्णं
भूर्वेष्ण-
- 51 वी सूर्यसुताश्च गावः । लोकत्रयन्तेन भवेद्वि दत्तं यः कांचनं गां च महीञ्च दद्यात्² ॥ [२३॥*] आस्फो-
52 टयन्ति पितरः प्रवल्गन्ति पितामहाः । भूमिदोस्मत्कुले जातः स नः सन्तारयिष्यति³ ॥ [२४॥*] भूमि-
53 दानं सुपात्रेषु सुतीर्थेषु सुपर्व्वंमु । अगाधापारसंसारसागरोत्तारणं भवेत् ॥ [२५॥*] धवलान्या-
54 तपत्राणि दन्तिनश्च मदोद्धताः । भूमिदानस्य पुष्पाणि फलं स्वर्गं पुरन्दरः⁴ ॥ [२६॥*] इति धर्म्मार्धर्म्मवि-
55 चारचतुरचिरन्तनुनिवचनान्यवधार्यं मातापित्रोरात्मनश्च श्रेयोत्थिना मया शकनृपकालातीत-
56 [स]म्ब(संव)त्सरस(श)तेषु नवसु एकषष्ट्यधिकेषु प्रमाथी(धि)नामसम्ब(संव)त्सरान्तर्गतश्राम्ब(व)णवदि
पंचदस्यां(श्यां) यत्रांकतोपि सम्ब(संव)-
- 57 त् ९६१ श्राम्ब(व)ण वदि १५ वु(वु)धे संजातसूर्यग्रहणपर्व्वणि सुतीर्थे स्नात्वा गगनैकचक्रचूडामणये कम-
58 लिनीकामुकाय भगवते सवित्रे नानाविधकुसुमश्लाघ्यमर्घं(ध्वं) दत्त्वा(त्त्वा) सकलसुरासुरगुहं त्रैलोक्यस्वामि-
59 नं भगवन्तमुपापतिमभ्यर्च्यं यजनयाजनाध्ययनाध्यापनादिषट्कर्मनिरताय ऋत्तिक्रियाकाण्डसी(शौ)ण्डा-
60 य परमत्र(त्र)ह्वाणे महात्रा(त्रा)ह्वाणाय हस्तिग्रामविनिर्गताय मध्यदेशा(शा)न्त⁵पाति⁵ पारास(श)रगोत्राय
यजुर्व्वंश-
61 खिने माधवपण्डिताय गोकर्णपण्डितसुताय यजनयाजनाध्ययनाध्यापनादिषट्कर्मकरणाय व(व)लि-
62 चरुवैस्व(स्व)देवाग्निहोत्रऋत्तिक्रियाद्युपसर्पणात्थं स्वपरिग्रहपोषणात्थं च कोरियलद्वादशकान्त-
63 ⁵पाति मुंजवलीग्रामः [।*] यस्य चाघाटनानि पूर्व्वतः दोणाग्रामसीमासंधौ मधूकवृक्षः तथा राज-
64 मार्गः तथा बोडणं तथा उदुम्ब(म्ब)रवृक्षः तथा श्रोतिश्च ॥ दक्षिणतः वाङ्गणीग्रामसीमाशं(सं)-
65 धौ वंवे पिप्परी तथा व(व)दरी [वरली] च ॥ पश्चिमतो धवलान्याग्रामसीमासंधौ उदुम्ब(म्ब)रवृक्षः तथा
66 मधूकवृक्षश्च ॥ उत्तरतः कुडिसवराग्रामसीमासंधौ नदी तथा खडकविरडका च ॥ एवं चतुरा-

Third Plate

- 67 घाटनोपलक्षितः स्वसीमापर्यन्तः सवृक्षमालाकुलः सतृणकाष्ठोदकोपेतः पर्व्वतक्षिति-
68 समकालीनः पूर्व्वदत्तदेवदायत्र(त्र)ह्वादायवर्ज्जः(र्ज्ज) पूर्व्वप्रसिद्ध्या भट्ठौकासादिसहि-
69 तः अचाटभटप्रवेशः(प्रावेश्यः) र(अ)नादेश्यः(श्यः) र(अ)नासेध्यः समुत्पद्यमानद्रम्मशतत्रयसंख्यः
70 उदकातिसर्गोण नमस्यवृत्त्या परमया भक्त्या प्रतिपादितः । तदस्य सान्वयव(व)न्धो⁶-
71 रपि भुंजतो भोजयतो वा कृषतः कर्षयतो वा न केनापि परिपंथना करणीया ॥ य-
72 त उक्तमेव पुरातनमहामुनिभिर्व्वं(र्व्वं)हुभिर्व्वंसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य
73 यदा भूमिस्तस्य तस्य तदा फलं(लम्)⁷ ॥ [२७॥*] सद्योदानं निरायासं सायासं दीर्घपालन(नम्) । अत एव-
74 र्षयः प्राहुर्दानाच्छ्रेयोनुपालनं(नम्) ॥ [२८॥*] दत्त्वा(त्त्वा) भूमि भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते
75 रामभद्रः । सामान्योयं धर्म्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः⁸ ॥ [२९॥*] इति मुनिव-
76 चनान्यवधार्यं समागामिभूपालैरस्मद्वंस(श)जैरन्यैर्व्वा पालनं(न)धर्म्मफललोभ एव कर-
77 णीयः । न पुनस्तल्लोपनपापकलंकाग्रेसरेण केनापि भवितव्यं(व्यम्) । यस्त्वेवमभ्यर्त्थितो-
78 पि लोभादज्ञानतिमिरपटलावृतमतिराच्छिद्यादाच्छिद्यमानमनुमोदेत वा स पंचभि-
79 र्म्महापातकैरुपातकैश्च लिप्तो रौरवमहारौरवान्धतामिश्रा(स्त्रा)दिनरकांश्चिरमनुभ-
80 विष्यति ॥ तथा चोक्तं भगवता व्याशे(से)न ॥ स्वदत्तां परदत्ताम्वा(दत्तां वा) यो हरेत वसुधरां(राम्) ।

¹ Metre: Anushṭubh.

² Metre: Indravajrā.

³ Metre of verses 24-26: Anushṭubh.

⁴ Usually the reading is फलं स्वर्गं: पुरन्दर ।

⁵ Read मध्यदेशान्त.पातिहस्तिग्रामविनिर्गताय.

⁶ These two aksharas were not read before.

⁷ Metre of verses 27 and 28: Anushṭubh.

⁸ Metre: Śāliṇi.

- 81 स विष्ठायां कृमिर्भूत्वा कृमिभिः सह पच्यते ॥ [३०॥*] विध्याटवीष्वतोयासु सु(शु)ष्ककोटरवासि-
 82 नः । महाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥ [३१॥*] गामेकां स्वर्णमेकम्वा(मेकं वा) भूमेरप्येकमं-
 83 गुलं(लम्) । हरन्नरकमाप्नोति यावदाभूतसंप्लवं(वम्) ॥ [३२॥*] षष्ठि(ष्टि) वर्षसहस्राणि स्वर्गो तिष्ठति
 भूमि-
 84 दः । आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ (३३॥*) यथा चैतदेवं तथा शासनदाता ले-
 85 खकहस्तेन स्वमतमारोपयति । यथा मतं मम महामण्डलेस्व(श्च)रश्रीमन्नागार्जुनराजदे-
 86 वस्य महामण्डलेस्व(श्च)रश्रीमद्वज्जडदेवराजसूनोर्यदत्र शासने लिखितं(तम्) । लिखितं चैतन्म-
 87 या श्रीमद्राजानुज्ञया भाण्डागारसेनश्रीजोगपैयेन भाण्डागारसेनमहाकविश्रीनागलै-
 88 यध्यातूसूनुना । यदत्रोनाक्षरमधिकाक्षरम्वा(क्षरं वा)तत्सर्वं प्रमाणमिति ॥ मंगलमिति ॥श्रीः॥

TRANSLATION

[For the translation of verses 1-3, 10 and 11, see that of the verses 1, 2 and 4, 8 and 9 in the *Thānā* plates of *Arikēsarin* (No. 8), and for that of verses 4 to 9 see the translation of the same verses in the *Berlin Museum plates of Chhittarāja* (No. 11) above, pp. 68-69.]

(V. 12). He was Karṇa himself in respect of liberality, Yudhishtira in that of truthfulness, the refulgent Sun in that of valour, and was the rod of the god of death to his enemies.

(V. 13). Victorious is that king, who protected even the feudatories of other (kings) when they sought refuge with him, and who rightly obtained the title of 'the adamantine cage (giving protection) to those who seek it.'

(V. 14). What else can be described of him who welcomed in various ways **Gōmma**, who resorted to him (for protection), who caused to be made firm the infirm rule of **Aiypadēva**, who gave protection to **Bhillama**, **Ammaṇa** and **Mambuva**, and who was thus (veritable) Rāma among title-holders.

(V. 15). From him was born the son named **Vajjaḍadēva** (II), who was conversant with political wisdom and was a (veritable) crest-jewel of kings,—whose deeds all people even now praise, with their creeper-like bodies having clothes of horripilation.

(V. 16). Then there was born his brother, King **Arikēsarin**, who had the grace of the thunderbolt in destroying the principal mountains in the form of arrogant foes; who, even when he was a boy, went with an army to Sōmēśvara and having seen (*that god*), came back after offering him the whole world by the order of his father.

(V. 17). (Thereafter) his brother's son the illustrious **Chhittarāja** became king, who, noble as he was, raised his **Śilāra** family to great eminence, though he was (*then*) only in his boyhood.

(V. 18). The creeper of his fame rises up to the *maṇḍapa* of the Brahmāṇḍa, being as it were fostered by the tears from the eyes of the wives of the enemies killed by him.

(V. 19). Then his younger brother **Nāgārjuna** became king—(he) whose wrath was the fire of destruction to his arrogant foes, and who was Nārāyaṇa in respect of good nature while dealing with courtesans. Having heard from afar about his superhuman and great might of arms, the itching of his enemies, fond of the field of battle, goes to sleep as it were.

(V. 20). The quarter-elephants, the streams of whose ichor dry up on the spread of the breezes blowing over the rut of the intoxicated scent-elephants in his unique camp, open their eyes (*after a long time*)—(*the eyes*) which had been closed through fear when the enormous smoke springing from the conflagration of his enemies' cities spread in the quarters.

¹ Metre of verses 30-33: *Anuṣṭubh*.

(Line 35). Now, while the *Mahāmaṇḍalēśvara*, the illustrious king **Nāgārjuna**,—who, by his spiritual merit, has obtained the five *mahāśabdās*, and who is adorned with all royal titles such as *Mahāsāmantādhipati*, ‘the lord of the city of **Tagara**,’ ‘an illustrious king of the **Śilāra** family,’ ‘a scion of the family of Jimūtavāhana,’ ‘(he) who has the ensign of the golden Garuḍa,’ ‘(he) who is a born *Vidyādhara*,’ ‘(he) who is the (*veritable*) king Sahasrārjuna by his bow,’ ‘(he) who is (*veritable*) Nāgārjuna among kings (poison-curers),’ ‘(he) who is world-renowned in liberality’ and ‘who is an adamant cage (*for the protection*) of those who seek refuge with him’—is ruling over the entire **Kōṅkaṇa** country comprising fourteen hundred villages headed by **Purī**, together with many (*other*) *maṇḍalas* acquired by the power of his arm, and while the *Mahāmātya*, the illustrious **Daddhapaiya** and the *Mahāsāndhivigrahika*, the illustrious **Sōḍhalaiya** are bearing the burden of the cares of his government,—the *Mahāmaṇḍalēśvara*, the illustrious **Nāgārjunadēva** addresses, with salutation, honour and respect, all assembled princes, counsellors, the family priest, the *amātyas*, the principal and subordinate officers as well as the heads of *rāshṭras*, *vishayas*, towns and villages, royal servants, whether (*formally*) appointed or not, and the village-people, as also the artisans, guilds and the three classes of citizens and so forth as follows:—

“Be it known to you—

(*Here follows a portion of the grant identical with that in lines 27 to 31 of the Bhāṇḍap plates of Chhittarāja.*)

(Line 54). Having thought over these sayings of old sages adept in discriminating between *dharma* and *adharmā* and having bathed at an excellent *tīrtha* on the holy occasion of a **solar eclipse** which occurred on **Wednesday**, the **fifteenth tithi** of the **dark fortnight** of **Śrāvaṇa** in the (*cyclic*) year **Pramāthin**, when **nine hundred years increased by sixty-one** had expired by **the era** of the **Śaka king**—in figures, the **year 961**, (the month) **Śrāvaṇa**, the **dark fortnight** and (*the tithi*) **15**—and having offered an *arghya*, beautiful with flowers of various kinds, to the divine Sun, the sole crest-jewel of the sky and the lover of the lotusplant, and having worshipped the divine Śiva, the lord of the three worlds and the *guru* of all gods and demons,—I have given, for the spiritual welfare of My mother and father and of Myself, as a gift free from all taxes with great devotion (*and*) with the pouring out of water to the great Brāhmaṇa **Mādhava** Paṇḍita, son of **Gōkarṇa** Paṇḍita, of the Pārāsara *gōtra* and the Yajurveda *śākhā*, who has emigrated from **Hasti-grāma** situated in the **Madhyadēśa**, for the performance of the six (*religious*) duties such as sacrificing for himself and for others, and studying and teaching (*of the sacred texts*), for the performance of such rites as *bali*, *charu*, *vaiśvadēva*, *agnihōtra* and so forth, and for the maintenance of his family, the village **Muñjavalī** included in the territorial division **Kōriyala-12**—the boundaries of which are as follows:—on the east the junction with the boundary of the village **Dōṇā**, a *madhūka* tree, a highway and *vōḍaṇa*¹, and also an *udumbara* tree and a *jhōti*²; on the south, near the junction of the village **Vāiṅgaṇī** the trees *vamve*, *pīpparī*, *badarī* and *varalī*³; on the west, near the junction of the village **Dhavalā**, an *udumbara* tree and a *madhūka* tree; on the north, near the junction of the boundary of the village **Kuḍisavarā**, the river and a *khaḍaka-viraikā*⁴—the village, with its boundaries thus determined, extending to its limits, together with clusters of trees, together with grass, wood and water, to be enjoyed as long as the mountains and the earth would endure, exclusive of gifts previously made to gods and Brāhmaṇas (*and*) together with low and fallow lands in accordance

¹ Dikshit explains this as ‘a deep rice-field accommodating a large quantity of water’.

² This means a large stream.

³ ‘A small embankment for the retention of water’—Dikshit.

⁴ Dikshit takes *viraikā* as a diminutive of *viraka* and understands the latter word in the sense of ‘a banana grove’. *Viraka* occurs in several grants (e.g. No. 14, line 32) where this meaning appears unlikely.

with the previous custom, which is not to be entered by *chāṭas* and *bhaṭas*, not to be assigned and not to be attached, and which carries with it three hundred *drammas* being the cost of the crop produced therein.

(Line 70). Therefore, none should cause any obstruction while he together with his relatives is enjoying or allowing others to enjoy it, while he is cultivating it himself or is allowing others to cultivate it.

For it has already been said by ancient sages:—

(Here follow seven benedictory and imprecatory verses.)

(Line 84). And as it is, the giver of the charter records his approval by the hand of the scribe: "What is written in this charter has been approved by Me, the *Mahāmaṇḍalēśvara*, the illustrious **Nāgārjunadēva**, the son of the *Mahāmaṇḍalēśvara*, the illustrious **Vajjaḍadēva-rāja**."

And this has been written by me, the Treasury Officer, the illustrious **Jōgapaiya**, the nephew of the Treasury Officer, the illustrious *Mahākavi* **Nāgalaiya**.

Whatever is written here in deficient or redundant letters—all that is authoritative.
May there be happiness ! May there be prosperity !

NO. 14: PLATE XXXVII-XLI

ṬHĀṆĀ PLATES OF MUMMUṆIRĀJA : ŚAKA YEAR 970

THESE plates were discovered in 1956 while digging the ground between the Church and the District Office at **Ṭhāṇā**, the chief town of the Ṭhāṇā District in Mahārāshṭra. They were presented by Mr. M. V. Hegde, M.L.A., to the Director of Archives, Bombay. They are now deposited in the Prince of Wales Museum, Bombay. Dr. P. M. Joshi, Director of Archives, Bombay, sent me photostat copies of the inscription on the plates, from which I edited the grant first in my *Samśōdhana-muktāvali* (Marathi), Part IV, pp. 115 f. in 1961, and later in the *Epigraphia Indica*, Vol. XXXVIII, pp. 145 f. in 1974. I edit it here from the same copies.

The **copper plates** are **five** in number, the first and the last being inscribed on the inner side only, and the rest on both the sides. The plates measure 31.25 cm. in breadth and 25.40 cm. in height and are held together by a ring which has the usual Śilāhāra Garuḍa **seal**. The plates, the ring and the seal weigh nearly 11.30 kgm. The inscription is in a good state of preservation, but in lines 63, 66, 91 and 110 a few place-names, personal names and a *gōtra*-name have become illegible.

The **characters** are of the Nāgarī alphabet as in other grants of the Early Śilāhāras of North Kōṅkaṇ. The letter *a* has assumed the form as in modern Hindi (see *ady-āpi*, line 23); *kh* has not yet developed a tail in its left limb (see *sikhar-*, line 2); the forms of *jh*, the subscript *ṇ* in the conjunct *ṇṇ* and the palatal *ś* are noteworthy (see *śrī-Jhaṇjha-*, line 12; *Karṇṇa-*, line 18; and *Śivo*, line 2). In stating the grants in *drammas*, figures are used. The forms of figures 5, 7, 8 and 9 are noteworthy.

The **language** is Sanskrit, and, like other grants of the Early Śilāhāras, the present one also is written partly in verse and partly in prose. There are thirty-three verses in all, of which twenty-two occur in the eulogistic portion. The record opens with a verse in praise of Gaṇa-nāyaka (Gaṇapati), which is followed by another invoking the blessings of Śiva. The next

fifteen verses which eulogise Jimūtavāhana and the **Śilāra** (Śilāhāra) kings born in his family from **Kapardin I** to **Chhittarāja** are repeated from the earlier grants of the Śilāhāras¹. The next five verses which describe Chhittarāja and his brothers Nāgārjuna and Mummuṇi are new, but they contain mere conventional praise. The formal part of the grant except for the details of the donees, villages and lands granted is also repeated from the earlier grants of the family. The grant is written generally in correct Sanskrit. As regards **orthography**, the dental *s* is in many cases written for the palatal *ś* and *vice versa* also in one case (see *sikhar-*, line 2, and *śva-dāna*, line 49); *v* is usually written for *b* (see *dugdh-āmvudhiḥ*, line 9) and the consonant following *r* is reduplicated (see *parārthhē*, line 4).

The **genealogy** of the Śilāhāras is given as in other grants of the family. In the family of Jimūtavāhana, the son of Jimūtakētu, who sacrificed his life to save Śaṅkhachūḍa from Garuḍa, was born **Kapardin (I)**, the ornament of the **Śilāra** (Śilāhāra) family. He was succeeded by the following kings—**Pulaśakti**; **Laghu Kapardin** (or Kapardin II); **Vappuvanna**; **Jhañjha**, who built as many as twelve temples of Siva evidently at the sites of the twelve *Jyōtir-līngas* and named them after himself; his brother **Gōggirāja**; his son **Vajjaḍa I**; his son **Aparājita**, who welcomed **Gōmma**, who sought refuge with him, established **Aiyapadēva** firmly on his throne and gave security from fear to **Bhillama**, **Ammaṇa** and **Mambuva**. He assumed the title of *Birudañka-Rāma*. He was succeeded by **Vajjaḍa II**, and the latter by his brother **Arikēsarin**. The latter marched with his army to Sōmanātha-pāṭaṇ, where he offered his conquests to the god Sōmēśvara as directed by his father. His nephew **Chhittarāja** succeeded him. He was followed by his younger brothers **Nāgārjuna** and **Mummuṇirāja**, one after the other. The description of most of these princes is conventional and yields no historical information.

The **object** of the present inscription is to record the grant, by the Śilāhāra **Mummuṇirāja**, of some villages and lands to learned Brāhmaṇas on the occasion of the **lunar eclipse** on the **fifteenth tithi** of the **bright fortnight** of **Phālguna** in the **Śaka year 970**, the cyclic year being **Sarvadhārin**. The date corresponds regularly to the 20th February A.D. 1049, when there was a lunar eclipse and the cyclic year also was Sarvadhārin according to the southern luni-solar system. The grant was made by the Śilāhāra king for the spiritual welfare of his crowned queen **Padmai**.

The present plates record first the grant of the following villages in the **Varēṭikā vishaya** (district) to the fourteen Brāhmaṇas named below, who hailed from **Karahāṭaka**, viz. **Ekasāla**, **Bhūtavali**, **Vaḍavali**, **Āsalagrāma**, **Umbaravali** and one more, the name of which has now become indistinct. The grant was in the form of the stated number of *drammas* from the revenue of the villages besides one *dramma* per house and also a *Kumāragadyāṇaka*. The names and other particulars of the donees are given below.

Name of Brāhmaṇa	His father's name	Gōtra	Śākhā
1. Nārāyaṇa Paṇḍita	Tikkapaiya	Jāmadagnya-Vatsa	Rīgvēda
2. Rāmba Paṇḍita (Brother of No. 1)	-do-	-do-	-do-
3. Lakshmīdhara Paṇḍita (Brother of No. 1)	-do-	-do-	-do-
4. Karṇāṭa Kēśavabhaṭṭa			-do-
5. Gōpati Paṇḍita	Rāmba Paṇḍita	Jāmadagnya-Vatsa	-do-
6. Dhārēśvarabhaṭṭa	Mādhavabhaṭṭa	Jāmadagnya-Vatsa	-do-

¹ Of these, verses 18 and 19 occur as verses 17 and 18 in the description of Arikēsarin in the Ṭhānā plates of the king, dated Śaka 939.

Name of Brāhmaṇa	His father's name	Gōtra	Śākhā
7. Nārāyaṇabhaṭṭa	Gōvardhanabhaṭṭa	Gārgya	Rīgvēda
8. Chakrapāṇibhaṭṭa	Drōṇabhaṭṭa	Kapī	-do-
9. Mādhaba Jyōtirvid	Dāmupaiya	Ātrēya	-do-
10. Vāmbadēvabhaṭṭa	Risiyappabhaṭṭa	Ātrēya	-do-
11. Vāvalaiya	Dāmupaiya	Kāśyapa	-do-
12. Divākariya	Siddhapaiya	Bhāradvāja	-do-
13. Janārdana	Vēvala Shaḍaṅgavid	Kāśyapa	-do-
14. Vāmbaṇa	Tīkapaiya	Ātrēya	-do-

It seems that these fourteen donees were living at one place which is not named in the grant. The villages have not, therefore, been assigned to them severally. Their revenue in the form of *drammas*, the house-tax and the *Kumāragadyānas* derived from them were pooled together and distributed among the donees. Of these, Nārāyaṇa Paṇḍita and Divākariya were given two shares each, and the rest one share each. It is noteworthy that one of the donees is described as Karṇāṭa, though the others also named with him but not so specified were living in the Kannaḍa speaking Karahāṭa. The Brāhmaṇas of Karahāṭa correspond to the modern sub-sect of the Karhāḍē Brāhmaṇas in Mahārāshṭra and Kōṅkaṇa.

The **object** of the grant was to provide for the observance, by these Brāhmaṇas, of their religious duties such as sacrificing for themselves and for others, the study and teaching of the sacred texts, the performance of the *pañchamahāyajñas* and the maintenance of their families.

While stating the boundaries of the villages in the Varēṭikā-vishaya the following particulars are given—The village **Ēkasāla** was bounded by the river **Ūlasa** on the east and by the river **Pavahā** on the south. The way to (the village) **Siyali** formed its western boundary. The village **Bhūtavali** is next named, but without any geographical place being mentioned as marking its boundary. The village **Vaḍavali** was bounded on the north by the river **Pavahā**. The village **Āsalagrāma** had fields of **Vaḍavali** and **Vikarā** on its eastern and northern boundaries. Another donated village, the name of which has now become illegible, had a cow-path of the village **Ēkasāla** and the river **Pavahā** as its eastern and southern boundary respectively. Other boundaries of the donated villages are also mentioned, but they are not useful for their identification. But the particulars given above of some boundaries of the donated villages show clearly that all of them were situated near each other and so their revenue and other income could be easily pooled together and distributed among the donees.

Besides, the present plates record the grants of the produce partly in the form of *drammas* and partly in food-grains from fields in two other sets of villages, not included in the Varēṭikā vishaya, to certain Brāhmaṇas individually. The villages were situated in the following two vishayas:

(A) Villages in the **Abhyantara-shaṭshashṭi-vishaya**—

(i) **Mūlanda** and (ii) **Vōriyalā**

(B) Villages in the **Śūrpāraka-Shaṭshashṭi-vishaya**—

(i) **Bṛihad-Aḍaṇikā** (ii) **Laghu-Aḍaṇikā** (iii) **Khānuvaḍā** (iv) **Pēḍhāla** and (v) **Virāra**.

The village **Khaṇḍivaligrāma** is mentioned as forming the western boundary of Laghu-Aḍaṇikā, and **Uppalapallikā** as a hamlet of the village Virāra. The fields are named generally after the kind of food-grains produced in them¹ such as *Khairōṇḍhā-kshētra*, *Khānuvaḍā-*

¹ A close examination of the present grant shows that in the case of a few fields only certain levies of rice are laid down, in addition to the amount in *drammas*. These fields are as follows: *Kōṣṭhāravēḍhī-kshētra* (lines 99-100); *Vāḍa-kshētra* (line 106); *Nihura-kshētra* (line 111); *Vaulaṇḍhā-kshētra* (line 114); two *Pēḍhā-*
(Continued on next page)

kshetra, *Nihura-kshētra* etc. While stating the boundaries of the donated fields in these villages the following particulars are specified: fields, hills, *ukāsa* (fields producing subsidiary grains), fruit-gardens, trees, rows of boundary-stones (*pāshāṇa-śṛīṅghalikā*), small streams, cow-paths, *khajjana* (salty land), *pānīya-prapātas* (water-falls), salty streams, temples, royal roads etc.

The produce of the fields in the aforementioned villages in rice-measures and *drammas* was assigned to the following **Vāvailaka Brāhmaṇas**. They had not all come from Karahāṭa like those mentioned before, but had migrated from different places as stated below:

Name of Brāhmaṇa	Father's name	Original place	Gōtra	Śākhā
1. Daddapaiya	Brahmanāyaka	Madhyadēśa	Gārgya	Ṛigvēda
2. Vāpyaiya	Dhālana <i>Shaḍaṅavid</i>	Karahāṭa	Vāsishṭha	Ṛigvēda
3. Dāmupaiya	Risiyapaiya	Karahāṭa	Kāśyapa	Ṛigvēda
4. Nāgadēvaiya	Risiyapaiya	Karahāṭa	Kāśyapa	Ṛigvēda
5. Gōvindaiya	Mahīdharaiya	Karahāṭa	Jāmadagnya- Vatsa	Ṛigvēda
6. Nannapaiya	Madhuvalaiya	Purī	Bhāradvāja	Gōbhila (Sāma- vēda)
7. Lōkapaiya	Vāvaṇaiya	Karahāṭa	Kāśyapa	Ṛigvēda

While stating the measures of grains, the following are mentioned—*mūṭaka*, *khaṇḍikā* and *kuṭapa*. Lines 115-116 state first the quantity of grains in one donation as one *mūṭaka* less five *kuṭapas*, and later mention the same quantity as follows: 4 *khaṇḍikās* and 15 *mūṭakas*. They give the following measures of food-grains—

$$\begin{aligned} 20 \text{ kuṭapas} & \text{ — } 1 \text{ khaṇḍikā} \\ 4 \text{ khaṇḍikās} & \text{ — } 1 \text{ mūṭaka} \end{aligned}$$

These measures varied from village to village. So to state the intended measure the expression *grāma-mānēna* is used. It shows that the intended measure is that current in the particular village. In the case of the measures of **Sthānaka** (the capital), *Kallivana-mānēna* is used, which probably refers to the measures current in Kallivana (modern Kalvaṇ in the Nāsik District). In some cases the produce was exempted from excise dues or toll cess.

As for the **localities** mentioned in the present grant, the **Varēṭikā** *vishaya* seems to have comprised part of the modern Karjat *tālukā* of the Kōlābā District, as many of the villages mentioned as situated in it can be satisfactorily identified in the vicinity of the Bhivapurī Road Station of the Central Railway, which lies in the Karjat *tālukā*. The identifications of most of them were first suggested to me by Mr. N. B. Atre, who belongs to that locality. Later, they were identified by Dr. M. G. Dikshit with the aid of large-scale Survey Maps.¹ "**Ēkasāla** is to be identified with the village of the same name, now situated about 1½ miles to the north of the Bhivapurī Road Railway station on the Central Railway. About a furlong to the north

(Continued from last page)

kshētras (line 120) and two *Tōraṇi-kshētras* (line 123). These must evidently have been rice-fields and so in addition to a certain number of *drammas*, a levy in rice-grain is mentioned for being paid to the donees. In other fields other food-grains may have been grown. It is not known whether Kōṭṭhāra, Vāḍa, Nihura, Tōraṇi etc. were different kinds of rice grown in these fields. Dr. Dikshit states on the authority of some residents of Kōṅkaṇ that Pōṅdhā, Choli, Ṭhāpaḍa, Āvaḍa etc. are fields of different types (*J.O.I.*, Vol. XII, pp. 273 f.). In some cases it is clear that the fields were named after the crops grown in them. See Nāpēvāpa-kshētra, lines 123-24; and Vāḍē-vāpa-kshētra, line 124. The present grant contains some words not met with in Sanskrit dictionaries e.g. *palāṇḍa* meaning produce in grains, *ukāsa* meaning a field producing subsidiary grains (cf. *varakas* in Marathi), *vāvaka* meaning a field (cf. *vāvāra* in Marathi) etc.

¹ *J.O.I.*, Vol. XII, p. 206.

of this village, flows the river Ulhāsa (**Ūlasa** of the grant) in the direction indicated in the copper-plate charter. About a mile to the south of **Ēkasāla** lies the village **Vaḍavalī**, without any change in its name. A small stream flows in between **Ēkasāla** and **Vaḍavalī** crossing the railway track near the milestone SE 57. The stream is evidently the same as the river **Pavahā** mentioned in the grant. To the south of the village **Vaḍavalī** there is a small hillock. . . . and behind it lies the village **Bhūtavali**, which is about a mile to the south-west of **Vaḍavalī**. About a furlong to the north of **Bhūtavali** we come across a small hamlet called **Āsala**, which is indicated by the same name in the charter. About two furlongs still north of **Āsala** there lies another *vāḍī* specified by the name **Bekare**, which is evidently the same as **Vikarā** mentioned in the copper-plates. In this way nearly all the villages mentioned in the first section of the charter can be identified satisfactorily in the vicinity of the railway station **Bhivapurī Road** within a radius of 5 to 6 miles. The copper-plate grant mentions a village (whose name is effaced in the original) as having a temple of **Ghaṇṭeśvara**. In view of the identification of **Ēkasāla** as above proposed, it seems certain that it is the modern village **Āmbivalī** which lies about a mile to the west of **Ēkasāla**. The village **Umbaravali**, whose boundaries are not specified in the grant, is probably represented by **Umrolī**, a small village situated about a mile to the south of the **Bhivapurī Road** railway station." As for **Varēṭikā**, after which the **Varēṭikā-vishaya**¹ was named, Dr. Dikshit would identify it with **Variti** 'which is situated on **Bhivaṇḍī-Wāḍē** road and lies about 12½ miles to the north of **Bhivaṇḍī** in the **Bhivaṇḍī tālukā** of the **Ṭhāṇā District**.² But it lies far to the north of these places. It is more likely to be identical with **Varhēḍī** situated near **Bhivapurī** as suggested by Mr. Atre.

As stated before, the villages in the second part of the present grant were situated in two *vishayas*, viz. **Abhyantara-shaṭshashṭī** and **Śūrpāraka-shaṭshashṭī**. The former of these is evidently identical with the **Sthānkābhyantarashaṭshashṭī vishaya** mentioned in the **Bhāṇḍup** plates of **Chhittarāja**. It was so called because it included the **Śilāhāra** capital **Sthānaka** (modern **Ṭhāṇā**) and was different from the **Śūrpāraka-shaṭshashṭī vishaya**, which comprised the territory round **Śūrpāraka**, modern **Sōpārā** in the **Bassein tālukā**. The former comprised the territory between the **Ṭhāṇā** and **Bassein** creeks. As for the places mentioned as situated in it, **Mūlanda** still retains its ancient name almost unchanged and is a railway station near **Ṭhāṇā** on the Central Railway. **Vōriyalā** is evidently modern **Borivalī**, a station on the Western Railway, which is the chief town of a *tālukā* of the same name in the **Ṭhāṇā District**. **Kāḍhēvalipallikā** is probably **Kāndivalī**, 6 miles west of **Ṭhāṇā**. **Mānēgrāma** is identical with **Mānōrī** near **Borivalī**, and **Khānuvaḍā** is **Khānivaḍē**, east of the same place. As for the places included in the **Śūrpāraka-shaṭshashṭī**, Dr. Dikshit has shown that the two villages **Bṛihad-Aḍaṇikā** and **Laughu-Aḍaṇikā** are identical with the village **Adaṇē**, situated 8½ miles to the east of **Virār**, which lies about 5 miles north of **Sōpārā** (ancient **Śūrpāraka**). A small stream separates the two parts of the village, which seem to have been known by the names of the Larger and Smaller **Aḍaṇikās** in ancient times. **Khaṇḍivalī** lies to the west of **Aḍaṇikā**, and **Khānuvaḍā** to the north of it. **Virāra** still retains its ancient name and is a station on the Western Railway. **Pēḍhāla** is identical with **Pēlhār**, about 8 miles N.N.E. of **Bassein**. **Uppal-pallikā**, a hamlet of **Virāra**, seems to have merged itself in **Virāra**. Some other places mentioned in the present grant are well known. Thus, **Purī** was the ancient capital of **Kōṅkaṇ**. Its identification has been discussed above.

¹ **Varēṭikā-vishaya** is mentioned also in the **Vaḍavalī** plates of **Aparāditya** (No. 20) and probably also in the **Ṭhāṇā** plates of **Arikēsarin** (No. 8). They were, however, different territorial divisions. See p. 46, above.

² *J.O.I.*, Vol. XII, p. 271.

TEXT¹

First Plate

- 1 सिद्धम्² ।[*] जयश्चाभ्युदयश्च । लभते सर्वकार्येषु पूजया गणना यकः । विघ्नं निघ्नन्स वः पायादपायाद् गण-
 2 नायकः³ ॥ [१॥*] स वः पातु शिवो नित्यं यन्मौली भाति जाह्नवी । सुमेरुसि(शि)खरोद्गच्छदच्छचंद्र-
 कलोप-
 3 मा । [१२॥*] जीमूतकेतुतनयो नियतं दयालुर्जीमूतवाहन इति त्रिजगत्प्रसिद्धः । देहं निजं तृणमि-
 4 वाकलयत्(न्य) राशे यो रक्षति स्म गरुडात्खलु शंखचूडं(डम्)⁴ ॥ [३॥*] तस्यान्वये निखिलभूपतिमौलिनूत्नर-
 5 न्तद्युतिच्छुरितनिर्मलपादपीठः । श्रीसाहसांक इव साहसिकः कपर्दी सीलारवंशतिलको नृप-
 6 तिव्वं(व्वं)भूव ॥ [४॥*] तस्मादभूच्च तनयः पुलशक्तिनामा सीमासमः सुरगुरुदितराजनीतेः । निर्जित्य
 संगरमु-
 7 खेखिलवैरिवर्गं निष्कंटकं जगति राज्यमकारि येन ॥ [५॥*] ततोपि समभूत्सुतो नृपशिरोविभूषामणिः
 8 सि(शि)तः शृण्णिरिवापरोरिक्किरिणां कपर्दी लघुः । यदीययशसा जगत्यतिशयेन शुक्लीकृते न भाति सु-
 9 रवारणो न च ससी(शशी) न दुग्धाम्बु(म्बु)धिः⁵ ॥ [६॥*] तस्मादप्यभवद्विभूतिपदवीपात्रं पवित्रीकृताशेष-
 क्षमावलयो म-
 10 हीपतिलकः श्रीवपुवन्नः सुतः । संग्रामांगणरंगिणासिलतया लूनैकदन्ता हठात्सर्व्वे येन वि-
 11 नायका विरचिता विद्वेषिणां दन्तिनः⁶ ॥ [७॥*] तस्माज्जातस्तनूजो रजनिकर इवानन्दिताशेषलोकः
 12 श्लाघ्यः श्रीझंझराजो दिवसकर इव ध्वस्तनिःशेषदोषः । शंभोर्यो द्वादशापि व्यरचयदचिराल्की-
 13 त्तानानि स्वनाम्ना सोपानानीव मन्ये प्रणततनुभूतां स्वर्गमागर्गोद्यतानां(नाम्)⁷ ॥ [८॥*] भ्राता तत्र ततस्त-
 तोज्व(ज्व)लय-
 14 सो(शो)राशिप्रकाशीकृताशेषक्षमावलयो व(व)ली व(व)लवतां श्रीगोगिराजोभवत् । चापाकर्षणकर्मणि
 15 प्रवणतां यस्मिन्गते भूपतौ भीष्मद्रोणपृथासुतप्रभृतयश्चित्ते चमत्कारिताः⁸ ॥ [९॥*] तस्माद्विस्मयकारिहारि-
 16 चरितप्रख्यातकीर्त्तः सुतः श्रीमान्वज्जडदेवभूपतिरभूद्भूचक्रचूडामणिः । दोर्दण्डैकव(व)लस्य यस्य स-
 17 हसा संग्रामरंगांगणे राज्यश्रीः स्वयमेत्य वक्षसि रति चक्रे मुरारेरिव ॥ [१०॥*] जयन्त इव वृत्रारेः पुरा-
 18 रेरिव षण्मुखः । ततः श्रीमानभूत्पुत्रः सच्चरित्रोपराजितः⁹ ॥ [११॥*] कर्णस्त्यागेन यः साक्षात्सत्येन च यु-
 19 धिष्ठिरः । प्रतापादीप्तिमात्तण्डः कालदण्डश्च यो द्विषां(षाम्) ॥ [१२॥*] शरणागतसामन्ता अपरा अपि¹⁰
 जगति रक्षि-
 20 ता येन । स जयति यथार्थनामा शरणागतवज्रपंजरो देवः¹¹ ॥ [१३॥*] येन स्वागतमागताय विहितं गो-
 21 म्माय नानाविधं येनैवैयपदेवनाम्नि चलितं राज्यं स्थिरं कारितं(तम्) । भिल्लम्माम्मम(ण)ण(म)म्बु(म्बु)व-
 22 क्षितिभुजां दत्तं च येनाभयं तस्य श्रीवि(वि)रुदंका(क)रामनृपतेरन्यत्किमावण्यते¹² ॥ [१४॥] श्रीमानभू-
 23 त्तदनु वज्जडदेवनामा भूपालमस्तकमणिस्तनयो नयज्ञः । अद्यापि यस्य चरितानि

Second Plate : First Side

- 24 जनाः समस्ता रोमा(मां)चक्रुक्वितगात्रलता स्तुवन्ति¹³ ॥ [१५॥*] तद्भ्राताथ ततोरिकेसरिनृपो जातः स-

¹ From photostat copies supplied by Dr. P. M. Joahi.

² Expressed by a symbol.

³ Metre of verses 1-2: *Anushṭubh*.

⁴ Metre of verses 3-5: *Vasantatilakā*.

⁵ Metre: *Priṭhvi*.

⁶ Metre: *Śārdūlavikriṭā*.

⁷ Metre: *Sragdharā*.

⁸ Metre of verses 9 and 10: *Śārdūlavikriṭā*.

⁹ Metre of verses 11-12: *Anushṭubh*.

¹⁰ Read अपरेपि हि.

¹¹ Metre: *Āryā*.

¹² Metre: *Śārdūlavikriṭā*.

¹³ Metre: *Vasantatilakā*.

- 25 तां सम्मतो दृप्तारातिकुलाचलैकदलने दंभोलिलीलां दधत् । गत्वा शैस(श)व एव सैन्यसहि-
 26 तो दृष्ट्वा] च सोमेस्वरं तस्याग्ने पितुराज्ञया जगदलं यः कीलयित्वागतः¹ ॥ [१६॥*] तद्घातृजो वज्जड-
 देव-
 27 सूनुः श्रीच्छित्तराजो नृपतिव्वं(व्वं)भूव । सीलारवंसः(शः) शिसु(शु)नापि येन नीतः परामुन्नतिमुन्नतेन²
 28 [११७॥*] लम्बा(म्बा)लकानि कुचकुंभतटोपकण्ठप्रभ्रष्टहारलतिकानि निरंजनानि । उल्बाततीक्ष्णकरवाल-
 विदा-
 29 रितस्य योन्तःपुराणि परिपंथिजनस्य चक्रे³ ॥ [१८॥*] हतारिनारीनेत्रांभस्सेकसम्ब(संब)द्वंनाविव । व(व)-
 ह्याण्डमण्ड-
 30 पं यस्य कीर्त्तिवल्त्यतिरोहति⁴ ॥ [१९॥*] दृप्तारातिपु कोपकालदहनः सौभाग्यनारायणो वारस्त्रीषु ततोनुज-
 31 स्समभवन्नार्जुनः क्षमापतिः ॥ (१) यस्यामानुषमूर्जितं भुजव(व)लं दूरान्निशम्य द्विषां निद्रातीव रणांगण-
 व्यसनि-
 32 नी दोर्दण्डकण्डूला⁵ ॥ [२०॥*] यदसमशिवि(वि)रान्तर्मत्तगन्धेभदानप्रसरदनिलशुष्यच्छ्रो(स्त्रो)तसो
 दिग्गजेन्द्राः । अ-
 33 रिनगरनिदाहोद्दामदिग्ब्यापिधूमप्रसरभयनिमीललोचनान्युन्मिषन्ति⁶ ॥ [२१॥*] तदनु तदनुजन्मा मूर्त्तिमा-
 34 न्मीनकेतुः क्षतरिपुविभवोभून्मुमुणिः क्षोणिपालः । विधृतघनुषि यस्मिन्वाजिनीराजनान्ते व(व)ल-
 35 भिदपि व(व)लीयान्वापिकं चापमौज्जा(ज्ज)त्⁷ ॥ [२२॥*] अथ स्वकीयपुण्योदयात्समधिगतपञ्चमहा-
 शब्द(ब्द)महासाम-
 36 न्ताधिपतितगरपुरपर[मे]स्वरसि(शि)लाहारनरेन्द्रजीमूतवाहनान्वयप्रसूतसुवर्णंगरुडध्वजपरिच-
 37 मसमुद्राधिपतित्यागजगज्जम्पसीलारमार्त्तण्डराजमार्त्तण्डडमरमेघडम्ब(म्ब)रमुण्डमालालंकृतवसुमतीस्व-
 38 यंवरस(श)रणागतवज्रपंजरप्रभृत्समस्तराजावलीविराजितमहामण्डलेश्वरश्रीमन्मुमुणिदेवराजो निजभुजो-
 39 पाज्जितानेकमण्डलसमेतां पुरीप्रमुखचतुर्दशग्रामस(श)तीसमन्वितसमस्तकोंकणभुवं समनुशासति
 40 तथैतद्राज्यचिन्ताभारमुद्वहति महामात्यश्रीजोउपैये तथा महासाम्धि(न्धि)विग्रहिकश्रीविठपैये सत्वे(त्ये)-
 41 तस्मिन्काले प्रवर्त्तमाने स च महामण्डलेश्व(श्व)रश्रीमन्मुमुणिदेवराजः सवर्त्तानेव स्वसंब(व)ध्यमान-
 42 कानन्यानपि समागामिराजपुत्रमन्त्रिपुरोहितामात्यप्रधानाप्रधाननि(ने)योगिकांस्तथा रा-
 43 ष्ट्रपतिनगरपतिविषयपतिग्रामपतिनियुक्तानियुक्तराजपुरुषजनपदांस्तथा ह्यमन-
 44 ॥ नगरपौरत्रिवर्गप्रभृत्तीं(तीं)श्च प्रणतिपूजासत्कारसमादेशैः(शैः) संदिशत्यस्तु वः संबिदितं यथा ॥
 45 चला विभूतिः क्षणभंगि यौवनं कृतान्तदन्तान्तरवर्त्ति जीवितं(तम्) । तथाप्यवज्ञा परलोकसाध-
 46 ने नृणामहो विस्मयकारि चेष्टितं(तम्) ॥ [२३॥*] तथान्तर्लीनजराराक्षसीप्रारब्ध(ब्ध)ग्रासं यौवनं

Second Plate : Second Side

- 47 स्वर्गवासान्नरकपातसन(म)मिष्टसमागमवियोगदुःखं कदलीग[भं](दंभं)वदसारः संसारः । सहजजराम-
 48 रणसाधारणकं शरीरं पवनचलितकमलिनीदलगतजललवतरलतरे घनायुषी इति मत्वा
 49 दृढतरविरवितवु(वु)द्ध्या संगृह्योच्छ⁸ स्व(स्व)दानफलं(लम्) ॥ कृतत्रेताद्वापरेषु तपोत्यर्थं(र्थं) प्रशस्यते ।
 मुन-
 50 योत्र तु शंसन्ति दानमेकं कलौ युगे⁹ ॥ [२४॥*] न तथा सफला विद्या न तथा सफलं तपः । यथात्र मुनयः
 51 प्राहुर्दानमेकं कलौ युगे ॥ [२५॥*] तथा चोक्तं भगवता व्यासेन । अग्नेरपत्यं प्रथमं सुवर्णं भूर्वर्णवी

¹ Metre: *Śārdūlavikriḍita*.

² Metre: *Indravajrā*.

³ Metre: *Vasantatilakā*.

⁴ Metre: *Anuṣṭubh*.

⁵ Metre: *Śārdūlavikriḍita*.

⁶ Metre of verses 21-22: *Mālinī*.

⁷ Metre: *Vaiśaṣṭha*.

⁸ Read संगृह्णीयात्.

Metre of verses 24 and 25: *Anuṣṭubh*.

THĀNĀ PLATES OF MUMMUNIRĀJA: ŚĀKA YEAR 970

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	९ अथशास्त्रदयशा लक्ष्मिपति कायिष्ठु पुत्र यागनाथकः विग्रहिनो मरुः पाषादपायाद्रु	2
2	नाथकः ॥ १०ः पात्रिणि लानिनेयमालिना विना नवीनमुत्तमिपुत्राद्रु देह्वे देके लाप	2
4	ना ॥ ३१ अत्र नलि उतनवा विपनद पा सुकी नत कादनः निरिद्रु गमुमिद्रुः ॥ ११ देद निद्रु ठपा मि	4
4	नाकलपय मालि ल्या रक नि मग उडा म सुशु म मेड ॥ १२ शा नय निद्रु ल द प ति लो नि मत्र १	4
6	वैके नि सु नि ने नि मेल पाद पीठः ११ शा म न मो कः १२ वे पाद पि कुं के प ही पी ला न वे श ति लो का टप	6
6	निर्ब द्र व ॥ १३ आ द द्र व न यः पु ल श कि ना मा मो मा म नः १४ सु १५ वे दि न र क नी ल म नि कि य म ग र सु	6
8	पानि ले ति नि व र्त्रे नि ष्ट कं के ग नि रा क म का वि ल न ॥ १६ ना पि म न द्र सु ला वे प ति ना नि द्र वा म लो	8
8	पिनः १७ पि ना य ना नि क ति ला कं प ही ल पुः १८ य द य द श मा क ग त्र नि श य न शु ती क ति न पा ति सु	8
10	१९ वा न लो न न म नी न द्रु या नु तिः ॥ २० आ द द्र व द्रि द्र नि प द वी पा नं प ति वी क ना शि व श्वा त ल पा न	10
10	दी प ति ल कः २१ वी व यु त्रैः सु तः २२ ग मा ग २३ गि ला शि ल न या ल लिक द द्रा द ठ म र्ध ल न वि	10
12	ना य का नि र ति ना ति ष्टि ला द चि नः ॥ २४ आ क्ता न म र्त्रे जो २५ नि क २६ ना न टि ना शि व लो कं	12
12	श्रा गः २७ कू ना षा दि न प क २८ व द्र प्र निः पि ष्टि ला षुः २९ पा लो द्रा द श पि य ३० न प द वि रा की	12
14	वे ना नि र ना मा श्रा या ना नी व न ल्य प ३१ न र सु द्र ना ३२ म र्त्रे श्रा यो श ना ना ॥ ३३ ना न र न न म नी क ल प	14
14	पा ना शि प का शी क्ता ष्टा व ल ल्या व ली व ल व ल नां शी ला पि ना जो न व नु ना य क र्वा क श्रि पि	14
16	३४ ना नो व श्रि म र्द्रु ष ति ना श्रा ला षु श्वा सु न प द्र न य शि वि च न का ति ना ना न आ दि म य का ति द शि	16
16	३५ वि न २ ग्ना न को त्रिः सु तः ३६ ना वे क्क ड दि व र्द्र प ति न द्र द्र न के मे द न लोः ३७ दे ष्टि क व ल श य श न	16
18	३८ ना य न ना न २ गो ग लो रा ग्ग शीः ३९ ना ल रा व र्द्र पि नि र क्क सु ना ति व ॥ ४० वे ष्ट व र्द्र ना ति ३१ सु ग	18
18	४१ वि व ष्ट सु म न न नः ४२ ना न द्र सु वः ४३ सु वि ला प क्कि न म क ष्ट श्रा ला न दः ४४ ना श्रा म ल्य न र ३	18
20	४५ नि ष्टि मः ४६ ना पा द्री पि ना वे ष्टः ४७ ना न द र्द्र श्र ला षि वा ॥ ४८ ग ४९ ना म न म र्त्रे ५० ना प्र पि क्क ग ति र्द्रि	20
20	ना ल्य न ५१ य नि य वा के ना मा ग र पा ग न व र्द्र ५२ ना ल व र्द्र ५३ ल्य न म ग न ना ग ना य ति दि ना ला	20
22	५४ आ य ना ना ति व ल ति वि य प ल व ना श्रि न नि ५५ ना श्रा ष्टि र्द्रि का ति र्द्रि पि वे श्रा म न ल्य सु न	22
22	५६ नि द्रु को द वे र ल ना न य न ग्ग शी ति उ द का ५७ ना श्रा ष्टि र्द्रि का ति र्द्रि पि वे श्रा म न ल्य सु न	22
	५८ वे ष्ट व र्द्र ड दि व ना ना श्र पा ल न म र्त्रे न	

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24	कु नाः ११ श्रा यो ना व क्क उ कि न ग व ल ना पु	व श्रि म न द्र ना व र्द्र ना पि ल सु पि ष्टि ला ना नः ५	24
24	नो य श्रा ना ड शी ना ति क्क वा व लिक द ले नि	६ ना लि ली लो व र्द्र न ग ना पि म व ७ वे ति य म दि	24
26	ना ड श्रा यो ल म र्त्रे श्रा यो पि ष्टि र्द्रि द्रा क्क १	८ वे यः नी ल श्रि ना ग र्द्र ना न द्रा ट्ठि व र्द्र ड दि व	26
26	म र्द्रुः ११ श्रि व ना जो वे प ति व र्द्र व र्द्र पी ला व र्द्र	९ श्रि मु ना पि ल्य न नी नः १० ना लु र्द्रि सु र्द्र ल न	26
28	११ ना लो ना ति क्क वे क्क र्द्र ल प क्क १२ म र्द्रा व ल नि को लि ष्टि र्द्रि ना ति र्द्रि ३	११ ना व र्द्रि क्क र्द्रि ना ल वि द्रा	28
28	ति न श्रा ला नः १३ ग १४ पि य रि वृ ष्टि क्क न श्रा यो १५ ना पि यो र्द्रि र्द्रि १६ म र्द्रे नो दि व र्द्रि १७ व द्रा उ न ष्ट	१२ ना व र्द्रि क्क र्द्रि ना ल वि द्रा	28
30	१८ व य श्र को त्रि व ल ति र्द्रि ना ति ना ड श्रा ना ति श्रि को व को ल द द र्द्रोः १९ ना ग ना म य लो ना र्द्रि २० ग २१ ना ति र्द्रि	१३ ना व र्द्रि क्क र्द्रि ना ल वि द्रा	30
30	२२ ना व र्द्र ना ग र्द्र नः २३ ना पिः २४ श्रा ना क्क व श्रि र्द्रि २५ वे क्क र्द्रि ना ति र्द्रि २६ ना श्रि २७ य दि वा ति द्रा ना र्द्रि २८ ग २९ पि	१४ ना व र्द्रि क्क र्द्रि ना ल वि द्रा	30
32	३० ना दि र्द्रि ३१ ना य द ना म य द म र्द्रि श्रि ना र्द्रि ३२ वे ग र्द्रि ३३ श्रा यो ३४ ना द नि ल श्रि श्रा ला व ना दि र्द्रि ना ति र्द्रि	१५ ना व र्द्रि क्क र्द्रि ना ल वि द्रा	32
32	३५ नि न ग र्द्रि ना ति द्रा ना ति श्रा पि म र्द्र ३६ ना द पि नी ल श्रि र्द्रि ३७ ना श्रा यो ३८ ना श्रि ३९ ना श्रि ४० ना श्रि ४१ ना श्रि	१६ ना व र्द्रि क्क र्द्रि ना ल वि द्रा	32
34	४२ ना ति र्द्रि ४३ ना ति र्द्रि ४४ ना ति र्द्रि ४५ ना ति र्द्रि ४६ ना ति र्द्रि ४७ ना ति र्द्रि ४८ ना ति र्द्रि ४९ ना ति र्द्रि ५० ना ति र्द्रि	१७ ना व र्द्रि क्क र्द्रि ना ल वि द्रा	34
34	५१ ना ति र्द्रि ५२ ना ति र्द्रि ५३ ना ति र्द्रि ५४ ना ति र्द्रि ५५ ना ति र्द्रि ५६ ना ति र्द्रि ५७ ना ति र्द्रि ५८ ना ति र्द्रि ५९ ना ति र्द्रि	१८ ना व र्द्रि क्क र्द्रि ना ल वि द्रा	34
36	६० ना ति र्द्रि ६१ ना ति र्द्रि ६२ ना ति र्द्रि ६३ ना ति र्द्रि ६४ ना ति र्द्रि ६५ ना ति र्द्रि ६६ ना ति र्द्रि ६७ ना ति र्द्रि ६८ ना ति र्द्रि	१९ ना व र्द्रि क्क र्द्रि ना ल वि द्रा	36
36	६९ ना ति र्द्रि ७० ना ति र्द्रि ७१ ना ति र्द्रि ७२ ना ति र्द्रि ७३ ना ति र्द्रि ७४ ना ति र्द्रि ७५ ना ति र्द्रि ७६ ना ति र्द्रि ७७ ना ति र्द्रि	२० ना व र्द्रि क्क र्द्रि ना ल वि द्रा	36
38	७८ ना ति र्द्रि ७९ ना ति र्द्रि ८० ना ति र्द्रि ८१ ना ति र्द्रि ८२ ना ति र्द्रि ८३ ना ति र्द्रि ८४ ना ति र्द्रि ८५ ना ति र्द्रि ८६ ना ति र्द्रि	२१ ना व र्द्रि क्क र्द्रि ना ल वि द्रा	38
38	८७ ना ति र्द्रि ८८ ना ति र्द्रि ८९ ना ति र्द्रि ९० ना ति र्द्रि ९१ ना ति र्द्रि ९२ ना ति र्द्रि ९३ ना ति र्द्रि ९४ ना ति र्द्रि ९५ ना ति र्द्रि	२२ ना व र्द्रि क्क र्द्रि ना ल वि द्रा	38
40	९६ ना ति र्द्रि ९७ ना ति र्द्रि ९८ ना ति र्द्रि ९९ ना ति र्द्रि १०० ना ति र्द्रि १०१ ना ति र्द्रि १०२ ना ति र्द्रि १०३ ना ति र्द्रि	२३ ना व र्द्रि क्क र्द्रि ना ल वि द्रा	40
40	१०४ ना ति र्द्रि १०५ ना ति र्द्रि १०६ ना ति र्द्रि १०७ ना ति र्द्रि १०८ ना ति र्द्रि १०९ ना ति र्द्रि ११० ना ति र्द्रि १११ ना ति र्द्रि	२४ ना व र्द्रि क्क र्द्रि ना ल वि द्रा	40
42	११२ ना ति र्द्रि ११३ ना ति र्द्रि ११४ ना ति र्द्रि ११५ ना ति र्द्रि ११६ ना ति र्द्रि ११७ ना ति र्द्रि ११८ ना ति र्द्रि ११९ ना ति र्द्रि	२५ ना व र्द्रि क्क र्द्रि ना ल वि द्रा	42
42	१२० ना ति र्द्रि १२१ ना ति र्द्रि १२२ ना ति र्द्रि १२३ ना ति र्द्रि १२४ ना ति र्द्रि १२५ ना ति र्द्रि १२६ ना ति र्द्रि १२७ ना ति र्द्रि	२६ ना व र्द्रि क्क र्द्रि ना ल वि द्रा	42
44	१२८ ना ति र्द्रि १२९ ना ति र्द्रि १३० ना ति र्द्रि १३१ ना ति र्द्रि १३२ ना ति र्द्रि १३३ ना ति र्द्रि १३४ ना ति र्द्रि १३५ ना ति र्द्रि	२७ ना व र्द्रि क्क र्द्रि ना ल वि द्रा	44
44	१३६ ना ति र्द्रि १३७ ना ति र्द्रि १३८ ना ति र्द्रि १३९ ना ति र्द्रि १४० ना ति र्द्रि १४१ ना ति र्द्रि १४२ ना ति र्द्रि १४३ ना ति र्द्रि	२८ ना व र्द्रि क्क र्द्रि ना ल वि द्रा	44
46	१४४ ना ति र्द्रि १४५ ना ति र्द्रि १४६ ना ति र्द्रि १४७ ना ति र्द्रि १४८ ना ति र्द्रि १४९ ना ति र्द्रि १५० ना ति र्द्रि १५१ ना ति र्द्रि	२९ ना व र्द्रि क्क र्द्रि ना ल वि द्रा	46
46	१५२ ना ति र्द्रि १५३ ना ति र्द्रि १५४ ना ति र्द्रि १५५ ना ति र्द्रि १५६ ना ति र्द्रि १५७ ना ति र्द्रि १५८ ना ति र्द्रि १५९ ना ति र्द्रि	३० ना व र्द्रि क्क र्द्रि ना ल वि द्रा	46

- 25 तां सम्मतो दृप्तारातिकुलाचलैकदलने दंभोलिलीलां दधत् । गत्वा शैस(श)व एव सैन्यसहि-
 26 तो दृष्ट्वा] च सोमेश्वरं तस्याग्रे पितुराज्ञया जगदलं यः कीलयित्वागतः¹ ॥ [१६॥*] तद्भ्रातृजो वज्जड-
 देव-
 27 सूनुः श्रीच्छित्तराजो नृपतिर्व्वं(व्वं)भूव । सीलारवंसः(शः) शिसु(शु)नापि येन नीतः परामुन्नतिमुन्नतेन²
 28 [११७॥*] लम्बा(म्बा)लकानि कुचकुंभतटोपकण्ठप्रभ्रष्टहारलतिकानि निरंजनानि । उल्खाततीक्ष्णकरवाल-
 विदा-
 29 रितस्य योन्तःपुराणि परिपथिजनस्य चक्रे³ ॥ [१८॥*] हतारिनारीनेत्रांभस्सेकसम्ब(संब)द्वंनाविव । व(व)-
 ह्याण्डमण्ड-
 30 पं यस्य कीर्त्तिवल्ल्यतिरोहति⁴ ॥ [१९॥*] दृप्तारातिषु कोपकालदहनः सौभाग्यनारायणो वारस्त्रीषु ततोनुज-
 31 स्समभवन्नार्गार्जुनः क्षमापतिः ॥ (१) यस्यामानुषमूर्जितं भुजव(व)लं दूरान्निशम्य द्विषां निद्रातीव रणांगण-
 व्यसनि-
 32 नी दोह्ण्डकण्डूला⁵ ॥ [२०॥*] यदसमशिवि(वि)रान्तर्मत्तगन्धेभदानप्रसरदनिलशुष्यच्छ्रो(त्स्रो)तसो
 दिग्गजेन्द्राः । अ-
 33 रिनगरनिदाहोद्दामदिव्यापिधूमप्रसरभयनिमीललोचनान्युन्मिषन्ति⁶ ॥ [२१॥*] तदनु तदनुजन्मा मूर्त्तिमा-
 34 न्मीनकेतुः क्षतरिपुविभवोभून्मुम्मुणिः क्षोणिपालः । विधृतधनुषि यस्मिन्वाजिनीराजान्ते व(व)ल-
 35 भिदपि व(व)लीयान्वार्पिकं चापमौञ्जा(ज्जा)त्⁷ ॥ [२२॥*] अथ स्वकीयपुण्योदयात्समधिगतपञ्चमहा-
 शब्द(ब्द)महासाम-
 36 न्ताधिपतितगरपुरपर[मे]श्वरसि(शि)लाहारनरेन्द्रजीमूतवाहनान्वयप्रसूतसुवर्णागरुडध्वजपरिच-
 37 मसमुद्राधिपतित्यागजगज्जम्पसीलारमार्त्तण्डराजमार्त्तण्डडमरमेघडम्ब(म्ब)रमुण्डमालालंकृतवसुमतीस्व-
 38 यंबरस(श)रणागतवज्रपंजरप्रभृतिमस्तराजावलीविराजितमहामण्डलेश्वरश्रीमन्मुम्मुणिदेवराजो निजभुजो-
 39 पाज्जितानेकमण्डलसमेतां पुरीप्रमुखचतुर्दशग्रामस(श)तीसमन्वितसमस्तकोंकणभुवं समनुशासति
 40 तथैतद्राज्यचिन्ताभारमुद्धृति महामात्यश्रीजोउपैये तथा महासाम्धि(न्धि)विग्रहिकश्रीविठपैये सत्वे(त्ये)-
 41 तस्मिन्काले प्रवर्त्तमाने स च महामण्डलेश्व(स्व)रश्रीमन्मुम्मुणिदेवराजः सर्वानेव स्वसंब(व)ध्यमान-
 42 कानन्यानपि समागामिराजपुत्रमन्त्रिपुरोहितामात्यप्रधानाप्रधाननि(ने)योगिकांस्तथा रा-
 43 ष्टपतिनगरपतिविषयपतिग्रामपतिनियुक्तानियुक्तराजपुरुषजनपदांस्तथा ह्यंमन-
 44 ॥ नगरपौरत्रिवर्गप्रभृतीं(तीं)श्च प्रणतिपूजासत्कारसमादेशैः(शैः) संदिशत्यस्तु वः संविदितं यथा ॥
 45 चला विभूतिः क्षणभंगि यौवनं कृतान्तदन्तान्तरवर्त्ति जीवितं(तम्) । तथाप्यवज्ञा परलोकसाध-
 46 ने नृणामहो विस्मयकारि चेष्टितं(तम्) ॥ [२३॥*] तथान्तर्लीनजराराक्षसीप्रारब्ध(ब्ध)ग्रासं यौवनं

Second Plate : Second Side

- 47 स्वर्गवासान्नरकपातसन(म)मिष्टसमागमवियोगदुःखं कदलीगर्भंवदसारः संसारः । सहजजराम-
 48 रणसाधारणकं शरीरं पवनचलितकमलिनीदलगतजललवतरलतरे धनायुषी इति मत्वा
 49 दृढतरविरवितवु(वु)द्ध्या संगृह्येच्छं⁸ श्व(स्व)दानफलं(लम्) ॥ कृतत्रेताद्वापरेषु तपोत्यर्थं(र्थं) प्रशस्यते ।
 मुन-
 50 योत्र तु शंसन्ति दानमेकं कलौ युगे⁹ ॥ [२४॥*] न तथा सफला विद्या न तथा सफलं तपः । यथात्र मुनयः
 51 प्राहुर्दानमेकं कलौ युगे ॥ [२५॥*] तथा चोक्तं भगवता व्यासेन । अग्नेरपत्यं प्रथमं सुवर्णं भूर्वर्षणी

¹ Metre: *Sārdūlavikriḍita*.

² Metre: *Indravajrā*.

³ Metre: *Vasantatilakā*.

⁴ Metre: *Anuṣṭubh*.

⁵ Metre: *Sārdūlavikriḍita*.

⁶ Metre of verses 21-22: *Mālinī*.

⁷ Metre: *Vāṁśasṭha*.

⁸ Read संगृह्णीयात्.

Metre of verses 24 and 25: *Anuṣṭubh*.

- 52 सूर्यमुताश्च गावः । लोकत्रयं तेन भवेत्प्रदत्तं यः कांचनं गां च महीं च दद्यात्¹ ॥ [२६॥*] आस्फोटयन्ति पित-
 53 रः प्रवल्गन्ति पितामहाः । भूमिदोस्मत्कुलेजातः स नः संतारयिष्यति² ॥ [२७॥*] धवलान्यातपत्राणि दन्तिन-
 54 श्च मदोद्धताः । भूमिदानस्य पुष्पाणि फलं स्वर्गं पुरंदरः (स्वर्गः पुरन्दर) ॥ [२८॥*] इति धर्माधर्मविचार-
 चतुरचिरन्तनमु-
 55 निवचनान्यवद्ध(धा)र्यं स्वकीयपट्टमहाराज्ञीश्रीपद्मैराज्ञ्याः श्रेयोर्त्थं मया शकनृपकालातीतस-
 56 म्ब(संब)त्सरशतेषु नवसु सप्तत्यधिकेषु सर्वंधारिसम्ब(संब)त्सरान्तर्गतफाल्गुनशुद्धपंचदस्यां(श्यां) यत्रान्क-
 (ङ्क)तोपि
 57 सम्ब(संब)त् ९७० फाल्गुन शुद्ध १५ संजातसोमग्रहणपर्वणि सुतीर्थे स्नात्वा गगनैक-
 58 चक्रचु(चू)डामणये कमलिनीकामुकाय भगवते सं(स)वित्रे नानाविधकुशु(सु)मश्लाध्यमा(म)घं(घ्यं) दत्त्वा-
 (त्त्वा)
 59 सकलसुरासुरगुरुत्रैलोक्यस्वामिनं भगवन्तमुमापतिमभ्यर्च्यं यजनयाजनाध्ययनाध्या-
 60 पनादिषट्कर्मनिरतेभ्यः ऋत्तिक्रियाकाण्डसौ(शौ)ण्डेभ्यः परमत्र(त्र)ह्यधयो महात्रा(त्रा)ह्यणेषयो यत्रा-
 61 दौ करहाटविनिर्गतजामदग्नि(ग्न्य)वत्सगोत्रजं व(व)ह्वृचशाखा(खि)महात्रा(त्रा)ह्यणश्रीनारायणपण्डित(तं)
 म-
 62 हात्रा(त्रा)ह्यणश्रीतिवक्रपैयोपाध्यायसुतं तथैतद्भ्रा(द्भ्रा)तृराम्ब(म्ब)पण्डितं तथैतद्भ्रातृलक्ष्मीधरपण्डितं
 63 [करहाट*]विनिर्गतं.....गोत्रजं व(व)ह्वृचशाखा(खि)कर्णाटकेस(श)वभट्टोपाध्याय-
 (यं).....सुतं
 64 करहाटविनिर्गतजामदग्नि(ग्न्य)वत्सगोत्रजं व(व)ह्वृचशाखा(खि)गोपतिपण्डितं श्रीराम्ब(म्ब)पण्डितसुतं
 65 करहाटविनिर्गतजामदग्नि(ग्न्य)वत्सगोत्रजं व(व)ह्वृचशाखा(खि)धारेश्वरभट्टं माधवभट्टसुतं करहाट(ट)-
 66 विनिर्गतगार्ग्यगोत्रजं व(व)ह्वृचशाखा(खि)गोवर्द्धनभट्टसुतं नारायणभट्टं [करहाट*]-
 67 विनिर्गतं कपिगोत्रजं व(व)ह्वृचशाखा(खि)चक्रपाणिभट्टं द्रोणभट्टसुतं कर-
 68 हाटविनिर्गतं(तं) आत्रेयगोत्रजं व(व)ह्वृचशाखा(खि)दांडपैयसुतं माधवज्योतिर्वितं(दं)
 69 करहाटविनिर्गतं(तं) आत्रेयगोत्रजं व(व)ह्वृचशाखा(खि)वाम्ब(म्ब)देवभट्ट(ट्टं) रिसियपभट्टसुतं

Third Plate : First Side

- 70 करहाटविनिर्गतं(तं) कास्य(श्य)पगोत्रजं व(व)ह्वृचशाखा(खि)वावलैय(यं) दांडपैयसुतं करहा-
 71 टविनिर्गतभारद्वाजगोत्रजं व(व)ह्वृचशाखा(खि)दिवाकरैयं सिद्धपैयसुतं करहा-
 72 टविनिर्गतं(तं) कास्य(श्य)पगोत्रजं व(व)ह्वृचशाखा(खि)जनाह्ननभट्ट(ट्टं) वेवलषडंगवित्सुतं ॥
 73 करहाटविनिर्गतं आत्रेयगोत्रजं⁴ व(व)ह्वृचशाखा(खि)वाम्ब(म्ब)णं तीकपैयसुतं प्रभृति चतुर्दश- ॥
 74 भ्यो यजनयाजनाध्ययनाध्यापनादिषट्कर्मकरणाय व(व)लिचरुवैश्वदेवाग्निहोत्रऋत्तिक्रि-
 75 याद्युपसर्पणात्थं स्वपरिग्रहपोषणात्थं च प्राग्लिखितश्रीनारायणपण्डित तथा दिवाकरै-
 76 याभ्यां वंटकद्वयं द्वयमितरेभ्यो वंटकैकं विधाय वरेटिकाविषयान्तर्ष्पाति(न्तर्ष्पाति)एकसालग्रामो
 77 यत्र सिद्धायात्पलाण्डसमं पंचचत्वारिंशद्द्रम्माधिकानि द्रम्माणां चत्वारि शाना(ता)न्यंकतोपि द्र ४४५ य-
 78 स्य चाघाटनानि । पूर्वत ऊलसनदी सीमा । दक्षिणतः पवहानदी । पश्चिमतः सियलिपार्श्वे गो-
 79 मार्गः । उत्तरतोऽवत्यवृक्षस्तथा गोमार्गश्च ॥ तथैतद्ग्रामीयगृहद्रम्मास्तथा कुम्ब(मा)रगदियाणक-
 80 श्च ॥ तथैतद्विषयान्तर्ष्पा(न्तर्ष्पा)तिभूतव(व)लिग्रामो यत्र सिद्धायात्पलाण्डसमं त्रयोविंशदधिकं द्रम्म-
 81 शतद्वयमंकतोपि द्र २२३ यस्य चाघाटनानि । पूर्वतो विरकः । दक्षिणतः पर्वतः ।
 82 पश्चिमतः पर्वत एव । उत्तरतो विरक एव । तथैतद्ग्रामीयगृहद्रम्मास्तथा कुम्ब(मा)रगद्वि-
 83 यणकश्च ॥ ६॥ तथैतद्विषयान्तर्ष्पाति(न्तर्ष्पाति)वडवलीग्रामो यत्र सिद्धायात्पलाण्डसमं एकोन-

¹ Metre: *Indravajrā*.

² Metre of verses 27 and 28: *Anuṣṭubh*.

³ The *aksharas* are effaced here. They are conjecturally supplied.

⁴ Read विनिर्गतमात्रेयगोत्रजं.

- 84 सप्तत्यधिकं द्रम्मशतद्वयमंकतोपि द्र २६९ यस्य चाघाटनानि । पूर्वतोश्वत्थवृक्षस्तथा
85 पिपरिवृक्षश्च । दक्षिणतः उच्चादेवीसत्कडोंगरिका । पश्चिमतो विरकः । उत्तरतः पव-
86 हानदी ॥ तथैतद्ग्रामीयगृहद्रम्मास्तथा कुम्ब(मा) रगद्वियणकश्च ॥छ॥ तथैतद्विषयान्त-
87 ष्पाति(न्तःपाति) आसलग्रामो यत्र (त्र) सिद्धायात्पलाण्डसममष्टचत्वारिंशदधिकानि द्रम्माणां पं-
88 चशतान्यंकतोपि द्र ५४८ यस्य चाघाटनानि । पूर्वतो वडवलीग्राममध्ये विर-
89 कः ॥ दक्षिणतो विरक एव । पश्चिमतो वृ(वृ)हत्पूर्वतः उत्तरतो विकराग्रामसीमायां
90 विरकः ॥ तथैतद्ग्रामीयगृहद्रम्मास्तथा कुम्ब(मा) रगद्वियणकश्च ॥छ॥ तथैतद्विषया-
91 न्तष्पाति(न्तःपाति)ग्रामान्तर्वर्त्ति घंटेस्वरक्षेत्रं यत्र सिद्धायात्पलाण्डात्समुत्पद्यमानअष्टचत्वारि-

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- 92 शद्द्रम्मा यत्रांकतोपि द्र ४८ यस्य चाघाटनानि । पूर्वत एकसालग्राममध्ये गोमार्ग-
93 : । दक्षिणतः पवहा नदी । पश्चमतः श्रीनागेश्वरदेवसत्कर्पिपरिकाक्षेत्रं तथा राज-
94 मार्गश्च उत्तरतो गोमार्गः ॥ तथैतत्क्षेत्रीयगृहद्रम्मास्तथा कुम्ब(मा) रगद्वियणकश्च
95 ॥छ॥ तथैतद्विषयान्तष्पाति (न्तःपाति) ब्रा(ब्रा) ह्यणमधुपण्डितभुज्यमानउम्ब(म्ब) रवल्लीग्रामीया-
96 रुहणात्पंचाशद्द्रम्मा यत्रांकतोपि हस्तद्रम्म द्र ५० ॥ छ ॥ छ ॥
97 तथा वरेटिकाविषयवा(वा) ह्यं वावैलकत्रा(ब्रा) ह्यणभ्यो यत्रादौ । मध्यदेशविनिर्ग-
98 ताय गार्ग्यगोत्राय व(व) ह्यचशाखिने महाब्रा(ब्रा) ह्यणददपैयाय महाब्रा(ब्रा) ह्यणत्र (त्र) ह्य-
99 नायकसुताय अभ्यन्तरषट्षष्ठी (षट्) विषयान्तष्पा (न्तःपा) तिमूलदग्रामान्तर्वर्त्तिकोट्टार-
100 वेडीक्षेत्रं यत्र सिद्धायाद्विंशतिद्रम्मास्तथैतद्ग्राममानेन पलाण्डाद्व्रीहीणां सार्द्ध-
101 मूटकैकश्च । यत्रांकतोपि समुत्पद्यमान द्र २० व्रीहिमूडा १ ॥ यस्य चा-
102 घाटनानि ॥ पूर्वतः खैरोण्डाक्षेत्रं । दक्षिणतो व(व) टुकेशवसत्कवावकः
103 । पश्चिमतो वौलथैभट्टारिकासत्ककुसुम्बी (म्बी) क्षेत्रं ॥ उत्तरतो विप्रतिक्कम्बै (म्बै) यस-
104 त्क्षेत्रं ॥ तथैतत्क्षेत्रप्रतिव(व) द्दगृहद्रम्माश्चैतस्मा एव ॥ छ ॥ तथा करहाट-
105 विनिर्गताय वासिष्ठगोत्राय व(व) ह्यवृचशाखिने ब्रा(ब्रा) ह्यणवाप्यैयाय ब्रा(ब्रा) ह्यणघालनष-
106 डंगवित्सुताय अभ्यन्तरषट्षष्ठी (षट्) विषयान्तष्पाति (न्तःपाति) वोरियलाग्रामान्तर्वर्त्तिवाडक्षेत्रं
107 यत्र सिद्धायात् षट्त्वं (त्रिं) शद्द्रम्मास्तथैतद्ग्राममानेन पलाण्डाद्व्रीहीणां पादू(दो) नचत्वारि(रो) मूटका-
108 श्च । यत्रांकतोपि द्र ३६ व्रीहिमूडा ३ ॥ यस्य चाघाटनानि । पूर्वतः खानुवडा-
109 क्षेत्रसत्कऊकासस्तथा आभिट्टावृक्षश्च । दक्षिणतो विरडका । पश्चमतः
110ग्रामप्रतिव(व) द्दकाढेवलीपल्लिका । उत्तरतः विप्रदाउपैयास-
111 त्कवावकः ॥ तथात्रत्या(त्यी) यनिहरक्षेत्रं यत्र सिद्धायादष्टादश द्रम्मास्त-

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- 112 थैतद्ग्राममानेन पलाण्डाद्व्रीहीणां दशकुटपाधिकः सार्धमूटकैकश्च । यत्रांकतोपि द्र १८
113 व्रीहि मूडा १ ॥ कु १० [1*] यस्य चाघाटनानि । पूर्वतो गोमार्गः पश्चमतो
114 गोप्रचारः । उत्तरतश्चिचावृक्षः ॥ तथाऽत्रत्यीयवौलपोण्डाक्षेत्रं । यत्र सिद्धायात्रव द्रम्मा-
115 स्तथा ग्राममानेन पलाण्डाद्व्रीहीणां पञ्चकुटपोनः मूटकैकश्च । यत्रांकतोपि द्र ९ व्रीहि-
116 खण्डिका ३ कुडव १५ [1*] यस्य चाघाटनानि पूर्वतो विष्णुनारायणदेवसत्कवावकः । दक्षिण-
117 तो निहरक्षेत्रं । पश्चमतः कुटुम्बि(म्बि) कपांवु(वु) वसत्कारामकः । उत्तरतः खानुवलक्षेत्रं ॥ तथैतत्क्षेत्र-
118 त्रयप्रतिव(व) द्दगृहगृह^१ द्रम्माश्चैतस्मा एव ॥ छ ॥ तथा करहाटविनिर्गताय कास्य(श्य) पगोत्राय व(व) ह्यवृच-
119 शाखिने ब्रा(ब्रा) ह्यणदांउपैयाय ब्रा(ब्रा) ह्यणरिसियपैयासुताय सू(शु) परिकषष्ठ (षट्) ष्टी (षट्) विषयान्तष्पा
(न्तःपा) ति [वृ] (वृ) हदड-

^१ This word गृह is superfluous.

- 120 णिकग्रामान्तर्वर्वा (र्व्वं) त्तिपोण्डाक्षेत्रद्वयं । यस्य चाघाटनानि । पूर्व्वंत इ (ऐ) शान्यां (नीं) दिशि (श) मारभ्याम्नेयां
(यीं) दिशि (शं)
- 121 यावदश्वत्थवृक्षस्तथा न्यग्रोधवृक्षस्तथा चिचावृक्षसंयुक्तोश्वत्थवृक्षस्तथा खदिरवृक्षस्तथा ऊषरं च ।
122 दक्षिणतो वांकडिक्षेत्रं तथा सिघलद्वीपक्षेत्रं च । पश्चिमतः पाषाणशृंखलिका तथा निखातपा—
123 पाणाश्च । उन्त (त्त) रतो मधुक्षेत्र (त्रं) ॥ तथाऽत्रत्या (त्यी) यतोरणीक्षेत्रद्वयं । यस्य चाघाटनानि ॥ पूर्व्वतो
नाणेवा—
124 पक्षेत्रं वेडेवापक्षेत्रं च । दक्षिणतो राजमार्गः । पश्चिमतः पूर्व्वंभुक्त्या पानीयप्रपातः । उत्तर—
125 तो भाभोष्ठाक्षेत्रं ॥ एवं क्षेत्रचतुष्टयसिद्धायाद्द्विंशद् (त्ति) द्रम्माधिकं द्रम्मैकशतं तथैतद्ग्राममाने—
126 न पलाण्डाद्व्रीहीणां सार्द्धंमूटकचतुष्टयं च । यत्रांकतोपि द्र १२२ व्रीहि मूडा ४ ॥ तथैतद्ग्रामम—
127 ध्ये गृहचतुष्टयं तथैव (त्त) क्षेत्रचतुष्टयप्रतिव (व) द्रगृहद्रम्माश्च ॥ तथैतद्विषयान्तर्ष्पाति (न्तर्ष्पाति) लघुअड—
णिकान्तर्वर्तिमानिक्षेत्रं । यस्य चा—
128 घाटनानि ॥ पूर्व्वतो वारसौन्दक्षेत्रं । दक्षिणतो जम्बू (म्बू) वटीक्षेत्रं । पश्चिमतः खण्डिवलीग्रामः । उत्तरतः ख—
129 ण्डिवलीग्राम एव तथा पूर्व्वंभुक्तिश्च ॥ तथैतत्क्षेत्रप्रतिव (व) द्रमधूकक्षेत्रं । यस्य चाघाटनानि पूर्व्वतः श्चो—
(चो) लि—
130 क्षेत्रं । दक्षिणतो वेन्दरीकच्छः । पश्चिमतो वेन्दरीकच्छ एव । उत्तरतो लघुवाहलिका ॥ तथैतद्ग्रामात (न्त) —
131 र्व्वत्तिउत्तेश्रवाक्षेत्रं । यस्य चाघाटनानि । पूर्व्वतः ष्टेभं । दक्षिणतो गोमार्गः । पश्चिमतो गोम (मा) र्गः ।
132 उत्तरतो व (व) न्धः ॥ एवं क्षेत्रत्रयसिद्धायात्पंचाशद्द्रम्मा यत्रांकतोपि द्र ५० तथैतद्ग्राममध्ये गृहैकं
133 च ॥ तथैतद्विषयान्तर्ष्पाति (न्तर्ष्पाति) खानुवडाग्रामान्तर्व्वत्तिकुसुम्भोलिक्षेत्रं । यस्य चाघाटनानि ।
134 पूर्व्वतो मधुवृक्षः । दक्षिणतो राजकीयकुसुम्भोलिक्षेत्रं । पश्चिमतः क्षारनदी खज्जनं । उत्तरतो
135 वटवृक्षस्तथापूर्व्वंभुक्तिश्च ॥ तथाऽत्रत्यीयपिपलवापक्षेत्रं । यस्य चाघाटनानि । पूर्व्वतो वटवृक्षः । दक्षि—

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- 136 णतः कुसुम्भोलिक्षेत्रं । पश्चिमतो राजकीयकुसुम्भोलिक्षेत्रं । उत्तरतः पूर्व्वंभुक्तिपानीयप्रपातस्तथा डोंग—
137 रिका च ॥ तथाऽत्रत्यीयचणेवटीक्षेत्रं । यस्य चाघाटनानि । पूर्व्वतो गोमार्गः दक्षिणतो गोमार्ग एव ।
138 पश्चिमतः क्षारनदी खज्जनं उत्तरतः कुसुम्भोलिक्षेत्रं । तथैतत्क्षेत्रप्रतिव (व) द्धोवकासश्च । यस्य चाघाटनानि ।
139 पूर्व्वत आगरवेडीक्षेत्रं । दक्षिणतः अर्द्धपादक्षेत्रं तथा चरिका च । पश्चिमतः (त्त) स्तटाकपाली । उत्तरतस्तला-
वटीक्षे—
140 त्रं ॥ एवं क्षेत्रचतुष्टयसिद्धायादशीतिद्रम्मा यत्रांकतोपि द्र ८० [1*] तथैतद्ग्राममध्ये गृहत्रयं च ॥ छ ॥ छ ॥
141 तथा करहाटविनिर्गताय कास्य (श्य) पगोत्राय व (व) ह्वृचशाखिने ब्रा (ब्रा) ह्यणनागदेवैयाय ब्रा (ब्रा) ह्यणरिसिय-
पैयसुताय सू (शू) —
142 र्परिकषट्षष्ठी (ष्टि) विषयान्तर्ष्पाति (न्तर्ष्पाति) पेडालग्रामान्तर्व्वन्ति (त्ति) थापडक्षेत्रद्वयं तथा सालियपक्षेत्रद्वय-
मुभयं क्षेत्रच—
143 तुष्ट (ष्ट) यं । यस्य चाघाटनानि । पूर्व्वतो भम्ब (म्ब) नीवाहक्षेत्रं । दक्षिणतस्तृतीयराजकीयथापडक्षेत्रं । पश्चि-
मतः (त्त) स्त—
144 डागपाली । उत्तरतो देइयलाक्षेत्रं । तथैतद्ग्रामान्तर्व्वत्तिजलूवोण्डाक्षेत्रं । यस्य चाघाटनानि । पूर्व्वतः (त्त) स्त—
145 खालासत्कवावकः । दक्षिणतः (त्त) स्तडागिका । पश्चिमतः कोण्वीरोष्ठाक्षेत्रं¹ । उत्तरतः खानुक्षेत्रं । एवं क्षेत्र-
पंचक—
146 सिद्धायाद्द्रम्माणां शतमेकं यत्रा (त्रां) कतोपि द्र १०० [1*] तथैतत्क्षेत्रप्रतिव (व) द्रगृहद्रम्माश्च ॥ छ ॥ तथा
कर—
147 हाटविनिर्गताय जामदग्नि (ग्न्य) वत्सगोत्राय व (व) ह्वृचशाखिने ब्रा (ब्रा) ह्यणगोविन्दैयाय ब्रा (ब्रा) ह्यणमही-
धरैयसुताय सू (शू) र्परिक—

¹ Read कोञ्चौरोष्ठाक्षेत्रं. See line 154, below.

- 148 षष्ठ (ट्ष) ष्टी (ष्टि) विषयान्तष्पाति (न्तष्पाति) पेडालग्रामान्तर्वन्ति (त्ति) देइयलाक्षेत्रं । यस्य चाघाटनानि ।
पूर्वतो राजकीयदेइयलाक्षेत्रं । दक्षिणतः
- 149 सालियपक्षेत्रं । पश्चिमतो देइयलाक्षेत्रकोक्कासः ॥ उत्तरतः खोज्जवादलक्षेत्रं ॥ तथैतद्ग्रामान्तर्वन्तिक-
150 वडोच्छिक्षेत्रं तथा कणीक्षेत्रं च । ययोश्चाघाटनानि । पूर्वतः पर्वतिकासत्कदन्तच्छिदः । दक्षिणतो राजमार्गः
151 । पश्चिमतो डोंगरिका । उत्तरतस्तडागिका ॥ एवं क्षेत्रत्रयसिद्धायाद्द्रम्माणां शतमेकं । यत्रांकतोपि द्र १००
152 तथैतक्षे (त्क्षे) त्रयप्रतिव (व) द्रगृहद्रम्माश्च ॥ छ ॥ तथा पुरि (री) विनिर्गताय भारद्वाजगोत्राय गोभिलि (ल)
शारिकने ब्रा (ब्रा) -
- 153 ह्यणनन्नपैयाय ब्रा (ब्रा) ह्यणमधुवलैयसुताय सू (शू) प्परिकषष्ठ (ट्ष) ष्टी (ष्टि) विषयान्तष्पाति (न्तष्पाति) पेडाल-
ग्रामान्तर्वन्तिखानूक्षेत्र-
154 द्वयं । यस्य चाघाटनानि । पूर्वतो गोमार्गः । दक्षिणतो जलूवोडाक्षेत्रं तथा कोंचीरोण्डाक्षेत्रं च । पश्चमतः
(ल) शाखिने (त) -
- 155 स्तडागं । उत्तरतो राजकीयोक्कासः ॥ एवं क्षेत्रद्वयं (य) सिद्धायाद्द्रम्माणां शतैकं यत्रांकतोपि द्र १०० त-
156 थैतक्षेत्रद्वयप्र (ति) व (व) द्रगृहद्रम्माश्च ॥ छ ॥ तथा करहाटविनिर्गताय कास्य (श्य) पगोत्राय व (व) ह्वृचशा-
खिने ब्रा (ब्रा) -
- 157 ह्यणलोकपैयाय ब्रा (ब्रा) ह्यणवावणैयसुताय सू (शू) प्परिकषष्ठ (ट्ष) ष्टी (ष्टि) विषयान्तष्पाति (न्तष्पाति) पेडाल-
ग्रामान्तर्वन्तिमाझिल-
158 वावाक्षेत्रं । यस्य चाघाटनानि । पूर्वतो जोगेश्वरभट्टसत्कवावकः । दक्षिणतः कदम्ब (म्ब) वृक्षः पश्चि-
159 मतो जोगेश्वरभट्ट [स*] त्कवावकः । उत्तरतो मधुवृक्षः ॥ तथैतक्षेत्रप्रतिव (व) द्रप्रदेसै (शै) कः ।
160 यस्य चाघाटनानि । पूर्वतो जोगेश्वरभट्टसत्कवावकः । दक्षिणतो ब्र (ब्र) ह्यवा (दा) यक्षेत्रं । पश्चिमतो-

Fifth Plate

- 161 स्वत्यवृक्षः । उत्तरतश्चिचावृक्षः ॥ तथैतद्ग्रामान्तर्वन्ति आधवाइलाक्षेत्रं । यस्य चाघाटनानि । पूर्व-
162 तो ब्र (ब्र) ह्यवा (दा) यक्षेत्रं । दक्षिणतः पर्वतः । पश्चमतः पर्वत एव । उत्तरतः (त) श्चणवेढीक्षेत्रं ॥ तथैत-
163 द्विषयान्तष्पाति (न्तष्पाति) वीरारग्रामप्रतिव (व) द्रउपलपल्लिकान्तर्वन्तिकच्छक्षेत्रं । यस्य चाघाटनानि । पूर्वतो
रा-
- 164 जकीयतत्खण्डकच्छक्षेत्रं । दक्षिणतो नात्युन्नतवरलीसत्कपानीयप्रपातः । पश्चिमतो मधुवृक्षः उ-
165 त्तरतः पर्वतसत्कपानीयप्रपातः । एवं क्षेत्रत्रयसिद्धायाद्द्रम्माणां शतैकं । यत्रा (त्रां) कतोपि द्र १०० [1*]
तथैतक्षे (त्क्षे) -
- 166 त्रयप्रतिव (व) द्रगृहद्रम्माश्च ॥ छ ॥ एवं चतुराघाटनोपलक्षिता ग्रामास्तथा वावकाश्च सवृक्षमालाकुलाः
167 स्वसीमापर्यन्ताः सतृणकाष्ठोदकोपेताः पूर्वप्रदत्तदेवदायत्र (ब्र) ह्यदायवज्जा अचाटभट्टप्रवेस्या (श्या) अ-
168 नासेध्या [:*] प्राग्लिखितक्रमेण समुत्पद्यमानद्रव्योत्पत्तिसंयुक्तास्तथा लिखिल (त) वावैलकदा उपैयसत्कल-
169 धुअडणिका तथा खानुवं (व) डा उभयं (य) ग्रामद्वयीयक्षेत्राणां सत्कशुल्कमुक्तिवज्जं श्रीस्थानके समायातसिद्धायप-
170 लाण्डगृहद्रम्मादिपदकीयकल्लिवनमानेन तंदु (डु) लकुसैकादशसत्कशुक (त्क) मुक्तिसहिता उदकातिसर्गो-
171 ण नमस्यवृत्त्या परमया भक्त्या प्रतिपादिताः ॥ तदतेषां सान्वयवं (वं) धूनामपि भुंजतां भोजयतां कृषतां क-
172 र्प (य) तां वा न केनापि परिपंथना करणीया ॥ यत उक्तमेव पुरातनमहामुनिभिः । व (व) ह्विभ्वसुधा भु-
173 क्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं (लम्) ¹ ॥ [२९॥*] सद्योदानं नि-
रायासं साया-
- 174 सं दीर्घपालनं (नम्) । अत एवर्षयः प्राहुर्दानाच्छ्रे (च्छ्रे) योनुपालनं (नम्) ॥ [३०॥*] दत्त्वा (त्त्वा) भूमि भा-
विनः पार्थिवेन्द्रान् भूयो भूयो
- 175 याचते रामभद्रः । सामान्योयं धम्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः ² ॥ [३१॥*] इति मुनि-
वचनान्य-

¹ Metre of verses 29 and 30: *Anushūbh.*

² Metre: *Sālini.*

ṬHĀṆĀ PLATES OF MUMMUṆIRĀJA: ŚAKA YEAR 970

Seal



From Photographs

- 176 वधायं समागामिभिभूपालैरस्मद्वंशजैरन्यैर्वा पालनधर्मफललोभ एव करणीयः । न पुनस्तलो(ल्लो)प-
 177 नपापकलंकाग्रेसरेण केनापि भवितव्यं(व्यम्) ॥ यस्त्वेवमभ्यर्त्थितोपि लोभादज्ञानतिमिरपटलावृतमति-
 178 राच्छिद्या(न्द्या)दाच्छिद्या(द्य)मानमनुमोदेते(त) वा स पञ्चभिर्महापातकरूपपातकैश्च लिप्तो रौरवमहा-
 रौरवा-
 179 न्धतामिश्रा(न्ना)दिनरकांश्चिरमनुत्त(भ)विष्यति । तथा चोक्तं भगवता व्यासेन । स्वदत्तां परदत्ताम्वा(त्तां
 वा) यो ह-
 180 रेत वमुन्त(न्ध)रां(राम्) । स विष्ठायां कृमिभूत्वा कृमिभिः सह पच्यत(ते)¹ [॥३२॥*] इत्या(त्य)पि ॥
 भूयोभ्यर्थना । मद्र(द्वं)शजाः पर-
 181 महीपतिवंशजा वा पापाद[पे]तमनसो भुवि भाविभूपाः । ये पालयन्ति [मम*] धर्ममिम(मं) समग्र(ग्रं) तेषां
 मया विर-
 182 चित्तोजलारेप मूर्द्धि(र्द्धनि)² ॥ [३३॥*] छ ॥ यथा चैतदेवं तथा शासनदाता लेखकहस्तेन स्वमतमारोपयति ।
 य-
 183 था मतं मम । महामण्डलेश्वरश्रीमन्मुमुणिराजदेवस्य ।³ महामण्डलेश्वरश्रीमद्रज्जडदेवराज-
 184 सूनोर्यदत्र शासने लिखितं(तम्) ॥ लिखित(तं) चैतन्मया श्रीमद्राजानुज्ञया भाण्डागारसेनप्रधान-
 185 श्रीजोउपैयेन भाण्डागारसेनमहाकविश्रीनागलैयभ्रातृसूनुमा(ना) [१*] यदत्रोनाक्षरमधिकाक्षर-
 186 म्वा(रं वा) तत्सर्वं प्रमाणमिति ॥ छ ॥ छ ॥ श्रीर्भवतु स्व(स्वा)मिनः ॥ छ ॥ शिवमस्तु ॥ छ ॥

TRANSLATION

Success ! May there be victory and prosperity !

[For the translation of verses 1 to 3, see that of verses 1, 2 and 4 in the Ṭhāṇā plates of Arikēsarin (No. 8); for the translation of verses 4 to 11, see that of the same verses in the Berlin Museum plates of Chhittarāja (No. 11); and for the translation of verses 12 to 17, see that of the same verses in the Ṭhāṇā plates of Nāgārjuna (No. 13)].

(Verse 18). He caused the ladies in the harems of his enemies slain by his sharp sword drawn out (of its scabbard) to have dangling (unbraided) hair, to discard necklaces from their pitcher-like breasts and to have eyes without collyrium (applied to them).

(V. 19). The creeper of his fame rises above the bower of the *Brahmāṇḍa* as if because it is made to grow with the sprinkling of water in the form of tears from the eyes of the wives of the enemies slain (by him).

(V. 20). Thereafter, his younger brother **Nāgārjuna** became king—(he) who, resembling Nārāyaṇa in regard to the good fortune of courtesans, was, by his anger, the fire of destruction to his arrogant foes. Having heard from afar about the superhuman power of his arms, the itching of the strong arms of his enemies, fond of (fighting on) the battlefield, goes to sleep as it were.

(V. 21). The quarter-elephants, the streams of whose ichor have dried up by the breezes blowing over the rutting juice of the intoxicated scent-elephants in his unique camp, open their eyes (after a long time)—(the eyes) which were closed for fear of the great masses of smoke spreading from the burning of his enemies' cities and enveloping (all) quarters.

(V. 22). Thereafter, his younger brother **Mummuṇi**, Cupid incarnate, who destroyed the prosperity of the foes (killed by him), became king. When he raised his bow at the end of the waving of lights before his horses (at the commencement of his march for digvijaya), even the mighty Indra gave up his own bow (i.e. the rain-bow).

(Line 35). Now while the *Mahāmaṇḍalēśvara*, the illustrious **Mummuṇidēvarāja**—

¹ Metre: *Anuṣṭubh*.

² Metre: *Vasantatilakā*.

³ This *daṇḍa* is superfluous.

who, by his spiritual merit, has obtained the five *mahāśabdās*, and who is adorned with all royal titles such as *Mahāsāmantādhipati*, 'the lord of the city of Tagara', 'a king of the Śilāhāra family', 'a scion of the family of Jimūtavāhana', '(he) who has the ensign of the golden Garuḍa', 'the lord of the Western Ocean', '(he) who has surpassed the world in liberality', 'the Sun of the Śilāras', 'a mass of clouds obscuring in battle the sun-like (*hostile*) kings', 'the self-chosen husband of the Earth adorned with the heads of foes (*slain by him*)', 'an adamantine cage for such as seek refuge (with him)' and so forth—is ruling over the whole **Kōnkaṇa** country comprising fourteen hundred villages headed by **Purī** together with many (*other*) *maṇḍalas* won by the power of his arms, and while his *Mahāmātya*, the illustrious **Jōupaiya** and his *Mahāsāndhivigra-hika*, the illustrious **Viṭhapaiya** are bearing the burden of the cares of his government—at this time the *Mahāmaṇḍalēśvara*, the illustrious **Mummuṇidēvarāja** addresses, with salutation, honour, respect and orders, all assembled princes, counsellors, the family priest, the *amātyas*, the principal and subordinate officers, as well as the heads of *rāshṭras*, towns, *viśayas* and villages, royal servants whether (*formally*) appointed or not, rural people and also the artisans, guilds and the three classes of citizens and so forth, as follows:—

"Be it known to you that though prosperity is unsteady, youth is momentary and life lies in the jaws of Death, the people are indifferent in regard to the acquisition of the other world. Oh ! How astonishing is this action of theirs !

Realising that youth is being devoured by the demoness in the form of Old Age, who is hidden inside (*the body*), that the pangs of separation after union with one's dear ones are like those caused by falling into a hell after dwelling in heaven, that worldly existence is worthless like the interior of a plantain tree, that the body is subject to old age and death natural (*in this world*), and that wealth and life are fickle like drops of water on a lotus-leaf tossed by wind, one should accumulate the (*spiritual*) reward for his gift with firm non-attachment.

Having pondered over the sayings of ancient sages, who are clever in discriminating between what is righteous and what is not, such as the following:—

(*Here follow four verses in praise of religious gifts.*)

(Line 54). Having thought over these sayings of great sages, adept in discriminating between *dharma* and *adharmā* and having bathed at the excellent *tīrtha* on the holy occasion of a **lunar eclipse** on the **fifteenth tithi** of the **bright fortnight** of **Phālguna** in the (*cyclic*) year **Sarvadhārin**, when **nine hundred years increased by seventy** have passed by the **era** of the **Śaka King** in figures, the **year 970, Phālguna, the bright fortnight, 15**—and having offered an *arghya* beautiful with flowers of various kinds to the divine Sun, the sole crest-jewel of the sky and the lover of the lotus plant, and having worshipped the divine Śiva, the lord of the three worlds and the *guru* of all gods and demons, I have given, for the spiritual welfare of my Crowned Queen **Padmai**, with great devotion, with the pouring out of water as a gift free from all taxes, to the following learned and eminent Brāhmaṇas, who are devoted to the performance of their six duties such as sacrificing for themselves and for others, studying and teaching (*of the sacred texts*), and who are proficient in the performance of sacrificial rites, namely, the learned Brāhmaṇa, the illustrious Nārāyaṇa Paṇḍita, the son of the learned Brāhmaṇa, the illustrious **Tikkapaiya Upādhyāya**, of the Jāmadagnya-Vatsa *gotra* and the Ṛigvēda *Śākhā*, who has emigrated from **Karahāṭa**; and his brother **Rāmba Paṇḍita** and also his brother **Lakshmīdhara Paṇḍita**; **Kēśavabhaṭṭa Upādhyāya**, the son of.....who hails from Karṇāṭa, of*gotra* and the Ṛigvēda *Śākhā*, who has emigrated from [**Karahāṭa**]; **Gōpati Paṇḍita**, the son of the illustrious **Rāmba Paṇḍita**, of the Jāmadagnya-Vatsa *gotra* and the Ṛigvēda *Śākhā*, who has emigrated from **Karahāṭa**; **Dhārēśvara-bhaṭṭa**, the son of **Mādhavabhaṭṭa**, of the Jāmadagnya-Vatsa *gotra* and the Ṛigvēda *Śākhā*, who has emigrated from **Karahāṭa**; **Nārāyaṇabhaṭṭa**, the son of

Gōvardhanabhaṭṭa, of the Gārgya *gōtra* and the Ṛigvēda *Śākhā*, who has emigrated from **Karahāṭa**; **Chakrapāṇibhaṭṭa**, the son of **Drōṇabhaṭṭa**, of the Kapi *gōtra* and the Ṛigvedā *Śākhā*, who has emigrated from [**Karahāṭa**], the astrologer **Mādhava**, the son of **Dāmupaiya**, of the Ātrēya *gōtra* and the Ṛigvēda *Śākhā*, who has emigrated from **Karahāṭa**; **Dēvabhaṭṭa**, the son of **Risiyappabhaṭṭa**, of the Ātrēya *gōtra* and the Ṛigvēda *Śākhā*, who has emigrated from **Karahāṭa**; **Vāvalaiya**, the son of **Dāmupaiya**, of the Kāśyapa *gōtra* and the Ṛigvēda *Śākhā*, who has emigrated from **Karahāṭa**; **Divākaraiya**, the son of **Siddhapaiya**, of the Bhāradvāja *gōtra* and the Ṛigvēda *Śākhā*, who has emigrated from **Karahāṭa**; **Janārdanabhaṭṭa**, the son of **Vēvvala**, who has mastered the six *Vēdāṅgas*, of the Kāśyapa *gōtra* and the Ṛigvēda *Śākhā*, who has emigrated from **Karahāṭa**; **Vāmbaṇa**, the son of **Tikapaiya**, of the Ātrēya *gōtra* and the Ṛigvēda *Śākhā*, who has emigrated from **Karahāṭa**, and others—to these fourteen Brāhmaṇas for the performance of their six religious duties such as sacrificing for themselves and for others, studying and teaching (*of the sacred texts*), for the performance of the religious rites such as *bali*, *charu*, *vaiśvadēva*, *agnihōtra* and so forth, and for the maintenance of their families, in the following manner, *viz.* two shares each to the illustrious **Nārāyaṇa Paṇḍita** and **Divākaraiya Paṇḍita** and one share each to others—four hundred *drammas* increased by forty-five—in figures, *dra.* 445—out of the produce of food-grains from the village **Ēkasāla** situated in the **Varēṭikā** *vishaya*, the boundaries of which are as follows:—on the east, the river **Ūlasa**; on the south, the river **Pavahā**; on the west, the cow-path near (the hamlet) **Siyali**; on the north, an Aśvattha tree and a cow-path—and also the house-cess in *drammas* in this village and a *kumāragadyāṇaka* (*per house*)—and also two hundred *drammas* increased by twenty-three—in figures, *dra.* 223—out of the produce of food-grains from the village **Bhūtavali** situated in this *vishaya*, the boundaries of which are as follows: on the east, a *viraka*; on the south, a hill; on the west, also a hill; on the north, another *viraka*; and also the house-cess in *drammas* and a *kumāragadyāṇaka*—and also two hundred *drammas* increased by sixty-nine, in figures, *dra.* 269, out of the produce of food-grains from the village **Vaḍavali** situated in this *vishaya*, the boundaries of which are as follows:—on the east, an Aśvattha tree and a Pimparī tree; on the south, a hill containing (*the temple of*) Uchchādēvī; on the west, a *viraka*; on the north, the river **Pavahā**; and also the house-cess in *drammas* and a *kumāragadyāṇaka*; and also five hundred *drammas* increased by forty-eight—in figures, *dra.* 548—out of the produce of the food-grains from the village **Āsala** situated in this *vishaya*, the boundaries of which are as follows:—on the east, a *viraka* in the village **Vaḍavali**; on the south, also a *viraka*; on the west, a large mountain; on the north, a *viraka* on the boundary of the village and a *kumāragadyāṇaka*; and forty-eight *drammas*—in figures, *dra.* 48—out of the produce in food-grains from the field of Ghaṇṭeśvara in the village.....situated in this *vishaya*, the boundaries of which are as follows:—on the east, a cow-path in the village **Ēkasāla**; on the south, the river **Pavahā**; on the west, the field of Pimparikā belonging to the god, the holy Nāgēśvara, and also a royal road; on the north, a cow-path; and also the house-cess in *drammas* of this field and a *kumāragadyāṇaka*—and fifty *drammas*—in figures, *dra.* 50—out of the revenue of a field in the village **Umbaravali**, which is owned by the Brāhmaṇa Madhu Paṇḍita—And to the **Vāvailaka** Brāhmaṇas of places outside the *vishaya* of **Varēṭikā**, *viz.*, first to the learned Brāhmaṇa **Daddapaiya**, the son of the learned Brāhmaṇa **Brahmaṇaiya**, of the Gārgya *gōtra* and the Ṛigvēda *Śākhā*, who has emigrated from **Madhyadēśa**, twenty *drammas* out of the revenue of the Kōṭṭharavēḍhi field in the village **Mūlanda** situated in the **Abhyantara-shaṭṣhashṭi** *vishaya* together with one and a half *mūṭaka* measure from the produce of rice grains according to the measure in use in this village—in figures, *dra.* 20—out of the revenue and $1\frac{1}{2}$ *mūḍā* of rice—the boundaries of which village are as follows:—on the east, the Khairōṇḍhā field; on the south, the field owned by Baṭu (Brāhmaṇa) Kēśava; on the west, the Kusumbī field owned by the goddess

Vaulathai; on the north, the field owned by the Brāhmaṇa Tikkambaiya—and also the *drammas* of the houses connected with this field to be paid to the same (donee)—and to the Brāhmaṇa **Vapyaiya**, the son of the Brāhmaṇa **Dhālana**, who has mastered the six *vēdāṅgas*, of the Vāsishṭha *gōtra* and the Ṛigvēda *śākhā*, who has emigrated from **Karahāṭa**—thirty-six *drammas* out of the revenue of the Vāḍa field in the village **Vōriyalā**, situated in the **Abhyantara-shaṭshashṭi** *vishaya*, together with four *mūṭakas*, less by a quarter, of rice out of the produce of the (*same*) field—in figures, *dra.* 36 (*and*) rice-*mūḍas* $3\frac{3}{4}$ —the boundaries of which are as follows:—on the east, waste land of a field in (the village) **Khānuvaḍā** and also an Ābhiṭṭhā-tree; on the south, a *virāikā*; on the west the hamlet **Kāḍhēvalī** attached to the village.; on the north, the *vāvaka* (field) of the Brāhmaṇa Dāupaiya; and also eighteen *drammas* out of the revenue of the Nihura field in this (*village*) and one and a half *mūṭaka* together with ten *kuṭapas* of rice according to the measure in use in this village out of the produce in rice-grain of the field, in figures, *dra.* 18 (*and*) rice $1\frac{1}{2}$ *mūḍas* and 10 *kuṭapas*,—the boundaries of which (*field*) are as follows:—on the east, the village **Mānē**; on the south, a cow-path; on the west, a pasture-ground; on the north, a tamarind tree; and also nine *drammas* from the revenue of the Vaula-ponḍhā field of this (*village*) together with one *mūṭaka* of rice less by five *kuṭapas*, in figures, *dra.* 9, *khaṇḍikās* 3 and *kuḍavas* 15; the boundaries of which (*field*) are as follows:—on the east, a field belonging to the god Vishṇu-Nārāyaṇa; on the south, a Nihura field; on the west, the orchard of the householder Pāmbuva; on the north, a Khānūvala field; together with the *drammas* levied as a house-cess in respect of these fields to be paid to this very (Brāhmaṇa); and to the Brāhmaṇa **Dāmupaiya**, the son of the Brāhmaṇa **Risiyapaiya**, of the Kāśyapa *gōtra* and the Ṛigvēda *śākhā*, who has emigrated from **Karahāṭa**, one hundred and twenty-two *drammas* from the revenue of the four fields (*named below*) together with four *mūṭakas* of rice out of the produce of food-grains therefrom by the measure in use in this village, in figures, *dra.* 122, (*and*) rice *mūḍas* 4; and also four houses in this village and also *drammas* levied as house-cess in respect of these four fields, (*viz.*) two Pōṇḍhā fields in the village **Bṛihad-Aḍaṇikā** (Large Aḍaṇikā) situated in the **Śūrpārakashashṭi** *vishaya*, the boundaries of which, are as follows:—from the north-east to the south-east, an Aśvattha tree, a Nyagrōdha tree and an Aśvattha tree combined with a tamarind tree, and also a Khadira tree and waste land; on the south, a Vārnkaḍi field and the Siṅghala-dvīpa field; on the west, a row of (*boundary*) stones and also stones fixed in the ground; on the north, a Madhu field; and also two Tōraṇi fields of this (*village*), the boundaries of which are as follows:—on the east, a Nāṇēvāpa field, and a Vēḍēvāpa field; on the south, a royal road; on the west, a waterfall already in use; on the north, a Bhābhōṇḍhā field; and fifty *drammas* out of the revenue of three fields (mentioned below) in figures, *dra.* 50, together with one house in this village—(the fields, namely) the Māni field in the village **Laghu-Aḍaṇikā** (Small Aḍaṇikā) situated in this *vishaya*, the boundaries of which are as follows:—on the west, Vārasaunda field; on the south, a Jambūvaṭi field; on the west, the village **Khaṇḍivalī**; on the north, the same **Khaṇḍivalī** village and a previously occupied (*field*); and also a Madhukachcha field connected with the (*aforementioned*) field, the boundaries of which are as follows:—on the east, the Chōli field; on the south, the Vēndarī marsh; on the west, the same Vēndarī marsh; on the north, a small stream; and also an Uttēśravā field in this village, the boundaries of which are as follows:—on the east, a *ṭembha* (low mound?); on the south, a cow-path; on the west, a cow-path; and on the north, a dam; and also eighty *drammas*, in figures, *dra.* 80, out of the revenue from (*the following four fields*) together with three houses in this village—(*the fields, viz.*) the Kusumbhōli field in the **Khānuvaḍā** village situated in this *vishaya*, the boundaries of which are as follows:—on the east, a Madhu tree; on the south, a Kusumbhōli field belonging to the Government; on the west, a salty stream and salty land; on the north, a Banyan tree and also land previously occupied; and also the

Pimpalavāpa field of this (village), the boundaries of which are as follows:—on the west, a Banyan tree; on the south, a Kusumbhōli field; on the west, a Kusumbhōli field belonging to Government; on the north, the previously owned waterfall and a small hill; and the Chaṇēvaṭī field in this (village), the boundaries of which are as follows:—on the east, a cow-path; on the south also, a cow-path; on the west, a salty river and salty land; on the north, the Kusumbhōli field and also the Ukkāsa of the (*said*) field, the boundaries of which are as follows:—on the east, an Āgarvēdhī field; on the south, an Ardhapāda field and a *charikā* (a small ditch); on the west, the dam of the tank and on the north, a Talāvaṭī field;—(*and*) to the Brāhmaṇa **Nāga-dēvaiya**, the son of the Brāhmaṇa **Risiyapaiya**, of the Kāśyapa *gōtra* and Ṛigvēda *Śākhā*, who has emigrated from **Karahāṭa**, one hundred *drammas* out of the revenue from the five fields (*named below*), in figures, *dra* 100, and also the *drammas* levied as a house-cess on the houses in these fields, (*namely*) two Thāpaḍa fields and two Sāliyapa fields—numbering thus four fields—in the village **Pēdhāla** situated in the **Śūrpāraka-shaṭ-shashṭi** *vishaya*, the boundaries of which are as follows:—on the east, a Bhambanivāha field; on the south, the third Thāpaḍa field belonging to the Government; on the west, the dam of the tank; on the north, a deiyalā field; and also the Jalūvoṇḍhā field in this village, the boundaries of which are as follows:—on the east, a field belonging to Takhālā; on the south, a small tank; on the west, a Kōṇvaurōṇḍhā field; on the north a Khānu field; and to the Brāhmaṇa **Gōvindaiya**, the son of the Brāhmaṇa **Mahīdharaiya**, of the Jāmadagnya-Vatsa *gōtra* and the Ṛigvēda *Śākhā*, who has emigrated from **Karahāṭa**, one hundred *drammas*—in figures, *dra.* 100, out of the revenue from the three fields (*named below*) and also the *drammas* levied as a house-cess on the houses in these (*three*) fields, (*viz.*) a Dēiyalā field in the village **Pēdhāla**, situated in the **Śūrpāraka-Shaṭshashṭi** *vishaya*, the boundaries of which are as follows:—on the east a Dēiyalā field belonging to the Government; on the south a Sāliyapa field; on the west, an Ukkāsa connected with the Dēiyalā field; on the north, a field belonging to Khōjja (Khojā) Vādala and also the Kavaḍōchchhi field and the Kaṇī field in this (*very*) village, the boundaries of which are as follows:—on the east, the *Dantachchhida* of a hillock; on the south, a royal road; on the west, a hillock; on the north, a small tank; and to the Brāhmaṇa **Nannapaiya**, the son of the Brāhmaṇa **Madhuvalaiya**, of the Bhāradvāja *gotra* and the Gōbhila *śākhā*, who has emigrated from **Purī**, one hundred *drammas*, in figures, *dra.* 100, out of the revenue of the two fields (*named below*) and the *drammas* levied as a house-cess on the houses in those fields, (*viz.*) two Khānu fields in the village **Pēdhāla** situated in the **Śūrpāraka-Shaṭshashṭi** *vishaya*, the boundaries of which are as follows:—on the east, a cow-path; on the south, a Jalūvoṇḍhā field and a Kōṇvaurōṇḍhā field; on the west, a tank and on the north, an *ukkāsa* belonging to the Government; and to the Brāhmaṇa **Lōkapaiya**, the son of the Brāhmaṇa **Vāvaṇaiya**, of the Kāśyapa *gōtra* and the Ṛigvēda *śākhā*, who has emigrated from **Karahāṭa**, one hundred *drammas*, in figures, *dra.* 100, from the revenue of the three fields (*named below*) and also the *drammas* levied as a house-cess on the houses in those fields, (*viz.*) the Mājhilavāvā field in the **Pēdhāla** village situated in the **Śūrpāraka-Shaṭshashṭi** *vishaya*, the boundaries of which are as follows:—on the east, the field belonging to Jōgēśvarabhaṭṭa; on the south, a Kadamba tree; on the west, a field belonging to Jōgēśvarabhaṭṭa; on the north, a Madhu tree; and also a piece of land connected with this field, the boundaries of which are as follows:—on the east, a field belonging to Jōgēśvarabhaṭṭa, on the south, a field donated to a Brāhmaṇa; on the west, an Aśvattha tree; on the north, a tamarind tree; and also an Ādhavāilā field in this village, the boundaries of which are as follows:—on the east, a field donated to a Brāhmaṇa; on the south, a mountain; on the west, also a mountain, on the north, a Chaṇēvēdhī field; and also a *Kachchha* field in the hamlet of **Uppalapallikā** connected with the village **Vīrāra** situated in this *vishaya*, the boundaries of which are as follows:—on the east, a part of *Kachchha*

field belonging to the Government; on the south, a water-fall of (*the village*) **Varali**, which is not very high; on the west, a Madhu tree; on the north, a water-fall from a mountain.

(Line 166). The villages and fields—with their four boundaries thus determined, extending to their limits, together with clusters of trees, together with grass, wood and water in them, but exclusive of gifts to gods and Brāhmaṇas made previously, which are not to be entered by *chāṭas* and *bhaṭas*, which are not to be assigned and not to be attached, together with the proceeds in cash as stated before and in the case of the villages **Laghu Aḍaṇikā** and **Khānuvaḍā**, belonging to the **Vāvailaka** Brāhmaṇa **Dāmupaiya**, the fields in them being exempt from the payment of revenue on eleven *kusas* of rice by the **Kallivana** measure on their produce in food-grains (brought for sale) to the prosperous (capital) **Sthānaka** and from payment of the cess in *drammas* on the houses (in the two villages)—have been donated as exempt from all taxes with great devotion and with the pouring out of water.

(Line 171). Therefore, none should cause any obstruction while these (Brāhmaṇas) together with their descendants and relatives are enjoying or allowing others to enjoy and while they are cultivating or allowing others to cultivate these fields.

For, it has been already said by the ancient sages:—

(*Here follow two verses regarding the religious merit of gifts.*)

(Line 175). Having known these savings of the sages, future kings, whether born in our family or others, should covet only the religious merit accruing from the protection (*of religious gifts*). They should not be notorious in incurring the disgrace and sin of confiscating them. He who, on the other hand, though thus entreated, will confiscate them or allow them to be confiscated, with his mind clouded by the darkness of ignorance as a result of greed, will incur the five great sins together with the minor sins and will experience for a long time the (*the pangs of*) hells such as *Raurava*, *Mahāraurava* and *Andhatāmīra*.

And this has been declared by the holy Vyāsa:

(*Here follow two benedictory and imprecatory verses.*)

(Line 182). And as it is, the giver of the charter records his approval by the hand of the scribe. "What is written in this charter has been approved by Me, the *Mahāmaṇḍalēśvara*, the illustrious **Mummuṇirājadēva**, the son of the *Mahāmaṇḍalēśvara* the illustrious **Vajjadēvarāja**."

And this has been written by me, the Treasury Officer (*and*) the Minister, the illustrious **Jōupaiya**, the nephew of the Treasury Officer, the great poet, the illustrious **Nāgalaiya**.

Whatever is written here in deficient or redundant letters—all that is authoritative.

May there be prosperity of our Lord ! May there be well-being !

NO. 15 : PLATES XLII AND XLIII

PRINCE OF WALES MUSEUM PLATES OF MUMMUṆIRĀJA : ŚAKA YEAR 971

THESE plates, of which the find-spot is unknown, were handed over to the Curator, Archaeological Section, Prince of Wales Museum, Bombay, by one Hasan Razak, a Muslim water-diviner. They have been edited with facsimile plates by Mr. S. C. Upadhyaya in the *Epigraphia Indica*, Vol. XXV, pp. 53 f. They are edited here from the same plates.

The **copper plates** are **three** in number, each measuring 11" (27.94 cm.) × 9" (22.68 cm.) × 1/6" (.42 cm.) in size. The first and the last plate have writing on one side only, and the second plate on both the sides. Each plate has a hole $\frac{3}{4}$ " (1.90 cm.) in diameter for the ring which held the plates together. The ring has a seal with the figure of Garuḍa. The seal has not, however, been published. The plates are now deposited in the Prince of Wales Museum, Bombay.

The record consists of 94 lines, of which twenty-four are inscribed on the inner side of the first plate, twenty-three and twenty-four on the first and the second side of the second plate, and the remaining twenty-three on the inner side of the third plate. The **characters** are of the Nāgarī alphabet, closely resembling those of the preceding grant. The **language** is Sanskrit and the record is written partly in verse and partly in prose, like other grants of the Early Śilāhāras. The **orthography** shows the usual substitution of the dental for the palatal sibilant and the reduplication of the consonant following *r*.

The eulogistic portion of the grant has the same number of verses and those too in the same order as in the preceding grant. The inscription refers itself to the reign of the **Śilāhāra King Mummuṇirāja**. His genealogy is traced from the mythical Jīmūtavāhana, the first historical king being Kapardin I. Mummuṇirāja bears the same titles as in the preceding grant. So this grant makes no addition to our historical knowledge of the Śilāhāra dynasty.

The **object** of the present inscription is to record the grant, by Mammuṇirāja, of the village **Ki-ichchhitā** situated in the *vishaya* **Mandaraja** to twelve Brāhmaṇas residing in the *agrahāra* of **Brahmapurī** founded by **Daddapaiya**, the *Mahāmātya* of Mummuṇirāja. The donated village was bounded on the east by the boundary of the village **Pāṇivāḍa** of the **Śrī-Nēra** hill, on the north by the boundary of the village **Nimbā**, on the west by the village **Mātara**, and on the south by the river **Sāmbina**. The revenue of the village amounted to 1500 *drammas*. The purpose of the grant was to provide for the performance of the religious rites and the usual *pañcha-mahā-yajñas*, viz. *bali*, *charu*, *Agnihōtra* and so forth. The recipients of the gift had originally hailed from different places such as **Gauḍa**, **Muñjasthāna** in **Madhyadēśa** and **Bhṛigukachchha** in the **Lāṭa-dēśa**.

The grant was made on the occasion of a **lunar eclipse** which occurred on the **fifteenth tithi** of the **bright fortnight** of **Bhādrapada** in the **Śaka year 971** (stated both in words and figures), the cyclic year being **Virōdhin**. The week-day is also mentioned in line 57, but its reading is uncertain. Upadhyaya read it as *Śukrē*, but the second syllable in that case, will have to be regarded as incompletely formed. See the form of *krē* in *chakrē* in line 17. The recorded *tithi* in the Śaka year 971 corresponds to the 15th August A.D. 1049, when there was a lunar eclipse as stated in the grant. The cyclic year, according to the southern system, was also Virōdhin as required. But the week-day was Tuesday, not Friday as read by Upadhyaya. To get over the difficulty Dr. N. P. Chakravarti suggested the reading *sutē* and took it to mean 'the son of the Earth' i.e., Maṅgala (Tuesday). This does not appear convincing, as *suta* by itself is nowhere used in the sense of Tuesday. The date thus appears to be irregular. If we take the Śaka year 971 as current (i.e. corresponding to Śaka 970 expired), the date would be regular. In the Śaka year 970 expired, the fifteenth *tithi* of the bright fortnight of Bhādrapada fell on a Friday (the 26th August A.D. 1048), when also there was a lunar eclipse as stated in the present grant. But the cyclic year was Sarvadhārin, not Virōdhin as required. As the cyclic year Virōdhin is explicitly stated in the grant, this second equivalent of the date is not possible. We must, therefore, suppose that the grant was made on Tuesday, Bhādrapada *śu. di.* 15, in the Śaka year 971, the cyclic year being Virōdhin, but was actually recorded three days later on Friday. The corresponding Christian date of the grant is, therefore, the 15th August A.D. 1049.

The following table gives the recorded information about the donees of the present grant:

Name	Father's name	Country of origin	Gōtra	Śākhā
Kōkō Paṇḍita	Pitāmaha	Gauḍa	Śāṇḍilya	Kauthuma
Dēvadhara Dīkshita	Yajña Dīkshita	Munjaśthāna in Madhyadēśa	Vatsa	Bahvṛicha
Dāmōdara	Kēsaiya Dīkshita	"	Bhāradvāja	Mādhyandina
Sūdanaiya	Sōmēsvara Upādhyāya	"	Bhārgava	Bahvṛicha
Dāmōdara	Sūdana Dīkshita	Bhṛigukachchha in Lāṭa-dēśa	Upamanyu	"
Nārāyaṇa Upāsani	Dāmodara Upādhyāya	"	Ātrēya	Rāṇāyani
Śrīpati Agnihōtrī	Kēśava Upādhyāya	"	Kuśika	Bahvṛicha
Śrīpati	Dugaiyā Upāsani	"	Ātrēya	"
Kanakēśvara	Vēlāditya Upādhyāya	"	Jāmadagnya	"
Vēlaiyā Upāsani	Dīgvaiyā Agnihōtrī	"	Ātrēya	"
Sarvadēvaiya	Īśvara Upādhyāya	"	Lōkāksha	Yajña
Viṭṭhaliya	Sōḍhalaiya Upādhyāya	"	Ātrēya	Bahvṛicha

As the findspot of the grant is not known, it is very difficult to identify the **localities** mentioned in it. No attempt in this direction was made by Upadhyaya. The mention of the **Mandaraja** *vishaya*, however, affords a clue. As shown before, this *vishaya* comprised the territory in the vicinity of Divē Āgar. The *agrahāra* of **Brahmapurī**, where the Brāhmaṇa donees were residing, may now be represented by the village of Brāhmaṇaḥgar in the adjoining *tālukā* of Māṅgaōn of the Kōlābā District. The donated village, the name of which is rather indistinct, cannot be identified, but **Pāñivāḍa**, one of its boundary villages, may be identical with Pāṇadarē in the neighbouring *mahāl* of Mhasālā. The other villages mentioned in the present grant cannot be identified. Of the other localities, **Gauḍa** is well known as the name of North and West Bengal, and **Lāṭa** as that of Central and Southern Gujarāt. **Bhṛigukachchha** is, of course, Broach. **Muñjasthāna** may have been some place founded by the famous Paramāra king Muñja. Perhaps, it is identical with modern Mujpur, south of Rādhanpur in Gujarāt.

TEXT¹

First Plate

- 1 सिद्धम्² [1*] जयश्चाभ्युदयश्च ॥ लभते सर्वकार्येषु पूजया गणना यकः । विघ्नं निघ्नन्स वः
- 2 पायादपायाद्गणनायकः³ ॥ [१॥*] स वः पातु शिवो नित्यं यन्मौलौ भाति जाह्नवी । सुमेरुसि (शि)ख-
- 3 रोद्गच्छदच्छचंद्रकलोपमा ॥ [२॥*] जीमूतकेतुतनयो नियतां (तं) दयालुर्जीमूतवाहन इति त्रिजगत्प्रसिद्धः ।
- 4 देह[नि]ज(जं) तृणमिवाकलयन् (न्य) रायं यो रक्षति स्म गरुडात्खलु सं (शं) खचूडं (डम्)⁴ ॥ [३॥*] तस्या-
न्वये निखिलभूप-
- 5 तिमौलिभूतरत्नद्युतिच्छुरितनिर्मलपादपीठः । श्रीसाहसांक इव साहसिकः कपर्दी सीलारवंस (श)-
- 6 तिलको नृपतिर्व्वं (व्वं) भूव ॥ [४॥*] तस्मादभूच्च तनयः पुलस (श) क्तिनामा सीमासमः सुरगुरुदितराजनीतेः ।
- 7 निज्जि (ज्जि) त्य संगरमुखेखिलवैरिवर्गं निःकंटकं⁵ जगति राज्यमकारि येन ॥ [५॥*] ततोपि समभूत्सुतो नृप-

¹ From the facsimiles between pp. 56 and 57 in *Ep. Ind.*, Vol. XXV.

² Expressed by a symbol.

³ Metre of verses 1 and 2: *Anushṭubh*.

⁴ Metre of verses 3 to 5: *Vasantatilakā*.

⁵ Read निष्कण्टकं.

- 8 सि(शि)रोविभूषामणिः । सि(शि)तः सृणिरिवापरोरिक्किणां कपर्दी लघुः । यदीयस(श)सा जगत्यतिश-
 9 येन सु(शु)क्लीकृते न भाति सुरवारणो न च ससी(शशी) न दुग्धांबु(वु)धिः¹ ॥ [६॥*] तस्मादप्यभवद्वि-
 भूतिपदवीपातृ(त्रं) प[वि]त्री-
 10 कृताशेषक्षमावल्यो महीपतिलकः श्रीवप्पुवन्नः सुतः । संग्रामांगणरंगिणासिलतया लूत्रै(नै)कदन्ता
 11 हठात्सर्व्वे येन विनायका विरचिता विद्वेषिणां दन्तिनः² । [१७॥*] तस्माज्जातस्तनूजो र[ज*]निकर इवा-
 नंदिताशे-
 12 पलोकश्लाघ्यः श्रीशंझराजो दिवसकर इव ध्वस्तनिःसे(शे)दोषः ॥ (१) सं(शं)भोर्यो द्वादसा(शा)पि व्यरच-
 13 यदचिरात्कीर्त्तनानि स्वनाम्ना सोपानानीव मन्ये प्रणततनुभृतां स्वर्गमार्गोद्यतानां(नाम्)³ । [१८॥*] भ्राता तत्र
 14 ततस्तस्तोज्व(ज्ज्व)लज(य)सो(शो)रासिः(शिः) प्रकासी(शी)कृताशेषक्षमावल्यो व(व)ली व(व)लवतां
 श्रीगोगिराजोऽभवत् ।
 15 चापाकर्षणकर्मणि प्रवणतां यस्मिन्गते भूपतौ भीष्मद्रोणपृथासुतप्रभृतयश्चित्ते चमत्कारिताः⁴ ॥ [१९॥*]
 16 तस्माद्विस्मयकारिहारिचरितप्रक्षा(ख्या)तकीर्त्तिः सुतः श्रीमान्वज्जडदेवभूपतिरभूद्रुचक्रचूडामणिः । दो-
 17 दण्डैकव(व)लेन यस्य सहसा संग्रामरंगांगणे राज्यश्रीः स्वयमेत्य वक्षसि रार्ति(रति) चक्रे मुरारेरिव ॥ [१०॥*]
 जयं-
 18 त इव वृत्रारेः पुरा[रे*]रिव षण्मुखः । ततः श्रीमानभूत्पुत्रः सच्चरित्रोपराजितः⁵ ॥ [११॥*] कर्णस्त्यागेन
 19 यः साक्षात्सत्येन च युधिष्ठिरः । प्रतापाद्दीप्तिमात्तण्डः कालदण्डश्च यो द्विषां(षाम्) ॥ [१२॥*] स(श)रणा-
 गतसा-
 20 म(मं)ताज्पराजपि⁶ जगति रक्षिता येन । स जयति यथार्थनामा सं(श)रणागतवज्रपंजरो देवः⁷ ॥ [१३॥*]
 ये-
 21 न स्वागतमागताय विहितं गोम्म(म्मा)य नानाविधं येनैवैयपदेवनाम्नि चलितं राज्यं स्थिरं कारितं(तम्) ॥ (१)
 भि-
 22 ल्लम्माम्मण[म*]म्बु(म्बु)वक्षितिभृतां दत्तं च येनाभयं तस्य श्रीवि(वि)रुदंकरामनृपतेरन्या(न्यत्) किमा-
 [व*]र्ण्ण(र्ण्यं)ते⁸ ॥ [१४॥*] श्री-
 23 मानभूतदनु वज्जडदेवनामा भूपालमस्तकमणिस्तनयो नयजाः(जः) [१*] अद्यापि यस्य च-
 24 रितानि जनाः समस्ता [रोमांच⁹]कंचुकितगात्रलता[ः] स्तुवन्ति¹⁰ ॥ [१५॥*] तद्भ्राताथ ततोरिकेसरि-

Second Plate : First Side

- 25 नृपो जातः सतां संमतो दृप्तारातिकुलाचलैकदलने दंभोलिलीलां दधत् । गत्वा संव¹¹ एव सै-
 26 न्यसहितो दृष्ट्वा च सोमेस्व(स्व)रं तस्याग्रे पितुराजया जगदलं यः कीलयित्वागतः¹² ॥ [१६॥*] तद्भ्रातृजो
 27 वज्जडदेवसूनुः श्रीच्छित्तराजो नृपतिर्व्व(र्व्व)भूव ॥ (१) सीलारवंसः(शः) सिमुनापि¹³ येन नीतः परामुन्नति-
 मुन्नतेन¹⁴ । [१७॥*] लं-

¹ Metre: *Prithvi*.

² Metre: *Śārdūlavikrīḍita*.

³ Metre: *Sragdharā*.

⁴ Metre of verses 9 and 10: *Śārdūlavikrīḍita*.

⁵ Metre of verses 11 and 12: *Anushūbh*.

⁶ Read अपरेऽपि हि as in the Vaḍavali Grant of Aparāditya (No. 20), below.

⁷ Metre: *Āryā*.

⁸ Metre: *Śārdūlavikrīḍita*.

⁹ This word is inscribed over another incised before.

¹⁰ Metre: *Vasantatilakā*.

¹¹ Read शैशव.

¹² Metre: *Śārdūlavikrīḍita*.

¹³ Read सिमुनापि.

¹⁴ Metre: *Indravajrā*.

- 28 वा (वा)लकानि कुचकुंभतटोपकंठप्रभ्रष्टहारलतिकानि निरंजनानि ॥ (1) उत्खाततीक्ष्णकरवालविदारितस्य
 29 योज्तःपुराणि परिपंथिजनस्य चक्रे¹ ॥ [१८॥*] हतारिनारीनेत्रांभःसेकसम्ब (संब)द्धेनादिव । व्र (व्र)ह्माण्ड-
 मण्डपं य-
 30 स्य कीर्तिवलय (ल्लय) धिरोहति² ॥ [१९॥*] दृप्तारातिषु कोपकालदहनः सौभाग्यनारायणो वारस्त्री (स्त्री)षु
 ततोनुजः सम-
 31 भवन्नागार्जुनः क्षमापतिः । यस्यामानुषमूर्जि (जि)तं भुजव (व)लं दूरान्निसत्या (न्निसम्य) द्विषां निद्रातीव रणांगण-
 व्यसनि-
 32 नो दोर्दण्डक (कं)डूला³ । [1२०॥*] यदसमसि (शि)वि (वि)रान्तर्मत्तगंधेभदानप्रसरदनिलसु (शु)ष्यत्सोतसो
 दिग्गजेन्द्राः ।
 33 अरिनगरनिदाहोद्दामदिग्ब्यापिधूमः (म)प्रसरभयनिमीललोचना नोन्मिषन्ति⁴ । [1२१॥*] तदनु तदनुजन्मा मू-
 34 र्तिमान्मीनकेतुः क्षतरिपुविभवोभून्मुमुक्षोणिपालः । विधृतघनुषि यस्मिन्वाजिनीराजनांते व (व)ल-
 35 भिदपि व (व)लीयान्वाषिकं चापमौञ्जत् । [1२२॥*] अथ स्वकीयपुण्योपचया [त्*] समधिगतासे (शे)षपंच-
 महाशब्द (ब्द)महा-
 36 सामन्ताधि [पति*] तगरपुरपरमेस्व (स्व) रथीसीलाहार⁵ नरेन्द्रजीमूतवाहनान्वयप्रसूतसुवर्णंगरुडध्वजाभिमान-
 37 महोदधित्यागजगङ्गपं⁶ शंपडाचार्यस (श) रणागतवज्रपंजरप्रभृतिसमस्तराजावलीविराजितम-
 38 हामण्डलेस्व (स्व) राधिपतिश्रीमन्मुमुक्षुणिराजदेव (वे) निजभुजोपार्जित (ता)नेकमण्डलसहितपुरी ॥छ॥⁷
 39 प्रमुखचतुर्दस (श)ग्रामस (श)तीसमन्वितकौकणमण्डल [म]नुशासति । तथैतदीयराज्यचिन्ताभर (भारं) नि-
 40] . . . ⁸ महामात्यश्रीददपैयमहासांघिविग्रहिकश्रीविट्टपैयेत्यादिश्रीकरणे स च महा-
 41 मण्डलेस्व (स्व) राधिपतिश्रीमन्मुमुक्षुणिराजदेवः सर्वानिव स्वसम्बध्यमानकान⁹ न्यानपि समागा-
 42 मिराजपुत्रमंत्रिपुरोहितामात्यप्रद्धा (घा)नाप्रद्धा (घा)ना [न्*] नियोगिकानियोगिकां¹⁰ स्तथा राष्ट्रपतिविष-
 43 यपतिनगरपतिमगरपतीश्च¹¹ । तथा हंजमननगरपौरत्रिवर्गप्रभृतीश्च प्रणतिपूजास-
 44 त्कारादेस (श)पूर्वकं स [म्बो] (म्बो)धयत्यस्तु वः सम्बिदितं¹² यथा ॥ चला विभूतिः क्षणभंगि यौवनं कृ-
 45 तान्तदन्तान्तरवर्त्ति जीवितं (तम्) । तथाप्यवज्ञा परलोकसाधने नृणामहो विस्मयकारि चे-
 46 ष्टितं (तम्)¹³ । [1२३॥*] तथा चान्तर्लीनजराराक्षसीप्रारब्ध (ब्ध)ग्रासं यौवनं । स्वर्गवासान्नरकपातसममिष्टस-
 47 मागमवियोगमवियोग¹⁴ दुःखं । कदलीकाण्डगर्भवदसारः संसारः । सहजजराभरण-

Second Plate : Second Side

- 48 व्याधिसाधारणकं स (श)रीरं । पवनचलितकमलिनीदलगतजललवतरलतरे धनायुषीति¹⁵ मत्वाद्दृढतरविर-
 49 क्तवुध्या (बुद्ध्या) संगृह्यतेच्छं¹⁶ दानफलं (लम्) । कृतत्रेताद्वापरेसु (षु) तपोत्यर्थं प्रस (श)स्यते । मुनयोऽत्र
 प्रसं (शं)सन्ति दानमे-

¹ Metre: *Vasantatilakā*.

² Metre: *Anushubh*.

³ Metre: *Śārdūlavikriḍita*.

⁴ In other Śilāhāra records the reading is लोचनायुन्मिषन्ति. Metre of verses 21 and 22: *Mālini*.

⁵ Read शिलाहार.

⁶ Read जगज्जम्प.

⁷ This sign is redundant here.

⁸ Usually the expression here is समुद्बृहति, but in view of नि at the end of line 39 निर्वहति may have been intended.

⁹ Read सम्बध्यमानकान-.

¹⁰ Read नैयोगिकानैयोगिकां-.

¹¹ Read ग्रामपतीश्च ।

¹² Read संविदितं.

¹³ Metre: *Vaiśasṭha*.

¹⁴ These four *aksharas* are repeated here unnecessarily.

¹⁵ Read धनायुषी इति.

¹⁶ Read संगृह्णीयात्.

i

2	...	2
4	...	4
6	...	6
8	...	8
10	...	10
12	...	12
14	...	14
16	...	16
18	...	18
20	...	20
22	...	22
24	...	24

ii a

26	...	26
28	...	28
30	...	30
32	...	32
34	...	34
36	...	36
38	...	38
40	...	40
42	...	42
44	...	44
46	...	46

ii b

48	...	48
50	...	50
52	...	52
54	...	54
56	...	56
58	...	58
60	...	60
62	...	62
64	...	64
66	...	66
68	...	68
70	...	70

iii

72	...	72
74	...	74
76	...	76
78	...	78
80	...	80
82	...	82
84	...	84
86	...	86
88	...	88
90	...	90
92	...	92
94	...	94

- 50 कं कलौ युगे¹ [112411*] न तथा सफला विद्या न तथा सफलं तपः । यथाऽत्र मुनयः प्राहुर्दानमेकं कलौ युगे ।
[12511*]
- 51 तथा चोक्तं भगवता व्यासेन । अग्नेरपत्यं प्रथमं सुवर्णं भूर्वर्षणीवी सूर्यसुताश्च गावः । लोकत्रयं तेन भ-
52 वेद्वि दत्तं यः कांचनं गां च महीं च दद्यात्² । [12611*] आस्फोटयन्ति पितरः प्रवल्गन्ति पितामहाः । भूमिदोस्म-
त्कुले जा-
- 53 तः स नस्तारयिष्यति³ ॥ [2711*] भूमिदानं सुपात्रेषु सुतीर्थेषु सुपर्वसु । अगाधापारसंसारसागरोत्ता (त्ता) र-
54 णं भवेत् । [12811*] धवलान्यातपत्राणि दन्तिनश्च मदोद्धताः [1*] भूमिदानस्य पुषा (ष्पा) णि फलं स्वर्गो
सुरदत्तः⁴ । [12911*] इति
- 55 धर्म्मार्धर्म्मविचारचतुरचिरंतनमुनिवचनान्यवधायं मातापित्रोरात्मनश्च श्रेयोर्थिना मया स (श) कनृप-
56 कालातीतसम्ब (संब) त्सरस (श) तेषु नवसु एकसप्तत्यधिकेषु विरोरा (धि) सम्ब (संब) त्सरा [न्त*] र्गंतभाद्रपदसु (शु)-
द्धपंचदस्यां (स्यां) यत्रां-
- 57 कतोपि सम्ब (संब) त् ९७१ भाद्रपदसु (शु) द्ध १५ सु (शु) क्रे संजान (त) सोमग्रहणपर्वणि सुतीर्थे स्नात्वा गगनैक-
58 चक्रचूडामणये कमलिनीकामुकाय भगवते भास्कराय न (ना) नाविधमर्घं (र्घ्यं) दत्त्वा (त्त्वा) भगवंतं सु-
59 रासुरगुरुं त्रिलोकीपतिमुमापतिमभ्यर्च्य यजनयाजनादिषट्कर्मनिरतेभ्यः ऋतुक्रियाकाण्ड-
60 शौण्डेभ्यः महामात्यश्रीददृपैयविरचितव्र (व्र) ह्यपुरीविप्रेभ्यः । यत्र प्रत्येकं नामगोत्रादीनि ॥
- 61 गौडदेस (श) विनिर्गंतसा (शा) ण्डिल्यगोत्रकौथुमसाखा (शाखि) कोकोपण्डितः पितामहपण्डितसुतः मध्यदे-
62 सा (शा) न्तष्पा (न्तष्पा) तिमृजस्थानविनिर्गंतवत्सगोत्रव (व) ह्वृचसाख (शाखि) देवधरदीक्षित [ः] यज्ञदीक्षित-
सुतः तथा
- 63 भारद्वाजगोत्रमाध्यंदिनसाखा (शाखि) दामोदर [ः] केसैयादीक्षितसुतः तथा भार्गवगोत्रव (व) ह्वृचसा-
64 खा (शाखि) सूदनैय [ः*] सोमेश्वरैयोपाध्यायसुतः लाटदेसा (शा) न्तष्पा (न्तष्पा) तिमृगुक्छविनिर्गंत उपमन्युगो-
65 त्रव (व) ह्वृचसाखा (शाखि) दामोदर [ः*] सूदनदीक्षितसुतः तथा आत्रेयगोत्रराणायनीयसाखा (शाखि) नारायणो-
पासनी दा-
- 66 मोदरोपाध्यायसुतः कुसि (शि) कगोत्रव (व) ह्वृचसाखा (शाखि) श्रीपति [ः*] अग्निहोत्री केस (श) वोपाध्याय-
सुतः त-
- 67 था आत्रेयगोत्रव (व) ह्वृचसाखा (शाखि) श्रीपतिभट्ट [ः*] दुर्गाया उपासनी (नि) सुतः तथा य (ज) मदग्निगोत्रव (व)
ह्वृचसा (शा) -
- 68 खा (खी) कनकेस्व (श्व) र [ः*] बेलदित्योपाध्यायसुतः तथा आत्रेयगोत्रव (व) ह्वृचसाखा (शाखि) बेलैया-
उपासनी⁵ दी-
- 69 म्वैयाग्निहोत्री (त्रि) ⁶ सुतः लोकाक्षगोत्रा (त्री) यज्ञसाखा (शाखि) सव्वंदेवैय ईस्व (श्व) रोपाध्यायसुतः तथा
70 आत्रेयगोत्रव (व) ह्वृचसाखा (शाखि) विट्टपैयोपाध्याय [ः*] सोडलैयोपाध्यायसुतः एवमा-
- 71 दिभ्यः यजनयाजनादिषट्कर्मकरणाय व (व) लिचरुक अग्निहोत्र⁷ ऋतुक्रियाद्युप-

Third Plate

- 72 समर्पणाय (द्युत्सर्पणाय) च मंदरजविषयां [त ष्पाति] [कि] इच्छिताग्रामः⁸ समस्तपल्लिकासहितः आरामक-
73 पूगीखणि (नि) कासमन्वितश्च [1*] यस्य चाघाटनानि ॥ पूर्वतः श्रीनेरपव्वंतीयपाणीवाडसीमा ।
74 उत्तरतो नीम्वा (म्वा) ग्रामसीमा ॥ पश्चिमतो मातरग्रामसीमा ॥ दक्षिणतः साम्बि (म्बि) नन-

¹ Metre of verses 24 and 25: Anushṭubh.

² Metre: Indranajrī.

³ Read स नः संतारयिष्यति. Metre of verses 27-29: Anushṭubh.

⁴ Read फलं स्वर्गः पुरन्दर.

⁵ Read बलैयोपासनी.

⁶ Read दीवैयाग्निहोत्रि-

⁷ Read -बलिचरुकाग्निहोत्र-

⁸ This reading is uncertain.

- 75 दीसीमा । एवं चतुराघाटनोपलक्षितः स्वसीमापर्यन्तः सतृणकाष्टोदकोपेतः पूर्वदत्तदेवदायन्न (न्न) ह्यदा—
 76 यवर्जः अनादेश्यः (श्यः) अनासेध्यः समु[त्पद्य]मानद्रम्मपंचदशस (श) तजायस्थान¹ [: *] यत्रांकतो—
 77 पि द्रम्माः १५०० पर्वतक्षितिसमकालीन आचंद्राकं यावदु² दकातिसर्गोण परमया भक्त्या
 78 सा (शा) सने[न*] प्रतिपादितः । तदयं (तदेतेषां) भुंजतां भोजयतां कृपतां कर्षयताम्वा (तां वा) न केनापि परि-
 पंथना करणी—
 79 या । यदुक्तं पुरातनमहामुनिभिः । व (व) हृभिर्वंसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमि—
 80 स्तस्य तस्य तदा फलं (लम्)³ । [1३०॥*] सद्योदानं निरायासं सायासं दीर्घपालनं (नम्) । अत एव मुनयः⁴
 प्र (प्रा) हृदनाच्छ्रेयोनुपा—
 81 लनं (नम्) । [1३१॥*] दत्त्वा (त्त्वा) भूमि भाविनः पार्थिवेद्रान् भूयो भूयो याचते रामभद्रः । सामान्योयं धर्म-
 सेतुर्नराणां का—
 82 ले क (का) ले माननीयो भव[द्भिः]⁵ । [1३२॥*] यानीह दत्तानि पुरा नरेद्रैर्दानानि धर्मर्थे (धमार्थे) यस (श)-
 स्कराणि । निर्माल्यवान्तप्र—
 83 तिमानि तानि को नाम साधुः पुनराददीत⁶ ॥ [३३॥*] इत्यवधार्य समागामिभिर्नृपति[भि]रन्यैर्वा धर्मपाल-
 नफललो—
 84 भ एव करणीयः । न पुनस्तल्लोपनपापकलंकाग्रेसरेण केनापि भवितव्यं (व्यम्) । एवमभ (भ्य) धितोपि लोभाद-
 ज्ञान—
 85 तिमिरपटलाकृ (वृ) तमतिराच्छिद्यदाच्छिद्यमानादनुमोदयति⁷ । स्वयं च महापातकैरुपातकैर्वा लिप्यते ।
 86 रौरवमहारौरवांधतमिश्रादिनरकांश्चिरमनुभविष्यति । उक्तं च भगवता व्यासेन ॥ स्वदत्तां परदत्ताम्वा (दत्तां
 वा) यो
 87 हरेद्वसुंधरां (राम्)⁸ । स विष्टायां कृमिर्भूत्वा कृमिभिः सह पच्यते⁹ ॥ [३४॥*] विध्याटवीष्वतोयासु सु (शु)-
 प्ककोटरवासिनः ।
 88 [म]हाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥ [३५॥*] गामेकां स्वर्णमेकं वा भूमेरप्येकमंगुलं (लम्) । हरन्न-
 रकमा—
 89 प्नाति यावदाहृतसंप्लवं (वम्) । [३६॥*] आरामाणां सहश्रे (स्त्रे) ण तडागानां स (श) तेन च [1*] गवां
 कोटिप्रदानेन भूमि—
 90 [हर्ता न सु (शु) द्यति ॥ [३७॥*] षष्टिवर्षसहस्राणि स्वर्गे तिष्ठति मानवः¹⁰ । आच्छेत्ता चानुमन्ता च तान्येव
 नरके
 91 विशेत (त्)¹¹ । [३८॥*] [अथ भूयोभ्यर्थना*] मद्रस (श) जा [: पर*] महीपतिवंस (श) जा वा पापादपेत-
 मनसो भुवि भाविभूपाः ।
 92 ये पालयन्ति मम धर्ममि (मं) समस्तं तेषां मया निरतो जल्लिरेषा मूर्ध्ना¹² ॥ [३८॥*] यथा चैतदेवं दाप—
 93 को¹³ लेखकहस्तेन स्वकीयमतमारोपयति । मतं मम महामण्डलेस्व (श्व) राधिपति[पति] श्रीमन्मुमुणि रा—
 94 जदेवस्य महामण्डलेस्व (श्व) राधिपतिश्रीमद्वज्जडदेवसूनोः । लिखितं चैतन्नागलयेन ॥

¹ Read शतायस्थानः.

² यावत् is unnecessary.

³ Metre of verses 30 and 31: *Anuṣṭubh*.

⁴ Read अत एवर्षयः to suit the metre.

⁵ Metre: *Śālini*.

⁶ Metre: *Indravajrā*.

⁷ Read —दाच्छिद्यमानं वानुमोदेत स. The *daṇḍa* after —नुमोदयति is superfluous.

⁸ Read यो हरेत वसुन्धराम् ।

⁹ Metre of verses 34-38: *Anuṣṭubh*.

¹⁰ The context requires a reading like भूमिदः here.

¹¹ Read वसेत्.

¹² Read विरचितोञ्जलिरेष मूर्ध्नि as in other cognate plates. Metre: *Vasantatilakā*.

¹³ Usually the word used in this context is शासनदाता.

TRANSLATION

Success. May there be victory and prosperity!

(For the translation of verses 1 to 22, see that of the same verses in the preceding grant.)

(Line 35). Now, while the *Mahāmaṇḍalēśvara*, the illustrious **Mummuṇirājadēva**—who, by his religious merit, has obtained the five *mahāśabdās* and who is adorned with all royal titles such as *Mahāsāmantādhipati*, ‘the lord of the City of **Tagara**’, ‘a king of the **Śilāhāra** family,’ ‘a scion of the family of **Jīmūtavāhana**’, ‘(he) who has the ensign of the golden **Garuḍa**’, ‘(he) who is the ocean of pride,’ ‘(he) who has surpassed the world in liberality,’ ‘(he) who is the foremost among heroes, well-known for liberality in the world (*Jhampadas*)’, ‘an adamantine cage for the protection of those that seek his refuge,’ and so forth,—is ruling over the **Kōṅkaṇa-maṇḍala** consisting of fourteen hundred villages headed by **Purī**, and while the administration (*Śrīkaraṇa*) consisting of the *Mahāmātya*, the illustrious **Daddapaiya**, the *Mahāsāndhivigrahika*, the illustrious **Viṭṭhapaiya** and so forth is bearing the burden of the cares of his kingdom, (at this time) the *Mahāmaṇḍalēśvarādhipati*, the illustrious **Mummuṇirājadēva** addresses, with salutation, honour and respect, all assembled princes, counsellors, the family priest, the ministers, and the principal and subordinate officers, whether connected with him or not, officials and non-officials and also the heads of the *rāshṭras*, *vishayas*, towns, villages as well as the artisans, guilds and three classes of townsmen and others as follows:—

“Be it known to you that though realising that prosperity is unsteady, youth is momentary and life lies in the jaws of Death, still men are indifferent as regards the acquisition of the other world! Oh! How astonishing is this action of men!

And having considered that youth is being devoured by the demoness in the form of Old Age and that the pangs of separation after union with one’s dear ones are like those caused by falling into a hell after dwelling in heaven, that the body is subject to old age, death and disease, that worldly existence is worthless like the interior of a plantain-tree, that wealth and life are extremely fickle like drops of water on a lotus-leaf tossed by wind, one should accumulate the reward of a gift with firm non-attachment. Having pondered on the sayings of ancient sages, who are adept in distinguishing between what is righteous and what is not, such as the following:—

(Here follow six verses in praise of gifts.)

And being desirous of acquiring spiritual welfare of My parents and Myself, I—having bathed at an excellent *tīrtha* on the holy occasion of the **lunar eclipse** on the **fifteenth tithi** of the **bright fortnight** of **Bhādrapada** in the cyclic year **Virōdhin** after **nine hundred years increased by seventy-one** had passed by the era of the **Śaka king**, in figures, the **year 971**, the **bright fortnight** of **Bhādrapada**, the **tithi 15, Friday**, and having offered an *arghya* of various kinds to the divine Sun, the sole crest-jewel of the sky, the lover of the lotus-plant and having worshipped Śiva, the lord of the three worlds and the *guru* of all gods and demons,—(I) have given, with great devotion, with the pouring out of water and by means of a charter, to the following Brāhmaṇas, residing in **Brahmapurī**, (an *agrahara*) founded by the illustrious *Mahāmātya* **Daddapaiya**, who are engaged in the six duties such as sacrificing for themselves and for others and so forth, and who are proficient in the performance of sacrificial rites, the name, *gōtra*, and so forth of each being as follows:—

(1) **Kōkō-Paṇḍita**, the son of **Pitāmaha Paṇḍita**, who is of the **Śāṇḍilya gōtra** and the Kauthuma *śākhā*, and who has hailed from the **Gauḍa** country; (2) **Dēvadhara Dikshita**, the son of **Yajña Dikshita**, who is of the **Vatsa gōtra** and Bahvṛicha (*Rīgvēda*) *śākhā*, and who has hailed from **Muñja-sthāna** comprised in the **Madhya-dēśa**; (3) **Dāmōdara**, the son of

Kēsaiya Dikshita, who is of the Bhāradvāja *gōtra* and Mādhyandina *śākhā*; (4) **Sūdanaiya**, the son of **Sōmēśvaraiya Upādhyāya**, who is of the Bhārgava *gōtra* and Bahvṛicha *śākhā*; (5) **Dāmōdara**, the son of **Sūdana Dikshita**, who is of the Upamanyu *gōtra* and Bahvṛicha *śākhā* and who has hailed from **Bhṛigukachchha** included in the **Lāṭa-dēśa**; (6) **Nārāyaṇa Upāsani**, the son of **Dāmōdara Upādhyāya**, of the Ātrēya *gōtra* and Rāṇāyaniya *śākhā*; (7) **Śrīpati Agnihōtrī**, the son of **Kēśava Upādhyāya**, who of of Kuśika *gōtra* and Bahvṛicha *śākhā*; (8) **Śrīpatibhaṭṭa**, the son of **Dugaiyā Upāsani** who is of the Ātrēya *gōtra* and Bahvṛicha *śākhā*; (9) **Kanakēśvara**, the son of **Vēlāditya Upādhyāya**, who is of the Jāmadagnya *gōtra* and Bahvṛicha *śākhā*; (10) **Vēlaiya Upāsani**, the son of **Digvaiya Agnihōtrī**, who is of the Ātrēya *gōtra* and Bahvṛicha *śākhā*; (11) **Sarvadevaiya**, the son of **Īśvara Upādhyāya**, who is of the Lōkāksha *gōtra* and Yajña (Yajurveda) *śākhā*; (12) **Viṭṭhapaiya Upādhyāya**, the son of **Sōḍhalaiya Upādhyāya**, who is of the Ātrēya *gōtra* and Bahvṛicha *śākhā*—to these and other Brāhmaṇas for the performance of the six duties such as sacrificing for themselves and for others, and for the performance of *bali*, *charu*, *agnihōtra* and such other sacrificial rites—the village **Ki-ichchhitā** comprised in the *vishaya* of **Mandaraja**, together with all hamlets and together with orchards, areca-nut trees and minerals, and with exemption from taxes,—the boundaries of which are as follows: On the east, the boundary of (the village) **Pāṇivāḍa** of the **Śrīnēra** hill; on the north, the boundary of the village **Nimbā**; on the west, the boundary of the village **Mātara**; on the south, the boundary of the **Sāmbina** river—the village with its four boundaries thus determined, extending to its own limits, together with grass, wood and water, and exclusive of the gifts previously made to gods and Brāhmaṇas, which is not to be assigned and not to be attached, and which has the income of fifteen hundred *drammas* derived therefrom—in figures 1500—(which gift is to continue) as long as the mountains and the earth endure, and as long as the moon and the sun continue (to shine).

“Therefore, none should cause any obstruction while these are enjoying or allowing others to enjoy, cultivating or allowing other to cultivate (*this*); for it has been said by ancient great sages:

(Here follow three verses about the merit of gifts).

(Line 83). Having known this, the assembled princes or others should covet only the religious merit accruing from the protection of the religious (*gift*). None should incur notoriety by the disgrace and sin of confiscating it. He who, on the other hand, though thus entreated, will confiscate it or allow it to be confiscated, with his mind clouded by the darkness of ignorance as a result of greed, will himself incur the five great sins or the five minor sins and will experience, for a long time, (*the pangs of*) the hells such as *Raurava*, *Mahāraurava* and *Andhatāmisa*.

And this has been declared by the holy Vyāsa:—

(Here follow six benedictory and imprecatory verses).

(Line 92). And as it is, the donor records his approval by the hand of the scribe, “This has been approved by Me, the *Mahāmaṇḍalēśvarādhipati*, illustrious King **Mummuṇirāja**, the son of the *Mahāmaṇḍalēśvarādhipati*, the illustrious **Vajjadēva**.”

This (charter) has been written by **Nāgalaiya**.

No. 16 : PLATE XLIV(A)

DIVĒ ĀGAR PLATE OF MUMMUṆIRĀJA : ŚAKA YEAR 975

THIS copper **plate** was discovered by one Smt. Chandrabai Pandurang Nakti in her field in Survey No. 88 at **Divē Āgar** in the Śrīvardhana *tālukā* of the Kōlābā District in North Kōnkaṇ. It was obtained from her by Prof. G. H. Khare of the Bhārat Itihāsa Saṁśōdhak Maṇḍal, Poona. It is being edited by Dr. M. G. Dikshit in the *Epigraphia Indica*. It is edited here from an excellent estampage supplied by Dr. G. S. Gai, Chief Epigraphist, Mysore.

The record consists of a **single plate** measuring 34.5 cm. in length, 24 cm. in breadth and 3 cm. in thickness. In the middle of the top of the plate there is a hole, 1 cm. in diameter, for a ring. But neither the ring nor the seal which it may have carried has been discovered. The plate weighs 2780 gm.

The record consists of 18 lines neatly engraved on the one side of the plate. The **characters** are of the Nāgarī alphabet. The following peculiarities may be noted. The left member of initial *ē* is not yet separated from the right vertical; (see *ētān*, lines 12-13); the guttural nasal *ṅ* is still without a dot (see *yatr-āṅkatō-pi*, line 2); *dh* does not show any horn on the left (*saptaty-adhikēshu*, line 1); the *akshara dhi* is written cursively in *adhipati*, lines 7-8; the left limb of the palatal *ś* is separated from the right vertical (see *śamvachchhara*, line 1). Punctuation is indicated by a dot, but in most places it is redundant. The **language** is Sanskrit, and the whole record is in prose. As regards **orthography**, *v* is in some places used for *b* (see *vrāhmaṇaiś-cha* line 14), *s* for *ś* (see *Saka* in line 1) and *vice versa* (as in *navāśu*, line 1); the consonant following *r* is doubled in some places (see e.g. *mārttaṇḍa*, line 4).

The inscription is **dated**, both in words and figures, on the **fifth tithi** of the **dark fortnight** of **Āshāḍha** in the **Śaka year 975**, the cyclic year being **Vijaya**. It corresponds to the 22nd July A.D. 1053. This date does not admit of verification for want of the necessary details, but the cyclic year corresponding to the expired Śaka year 975 was Vijaya according to the southern luni-solar system.

The plate refers itself to the reign of the **Śilāhāra** king, the *Mahāmaṇḍalēśvarādhipati Mummūṇirāja*, who bears in this record not only the *birudas* noticed in his other grants but some others also which occur here for the first time. See e.g. the following:—*Silāra-mārttaṇḍa* (the Sun of the Silāra family), *Ḍamara-megha-ḍambara* (thunder to the hostile multitude), *Vīra-Purandara* (Indra among heroes), *Niśśaṅka-Laṅkēśvara* (the fearless Lord of Laṅkā), *Ripu-muṇḍa-māl-ālaṅkṛita-vasumatī-svayaṁvara* (the self-chosen consort of the Earth adorned with the garland of the cut-off heads of enemies), *Vīra-charita-Bhārat-āvatāra* (an incarnation of the heroic descendant of Bharata), *Ari-vīra-patana-Kēdāra* (Śiva causing the downfall of hostile warriors), *Pratirāja-prajāgara* (he who causes sleeplessness to hostile princes), *Rāya-chatur-aṅga-jaya-chatura* (clever in vanquishing the four-membered army of kings), *Daitya-ripu-dalana-Dāmōdara* (veritable Kṛiṣṇa in destroying demon-like foes), *Taruṇi-hṛiday-ākṛiṣṭi-mantrākshara* (an incantation attracting the hearts of young women), and *Śaurya-mada-gandha-sēndura* (a scent-elephant with the rut of valour). Unlike other early records of the Śilāhāras, the present plate does not give the genealogy of the reigning king.

The **object** of the present inscription is to record a *vyavasthā*¹ (settlement) in respect of the village **Dīpakāgara** together with its three hamlets, viz. **Vōritālī**, **Katila** and **Kālaija**,

¹ Such charters of settlement are known from some other records also. See the inscription of Viṣṇuśeṇa (*Ep. Ind.*, Vol. XXXV, pp. 163 f.) where such a charter is called *āchāra-sthiti-patra*. See also *C.I.I.*, Vol. IV, pp. 154 f., where a similar *vyavasthā* was laid down in respect of some villages which were resettled.

which was in effect the ratification of the *vyavasthā* previously laid down by the illustrious queen **Padmala-dēvī**. She is mentioned also in the Bhōighar plates (No. 61) and was evidently the mother of the three brothers Chhittarāja, Nāgārjuna and Mummuni. The *vyavasthā* made in the presence of the following royal officials, viz. the *Pradhāna* (minister) **Nārāyaṇaiya**, the *Sāndhivigrahika* **Viṭṭhapaiya** Nāyaka, the *Purōhita* (family priest) **Vāsudēv-ōpādhyāya** and **Nārāyaṇa Paṇḍita**, the *Jyōtishika* (astrologer) **Divākara**, the Treasury Officer, Minister **Jōupaiya**, the *Sāndhivigrahika* **Ṭhākureya**, the Junior Treasury Officer **Vāvalaiya** and others as well as the principal Brāhmaṇas and the sixteen *Mahattaras* (representatives) of **Āgaradīpaka**, The *vyavasthā* was as follows:—

Henceforth no member of the royal family—neither the queens nor the princes—nor the *Sāmantas*, *Nāyakas* and *Ṭhākuras*¹—were to lay any claim to the village (Dīpakāgara) and its three neighbouring hamlets. The Brāhmaṇas should pay the annual revenue according to the prevailing custom. The fines for offences should be levied as settled in the assembly (*Smārikā*)² by its sixteen members. None was required to pay any cess (*dēṇaka*)³ or to arrange for the accommodation (*paḍaṇaka*) of royal servants touring in the territory so far as the residents of Dīpakāgara were concerned. The residents of the adjoining three hamlets, however, were not exempted from these dues. They were to pay them according to the custom of the country. The Brāhmaṇas who observed this *vyavasthā* are to be protected so long as the Sun and the Moon endure.

The charter was written by the *Pradhāna* **Jōupaiya**, the Chief Treasury Officer. He is mentioned as the scribe in several other records of Chhittarāja and Mummuniṛāja.⁴

As for the **localities** mentioned in the present plate, **Dīpakāgara** is undoubtedly Divē Āgar, where the plate was found. Of the three villages in its neighbourhood, only two can now be identified. **Kālaija** is probably Kārīlē about 3 km. almost due south of Divē Āgar. **Vōritali** may be Vaḍavali at about the same distance north by east of Divē Āgar. **Katila** cannot now be traced in the neighbourhood of Divē Āgar.

TEXT⁵

- 1 सिद्धम्⁶ [।*] जयश्चाभ्युदयश्च ॥ स(श)कनृपकालातीतशम्बच्छर⁷ स(श)तेषु नवशु(सु) पञ्चसप्तत्यधिकेषु विजयशम्बच्छरा⁸—
- 2 न्तर्गतआपाढ वदि पञ्चम्यां यत्राङ्कतोपि शम्बतु⁹ ९७५ आषाढ वदि ५ अद्येह समधिगताशे—
- 3 पपञ्चमहाशब्द (ब्द) महासामन्ताधिपतितगरपुरपरमेश्वरश्रीसीलारनरेन्द्रजीमूतवाहनान्वयप्र—
- 4 सूतशु(सु)वर्णगुरुडध्वज ।¹⁰ सीलारमात्तण्ड । राजमात्तण्ड । डमरमेघडम्ब(म्ब)र । वीरपुरन्दर । निस्सं(शं)-कलंके—
- 5 श्वर । रिपुमुण्डमालालंकृतवशु(सु)मतीश्व(स्व)यंवर । वीरचरितभारतावतार । अरिवीरपतनकेदा—

¹ These seem to be officers of different grades. *Sāmanta* may have been the head of a province, *Nāyaka* that of a division, and *Ṭhākura* that of a *vishaya* (district) or a smaller territorial division.

² *Smārikā* seems to mean a *parishad* which draws attention to the rules in *Smṛitis*.

³ *Dēṇaka* (cf. Marathi *dēṇē*) means a cess or a tax (see *grihadēṇaka* in No. 26 line 5). *Paḍaṇaka* seems to mean a shelter. Cf. *paḍviśa* which means a halting place (M.W.). It corresponds to *vasati-darīḍa* (a cess for the accommodation of royal servants touring in the locality). See *Ep. Ind.*, Vol. XXV, p. 225, n. 2).

⁴ See Nos. 5-11, 13 and 14 above.

⁵ From an ink impression supplied by Dr. G. S. Gai, Chief Epigraphist.

⁶ Expressed by a symbol.

⁷ Read संवत्सर—

⁸ Read संवत्सरा—

⁹ Read संवत्.

¹⁰ This and similar punctuation marks in the following lines are redundant.

A—DIVE ĀGAR PLATE OF MUMMUNIRĀJA : ŚAKA YEAR 975

2 ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं
 4 ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं
 6 ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं
 8 ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं
 10 ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं
 12 ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं
 14 ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं
 16 ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं
 18 ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं

Scale : One-half

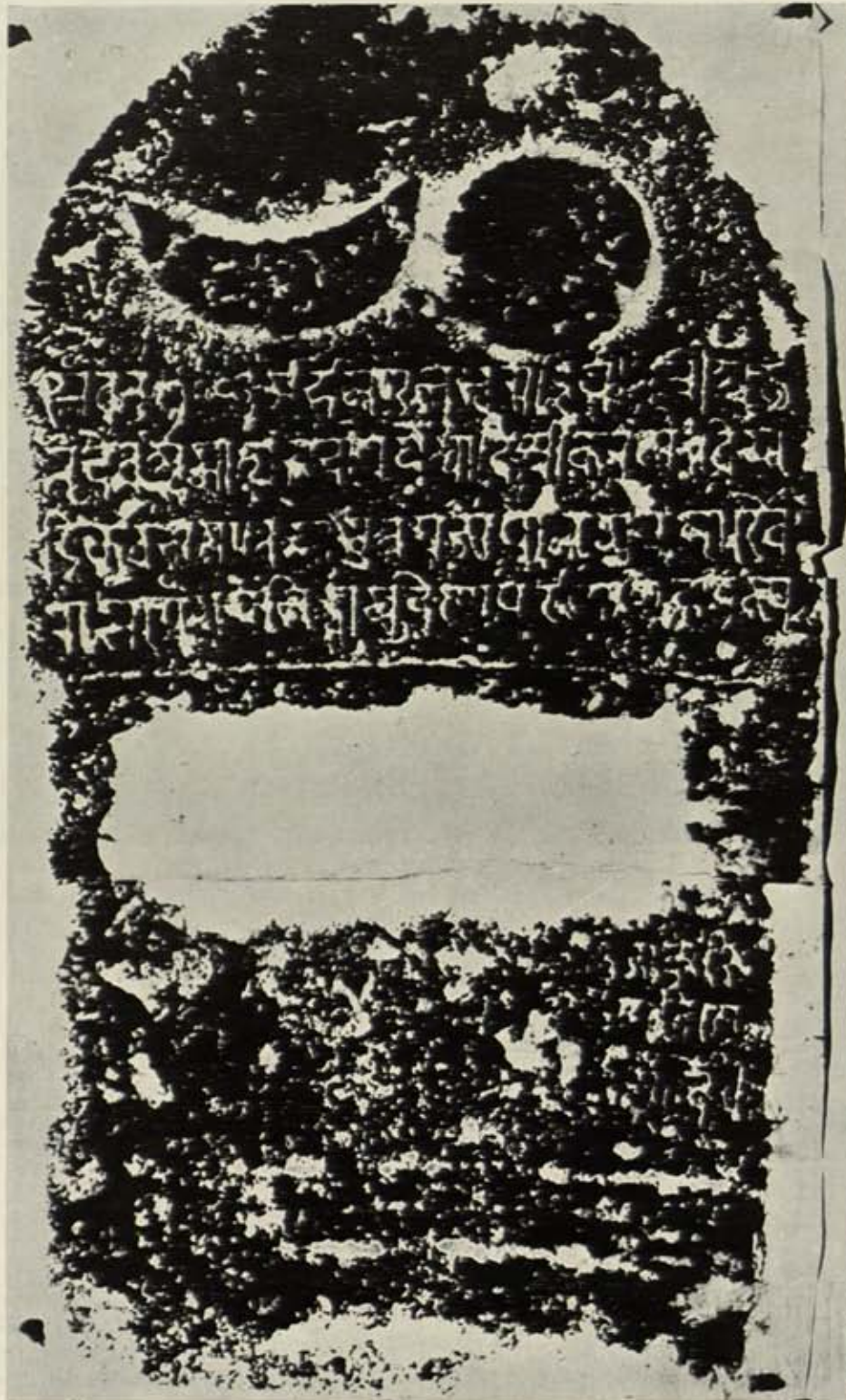
B—AMBARNĀTH TEMPLE INSCRIPTION OF MĀMVĀNIRĀJA : ŚAKA YEAR 982

Eye Copy

2 ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं
 4 ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं
 6 ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं ममृत्तुयथादयथा मकट्टयकाले मीरुवृत्तं

From a Facsimile

VIHĀR STONE INSCRIPTION OF ANANTADĒVA : ŚAKA YEAR 1003



2

2

4

4

Scale : One-third

- 6 र। प्रतिराजप्रजागर। रायचतुरङ्गजयचतुर। दैत्यरिपुदलनदामोदर। तरुणिकृदयाकृष्टि¹मं—
 7 त्राक्षर। सौ(शौ)र्यमदगन्धसेन्दुर। स(श)रणागतवज्रपंजरेत्यादिसमस्तराजावलीविराजितमहामण्डलेश्वराधिप—
 8 तिश्रीमन्मुमुणिराजदेवविजयराज्ये। तथैतद्राज्यचिन्त(न्ता)भार(रं) समुद्रहति महासाग्धिविग्रहिकश्रीविट्टपै-
 नायके सत्ये—
 9 तस्मिन्काले प्रवर्त्तमाने स च महामण्डलेश्वराधिपतिश्रीमुमुणिदेवराज(जः)। प्रधानश्रीनारायणैयः तथा सांघि-
 विग्रहिकश्रीवि—
 10 ट्टपैनायकः पुरोहितश्रीवाशु(सु)देवोपाध्याय(यः)। तथा श्रीनारायणपण्डित(तः)। तथा श्रीदिवाकर[ज्यो]-
 तिषिक(कः)। भाण्डागारसेनप्रधा-
 11 नश्रीजोउपैय(यः)। सांघिविग्रहिकश्रीट्टा(ठा)कुरेय(यः)। तथा द्वितीयच्छेपाटीसेनश्रीवावपैय(या)दिप्रधान-
 पुरुषाणां प्रत्यक्षं आगरदी—
 12 पकनिवासिषोडस(श)महत्तरकप्रमुखचतुस्मतोपेतान(न्)² महाब्रा(ब्रा)ह्मणान(न्) पूर्वं श्रीपद्मलदेवीव्यवस्था-
 पनव्यवस्थयैव एता—
 13 न(न्) व्यवस्थापयति यथा ॥ स्माभि³र्दीपिकागरग्रामः वोरितली। कतिल। कालैज। ग्रामत्रयसहितः कोष्ठेय-
 कृतः [1*] तत्रेयं व्यवस्था [1*]
 14 इतःप्रभृति अस्मदीयकरणे न राज्ञीभिः कुमारैर्वा भोक्तव्यः ॥ सामन्तनायकट्टा(ठा)कुरादीनां कस्यापि न देयः ॥
 ब्रा(ब्रा)ह्मणैश्च
 15 प्रतिवर्षं पूर्वरूढ्या सिद्धायो देयः। षोडस(श)भिः स्मारिकामध्ये विचारितो(ता) दण्डादयः। दीपिकागरस्यैव
 देणकपडण—
 16 कादिकं न ग्राह्यम्। प्राग्लिखितग्रामत्रयस्य तु पुनः मण्डलाचारेण देणकपडणकादिकं पा(प्रा)ह्यम् ॥ एवमनया
 व्यवस्थया पू[र्व]ा—
 17 करेण⁴ व्यवहरन्तो ब्रा(ब्रा)ह्मणा आचन्द्रार्कं प्रतिपालनीयाः। लिखितं चैतन्महाभाण्डागारसेनप्रधानश्रीजोउपैये-
 नेति ॥
 18 श्रीरस्तु।

TRANSLATION

Success! May there be victory and prosperity!

On the **fifth tithi** of the **dark fortnight** of **Āshāḍha** included in the (cyclic) year **Vijaya** after **nine hundred years, increased by seventy-five**, had passed by the era of the **Śaka king**, in figures, **the year 975**, (the month) **Āshāḍha**, the **dark fortnight**, the **tithi 5**—today here during the victorious reign of the *Mahāmaṇḍalāśvarādhipati*, the illustrious **Mummuṇirājadēva**, who has obtained (the right to) the five *mahāśabdās*, who is adorned with all royal titles such as *Mahāsāmantādhipati*, 'the lord of the city of **Tagara**', 'the illustrious **Silāra** king', (he) who is born in the family of *Jīmūtavāhana*, '(he) who has the golden *Garuḍa* for his ensign', 'the Sun of the **Silāra** (family)' 'the Sun among kings', 'the thunder to the (*hostile*) multitude', 'Indra among heroes', 'the fearless lord of **Laṅkā**', 'the self-chosen consort of the Earth', '(he) who is adorned with the garland of the cut-off heads of (*his*) enemies', 'an incarnation of the heroic descendant of Bharata', 'veritable Śiva causing the downfall of hostile warriors', '(he) who causes sleeplessness to hostile princes', 'clever in vanquishing the four-membered (*army*) of kings', 'veritable *Dāmōdara* (*Kṛishṇa*) in destroying demon-like foes', 'an incantation attracting the hearts of young women', 'the scent-elephant with the rut of valour', and so forth,—while the *Mahāsāndhivigrahika*, the illustrious

¹ Read तरुणीहृदयाकृष्टि—

² Read चतुस्मतोपेतान्.

³ Read यथास्माभि—

⁴ It would be better to read पूर्वाचारेण.

Viṭṭhapaiya is bearing the burden of the cares of his government—at such a time—the *Mahāmaṇḍalēśvarādhipati*, the illustrious King **Mummuṇidēva** lays down the settlement for the learned Brāhmaṇas endowed with wisdom, who are prominent among the sixteen representatives (*mahattarakas*) residing at **Āgara-dīpaka**, in the presence of principal royal officers such as the Minister **Nārāyaṇaiya**, the *Sāndhivigrahika*, the illustrious **Viṭṭhapaiya** Nāyaka, the *Purōhita* (family-priest), the illustrious **Vāsudēva**, (and) the illustrious **Nārāyaṇa** Paṇḍita, (and) also the astrologer, the illustrious **Divākara**, the Treasury Officer, the illustrious Minister **Jōupaiya**, the *Sāndhivigrahika*, the illustrious **Ṭhākuraiya**, and also the Junior Treasury Officer, the illustrious Minister **Vāvapaiya**—(the settlement) in accordance with the Charter of Settlement granted by the illustrious **Padmaladēvi** as follows:—

(Line 13)—We have formed into a separate unit¹ the village of **Dīpakāgara** together with the three (*neighbouring*) villages, (*viz.*) **Vōritali**, **Katila**, (and) **Kālaija**. The settlement in regard to this unit is as follows:—This unit should not be enjoyed by the queens or the princes in our State. It should not be assigned to any *Sāmanta*, *Nāyaka*, *Ṭhākura* and so forth. The Brāhmaṇas should pay the revenue for it every year in accordance with the previous custom. The fines (*for offences*) should be levied as determined by the sixteen representatives in their Committee (*Smārikā*). **Dīpakāgara** alone is exempted from the levies such as the *dēṇaka* (the tax for the entertainment of touring officers) and *paḍaṇaka* (the cess for their accommodation). The three villages mentioned above shall, however, have to pay the *dēṇaka* (the cess for entertainment) and the *paḍaṇaka* (the cess for accommodation). The Brāhmaṇas who will conduct themselves in accordance with this settlement (and) the prevalent custom should be protected as long as the sun and the moon will endure.

(Line 17)—This has been written by the Chief Treasury Officer and Minister, the illustrious **Jōupaiya**. May there be prosperity!

NO. 17: PLATE XLIV(B)

AMBARNĀTH TEMPLE INSCRIPTION OF MĀMVĀNIRĀJA :
ŚAKA YEAR 982

THIS inscription was discovered by Mr. G. W. Terry of the Art School, Bombay, who took an excellent plaster of Paris cast of it, later deposited in the Prince of Wales Museum, Bombay. The inscription was first edited with an eye-copy by Dr. Bhau Daji in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. IX (1867-1870), pp. 219 f. He also added a translation to his article on it. Later, Pandit Bhagvanlal Indraji edited the record with a translation and a lithograph in Vol. XII, pp. 329 f. in the same journal. The lithograph seems to have been somewhat worked up by hand. The inscription is edited here with the help of both the facsimiles.

The inscription is engraved on a **stone girder**² of the temple at **Ambarnāth**, about 4½ miles (7.24 km.) south-east of Kalyāṇ in the Ṭhāṇā District. “The inscribed stone is rough and uneven; there is also but little light on it; hence it is a difficult task to decipher the writing

¹ *Kōshṭhēya-kṛitaḥ* in line 13 seems to convey the same sense as *vishayād-uddhṛita-piṇḍaḥ* in line 11 of the Madhuban plate of Harsha (*Ep. Ind.*, Vol. VII, pp. 155 f.), which Kielhorn translated ‘as a piece taken out of the district’. The latter expression occurs also in the Pāṇḍukēśvar plate (line 21) of Lalitaśūradēva (*Ind. Ant.*, Vol. XXV, pp. 177 f.)

² For another record of the age engraved on girders or beams, see the inscription in the Śēśhaśāyī temple at Kolhāpur (No. 50).

in situ, as the strokes and lines of the alphabet used have to be closely studied."¹ Both Dr. Bhau Daji and Pandit Bhagvanlal found the plaster of Paris cast taken by Mr. Terry more useful for decipherment.

The inscription is 3 ft. and 3½ in. (100.33 cm.) long and 5½ in. (13.97 cm.) high. It consists of six lines. Some letters in the last line are indistinct. The **characters** are of the Nāgarī alphabet resembling those of the grants of the Śilāhāra king Chhittarāja. The initial *i* still retains the old form consisting of a curve below two dots (see *Bhāilaj-ādi*, line 4); the initial *ē* is in the form of an inverted triangle (see *ētat*, line 2); *dh* has not yet developed a horn on the left (see *śamadhiḡat-ā-*, line 1) and so a short horizontal stroke joins its two verticals in *dhā* in order to distinguish it from *vā* (see *pradhā-*, line 4); the left limb of *ś* is not separated from the right one (see *śrikarāṇa*, line 4). The **language** is Sanskrit, and the record is wholly in prose. It is very incorrectly drafted and written. As regards **orthography**, we may note that *v* is occasionally used for *b* (see *pañchamahāśavda*, line 1) and *s* for *ś* (see *Sukrē* in the same line).

The inscription contains a **date** in the first line, which was read by Bhau Daji as *Śaka-samvat 782 Jetha sudha 9, Sukrē*². Dr. Fleet supported this reading and showed that it regularly corresponded to Friday, 3rd May A.D. 860, if we take the Śaka year to be Śaka-samvat 783 current (782 expired). The correct reading of the date, *viz.* **Śaka-samvata 982 Śrāmva (va)-[na*] śuddha 9**, was first given by Bhagvanlal. He pointed out that the first figure of the year denotes 9 as in the Valabhī inscriptions and in the Gwalior inscription of Pratihāra Bhōja.³ He also stated that it differed from the figure 9 denoting the *tithi* in this very inscription, 'which cannot by any means be assigned a value other than nine.' He, therefore, conjectured that there were two figures in use at the time to denote the same number 9. Bhagvanlal's conjecture has been corroborated by the figures denoting the year 299 in line 22 of the Kāman stone inscription edited by me.⁴ So there is now no doubt about the reading of the date **982**, but its details do not work out satisfactorily. In Śaka 982, the *tithi* 9 of the bright fortnight of Śrāvaṇa ended 1 hour after mean sunrise on Monday, the 10th July A.D. 1060, and not on Friday as required. The date is thus irregular, but it can be somewhat reconciled if we suppose that the year 982 stands for 983; for in Śaka 983, the *tithi* Śrāvaṇa śu. di. 9 commenced 15 h. 20 m. on Friday, the 27th July A.D. 1061⁵.

The inscription refers itself to the reign of the *Mahāmaṇḍalēśvara*, the illustrious **Māmvā-ṇirājadēva**, who is described as having obtained the five *mahāśabdas* and as having assumed the *birudas Mahāmaṇḍalēśvarādhipati* (the Chief of the *Mahāmaṇḍalēśvaras*), *Ripu-daitya-dalana-Dāmōdara* (veritable Dāmōdara who has exterminated the demons that were his enemies) and *Śaraṇāgata-vajrapañjara* (an adamantine cage protecting those that seek his refuge). This king is evidently identical with Mummuṇi, the youngest brother of the Śilāhāra king Chhittarāja.

¹ *J.B.B.R.A.S.*, Vol. XII, p. 329.

² *Ibid.*, Vol. IX, p. 219.

³ *Ep. Ind.*, Vol. I, pp. 159 f.

⁴ *Ibid.*, Vol. XXIV, p. 331. I have pointed out in a note on that page some other records in which also both the signs were used to denote 9. See e.g. the Chālukya grant of Trilōchanapāla (plates between pp. 202 and 203 of *Ind. Ant.*, Vol. XII).

⁵ Fleet, who supported the reading 782 of the date given by Bhau Daji, said, "If Māmvāṇi belonged to the Śilāhāra family at all, he must be placed very much earlier in the genealogy, and perhaps before Kapardin I, with whom the list given in the Bhāṇḍup grant commences, and who was eight generations anterior to Śaka samvat 948." *Ind. Ant.*, Vol. XVIII, p. 95. Fleet later accepted the reading 982 in *Bom. Gaz.* (old ed.), I, ii, p. 543. "The second figure of the year, the name of the month and the *tithi* seem to me doubtful", says Kielhorn in his *Inscriptions of Southern India*, p. 55, n. 1.

The **object** of the inscription seems to be that the temple¹ of Ambarnāth, which had been commenced by *Mahāmaṇḍalēśvara Chhittarājadēva* was completed by some royal officers during the reign of **Mānvanīrāja**. In the introductory portion of the inscription are mentioned the following officers of Mānvanīrāja:—the *Mahāmātya Bimbapaiya*; the *Mahāpradhāna Nāgaṇaiya*; the *Lēkha-Sāndhivigrahika Vakavaiya*; the *Mahāsāndhivigrahika Jōgalaiya*; the Senior *Bhāṇḍāgarasēna* (Treasury Officer) **Mahādēvaiya**, and the Junior *Bhāṇḍāgarasēna Bhāilaiya*. Among those who caused the temple to be completed at **Pāṭapalli** were the Chief *Rājaguru Nābhāta*, the Junior *Rājaguru Śrī Vilaṇḍaśivabhaṭṭa* and the *Mahāsāmanta Śrī Tāsivarājala*. Of these, the *Mahāmātya* Nāgaṇaiya is mentioned also in the *Bhāṇḍup*² and Berlin Museum plates of Chhittarāja and the Chinchani plate³ of his feudatory Chāmuṇḍarāja. Other officers do not figure in other contemporary records of the Śilāhāras.

Pāṭapalli may have been the ancient name of the village where the temple of Ambarnāth is situated.

TEXT⁴

- 1 शकसम्बत⁶ ९८२ श्राम्ब (व) [ण*] शुद्ध ९ सु (शु) के समधिगताशेषपञ्चमहाशब्द (ब्द) महामंडलेस्व (स्व) राधिप—
[ति*] रिपुदैत्यदलनदामोदर—
- 2 स (श) रणागतवज्रपंजरा (रे) त्यादिसमस्तराजावलिविराजमानमहामंडलेस्व (स्व) रश्रीमाम्वाणि राजदेवः⁷ एतत्स-
मस्तराज्यचिंताभ (भा) र—
- 3 समुद्बहनमहामात्यश्री [वि] वपैय⁸ स्तथा महाप्रधानश्रीनागणैयस्तथा लेखसान्धिविग्रहिकश्रीवकवैय⁹ स्तथा महासाधि-
विग्रहिकश्रीजोग—
- 4 लैयस्तथा भाण्डागारप्रथमस्थेपाडिसेनमहादे [वै] यस्तथा द्विति (ती) य [स्थे] म¹⁰ भाइलैयादिप्रघा [न*] श्रीकरणाधि-
(ष्ठि) तकल्याणविजयराज (ज्ये) वृ [द्ध] त¹¹ श्री—
- 5 म [हा*] राजगुरुणा (ना) भातलवुराजगुरुश्रीवि [लं] ण्डसि (शि) वभट¹² पकाणपैवयकमहासामंतश्रीतासिवराजलैः [*]¹³
कारापकेन¹⁴ भूत्वा श्रीअम्ब (म्ब) [र*] मा (ना) थदेवकु—
- 6 ला भगलसमुद्धरितपाटप [ल्यां] महामण्डलेश्वरश्रीमच्छि (च्छि) त्तराजदेवस्य भवन (नं) स (सं)
पादितम् [*]

¹ Dr. Bhau Daji took the expression to mean that the house of Chhittarājadēva was also constructed. Pandit Bhagvanlal thought that the temple of the god Chhittarāja was restored by Bhāgalaiya. He thought that the temple was probably built near that of Ambarnāth. He wrote, "But this part of the inscription being very imperfect except as regards the word Ambar Nath, it is very doubtful where its exact position was. The inscription does not, perhaps, refer to the temple of Ambar Nath in which it is placed, but to some other built in the neighbourhood, it being often the case that records of this kind are set up in some place where they would be conspicuous rather than on the building itself of which the account or notice is made. (*J.B.B.R.A.S.*, Vol. XII, p. 331.) Bhagvanlal's doubts are baseless. Besides, *Chhittarājadēva* does not mean 'the god of Chhittarāja', but 'King Chhittarāja'.

² In this he is called *Sarvādhikārin*.

³ Nos. 11 and 12. In these he is called *Mahāpradhāna*.

⁴ From the eye-copies facing p. 219 in *J.B.B.R.A.S.*, Vol. IX, and p. 334, *ibid.*, Vol. XII.

⁵ There must have been a symbol denoting सिद्धम्, but it is not noticed in the eye-copies.

⁶ Read संवत्.

⁷ Read मांवाणि राजदेवविजयराज्ये.

⁸ Read श्रीविपैय. Bhagvanlal reads [चित]पैय. Perhaps विट्टपैय— is the intended reading. विट्टपैनायक is mentioned as महासान्धिविग्रहिक in line 8 of No. 16, above.

⁹ Bhagvanlal read श्रीवकवैय—.

¹⁰ This probably stands for द्वितीयस्थेपाडिसेन.

¹¹ Read —राज्ये वर्धमाने.

¹² Read भट्ट. The context also requires a reading like भट्ट.

¹³ Bhagvanlal read राजोलेः, but the second *akshara* appears like ज in वज्रपंजरा—, in line 2.

¹⁴ Read कारापकैः.

TRANSLATION

In the Śaka year 982, on Friday, the 9th (*tithi*) of the bright fortnight of Śrāvaṇa (during the victorious reign of) the illustrious *Mahāmaṇḍalēśvara*, **Māmvāṇirājadēva**, who has obtained the five *mahāśabdas*, who is appearing glorious with all royal titles such as 'the lord of the *Mahāmaṇḍalēśvaras*,' 'veritable Dāmōdara in the destruction of the demons that are his enemies,' 'an adamantine cage for the protection of those that seek his refuge' and so forth—

(Line 2). During the augmenting, beneficial and victorious reign (*of that king*), while the *Mahāmātya*, the illustrious **Bimbapaiya**, the *Mahāpradhāna*, the illustrious **Nāgaṇaiya**, the *Lēkha-Sāndhivigrahika*, the illustrious **Vakavaiya**, the *Mahāsāndhivigrahika*, illustrious **Jōgalaia**, the Senior *Bhāṇḍāgāra-sthēpādhisēna*, the illustrious **Mahādēvaiya**, the Junior *Bhāṇḍāgāra-sēna* **Bhāilaiya**, and others who are in charge of the *Śrikarāṇa* (administration), are bearing the burden of the cares of his entire kingdom.

(Line 4). The illustrious *Mahārājaguru* **Nābhāta**, the Junior *Rājaguru* **Vilaṇḍaśivabhaṭṭa** the *Shakāṇa* (?) **Paivayaka**, the *Mahāsāmanta*, the illustrious **Tāsivarājala**, having undertaken the work of construction¹, have completed this temple of the *Mahāmaṇḍalēśvara*, the illustrious **Chhittarājadēva** (*known as*) the temple of **Ambaranātha** in **Pāṭapallī** (governed ?) by **Bhagala**.²

NO. 18 : PLATE XLV

VIHĀR STONE INSCRIPTION OF ANANTADĒVA I : ŚAKA YEAR 1003

THIS inscription was first noticed in the *Bombay Gazetteer*, Vol. XIV (1882), p. 379, where its date Śaka 1003 (A.D. 1081) was mentioned, and it was referred to the reign of the Śilāhāra king Anantadēva.³ It was subsequently noticed by Pandit Bhagvanlal Indrajī in the *Bombay Gazetteer*, Vol. I, part ii, pp. 18-19, f.n. 7. Bhagvanlal stated that the inscription mentioned the Chief Minister Rudrapai, Ajapālaiya, son of Mātaiya of the Viyāḍika family, and the grant of some *drammas* to Kharāsān Maṇḍalī. It was supposed to contain a reference to the settlement of the Parsi community from Khōrāsān in Irāṇ⁴. The inscription was first edited without a facsimile by Dr. M. G. Dikshit in his *Selected Inscriptions from Mahārāshṭra* (Marathi), pp. 69 f., and later, with a facsimile by Dr. S. G. Tulpule in his *Prāchīna Marāṭhī Kōriya Lēkha* (*Ancient Marathi Inscriptions*), pp. 15 f. I edit it here from a fresh stampage.

The inscription is said to have been found at **Vihār** in the Thāṇā District, and is now deposited in the Prince of Wales Museum, Bombay. It is on a sandstone slab 4' (121.92 cm.) by 1' 5" (43.18 cm.), with a rounded top, on the right and left sides of which there are the sun and the moon. There are only four lines of somewhat defaced writing in the upper half and three more almost completely effaced in the lower half.

The **characters** are of the Nāgarī alphabet. The **language** is incorrect Sanskrit in-

¹ *Kārāpaka* is one who causes the construction of a building.

² The text has *samuddharita*, which means restored, but if Pāṭapallī is the name of a locality, Bhagala may have been its governor or officer in charge. Pandit Bhagvanlal took the passage to mean that the persons mentioned here constructed a temple of the god of Chhittarāja near the Āmbar Nāth temple in Pāṭapallī restored by Bhagala. The wording of the record is obscure here.

³ This Volume (p. 379) mentions another stone inscription of fifty to sixty lines in extent which was taken to England by Mr. Moor. It is now untraceable.

⁴ See S. H. Hodivala, *Studies in Parsi History*, pp. 80-81 ; *J.B.B.R.A.S.*, XXIII, pp. 560-61 ; S. K. Hodivala *Pārsis in Ancient India*, pp. 53-54 ; I.J.S. Taraporewala, *Kane Commemoration Volume*, p. 513 etc.

fluenced by Marathi (see *sanvatu*, 1. 1). The inscription is very laconically worded and so its meaning is somewhat uncertain.

The inscription mentions *Mahāmaṇḍalēśvarādhipati Anantadēva* without any reference to his royal family. But the findspot of the record and the title *Mahāmaṇḍalēśvarādhipati* prefixed to his name leave no doubt that he is the first homonymous Śīlāhāra king. The date Śaka 1003 falls in his reign, as another record of his time, *viz.* the Khārepāṭaṇ plates¹, is dated only thirteen years later, in Śaka 1016. The date of the present record does not admit of verification for want of the necessary details.

The contents of the present inscription have been variously understood. Dikshit took them to mean that during the reign of the Śīlāhāra king Anantadēva, Ajjapanāyaka, son of Mātaiya of the Viyāḍika family, donated a house in the village of Vēṇāpāṭaṇa and some *drammas* to a *Siddha* or holy person possessed of miraculous power named Khirāmaṇḍapapai. Tulpule, on the other hand, took the present record to mean that one Khai Rāmaṇḍapapai donated to a *Siddha* a house in Vēṇāpāṭaṇa and some *drammas*. As stated before, the inscription is very laconically worded and so its meaning is rather uncertain. But as shown below, there is no reference at all to any *Siddha*.² The inscription seems to record the donation of the revenue dues, accommodation cess³ and the house-tax in *drammas* in the village *Khairāmaṇḍa*⁴ to Ajjapanāyaka, the son of Māvaiya,⁵ who belonged to the family named Viyāḍika. The donor is not mentioned, but he was probably the Śīlāhāra king as the whole revenue of a village was donated. The inscription seems to be a public notification for the information of the residents of the village.

There is only one place-name **Khairāmaṇḍa**, mentioned in the present record. It cannot be definitely identified in the Ṭhāṇā District. There are still several village named Khairī in that district as in other districts of Mahārāshṭra, but none corresponding to the one mentioned here. Dikshit, who read Vēṇāpāṭaṇa⁶ in line 4, suggested that it might be the old name of Vihār, where the inscribed stone was found, but of this there is no evidence.

TEXT⁷

- 1 संवतु (त्) १००३ महामण्डलेस्व (स्व) राद्धि (धि) पतिश्रीअनं-
- 2 तं (त) देव⁸ अमात्यरु[द्र]पैयेत्यादि⁹ श्रीकरणं (णम्) । विया-
- 3 डिकवंस (श) मावैयासुत¹⁰ अज्यपा¹¹ नायकस्य खै-
- 4 रामणं यत्र सिद्धाय¹² देणा¹³ पडणं गृहद्रम्म¹⁴ [1*]

¹ Below, No. 19.

² The word *siddhāya*, meaning 'produce in food grains or revenue dues' is mentioned in some other Śīlāhāra inscriptions also.

³ *Paḍaṇa*, corresponding to *paḍaṇaka* in line 16 of No. 16, above, seems to denote 'a cess for the accommodation of royal servants.'

⁴ Dikshit and Tulpule read *Khairāma*, but the medial vowel of the first *akshara* seems to be *ai*, rather than *i*.

⁵ See below, p. 115, n. 2.

⁶ The correct reading is *dēṇā-paḍaṇam*.

⁷ From Plate No. 3 in Tulpule's *Prāchīna Marāṭhī Kōriva Lēkha*.

⁸ Read अनंतदेवविजयराज्ये.

⁹ Read अमात्यरुद्रपैयादिषु श्रीकरणचिन्तां बहत्सु.

¹⁰ Read मावैयासुत. The second *akshara* of the name appears to be वै, rather than तै. See the form of त in सुत which follows.

¹¹ Bhagvanlal read अजापा-. The genitive is used for the dative.

¹² Read खैरामणे सिद्धाय-. For the expression यत्र सिद्धायः, see the same wording in lines 77, 80, 83, 87, 91, 100, 111, 114, 125, 132, 165 of No. 34, above.

¹³ This word occurs elsewhere as देणक in the sense of 'dues'. Cf. Marathi देणे. See No. 16, line 15. Dikshit and Tulpule read वेणापटणां, but the first *akshara* of the word is clearly दे. पडणं corresponds to पडणक in lines 15-16 of No. 16. So no place like वेणापटण is named here.

¹⁴ Read गृहद्रम्मा दत्ताः । For गृहद्रम्म (the cess levied on a house in the locality), see No. 14 line 79, above.

TRANSLATION

In the year 1007, while the *Amātya Rudrapaiya* and others [are bearing the burden of the cares of the administration during the victorious reign of] the *Mahāmaṇḍalēśvarādhipati*, the illustrious **Anantadēva**, the revenue dues¹, the cess for the entertainment and accommodation (*of royal servants*) and the house-tax in *drammas* in (*the village*) **Khairāmaṇa** [are donated to] **Ajyapanāyaka** the son of Māvaiya² of the **Viyādika** family.³

No. 19, PLATES XLVI—L

KHĀREPĀṬAṆ PLATES OF ANANTADĒVA I : ŚAKA YEAR 1016

THESE plates were in the possession of Mr. Ramachandra Sivram Desai of Khārepāṭaṇ in Ratnāgiri District, Mahārāshṭra. They had been buried under ground at that place. They were edited with facsimiles by Mr. K. T. Telang in the *Indian Antiquary*, Vol. IX, pp. 33 f. They are edited here from the same facsimiles.

The **copper plates** are three in number, each measuring 8" (20.32 cm.) in length and 6½" (16.51 cm.) in height, and were joined together by a ring with the usual Garuḍa **Seal** of the Śilāhāras. The first and third plates are inscribed on the inner side only, and the second on both the sides. The record consists of 84 lines, of which twenty each are inscribed on the inner side of the first plate and on the first side of the second plate, twenty-two each on the second side of the second plate and on the inner side of the third plate. The record is in a good state of preservation.

The **characters** are of the Nāgarī alphabet as in the other inscriptions of the Śilāhāras. The following peculiarities may be noted:—The initial *i* consists of a curve turned to the left below two dots (see *iti*, line 4); the initial *u* also consists of a similar curve without the dots but with a horizontal stroke at the top (see *utkhāta*, line 41); *kh* has not yet developed a tail to its left member (see *khalu*, line 5); similarly, *dh* has not yet developed a horn on the left (see *dugdh-āmvudhiḥ*, line 12), and so *dhā* is shown with a small horizontal stroke joining its two verticals in the middle to distinguish it from *vā* (see *vidhāya*, line 57); *bh* is in a transitional stage (see its three forms in *abhūch-cha*, line 8, *labhatē*, line 1 and *bhāti*, line 2); similarly *ś* also appears in different forms as in *śrī-*, line 16 and in line 21, and *-rāśiḥ*, line 20. The final consonant is shown by a slight curve attached to its vertical (see *samvat*, line 75). The **language** is Sanskrit, and, like other records of the Early Śilāhāras, the present grant is written partly in verse and partly in prose. The first twenty-two verses, which contain initial *maṅgalas* and the description of the Śilāhāra kings from Kapardin I to Mummūṇi, are repeated from the earlier grants like that recorded on the Prince of Wales Museum plates of Mummūṇi (No. 15). The next three verses (Nos. 23-25) which describe the donor **Ananatapāla** (called **Anantadēva** in lines 68, 69 and 84), the son of **Nāgārjuna**, are new, but they are written very incorrectly and so their meaning was obscure for a long time. Verse 24 states that at the end of the reign of **Mummūṇi**, there

¹ There is no reference to any *Siddha* as supposed by both Dikshit and Tulpule. The expression *yatra siddhāyāt* occurs often in the Thāṇā plates of Mummūṇi (No. 14, lines 77, 80 etc.) and some other grants of the Śilāhāras. *Siddhāya* occurs in the Hoysala inscriptions also in the sense of 'the aggregate revenue payable to the king.' See *Ep. Ind.*, Vol. XXI, p. 12.

² The facsimile shows that the correct reading of this name is *Māvaiya*, not *Mātaiya*.

³ The lower half of the record is almost completely effaced, but at the end of the last line there appear the *aksharas namtadēva*, probably referring to the reigning king.

was a civil war in the kingdom, taking advantage of which the **KōŅkaṇa** country was overrun by the **Yavanas**, who harassed gods and Brāhmaṇas. But Anantapāla drove away the vile Yavanas and inscribed his fame on the disc of the moon. It seems that the Kadambas raided the KōŅkaṇa country and they were assisted in this campaign by some Yavana chiefs ruling on the west coast. Anantapāla not only drove out the invaders, but he seems to have conquered southern KōŅkaṇ and also some part of the Goā territory. This is shown by the present grant which allows some concessions in customs duty to the merchants of **Balipattana** (Khārēpāṭaṇ) in the Ratnāgiri District. Besides, Anantapāla assumed two new titles indicative of his victory over the Kadambas. One of them was *Niḥśaṅka-Laṅkēśvara* (the fearless lord of Laṅkā) which suggests his control over Laṅkā (part of the Goā territory).¹ As his rule extended over the whole KōŅkaṇ country, he is referred to as *KōŅkaṇa-Chakravartin* in the present grant. This title was, in imitation of him, assumed by some of his successors.

The **object** of the present inscription is to record the exemption from certain customs dues and other concessions granted by Anantapāla to two merchants of **Balipattana**, *viz.* **Bhābhāṇa-śrēshṭhin**, who held the rank of *Mahāpradhāna*, and his brother **Dhaṇāma-śrēshṭhin**, who was the *Mahāsāndhivigrahika* (Chief Minister for Peace and War), when their ships and sailors entered the ports in North KōŅkaṇ such as **Śrīsthānaka**, **Nāgapura**, **Śūrpāraka** and **Chēmūlya**. The grant may have been made in recognition of the services rendered by these high officers in the conquest of South KōŅkaṇ and perhaps of some part of Goā.²

The present plates are **dated** on the **first tithi** of the **bright fortnight** of **Māgha** in the **Śaka year 1016** expressed both in words and figures, the cyclic year being **Bhāva**. The date corresponds to the 9th January A.D. 1095. It does not admit of verification for want of the necessary details, but it may be noted that the cyclic year corresponding to Śaka 1016 was Bhāva according to the southern luni-solar system, as is stated in the present grant.

As for the **localities** mentioned in the present grant, **Śrīsthānaka** and **Śūrpāraka** have already been identified. **Nāgapura** may be modern Nāgāv, 6 miles south-east of Alibāg as suggested by Fleet, in the Kolābā District.³ **Chēmūlya** is certainly Chaul in the same district. It is mentioned in several other inscriptions and also in the accounts of foreign travellers. **Balipattana** is Khārēpāṭaṇ.⁴

TEXT⁵

First Plate

- 1 सिद्धम्⁶ [1*] लभते सर्वकार्येषु पूजया गणना यकः । विघ्नन्निघ्नन्स वः पायाद-
- 2 पायाद्गणनायकः⁷ । [1१॥*] स वः पातु सि (शि) वो नित्यं यन्मौलौ भाति जान्ह (ह्ल) वी ।
- 3 सुमेरुसि (शि) खरोद्गच्छदच्छचंद्रकलोपमा । [1२॥*] जीमूतकेतुतनयो नियत (तं)

¹ This *biruda* had been assumed before by Mummuṇi (No. 16, lines 4-5).

² As this is not a land-grant recording the donation of a village or a field to gods or Brāhmaṇas, the usual verses emphasising the importance of grants of land, praising their protection and deprecating their confiscation do not find a place therein. For a similar case, see the Anjanēri plates (Second Set) of Bhōgaśakti, *C.I.I.*, Vol. IV, p. 155.

³ From the description in the present plates, Nāgapura seems to have been a port. There is another Nāgāv in the Uraṇ *mahāl* of the Kolābā District, which is situated on the sea-shore.

⁴ The present charter was given to the Śrēshṭhins of Balipattana. It must have been deposited with their family there. It was found buried underground at Khārēpāṭaṇ. This indicates that Balipattana was the ancient name of Khārēpāṭaṇ.

⁵ From the facsimiles between pp. 32 and 33 in *Ind. Ant.*, Vol. IX.

⁶ Expressed by a symbol.

⁷ Metre of verses 1 and 2 : *Anuṣṭubh*.

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१ लसति सर्वकार्येषु प्रकृत्या गणनायकः विघ्नविघ्नसर्वः पायाद
 २ पायादलनायकः सतः यातु सिवा निरुद्यन्मोलो सातिज्ञा दृष्टी २
 ३ शुभमनुसिन्धुपादकदकवद्रकलापमाजीभूतकतुतनायानियत
 ४ दयालुर्हीभूतवाहनः त्रिजगत्सिद्धः। दंनिर्जन्ममिवाकल ४
 ५ यत्र गार्ध्याय कृतिस्मग्नुडा बलुसंभवदंडं। तस्या दायनिर्विल
 ६ प्रपतिमोलिन्नननुद्युति कुपितनिर्मलयादधीठः श्रीसारुसा क ६
 ७ त्सारुसिकः कयद्वीसीलानवंसतिलकाटय निर्घ्नवत्तस्मा
 ८ दस्रवतनयः पुलसक्तिना मासी मासमः सुगुत्तदि तनाऊनीते ८
 ९ निर्विघ्नसंगरमुष्णविल विरिवर्गैः निःकंठकंजगतिराद्यमकारि
 १० यना ततश्च समरु सुताटयसिवा विरुवा मणिः। सितः सृष्टि वि १०
 ११ नाय। पारिकरिलोकयदीलपुः। यदीय यससाऊ गतिसाएन
 १२ सुक्तीकानन सातिसुवा नेणन वससीन दुग्गवुविः। तस्मादय १२
 १३ नवद्विस्तुतियदवीपात्रयवित्रीरुतासषष्ठावलायामदीपतिल
 १४ कः श्रीवद्युवन्नः सुतः संगामेणलं गिलासिल तयात्र निकदं १४
 १५ तादृगश्चाद्यन विनायका विरुविता विंश्रि विणदंतिनः। तस्मा
 १६ श्रुतस्रव्राजा नृजनिकरुः वानदिनासबालाकः साघः श्रीरुद्र १६
 १७ याजादिवसकरुः वक्षनिःसषदोषः संला र्याः सादसाधि
 १८ कप्रवयद विपकीत्रेनामि चनाम्ना सोयानानी वस १८
 १९ त्रयल ततनुचतांस्वग्नेमा ● गोघनानां। चातातस्यत
 २० तस्मात्ता कलयसा गणिः प्रकाशीक्षतासषष्ठावलाय

Scale : Actual Size

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22	वलीवलव तंशीगाग्निना म्पुत्रतल तंयंस्मिग		जोरतवावाया कर्षणक तस्ययतो नीष्माद्राणप	22
24	वासुतपरु तयःसर्दि दा निरपित प्रज्ञातकीर्तिःसु तःधीमा ब्रह्मडदवसूयतिरू		24	
26	इव कवडामलिः। ददे एडे कवल चयस्य सरुसा संग्रामुंगा गणना घधीःस्त्रयामचवक्षसिर्तिराकमुनापि विवाजयतः		26	
28	वरत्रातःपुनापितष दुश्वगतःधीमा नरुयुवःसद्यपि त्रिः यत्राजितःकःउःशागनयःसाकासां नवपुवि सि रूःप्रता		28	
30	पाटीप्रिमात्रेणुःकालदःश्यायादिषां। स रणगत सामंता वृप स्रद्यजगति रूदितापनसजयतियत्ता र्वनामासरणगत व डयजनेदेद		30	
32	यनस्त्रागतमागतायदिदितंणाभायनानातिवं यानेवेयुपादवनाधि वलितंराशु स्तिरंकापितं रिल्लमाम्मणमुवक्षितिरुतादत्र वायना प्रपंत		32	
34	श्रीविउदं क रामठयात रगु किमा वस्त्राताधीमानरुत्रदउवहूडदवना मारुयालुम स्रुकमलिस्त्रनायानयःशः। प्रद्यपियस्रवितानिजनाः स		34	
36	मन्ना एामावक बुकितमात्रलनास्रु वंति। तज्ञाता वृतातापि कसपि शया ज्ञातःसतासम्भाता इप्रा गति कुलावलिकदलनिदं शोनिलौलादवत्। गवा		36	
38	शो सवपवासे च सकिता इष्ट्या वासासम स्रुत्तश्रयिपिउवा ड पाजगदल यःकील धि वागतः। तज्ञा तज्ञा ब्रह्मडदवसू उःश्री छि त्र गाजा ह्यतिर्व		38	
40	रूवाधीला रवंसः सिमुनायि। यनतीतः यशमुत्रतिमुत्रात नालंवा लकानि उरुं च तावय कंठपरु स्रुदा रलनिका निनिपंजनानि।		40	

Scale : Actual Size

- 4 दयालुर्ज्जीमूतवाहन इति त्रिजगत्प्रसिद्धः । देहं निजं तृणमिवाकल-
 5 यन्परार्थे यो रक्षति स्म गरुडात्खलु सं(शं)खचूडं(डम्)¹ ।[13।।*] तस्यान्वये निखिल-
 6 भूपतिमौलिनूलरत्नद्युतिच्छुरितनिर्मलपादपीठः । स्त्री(श्री)साहसांक
 7 इव साहसिकः कपर्दी सीलारवंस(श)तिलको नृपतिर्व्वं(र्व्वं)भूव ॥[14।।*] तस्मा-
 8 दभूच्च तनयः पुलस(श)क्तिनामा सीमासमः सुर(र)गुरुदितराजनीतेः ।[1*]
 9 निज्जित्य संगरमुखेखिलवैरिर्वगं निःकंटकं² जगति राज्यमकारि
 10 येन ।[15।।*] ततश्च समभूत्सुतो नृपसि(शि)रोविभूषामणिः ।³ सि(शि)तः सृणिरि-
 11 वापरोरिक्किरिणां कपर्दी लघुः । यदीययस(श)सा जगत्यतिस(श)येन
 12 सु(शु)क्लीकृते न भाति सुरवारणो न च ससी(शशी) न दुग्धां(वु)घिः⁴ ।[16।।*] तस्मादप्य-
 13 भवद्विभूतिपदवीपात्रं पवित्रीकृतासे(शे)षध्मावलयो महीपतिल-
 14 कः श्रीवपु(पु)वनः(न्नः) सुतः ।[1*] संग्रामांगणरंगिणासिलतया लूनैकदं-
 15 ता हठात्सर्व्वे येन विनायका विरचिता विद्वेषिणां दंतिनः⁵ ।[17।।*] तस्मा-
 16 ज्जातस्तनूजो रजनिकर इवानंदितासे(शे)षलोकः स्ला(श्ला)घ्यः श्रीझंझ-
 17 राजो दिवसकर इव ध्वस्तनिःसे(शे)षदोषः । सं(शं)भोर्यो द्वादसा(शा)पि
 18 व्यरचयदवि(चि)रात्कीर्त्तनामि(नि) स्वनाम्ना सोपानानीव म-
 19 न्ये प्रणततनुभूतां स्वर्गमागोद्यतानां(नाम्)⁶ ।[18।।*] भ्राता तस्य त-
 20 तस्ततोज्व(ज्ज्व)लयसो(शो)राशिः प्रकासी(शी)कृतासे(शे)षध्मावलयो

Second Plate : First Side

- 21 व(व)ली व(व)लवतां श्रीगोगिराजोभवत् । चापाकर्षणक-
 22 र्म्मणि प्रवणतां यस्मिन्गते भूपतौ भीष्मद्रोणपृ-
 23 थ्वासुतप्रभृतयः सर्व्वि(र्व्वे)⁷ तिरस्कारिताः⁸ ।[19।।*] तस्माद्विस्मयकारि-
 24 हारिचरितप्रक्षा(ख्या)तकीर्त्तिः सुतः श्रीमान्वज्जडदेवभूपतिरभू-
 25 द्भूचक्रचूडामणिः । दोदण्डैकव(व)लस्य यस्य सहसा संग्रामरंगां-
 26 गणे राज्यश्रीः स्वयमेत्य वक्षसि रति चक्रे मुरारि(रे)रिव । [190।।*] जयंत इ-
 27 व वृत्रारेः पुरारेरिव षड्मुखः⁹ । ततः श्रीमानभूत्पुत्रः सच्चरित्रोऽ
 28 पराजितः¹⁰ । [199।।*] कर्णस्त्यागेन यः साक्षात्सत्येन व(च) युधिष्ठिरः । प्रता-
 29 पादीप्तिमात्तण्डः कालदण्डश्च यो द्विषां(षाम्) ।[192।।*] स(श)रणागतसामंता अप-
 30 रापि¹¹ जगति रक्षिता येन ।[1*] स जयति यथार्थनामा स(श)रणागतवज्रपंजरो देवः¹² ।[193।।*]
 31 येन स्वागतमागताय विहितं गोम्माय नानाविधं येनैवैयपदेवनाम्नि
 32 चलिजं राज्यं स्थिरं कारितं(तम्) ।[1*] भिल्लम्माम्मण[म*]म्बु(म्बु)वक्षितिभूतां दत्तं च येनाभयं तस्य
 33 श्रीवि(वि)रुदंकरामनृपतेरन्यत्किमावर्ण्यते¹³ ।[194।।*] श्रीमानभूत्तद[नु] वज्जडदेवना-
 34 मा भूपालमस्तकमणिस्तनयो नयज्ञः ॥ (1) अद्यापि यस्य चरितानि जनाः स-

¹ Metre of verses 3-5 : *Vasantalitakā*.

² Read निष्कण्टकं.

³ This *danḍa* is superfluous.

⁴ Metre : *Prithvi*.

⁵ Metre : *Śārdūlavikriḍita*.

⁶ Metre : *Sragdharā*.

⁷ The engraver engraved पि after सर्व्वि, but cancelled it afterwards as redundant.

⁸ Metre of verses 9 and 10 : *Śārdūlavikriḍita*. Other cognate grants read चमत्कारिताः in place of तिरस्कारिताः.

⁹ Read षण्मुखः.

¹⁰ Metre of verses 11 and 12 : *Anuṣṭubh*.

¹¹ Read अपरेपि च.

¹² Metre : *Āryā*.

¹³ Metre : *Śārdūlavikriḍita*.

- 35 मस्ता रोमांचकंचुकितगात्रलता स्तुवन्ति¹ ।[195।*] तद्भ्राता च ततोरिकसरिनृपो
 36 जातः सतां सम्मतो दृप्तारातिकुलाचलैकदलने दंभोलिलीलां दधत् । गत्वा
 37 शैस(श)व एव सैन्यसहितो दृष्ट्वा च सोमेस्व(श्व)रं तस्याग्रे पितुराज्ञया जगदलं
 38 यः कीलयित्वागतः² ।[196।*] तद्भ्रातृजो वज्जडदेवसूतुः(नुः) श्रीच्छित्तराजो नृपतिर्व्व(व्वं)-
 39 भूव । शीलारवंसः(शः) सिमुनापि³ येन ती(नी)तः परामुत्त(न्न)तिमुत्त(न्न)तेन⁴ ।[197।*] लंवा(वा)-
 40 लकानि कुचकुंभतटोपकंठप्रभ्रष्टहारलतिकानि निरंजनानि

Second Plate: Second Side

- 41 उत्खाततीक्ष्णकरवालविदारितस्य पो(यो)न्तःपुराणि परिपंथिजम(न)स्य र(च)-
 42 क्रे⁵।[198।*] हतारिनारीनेत्रांभस्सेकसंबद्धनादिव ।[1*] व्र(व्र)ह्याण्डमण्डपं ज(य)स्य कीर्त्तिव-
 43 ल्य(ल्लच)धिरोर्हति⁶ ।[199।*] दृप्तारातिषु कोपकालदहन[*] सौभाग्यनारायणो वार-
 44 स्त्रीषु ततोतु(नु)जः समभव[न्ना]गाकुं(र्जु)नः क्षमापतिः । यस्यामानुषमूर्जितं भुज-
 45 व(व)लं दूरान्ति(न्नि)स(श)त्य(म्य) द्विषां निद्रातीव रणांगणव्यसनिनी दोहृण्डकण्डूलता⁷ ।[200।*]
 46 यदसमसिवि(शिवि)रात्त(न्त)र्मंतगंधेस(भ)दानप्रसरदनिलसु(शु)ष्यतु(त्)स्रोतसो दिग्गा(ग्)जे-
 47 द्रा(न्द्राः) । अरिनगरवि(नि)द(दा)होहामधि(दि)ग्व्यापिधूमप्रसरभयनिमीललोचना नो-
 48 न्मिषंति⁸ ।[201।*] तदनु तदनुजन्मा मूर्त्तिमान्मीनकेतुः क्षतरिपुविभवोभून्मुमु-
 49 णिः क्षोणिपालः । विधृतघनुषि ज(य)स्मिन्वाजिनोराजमा(नां)ते व(व)लभिदपि व(व)ली-
 50 यात्वा(न्वा)षिकं चापमौज्जत् ।[202।*] तस्मिन्नूपेः⁹ प्रवरकीर्त्तिस(श)रीरभाजि नागार्जुन-
 51 स्य तनयो नयचक्रवे(व)दी(र्त्ती) । भूपोऽभवत्परमधर्मविमु(शु)द्धदेहः सीलार-
 52 गोत्रनृपरत्नमनन्तपालः¹⁰ ।[203।*] जाते दायादवैरिव्यसनिनि समये यैर-
 53 वाप्तप्रभावैर्ध्वस्ता देवद्विजातिप्रमथनविधिना कोकणक्षोणरेषा ।
 54 तानुग्रान्पापरासी(शी)न्मुनयवत(न)भ[टा]न्खे(न्ख)ङ्गधाराम्तु(म्बु)रासै[*] क्षिप्तवोच्चैश्चंद्रवि(वि)-
 55 म्वे(म्बे) व(स्व)कुलपतिसखा(खो) यः स्वकीर्त्तिं लिलेख¹¹ ।[204।*] चित्ता(न्ता)मणो(णौ) प्रणयिनां
 न[य]-
 56 नाभिरामे कामे कुरंगकदृशां जगदेकवीरे । निर्व्वैरिवीरमवनीवल-
 57 [यं] विधाय धम्मैण पालयति तत्र¹² नरेंद्रचंद्रे¹³ ॥ [205।*] अथ स्वकीयपुण्योदयात्सम-
 58 धिगतपंचमहाशब्द(ब्द)महासामंताधिपतितगरपुरपरमेस्व(श्व)रशीलारनरे-
 59 न्द्रजीमूतवाहनान्वयप्रसूतसुवर्णंगरुडध्वजाभिमानमहोदधिनिःसं(शं)-
 60 कलंकेश्वर[वी]रचरितभी(भा)रतावतार¹⁴अरिवी[र]पतनकेदारको-
 61 पकालानलत्यागजगज्ञं(ज्ज्ञं)पञ्चपडाचार्यपश्चिमसमुद्राधिपतिरा-
 62 यपिना(ता)महस(श)रणागतवज्रपंजरप्रभृतिसमस्तराजावलीविराजि-

¹ Metre : *Vasantatilakā*.

² Metre : *Śārdūlavikriḍita*.

³ Read शिशुनापि.

⁴ Metre : *Indravajrā*.

⁵ Metre : *Vasantatilakā*.

⁶ Metre : *Anuṣṭubh*.

⁷ Metre : *Śārdūlavikriḍita*.

⁸ Metre of verses 21 and 22 : *Mālini*.

⁹ Read -नूपे.

¹⁰ Metre : *Vasantatilakā*.

¹¹ Metre : *Sragdharā*.

¹² The *akharas* तत्र which were omitted at first are written here above the line.

¹³ Metre : *Vasantatilakā*.

¹⁴ This *biruda* occurs in the Dive Āgar plates also (No. 16, line 5, above).

KHĀRĒPĀṬAN PLATES OF ANANTADĒVA I : ŚAKA YEAR 1016

ii b

42 उद्यातती कृक र्वालविदा नित्तस्योन्नः पुत्रलि पत्रिपंवि त्तस्य
 क्रौरतायेना ग्रीनि त्रीरुसकसंव र्देनादि त व द्वा ल्म ल्प पं ड स्या की त्रिव 42
 ल्पिनादतिा इ प्रा गतिषुक्ता पकालद रुनसो सागना गाय ल्पा वा र
 44 धी सुत तातु इः समरुत त्रागा कुनः क्षायतिः यस्यामानुष ब्र ह्मि तं रु ड 44
 वल्ले इ ना त्रिस ग्दिष्या नि द्रा ती व र्ण ग ल क सनिनी रा द्द क् प्ले ता
 46 यदसम सिति गात्र श्चैत्र गं व सदान प्र स र द निल सुव्यु नु स्या त सादि शो डे 46
 प्राः सुनिन ग र वि द द्वा द्वा म विष्वा पि प्र म प्र स र रु य नि मी स ल्ना र नो नो
 48 श्रियेति त द गु त द तु डं मा अ त्रिं मा मी न क तुः क न रि पु तिसा वा रु मुहु 48
 लिः कालि यालः विष्ट त व रु षि ड् स्मि ता डिनी रा ड् मा ते व ल रि द पि त ली
 50 या तार्थिकं वा य मी कृ त्रा त श्चिं टायः प्र व र की त्रिं स गी र सा डि ना ग ड् न 50
 चा त ना वा न य व ता व दी र्वा या ५ रु न य र म व र्भ वि सु द्वा द रुः सी ला न
 52 ला उ वृ य र न्न म न त्र या लः जा त दा या द वे रि कू स नि नि स मा य ये र 52
 वा प्र प्र सा व र्ध सा द व द्वि जा वि प्र म प्र न वि वि ना का क ल्प ल्पि य या
 54 ता उ ग्रा न्या य ग सी मु न य व त र ल्प ल्प क् क रा मु ग्रा स्रि कि श्चो द्वि श्चं द्वि 54
 ल्प व कु ल य ति स ग्रा यः श्व की त्रिं लिल य्प वि त्रा म लो पु ल्प यि न्ना व य
 56 ना रि गाम का मि कु र्ण क द्वा शा ड् गा द क ती ना ति वि वि वी र म व नी व ल 56
 यं वे वा या व र्भ ल्प पाल य ति नै र्मिं ड् र्वा द्वा ॥ प्र व र्च को य पु ल्प द य्प ल्प
 58 भ ग त यं र म द्वा रा द्वा म द्वा सा म ना वि य ति ग र पु र प ना म द्वा र शी ला र व र्ण 58
 ड् डी श्रु त वा रु ना च य प्र स र त सु व र्ण ग नु ड् व र्ण नि ना न जा द्वा द वि निः स
 60 क ल्प क द्वा र दी र र रि त सी र ता व ता र पु रि वी य प त ना क दा र का 60
 प क्वा लान ल ना ग ड् ग ड् प ल्प ड्वा र्वा यं य श्चि म स मु द्वा ति प ति रा
 62 प यि ना म रु स र ण ग त व इ य र्ण प्र रु ति स म स र ग ड्वा व ली वि रा डि 62

Scale : Actual Size

KHĀRĒPĀṬAN PLATES ON ANANTADĒVA I : ŚAKA YEAR 1016

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64 तमसामंडलेषु ग्राहयति श्रीमदमं तदव कलातिरु य नो ग्रे निरु उ डो पा
 64 किं तानेकमंडलसमेता पुरी प्रभु रत्तुर्दश गामसमी समं गिनास
 मञ्चकौ कलसु वंसमनु सा सतिन सित प्रागु विनासा रसमु द्दत्तनि
 66 क्षामा ग्री नो वित कना सिदः मरु सा वि वि गृही कधी ति छि रु द्दः सा डग
 66 एव प्रमल्लु ण दी सन मक्षप हान श्री मक्ष्मा दवि य प्ररुः द्वि ती या क्क पा र्द
 68 सन प्र हान श्री सा मा ले य प्ररुः एव मा दि श्री क माल एव त्रे मान सव
 68 क्षामं डलेषु ग्री मदनं तदव ना डः समी गे व द्द सव द्द मान काने अ गान
 70 पि ना ड पु त्र म ति पु ना दि ना मा ग प्र हान प्र हान ति योगि का म्र वा ग सु पा ति
 70 वि ष य प ति न ग र प ति ग म प ति नि पु क्क नि पु क्क रा ड पु रु ष ड न पु द्द
 72 अ ग्रा द्द रु म न न ग रा यो र्द व र्गो प्र रु ती अ प्र ल ति प्र हान सू का र स मा द
 72 सिः स दि स ग सु वः सं वि दि तं य द्वा ना स क र्द य का ला ती त स व स र्द ग
 74 त सु वा ड सा वि कि सु ना व सं व स नं त र्गु त मा द सु द्द प ति प दा यो य र्द
 74 काना पि स म्भु २० २५ मरु मंडली कधी मदनं तदवेन श्री मक्ष्म लि प व
 76 नी य म क्षा प हान दु गं स्रि सु त म्क्ष प हान श्री म्क्ष ल स्रि सु त म्क्ष
 76 ताम क्षा सा वि दि गृही कधी व ल म अ छि नः त यो र्द य व रु लं सी शु न
 78 क्क न द्वा म्भु ग् पु न्द स्रि र्द क र्द म्भु दि षु वा व ला कु ने षु र्द श स त
 78 कु क्क ल म्भु त रि षु य अ व द्द ल स मा ग रु ति त म्भु य सु के ना रि क्क क्क
 80 क्क म्भु म्भु पि षु वि स नि र्ग म्भु पि श्री कु क्क ल व क्क र्द ति ना श्री म्क्ष नं त द
 80 न ना ड सी लो र्द त्र ता सु सा स न नि व र्द सु क्क य रि ग्क ॥ त यु
 82 र्द यो र्द दी मा स्रि षु य ल म्भु स्रि कु ड्द क ल स्रि म्भु माले षा दी ना
 82 म्भु पि पु ति याल नी य ॥ उ वा किं तं वे त त श्री व र्द प डि त न र्द य ग र्द
 84 ति न कु क्क ल व क्क वा र्द नं श्री मदनं तदव सं मा रा व पि वा ॥ ॐ ॥

Scale : Actual Size

Third Plate

- 63 तमहामंडलेस्व (श्व) राघे (धि) पतिश्रीमदमं (नं) तदेवकल्याणविजयराज्ये निजभुजोपा—
 64 जितानेकमंडलसमेतां पुरीप्रमुखचतुर्दशग्रामस (श) तीसमं (म) न्वितां स—
 65 मस्व (स्त) कोंकणभुवं समनुसा (शा) सति तथैतद्राज्यचिन्ताभार (रं) समुद्रहति म—
 66 हामात्यश्रीनौवितकवासैदः । महासांधिविग्रही (हि) कश्रीरिषिभट्टः भांडागा—
 67 रे (रिक्) प्रथमच्छे [पा] दीसेनमहादेवैयप्रभुः । द्वितीयच्छेपादी—
 68 सेनप्र [धा] नश्रीसोमणैयप्रभुः । एवमादिश्रीकरणे प्रवर्तमाने स च म—
 69 हामंडलेस्व (श्व) रा (रः) श्रीमदनंतदेवराजः सर्वान्ये (ने) व स्वसव (संव) ध्यमानकान् अन्यान—
 70 पि राजपुत्रमंत्रिपुरोहितामात्यप्रधानाप्रधानति (नि) योगिका (कां) स्तथा राष्ट्रपति—
 71 विषयपतिनगरपतिग्रामपतिनियुक्तानियुक्तराजपुरुषजनपदा (दां)—
 72 स्तथा हंजमननगरपौरु (त्रि) वर्गप्रभृतींश्च प्रणतिपूजासत्कारसमादे—
 73 सैः (शैः) संदिस (श) त्यस्तु वः संविदितं यथा ॥ स (श) कनूपकालातीतसंवत्सरदशस (श)—
 74 तेवु षोडसा (शा) धिकेवु भावसंवत्सरांतर्गतमाघसु (शु) द्वप्रतिपदायां यत्रां—
 75 कतोपि सम्बत्¹ १०१६ महामंडलीकश्रीमदनंतदेवेन श्रीमद्वलीपव (त्त)—
 76 नीयमहाप्रधानदुर्गस्त्रे (श्रे) ष्ठिसुतमहाप्रधानश्रीभाभणस्त्रे (श्रे) ष्ठिनस्तद्भ्रा—
 77 ता²महासा (सां) धिविग्रही (हि) कश्रीघणामस्त्रे (श्रे) ष्ठिनः तयोर्यत्प्रवहणं श्रीस्थान—
 78 क (के) तथा नागपुरसूपारिकचेमूल्यादिषु वेलाकुलेषु चतुर्दशस (श) त—
 79 कुंकणाम्यंतरेषु यत्प्रवहणं समागच्छति तस्य यत्सु (च्छु) ल्कं नोरिककर्म—
 80 करणां (णा) मपि प्रवेसे (शे) निर्गमेपि श्रीकुंकणचक्रवर्तिना श्रीमदनंतदे—
 81 न (व) राज्यसीलारदत्त³ताम्र (त्र) सा (शा) सननिव (व) द्दं सु (शु) ल्कं परित्यक्तं (क्तम्) । तत्सु—
 82 त्रपौत्रादीमां (नां) स्त्रे (श्रे) ष्ठिपाणमस्त्रे (श्रे) ष्ठिकुडुकुलस्त्रे (श्रे) ष्ठिमालैयादीना—
 83 मपि प्रतिपालनीयं (यम्) ॥ उवा (पा) जितं चैतत (त्) श्रीधरर्पांड (पंडि) तेन रायवारस्थि—
 84 तेन⁴ कुंकणचक्रवर्तिनं श्रीमदन (नं) तदेवं समाराधयित्वा⁵ ॥*॥

TRANSLATION

Success!

(For the translation of verses 1 to 22, see that of the same verses in the *Ṭhāṇā Plates of Mummuṇi*, No. 11.)

(Verse 22). When that king (*viz.*, Mummuṇi) attained the body of excellent fame (*i.e.* died), **Ananatapāla**, the son of Nāgārjuna, the princely jewel in the **Silāra** family, the Sovereign in respect of political wisdom, who has a pure form on account of his performance of highest duty, became king.

(V. 23). He—who drove out those violent and vile Yavana soldiers of Muna (?), who, having become powerful, had devastated this **Kōṅkaṇa** country, harassing gods and Brāhmaṇas, by means the torrents of water in the form of the sharp edge of his sword, when there was trouble in the kingdom owing to hostile kinsmen—inscribed his fame on the disc of the moon, as he helped the head of his family.

(V. 24). While the moon-like Chief among kings is righteously governing the earth, having freed it from hostile warriors, (*he*) who is like the wish-fulfilling jewel to suppliants, a vertiable lovely god of love to deer-eyed women and a unique warrior in the world—

¹ Read संबत्.

² Read तद्भ्रातृ—.

³ Read राज्ञा सीलारेण दत्त—

⁴ Read राजद्वारस्थितेन.

⁵ Read समाराध्य.

(Line 57). Now, while the *Mahāmaṇḍalēśvarādhipati*, the illustrious **Anantadēva**—who by his religious merit, has obtained the five *mahāśabdās*, who is adorned with all royal titles such as *Mahāsāmāntādhipati*, ‘the Lord of the City of **Tagara**, ‘a king of the **Silāra** family’ ‘a scion of the family of Jimūtavāhana’, ‘(he) who has the ensign of the golden Garuḍa’, ‘(he) who is the ocean of pride’, ‘the fearless lord of **Laṅkā**,’ ‘an incarnation of the heroic descendant of Bharata,’ ‘(he) who is Śiva causing the downfall of the warriors of his enemies’, ‘(he) whose anger is like the fire of world-destruction’, ‘(he) who has surpassed the world in liberality,’ ‘(he) who is the foremost among heroes (*Jhampadas*)’, ‘the lord of the Western Ocean’, ‘Brahmā among kings’, ‘an adamantine cage to such as seek his refuge’, and so forth—is governing the whole **Kōṅkaṇa** country containing fourteen hundred villages headed by **Purī**, together with several *maṇḍalas* (countries) conquered by his own arm—while his government, consisting of the *Mahāmātya*, the illustrious Admiral **Vāsaida**, the *Mahāsāndhivigrahika*, the illustrious **Rishibhaṭṭa**, the senior Treasury Officer, the *Mahāpradhāna*, the illustrious **Mahādēvaiyaprabhu**, the junior Treasury Officer, the *Pradhāna*, the illustrious **Sōmaṇaiyaprabhu** and so forth, is bearing the burden of the cares of his administration—the *Mahāmaṇḍalēśvara*, the illustrious **Anantadēvarāja** addresses, with salutation, honour and respect, all assembled princes, counsellors, the family priest, the ministers, the principal and minor officers, whether connected with him or not, and also the heads of the *rāshṭras*, *vishayas*, towns and villages, royal servants whether (*formally*) appointed or not, the villagers as also the artisans, guilds and the three classes among townsmen as follows:—

(Line 73). “Be it known to you that on the **first tithi** of the **bright fortnight** of **Māgha** in the cyclic year **Bhāva**, when **ten centuries of years increased by sixteen**—in figures **1016**—have passed by the era of the **Śaka king, (I)**, the *Mahāmaṇḍalika*, the illustrious **Anantadēva**, the **Silāra king**, the emperor of **Kuṅkaṇa**, have exempted, by (*this*) copper-plate charter, the ships of these two, viz. the *Mahāpradhāna*, the illustrious *Bhābhāṇa-śrēshṭhin*, who is the son of the *Mahāpradhāna*, the illustrious **Durga-śrēshṭhin**, of the prosperous **Balipattana**, and his brother, the *Mahāsāndhivigrahika*, the illustrious **Dhaṇāma-śrēshṭhin**—(the ships) that might call at the prosperous **Sthānaka**, and also at **Nāgapura**, **Śūrpāraka**, **Chēmūlya** and other (*ports*) situated in the country of **Kuṅkaṇa** consisting of fourteen hundred (*villages*), and also the cess that may be levied for the ingress and egress of their sailors.

(Line 81). This should be observed also in the case of their sons and grandsons such as the *Śrēshṭhin* **Pāṇama**, the *Śrēshṭhin* **Kuḍukala**, the *Śrēshṭhin* **Mālaiya** and others.”

This (*grant*) was secured by **Śrīdhara Paṇḍita**, the door-keeper of the king, by propitiating the *Kuṅkaṇa-Chakravartin*, the illustrious **Anantadēva**.

NO. 20 : PLATES LI—LIV

VADĀVALĪ GRANT OF APARĀDITYA I : ŚAKA YEAR 1049.

THE plates on which this grant is inscribed were in the possession of a blacksmith at **Vaḍavalī** near Ṭhāṇā. They have been published with facsimiles by Prof. K. B. Pathak in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. XXI (1962) (Old Series), pp. 505 f. They are edited here from the same facsimiles.

The **copper plates** are **three** in number, each measuring $10\frac{7}{8}$ " (27.64 cm.) by $8\frac{1}{4}$ " (20.96 cm.). The first and the third have rims to project the writing, and are inscribed on the inner side only, while the second is inscribed on both the sides. The record on them is in a fair state of preservation. The plates have a hole near the middle of their upper edge for the ring

KHĀRĒPĀṬAṆ PLATES OF ANANTADĒVA I : ŚAKA YEAR 1016

Seal



From a Photograph

which must have held them together; but the ring together with the seal on it had been lost when the plates reached Prof. Pathak.

The record consists of 84 lines, of which twenty-one are inscribed on the first plate, twenty-two on each side of the second plate, and the remaining nineteen on the third plate. The **characters** are of the Nāgarī alphabet resembling those of the Early Śilāhāras; but while the initial *i* and *dh* continue in the old forms, the letters *kh* and *ś* show developed forms. The left limb of *kh* has now a distinct tail (see *Shaymukhaḥ*, line 18, and *śrīmān*, lines 16-17). The **language** is Sanskrit, and like the other grants of the Early Śilāhāras, the present one also is written partly in verse and partly in prose. The first eighteen verses of it are repeated from the earlier records of the family such as the Khārepāṭaṇ plates of Anantadēva I. They carry the genealogy of the Northern Śilāhāras from Kapardin I to Anantapāla (Anantadēva I). The next four verses (19 to 22) are new, and give valuable historical information about the next king Aparāditya as shown below. As regards **orthography**, *v* is often used for *b*, and the dental *s* for the palatal *ś*. The consonant following *r* is reduplicated in a few cases such as *dayātur-ḥḥimūtavāhana*, line 3, but they are far less than those in the previous grants.

The inscription refers itself to the reign of the Śilāra prince **Aparāditya I** (called Aparājita in lines 30 and 37), who bears here the same titles as his predecessors do in their grants, including *Rāyapitāmaha* (Brahmā among kings). Verse 20 mentions one **Chhittukka**, who is described as an *Asura* (demon) and who invaded the kingdom of the Śilāhāras and devastated the country. Verses 20 and 21 describe very graphically the calamity in the following words:—"A demon named **Chhittukka** invaded the kingdom and the feudatories sided with him. Dharma was lost, the elders were put to the sword, the subjects became exhausted and country's prosperity was at an end. Still, undaunted **Aparāditya**, single-handed, rushed to the battle on horse-back, relying on the power of his arms and his sword. Then the enemy knew not whether to fight or to flee. He took shelter with the Mlēcchhas." Aparāditya was as liberal and learned as he was brave. He is described as proficient in *saṅgīta* and *vidyā*. We have no evidence of his proficiency in music, but he is the reputed author of the well-known commentary *Aparārka-ṭikā* on the *Yājñavalkya-smṛiti*.

The **object** of the present inscription is to record the grant, by **Aparāditya**, of the village **Vaḍavalī** in the **Karakūṭa** *vishaya* and also of a field in the village **Mōra** in the **Varēṭikā** *vishaya*. The former was bounded on the east by a royal road and the boundary of (the village) **Vāḍani**, on the south by the Nehā field, on the west by the river **Ghōrapaḍa** and the temple of the god Saṅgamēśvara, and on the north by the river **Mōvvalī** and a salty field. The boundaries of the field are also similarly mentioned in lines 65-66. The donee was the Brāhmaṇa **Trivikrama**, the son of **Ananta Agnihōtrin**, of the Vārshēya *gōtra* and the Mādhyandina *sākhā*. The purpose of the grant was to provide for the performance of the six religious duties and the *pañcha-mahā-yajñas* as also for the maintenance of his family. The grant was made by the king after bathing at a holy *tīrtha* on the sacred day of the *Kārttikī*, on **Friday**, the **Fifteenth tithi** of the **bright fortnight** of **Kārttika** in the **Śaka year 1049** (expressed both in words and figures), the cyclic year being **Plavaṅga**. The date regularly corresponds to the 21st October A.D. 1127, which was a Friday, and the cyclic year also, according to the southern system, was Plavaṅga as stated in the grant.

According to Pillai's *Ephemeris*, the *Kārttikī paurṇimā* commenced on Thursday, the 20th October at 23 h. 45 m. after mean sunrise and ended 1 h. 30 m. after mean sunrise on Saturday, the 22nd October A.D. 1127. It is evidently cited here as it was current throughout Friday, and, therefore, at the time when the grant was made.

Some officers of the king, mentioned in this, are noticed in some other grants of the Śilāhāras. His *Mahāmātya* was **Lakshmaṇanāyaka**, his *Sāndhivigrahika*, who was also his

Senior Treasury Officer, was *Mahāpradhāna Lakshmaṇaiyaprabhu*¹ and his Junior Treasury officer was *Chhitamaiyaprabhu*. The Senior Treasury Officer *Lakshmaṇaiya* wrote the present grant.

As for the **localities** mentioned in the present grant, the donated village **Vaḍavali** still retains its ancient name and is situated six miles north of Ṭhāṇā. **Karakūṭa**, the principal town of the *vishaya* (district) in which it was situated, cannot now be traced. The **Vareṭikā** *vishaya*, in which the donated field was situated, must have comprised territory not far from Vaḍavali, as the Brāhmaṇa resident of Vaḍavali was 'to enjoy' it, but it cannot now be traced in its neighbourhood. Similarly, the village **Mōra**, in which the donated field was situated, cannot also be identified now.

TEXT²

First Plate

- 1 सिद्धम्³ [1*] नमो विनायकाय ॥ लभते सर्वं क(का)येषु पूजया गणना यकः । विघ्नां (घ्नान्) निघ्नन्स वः पायाद-
पाया-
- 2 द्गणनायकः⁴ ॥ [१॥*] स वः पातु शिवो नित्यं यन्मौलौ भाति जान्ह(ह्)वी । सुमेरुशिखरोद्गच्छदच्छचंद्र-
कलो-
- 3 पमा ॥ [२॥*] जीमूतकेतुतनयो नियतं दयालुर्जीमूतवाहन इति त्रिजग[त्*]प्रसिद्धः । देहं निज(जं)
तृणमि-
- 4 वाकलयन्परार्थं (थे) यो रक्षति स्म गरुडात्खलु शंखचूडम्⁵ ॥ [३॥*] तस्यान्वये निखिलभूपतिमौलिल-
स(म्न)⁶ रत्नद्युतिच्छुरितनिर्मलपादपीठः । श्रीसाहसांक इव साहसिकः कपर्दी शीलारवंशतिलका(को)
- 5 नृपतिर्वं(वं) भूव ॥ [४॥*] तस्मादभूच्च तनयः पुलशक्तिनामा सीमासमः सुरगुरुदितराजनीतेः । निजि(जि)-
त्य संगरमुख(खे)ऽखिलवैरिवर्गं निष्कण्टकं जगति राज्यमकारि येन ॥ [५॥*] ततश्च समभूत्सुतो नृप-
- 6 सि(शि)रोविभूपामणिः शितः शृणिरिवापरोऽरिक्किरिणां कपर्दी लघुः । यदीयस(श)सा जगत्यति-
- 7 शयेन शुक्लीकृते न भाति सुरवारणो न च शशी(शी) म(न) दुग्धांबुधिः⁷ ॥ [६॥*] तस्मादप्यभवद्विभूतिपदवी-
पात्रं
- 8 पा(प)वित्रीकृताशेषक्षमावल्यो महीपतिलकः श्रीवप्पुवन्नः सुतः । संग्रामांगणरंगिणाऽसिलत-
- 9 या लूनैकदन्ता हठात्सर्वे येन विनायका विरचिता विद्वि(द्वे)षिणां दन्तिनः⁸ ॥ [७॥*] तस्माज्जातस्तनु(नू)जो र-
- 10 जनिकर इवानंदिताशेषलोकः श्लाघ्यः श्रीशंशराजो दिवसकर इव ध्वस्तनिःशेषदोषः ।
- 11 शंभोर्यो द्वादशापि व्यरचयदचिरात्कीर्त्तनानि स्वनाम्ना सोपानानीव मन्ये त्प्र(प्र)णततनुभृतां स्व-
- 12 र्गमागो(र्गो)घतानां (नाम्)⁹ ॥ [८॥*] धाता तस्य ततस्ततोऽज्व(ज्ज्व)लयशोरासिः(शिः) प्रकासी(शी)-
कृताशेषक्षमावल्यो व(व)ली व(व)ल-
- 13 वतां श्रीगोगिराजोऽभवत् । चापाकर्षणकर्मणि प्रगुणतां यस्मिन्गते भूपतो भीष्मद्रोणप्र(पृ)-
- 14 थासुतप्रभृतयः सर्वे चमत्कारिताः¹⁰ ॥ [९॥*] तस्माद्विस्मयकारिहारिचरितप्रख्यातकीर्त्तिः सुतः श्री-
- 15 मान्वज्जडदेवभूपतिरभूद्भूचक्रचूडामणिः । दोर्हण्डैकव(व)लस्य यस्य सहसा संग्रामरंगांगणे राज्यश्रीः ॥¹¹

¹ He is mentioned in No. 21, line 9, No. 22, line 7, and No. 23, line 45.

² From the facsimiles in *J.B.B.R.A.S.*, Vol. XXI (1902), pp. 505 f.

³ Expressed by a symbol.

⁴ Metre of verses 1 and 2: *Anuṣṭubh*.

⁵ Metre of verses 3-5: *Vasantatilakā*.

⁶ Read नूत्न as in the cognate plates.

⁷ Metre: *Prithvī*.

⁸ Metre: *Śārdūlavikriṣṭā*.

⁹ Metre: *Sragdharā*.

¹⁰ Metre of verses 9 and 10: *Śārdūlavikriṣṭā*.

¹¹ This mark of punctuation is redundant.

VADAVALI GRANT OF APARADITYA I : ŚAKA YEAR 1049

ii a

22	22
24	24
26	26
28	28
30	30
32	32
34	34
36	36
38	38
40	40
42	42

Scale : Three-fourths

- 18 स्वयमेव वक्षसि रतिं चक्रे मुरारेरिव ॥ [१०॥*] जयन्त इव वृत्रारेः पुरारेरिव षण्मुखः [१*] ततः श्रीमानभू-
 19 त्युत्रः सत्प्रतापोऽपराजितः^१ ॥ [११॥*] स(श)रणागतसामन्ता अपरेपि हि जगति रक्षिता येन । स जयति
 20 यथार्थनामा स(श)रणागतवज्रपंजरो देवः^२ ॥ [१२॥*] श्रीमानभूत्तदनु वज्रडदेवनामा भूपालम-
 21 स्तकमणिस्तनयो नयज्ञः । अद्यापि यस्य चरितानि जना[*] समस्ता रोमांचकंचुकितगात्र-

Second Plate : First Side

- 22 लता स्तुवन्ति^३ ॥ [१३॥*] तद्भ्राताथ ततोऽरिकेसरिनुपः(पो) जातः सतां सम्मतो दृप्तारातिक(कु)लाचलै-
 कदलने दंभो-
 23 लिलीलां दधत् । गत्वा सै(शै)शव एव सैन्यसहितो दृष्ट्वा च सोमेस्व(श्व)रं तस्याग्रे पितुराजया जगदलं यः
 24 कीलयित्वागतः^४ ॥ [१४॥*] तद्भ्रातृजो वज्रडदेवसूनुः श्रीच्छित्तराजो नृपतिर्वं(वं)भूव । शीलारवंशः शिसु-
 (शु)नापि
 25 येन नीतः परामुन्नतिमुन्नतेन^५ ॥ [१५॥*] दृप्तारातिसु(षु) कोपकालदहनः सौभाग्यनारायणो वारस्त्रीषु
 ततोनुजः
 26 समभवन्नागार्जुनः[] क्षमापतिः । यस्याऽमानुषमूर्जितं भुजव(व)लं दूरान्निस(श)म्य द्विपां निद्रातीव रणांगणव्यस-
 27 निनी दोहृण्डकण्डूलता^६ ॥ [१६॥*] तदनु तदनुजन्मा मूर्त्तिमान्मीनकेतुः क्षतरिपुविभवोभून्मुग्धुणिक्षोणिपाल-
 28 : । विवृत्तधनुषि यस्मिन्वाजिनीराजनान्ते व(व)लभिदपि व(व)लीयान् वार्षिकं चापमौज्जत्^७ ॥ [१७॥*]
 तस्मि(स्मिन्) नृपे प्रवरकी-
 29 तिस(श)रीरभाजि नागार्जुनस्य तनयो नयचक्रवर्ती । भूपोभवत्परमधम्मंविमु(शु)द्धदेहः शीलारगोत्रनृ-
 30 परत्नमनन्तपालः^८ ॥ [१८॥*] श्रीनागार्जुनर(रा)जसूतनयो जित्वा ततो भूतलं स श्रीमानपराजिताख्यनृपतिः
 पातुं
 31 समर्थोऽभवत् । पुण्यैरुल्लसितं श्रिया विकसितं तेजोभिरुज्जं(ज्जुं)भितं शो(शौ)यैणोदितमुच्छ्रितं गुण(ग)णैर्यस्मि-
 32 न्महीं शासति^९ ॥ [१९॥*] आशी(सौ)त्कोप्यसुरो जगदलयितुं च्छित्तुक्कनामान्तकस्तस्यैवं च समस्तमेव
 मिलितं सामन्त-
 33 चक्रं ततः । ध्वस्ते धर्मधने गतेषु गुरुषु किलष्टे वि[भासंश्रये] शीर्णो जीर्णपुरप्रजापरिजने नष्टे च राष्ट्रोद-
 34 ये ॥ [२०॥*] एकश्चैकतुरंगमश्च भुजयोद्वं(द्वं)द्वं च खड्गश्च तं द्राग्दृष्ट्वा कठ(ठि)ने रणे सरभसं तत्सन्मु-
 (म्मु)खं धावितः ॥ (१) नायो-
 35 द्दु न पलायितुं किमपि वा ज्ञातं च तेन स्फुटं संग्रामं परिहृत्य यस्य च भिया म्लेच्छाश्रये संस्थितः ॥ [२१॥*] धैर्यो-
 (यो)दार्य-
 36 विवेकविक्रमवि(नि)धिर्गर्गाभोर्यमुद्रांबुधिः सौभाग्यैकनिधिः प्रसिद्धविलसत्संगीतविद्यावधिः । शस्त्राणां
 37 सगुणार्जुनप्रतिनिधिर्जीयात्सहस्रं समाः स श्रीमानपराजितो निरवधिः सौ(शौ)यैण सत्सन्निधिः ॥ [२२॥*] अ-
 38 थ स्वकीयपुण्योव(द)या[त्*] समधिगतपंचमहाशब्द(ब्द)महासामन्ताधिपतितगरपुरपरमेस्व(श्व)रशीलार-
 नरं(रं)द्र-
 39 जीमूतवाहान्वयप्रसूतसुवर्णंगरुडध्वजअभिमानमहोदधित्यागजगझं(ज्झं)परायपितामहशरणागत-
 40 वज्रपंजरेत्यादिनिखिलराजावलीसमलंकृतमहामण्डलेस्व(श्व)रश्रीमदपरादित्यदेवकल्याणविजयराज्य(ज्ये)
 41 निजभुजोपाजितानेकमण्डलसमेतपुरीप्रमुखचतुर्दशग्रामस(श)तीसमन्वितसमस्तकोकणभुवं समनु-

^१ Metre of verse 11: *Anuṣṭubh*.

^२ Metre: *Āryā*.

^३ Metre: *Vasantatilakā*.

^४ Metre: *Śārdūlavikrīḍita*.

^५ Metre: *Indravajrā*.

^६ Metre: *Śārdūlavikrīḍita*.

^७ Metre: *Mālinī*.

^८ Metre: *Vasantatilakā*.

^९ Metre of verses 19-22: *Śārdūlavikrīḍita*.

- 42 शासति तत्रैतत्प्रसादादवाप्तसमस्तराज्यचिन्ताभारं समुद्रहति महामात्यश्रीलक्ष्मणनायकः महासान्धि-
43 विग्रहिक श्री ¹ श्रीकरणभाण्डागारे प्रथमच्छेपाटीमहाप्रधानश्रीलक्ष्मणयप्र(भु)स्तथा द्वितीयच्छे-

Second Plate : Second Side

- 44 पाटीप्रधानश्रीच्छित्तमयप्रभु इत्यादिश्रीकरणे सत्येतस्मित्का(न्का)ले प्रवर्तमाने सति महामण्ड-
45 लेस्व(इव)रश्रीमदपरादित्यदेवराजः सर्वान्ये(ने)व स्वसंवध्यमानकानन्यानपि समागामिराजपुत्रमंत्रि-
46 पुरोहितामात्यप्रधानाप्रधाना(न)नियोगिकांस्तथा राष्ट्रपतिविषयपतिनगरपतिग्रामपतिनियु-
47 क्तानियुक्तराजपुरुषजनपदांस्तथा हंजमननगरपौरत्रिव[ग्गं]प्रभृतींश्च प्रणतिपूजासत्कारस-
48 मादेशैः(शैः) संदिशत्यस्तु वः संविदितं यथा चला विभूतिः क्षणमंगि यौवनं कृतांतदंतान्तरवर्ति जीवितं(तम्) ।
49 तथाप्यवज्ञा परलोकसाधने नृणामहो विस्मयकारि चेष्टितं(तम्)² ॥ [२३॥*] तथा चोक्तं भगवत्य(ता)
व्यासेन ॥ समाग-
50 माः सापगमाः सर्व्वमुत्पादि भंगुरं(रम्) [१*] कायः सन्निहितापायः संपदः पदमापदां(दाम्)³ ॥ [२४॥*]
मानुष्ये कदलीस्तम्भे
51 निःसारे सारमागंणं(णम्) । करोति यः स समूहो जलबुद्बु(बुद्बु)दसनिभो(भे) ॥ [२५॥*] अतिदानं तु
सर्वेषां भूमिदानमि-
52 होच्यते । अचला ह्यक्षया भूमिः सर्वान्कामान्प्रयच्छति ॥ [२६॥*] अग्निष्टोमादिभिय(यं)ज्ञैरिष्ट्वा विपुल-
दक्षिणैः । न
53 तत्फलमवाप्नोति यद्वत्वा(त्वा) वसुधां नृप ॥ [२७॥*] इति धर्माधर्मविचारचतुरचिरन्तनमुनिवचनान्यवधायं
54 मातापित्रोरात्मनश्च श्रेयोधिना मया महामण्डलेश्वरश्रीमदपरादित्यदेवेन शकनृपक(का)लाती-
55 तसंवत्सरशतेषु दशस्वेकोनप(पं)चाशदभ्यधिकेषु प्लवंगस(सं)वत्सरांतगतकार्तिकशुद्धपंचदश्यां(श्यां) शुक्ले य-
56 त्रांकतोपि सकु संवतु⁴ १०४९ कार्ति(त्ति)कसु(शु)द्ध १५ शुक्ले संजातकार्तिकयां सुपर्वणि महातीर्थे स्नात्वा
57 गगनैकचक्रबुडामणये कमलिनीकामुकाय । भगवते सवित्रे नानाविधकुसुमश्लाघ्यमर्घ्यं
58 दत्त्वा(त्वा) सकलसुरासुरगुरुत्रैलोक्यस्वामिनं भगवन्तमुमापति यजनयाजनाऽध्ययनाध्या-
59 पनादिषट्कर्मनिरताय क्रतुक्रियाकाण्डसौ(शौ)ण्डाय परमब्राह्मणाय तद्यथा वारेषगण⁵ गोत्राय वाजि-
60 माध्यंदिनशाखिने अनन्ताग्निहोत्री(त्रि)सुताय त्रिविक्रमयाज्ञिकाय यजनयाजनाध्ययनादिषट्क-
61 मंकरणाय व(व)लिचरुकवैश्वदेवाग्निहोत्रक्रतुक्रियादिनिर्माणाय आगताभ्यागतसंवाहनार्थं स्वपरि-
62 वारपोषणार्थं च करकूटविषयाकः(न्तः)पाती वडवलीग्रामो गृहद्रुमोदुदमी⁶त्यादिसमस्तराजभोग्यस-
63 हितः ॥ अस्य चाघाटनानि । पूर्व्वतो राजमार्गः[ः] वाडणिमर्यादा च । दक्षिणतो नेहाक्षेत्रं गाडिमा-
64 मंश्च । पश्चिमतो घोरपडनदी तथा श्रीसंगमेश्वरो देवः । उत्तरतो मोव्वली नदी तथा
65 खज्जन(नम्) [१*] वरेटिकाविषये मोरग्रामान्तर्वर्ती ऊ(ष)रवावकश्च । अस्य चाघाटनानि । पूर्व्वतो दे-

Third Plate

- 66 वक्षेत्रसीमा दक्षिणतो राजीमर्यादा । पश्चिमतो गोप्रचारावधि[*] । उत्तरतस्तडागाघाटः । एवं
67 चतुराघाटनोपलक्षितौ स्वसीमापर्यन्तौ सतृणकाष्ठोदकोपेतौ अपराघदण्डसहितौ स-
68 मस्तोत्पत्तिसंयुक्तौ अचाटभट्टा(ट)प्रवेश्यौ करणोपणी(नी)यशुल्कव्यतिरिक्तौ पूर्व्वदत्तदेवदाय-
69 व(व)ह्यदायवर्जं तथोदकातिसर्गौणं नमस्यवृत्त्या(त्त्या) परमया भक्त्या प्रतिपादिताविति । तदस्य सान्वयबं-

¹ Two or three *aksharas* have become illegible here. This occurs also in the same context in the Panhāle Plates (No. 23, line 44). The *Sāndhivigrahika* was probably Amuka, mentioned in the Chānje inscription (No. 22).

² Metre: *Vaiśāstha*.

³ Metre of verses 24-27: *Anuṣṭubh*.

⁴ Read शकसंवत्.

⁵ Read वार्षेयगण.

⁶ Read गृहद्रुमद्रुमेत्यादि-

VAḌAVALI GRANT OF APARĀDITYA I: ŚAKA YEAR 1049

iii

66	66
68	68
70	70
72	72
74	74
76	76
78	78
80	80
82	82
84	84

Scale: Three-fourths

- 70 धोर्मुंजतो भोजापयतो¹ वा न केनापि परिपंथ(धि)ता करणीया । यत् उक्तमेव महामुनिभिः । बहुभि-
 71 वंसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्)² ॥ [12७॥*] यानीह
 दत्तानि पुरा न-
 72 रेंद्रैर्दानानि धर्मार्थयशस्कराणि । निर्माल्यवन्ति(वान्त)प्रतिमानि तानि को नाम साधुः पुनराददीत³ ॥ [12९॥*]
 73 दत्त्वा(त्वा) भूमि भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः । सामान्योयं धर्मसेतुनृपाणां काले
 74 काले पालनीयो भवद्भिः⁴ ॥ [३०॥*] इति धर्माधर्मविचारचतुरचिरंतनमुनिवचनान्यवधायं सर्वैर-
 75 पि समागामिभिरस्मद्वंशजैरन्यैर्वा भूपालैः पालनधर्मफललोभ एव करणीयः । न पुनस्तल्लो-
 76 पनपापकलंकाग्रेसरेण न⁵ केनापि भवितव्यं(व्यम्) । यस्त्वेवमभ्यथितोपि लोभादज्ञानतिमिरपटला-
 77 वृतमतिराच्छद्या(न्द्या)दाच्छद्यमानमनुमोदेत वा पंचभिरपि पातकैरुपपातकैश्च लिप्तो रौरव-
 78 महारौरवान्धतामित्रादिनरकांश्चिरमनुभविष्यति । यथोक्त(क्तं) भगवता व्यासेन । स्वदत्ता(त्तां) पर-
 79 दत्ता(त्तां) वा यो हरेत वंसुधरा(राम्) । स विष्टायां कृमिभूत्वा कृमिभिः सह पच्यते⁶ ॥ [३१॥*] विष्ट्याटवी-
 प्वतोयासु
 80 शुष्ककोटरवासिनः । महाहयो हि जायंते भूमिदानं हरन्ति ये । [३२॥*] यथा चैतदेवं तथा शासन-
 81 दाता लेखकहस्तेन स्वमतमारोपयति । मतं मम महामण्डलेश्वरश्रीमदपरादित्यदेवस्य
 82 महामण्डलेश्वरश्रीमदनन्तदेवराजसूनोर्यंदत्र लिखितं(तम्) । लिखितं चैतन्मया श्रीम-
 83 द्राजा(जा)नुज्ञया ॥ भाण्डागारे प्रथमच्छेपाटीमहाप्रधानश्रीलक्ष्मणैयेन [1*] यदत्रोनाक्षरमधि-
 84 काक्षरं वा तत्सर्वं प्रम(मा)णमिति ॥ मंगल(लं) महाश्रीः ॥ [1*]

TRANSLATION

Om! Obeisance to Vināyaka!

(For the translation of verses 1 to 17, see that of the verses 1-11, 13, 15-17, 20 and 22 of No. 14 above, and for the translation of verse 18, see that of verse 23 of No. 19 above.)

(Verse 19). Thereafter, the illustrious king, **Aparājita** by name, the son's son of the illustrious **Nāgārjuna**, having conquered the world, became capable of protecting it. While he is ruling over the earth, religious merit is shining, fortune is blooming, majestic lustre is expanding, valour is rising, and good qualities are being highly valued—

(V. 20). There was a demon, the destroyer **Chhittukka**, who (*was born*) to devastate the world. All the feudatories gathered round him. When the wealth of religious merit was destroyed, the elders perished, refugees were harassed, all townsmen and their servants were ruined, and all prosperity of the kingdom came to an end—

(V. 21). He (*Aparāditya*), seeing that situation, rushed suddenly to the fierce battle single-handed, with only one horse (*which he rode*), his arms and his sword (*to help him*). The enemy did not know whether to fight or to run away. (*Ultimately*), being afraid of him, he sought refuge with the *Mlēchchhas*.

(V. 22). May that illustrious **Aparājita**—the treasure of courage, generosity, discrimination and valour, the ocean of serenity, the sole store of good fortune, the well-known and shining limit of music and learning, a second Arjuna in regard to the skilful use of arms, of limitless valour and a rich store of wealth to good people—live for a thousand years!

(Line 37). Now, in the beneficial and victorious reign of the *Mahāmaṇḍalēśvara*, the

¹ Read भोजयतो.

² Metre: *Anuṣṭubh*.

³ Metre: *Indravajrā*.

⁴ Metre: *Sālīnī*.

⁵ This word is superfluous.

⁶ Metre of verses 31 and 32: *Anuṣṭubh*.

illustrious **Aparādityadēva**—who, by his religious merit, has obtained the right to the five *mahāśabdas*, and who is adorned with all royal titles such as *Mahāsāmantādhipati*, ‘the Lord of the City of **Tagara**’, ‘a king of the **Silāra** family’, ‘a scion of the family of **Jimūtavāhana**’, ‘(he) who has the ensign of the Golden Garuḍa’, ‘(he) who is the ocean of pride’, ‘(he) who has surpassed the world in liberality’, ‘(the god) **Brahmā** among kings’, ‘an adamantine cage for such as seek his refuge’ and so forth—while he is governing the whole **Kōṅkaṇa** country consisting of fourteen hundred villages headed by **Purī**, and while his government consisting of the *Mahāmātya*, the illustrious **Lakshmaṇanāyaka**, the *Mahāsāndhivigrahika*, the Senior Treasury Officer of the prosperous Government Treasury, the *Mahāpradhāna*, the illustrious **Lakshmaṇaiyaprabhu**, and the Junior Treasury Officer, the *Pradhāna*, the illustrious **Chhittamaiyaprabhu** and so forth, is bearing the burden of the cares of administration,—at this time the *Mahāmaṇḍalēśvara*, the illustrious **Aparādityadēvarāja**, addresses, with salutation, honour and respect, all assembled princes, counsellors, the family-priest, the principal and subordinate officers, and also the heads of *rāshṭras*, *vishayas*, towns and villages, and also artisans, guilds and the three classes of townsmen as follows:—

“Be it known to you that though realising that prosperity is unsteady, youth is momentary, and life lies in the jaws of Death, men are indifferent to the acquisition of the other world. Oh! how astonishing is this action of men! And it has been said by the holy Vyāsa:—

(Here follow four verses in praise of gifts.)

(Line 53). And having pondered over such sayings of ancient sages clever in discriminating between what is righteous and what is not, and being desirous of acquiring the spiritual welfare of My parents and Myself, I, the *Mahāmaṇḍalēśvara*, the illustrious **Aparādityadēva**—having bathed at a great *tīrtha* on (the holy) **Kārttikī** on **Friday**, the **fifteenth tithi** of the **bright fortnight** of **Kārttika** in the (cyclic) year **Plavaṅga**, when **ten hundred years increased by forty-nine** of the era of the **Śaka king** had passed—in figures, **Śaka Saṁvat 1049, Kārttika śuddha 15, Friday**—and having offered an *arghya*, beautiful with various flowers, to the divine Sun, the sole crest-jewel of the sky, the lover of the lotus-plant, and having worshipped Śiva, the lord of the three worlds and the *guru* of all gods and demons—have given—by pouring water with great devotion, to the sacrificing priest **Trivikrama**, the son of the *Agnihōtrin* **Ananta** of the *Vārshayagaṇa gōtra* and the *Vāji-Mādhyandina śākhā*, who is a distinguished *Brāhmaṇa* engaged in the performance of the six duties such as sacrificing for oneself and others, studying and teaching (of the sacred texts) and so forth, and who is proficient in the performance of sacrificial rites, for the observance of his six duties such as sacrificing for oneself and others, studying and teaching (of the sacred texts) and so forth, for the performance of *bali*, *charu*, *vaiśvadeva*, *agnihōtra* and such other rites, and for the maintenance of his family—the village **Vaḍavali** situated in the *vishaya* of **Karakuṭa**, together with the houses, trees and water and other royal prerogatives and with exemption from taxes, the boundaries of which are as follows:—on the east, the royal road and the boundary of (the village) **Vāḍaṇi**; on the south, the field of *nehā* and the way to (the village) **Gāḍi**; on the west, the river **Ghōrapaḍa** and (the temple of) the holy god *Saṅgamēśvara*; on the north, the river **Mōvvali** and a salty field; and also an uncultivated field in the village **Mōra** situated in the *vishaya* of **Varēṭikā**, the boundaries of which are as follows:—on the east, the boundary of a field donated to a god; on the south, the boundary of (the village) **Rāji**; on the west, the boundary of the pasture-land; and on the north, the boundary of the tank—the village and the field, with the boundaries thus defined, extending to their proper limits, together with grass, wood and water therein, together with the right to levy fines, together with all their produce, which are not to be entered by *chāṭas* and *bhaṭas* and subject to the payment of the cess fixed by the government and excluding the gifts previously made to gods and *Brāhmaṇas*.

(Line 69)—Therefore, none should cause any obstruction while he with his descendants and relatives is enjoying them or allowing others to enjoy them. For, it has been said by great sages:—

(Here follow three verses stating the importance of preserving gifts.)

(Line 74)—Having known such sayings of old sages clever in distinguishing between what is righteous and what is not, all future princes, whether born in our family or others, should covet only the religious merit accruing from the preservation (of the religious gift). None should incur the disgrace and sin of confiscating it. He who, on the other hand, though thus entreated, will confiscate it or allow it to be confiscated, with his mind clouded by the darkness of ignorance as a result of greed, will incur the five great sins and minor sins, and will suffer, for a long time, (the pangs of) hells such as *Raurava*, *Mahāraurava* and *Andhatāmisa*).

And this has been declared by the holy Vyāsa:—

(Here follow two benedictory and imprecatory verses.)

(Line 80)—And as it is, the donor of the charter records his approval by the hand of the scribe: “What is written here has been approved by Me, the *Mahāmaṇḍalēśvara*, the illustrious **Aparādityadēva**, the son of the *Mahāmaṇḍalēśvara*, the illustrious king **Anantadēva**. And this has been written with the king’s permission by me, the *Mahāpradhāna*, the illustrious **Lakshmanaiya**, who is the Senior Treasury Officer. Whatever is (written) here in deficient or redundant syllables, all that is authoritative.

May there be happiness and great prosperity!

NO. 21 : PLATES LV and LVI

CINTRA STONE INSCRIPTION OF APARĀDITYA I : ŚAKA YEAR 1059

THE original find-spot of this inscribed stone is not known¹, but from the contents of the record on it, it seems likely that it was in the vicinity of the **Jōgēśvari Cave** to the north of Bombay in the **Sālsette** island. It is now preserved at **Cintra** near Lisbon in Portugal, in *Penha Verde* i.e. Green Rock, which, in the first half of the sixteenth century, had been the country seat (quinta in Portuguese) of the Indo-Portuguese Viceroy Don Joan de Castro. The inscription was first edited by Dr. E. Hultzsch with a transcript and a translation of the first fifteen lines, but without any facsimile in the *Festgabe Hermann Jacobi*, pp. 189 f. A photographic representation of the inscription was later published in *Asia Major* (1926), from which the plate accompanying this article has been prepared.

The inscribed stone bears at the top the symbols of the sun and the moon, and at the bottom the representation of the ass-curse as on several inscribed stones of the Śilāhāra period. The inscription consists of twenty-two lines written in the **Nāgarī alphabet**, but Hultzsch could give the reading of the first fifteen lines only. I have added that of the remaining lines with much diffidence as the letters have now become more or less illegible. As regards peculiarities of the alphabet, we may note that the initial *i* is still in its old form consisting of a curve below two dots, see *ity-ādi*, lines 9-10; the form of *dh* is somewhat peculiar, see *samadhi-gata*, line 2, and *Mahāsāmantādhipati*, line 3; the upper loop of *th* is not yet open on the left, see *prathama*, lines 8 and 9. The letter in its subscript form is laid on its side in *-antasthita*, line 11. The medial *ē* and *ō* are generally shown by a *prishṭhamātrā*. The **language** is Sanskrit.

¹ Dom J. H. de Mouera tries to prove in his *Indian Inscriptions at Cintra* that this inscribed stone was originally at the Elephanta Caves, but Hultzsch has shown this to be unlikely. See *Festgabe Hermann Jacobi*, p. 189.

The inscription is very carelessly written and engraved, the letters in the first two lines being more than double the size of those in the remaining lines. The sense is, therefore, obscure in several places. As regards **orthographical** peculiarities, we may note the reduplication of the letter following *r* as in *pūrvam*, line 2, and the use of the dental *s* for the palatal *ś* in *Silāhāra* in lines 3-4.

The inscription refers itself to the reign of the **Śilāhāra king Aparāditya**, who bears here the usual *birudas* assumed by the Śilāhāra kings of North Koṅkaṇ, including *Pāśchimasamudrādhipati*, 'the Lord of the Western Ocean'. From the date discussed below, it will be evident that he is the first Śilāhāra king of that name.

The inscription mentions as usual some royal officers, *viz.* the *Mahāmātya Śrīmālī Khētaya Ṭhākura*, the *Mahāsāndhivigrahika*, **Śrī-Amuka**, the Senior Treasury Officer (*Prathama-chhepāṭī*) **Srī-Lakshmaṇēyaprabhu**, and the Junior Treasury Officer (*Dvītiya-Chhepāṭī*) **Śrī-Amuka**. Some of these officers find mention in other records of the period also. For instance, the Senior Treasury Officer Lakshmaṇaiyaprabhu is mentioned in both the Vaḍavali grant¹ and the Panhāle plates². His name occurs also in the Chānje stone inscription³. The Junior Treasury Officer Amuka is mentioned in the Chānje inscription⁴, but his name has become indistinct in the Panhāle plates. The *Mahāsāndhivigrahika* was Amuka⁵, whose name also occurs in the Chānje inscription in the same capacity, but it has become indistinct in the Panhāle inscription, and also in the earlier Vaḍavali grant.

The **object** of the inscription is to record that the houses, thirteen in number, of certain persons apparently connected with the temple of the **goddess Jōgēśvarī** such as the *maṭhapati*, the *pujārī* (worshipper) *etc.* were exempted from the **house-tax** which was usually levied on houses in North Koṅkaṇ⁶. The royal order was issued in the presence of certain officers of the *Karāṇa* or Secretariat of **Shaṭshashṭi**, *viz.* **Divākaranāyaka**, **Vishṇubhaṭṭasēna** and **Mahalū Ṭhākura**. The king **Aparāditya** was then encamped outside **Dēṇaka**, a place included in the *vishaya* (district) of **Aṇitapallā**. The houses were probably situated in the village **Purī**, evidently different from the well-known ancient capital of that name in North Koṅkaṇ.

The grant was made by the king on the **twelfth tithi** of the **bright fortnight** of **Chaitra** in the **Śaka year 1059**, the cyclic year being **Piṅgala**⁷. This date does not admit of verification for want of the necessary details, but it may be noted that the cyclic year corresponding to Śaka 1059 was Piṅgala according to the Southern luni-solar system. The corresponding Christian date is Monday, the fifth April A.D. 1137, when the *tithi* śu. di. 12 of Nija-Chaitra ended 45 m. after mean sun-rise. There was an intercalary Chaitra in that year, but the grant must have been made in the Nija-Chaitra, evidently at the time of the *pāraṇā* after the fast on the previous *ēkādaśī*, though this is not stated explicitly in the present inscription. This is perhaps the only grant made on such an occasion by a Śilāhāra king.

None of the localities except **Shaṭshashṭi** (modern island Sāshṭi) can now be identified.

¹ No. 20, line 43.

² No. 23, lines 44-45.

³ No. 22, line 7. He may or may not be identical with the *Mahāpradhāna* Lakshmaṇaprabhu mentioned in lines 7-8 of the Āgāshī inscription dated Śaka 1072, (No. 25).

⁴ No. 22, line 8.

⁵ The present inscription has the name as *Śrī-Aka*, but the correct reading was probably *Śrī-Amuka*, since that name of the *Mahāsāndhivigrahika* occurs in line 6 of the Chānje inscription (No. 22). It seems that *Amuka* was a popular name in that period.

⁶ See that a similar exemption from the house-tax is also mentioned in lines 5 and 7 of the Māhul inscription (No. 26).

⁷ The same Śaka year and also the cyclic year are mentioned in line 14 of the Rānjali inscription (No. 24), while recording a previous grant.

CINTRA STONE INSCRIPTION OF APARĀDITYA I: ŚAKA YEAR 1059



From a Photograph

Jhampāḍāchārya, who excels the world in charity¹, 'an adamantine cage (for the protection) of those who seek refuge'—

(Line 7)—And while the Government, consisting of the *Mahāmātya*, the illustrious **Māli-khētaya Ṭhākura**, the *Mahāsāndhivigrahika*, the illustrious **Amuka**, the Senior Officer of the Government Treasury, the *Mahāpradhāna*, the illustrious **Lakshmaṇēyaprabhu**, the Junior Officer, the illustrious **Amuka**, and others, is bearing the burden of the cares of administering the whole *maṇḍala* obtained by his favour—at such a time—

(Line 10)—The illustrious **Aparādityadēva** encamped² outside **Dēṇaka**³ comprised in the *viśhaya* of **Anitapallā**, (has granted) exemption from the house tax of (the following) 13 houses in the presence of the officer *Divākaranāyaka*, *Vishṇubhaṭṭasēna*, (and) *Mahalū Ṭhākura* employed in the secretariat of **Shaṭshashṭi** in (the division of) **Dēṇaka-66** in regard to the village **Śrīpurī**—the names of the houses being as follows—one house of the owner of the *maṭha* of the holy goddess *Jōgēśvarī*, also one house of the worshipper of the *Liṅga*, one house of *Bhuṭṭēvala*, one house to the north of the house of the gardener, one house of the potter, one house of the *Āratī*, one house of *Māchalā*, two houses of *Gāsāma*, one house of *Parakī*, one house of *Vāsikāra*, two(?) houses of *Ubhasṭa*.

(Line 18)—Here, on the occasion of this land (*grant*), the illustrious **Aparādityadēva** has appointed the following trustees⁴ for this grant—(*viz.*) *Jōgadēva Āshṭhaka*, *Mahalū Ṭhākura*, the son of *Ambhayā*. They should continue this (exemption) and get it continued⁵. . . . (*The document*) has been deposited with the *Paṭṭakila*⁶. . . .

May there be happiness and great prosperity!

NO. 22 : PLATE LVII

CHĀNJE STONE INSCRIPTION OF APARĀDITYA I : ŚAKA YEAR 1060

This inscription was discovered at the village **Chānje** near *Uraṇ* in the *Kolābā* District in 1881. It has been noticed by *Pandit Bhagvanlal Indrajī* in the *Bombay Gazetteer* (old edition), Vol. I, part ii, p. 19, n. 2. It was edited without a facsimile and a translation by *Dr. H. D. Sankalia* and *Mr. S. C. Upadhyaya* in the *Epigraphia Indica*, Vol. XXIII, pp. 270 f.

The stone on which the record is inscribed measures 2' 9½" (85.00 cm.) by 1' 2½" (36.83 cm.). There are 18 lines of writing. The last line is much effaced. At the top of the stone appear the figures of the sun and the moon on the left and the right respectively. At the bottom of the inscribed portion, there is a square, 9" (22.86 cm.) by 9" (22.86 cm.), which shows the usual ass curse.

The characters are of the *Nāgarī* alphabet. The size of the letters is ½" (1.27 cm.). Worthy of note is the form of *dh*, which has not yet developed a horn on the left (see *Mahā-*

¹ Barnett renders this expression by 'a wizard (literally, a master skilled in enchantment) in the bewitchment of the world with his bounty'. The expression occurs in other records also. See line 11 of the *Goā* plates of *Kadamba Shasthadēva II* (*Ind. Ant.*, Vol. XIV, p. 289). *Jhampāḍāchārya* was probably an ancient king known for his charity. *Jagajjhampāṇa* occurs in the *Kumārāpālachārīta*, VII, 40, where the commentator explains it as meaning 'attacking the world'. Here the meaning seems to be that of 'excelling the world by one's charity'.

² Hultsch suggested the reading *vāpyām snātē* in line 11, and evidently proposed to interpret it as meaning that the king made the grant after taking a bath at a well! His translation has, however, omitted this expression.

³ *Dēṇaka* occurs elsewhere in the sense of 'a gift'. Cf. *bhumidēṇaka*, *griha-dēṇaka* etc. It seems to be the name of the chief place of a territorial division here.

⁴ *Sādḥaka* used in line 19 apparently means 'a person who sees to the implementation of a gift', or 'a trustee'.

⁵ The meaning of lines 20-21 is obscure.

⁶ *Paṭṭakila* is *Pāṭil* (headman) of modern times.

sāndhivigrahika, line 6). So the two verticals of *dhā* are joined by a short horizontal stroke to distinguish it from *vā* (see *Mahāpradhāna*, line 7). The **language** is incorrect Sanskrit. The whole record is in prose. The only **orthographical** peculiarity to be noticed is the use of the dental for the palatal sibilant (see *satēshu*, line 2).

The inscription refers itself to the reign of the *Mahāmaṇḍalēśvaradhipati*, the illustrious **Aparādityadēva**, who, from the date noticed below, is evidently the first Śilāhāra king of that name, who ruled in North Koṅkaṇ. The record is **dated** the **first tithi** of the **bright fortnight** of **Māgha** in the expired **Śaka** year **1060**, expressed both in words and figures. This date corresponds to the 3rd January A.D. 1139¹. It does not admit of verification in the absence of the necessary details. In lines 14-15, there is a reference to a **solar eclipse** without any mention of the Śaka year. The solar eclipse which occurred before, nearest to the aforementioned date, is that on the *amāvāsya* of Kārttika in the expired Śaka year 1059 (15th November A.D. 1137).²

The **object** of the inscription to record **three grants** made by **Aparāditya**—one of a mango field in (the village) **Nāguma** for his own spiritual welfare, the second of an orchard for that of his mother **Lilādēvī**, and the third, also of an orchard, in the village **Chamḍijā** on the occasion of a **solar eclipse**. The first two grants were made to the **royal Parishad**, evidently of Chamḍijā, and the third to certain astrologers of the place **Vādu** at the holy place of **Muru**. The present inscription mentions the following officers: (1) the *Mahāmātya* **Sōḍhala Nāyaka**, (2) the *Mahāsāndhivigrahika* **Amuka** and (3 and 4) the Treasury officers—the Senior one, *Mahāpradhāna* **Lakshmaṇaprabhu**, and the Junior one, **Amuka**. The latter two officers are also mentioned in the preceding Cintra stone inscription which had been incised just in the preceding year, Śaka 1059. There is the usual imprecation at the end.

As for the **localities** mentioned in the present grant, the village **Nāguma** is modern Nāgaon, two miles south-west of Uraṇ, and **Chamḍijā** is Chānjē, about two miles to the east of Nāgaon. Both the villages are included in the Panvel *tālukā* of the Kolābā District. The holy place of **Muru**, where the third grant was made is probably identical with the Marut-kshētra (modern Muruḍ), mentioned in the Panhāle plates (No. 23). **Vādu**, where the astrologers who received the gift were residing, may be Vandeli in the Muruḍ Mahāl of the Kolābā District.

Text³

- 1 [सिद्धम् १]⁴ स्वस्ति [१*] जयस्त्वा(श्वा)भ्युदयश्च [१*] शकनृपकालातीतसंवत्स-
- 2 [र*]स(श)तेषु दशसु षष्ठित्य(षष्ट्य)धिकेषु यत्राक्तोपि शकसंवत्स(त्) १०६०
- 3 माघ सुघ(शुद्ध) १ पूर्व⁵ समस्तराजावलीविराजितमहामंडलेस्व(श्व)रा-
- 4 धिपतिश्रीमदपरादित्यदेवकल्याणविजयराज्ये तथैतत्प्रसादा-
- 5 [त्*]समस्तमंडलचिंताभा[रं] समुद्रहति महामात्यश्रीसोडल⁶[ना*]
- 6 यकु । महासांधिविग्रही(हि)कश्रीअमुक । श्रीकरणभांडागार-
- 7 प्रथमस्थेपाटी महाप्रधानश्रीलक्ष्मणैयप्रभोः(भुः) । द्वितीयच्छे(स्थे)[पा*]-

¹ Sankalia and Upadhyaya give the 13th January A.D. 1138 as the Christian equivalent of the date, but it corresponds to Śaka 1059 expired, not to Śaka 1060.

² It seems that the grant made on the occasion of the solar eclipse in Śaka 1059 remained unexecuted for a long time. It is recorded here along with two other grants referring to adjacent places.

³ From an estampage kindly supplied by Dr. G. S. Gai.

⁴ Expressed by a symbol.

⁵ This corresponds to एतस्यां मासदिवसपूर्वायां (तिथौ) in earlier inscriptions.

⁶ Sankalia and Upadhyaya read सोडद.

- 8 [टी]सेनश्रीअमुक इत्यादिश्रीकरणे सत्येतस्मिं¹ काले प्र[व]-
 9 [तं]माने श्रीमदपरादित्यदेवेन स्वकीयपरिषदे आत्मश्रेयोर्थं
 10 नागुममध्ये (ध्य) वर्ति आंव (आम्र) क्षेत्रं स्वकीयमातुः श्रीलीलादेव्या [ः*] श्रे-
 11 [यो*]र्थं श्रीधरक्रमविदारा [मं] [कच्छ]² सियानाइयाकस्य³ च आराम-
 12 मभ्यन्तरीकृत्य सवृक्षमालाकुलं सतृणकाष्ठोदकोपेतं [स्वसी-]
 13 म (मा) पर्यंतं पूर्वतः [षंजम⁴] दक्षिणतः अंबडा पस्चि (श्चि) म [तः*] पगारा उत (त्त) र [तो*] मा-
 14 गं ।⁵ उदकातिसर्गेण प्रदत्तं (त्तम्⁶) । तथा श्रीमदपरादित्यदेवेने (न) [सु]-
 15 र्यपर्वणि । मु [ह] क्षेत्रे वादुज्योतिषिकेभ्यः⁷ चंडिजाग्रामी [णा]-
 16 रामकः उदकातिसर्गेण नमस्यवृत्त्या (त्या) प्रदत्तः (त्तः) । इ [त्य]स्य यो-
 17 न्यथा करोति तस्य पूर्वपुरुष (षा) एकविशतिसंख (स्य) का रौरवम-⁸
 18 हारौरवादि म् महाश्रीः [।*]

TRANSLATION

Success! Hail! May there be victory and prosperity!

In the years **one thousand increased by sixty** which have passed by the era of the **Śaka king**—in figures, the **Śaka year 1960**—(the month) **Māgha**, the **bright fortnight, 1**—on the aforementioned day,—during the beneficial and victorious reign of the *Mahāmaṇḍalēś-varādhipati*, the illustrious **Aparādityadēva (I)**, who is decorated with all royal titles, and while the government consisting of the *Mahāmātya*, the illustrious **Sōḍhala Nāyaka**, the *Mahāsāndhivigrahika*, the illustrious **Amuka**, the Senior Government Treasury Officer, the *Mahāpradhāna*, the illustrious **Lakshmaṇēyaprabhu**, the Junior Treasury Officer, the illustrious **Amuka** and others, is bearing the burden of the cares of the whole *maṇḍala*,—at such a time the illustrious **Aparādityadēva** has donated to his own *Parishad*, with the pouring out of water, the **Āmba** (mango) field situated in (the village) **Nāguma** for his own spiritual welfare, and the orchard belonging to the *kramavid Śrīdhara* including the orchard of **Kachchasiyā Nāyaka**—together with the rows of trees, together with grass, wood and water, and extending to its boundaries—which is bounded on the east by a salty field, on the south by **Ambaḍā**, on the west by **Pagārā** and on the north by a (public) way—for the spiritual welfare of his mother, the illustrious **Lilādēvī**.

(Line 14) Again, the illustrious **Aparādityadēva** has donated, with the pouring out of water and with exemption from taxes, the orchard in the village **Chāṇḍijā** to the astrologers of (the place) **Vādu** at the holy place of **Muru** on the occasion of a **solar eclipse**.

(Line 16) The ancestors, twenty-one in number, of him who would alter this, (will experience pangs) in the hells of *Raurava*, *Mahāraurava* [and *Andhatāmisra* for a long time.]

May there be [happiness and] great prosperity !

¹ Read -उस्मिन्.

² These two *aksharas* are indistinct.

³ Read सियानायाकस्य. Sankalia and Upadhyayo read सियानादायाकस्य.

⁴ This reading is uncertain.

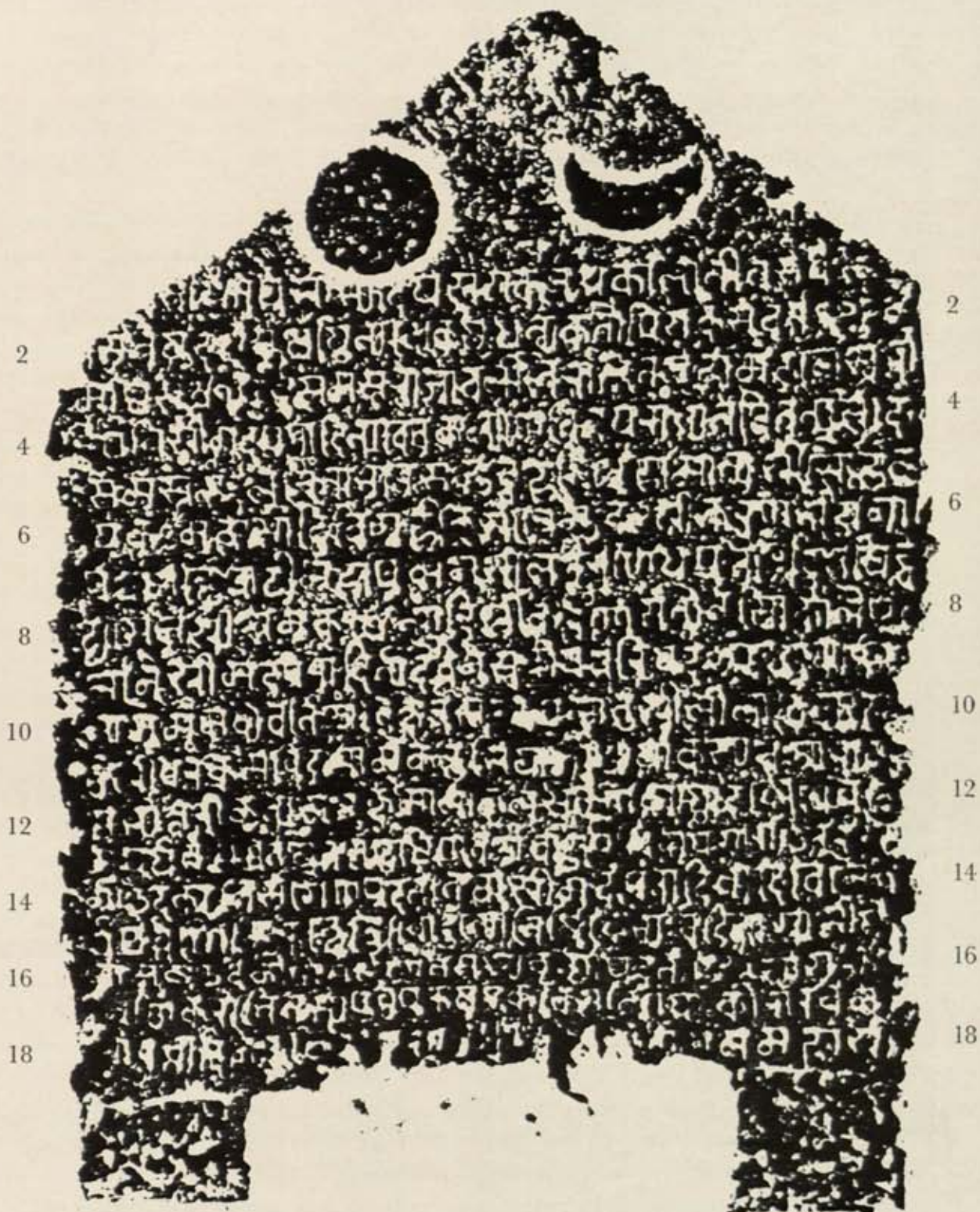
⁵ The *visarga* should precede the *daṇḍa*.

⁶ Read आरामः प्रदत्तः.

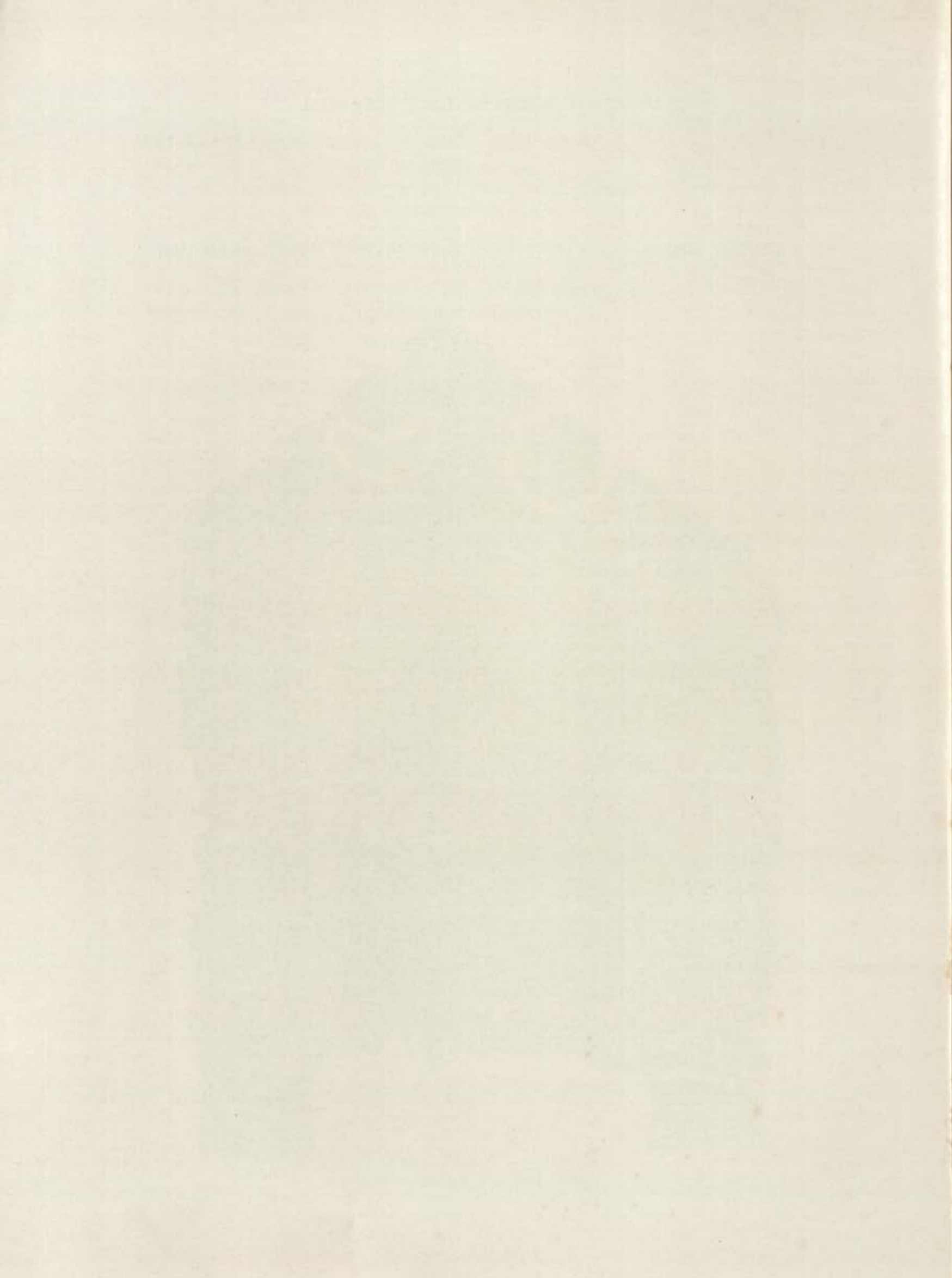
⁷ This word was not read before.

⁸ Read रौरवमारोवान्धतामिस्रादिनरकादिचरमनुभविष्यन्ति । as in several other Śilāhāra grants.

CHĀNJE STONE INSCRIPTION OF APARĀDITYA I : ŚAKA YEAR 1060



Scale : One-half



PANHĀLE PLATES OF VIKRAMĀDITYA : ŚAKA 1061

THESE plates were found at Panhāle in the Dāpolī *tālukā* of the Ratnāgiri District. They have been edited by Dr. Mrs. Shobhana Gokhale in the Marathi Quarterly *Ithāsa āṇī Samskṛiti*, No. xxix pp. 5 f. They have been edited here from excellent photographs kindly supplied by her.

“The grant is engraved on **three copper plates**. The plates measure 29.50 cm. in length, 19 cm. in height and $\frac{1}{2}$ cm. in thickness. The rims are slightly raised. On the top of each plate, at the centre, a square of 4 cm. is left blank for the holes. A ring of 9 cm. in diameter holds the plates together through the holes. The ends of the ring are soldered in a circular seal, about 5 cm. in diameter, which bears the representation of Garuḍa with the body of a man, sitting and facing full front, with hands closed on the breast. The total weight of the plates is 61 kg.”

The record consists of 94 lines, of which twenty-five are inscribed on the inner side of the first plate, twenty-six and twenty-two on the first and the second side respectively of the second plate, and the remaining twenty-one on the inner side of the third plate. The record is in an excellent state of preservation.

The **characters** are of the Nāgarī alphabet, resembling those of the other grants of the period. The following peculiarities may be noted. The initial *a* has almost assumed its modern form in *Abhimāna*, line 40; the initial *i* still retains its old form consisting of a curve below two dots (see *iva*, line 4); the left part of initial *ē* is not yet separated from its right (see *ēka*-line 31); the left part of *kh* is fully developed (see *nikhila*, line 3); the guttural nasal *ṅ* is still without its dot (see *-ṅkatō*, line 63); *th* is in a transitional stage (see the forms of the letter in *parārtham*, line 3, and *bhrātā'tha*, line 16; *dh* also appears in two forms, the old one in *adhirōhati*, line 20, and the later with a horn on the left as in *dadhat*, line 17; *b* is distinguished from *v* by a dot in its circle, see *-mbudhih*, line 6; a final consonant is shown by a curve added to its vertical in *bhavat*, line 27, and by a slant in *-uddharēt*, line 52. The *avagraha* is used to denote the elision of *a* by *sandhi* as in *raṅgiṇa'-silatayā*, line 7.

The **language** is Sanskrit. Most of the verses in the eulogistic portion are repeated from the earlier grant of **Aparāditya I**, but three more have been added here (*viz.* vv. 26 to 28) in the description of that king. Similarly, one more verse has been added to describe his son **Vikramāditya** (*viz.* v. 29). Again, six new verses occur in the formal portion of the grant in praise of gifts. The **orthography** does not call for any remark except that *v* and *b*, though usually distinguished from each other, are sometimes seen confused: see *jagad-ēkabīre*, line 25 and *sva-saṁvadhyaṁāna-*, line 46.

The inscription refers itself to the reign of the **Śilāhāra king Aparāditya (I)**. His genealogy is given here as in his Vaḍavalī grant, most of the verses in the eulogistic portion being taken from that grant. The new verses added here contain well deserved praise of the king, but give no additional historical information.

The inscription records a grant made by **Aparāditya** for the spiritual welfare of his son, the prince (*Kumāra*) **Vikramāditya**. He had asked the latter to execute it (*dāpitaḥ*). Accordingly, Vikramāditya, who bears the title *Mahāmaṇḍalēśvara* in line 91, actually executed the grant for the spiritual welfare of his parents and himself (line 73). The king Aparāditya had bathed in the western ocean at the **Marut-kshētra** and worshipped Śiva, called Marud-īśvara, before making the grant. The donee was the Brāhmaṇa **Rudrabhaṭṭōpādhyāya**, son of the *Sōmayāji* **Kēśava Dvivedibhaṭṭōpādhyāya**, and grandson of **Vidyādhara-**

bhaᅇᅇpādhya, who belonged to the Bhāradvāja *gōtra* and the Taittirīya *śākhā* and had hailed from Vārāᅇasī. The purpose of the grant was to provide for the performance of *bali*, *charu* etc., the reception of guests and the maintenance of the donee's family. The **object** of the grant was the village **Khairāᅇi** situated in the *vishaya* of **Praᅇālaka** together with the orchards therein and also the royal tax in *drammas* levied on houses and trees situated therein. The boundaries of the donated village are mentioned as follows:—on the east, the village **Karajāᅇi** and a tree on the **Kela** river; on the south, the boundary of the village **Tālasura**; on the west, the river on the boundary of (*the village*) **Haᅇavatthara**; and on the north, the village **Uchchhupa** and the river **Kētakī**.

The grant was made by Aparāditya on the occasion of a **lunar eclipse**, on **Monday**, the **15th tithi** of the **bright fortnight** of **Āśvina** in the expired **Śaka year 1061** (expressed both in words and figures), the cyclic year being **Siddhārtha**. The date is perfectly regular and corresponds to the 9th October A.D. 1139, which was a Monday and on which there was a lunar eclipse. The cyclic year also was Siddhārtha according to the Southern luni-solar system.

It seems that Vikramāditya was very dear to Aparāditya, who had appointed him in supercession of his other sons, to govern the southern part of his kingdom with his capital at **Praᅇālaka** in his life-time. So, having made the grant, he asked his son to execute it as the donated village lay in his territory (**Praᅇālaka-vishaya**). It seems that after the death of Aparāditya, the kingdom was partitioned between Haripāladēva, who was probably the elder son and who obtained North Koᅇkaᅇ, and Vikramditya, who continued to rule in South Koᅇkaᅇ. No successor of Vikramāditya is known. On the other hand, there are several inscriptions of Haripāladēva ranging in date from Śaka 1070 to Śaka 1075. They do not, however, give any genealogy of the king. Haripāladēva may have been Vikramāditya's elder brother as the interval between the date of Vikramāditya's present grant and that of the earliest record of Haripāladēva is only about 9 years. Haripāladēva may have extended his rule to South Koᅇkaᅇ after the death of Vikramāditya. That this territory continued to be under the rule of the Northern Śilāhāras is shown by the Chiplūᅇ stone inscription (No. 28) of Mallikārjuna, the successor of Haripāladēva. Later, it was occupied by the Śilāhāras of Kolhāpur as shown by the Kaᅇᅇi copper-plate inscription.

The present inscription mentions the following officers—*Mahāmātya* **Khētama ᅇhakkura**, who was placed in charge of the whole kingdom, and *Mahāpradhāna* **Śāᅇkara-nāyaka**, who was placed in charge of the **Praᅇālaka-rājya**, *i.e.* Southern kingdom; the name of the *Sāᅇdivigrahika* has not been mentioned, though some space for engraving it has been left blank. The Senior Treasury Officer was *Mahāpradhāna* **Lakshmaᅇaiyaprabhu**; the Junior Treasury Officer's name has, again, not been mentioned, though space has been left for engraving it. The scribe who wrote the grant with the permission of the *Sāᅇdivigrahika* was **Lakshmiᅇhara Paᅇᅇita**, son of Nāgasvāmī Paᅇᅇita. Of these officers, Lakshmaᅇaiya Prabhu has been mentioned in the Vaᅇavalī grant and in the earlier Cintra and Chāᅇje inscriptions. Again, *Mahāmātya* Khētama ᅇhakkura may be identical with Mālikhētaya ᅇhākura of the Cintra inscription.

As for the **localities** mentioned in the present grant, **Praᅇālaka**, the headquarters of the *vishaya* of that name, is modern Panhāᅇ Kāᅇi, where the plates were found. **Khairāᅇi**, the donated village, is modern Khērᅇi, about 5 miles north of Dāpolī. Among its boundary villages, **Karajāᅇi** is modern Karaganj, 1½ miles south of Khairᅇi. **Uchchhupa** is probably Ushipkhorē, 1 mile from Kherᅇi; **Haᅇavatthara** is Hoᅇavāᅇi, two miles to the north. **Marutkshētra** is evidently Muruᅇ in the Kolābā District. It is probably identical Muru mentioned in the Chāᅇje inscription (No. 22).

Text¹
First Plate

- 1 सिद्धम्² [1*] ओं [1*] लभते सर्वकार्येषु पूजायां गणना यकः³ । विघ्नं निघ्नं (घ्नन्) स वः पायादपायाद्र (द्ग)ण-
नायकः³ ॥ [१॥*] स वः पातु शिवो नित्यं यन्मौलौ भाति जान्ह (ह्ल)वी ।
- 2 मुमेशिखरा (रो)द्गच्छदच्छन्द्रकलोपमा ॥ [२॥*] जीमूतकेतुतनयो नियतं दयालुर्जीमूतवाहन इति तृ(त्रि)-
जगत्प्रसिद्धः । देहं निजं तृणमिवा-
- 3 कलयन्परार्थं यो रक्षति स्म गरुडात्बलु शंखचूडं (डम्)⁴ ॥ [३॥*] तस्यान्वये निखिलभूपतिमोलिलग्नरत्नद्युति-
च्छुरितनिर्मलपादपी-
- 4 ठः । श्रीसाहस्रांक इव साहसिकः कपदीं शीलारवंशतिलको नृपतिवंभूव ॥ [४॥*] तस्माद्भूच्च तनयः पुलशक्ति-
नामा सीमासमः सुर-
- 5 गुरुदितराजनीतेः [1*] निर्जित्य संगरमुखेखिलवैरिवग्गं निष्कण्टकं जगति राज्यमकारि येन । [५॥*] ततश्च
समभूत्सुतो नृपशिरोविभूषामणिः शितः शृणि-
- 6 रिवापरोऽरिकरिणां कपदी (दी) लघुः [1*] यदीययशसा जम (ग)त्यतिशयेन शुक्लीकृते न भाति सुरवारणो न च
शशा (शी) न दुग्ना (ग्घा)म्बुधिः⁵ ॥ [६॥*] तस्मादप्य-
- 7 भवद्वितू (भू)तिपदवीपात्रं पविन्ती (त्री)कृताशेष [क्ष्मा]वलयो महीपतिलकः श्रीवप्प (प्पु)वन्नः सुतः । संग्रामांगण-
रगिणाऽसिलतया
- 8 लूनैकदन्ता हठात्सर्व्वे येन विनायका विरचिता विद्वे [षि]णा (णां) दति (न्ति)नः⁶ । [७॥*] तस्माज्जातस्तनूजो
रजनिकर इवानंदितासे (शे)षलोकः स्ला (श्ला)-
- 9 ध्यः श्रीझंझराजो दिवसकर इव ध्वस्तनिःसे (शे)षदोषः ॥ (१) शंभोर्यो द्वादसाऽपि⁷ व्यरचयदचिरात्कीर्त्तनानि स्व-
नाम्ना सोपाता (ना)नी-
- 10 व मन्ये प्रणततनु [भृ]तां स्वर्गमागोद्यतानां (नाम्)⁸ ॥ [८॥*] भ्राता तस्य ततस्त्वनूज्व (ज्व)लयशोराशिः
प्रकाशीकृताशेषदमावलयो व (व)ली बलवतां श्रीगो-
- 11 खि (ग्गि)राजोः⁹ भवत् [1*] चापाकर्षणकर्मणि प्रगुणतां तस्मिन्नाते भूपतौ भीष्मद्रोणपृथामुतप्रभृतयः सर्व्वे चम-
त्कारिताः¹⁰ । [९॥*] तस्माद्विस्मयकारि-
- 12 हारिचरितप्रख्यातकीर्त्ति [ः*] सुतः श्रीमानु (न्व)ज्जडदेवभूपतिरभूद्भूचक्रवृडामणिः । दोदं डैकवलस्य यस्य सहसा
स (सं)ग्रामरंगांगणे रा-
- 13 ज्यश्रीः स्वयमेव वक्षसि रति (ति) चक्रेऽमुरारेरिव । [१०॥*] जयन्त इव वृत्रारे [ः*] पुरारेरिव पण्मुखः ।
ततः श्रीमानभूत्पुत्र [ः*] सत्प्रतापोऽपराजितः¹¹ । [११॥*] क-
- 14 ण्णस्त्यागेन य [ः*] ख्यातः सत्येन च युधिष्ठिरः । प्रतापाद्दीप्तिमात्तण्डः कालदंडश्च यो द्विपा (पाम्) [११२॥*]
शरणागतसामन्ताऽपरेपि हि¹² जगति
- 15 रक्षिता येन । स जयति यथार्थनामा शरणागतवज्रपंजरो देवः¹³ । [१३॥*] श्रीमानभूत्तदनुवज्जडदेवनामा
भूपालमस्तकमणिस्तन-

¹ From photographs of the plates kindly supplied by Dr. Mrs. Shobhana Gokhale.

² Expressed by a symbol.

³ Metre of verses 1 and 2 : *Anuṣṭubh*.

⁴ Metre of verses 3-5 : *Vasantatilakā*.

⁵ Metre : *Prithvī*.

⁶ Metre : *Śārdūlavikrīḍita*.

⁷ Read द्वादशापि.

⁸ Metre : *Sragdharā*.

⁹ This *visarga* is redundant. Read - राजोऽभवत् ।

¹⁰ Metre of verses 9 and 10: *Śārdūlavikrīḍita*.

¹¹ Metre of verses 11 and 12: *Anuṣṭubh*.

¹² Read सामन्ता अपरेपि हि.

¹³ Metre : *Āryā*.

- 16 यो नयज्ञः । अद्यापि यस्य चरितानि जनाः समासा¹द्रो(रो)मांचकंचुकितगात्रलता स्तुवन्ति² ॥ [१४॥*] तद्भ्राताथ ततोरिकेसरिनृपो जातः स-
- 17 तां सम्मतो दृप्तारातिकुलां(ला)चलैकदलने दंभोलिलीलां दधत् । गत्वा शैशव एव सैन्यसहितो दृष्ट्वा] च सोमे- श्वरं तस्याग्रे पितु-
- 18 राज[या] जगदलं यः कीलयित्वागतः । [१५॥*] तद्भ्रातृजो वज्जडदेक(व)सूनुः श्रीच्छित्तराजो नृपतिर्वभूव । शीलारवंशः शिशुनापि येन नीतः प-
- 19 रामुन्नतिमुन्नते[न]³ । [१६॥*] लंवालकावि(नि) कुचकुंभतटोपकंठप्रभ्रष्टहारलतिकानि निरंजनानि । उत्खात- तीक्षणकरवालविदारितस्य
- 20 योज्तःपुराणि परिपंथिजत(न)स्य चक्रे⁴ । [१७॥*] हतारिता(ना)रीनेत्रांभःसेकसंबद्धनादिव । ब्रह्माण्ड- मंडपं यस्य कीर्त्तिवल्ल्यधरोहति⁵ ॥ [१८॥*] दृप्ताराति-
- 21 पु कोपकालदहनः सौभाग्यनारायणो वारस्त्रीषु ततोऽनुजः समभवन्नागार्जुनः क्षमापतिः । [य]स्यामानुपमूर्जितं भुजबलं दूरान्निश-
- 22 न्य(म्य) द्विषां निद्रातीव रणांगणव्यसती(नि)नी दोर्दंडकंडूला⁶ । [१९॥*] तदनु तदनुजन्मा मूर्त्तिमान्मीन- कैतुः[*] क्षतरिपुविभवोऽभू[न्मु]म्म(म्मु)-
- 23 णिः क्षोणिपालः । विधृतच(ध)नुषि यस्मिन्वाजिनीराजनान्ते बलभिदपि बलीया[न्वा]षिकं चापमौज्जत्⁷ । [१२०॥*] तस्मिन्नृपे प्रव-
- 24 रकीर्त्तिशरीरभाजि नागार्जुनस्य तनयो नयचक्रवर्त्ती [१*] भूपोऽभवत्परमधर्मविशुद्धदेहः शीलारगोत्रनृपरत्नम-
- 25 नन्तपालः⁸ । [१२१॥*] चिन्तामणौ प्रणयिनां नयनाभिरामे कामे कुरंगकदृशां जगदेकवी(वी)रे [१*] निर्बैरि- वैरमवनीबलयं विधाय

Second Plate : First Side

- 26 धर्मेण पालयति तत्र नरेन्द्रचन्द्रे । [१२२॥*] श्रीनागार्जुनराजसूनुतनयो जित्वा ततो भूतलं स श्रीमानपराकर्कदेव- नृप-
- 27 तिः पातुं समर्थोऽभवत् । पुण्यैरुल्लसितं श्रिया विकसितं तेजोभिरुज्जृंभितं शौर्येणोदितमुत्थितं गुणगणै-
- 28 येस्मिम्म(न्म)हीं शासति⁹ । [१२३॥*] शत्रून्स(न्सं)हरति श्रियं वितनुते शौर्य(र्यं) समाल(लं)[व]ते धत्ते धैर्यभरं परं रं(र)णरसाभ्यासे(शे) पुरो धा-
- 29 वति ॥ (।) स्तोत्रं वा व(व)हवा(वो) न वेत्ति तुरगारूढो दृढं प्रौढिमान्साहाय्यं तदपेक्षते न सततं कस्यापि तत्रा- न्तरे । [१२४॥*] आसीत्को[प्य]सु-
- 30 रो जगदल्यितुं छित्तुंकनामांधकस्तत्तस्यैव समस्तसे(मे)व मिलितं सामन्तचक्रं ततः । ध्वस्ते धर्मधने गतेषु गुरुषु क्लिष्टे
- 31 विशिष्टाश्रये शीर्ष्णे जीर्णपुरप्रजापरिजने नष्टे [च] राष्ट्रोदये [१२५॥*] एकश्चैकतुरंगमश्च भुजयोर्द्वं(द्वं)द्वं च खड्गश्च तं द्राक्कृष्ट्वा कटरे रणे¹⁰
- 32 सरभसं तस(त्सं)मुखं धाविनः(तः) । नो योद्धुं न पलायितुं किमपि वा ज्ञातं च तेन स्फुटं संग्रामं परिहृत्य यस्य च भिया म्लेच्छाश्रये संस्थितः । [१२६॥*]

¹ In other cognate records the reading here is समस्ता रोमांच-

² Metre of verses 14 and 15 : Śārdūlavikrīḍita.

³ Metre : Indravajrā.

⁴ Metre : Vasantatilakā.

⁵ Metre : Anuṣṭubh.

⁶ Metre : Śārdūlavikrīḍita.

⁷ Metre : Mālinī.

⁸ Metre of verses 21 and 22 : Vasantatilakā.

⁹ Metre of verses 23-29 : Śārdūlavikrīḍita.

¹⁰ Read कठिने रणे as in the Vaḍavali grant (No. 20).

PANHĀLE PLATES OF VIKRAMĀDITYA : ŚAKA YEAR 1061

ii a

26	26
28	28
30	30
32	32
34	34
36	36
38	38
40	40
42	42
44	44
46	46
48	48
50	50

Scale : One-half

- 33 संतः संति सुखेन गज्जंति गुणिग्रामः प्रमाणं भवत्येतद्धर्मविनिर्मितं परिचितातंगं¹ जगद्वल्गति । येन [स्वे]त(न)
बलेन हंत निहते त-
- 34 स्मिन्निरपौ ताः पुनर्न दंति प्रियपुत्रवांधवसुहृत्संसर्गसज्जाः प्रजाः । [1२७।।*] सोयं पुण्यमयः समुद्रतनयः --²
व(न)यस्याश्रयः सत्पात्रप्रतिप-
- 35 त्तिरम्यसमयः संबुद्धशुद्धाशयः [1*] संग्रामांगणमध्यदुद्धंररयः कांताकृतप्रश्रयस्तद्वैदग्ध(ग्य)विवेकसारनिचयः
स्फूर्जत्प्रतापोद-
- 36 यः । [1२८।।*] यः सत्यस्य समाश्रयैकभवनं यं वीरवृत्तिः[*] श्रिता धैर्यं येन धृतं प्रजाः प्रतिदिनं यस्मै ददत्या-
शिपः । यस्मात्प्रा(त्पो)द्वरत्त(ता)द्वि-
- 37 लासविषयस्त्यागश्च यस्योर्जितो यत्र श्रीश्च सरस्वती च विशदा कीर्त्तिश्च लोकोत्तरा । [1२९।।*] तस्यापत्यं
विक्रमादित्यदेवः सत्स्व-
- 38 न्येष्वप्याप राज्यं प्रणाले । दुग्धांभोधे रत्नजातेप(प्य)थासावेको जातः कौस्तुभः श्रीसहायः³ ॥ [३०।।*]
अथ स्वकीयपुण्योद-
- 39 यात्सस(म)धिगतपंचमहाशब्दः (ब्द)श्रीविद्याध[र*]चक्रवर्त्ती⁴तगरपुरप[र*][मे]श्वरः⁵श्रीशिलाहारनरेन्द्रजीमूतवाह-
नान्वयप्रसूत-
- 40 सुवर्णगह[ड]ध्वजः (ज)अभिमान⁶महोदधित्यागजगज्जंषपरचक्रप्रकंपज्ञंपडाचार्यरायपितामहपश्चिमसमुद्राधिप-
41 तिशरणागतवज्रपंजरेत्यादिसमस्तराजावलीविराजमानमहामंडलेश्वराधिपतिश्रीमदपरादित्यदेवे राज-
42 ति निजभुजोपाज्जितानेकमंडलसमेतपुरीप्रमुखचतुर्दशग्रामशतीसमन्वितसमस्तकोंकणभुवं समनुशासति
43 तथैतत्प्रसादात्समस्तराज्यचिताभारं समुद्रहृति महामात्यश्रीखेतम[ठ]क्कुरे तथा प्रणालकराज्यभारं समुद्रहा(ह)-
44 ति महाप्रधानश्रीशंकरनायके तथा महासांधिविग्रहिकश्री . .⁷ तथा श्रीकरणभा(भां)डागारे प्रथमच्छेपाटी-
महाप्र-
- 45 धानश्रीलक्ष्मणैयप्रभोः(भौ) द्वितीयच्छेपाटीश्री . .⁸ इत्यादि श्रीकरणे सत्येतस्मिन्काले प्रवतं(तं)माने स च
महामं-
- 46 लडलेश्वराधिप[ति]⁹श्रीमदपरादित्यदेवराजः सर्वानेव स्वसंव(व)ध्यमानकानन्यानपि समागामिराजपुत्रमंत्रिपुरो-
47 हितामात्यप्रधानाप्रधाननियोगिकांस्तथा¹⁰ राष्ट्रपतिविषयपतिनगरपतिग्रामपतिनियुक्तानियुक्तराजपु-
48 र्षजनपदांस्तथा हंजमननगरपौरत्रिव[र्ग]प्रभृतीश्च प्रणतिपूजासत्कारसमादेशैः संदिशत्यस्तु वः संविदि-
49 तं यथा ॥ चला विभूतिः[*] क्षणमंगि यौवनं कृतांतदंता(तां)तरवृत्ति जीविता(तम्) [1*] तथाप्यवज्ञा
परलोकसाधने नृणामहो
- 50 विस्मयकारि चेष्टितं(तम्)¹¹ । [1३१।।*] तथा चोक्तं भगवता व्यासेने(न) ॥ समागमाः सापगमाः सर्वंमुत्पादि
भंगुरं(रम्) । कायः संनिहिता-
- 51 पायः ।¹² संपदः पदमापदाम्¹³ ॥ [३२।।*] उच्छ्वासावधयः प्राणाः[*] ।¹² स चोच्छ्वासः समीरणः । समी-
रणाक्षय(च्च)लं नास्ति । यज्जीवति

¹ Read परिचितातङ्कं.

² Space for two aksharas is left blank here. Supply some word like राज्ये.

³ Metre : Vātōrmi.

⁴ Read चक्रवर्त्ति-

⁵ Read परमेश्वर-

⁶ Read -गरुडध्वजाभिमान-

⁷ The name of this minister is indistinct in the Vaḍavali grant also (No. 20, line 43). It was probably श्रीअमुक. See No. 22, line 6.

⁸ Here also the omitted name may have been श्रीअमुक. *Loc. cit.*

⁹ Read महामंडलेश्वराधिपति-

¹⁰ Read नैयोगिकांस्तथा.

¹¹ Metre : Vāṁśastha.

¹² This *danḍa* is superfluous.

¹³ Metre of verses 32-38: *Anuṣṭubh*.

Second Plate : Second Side

- 52 तदद्भुतं(तम्) । [1३३॥*] दानं वित्तादृतं वाचः कीर्तिधर्मौ तथायु[षः] । परोपकरणं कायादसारात्सार-
मुद्धरेत् । [1३४॥*] अतिदानं
- 53 तु सर्वेषां भूमिदानमिहोच्यते । अचला ह्यक्षया भूमिः सर्वान्कामान्प्रयच्छति । [1३५॥*] भूमिदः स्वर्गमारुह्य
शाश्वतीरेध-
- 54 ते समाः । पुनश्च जन्म संप्राप्य भवेद्भूमिपतिर्भुवं(वम्) । [1३६॥*] यत्किञ्चित्कुरुते पापं पुरुषो वृत्तिकर्षितः ।
अपि गोचर्ममात्रो(त्रे)-
- 55 ण भूमिदानेन शृण्वति । [1३७॥*] आस्फोटयति पितरः प्रवल्गति पितामहाः [1*] भूमिदोस्मत्कुले जातः सोस्मा-
न्संतारयिष्य-
- 56 ति । [1३८॥*] तथा चांतर्लीनजराराक्षसीप्रारब्धग्रासं यौवनं [स्व]र्गवासान्नरकपातसममिष्टसमागमवि(वि)-
योगदुःखं कद-
- 57 लीगर्भवदसारः संसारः सहजजरामरणसाधारणं शरीरं पवनचलितकमलिनीदलगतजललवतरलत-
- 58 रे घनायुषी इति मत्वा दृढतरविरक्ति वु(वु)द्धौ संगृह्येच्च¹ दानफलं(लम्) । न तथा सफला विद्या न तथा सफलं
तपः ।
- 59 यथात्र मुनयः प्राहुर्दानमेकं कलौ युगे² । [1३९॥*] अग्नेरपत्यं प्रथमं(मं) सुवर्णं सू(भू)वै³ष्णवी भू(सू)र्यसुताश्च
गावः [1*] लोकास्त्रय-
- 60 स्तेन भवन्ति दत्ता यः काञ्चनं गां च महीं च दद्यात् । [1४०॥*] सर्वेषामेव दानानामेकजन्मानुगं फलं(लम्) ।
हाटकक्षितिगौ-
- 61 रीणां सप्तजन्मानुगं फलं(लम्) । [1४१॥*] इति धर्माधर्मविचारचतुरचिरंतनमुनिवचनान्यवधार्य सकलराजगुण-
- 62 गणालंकृतस्वतनयकुमारश्रीविक्रमादित्यदेवश्रेयसे महामंडलेश्वराधिपतिश्रीमदपरादित्यदेवेन
- 63 शकनृपकालातीतसंवत्सरशतेषु दशसु एकपष्टघधिकेषु यत्राङ्कतोपि शकसंवत् १०६१
- 64 सिद्धार्थसंवत्सरान्तर्गताश्वयुजशु[द्ध]प(पं)चदश्यां सोमे महासोमपर्वणि चूडामणौ सर्वग्रहे³ मरुत्क्षे-
- 65 व्रान्तर्वर्तिनि पश्चिमसमुद्रे स्नात्वा सोमाय सुगंधिकुमुमश्लाघ्यमर्षं(र्ष्यं) दत्त्वा(त्त्वा) सकलभुवनाधिपति मसुदी-
- 66 श्वर⁴मुमापति कुंकुमचंदनसुरभिकुसुमैरभ्यर्च्य यजनयाजनादिषट्कर्मनिरताय ऋतुक्रियाकां-
- 67 डर्शांडाय परब्र(त्र)ह्मविदे परमन्ना(न्ना)ह्मणाय श्रीमद्वाराणसीनिवासिने गंगावलोकनावगाहनपान-
- 68 पवित्रीकृतस(श)रीरमानसाय आंगिरसवा(वा)हंसपत्यभारद्वाजगोत्राय तैत्तिरीयकशाखिने श्रीरुद्र-
- 69 भट्टोपाध्यायाय सोमयाजिकेशवद्विवेदिभट्टोपाध्यायपुत्राय विद्याधरभट्टोपाध्यायपौत्राय ष-
- 70 ट्कर्मकरणार्थं व(व)लिचरुकवैश्वदेवाग्निहोत्रऋतुक्रियादिनिर्माणाय उपागताभ्यागताति-
- 71 थिसंवाहनार्थं स्वपरिवारपोषणाय च प्रणालकविषयांतःपातिखैरडीग्रामः पूगद्रुमा-
- 72 रामसहितः गृहद्रुमद्रुदमीत्यादि⁵समस्तराजभोग्यसमन्वितो दापितः [1*] श्रीविक्रमादि-
- 73 त्यदेवेन च मतिमता परमभक्तेन मातापित्रोरात्मनश्च श्रेयसे दत्तः [1*] य-

Third Plate

- 74 [स्य] चाघाटनानि ॥ पूर्व(वं)तः करजाणिग्रामसीमा । तथा केलनदीतीरे केलवृक्षो मर्यादा [1*]
दक्षिणतः तालसुरग्रामसीमा । तथा निर्झरनिकटे कदंब(व)वृक्षो(क्षो) मर्यादा । पश्चिमत-
- 75 : । हडवत्थरसीमायां नदी मर्यादा । उत्तरतः उच्छ्रुपग्रामसीमा । तथा नदीके-
- 76 तकीनिकटे तडागः मर्यादा । एवं चतुराघाटनोपलक्षितः सीमापर्यंतः
- 77 सतृणाकाष्ठोदकोपेतः सदण्डः समस्तोत्पत्तिसंयुक्तः । पूर्वदत्तदेवदायव(व)ह्मदायवर्जितः अ-

¹ Read दृढतरविरक्तिवुद्ध्या संगृह्येयात्. See No. 13, line 49 etc.

² Metre of verses 39-41 : Anushubh.

³ The intended wording is probably सर्वग्रहचूडामणिसोममहापर्वणि. Cf. सूर्यपर्वणि in No. 22, lines 14-15.

⁴ The intended reading is probably मरुदीश्वर-.

⁵ Read द्रुद्रुमेत्यादि-.

PANHĀLE PLATES OF VIKRAMĀDITYA: ŚAKA YEAR 1061

iii

74	74
76	76
78	78
80	80
82	82
84	84
86	86
88	88
90	90
92	92
94	94

Scale : One-half

- 79 चाटभट्ट(ट)प्रवेशः उदकातिसम्भोगेण भवत्या नमस्यवृत्या(त्या) शासनेन प्रतिपादितः ॥ तदेतेषां सान्त्वयवं(वं)-
घूर्णां भुं-
- 80 जतां भोजयतां वा न केनापि परिपंथना करणीया ॥ यत उक्तं महामुनिभिः ॥ व(व)हुभिर्वसुधा भू-
- 81 क्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्)¹ ॥ [४२॥*] सद्योदानं निरायासं
सा-
- 82 यासं दीर्घपालनं(नम्) । अत एवर्षयः प्राहुर्दानाच्छ्रे (च्छ्रे)योनुपालनं(नम्) ॥ [४३॥*] यानीह दत्तानि पुरा
नरैर्द्रैर्दानानि धर्मा(र्मा)-
- 83 श्यशस्कराणि निर्मात्यवांतप्रतिमानि तानि को नाम साधुः पुनराददीत² ॥ [४४॥*] दत्त्वा(त्त्वा) भूमि भाविनः
पात्थिवै-
- 84 द्रान् भूयो भूयो याचते रामभद्रः [1*] सामान्योयं धर्मसेतुनृपाणां काले काले पालनीयो भवद्भिः³ ॥ [४५॥*]
इति धर्माधर्म-
- 85 विचारचतुरचिरंतनमुनिवचनान्यवधार्य सर्वैरपि समागामिभिरस्मद्वंशजैरन्यैर्वा भूपालैः पालनधर्म-
- 86 फललोभ एव करणीयः । न पुनस्तल्लोपनपापकलंकाग्रेसरेण केनापि भवितव्यं(व्यम्) । यस्त्वेवमभ्यर्थातोपि लो-
- 87 भादज्ञानतिमिरपटला[वृ]तमतिरास्छी (च्छि)द्याय(त्) ।⁴ आश्छि (च्छि)द्यमानमनुभोदेत वा स पंचभिरपि पात-
कैरुपपातकैश्च
- 88 लिप्तो रौरवमहारौरवान्धतामिश्रा (स्त्रा)दिनरकाश्चिरमनुभविष्यति । यथोक्तं भगवता व्यासेन । स्वदत्तां
- 89 परदत्तां वा यो हरेत वसुंधरां(राम्) [1*] स्व(स) विष्ठायां कृमिभूर्त्वा पितृभिः सह पच्यते⁵ ॥ [४६॥*] विध्या-
टवीष्वतोयासु शुष्ककोटर-
- 90 वासिनः [1*] कृष्णसर्पाभिजायते⁶ भूमिदानं हरति ये । [४७॥*] यथा चैतदेवं तथा शासनदाता लेखक-
हस्तेन स्व-
- 91 मतमारोपयति तद्यथा मतं मम महामंडलेश्वराधिपतिश्रीमद्विष्णुमादित्यदेवस्य श्रीमदपरादित्य-
- 92 देवसूनोर्यदत्र शासने लिखितं(तम्) ॥ लिखितं चैतन्मया राजनियुक्तेन सांघिविग्रहिकानुमत्या
- 93 विप्रलक्ष्मीधरपंडितेन श्रीनागस्वामिपंडितसुतेन [1*] यदत्रोनाक्षरमधिकाक्षरं वा त[त्स-]
- 94 र्वं प्रमाणमिति ॥३॥ मंगल(लं) महाश्रीभ(र्भं)वतु ॥३॥

TRANSLATOIN

Success ! Ōm !

[For the translation of verses 1 to 3, see that of verses 1, 2 and 4 in the *Ṭhāṇā* plates of *Arikēsarīn* (No. 8); for the translation of verses 4 to 11, see that of the same verses in the *Berlin Museum* plates of *Chhittarāja* (No. 11); for the translation of verses 12 to 16, see that of verses 12, 13, 15-17 respectively in the *Ṭhāṇā* plates of *Nāgārjuna* (No. 13); for the translation of verses 17 to 20, see that of verses 18-20 and 22 in the *Ṭhāṇā* plates of *Mummunirāja* (No. 14); for the translation of verses 21 and 22, see that of verses 23 and 25 respectively in the *Khārēpāṭan* plates of *Anantadēva I* (No. 19); and for the translation of verse 25, see that of verse 19 in the *Vaḍavalī* grant of *Aparāditya I* (No. 20).]

(V. 24) He exterminates the enemies, augments his royal fortune, resorts to valour, assumes extraordinary courage and rushes to the forefront in martial sprit. Very bold as he is, he, when mounted on his horse, does not care whether the enemies are few or many, and does not expect any body's assistance (in the course of fighting).

[For the translation of verses 25 and 26, see that of verses 20 and 21 respectively in the *Vaḍavalī* grant of *Aparāditya I* (No. 20)].

¹ Metre of verses 42-43 : *Anuṣṭubh*.

² Metre : *Indravajrā*.

³ Metre : *Sālīnī*.

⁴ This *daṇḍa* is superfluous.

⁵ Metre of verses 46 and 47 : *Anuṣṭubh*.

⁶ Read कृष्णसर्पा हि जायन्ते ।

(V. 27) (*Now*), when the enemy has been exterminated by him by his might, good people are living happily, the meritorious are hilarious, the laws laid down by him have become authoritative, the (*whole*) world, which had experienced anguish, is dancing (*for joy*), and the subjects are delighted in the company of their sons, relatives and friends.

(V. 28) Here is that (*King*) who has amassed religious merit, who has raised the level of diplomacy, who has recourse to justice in governing the kingdom, who spends his time splendidly in bestowing gifts on worthy recipients, who has an intelligent and pure mind, whose vehemence is irresistible on the battle-field, who treats ladies courteously, who has cleverness and discrimination in plenty, and whose rising prowess is spreading (*all round*);

(V. 29) Who is the sole resort of truthfulness, whom heroic spirit clings to, who is (*very*) courageous, and to whom people give their blessings every day; who takes delight in all pleasures; whose liberality is noble; (*and*) in whom dwell together the goddesses of Fortune and Learning and also extraordinary bright Glory.

(V. 30) His offspring, **Vikramādityadēva** obtained the kingdom of **Praṇāla**, though there were other sons of (*his father*). Though there were (*numerous*) jewels of the milk-ocean, only one of them, the Kaustubha, became the companion of Śrī (the goddess of fortune), (*when she was churned out of the ocean*).

(Line 38) Now, while the *Mahāmaṇḍalēśvarādhipati*, the illustrious **Aparādityadēva**— who, by his religious merit, has obtained the five *mahāśabdās* and who is adorned with all royal titles such as ‘the Emperor of the Vidyādhara race’, ‘the Lord of the town of **Tagara**’ ‘a king of the **Śilāhāra** family,’ ‘a scion of the race of Jīmūtavāhana’, ‘(he) who has an ensign of the Golden Garuḍa’, ‘(he) who is an ocean of pride’, ‘(he) who has surpassed the world in liberality,’ ‘(he) who is foremost among heroes’, ‘(he) who causes the hostile army to tremble’, ‘(he) who is (*the god*) Brahmā among kings,’ ‘the Lord of the Western Ocean’, ‘an adamant cage for such as seek refuge with him’ and so forth—is shining and ruling over the entire Kōṅkaṇa country consisting of fourteen hundred villages headed by **Purī**, and while the *Mahāmātya*, the illustrious **Khētama Ṭhakkura** is bearing the burden of the cares of the whole administration made over by his grace, and while the *Mahāpradhāna*, the illustrious **Śaṅkara Nāyaka** is bearing the burden of the administration of (*the country of*) **Praṇālaka**, and while the government is managed by the *Sāndhivigrahika*, the illustrious...¹, the Senior Government Treasury Officer, the *Mahāpradhāna*, the illustrious **Lakshmaṇaiyaprabhu**, and the Junior Government Treasury Officer, the illustrious...², at such a time the *Mahāmaṇḍalēśvarādhipati*, the illustrious King **Aparādityadēva (I)** addresses, with salutation, honour, respect and command, all assembled princes, councillors, the family priest, the Amātyas, the principal and subordinate officers as well as the heads of *rāshṭras*, *vishayas*, towns and villages, royal servants, whether (*formally*) appointed or not, and villagers as follows :—

“Be it known to you—

(V. 31) Prosperity is unstable, youth is momentary, and life lies in the jaws of Death. And still, people are indifferent to the acquisition of the other world. Oh ! How astonishing is this action of theirs !

And it has been said by the holy Vyāsa³—

(V. 32) Unions are followed by separations. All that is produced is transitory. The body is subject to death, (*and*) prosperity is attended by adversity.

(V. 33) Life continues (*only*) so long as breathing continues, (*and*) that breathing consists of air. Nothing is more agile than air. (*So*) it is a wonder that man lives !

¹ Here some space is left blank for the name of the minister.

² Here also the name has not been written.

³ As most of these verses do not occur in other charters, their translation is given here.

(V. 34) One should extract substance from what is worthless, (*vi.z.*) gifts from wealth, truth from speech, fame and religious merit from life, (*and*) benevolence to others from the body.

(V. 35) A gift of land is said to be the best gift; (*for*) land, being firm and indestructible, fulfils all desires.

(V. 36) A giver of land, having gone up to heaven, prospers for ever. And being born again, he will surely become a king !

(V. 37) Whatever sin a man distressed for his livelihood may commit, he will be absolved of it by a gift of land equal in measurement to a cow's hide.

(V. 38) The manes cry out and the grandfathers leap about (*saying*), "There has been born in our family a giver of land. He will save us !"

(Line 56) Having realized that youth is being devoured by the demoness in the form of Old Age, that pangs of separation after union with one's dear ones are like those caused by falling into a hell after dwelling in heaven, that worldly existence is as unsubstantial as the interior of a plantain tree, that the body is subject to old age and death natural (*in this world*), and that wealth and life are extremely fickle like drops of water on a lotus leaf tossed by wind, one should accumulate the rewards of (*religious*) gifts by very firm non-attachment.

(*Here occur three verses about the importance of a gift of land.*)

(Line 61) Having pondered over such sayings of ancient sages which are delightful owing to their distinguishing between what is righteous and what is not, the *Mahāmaṇḍalēśvarādhipati*, the illustrious **Aparādityadēva**, having bathed in the Western Ocean at the holy place of **Marut** on the occasion of **an eclips of the moon**, the crest-jewel of all planets, on **Monday**, the **fifteenth tithi** of the **bright fortnight** of **Āśvayuja** (*Āśvina*) in the (*cyclic*) year **Siddhārtha** in the **year one thousand increased by sixty** by the era of the **Śaka King**—in figures, the **Śaka year 1071**—, and having made an offering delightful with fragrant flowers to the Moon, and having worshipped (*the god*) **Marud-īśvara**, the lord of all worlds, with saffron powder, sandal paste and fragrant flowers—has, for the spiritual well-being of his son, the illustrious **prince Vikramāditya**, caused to be given the village **Khairāḍi** comprised in the *vishaya* of **Praṇālaka** together with orchards of areca-nut trees and together with all royal privileges such as the *dramma* cess on houses and trees (included in it) to the learned Brāhmaṇa, the illustrious **Rudrabhaṭṭōpādhyāya**, son of **Kēśava Dvivēdi Bhaṭṭōpādhyāya**, who had performed a *Sōma* sacrifice, and grandson of **Vidyādharaḥhaṭṭōpādhyāya**, who belongs to (*the Bhāradvāja gōtra with the pravaras*)¹ *Āṅgīrasa*, *Bārhaspatya* and *Bhāradvāja*, and to the *Taittirīya śākhā*, who is always engaged in the performance of the six (*religious*) duties of sacrificing for oneself and for others, and so forth, who has acquired knowledge of the higher Brahman, who lives at the holy (*town of*) **Vārāṇasī** and has his body sanctified by seeing, bathing in and drinking (*the water of*) the **Gaṅgā**, for the purpose of the observance of the six (*religious*) duties, for the performance of *bali*, *charu*, *vaiśvadēva*, *agnihōtra* and so forth, for the reception of guests that may come, and for the maintenance of his family. (*And*) it has been donated by the wise and illustrious **Vikramāditya**, who is very devoted (*to his parents*) for the spiritual welfare of his parents and himself.

The boundaries of (*the donated village*) are as follows :—On the east, the boundary of the village **Karajāṇi** and also that indicated by the *Kēla* tree on the bank of the **Kēla** river; on the south, the boundary of the village **Tālasura** and the *Kadamba* tree near a stream which will serve as the boundary; on the west, the boundary of the river near the boundary-line of (*the village*) **Haḍavatthara**; on the north, the boundary of the village **Uchchhupa**

¹ *Āṅgīrasa*, *Bārhaspatya* and *Bhāradvāja* are *pravaras*, not *gōtras*. The *gōtra* is *Bhāradvāja*.

and also the tank near the river **Kētakī**—The village with these four boundaries extending to its limit, together with grass, wood and water, together with (*the proceeds of*) the fines, together with all produce thereof, but exclusive of the gifts previously made to gods and Brāhmaṇas, which is not to be entered by the *chāṭas* and *bhaṭas*, has been donated by a charter with devotion as a gift free from taxes.

So, none should cause any obstacle while he with the relatives of the family is enjoying it or allowing (*others*) to enjoy it. Since it has been said by great sages:—

(*Here occur four verses about the importance of preserving gifts.*)

(Line 84) Having thought over these sayings of ancient sages clever in discriminating between what is righteous and what is not, all future rulers whether of our family or others, should aspire only for acquiring the reward of religious merit for the protection (*of this gift*), and none should be notorious in incurring the disgrace of sin consequent on its confiscation. He who, though thus entreated, with his mind clouded by the mass of the darkness of ignorance, confiscates it or allows it to be confiscated through greed, will incur all the five (*major*) sins as well as minor sins and will experience (*pangs in*) the *Raurava*, *Mahāraurava* and *Andhatāmisra* hells. As it has been said by the holy Vyāsa:—

(*Here occur two imprecatory verses.*)

(Line 90) As it is, the giver of the charter records his approval by the hand of the scribe as follows:—“What is written in this charter has been approved by Me, the *Mahāmaṇḍalēśvara*, the illustrious **Vikramādityadēva**.”

And this has been written by me, who have been appointed by the King, (*viz.*) the Brāhmaṇa **Lakshmīdhara** Paṇḍita, son of the illustrious Paṇḍita **Nāgasvāmin**, with the consent of the *Sāndhivigrahika*. Whatever is written here—in deficient or redundant letters—all that is authoritative. May there be happiness (*and*) great prosperity!

NO. 24 : PLATE LXII

RĀNJALĪ STONE INSCRIPTION OF HARIPĀLADĒVA : ŚAKA YEAR 10[70]

THE stone bearing this inscription was discovered several years ago in a field near the Nālā-Sōpārā station of the Western Railway. It was removed to the Office of the Control of Stores of that Railway near Mahālakshmi in Bombay, where it was lying when Dr. M. G. Dikshit copied the record on it. The inscription was first edited by Dikshit in his *Sources of the Mediaeval History of the Deccan* (Marathi), Vol. IV, pp. 62 f., and later re-edited by him with a facsimile in the *Marāṭhī Samshōdhana Patrikā*, Vol. IX, pp. 10 f. The record has, again, been edited from the same facsimile by Dr. S. G. Tulpule in his *Prāchīna Marāṭhī Korīva Lēkha*, pp. 43 f. I edit the inscription here from an impression supplied by the Chief Epigraphist.

The stone bearing this record measures 1' 6" (45.72 cm.) by 10" (25.40 cm.). It has at the top a *maṅgala-kalaśa* with the sun and the moon on the two sides. Below the record, there is a square measuring ten inches (25.40 cm.) on each side, which contains the usual sculpture of a woman pursued by an ass. The inscription is in a fair state of preservation, but some letters here and there have become indistinct owing to exposure to the sun and rain. Besides, the record was very carelessly written and incised. So, the reading is uncertain in several places.

The **characters** are of the Nāgarī alphabet and the average size of the letters is about .5" (1.27 cm.). The following peculiarities may be noted. The *akshara a* appears clearly in its modern form in line 7. See *apara-*. *K* has usually a circle on the left, but it is not noticed in *kṛi*. See *samālamkṛita*, line 4. The **language** is Sanskrit mixed with Marathi. The usual **ortho-**

graphical peculiarity of the substitution of the dental for the palatal sibilant is noticed in some places. Again, *sh* is used for *kh* in *pramusha*, line 8.

The inscription refers itself to the reign of the *Mahāmaṇḍalēśvarādhipati*, the illustrious **Haripāladēva**, who, from its initial wording, is none other than the homonymous Śilāhāra king of North Koṅkaṇ¹. The record contains a date in words and figures in lines 2-3, but the reading of both is uncertain². It has been taken to be the Śaka year 1070, which is not unlikely as the Āgāshī inscription of this Śilāhāra king (No. 25) is dated Śaka 1072.

The **object** of the inscription is to record the donation, by a royal charter, of an orchard in the village **Rānjali** situated to the west of the seashore with the consent of all inhabitants headed by **Dēvalanāyaka**³. The **donee** was **Vishṇu Upādhyāya**, who had emigrated from **Māhara** and was then residing at **Śūrpāraka-2000**.

At the end of the present inscription, there is mention of the gift of ten *drammas* made by **Visaladēva** apparently to the same donee. This gift had been made earlier in the **Śaka year 105[9]**,⁴ the cyclic year being **Piṅgala**.⁵ It seems that the donee got the earlier gift also recorded on the stone, when the present gift was being registered. It may be noted that this date falls in the reign of Aparāditya I. The cyclic year corresponding to Śaka 1059 was Piṅgala as stated here.

As for the **localities** mentioned in this inscription, **Śūrpāraka** has already been identified with Sopārā. **Rānjali** lies about four miles (6.44 km.) to the south-east of Sopārā. **Māhara** lies on the seacoast, about seven miles (11.27 km.) further in the same direction.

Text⁶

- 1 सिद्धम्⁷ [1*] स्वस्ति [1*] जयस्चा (श्चा) [भ्यु]दयस्च (श्च) [1*]
- 2 स (श) कनृपकालाति (ती) तसंव [त्सरे*⁸]
- 3 दशस (श) ते⁹ १० [७०] समस्त [राजा*]—
- 4 वलीसमलंकृतमहामंडलेस्व (स्व) रा [धि*]—
- 5 पतिस्त्री (श्री) म [तु¹⁰] (त्) हरिपालराज्य [का]—
- 6 लविजयरा [ज्ये] श्रीसुपरिक¹¹ द्विसह [न्ना]—
- 7 [न्तः*] स्थितसामान्य [सागर] काटीअपर¹² [तः*]
- 8 [भागे¹³] श्रीदेवल¹⁴ नाएकप्रमुष¹⁵ समस्त [लो*]—

¹ Mr. Alfred Master has given romanised text of this inscription as read by Dikshit and interpreted it in his own way. See *B.S.O.A.S.*, Vol. XX, pp. 425 f.

² See below, n. 9.

³ Dikshit and Tulpule read this name as *Divalanāyaka*, but the correct name is as given above.

⁴ For the reading of this date, see below, p. 144, n. 11.

⁵ The cyclic year is named here *Prapiṅgala*.

⁶ From the facsimile in *P.M.K.L.*, Plate VII.

⁷ Expressed by a symbol.

⁸ These two *aksharas* are indistinct. Dikshit and Tulpule read संवद्धरे.

⁹ Dikshit and Tulpule read दशस [त्त*] ते, but it is more likely that सप्तत्यधिके is omitted here inadvertently. Cf. संवत्सरशतेषु दस (श) सु द्विसप्तत्यधिकेषु in the Āgāshī inscription of Haripāladēva (No. 25, lines 1-2).

¹⁰ This *akshara*, though read so by Dikshit and Tulpule, is indistinct.

¹¹ Read श्रीसुपरिक—.

¹² Dikshit and Tulpule read काटीअपर्यंत, but the last two *aksharas* are uncertain.

¹³ Dikshit read कीज, and Tulpule स्वकीज, but the *aksharas* here are uncertain.

¹⁴ Dikshit and Tulpule read दिवल, but the sign of the medial *i* is not clear. The reading देवल is more likely.

¹⁵ Read नायकप्रमुष—.

- 9 कएक[संमत]¹[दत् ?²] रंजलीचा आरा[मु]
 10 साशान प्रदत्त³ श्रीमाहरविन (नि) रंत[सूर्पा]-
 11 रक[पुर]वासि⁴विष्णु⁵ उपाध्या[य*] रंजली
 12 [आ]रामधर्मपती⁶ श्री. .⁷ साखु⁸ [1*] तथा
 13 . वित्यत्रा निमित्त⁹ द्र १० चाटस विसलदे[व*]
 14 [सक]संवत्¹⁰ १०५[९*]¹¹ प्रपिगलसंवत्सरं¹² [1*]

TRANSLATION

Success! Hail! May there be victory and prosperity!

In the expired year **ten hundred [increased by seventy]**—(in figures) **10[70]**¹³—by the era of the **Śaka king**, during the victorious reign of the *Mahāmaṇḍalēśvarādhipati*, the illustrious **Haripāladēva**, an orchard at **Rānjali** in the western part of the seashore, which is situated in **Śūrpāraka-Two Thousand**, has been granted by a royal charter with the approval of all people headed by the illustrious **Dēvalanāyaka. Viṣṇu Upādhyāya**, who has emigrated from **Māhara** and is (*now*) staying at the town of **Śūrpāraka** is the religious owner of the orchard at **Rānjali**. The illustrious...is the witness.

For (*his*) maintenance 10 *drammas* were donated by **Chāṭasa Visaladēva** in the **Śaka year 105[9]**¹⁴, the (*cyclic*) year being **Prapīṅgala**¹⁵.

No. 25 : PLATE LXIII

ĀGĀSHĪ STONE INSCRIPTION OF HARIPĀLADĒVA : ŚAKA YEAR 1072

THIS inscription was first very briefly noticed by Pandit Bhagvanlal Indraji in the *Bombay Gazetteer* (old ed.), Vol. I, part ii, p. 19, f. n. 3. It was later edited without a facsimile by Dr. H.D. Sankalia and S.C. Upadhyaya in the *Epigraphia Indica*, Vol. XXIII, pp. 273 f. It was later included by Dr. S. G. Tulpule in his *Prāchīna Marāṭhī Kōrīva Lēkha*, pp. 48 f, and plate. It is edited here from an ink estampage kindly supplied by the Chief Epigraphist.

The **stone** bearing this inscription was found near **Āgāshī** in the Bassein *tālukā* of the Thāṇā District. It measures 2' 8½" (82.55 cm.) by 1' 4½" (41.91 cm.). The record consists of 16 lines and occupies a space 14" (35.56 cm.) by 16½" (41.91 cm.). It may have lost one or two lines at the bottom. The average size of the letters is ¾" (1.90 cm.). Below the inscribed

¹ Dikshit reads हस्तोदकसहिता भुवं, and Tulpule लोक एकसंमतीं भुत्व, but the *aksharas* are indistinct here.

² The reading of these two *aksharas* is uncertain.

³ Read शासनेन प्रदत्तः ।

⁴ Dikshit and Tulpule read सहवासि, but the first two *aksharas* are not clear.

⁵ Read विष्णु-.

⁶ Dikshit reads पुरानं धर्म उती(त्)गोर्णाति, and Tulpule पुराने धर्मपती, but neither of these readings gives a good sense.

⁷ These two *aksharas* are not clear.

⁸ Read साखी.

⁹ Dikshit reads वित्यत्रा, and Tulpule follows him. Perhaps वृत्त्यर्थनिमित्तं is intended.

¹⁰ Read शकसंवत्.

¹¹ Both Dikshit and Tulpule read this date as 1059, but the last figure of it does not appear to have been incised. It has been conjectured to suit the cyclic year पिगल.

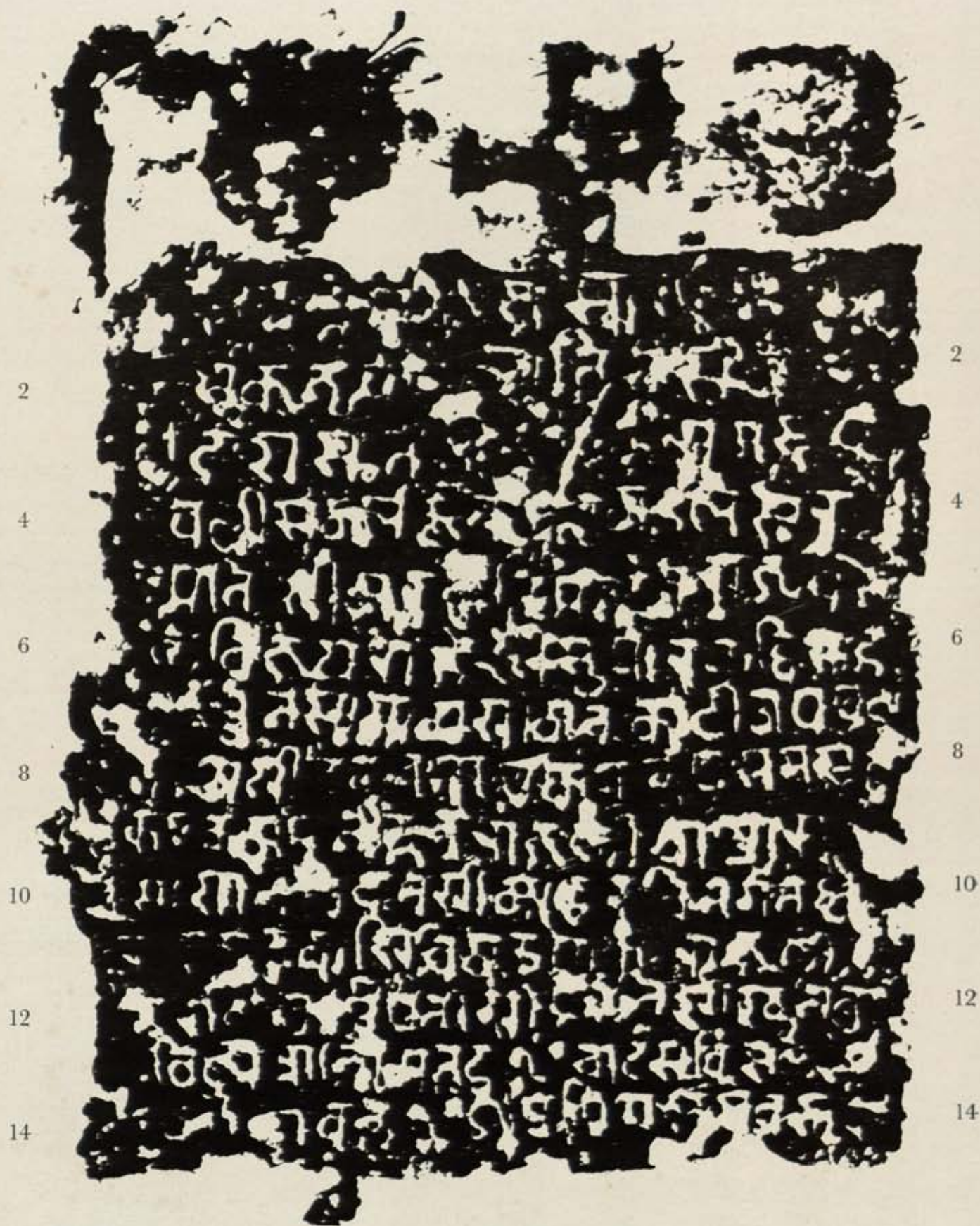
¹² The usual name of this year is पिगल only. Read पिगलसंवत्सरं(रम्) ।

¹³ Only the first two figures of the date are certain.

¹⁴ The last figure of this date has not been incised.

¹⁵ Usually the name of the cyclic year is *Pīṅgala*.

RĀNJAĪ STONE INSCRIPTION OF HARIPĀLADĒVA: ŚAKA YEAR 10 [10]



Scale : One-half

portion is a rectangle measuring 12" (30.48 cm.) by 3½" (8.89 cm.), in which there is a sculpture of a woman and an ass similar to that in the preceding two records. At the top is a *maṅgala kalāśa* with the sun on the left and the moon on the right.

The **characters** are of the Nāgarī alphabet. The medial *ē* is shown by a *ṛishṭha-mātrā* in all cases. Worthy of note is the form of *dh*, which shows a horn on the left. See *maṅgalēśvarādhipati*, line 5. The record is much better engraved than other inscriptions of the period. Punctuation is denoted by means of a *visarga*. The **language** is Sanskrit considerably influenced by Marathi in the formal portion of the grant. The whole record is in prose. The **orthographical** peculiarities of the use of *s* for *ś*, *j* for *y* and *ksh* for *kh* may be noted. See *Saka* for *Śaka*, line 1, *jāvatu* for *yāvat*, line 14, and *pramuksha* for *pramukha*, line 15.

The inscription refers itself to the reign of the *Mahāmaṅgalēśvarādhipati*, the illustrious **Haripāladēva**, who, from the wording of the record, is undoubtedly the Śilāhāra king of that name. It is **dated** on the **first tithi** of the **bright fortnight** of **Mārgaśirsha** in the expired **Śaka year 1072** (expressed both in words and figures), the cyclic year being **Pramōda**. The date does not admit of verification for want of the necessary details, but the cyclic year corresponding to Śaka 1072 was Pramōda according to the Southern luni-solar system. The corresponding date of the Christian era is the 22nd November A.D. 1150.

The **object** of the inscription is to record the grant, by the *Mahāpradhāna Āhavamalla-dēva*, of the produce of revenue of **Ānēvādī**, which may be a hamlet, belonging to the *Paṭakila* (Pāṭil) Rājānaka, on the occasion of the **Uttarāyaṇa saṅkrānti**¹. Āhavamalla was the owner of the village **Vaṭṭāra** included in the territorial division of **Śūrpāraka**. Several *Mahāttaras* (respectable residents) of that village are cited as witnesses at the end. The **donee** was **Brahmadēvabhaṭṭa Upādhyāya**, the son of **Divākarabhaṭṭa Upādhyāya**, who was himself the son of **Gōvardhanabhaṭṭa Upādhyāya**. Among the royal officers mentioned in the inscription are **Vēsupaḍavala**, the *Mahāpradhāna Lakshmaṇaprabhu*, another *Mahāpradhāna Padmaśiva Rāula* and also *Pradhāna Vāsugināyaka*.

As for the **places** mentioned in the present inscription, **Śūrpāraka** is modern Sōpārā as shown before. **Vaṭṭāra**, which was included in the territorial division of **Śūrpāraka**, is modern Vaṭār, six miles (9.66 km.) north-west of Sōpārā and four miles (6.44 km.), south-west of Āgāshī, where the inscribed stone was found. **Ānēvādī** cannot now be traced in its vicinity.

Text²

- 1 [सिद्धम्³] [1*] स्वस्ति [1*] जयश्चाभ्युदय[श्च*] [1*] स(श)क[नृ*]पकालातीतसंब[त्सरश]तेषु दस(श)[सु*]
- 2 [द्वि]सप्तत्यधिकेषु यत्रांकतोपि संबतु(त्) १०७२ प्रमोदसंबत्स[रा*]—
- 3 [न्त]र्मांत मार्गसि[र सु]ध⁴ १ पूर्वक⁵ अद्येह समधिगत्ता (ता) शेषपंचमहा[शब्द*]—
- 4 [श्री]सीलाहार⁶ नरेंद्रजीमूतवाहनान्वयप्रसूतसमस्तरा[जाव*]—
- 5 [ली]समलंकृतमहामण्डलेस (इव) राधिपतिश्रीमद (द्) हरिपालदे[व]—
- 6 [क*]ल्याणविजयराज्ये । तत्प्रसादावाप्तसमस्तमंडलचिन्ता[भा*]—

¹ This Uttarāyaṇa saṅkrānti cannot be of the Śaka year 1072; for it fell on the 25th December A.D. 1150, i.e. after the date of the present inscription. It must, therefore, be taken as referring to the Uttarāyaṇa Saṅkrānti of the preceding year, Śaka 1071, which occurred 22 h. 93 m. after mean sunrise of the 24th December A.D. 1149. It seems that the grant remained unrecorded for nearly a year after it was made.

² From the facsimile (Plate VIII) in *P.M.K.I.*

³ Expressed by a symbol.

⁴ Read मार्गशीर्षशुद्ध.

⁵ Read पूर्वस्यां तिथौ.

⁶ Read श्रीशिलाहार—.

- 7 रं समुद्रहति श्रीवेसुपडवल¹ । तथा महाप्रधानश्रीलष्म(क्षम)[ण*]—
 8 प्रभो(भु) । तथा महाप्रधानश्रीप[ञ्ज]सि(शि)व रा[उ]ल । तथा प्रधानवासु—
 9 [गि]नायक । सत्येतस्मिन्(न्) काले प्रवर्त्तमाने । श्रीसूपारिकत—
 10 [र्ग*]त² वट्टारग्राम प्रभुज्यमान³ महा[प्रघा]नश्रीआहवमल्लदेवेन
 11 [श्री]गोवर्धनभट्ट⁴ उपाध्याय⁵ सुतदिवाकरभट्ट(ट्ट) उपाध्यायसुतत्र(त्र) ह्यदेव—
 12 [भ]ट(ट्ट) उपाध्य⁶ महापर्वणि उत्तरायण[संक्रांति]समये धर्म्मण उदकपू—
 13 [र्व]कः पटकीलराजानक आनेवडिसिधाय⁷[ः*] प्रदत्तः [1*] आचंद्रार्क—
 14 तारकं तावतु⁸ तिष्ठति मेदिनी केनापि [पश्चा⁹] वा(वा)घा न करणी[या] [1]
 15 [अ]त्रार्थे साक्षि¹⁰ वट्टारग्रामप्रमुख(ख) रिसि म्हतारा । तथा साक्षि नागुजि [म्ह*]—
 16 तारा । तथा सा[क्षि*] अनंतनायक । साक्षि चांगदेव म्हतरा साक्षि . . . केशवो . . .

TRANSLATION

Success ! Hail ! May there be victory and prosperity !

In the expired **year ten hundred** augmented by **seventy-two**, in figures, the **year 1072**, by the era of the **Śaka king**, the cyclic year being **Pramōda**, on **Mārgaśirsha śuddha 1**—on the aforementioned *tithi*—today, here, during the beneficial and victorious reign of the *Mahāmaṇḍalēśvarādhipati*, the illustrious **Haripāladēva**, who has acquired the right to all the five *mahāśabdās* (and) who is adorned with all the royal titles (*such as*) ‘the illustrious **Śilāhāra king**’ (and) ‘(he) who is born in the family of Jīmūtavāhana’, while the following ministers are bearing the burden of the whole *maṇḍala* entrusted to them by his grace, (*viz.*) the illustrious **Vēsupaḍa-vaḷa**, and the *Mahāpradhāna*, the illustrious **Lakshmaṇaprabhu** and the *Mahāpradhāna*, the illustrious **Padmaśiva Rāula** and the *Pradhāna* **Vāsugināyaka**, at this time the *Mahāpradhāna*, the illustrious **Āhavamalladēva**, who is enjoying the village **Vaṭṭāra** included in the famous **Śūrpāraka**, has donated the revenue of (*the hamlet*) **Ānēvāḍi**, belonging to the *Paṭākila Rājānaka*, to **Brahmadēvabhaṭṭa Upādhyāya**, the son of **Divākarabhaṭṭa Upādhyāya**, who is (*himself*) the son of the illustrious **Gōvardhanabhaṭṭa Upādhyāya**, piously with the pouring out of water, on the great auspicious occasion of the **Uttarāyaṇa-saṅkrānti**.

(Line 13) None should cause any obstruction hereafter as long as the moon, the sun and the stars (*continue to shine*), and the earth endures.

To this (*gift*) the following are witnesses—Risi *mhātāra*, the chief of the village **Vaṭṭāra**, and Naguji *mhātārā*, and Anantanāyaka, (and) Chāngadēva *mhātārā* and . . . Kēśava.

No. 26 : PLATE LXIV

MĀHUL STONE INSCRIPTION OF HARIPĀLADEVA : ŚAKA YEAR 1075

THIS stone inscription was found at **Māhul** near Trombay in 1958, and is now preserved in the godown of the ESSO refinery at the place. It was edited by Dr. M. G. Dikshīt in the *Epigraphia Indica*, Vol. XXXVII, pp. 165 f. with a plate. It is edited here from the same plate.

¹ This and the following personal names should be in the locative so as to agree with समुद्रहति.

² Read श्रीसूपारिकान्तर्गत—

³ Read ग्रामं प्रभुज्यानेन.

⁴ Read श्रीगोवर्धनभट्ट.

⁵ Read उपाध्याय here and in similar cases below.

⁶ Read उपाध्यायाय.

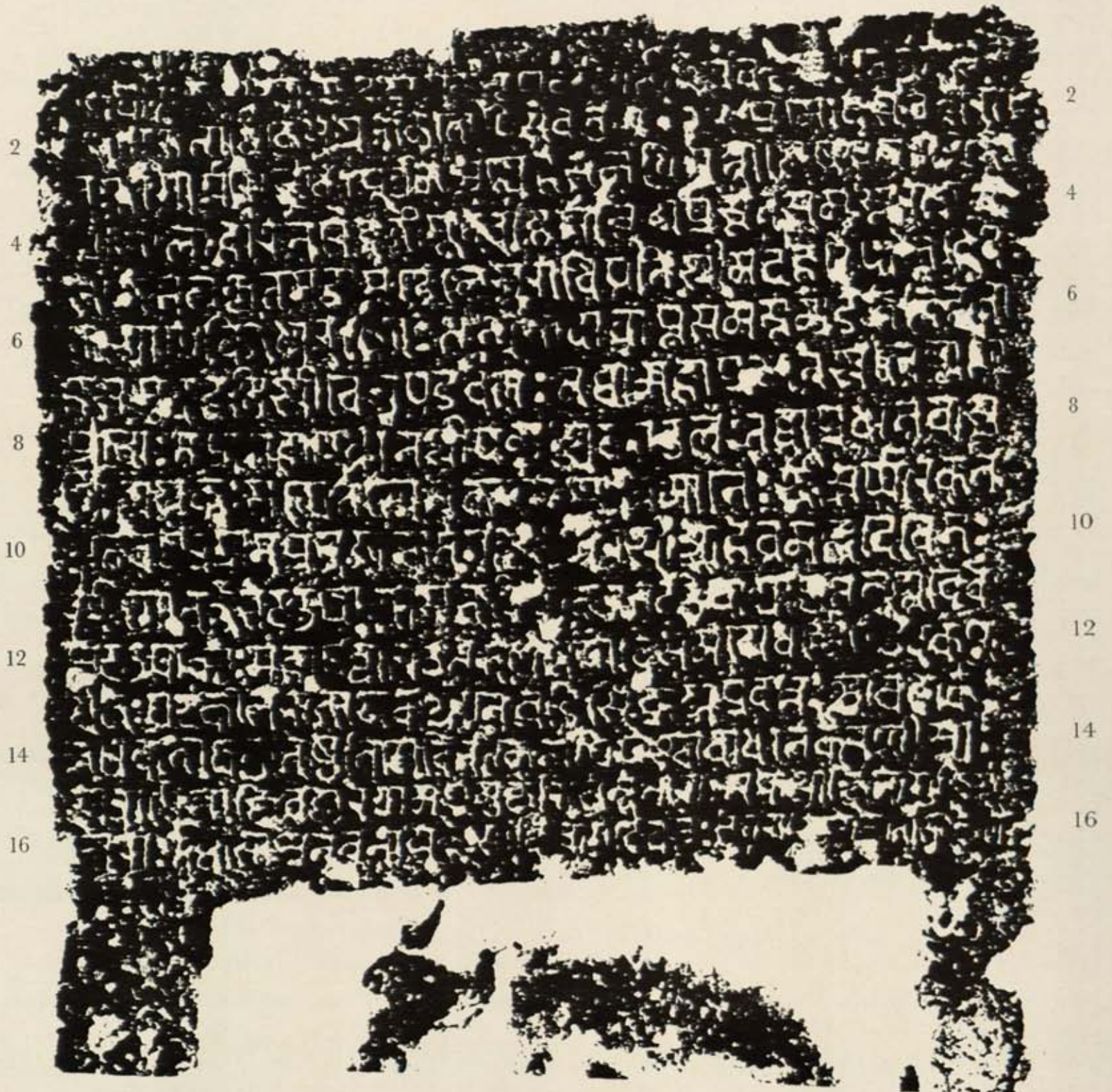
⁷ Read आनेवाडीसिद्धायः.

⁸ Read यावत्.

⁹ Read पश्चाद्.

¹⁰ Read साक्षी here and in similar cases below.

ĀGĀSHĪ STONE INSCRIPTION OF HARIPĀLADĒVA: ŚAKA YEAR 1072



Scale : One-half

“The inscribed stone is a large slab of yellowish white sandstone, and bears at the top the figure of the Sun and the Moon with a *kalaśa* in the centre, leaving some space in between. The slab is smoothly dressed in the middle for the writing of the inscription, which consists of ten lines only. Towards the bottom of the record appears the ass-curse pictorially represented, as seen in some Śilāhāra and Yādava inscriptions of the period.

The inscription is very neatly engraved and is in a fair state of preservation. It covers a space of about 44 cm. by 23 cm.¹”

The **characters** are of the Nāgarī alphabet. The following peculiarities may be noted. The long form of initial *i* occurs in line 9; *ch* does not yet show a horizontal stroke to the left (see *pañcha-*, line 2); the upper loop of *th* is open (see *tathā*, line 8); the palatal *ś* has now reached the modern Nāgarī form (see *-abhyudayaś-cha*, line 1), and *h* show a distinct tail on the left (see *griha* line 7). The **language** is a mixture of Sanskrit and Marathi. What is said in Sanskrit in lines 5 and 6 is repeated in Marathi in lines 7 and 8, evidently for the information of the general public. The **orthography** shows the use of *j* for *y* in *dēja*, line 6, and that of the dental *s* for the palatal *ś* as in *Śaka*, line 1.

The **object** of the present inscription is to record the *vyavasthā* (regulation) laid down by the illustrious **Haripāladēva** in respect of the village **Māhavala** included in the *vishaya* of **Shaṭshashṭi**, namely, that all the houses in it would be exempt from the house-tax, and that the tax on the areca-nut trees would be three *drammas* per hundred.² The inscription also records the gift of a *vāṭikā* (orchard) in **Ḍōmbila** to the Brāhmaṇa **Gōvardhanabhaṭṭa**. The inscription ends with the usual ass-curse for those who would interfere with the *vyavasthā*.

The inscription mentions the **date** on which Haripāladēva proclaimed this *vyavasthā*, viz. the **lunar eclipse on Sunday**, the **fifteenth tithi** of the **bright fortnight of Āshāḍha** in the **Śaka year 1075** (expressed both in words and figures), the cyclic year being **Śrīmukha**. There was a lunar eclipse on the fifteenth *tithi* of the bright fortnight of Āshāḍha in Śaka 1075, when the cyclic year was Śrīmukha as stated here, the corresponding Christian date being the 7th July A.D. 1153, but the week-day was Tuesday, not Sunday as required. To this extent the date is irregular.

Haripāladēva bears no royal title, but there is no doubt that he is the **Śilāhāra king** of that name whose inscriptions ranging from Śaka 1070 to 1076 have been discovered in North Koṅkaṇ. The present date, therefore, falls in his reign-period.

There are only three **localities** mentioned in the present record. **Shaṭshashṭi**, as already shown, corresponds to the modern Sāsṭi in North Koṅkaṇ. The village **Māhavala** is clearly Māhul in Trombay, where the stone was discovered. **Ḍōmbila** may be modern Ḍōmbivali in the Kalyāṇ *tālukā* of the Ṭhāṇā District, a station on Bombay-Poona branch of the Central Railway.

Text³

- 1 सिद्धम्⁴ ॥ स्वस्ति [१*] जयश्चाभ्युदयश्च [१*] स(श)कनृपकालातीतसंवत्सरस(श)तेषु [द]—
- 2 स(श)सु पंचसप्तत्यधिकेषु यत्रांकतोपि संवत् १०७५ स्त्री(श्री)मुख—
- 3 संवत्सरांतर्गतआषाढसु(शु)द्ध १५ रविदिने सोमपर्वणि निजस्रे(श्रे)—

¹ *Ep. Ind.*, Vol. XXXVII, p. 165.

² Dikshit takes the record to mean that three baskets were to be paid to Government per hundred baskets; but the reading is clearly *drāma* 3, not *dāla* 3. Besides, a similar tax, viz. 4 *drammas* per 100 betel-nuts (?) is laid down also in the Bhoighar plates. (See, Appendix, No. 61).

³ From the facsimile facing p. 166 in *Ep. Ind.*, Vol. XXXVII.

⁴ Expressed by a symbol.

- 4 योर्थिना मया श्रीहरिपालदेवेन षट्षष्टिविषयांतर्गतमा-
 5 हवलग्रामीयगृहदेणक (नि) मुक्तिः तथा वा[टि]कानां
 6 त्रिकस (श) तं ग्राह्यमिति दे[ज] (य) व्यवस्थया उदकातिसर्गोण सा (शा) सने[न*] प्रति-
 7 पादिताः¹ ॥ माहवलग्रामे ब्राह्मणां गृहदेणे न गेहावें [1*] वा[टि][का*]-
 8 यां पोफलीं स (श) तं प्रति द्राम² ३ गेहावें [1*] तथा च श्रीगोव[र्द्धे][न भ*]-
 9 टो (ट्टो) पाध्याया[य*] डोंवि (वि) लवाटिका सर्वनि (न) मस्वं (स्यम्) ॥ ई (इ) [ति*] सा (शा) [सनव्य*]-
 10 वस्था जो चाली³ तेहाचिये माया गाढउ बलघे⁴ ॥

TRANSLATION

Success ! Hail ! May there be victory and prosperity !

In the **year ten hundred increased by seventy-five**, in figures also, the **year 1075**, on the occasion of a **lunar eclipse** on **Sunday**, the **15th tithi** of the **bright fortnight** of **Āshāḍha** in the (*cyclic*) year **Śrīmukha**, I, the illustrious **Haripāladēva**, have, for my own spiritual welfare, laid down the following regulation (*vyavasthā*) by an order by pouring out water—

There shall be exemption from house-tax in the village **Mahāvala** situated in the *vishaya* of **Shaṭṣhashṭi**, and there shall be a levy of three *drammas* per hundred (*on the areca-nut trees*).

(Line 7) In the village of **Māhavalā** no house-tax shall be charged to the Brāhmaṇas. Three *drammas* shall be levied as tax per hundred trees of areca-nuts, in the orchards (*of the village*).

Moreover, the orchard in **Ḍōmbila** is granted as a gift free from taxes to the venerable **Gōvardhanabhaṭṭa**.

(Here follows the usual ass-curse.)

No. 27 : PLATE LXV

BRITISH MUSEUM STONE INSCRIPTION OF THE REIGN OF
HARIPĀLADĒVA : ŚAKA YEAR 1076

THE stone bearing this inscription was apparently found somewhere in North Konkan and is now deposited in the British Museum, London. It has been listed by Dr. Kielhorn in his *List of Inscriptions of Southern India*, p. 56. Kielhorn gave his reading of the date from an impression supplied by Dr. Burgess, and identified Haripāladēva mentioned in it with the Śilāhāra King whose inscriptions dated Śaka 1071, 1072 and 1075 had been mentioned in the *Bombay Gazetteer*, Vol. XIII, p. 426. He did not notice the contents of the inscription, but remarked that it was written for the most part in a kind of old Marathi. He also pointed out that 'it contains the usual curse of the ass and the woman, but no sculpture'. The inscription is edited here for the first time from an inked rubbing kindly supplied by Dr. Douglas Barrett of the British Museum at the request of the Chief Epigraphist.

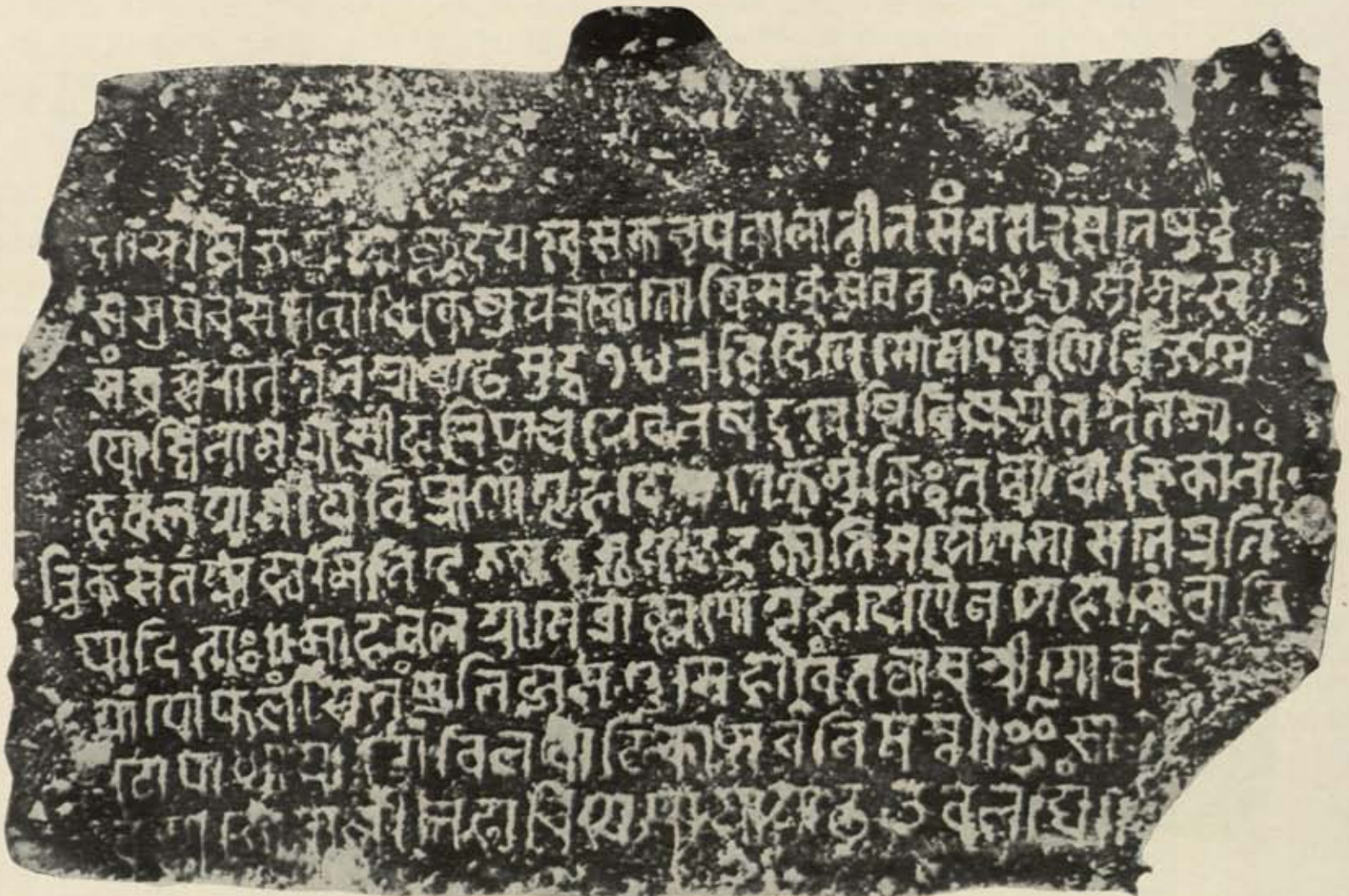
¹ Read प्रतिपादितम्.

² Dikshit reads डाल, but the correct reading is as above. Compare पूगीफलशतं प्रति द्रम्मचतुष्टयम् occurring in the Bhoigar plates. See No. 61, below.

³ Dikshit reads टाली, but the first *akshara* is clearly चा-. The Marathi root from which it is derived is चाळवणे 'to disturb.'

⁴ Dikshit reads अलघे, but the first *akshara* is clearly व. The root from which it is derived corresponds to Marathi ओळगणे, to cover, to copulate.

MĀHUL STONE INSCRIPTION OF HARIPĀLADĒVA: ŚAKA YEAR 1075



Scale : One-half

BRITISH MUSEUM STONE INSCRIPTION OF THE REIGN OF
HARIPĀLADĒVA: ŚAKA YEAR 1076



Scale : One-half

The **stone** on which the record is incised measures 38·10 cm. in breadth and 22·86 cm. in height. Some letters in the right and left of each line have either been broken away or have become illegible. The inscription is in a bad state of preservation, and the reading of several *aksharas* is uncertain. Still, the purport of the record can be ascertained more or less clearly. The record consists of nine lines.

The **characters** are of the Nāgarī alphabet, regular for the period to which the record belongs. The medial diphthongs are in many places shown by means of *prishṭhamātrās*. Worthy of note is the form of *dh*, which does not yet show a horn on the left, and that of *h*, which is fully developed. See *grāmādhībhāk*, line 2, and *hohinti*, line 5. The **language** is a mixture of Sanskrit and old Marathi. The date in the first line and a verse in the last two lines are in Sanskrit and the rest of the record is in old Marathi. There are several words of lexicographical interest. See e.g. *hohinti* line 5, which has survived from Prakrit, besides the later *hotāti*, line 6. The word *grāmabhujā* in the sense of 'the resident of a village' is also noteworthy. Besides, the instrumental form *kavaṇem* and *dusṭēm*, with the nasalized instrumental affix, are also noteworthy. As regards **orthography**, we may note the reduplication of the consonant following *r* (see *paurṇamāsyāṁ* and *parvāni*, both in line 1), and the *anusvāra* before *v* wrongly changed to *m* in *samvatsarē*, line 1. *V* and *b* are written separately.

The **object** of the inscription seems to be to record that some miscreants did damage to the channel (*nāḍa*) near a well belonging to the residents of the village **Turubhāmra** and dedicated to the god **Agnihōtra**. So during the reign of the illustrious **Haripāladēva**, all residents of the village such as the respected **Sāhakaiya** and others resolved that those who would cause such damage to the water-channels of the well, whether existing or future, (should receive condign punishment). This is followed by the usual ass-curse against that resident who would, with evil intention, act against this decision of the villagers. The record ends with the usual verse stating that the religious merit for protecting a gift of land belongs to him who is the ruler of the country at the time.

The inscription contains, in the first line, the **date Śaka 1076**, the cyclic year **Bhāva** and the **full-moon tithi** of **Māgha**. It corresponds to the 20th January A.D. 1155. It does not admit of verification in the absence of the mention of a week-day or a *nakshatra*, but it may be noted that the cyclic year corresponding to Śaka 1076 was Bhāva according to the northern luni-solar system. This is so far the last known date of the reign of Haripāladēva, the Śilāhāra king of North Koṅkaṇ. Only two years after this date, his successor Mallikārjuna is known to have appointed Suprayā as the *Daṇḍādhipati* of the Praṇāla Dēśa¹.

There is only one **place-name** mentioned in the present record, *viz.* the village **Turubhāmra**. There are several villages of the name Turubhe corresponding to it in the Ṭhāṇā *tālukā* of the Ṭhāṇā district and in the Pōlādpur *tālukā* of the Kolābā District. As no boundary villages have been mentioned in this record, it is not possible to say which of them was intended to be referred to.

Text²

- 1 [सिद्धम्³ ।] शकु(क) १०७६ भावसम्बत्सरे⁴ माघसु(शु)द्धपौर्णमास्यां पव्वणि [चातु]र्हो[मे]
- 2 लोक[समूहे] अग्निहोत्रदेवप्रतिबद्धतुरुभाम्रग्रामाधिभा[क् ?]
- 3 . . राचेया कूपपानपरि जे नाड अछंति ते कवणें दुष्टें लोपि[ले*]
- 4 . [स्थ]ले न्वते इति अद्य श्रीहरिपालदेवराज्ये श्रीसाहकैयप्रभृति

¹ No. 28, below.

² From an inked rubbing supplied by Dr. Douglas Barrett of the British Museum.

³ Expressed by a symbol.

⁴ Read -संबत्सरे.

- 5 [सर्व्वनि] उदकोत्सर्गी नाड अचळंति अवर जे ह्रींति अवर पू . .
 6 धि जे . . कार होताती च किलेतिल पुनरपि सावुकाराची [नली ?]
 7 . . अभिष्ठवें जो ग्रामभुज मा (सा) न् अथवा अधिकु कवण विरद्धिपूर्व्वक
 8 [एया*] चा लोप करी तेहाची माय गाढव [ज्ञ] वे ॥ [व] ह्मिर्व्वसुद्धा (घा) दत्ता रा-
 9 जमिः सगरादिभिः [1*] [य]स्य यस्य [यदा] भूमिस्तस्य तस्य तदा फलः (लम्)¹ [11]

TRANSLATION

[Success !] In the Śaka (year) 1076, the cyclic year being **Bhāva**, on the **full-moon tithi** of the **bright fortnight** of **Māgha**, on the holy occasion of the four *hōmas* (sacrifices) in the presence of a number of people —

(Line 3) The channels around the (*public*) well, belonging to the residents of the village **Turubhāmra** dedicated to the god **Agnihōtra**, have been destroyed by some evil-minded person.

(Line 4) So today, during the reign of the illustrious **Haripāladēva**, the respected **Sāhakaiya** and others [have resolved] that those who will damage the existing channels which drain out water as well as those that will be made (*hereafter*) and that of the *Sāvukara*² . . [will be punished.]

(Line 6)³ The villager, whether of a low or of a high status, who, with a hostile intention, will [cause damage] to this (*channel*) in this place...⁴,

(Here follows the usual verse stating that the religious merit of the gift will accrue to him who is the ruler of the land at the time.)

No. 28 : PLATE LXVI

CHIPLŪᅇ STONE INSCRIPTION OF MALLIKĀRJUNA : ŚAKA YEAR 1078

THE stone bearing this inscription was discovered under the wall of a house at **Chiplūᅇ** in the Ratnāgiri District in South Kōᅇkaᅇ in 1879, as stated in the proceedings of a meeting of the Bombay Branch of the Royal Asiatic Society held on the 3rd September 1879. It is very briefly noticed in the *Bombay Gazetteer*, Vol. I, part ii, p. 20, n. 1. Dr. Kielhorn calculated its date in the *Indian Antiquary*, Vol. XXIII, pp. 116-117, and included it in his *List of the Inscriptions of Southern India*, p. 56. It was edited for the first time with a facsimile by Dr. M. G. Dikshit in the *Journal of the University of Bombay* (New Series), Vol. XIII, part i, pp. 60 f., and was re-edited from the same facsimile by Dr. S. G. Tulpule in his *Prāchīna Marāᅇhī Kōᅇva Lēkha*, pp. 53 f. It is edited here from the same facsimile. The stone is now deposited in the Prince of Wales Museum, Bombay.

The inscription is engraved on two faces of a stone, which originally must have measured about 1' 10" (55.88 cm.) by 1' 10" (55.88 cm.). It is referred to as *Śāsana-stambha* in line 12 of the present inscription and so may have formed part of a pillar. The record seems to have originally consisted of at least twenty-five lines, of which twelve are inscribed on one side of the

¹ Metre: *Anuᅇᅇubh*.

² The *Sāvukara* is the money-lender in the village.

³ Some portion in lines 5 to 7 is unintelligible.

⁴ Here follows the curse of the ass and the woman.

slab and at least thirteen on the other, the first and the last few lines of them being now lost completely. Some more lines and words have become illegible on the second side of the stone.

The **characters** are of the Nāgarī alphabet. The following peculiarities may be noted:— the initial *i* still retains its old form, see *Jōipai*, line 11; *a* and *th* have attained the modern Nāgarī forms, see *atra*, line 10, and *tathā*, line 11; *dh* has developed a horn on the left, see *sūdhā*, line 4; still the two verticals of *dhā* are joined by a short horizontal line as in older records, see *Dhātā* in line 3; *ṇ* and *l* are alike in form, the latter having only a short vertical stroke joining the horizontal line at the top. The **language** is incorrect Sanskrit considerably mixed with Marathī. See *kēlēm*, lines 8 and 9, *gheyāvēm*, lines 9 and 10, and *hēyām*, line 11. The benedictory and imprecatory verses inscribed on the second side of the slab are generally in good Sanskrit. The remaining portion is in prose. The **orthography** does not call for any remark.

The inscription refers itself to the reign of the *Mahāmaṇḍalēsvarādhipati*, the illustrious **Mallikārjuna**, who is evidently the Śilāhāra king of that name. It is dated in the **Śaka year 1078**, expressed both in words and figures, on the *akshaya-tṛitīyā* of the **bright fortnight** of **Vaiśākha**, on the holy occasion of **Yugādi**, when the week-day was **Tuesday** and the *nakshtra* **Mṛigaśiras**, in the cyclic year **Dhātṛi**. As shown by Kielhorn, the date corresponds regularly to Tuesday, the 24th April A.D. 1156.¹ The inscription mentions in the beginning the deity Lakhumādēvī and Tilabhāṇḍē installed at Gaṅgākhēḍē.

The **object** of the inscription is to record the appointment of one **Suprayā** as the *Daṇḍādhipati* (Administrator) of the **Prānālaka-dēśa**. He was ordered to make the town of **Panalā** his headquarters. It is also provided that his eldest son should succeed him and make the same city his headquarters.

Among the royal officers are mentioned the *Mahāpradhāna* **Nāraṇanāyaka** and the *Sāndhivigrahika* **Anantuḡi**, son of **Lakṣmaṇaiprabhu**. Some persons are next mentioned in lines 10-11 evidently as witnesses.

As for the **places** mentioned in the present inscription, no town or village named **Gaṅgākhēḍē** is known to exist now in the Ratnāgiri District. Dikshit identified **Prānāla** (which he read as Praṇāla) with the fort of Panhālā in the Kolhāpur District, and Tulpule with Panvāl in the Kolābā District. Both the identifications appear unlikely; for stone inscriptions are not generally transported far from their original places, and Mallikārjuna is not known to have extended his sway to the Kolhāpur region. **Prānālaka** or **Panalā** is evidently identical with Panhāle in the Dāpoli *tālukā* of the Ratnāgiri District, which was the capital of Southern Koṅkaṇ. (See No. 23, above.)

Text²

First Face

- 1 सिद्ध(द्रम्)³ [1*] स्वस्ति [1*] . . लखुमादेवि(वी) तिल[भांडे*]
 2 . . त ज्येणेचि [गंगाखेडें] वै(वै)ठला ॥ [तत्समि(मी)हायां⁴] शकनृपकालातीत—
 3 [सं]वत्सरशतेषु दशमु(स्व)ष्टसप्तत्यधिकेषु शकसंवत्(त्) ॥ १०७८⁵ ॥ घातासंब—

¹ "Śaka 1078 expired, which, by the southern luni-solar system, was Dhātṛi, Tuesday, 24th April, A.D. 1156; the third *tithi* of the bright half ended 13 h. 58 m., and the *Nakshatra* was Mṛigaśirsha up to 13 h. 47 m. after mean sunrise"—Kielhorn in *Ind. Ant.*, Vol. XXIII, p. 117. This *tithi* marks the commencement of the Trētā Yuga. Altekar wrongly read the date as Śaka 1079. Again, his reading of the *tithi* as Pausha va. di. 14, Monday, is wrong. He has confused the *tithi* of the next inscription (No. 29) with that of the present one. See *Ind. Cul.*, Vol. II, p. 415.

² From the facsimiles between pp. 64 and 65 in *J.U. Bom.*, Vol. XIII.

³ This word which is usually expressed by a symbol is almost clearly written here.

⁴ I have adopted Tulpule's reading, but its sense is not clear.

⁵ The figures of the date are noteworthy. The last figure is used to denote 8 in No. 29 also.

- 4 त्सरे¹ वैशाखसूध² अक्ष[य*]तृतीयायां युगादिपर्वणि भौमदिने मृग-
 5 सिरनक्षत्रे³ श्रीमल्लिकार्जुनमहामंडलेश्व[रा]धिपतिकल्यान (ण)विज-
 6 यराज्ये तद्राज्यचिन्ताभारं समुद्रहनं⁴ महाप्रधाननारणनायकप्रभू-
 7 ज्यमाने⁵ तथा सं(सां)धिविग्रहि[क*]लक्ष्मणैप्रभूसुतअनंतुगिप्रभू तस(त्स)म-
 8 ये प्रानालक⁶ देशचिन्ताभारसमुद्रहनार्थं सू(सु)प्रया दंडाधिपति के-
 9 लें⁷ । तेया प्रसाददत्तपनलेचें नगर मुख्य करंतु ज्येष्ठ अ⁸ पुत्रेन घेया-
 10 वें ॥ अत्र(त्रै)वं श्रीकरणे वेतपप्रभूसुतपरसरामप्रभू तथा तारुपैप्र-
 11 भू . . . गिप्रभु तथा जोइपैप्रभूसुतच्छिंतमैप्रभु हेयां सर्वा
 12 [शा]सनस्तंभु आचंद्रार्कपर्यंत पालि-⁹

Second Face

- 13 ¹⁰
 14 [म्मार्थ*] यस(श)स्कराणि [1*] निर्माल्यवान्तप्रतिमानि [तानि को नाम साधुः*]
 15 पुनराददीत¹¹ । [1१॥*] सद्योदानं निरायासं सा[या]सं दीर्घं [पालनम् । अत एव-*]
 16 र्पयः प्राहुर्दानाच्छ्रेयोनुपालनं (नम्) । [1२॥*] विध्याटवीष्वतो[या][सु शुष्ककोटरवा-*]
 17 सिनः । कृष्णाहया विजायन्ते व्र(व्र)ह्मदेयापहारकाः [1३॥*] . . . ¹²
 18 आरामाणां शतेन वा [1*] गवां कोटिप्रदानेन धर्मह[र्ता] ¹³
 19 जराराक्षसीप्रारब्ध(ब्ध)ग्रासं यौवनं स्वर्गवासान्न¹⁴ . . .
 20 मः¹⁵ । वियोगदुःखं व्याधिजरामरणसाधारण[कं] . . . ¹⁶
 21 लसितजलवु(वु)द्दु(द्दु)दतरलतरे [धनायुषी] . . . ¹⁷
 22 दपि चरितचंचला लक्ष्मीः [1*]
 23 . . . विनश्वरं [ज]नशरीरं ती (?) . . . ¹⁸
 24 च दानफलं (लम्) । इति मुनिव[चनानि*] . . . ¹⁹
 25 सहस्राणि स्व[र्ग] . . . ²⁰

TRANSLATION

Success ! Hail ! The deities Lakhumādēvī and Tilabhāṇḍē who were installed at Gaṅgā-
 khēḍē . . .

¹ Read घातुसंवत्सरे.

² Read शुद्ध-.

³ Read मृगशिरोनक्षत्रे.

⁴ Read समुद्रहति . . . अनंतुगिप्रभूति श्रीकरणे.

⁵ प्रभुज्यमाने is redundant here as no locality is mentioned therewith.

⁶ Dikshit and Tulpule read पं (प्रा)नालक, but the first akshara is clearly प्रा-.

⁷ There is a mixture of Sanskrit and Marathi in this sentence. The next sentence is wholly in Marathi.

⁸ अ seems to be out of place here. Dikshit reads अ, but this form of initial अ does not occur in ancient records.

⁹ Read पालयितव्यः ।

¹⁰ This line is wholly lost. Supply यानीह दत्तानि पुरा नरेन्द्रैर्दानानि घ-

¹¹ Metre of this and the following verses: Anushtubh.

¹² Supply तडागानां सहस्रेण.

¹³ Supply न दृष्यति ॥ [४॥*] अन्तर्लीन-.

¹⁴ Supply -रकवाससममिष्टसमाग-.

¹⁵ Read -मवियोग-.

¹⁶ Supply शरीरं पवनचलितकमलिनीदलवि-.

¹⁷ Supply विद्युद्विलसिता-.

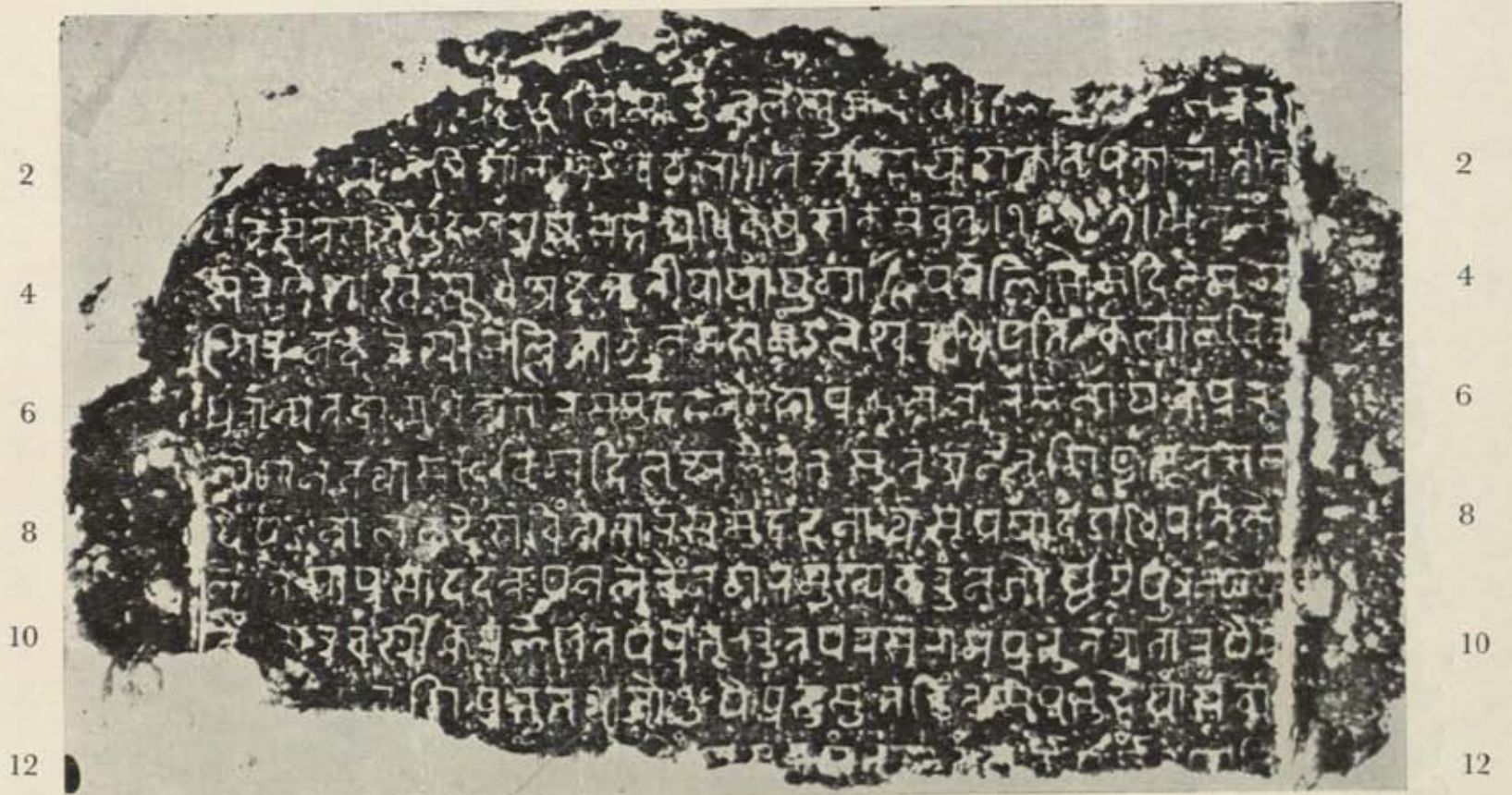
¹⁸ Supply अवधार्यं संगृह्णीयात्.

¹⁹ Supply अवधारयेत् । तथा चोक्तं भगवता व्यासेन । षष्टिवर्ष-.

²⁰ Supply तिष्ठति भूमिदः । आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥५॥

CHIPLŪN STONE INSCRIPTION OF MALLIKĀRJUNA: ŚAKA YEAR 1078

First Face

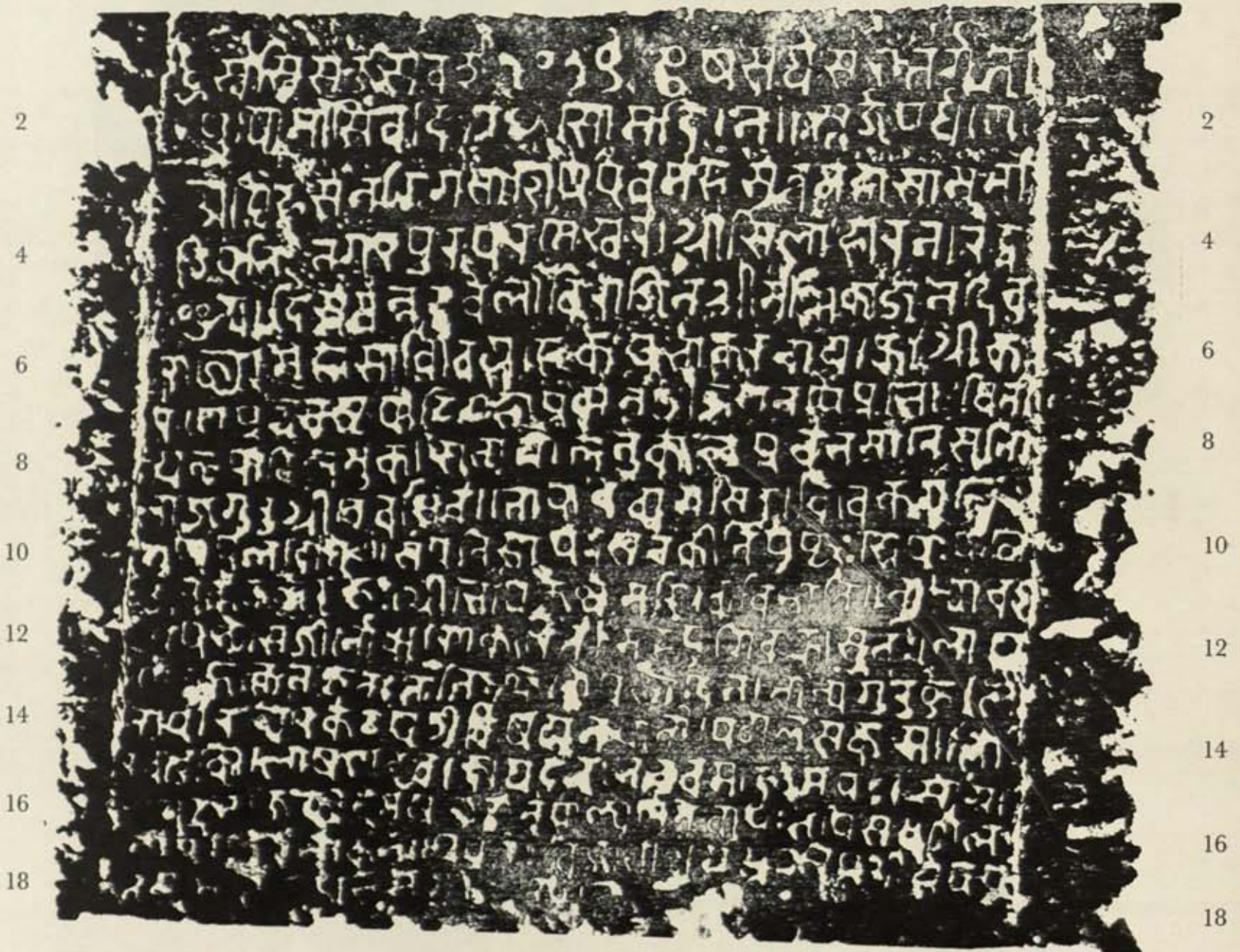


Second Face



Scale : One-half

BASSEIN STONE INSCRIPTION OF MALLIKĀRJUNA: ŚAKA YEAR 1083



Scale : One-half

In the expired year **ten hundred augmented by seventy-eight**, (*in figures*) **1078**, by the era of the **Śaka king**, in the cyclic year **Dhātṛi**, on the **akshaya-tritīyā tithi** in the **bright fortnight** of **Vaiśākha**, the week-day being **Tuesday** and the *nakshatra* **Mṛigaśiras**, during the beneficial and victorious reign of the illustrious *Mahāmaṇḍalēśvara* **Mallikārjuna**, while the *Mahāpradhāna* **Nāraṇanāyaka** and the *Sāndhivigrahika* **Anantugi**, son of **Lakshmanai Prabhu** are bearing the burden of the cares of the administration of his kingdom, **Suprayā** has been appointed *Danḍādhipati* for bearing the burden of the cares of the administration of **Prānālaka-dēśa**. His eldest son should hold the same country, making the town of **Panalā** granted by (royal) favour¹ his headquarters.

At this very Secretariat **Paraśarāmaprabhu**, son of **Vētapai Prabhu**, and **-giprabhu**, son of **Tārupaiprabhu**, and **Chhintumai Prabhu**, son of **Jōipai Prabhu**—all these (*are witnesses*).

(Line 12) (*This*) pillar bearing the royal order should be preserved as long as the moon and the sun endure !

(*Here follow some benedictory and imprecatory verses.*)

NO. 29 : PLATE LXVII

BASSEIN STONE INSCRIPTION OF MALLIKĀRJUNA : ŚAKA YEAR 1083

THIS inscription is reported to have been found at Bassein and is now deposited in the Prince of Wales Museum, Bombay. It was first briefly referred to in the *Bombay Gazetteer*, Vol. I, part ii, p. 20 and n. 2. It was edited for the first time by Dr. H. D. Sankalia and S. C. Upadhyaya without a facsimile in the *Epigraphia Indica*, Vol. XXIII, pp. 274 f. It is edited here from an inked estampage kindly supplied by the Chief Epigraphist. The **stone** on which the present inscription is incised measures 105·41 cm. by 46·99 cm. The inscription covers a space 35·56 cm. by 35·56 cm. "Below the inscribed portion, in a rectangle, there is a representation of the curse similar to that noticed before though it is much worn out. At the top between the inscribed portion and the figure of the Surt and the Moon, in a rectangle, there are two figures, and between them are two—one big and the other small—Śiva-*lingas*. The figure on the right, probably a woman with a peculiar head-dress, is seated facing full front and its left hand is held over the big *linga*. The figure on the left is seated similarly, with its right hand supported by the left resting on the small *linga*. The big *linga* is placed on a very high *yonī-paṭṭa*."

The **characters** are of the Nāgarī alphabet. The average size of the letters is 1·27 cm. The following peculiarities may be noted: the initial *i* has retained its old form (see *ityādi* line 5), medial *ē* and *ō* are denoted by a *prishṭhamātrā* (see *Sōma-dinē*, line 2); *Śrī* has attained almost the modern form of that *akshara* (see *Śrī-Mallikārjuna*, line 5); *dh* does not show a horn on the left of its vertical (see *samadhigata*, line 3), and so in order to distinguish *dhā* from *vā*, the two verticals of the former are joined by a short horizontal stroke (see *Mahāpradhāna*, line 7). The **language** is Sanskrit, and, except for one verse which occurs in lines 9-11, the whole record is in prose. It is very carelessly written and engraved so that in many places the reading

¹ Tulpule, following Dikshit, takes *prasāda* in line 9 in the sense of *prāsāda* and understands this as referring to the gift of a palace also to Suprayā. This is incorrect. Compare *tat-prasād-āvāpta-samasta-maṇḍala-chintā-bhāraṇ samudvāhati* etc. in lines 3-7 of the Āgāshī stone inscription, where *prasāda* clearly means 'royal favour'. The same sense is intended here.

and interpretation are uncertain. See, for instance, how a fairly good verse in lines 9-11 is mutilated and changed out of recognition. The **orthographical** peculiarities of the use of *j* for *y* (as in *jāchaka*, line 11), *n* for *ṇ* (see *jīrṇōdhārō*, line 12), *sh* for *kh* in *Lashaṇa* (for *Lakshmaṇa*, line 15) may be noted.

The inscription refers itself to the reign of the **Śilāhāra king Mallikārjuna**, who bears the titles of *Mahāsāmantādhipati* and *Tagarapuraparamēśvara*. He is also said to have obtained all the five *mahāśabdās*. The record is **dated** in the **Śaka year 1083**, on **Monday**,¹ the **fifteenth tithi** of the **dark fortnight** of the month **Pushya**, the cyclic year being **Vṛisha**. It is further stated that there was a **solar eclipse** at the time. The *tithi* would correspond, for the *amānta* Pushya (Pausha), to the 17th January A.D. 1162, when there was a solar eclipse as stated and the cyclic year was also Vṛisha, but the week-day was Wednesday, not Monday as required. The date is thus irregular.² The inscription mentions the following royal officers—the *Mahāsāndhivigrahika* **Prabhākaranāyaka**, the Senior *Sthapāṭi* (Treasurer) in the Secretariat, *Mahāpradhāna* **Anantapai** and the Junior *Sthapāṭi*, **Amuka**.³

The inscription next mentions the *Rājaguru* **Vēdaśiva** and one *Bhōpaka* **Vyōmaśiva**. The latter is highly eulogised in a verse. The **object** of the inscription seems to be (1) to record the repairs of a Śiva-temple by the aforementioned *Rājaguru* and *Bhōpaka* **Vyōmaśiva**. The work was executed by one **Lashaṇa** (Lakshmaṇa) **Vaṅgaka**, son of **Mahadugiva Jhā**; (2) the excavation of a well at their preceptor's house; and (3) the gift of the village **Lōṇavāṭaka** situated in the territorial division of **Paṭālasaka** included in the *vishaya* of **Kaṭashaḍi** (or Kaṭakhaḍi), to **Lāshaṇa Upādhyāya**. The record ends with a benediction for him who would preserve the gift and a curse for him who would obstruct its enjoyment.

As for the place-names mentioned in this inscription **Kaṭashaḍi**, the headquarters of a *vishaya* (district) of that name, would now assume a firm like that Kaṭakheḍi or Kaḍagaon, but no such place-name is noticed in the Bassein *tālukā* of the Ṭhāṇā District, though similar names are found in some other districts of Mahārāshṭra. **Paṭālasaka** also cannot be identified. **Lōṇavāṭaka** may, however, be Lōṇāḍ in the Bhivaṇḍi *tālukā* of the Ṭhāṇā District. **Tagara** has already been identified with Tēr in the Osmānābād District.

Text⁴

- 1 सिद्धम्⁵ [1*] स्वस्ति [1*] सकु⁶संवत् १०८३ [व]षसयसरागंत⁷
- 2 पुष्ये⁸ मासि व दि १५ सोमदिने ॥ सूर्जे⁹पर्वणि
- 3 अद्येह समधिगताशेषपंचमहास (श)ब्द (ब्द) महासामंता—

¹ The date was read as 1082 in *Bom. Gaz.*, Vol. I pt. ii, n. 1, and Vol. XIII, pt. ii, p. 426, and as 1079 elsewhere. It was read as 1083 in *Bom. Gaz.*, Vol. XIV, p. 386. As the Editor of *Ep. Ind.*, Vol. XXIII suggested, it seems that the last figure was first written as 9 and then corrected into 3. But his remark that the penultimate figure took like 7 is not correct; for a similar figure denotes 8 in the Chipḷūṇ inscription (No. 28) of this very Śilāhāra king. As the date is there given in words also, there is no doubt about its reading.

² The week-day would be Monday (18th December A.D. 1161) if the Pausha is taken as *pūrṇimānta*, but the *pūrṇimānta* scheme was not in vogue in North Konkan. Besides, there was no solar eclipse on that day.

³ The ministers Anantapai and Amuka are also mentioned in the Pareḷ inscription of Aparāditya II, dated Śaka 1108. *Bhōpaka* Vyōmaśambhu is mentioned as *Mahāmātya* therein, and also in the Lōṇāḍ inscription of the same king, dated Śaka 1106.

⁴ From an estampage supplied by the Chief Epigraphist.

⁵ Expressed by a symbol.

⁶ Read शक—.

⁷ Read संवत्सरांतगत—.

⁸ Read पौषे.

⁹ Read सूर्ये—.

- 4 धिपतितगरपुरपरमेश्वर ।¹ श्रीसिलाहार²नरेंद्र—
 5 इत्यादिसम[स्त]र(रा)[जा*]वलीविराजितश्रीमल्लिकार्जुनदेव—
 6 राज्ये । महासांघिविग्रहिकप्रभाकरनायको(कः) श्री—
 7 करणे प्रथमस्थराटिमहाप्रधानश्रीअगतपै³प्रभो(भु) द्विती—
 8 स्थपाटिअमुकः [।*] सत्यपालतु काल⁴ प्रवर्तमाने सति
 9 राजगुरुश्रीवेदसि(शि)व [ः*] । भोप[क]व्यमसिव⁵ । ⁶विवेक [मूलो]
 10 गुणपलवौघः ॥ संपत्तिसापः स च कीर्तिपु[ष्प]ः श्रे[यः]फले
 11 ज[या]चककल्प [वृक्षः] । श्रीभोपकव्यमसिवो विभाति ॥ ताभ्यां च पु—
 12 [रु] [ष]भ्यां स जीर्णोधारो । कारित⁷ । महदुगिवज्ञासुतः । लाप—
 13 णवङ्गकेन⁸ [कृत]तः प्रसादेन । ता[भ्यं](भ्यां) गुरुकुले
 14 [वा]पी च कटप[डी]विषयंतःपाती⁹ । पटालसकस । लो—
 15 नवाटको । लाषण उवाजाय दत्तः(त्तः)¹⁰ । तथा धमादा[यः*]¹¹ तपःसौखा—
 16 [य*] संप्रदत्त(त्तः) । जश्च बु(पु)रुषः । एतत्पाल्यते¹² त वापः तपि¹³ स धणं(नं) ल—
 17 [भ]ते न केनापि प्रतिः विजा [नी]थ¹⁴ । यस्तु परिप(पं)थी [भ]वत¹⁵
 18 तस्य माता गदभेन¹⁶ . . .

TRANSLATION

Success ! Hail ! In the Śaka Year 1083, on Monday, the 15th tithi of the dark fortnight of the month Pushya (Pausha) included in the (cyclic) year Vṛisha, on the holy occasion of a solar eclipse, on this day here, during the reign of the illustrious Mallikārjuna, who has obtained all the five mahāśabdās and who is adorned with all royal titles such as Mahāsāmantādhipati, Tagarapura-paramēśvara and the illustrious Śilāhāra king, while (the administration is carried on by) the Mahāsāndhivigrahika Prabhākaranāyaka, the Senior Sthapāṭi (Treasurer) of the Government, the illustrious Mahāpradhāna Anantapaiprabhu and the Junior Sthapāṭi (Treasurer) Amuka — at such a time, when the holy Vēdaśiva is the Rājaguru and Vyōmaśiva, is the Bhōpaka —

(Line 9) There shines the illustrious Bhōpaka Vyōmaśiva, who is a Kalpavriksha (wish-fulfilling tree) to suppliants, having discrimination as its root, merits as its mass of foliage, wealth as its branches, fame as its flowers and spiritual well-being as its fruit.

These repairs have been caused to be made by those two. The work has been (executed) by Lashaṇa Vaṅgaka, son of Mahadugiva Jhā. By (the same) two a well has been dug at their preceptor's place, Lōṇavāṭaka in (the territorial division of) Paṭālasaka included in the

¹ This and similar daṇḍas in the following lines are superfluous.

² Read शिलाहार—.

³ Read अनन्तपै.

⁴ Read सत्येतस्मिन् काले.

⁵ Read व्योमशिवः.

⁶ Here begins a verse in the Upajāti metre. Read विवेकमूलो गुणपल्लवौघः संपत्तिशाखः स च कीर्तिपुष्पः । श्रेयः— फलो याचककल्पवृक्षः श्रीभोपकव्योमशिवो विभाति ॥

⁷ Read ताभ्यां च पुरुषाभ्यां स जीर्णोधारः कारितः ।

⁸ Read महदुगिवज्ञासुतलाषणवङ्गकेन कृतः.

⁹ Read विषयान्तःपाती.

¹⁰ Read लाषणउपाध्यायाय दत्तः ।

¹¹ Read धर्मादायस्तपःसौख्यार्थं संप्रदत्तः ।

¹² Read पालयति.

¹³ The meaning of this is not clear to me.

¹⁴ Read प्रतिविज्ञातव्यः.

¹⁵ Read भवेत्.

¹⁶ Read गदभेन.

vishaya of **Kaṭashaḍi** has been donated to **Lashaṇa Upādhyāya**. This religious gift has been given for the penance and happiness (*of the donor*).

That person who would preserve this gift. would obtain wealth. None should object (*to this gift*). The mother of him, however, who would cause obstruction. by an ass.

No. 30 : PLATE XVIII

LŌNĀḌ STONE INSCRIPTION OF APARĀDITYA II : ŚAKA YEAR 1106

THE stone bearing this inscription was found, in February 1882, about a mile South-west of **Lōnāḍ** in the Bhiwaṇḍī *tālukā* of the Ṭhāṇā District. The stone was first removed to the Ṭhāṇā Collector's office, then to the building of the Bombay Branch of the Royal Asiatic Society, and finally to that of the Prince of Wales Museum, Bombay, where it has since then been preserved.

The inscription has been mentioned by Pandit Bhagvanlal Indraji in the *Bombay Gazetteer*, Vol. I, part ii, p. 20, note 2, and also in the same *Gazetteer*, Vol. XIV, p. 212. It was first edited, without a facsimile, by Dr. M. G. Dikshit in the *Journal of the Bihar Research Society*, Vol. XXIX, pp. 210, and later, with a facsimile, by Dr. S. G. Tulpule in his *Prāchīna Marāṭhī Kōrīva Lēkha*, pp. 72 f. It is edited here from the same facsimile.

"The inscribed **stone** measures about 1' 6" (45.72 cm.) broad and 2' 4" (71.12 cm.) high and about 7" (17.78 cm.) in thickness. At the top of it are the usual figures of the sun and the moon, and a *kalāśa* in the centre. Below these, in the upper half of the inscribed portion, in a rectangular space measuring 4" (10.16 cm.) by 7" (17.78 cm.) appears the representation of a Śiva-*liṅga*, in half-relief. This rectangle divides the first five lines of the inscription into two halves. Below the inscription appears the Ass-curse often noticed in the inscriptions of the mediaeval period.¹"

The inscription consists of twenty lines of writing. Several letters especially in lines 8 to 12 have become illegible owing to the exposure of the stone to the sun and rain. Still, much of the important matter can still be read with more or less certainty.

The **characters** are of the Nāgarī alphabet. The only noteworthy forms of letters are as follows: The initial *i* still retains its old form (see *ity-ētasmīn*, line 6); see also *kh* in *likhitā*, line 15, and *th* in *Pōruthi*, line 10. Except for a half verse in lines 16-17, the whole record is in prose. The **language** is incorrect Sanskrit mixed with Marāṭhī. The only orthographical peculiarities that call for notice are the change of *tsa* to *chha* in *samvachharē*, line 3, and that of the palatal *ś* to the dental *s* as in *Vyōmēśvara*, line 19.

The inscription refers itself to the reign of the Śilāhāra king **Aparādityadēva (II)**, who, like other Śilāhāras, is described as 'adorned with all royal titles' though none of these is specifically mentioned here. It is **dated** in the **Śaka year 1106**, expressed both in words and figures, on **Monday**, the **fifteenth tithi** of the **dark fortnight** of **Kārttika**, on which there was a **solar eclipse**, the cyclic year being **Krōdhin**. This date regularly corresponds, for the *amānta* month Kārttika, to the 5th November A.D. 1184, when the week day was Monday, there was a solar eclipse, and the cyclic year was Krōdhin according to the southern system, as stated in the present inscription.

The **object** of the inscription is to record the gift, probably, of a field, situated in **Vēharali** village (hamlet) included in the **Dahasagrāma** in the **Shaṭshashṭi vishaya**, made by **Bhōḷpaka Vyōmaśambhu** with the king's permission on the holy occasion of a **solar eclipse** in favour of Vyōmēśvaradēva, who seems to have been God Śiva in the form of a *liṅga* named after

¹. *J.B.R.S.*, Vol. XXIX, p. 210.

Vyōmaśambhu. The boundaries of the field are mentioned in line 9. The record further mentions the gifts of some **Pōruthi drammas** for the *mahābhōga* and other service of the Śiva-*liṅga*. The inscription ends with the usual Ass-curse. It also mentions the scribe **Mādhava**, who wrote the grant on the stone, and **Gōpirāja** (?) who recorded the royal order.

Vyōmaśambhu who made the present grant, is also mentioned in the Bassein Stone inscription of Haripāladēva, dated Śaka 1083, as one of the two persons who caused the *jirṇō-dhāra* of a temple probably situated at Lōnāḍ.

As for the **place-names** mentioned in the present inscription, **Shaṭshashṭi** is, of course, modern Sāshṭi or Salsette. **Vēharali** has been identified by Dr. Dikshit with Viharoli, half a mile south of Kōṅḍivaṭē in the Ṭhāṅā District. **Dahasa** cannot be identified in its vicinity.

Text¹

- 1 सिद्धम्² [1*] [स्वस्ति] [1*] जयश्चाभ्युदयश्च³ [श]क[नृपकाला-]
- 2 तीतसंवत्सरशते[ष्वेका]दश[सु] षडधिकेषु [यत्रांक-]
- 3 तोपि श[क] संवतु [११०६]⁴ क्रोधिसंव[छ]रे⁵ का[त्ति]क व
- 4 दि १५ सोमे अद्येह समस्तराजावलीविराजित[श्री]-
- 5 मदपरादित्यदेवराज्ये . . .⁶ महाप्रधानभोपकश्रीव्यो-
- 6 मसं(शं)भो(भुः) इत्येतस्मिन् काले प्रवर्तमाने शासनं [समभिलि][ख्य*]ते यथा षट्षष्टि(ष्टि)विषये श्रीचा-
- 7 [त]केश्वरदेवस्य⁷ दहसग्रामांतःपाती [वेहरलि⁸]गावक्षेत्रे भोपकश्रीव्योमशंभुना [श्रीअप-]
- 8 रादित्यदेवानुमत्या [सूर्यपर्वणि] व्योमेश्वरदेवाय⁹ दत्तः[*]
- 9 . . वाक्कः¹⁰ दक्षिणतः राजमार्गः पूर्वतः [आरामकः] उत्तरतः व्योमेश्वरदेवाय दत्तमु-
- 10 . . [विधि] निमित्ताय पोरुथि द्र १०० महाभोगनिमित्ताय द्र[३०] दशवर्षावधौ उपरि पो-
- 11 रुथि द्र[३०] . . . दिवाकरसत्क¹¹
- 12 अवधौ
- 13 उमासि(शि)वाय¹² प्रसादीकृद(त) द्र[३०]¹³
- 14 . . . उपरि गृहे २ अकरेण आचंद्र[तारका]वधि
- 15 इये शासने लिखिता भाषा जो लोपी अथवा लोपावि यो गर्दभनाथु [गर्दभु]
- 16 तेहाचिए मांए सूर्यपर्वे गर्दभु [ज्ञवे] इति विचार्य¹⁴ तथा यस्य [यस्य] यदा भूमि[स्तस्य*]
- 17 तस्य तदा फलमिति¹⁵ श्लोकार्धः¹⁶ विचार्यं न केनापि लोपायेत¹⁷ [1*]
- 18 अपि तु सर्वैः पालनीयमिति [1*] लिखितं स¹⁸ . माधवेनेति

¹ From the facsimile plate No. XIV in *P.M.K.L.*

² Expressed by a symbol.

³ The first five lines are divided into two halves by the figure of the Śiva-*liṅga* sculptured between them.

⁴ The third figure of the date not clear.

⁵ Read -संवत्सरे.

⁶ These two *aksharas* appear like वाक्क. Tulpule reads तथा which is unlikely in the context.

⁷ Dikshit read तारकेश्वर here.

⁸ Tulpule also reads वेहरलि.

⁹ The reading of some eight *aksharas* is uncertain here.

¹⁰ Dikshit and Tulpule read वाटकः but our reading is almost certain. The word occurs in line 102 of the Ṭhāṅā plates of Mummunirāja (No. 12, above).

¹¹ Most of the *aksharas* in this and the next line are illegible.

¹² Dikshit read राजमासिवाय.

¹³ The remaining *aksharas* in this line are illegible. Dikshit and Tulpule read पुष्पादि द्र ३०.

¹⁴ Tulpule also reads विचार्यं, but that word occurs in the next line

¹⁵ Metre: *Anuṣṭubh*.

¹⁶ Read श्लोकार्धं.

¹⁷ Read लोपयितव्यम् ।

¹⁸ Perhaps साधिविग्रहिक- is intended. Tulpule reads भक्तमाधवेनेति.

- 19 श्रीव्योमेस्व(स्व)रदेवाचे पाउल [1*] मंगलं महा[श्रीः]
 20 [गो]पिराजेन¹ लिखितं [शासनं](नम्) ।

TRANSLATION

Success ! Hail ! May there be victory and prosperity !

In the expired Śaka year eleven hundred increased by six, in figures, Śaka year 1106—on Monday, the 15th tithi of the dark fortnight of Kārttika, in the (cyclic) year Krōdhin—on this day, here, during the reign of the illustrious Aparādityadēva, adorned with all royal titles, when Bhōpaka, the illustrious Vyōmaśambhu is the Mahāpradhāna—at such a time this royal order is being written, viz. Bhōpaka, the illustrious Vyōmaśambhu has, with the permission of the illustrious Aparādityadēva, donated to the god Vyōmēśvara [a field] in the Vēharali village (hamlet) situated in the Dahasagrāma included in the Shaṭshashṭi vishaya, on the occasion of a solar eclipse. On its . . . a field; on the south, a public way; on the east, an orchard; on the north, . . .—this field has been donated to the holy Vyōmēśvara.

(Line 10) For . . . Pōruthi drammas 100, for (the god's) food-offerings for a period of ten years; thereafter Pōruthi drammas 30 . . . belonging to Divākara . . . have been gifted to the god Umā-Śiva . . . two houses, free from (house) tax, so long as the moon and the stars endure.

(Line 15) Whoever will destroy or cause to be destroyed the contents of this (royal) order—his mother will be violated by an ass (which is) the best among asses.

Knowing this and also (the meaning of) the half verse, viz. whoever is the owner of the land, to him belongs then the religious merit of the gift, none should destroy this gift. On the other hand, all should preserve it. This has been written by the [Sāndhivigrahika²] Mādharma.

Here is the foot-print of the holy Vyōmēśvaradēva. May there be happiness (and) great prosperity !

The royal order has been written by [Gō]pirāja.

No. 31 : PLATE LXIX

ṬHĀṆĀ STONE INSCRIPTION OF APARĀDITYA II : ŚAKA YEAR 1107

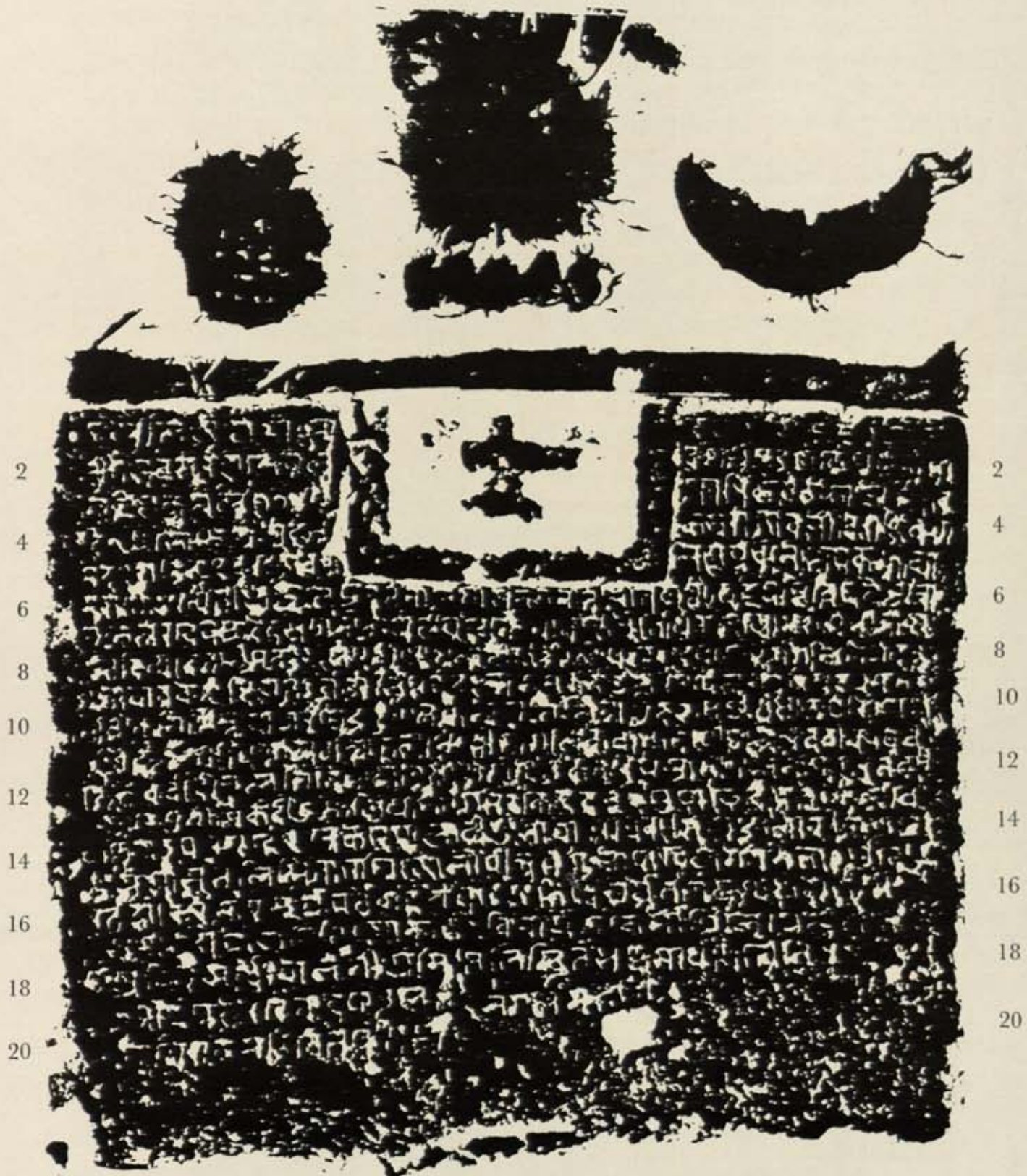
THE exact find-spot of the stone bearing this inscription is not known, but it was apparently in the Ṭhāṇā District, probably at Ṭhāṇā itself; for, as shown below, the inscription records the donation of a field and of some drammas out of the income of a garden at Sthānakīyapaṭṭana (i.e. modern Ṭhāṇā). It was later removed to the Museum of the Bombay Branch of the Royal Asiatic Society. It has been referred to by Pandit Bhagvanlal Indraji, who doubtfully read its date as Śaka 1107, in the *Bombay Gazetteer*, Vol. I, part ii, p. 20, n. 2. The further details of its date given by him, viz. Sunday, the sixth of the bright half of Chaitra, are partially incorrect. K. T. Telang also gave its date wrongly as Saṁvat 1109, Viśvāvasu Saṁvatsara, Chaitra śuddha 6, Sunday, in the *Indian Antiquary*, Vol. IX, p. 40, n. 62. Its date was first correctly given by Dr. Kielhorn in his *List of Inscriptions of Southern India*, p. 56, No. 312. The inscription was first edited, without a facsimile, by Mr. D. B. Diskalkar in the *Annals of the Bhandarkar Institute*, Vol. V, pp. 169 f., and later by Dr. H. D. Sankalia and S. C. Upadhyaya in the *Epigraphia Indica*, Vol. XXIII, pp. 277 f. Subsequently, Dr. M. G. Dikshit³

¹ Dikshit reads राजमल्लिखितं, and Tulpule आधिराज्ये लिखितं, but generally the name of the scribe occurs at the end of a record.

² See above, p. 157, n. 18.

³ *Marāṭhī Saṁśōdhana Patrikā*, Vol. I, No. 4.

LONĀD STONE INSCRIPTION OF APARĀDITYA II: ŚAKA YEAR 1106



Scale : One-half

and Dr. S. G. Tulpule¹ also edited it, the latter with a facsimile. It is edited here from an estampage kindly supplied by the Chief Epigraphist. The stone is now preserved in the Prince of Wales Museum, Bombay.

"The **stone** measures 1'11" (58.42 cm.) by 1'5" (43.18 cm.) and the inscribed portion 1'4" (40.64 cm.) by 1' $\frac{1}{2}$ " (31.75 cm.). At the top, the stone is in the shape of a triangle, within which is carved a *kalaśa*, resting on a *liṅga*"². The record consists of 12 lines and is in a fair state of preservation, some of the letters in the last three lines having become somewhat illegible.

The **characters** are of the Nāgarī alphabet. Worthy of note are the forms of *th* in *Sōmanātha*-, lines 2-3, and of *dh* in *dēvādhidēvasya* in line 8. The **language** is Sanskrit, somewhat incorrect in the formal portion. The following orthographical peculiarities may be noted—the use of *chchh* for *tsa* in line 1, of *s* for *ś* in *-slāghya*-, line 6, and *pram-ōdadhi* for *paramōdadhi* in line 4. The whole record is in prose.

The inscription refers itself to the reign of the illustrious **Aparādityadēva**, evidently one of the two **Śilāhāra** kings of Northern Koṅkaṇ. Diskalkar, who read the date as (Vikrama Saṁvat) 1176 (A.D. 1119), took the king to be Aparāditya I. This identification was apparently supported by the mention, in this inscription, of the *Mahāmātya* **Lakshmaṇanāyaka**, whom Diskalkar identified with the *Mahāpradhāna* Śrī-Lakṣmaṇaiyaprabhu referred to in the Vaḍavali grant of Aparādityadēva I, dated Śaka 1049 (A.D. 1127). Diskalkar's identification was accepted by Dr. A. S. Altekar in his article on the Śilāhāras in the *Indian Culture*, Vol. II, pp. 393 f. But Diskalkar's reading of the date is wrong. The correct reading is **Śaka year 1107, Sunday, the 15th tithi** of the **bright fortnight** of **Chaitra**, the cyclic year being **Viśvāvasu**. This regularly corresponds to Sunday, the 17th March A.D. 1185. The cyclic year was Viśvāvasu as stated in this inscription. The **Śilāhāra king** then reigning was **Aparāditya II**, whose Lonād inscription³ was incised just in the preceding year.

The **object** of the inscription is to record that **Lakshmaṇanāyaka**, son of **Bhāskaranāyaka**, the *Mahāmātya* of **Aparāditya**, having bathed in the great sea, offered *arghya* consisting of various kinds of flowers, worshipped the god Umāpati (Śiva) and made the following gifts to the god **Sōmanātha** in **Saurāshṭra**—four *drammas* to be given on (each) occasion of a gift⁴ out of the proceeds of a garden in **Sthānakīya-pāṭṭana** and twenty-four *drammas* out of the income of a whole rice-field. The worship of the god (Sōmanātha) was to be performed on five auspicious occasions, *viz.* *Chaitrikā*⁵, *pavitrikā*⁶, *Śivarātri*, *Dakṣiṇāyana* and *Uttarāyana*. The name of Śrī-Chāhaḍadēva occurs at the end of the present inscription, but in what connection,

¹ P.M.K.L., p. 77 f.

² Ep. Ind., Vol. XXIII, p. 277.

³ Above, No. 30.

⁴ As stated below, the gifts were to be made on five occasions in a year as stated in lines 11 and 12.

⁵ It is not certain which *tithi* in Chaitra is here intended. Dikshit takes it as referring to the *saṅkrānti* in Chaitra evidently because Dakṣiṇāyana and Uttarāyana mentioned later refer to *saṅkrāntis*. Perhaps the *paūrṇimā* (full-moon day) of Chaitra is meant. The fourteenth *tithi* of the bright fortnight of Chaitra is called *Chaitrikāparvan* in line 46 of the Berlin Museum plates (No. 11), probably because it was combined with the *paūrṇimā* of Chaitra.

⁶ Sankalia and Upadhyaya have not attempted to read this and the following words. Dikshit and Tulpule also read *pavitrika* here, but do not give its meaning. Lexicons give *pavitra* in the sense of Śrāvaṇa śu. di. 12, (M. W.), but it is sacred to Viṣṇu, not to Śiva as is implied here. It is probably identical with the *Pavitropāṇa-vrata* which consists in the investiture of a deity with the sacred thread called *pōṁvaḷeṇ* in Mahārāshṭra. Different *tithis* are prescribed for this for different deities. In the case of Śiva it is the 8th or 14th of any of the fortnight of Āśvina (the best), Śrāvaṇa (the middling) and Bhādrapada (the lowest). For further particulars see Kane, *History of Dharma śāstra*, Vol. V, p. 339 f. *Pavitrikāparvan* falling on Bhādrapada śu. di. 14 is mentioned in the grant of Vākpati Muñja, dated Śaka 1031. *Ind. Ant.*, Vol. VI, p. 52.

it is not clear. Dikshit and, following him, Tulpule take it to be the name of the person who received the gifts¹ on behalf of the god Sōmanātha.

There are only two **localities** mentioned in the present inscription, *viz.* **Sthānakiya-pāṭṭana**, which is clearly identical with modern Ṭhāṇa, and **Saurāshṭra**, which is the same as modern Kāthiāwād.

Text²

- 1 सिद्धम्³ [1*] संवत्⁴ ११०७ विस्वा(श्वा)वसुसंवच्छ(त्स)रे चैत्र शुद्ध १५ रवौ दि[ने]
- 2 अद्येह श्रीमदपरादित्यदेवराज्ये । सौराष्ट्रीयश्री[सो-]
- 3 मनाथदेवाय पूजासत्कारार्थं महामात्यश्रीलक्ष्मण-
- 4 नायकेन प्रमो(परमो)दधिसुतीर्थे स्नात्वा गगनैकचक्रचूडा-
- 5 मणये कमलिनीकामुकाय भगवते सवित्रे नानावि[ध]-
- 6 कुसुमस्ला(श्ला)घ्यमर्घ्यं दत्त्वा(त्त्वा) सव(क)लसुरामुरगुरुत्रैलोक्यस्वा-
- 7 मिनं भगवंतमुमापतिमभ्यर्च्यः⁵ ॥ भास्करनायकपुत्रेण श्री-
- 8 लक्ष्मणनायकेन [आ]त्मन्ने(श्रे)[यो]र्थं⁶ श्रीदेव(वा)धिदेवस्य⁷ श्री-
- 9 स्थानकीयपा(प) [ट्ट]नवाटिकामध्ये [दा]नविधौ⁸ दातव्यभाग-
- 10 द्रम्म ४ दस्यावधौ⁹ उपरि¹⁰ समग्रतांडुलहलि[क्षेत्रं]दाम २४¹¹
- 11 देयावे । [सु]लम्ने पूजापंचपर्व्वे¹² । चैत्रिक पवित्रिक । शि-
- 12 वरात्रि दक्षिणायण¹³ उत्तरायण [1*] स्वस्ति [श्री]चाहडदेव(वा)ये(य)¹⁴ (1०)

TRANSLATION

Success! In the **year 1107**, the (cyclic) year being **Viśvāvasu**, on **Sunday**, the **15th tithi** of the **bright fortnight** of **Chaitra**—on this day here during the reign of the illustrious **Aparādityadēva II**, the *Mahāmātya*, the illustrious **Lakshmaṇanāyaka**, son of **Bhāskara-nāyaka**, having bathed in the excellent *tīrtha* of the great ocean, having offered *arghya* beautiful with various kinds of flowers to the divine Sun, the lover of the lotus-plant, and having worshipped the divine husband of Umā (*i.e.* Śiva), the lord of the three worlds and the father of all gods and demons, has, for the worship of the divine **Sōmanāthadēva** in **Saurāshṭra**,

¹ Dikshit and Tulpule read *svi* and take it to mean *svikartā* 'receiver of the gift', but the text seems to read *Svasṭi śri-Chāhadadēvāyē (ya)*. Generally, no such name occurs at the end of an inscription of the Śilāhāra period.

² From an impression supplied by the Chief Epigraphist.

³ Expressed by a symbol.

⁴ Read संवत्.

⁵ This *visarga* is unnecessary.

⁶ All previous editors read त्वात्म-.

⁷ Dikshit and Tulpule read देवेभ्यः-, but there is no *mātrā* of medial *ē* on *va*, and the following *akshara* appears more like स्य than भ्य. Besides, there is no *visarga* after it.

⁸ The reading of this word is uncertain. Dikshit and Tulpule read [दत्तावधि], but the last two *aksharas* are clearly विधी. Sankalia and Upadhyaya read as here.

⁹ Read दस्यवधौ.

¹⁰ Sankalia and Upadhyaya read, उत्पत्तिसमग्रस्य and omit the following words as illegible. Dikshit and Tulpule read उपरि तंडुलहलिसेतां.

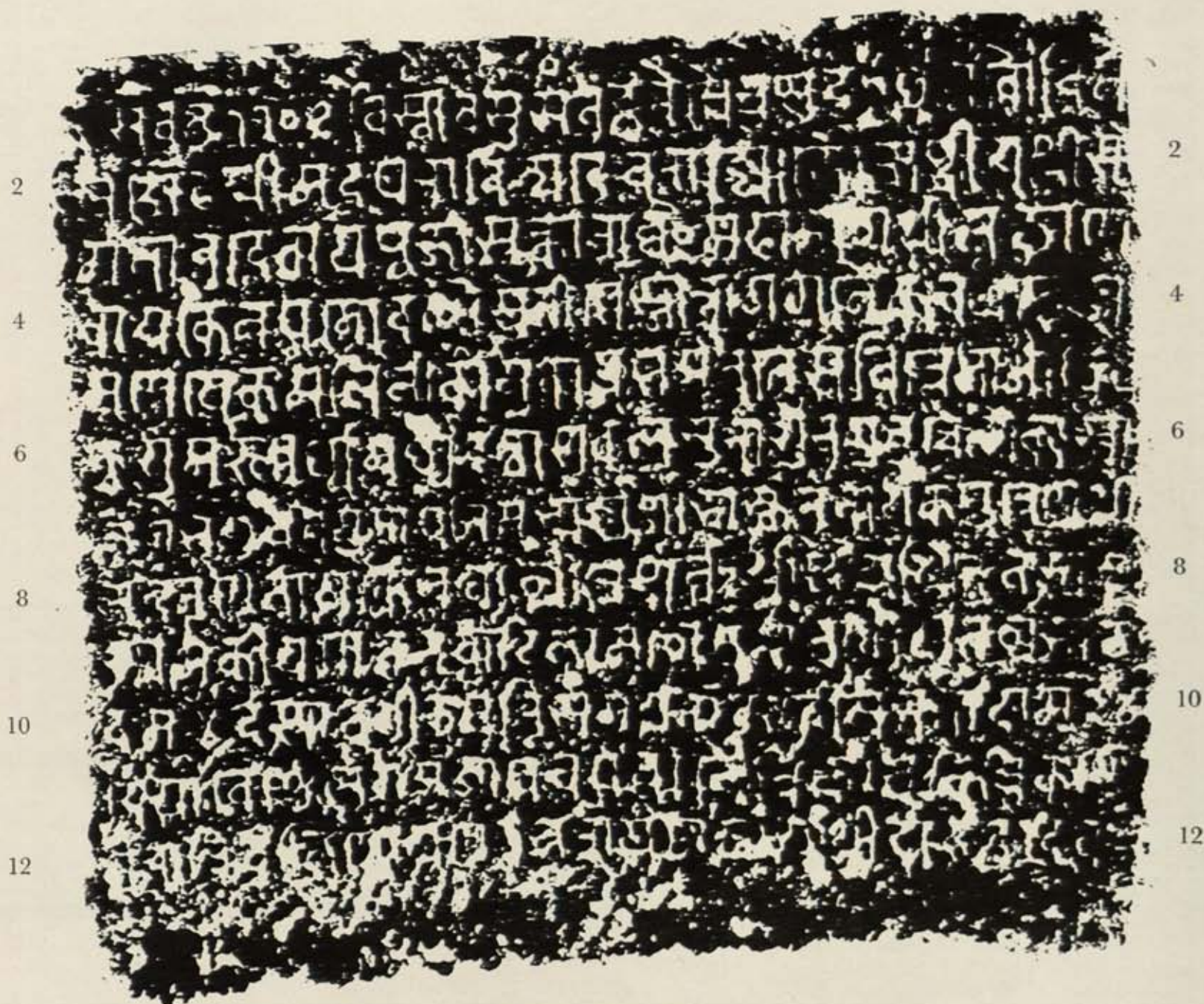
¹¹ Dikshit and Tulpule read २८, but the estampage shows the unit figure to be 4.

¹² Read पंचपर्व्वम्.

¹³ Read दक्षिणायन.

¹⁴ Dikshit and Tulpule read स्वी० चाहडदेव, but there appear two *aksharas*, not one, between उत्तरायण and श्रीचाहड and ये is clear at the end. Sankalia and Upadhyaya read as here.

THĀNĀ STONE INSCRIPTION OF APARĀDITYA II: ŚAKA YEAR 1107



Scale : One-half

and for his own spiritual welfare, donated a share of 4 *drammas*¹ out of the proceeds of an orchard in **Sthānakiya-pāṭṭana** on (*each*) occasion of a gift, and in addition, 24 *drammas* out of the produce of the whole rice-field.

The gifts are to be made on the (*following*) five holy occasions of worship, (*viz.*) *Chaitrika*², *Pavitrika*³, *Śivarātri*, *Dakṣiṇāyana* (*and*) *Uttarāyana*.

Hail! To the illustrious **Chāhaḍadēva**.⁴

NO. 32 : PLATE LXX

PAREĪ STONE INSCRIPTION OF APARĀDITYA II : ŚAKA YEAR 1108

THE stone bearing this inscription was found at the village **Māhavalī** near Kurlā in Greater Bombay. It was later removed to the Governor's old bungalow at PareĪ, and so it is named after PareĪ. It is now preserved in the Prince of Wales Museum, Bombay.

The inscription was first noticed briefly and incorrectly by Mr. Wathen in the *Journal of the Royal Asiatic Society*, Vol. V (Old Series) (No. 7 in Wathen's Collection). It was next edited with a facsimile by Pandit Bhagvanlal in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. XII (Old Series), p. 332 f. He read the date of the present inscription as Śaka 1109. Kielhorn has included it in his *List of Inscriptions of Southern India*, (No. 313), p. 56, with the same date. The correct date was first given in *Ep. Ind.*, Vol. XXIII, p. 277, n. 4. The inscription has been edited with a facsimile by Dr. S. G. Tulpule in his *Prāchīna Marāṭhī Kōriya Lēkha*, pp. 80 f. It is edited here from the same facsimile.

The stone bearing this inscription measures 6' 9" (205.74 cm.) by 1' 5" (43.18 cm.). It has at the top a *maṅgala-kalaśa* in the centre with the Moon on the left and the Sun on the right. At the bottom, it has the usual Ass-curse. The inscription is in a fair state of preservation. It consists of 25 lines, of which the last is half.

The **characters** are of the Nāgarī alphabet. It may be noted that the initial *i* shows a developed form, different from that in the previous inscriptions, in *it-yādi*, line 7. The forms of *th* in *Vaidyanātha*, line 10, and of *Śrī* in *Śrī-karaṇē*, line 5, are also noteworthy. The **language** in lines 1-22 is Sanskrit, more correct than in other inscriptions of the Later Śilāhāras. Except for two imprecatory verses in lines 19-22, the whole record is in prose. As regards **orthography**, the consonant following *r* is reduplicated in *-sarggēṇa*, line 14. The lines 22-34 are in Marathi.

The **object** of the inscription is to record the grant, by the Śilāhāra king **Aparāditya (II)**, of twenty-four *drammas* out of the proceeds of an orchard belonging to one **Anantapai** in the village **Māhavalī** situated in the **Shaṭshashṭi** (*vishaya*) in favour of the divine **Vaidyanātha** of **Darbhāvati**. He bears the imperial titles *Mahārājādhirāja* and *Kōṅkaṇa-chakravartī* in this record. The inscription is dated on the **paurṇimā** of **Māgha** in the **Śaka year 1108**, the cyclic year being **Parābhava**.⁵ The date cannot be verified for want of the necessary details, but

¹ The four *drammas* were to be given to the god on five holy occasions mentioned below, while the 24 *drammas* were to be paid at the time of the harvest.

² See above, p. 159, n. 5.

³ See above, p. 159, n. 6.

⁴ See above, p. 160, n. 6. He may have received the gifts on behalf of the god Sōmanātha of Saurāshṭra.

⁵ As stated before, Bhagvanlal and Kielhorn read the date as 1109, but that the last figure is 8, not 9, is shown by the Chipṭūṇ and Bassein stone inscriptions of Mallikārjuna, dated Śaka 1078 and 1083 respectively, in which the same figure is used to denote 8. In the former, the date is shown in words also, which leaves no doubt about its signification. Kielhorn took the Śaka year 1109 as current.

the cyclic year corresponding to the expired Śaka year 1108, according to the Southern System, was Parābhava as stated. The corresponding date of the Christian era is the 26th January A.D. 1187. The following royal officers are mentioned in the present grant—the *Mahāpradhāna Bhōpā Vyōmaśiva*, the Senior Treasury Officer and *Mahāsāndhivigrahika Anantapai* and the Junior Treasury Officer *Amuka*. Of these, *Bhōpā* or *Bhōpaka Vyōmaśiva* is mentioned in the Lonāḍ stone inscription¹ of Aparāditya II and in the Bassein stone inscription² of his predecessor Mallikārjuna. The Senior Treasury Officer Anantapai is, again, mentioned in the Chipḷuṅ Stone inscription and Bassein Stone inscription of Mallikārjuna³.

As for the **localities** mentioned in the present inscription, **Shaṭshashṭi** has already been identified with Sāshṭi. **Māhavalī** is near Kurlā as already stated. **Darbhāvati** is modern Dabhoī in the former Baroḍā State. The temple of Vaidyanātha situated there was well known in ancient times.⁴ Several grants made to the god are known.

Text⁵

- 1 सिद्धम्⁶ ॥ स्वस्ति [1*] जयश्चाम्युदयश्च ॥ शकसंवत्(त्) ११०८ पराभवसं[व]-
- 2 त्सरे ॥⁷ माघे मासि ॥ [अ]द्येह समस्तराजावलीविराजितम[हा]-
- 3 राजाधिराजकोणचक्रवर्तिश्रीमदपरादित्यदेवकल्याण ॥
- 4 विजयराज्ये तथैतत्प्रसादा[त्] समस्तराज्यमंडलचिताभारं स[मु]-
- 5 द्बहति महामात्यभोपाश्रीव्योमशंभु राजकुले श्रीकरणे भां[डा]-
- 6 गारे प्रथमस्थेपादी महासांघिविग्रहिक श्रीअनंतपै प्रभु । द्वि[ती]-
- 7 यस्थेपादी श्रीअमुक । इत्यादिश्रीकरणे सत्येतस्मिन् काले प्र[व]-
- 8 त्तमाने । मया श्रीमदपरादित्यदे[वे]न आत्मनः [श्रे]योर्यथना संजात-
- 9 माघीपव्वणि सुतीर्थे स्नात्वा भगवते कमलिनीनाथाय [अ]र्घं (घ्यं) दत्त्वा (त्वा)
- 10 भगवंतमुमापतिमभ्यर्च्य दभंवतीनाथश्रीवैद्यनाथदेवाय पंचो[प]-
- 11 चारपूजासत्कारार्थं षट्षष्टि (ष्टि) प्रतिवद्धमाहवलिग्रामस्याभ्यंतरव-
- 12 र्ती⁸ अनंतपैप्रभुसत्कवाटिकासिद्धायात् अवांतरप्रवृत्ताधिक-
- 13 करसमस्तविमुक्तिं कृत्वा निमित्तसिद्धायात् चतुर्विंशतिद्रम्माः
- 14 उदकातिसर्गोण प्रदत्ता[ः*] । अत्रांकतोपि द्र २४ [1*] तदेतस्याः वा-
- 15 टिकायाः परिपंथना केनापि न करणीया ॥ यः कोपि पा-
- 16 तकभाजी (गी) [इ]मं द्रव्यादिलोभत्वात्⁹ । नि[मि*]त्तसिद्धायादधिकं क[र*]
- 17 करोति स पंचभिरपि पातकैरुपातकैश्च परिवृतो रौर-
- 18 वमहारौरवत (ता) मिश्र (स्र) अंघत (ता) मिश्र (स्र) कुंभिपाकादिनरकान् चिरम-
- 19 नुभविष्यति । यतः स्वदत्तां परदत्तां [वा*] यो हरेत वसुंधरां (राम्) । षष्टि
- 20 वर्षसहस्राणि विष्टा (ष्टा) यां जायते कृमिः¹⁰ ॥१ [11*] आरामाणां सह-
- 21 सैश्च तडागानां शतैरपि । गवां कोटिप्रदानेन भूमिप्रदानेन¹¹

¹ Above, No. 30, line 7.

² Above, No. 29, lines 9 and 11.

³ Above, No. 28, line 7; No. 29, line 7.

⁴ See Burgess and Cousens, *Antiquities of Dabhoī (A.S.I. Report, Vol. II)*.

⁵ From the facsimile plate XVI in *P.M.K.L.*

⁶ Expressed by a symbol.

⁷ Such *daṇḍas* in this and the following lines are superfluous.

⁸ Read -वर्त्यनन्तपैप्रभु-

⁹ Read द्रव्यादिलोभात्. The following *daṇḍa* is superfluous.

¹⁰ Metre of this and the following verse: *Anuṣṭubh*.

¹¹ भूमिप्रदानेन is superfluous.

PAREL STONE INSCRIPTION OF APARĀDITYA II: ŚAKA YEAR 1108

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Scale : One-half

- 22 भूमिहर्ता न शुध्यति ॥२॥ अथ च जो कोणु हुवि ए शासन लो-
 23 पी तेया श्रीवैद्यनाथदेवाची [भा]ल सकुटुंबिआं पडे ॥ तेहाची
 24 माय गाढवे झविजे ॥३॥ लिखितमिदं काय[स्थ](स्था) न्वयप्रसू[ते]-
 25 न चालिगपंडितेन ॥०॥

TRANSLATION

Success! Hail! May there be victory and prosperity!

In the Śaka year 1108, in the month of **Māgha**, the (cyclic) year being **Parābhava**—this day here, during the beneficial and victorious reign of the *Mahārājādhirāja and Kōṅkaṇa-chakravartī*, the illustrious **Aparādityadēva (II)**, who is adorned with all royal titles, while the government consisting of the *Mahāmātya*, the illustrious *Bhōpa Vyōmaśambhu*, the Senior Treasury Officer and *Mahāsāndhivigrahika*, the illustrious **Anantapaiprabhu**, and the Junior Treasury Officer, the illustrious **Amuka**, and others is, by his grace, bearing the burden of the cares of the whole administration,—at such a time—

I, the illustrious **Aparādityadēva**, desirous of My own spiritual welfare, having bathed on the **full-moon tithi** of **Māgha**, having offered *arghya* to the divine Sun, the lord of the lotus-plant, and having worshipped the divine lord of Umā (*i.e.* Śiva), have, for the worship with five offerings of the divine **Vaidyanātha**, the lord of **Darbhāvati**, donated, with the pouring out of water, twenty-four *drammas*—in figures, 24 *drammas*—out of the ear-marked produce of the orchard belonging to **Anantapaiprabhu**, situated in the village **Māhavalī** included in the **Shaṭṣhashṭi** (*vishaya*), after exempting it from all additional subsidiary taxes.

(Line 14) So, none should cause any obstruction in this orchard. He, the sinful person, who, out of greed for wealth, levies additional taxes on the (*afore-mentioned*) ear-marked produce of the garden, will incur all the five sins together with minor sins, and will, for a long time, experience (*the miseries of*) the hells such as *Raurava, Mahāraurava, Tāmīra, Andhatāmīra* and *Kumbhīpāka*. For—

(Here follow two imprecatory verses.)

(Line 22) Moreover, whoever will destroy this royal order, on him and his family will fall the spear² of the god **Vaidyanātha**.

(Here follows the Ass-curse.)

This has been written by **Chālīga** Paṇḍita, born in a **Kāyastha** family.

No. 33 : PLATE LXXI

BASSEIN STONE INSCRIPTION OF ANANTADĒVA II: ŚAKA YEAR 1120

THE stone bearing this inscription was found while digging in front of the ancient temple of Trivikrama in the fort of **Bassein**. The record was first edited in Marathi, without a facsimile plate, by Dr. V. B. Kolte in the Marathi journal *Itihāsa āṇi Saṃskṛiti*, No. 26. It is edited here from an estampage supplied by Mr. V. G. Khobrekar, Director of Archives and Archaeology, Bombay.

The stone bearing the present inscription is 75 cm. in height and 34 cm. in breadth. Like

¹ This *akshara* indicates that the record ends here.

² *Bhāla* (Marathi) is probably derived from Sanskrit *bhalla* and means 'a spear', *P.M.K.L.*, p. 82.

other stones bearing inscriptions of the Śilāhāras, this stone also has the figures of the moon, the *maṅgala-kalaśa* and the sun at the top, and the figure of a cow and its calf at the bottom. The inscribed portion which lies between these figures measures 75 cm. by 34 cm. The inscription is in a bad state of preservation especially in the lower half.

The **characters** are of the Nāgarī alphabet as in the other Śilāhāra inscriptions. The **language** is Sanskrit, with an admixture of Marathi words like *pēṁḍhiām*.

The inscription refers itself to the reign of the king **Anantadēva**, who bears the royal titles *Mahārājādhirāja* and *Paramēśvara*. It is **dated** on **Monday**, the **15th tithi**¹ of the **dark fortnight** of **Mārgaśiras** in the **Śaka year 1120**, the cyclic year being **Kālayukta**. This date is perfectly regular and corresponds to the 30th November A.D. 1198. This king Anantadēva is, therefore, different from the earlier homonymous king, whose records dated Śaka 1003 and 1016 have been discovered. He must, therefore, be called **Anantadēva II**. As the present inscription does not give his genealogy, it is not known how he was related to his predecessor Aparāditya II. Perhaps, he was his son, who succeeded him. He seems to have ruled for a short period; for the next known date Ś. 1135 is of Kēśidēva II, who may have been his younger brother and successor.

The **object** of the present inscription seems to have been to record some gift (now illegible) of King Anantadēva to some Brāhmaṇa. The inscription also records the gifts of some *pēṁḍhīs* (sheaves of corn) made by the *Mahāmātya*, his son and some other persons probably to the same Brāhmaṇa. The record ends with the usual benedictory and imprecatory verses.

The inscription mentions the officers, the *Mahāmātya Nāyaka Vrihima Prabhu* and one **Vāhima Prabhu**, whose designation is not clear in this record.

No name of any locality occurs in the legible portion of the present inscription.

Text²

- 1 [सिद्धम्³। *] स्वस्ति [।*] जयश्चाभ्युदयश्च [।*] शकनृपकालातीतसं-
- 2 वत्सरशतेषु एकादशसु वी (वि) शत्यधिकेषु प्रवर्त्तमाने⁴ य-
- 3 त्रांकतोपि शकसंवत् ११२० कालयुक्तसंवत्सरांतर्गं-
- 4 तमार्गसिर⁵ वदि [१५] सोमे [अ]द्येह समस्तराजावलीवि-
- 5 राजितमहाराजाधिराजपरमेश्वरश्रीमदनंतदेवरा-
- 6 यकल्याणविजयराज्ये [तथै]तत्प्रसादावाप्तसमस्तराज्य-
- 7 चिंताभारं समुद्रहृति महामात्यनाइकव्रीहिम[प्र]भु
- 8 ... किल श्रीवादिमप्रभु इत्यादिश्रीकरणे प्र-
- 9 वर्त्तमाने सति कोंकणचक्रवर्ति ...
- 10 ... महामण्डलेश्वराधिपतिमहाराजश्रीअनंत-
- 11 देवेन धर्मादाय ... पुरवा[स्तव्या]य
- 12 ... लाहृगिप्रभुमुत्सामंतपंप्रभु ...
- 13 ... अमात्य ... वाटिकायां ...
- 14 ... द्वयं यास्य मुलेन (मूलेन) ...
- 15 ... अंकतोपि ...
- 16 ... पेंडिआ १००० ...

¹ Kolte read the *tithi* as 8, but there is space here for two figures, the second of which is clearly 5.

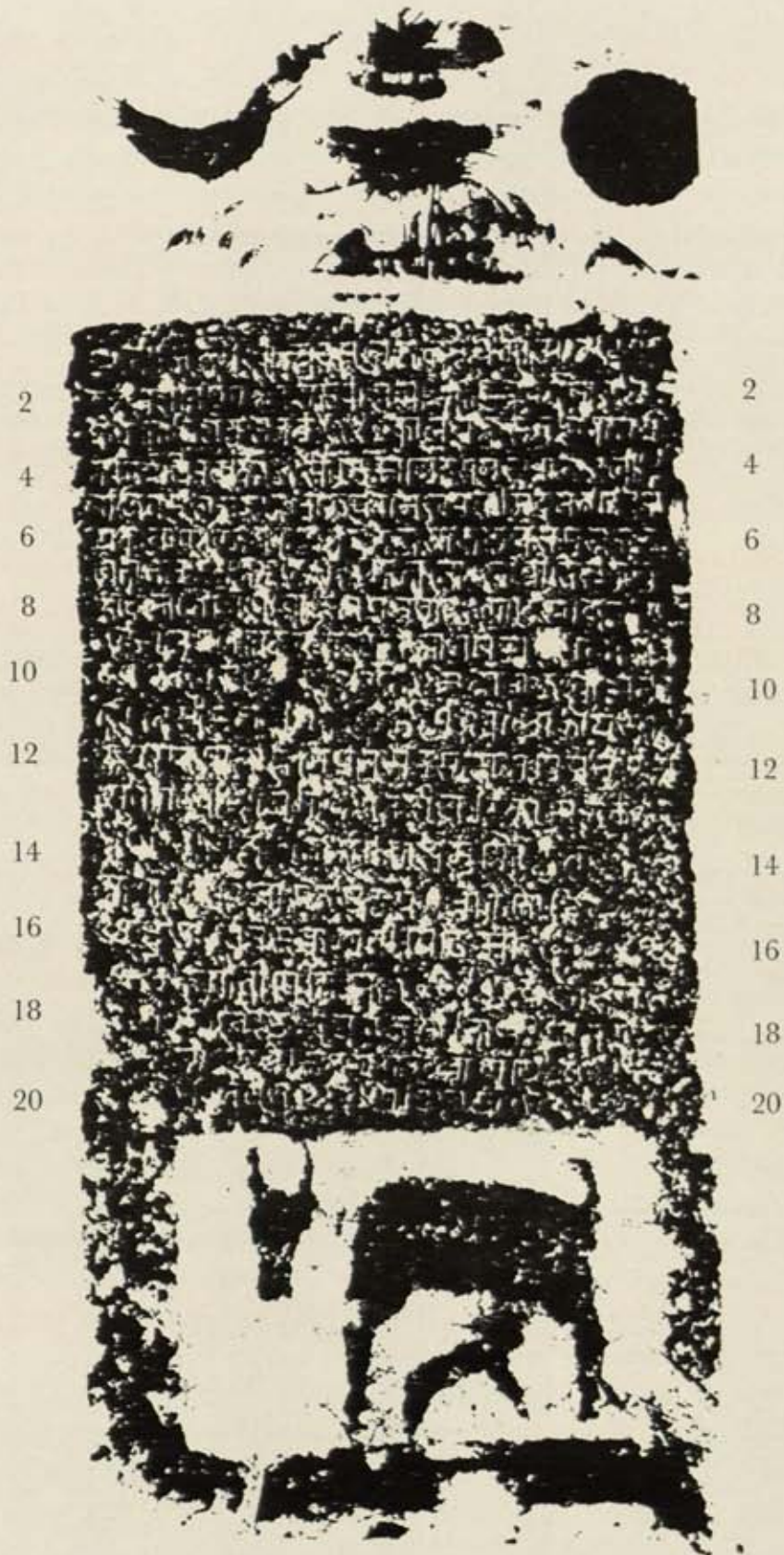
² From an estampage supplied by the Director of Archives, Bombay.

³ Expressed by a symbol.

⁴ Properly प्रवर्त्तमानेषु.

⁵ Read मार्गशिरो.

BASSEIN STONE INSCRIPTION OF ANANTADĒVA II: ŚAKA YEAR 1120



Scale : One-half

- 17 ... पावी पेंढिआ १००० इये....
 18 ... ॥ व(व)हुभिर्व्वसुघ्रा भुक्ता राजभिः सगरा ...
 19 फल(लम्)¹ ॥[११॥*] स्वदत्तां परदत्तां वा यो [हरेत वसु-*]
 20 [न्वरां(राम्)*] षष्टिं वर्षसहस्राणि विष्ठायां [जा]य[ते कृमिः ॥२॥*]

TRANSLATION

[Success]! Hail! May there be victory and prosperity!

In the years eleven hundred increased by twenty which have elapsed by the era of the Śaka King—in figures, Śaka year 1120—on Monday, the 15th tithi of the dark fortnight of Mārgaśiras, in the (cyclic) year Kālayukta—on this day, here, in the beneficial and victorious reign of the Mahārājādhirāja, Paramēśvara, the illustrious Anantadēvarāya, adorned with all royal titles, while the Government consisting of the Mahāmātya Nāika Vrihimaprabhu (and) ... the illustrious Vāhimaprabhu is bearing the burden of the cares of administering the whole kingdom obtained by his grace, the Kōṅkaṇa-chakravartī, Mahāmaṇḍalēśvara, Mahārāja, the illustrious Anantadēva II has donated to... in the orchard of... Amātya... of Sāmantapai, son of Lāhugiprabhu ... sheaves 1000... sheaves 1000....

(Here follow two benedictory and imprecatory verses.)

No. 34 : PLATE LXXII

MĀNDAVĪ STONE INSCRIPTION OF KĒŚIDĒVA II : ŚAKA YEAR 1125

THE stone bearing this inscription was found at Māṇḍavī, 15 miles north-east of Bassein in the Ṭhāṇā District. The stone was later removed to the office of the Collector of the Ṭhāṇā District, and is now deposited in the Prince of Wales Museum, Bombay. The inscription was very briefly noticed by Pandit Bhagvanlal Indraji in the *Bombay Gazetteer*, (old ed.) Vol. I, part ii, p. 20, n. 3. It was first edited with a facsimile plate by Dr. M. G. Dikshit in the *Marāṭhī Saṁśōdhana Patrikā*, Vol. VI, part vi, pp. 6 f. It was later included by Dr. S. G. Tulpule in his *Prāchīna Marāṭhī Kōriṇa Lēkha*, pp. 98 f. It is edited here from the facsimile accompanying Dr. Tulpule's article.

The inscribed stone measures 76·20 cm. by 38·10 cm., and has at the top the figure of a maṅgala-kalaśa. The inscription incised below consists of seven lines, some letters in which have become indistinct owing to exposure to the sun and rain. Besides, the stone has developed a crack, which also has resulted in the loss of a few letters.

The characters are of the Nāgarī alphabet. The only form worthy of note is that of *th* in *tirthē* in line 6. The language is Sanskrit, somewhat influenced by Marāṭhī. See *Śrī-Lakṣmī-nārāyaṇāchē sāksṁhī* in line 6. The orthography shows the usual substitution of *chh* for *ts* in *sāmvachharē*, line 1, and the use of *sudha* for *śuddha*, in lines 1 and 2.

The inscription refers itself to the reign of the illustrious Kēśidēva, adorned with all royal titles. He evidently belongs to the Śilāhāra family of North Koṅkaṇ, though this is not stated explicitly, and is the second king of that name². It is dated in the year 1125 (evidently of the Śaka era), the cyclic year being Rudhirōdgārī, on the 15th tithi of the bright fort-

¹ Metre of this and the next verse: *Anuṣṭubh*.

² The Bhāṇḍup and Divē Āgar plates (Nos. 9 and 10) show that Arikēśarin, son of Aparājita, bore the name of Kēśidēva though it does not occur in any other Śilāhāra record.

night of Māgha. As no week-day or *nakshatra* can be read now, the date does not admit of verification, but the cyclic year corresponding to the Śaka year 1125 was Rudhirōdgārī as stated. The *tithi* corresponds to the 18th January A.D. 1204.¹

The **object** of the inscription is to record some gift (perhaps of a *vāṭikā*²) at the **Māṇḍavali** *tirtha* in the presence of the god **Lakshminārāyaṇa** installed by the *Mahāmātya* **Lakshmidhara** of the aforementioned Śilāhāra king³. The donor was one **Sōma Ṭhākura**. The gift was obviously intended to be utilised for the service of that god.

There is only one **place-name** mentioned in the present inscription, *viz.* **Māṇḍavali**, which is plainly identical with Māṇḍavī, where the present inscribed stone was found.

Text⁴

- 1 सिद्धम्⁵ [1*] संवतु(त्) ११२५ रुधिरो[द्गा][रि*][सं]वत्सरे⁶ मा[घ] [सु]-
- 2 घ⁷ १५ . . . [अद्येह समस्त][राजावली-⁸*]
- 3 समलंकृत[श्रीके]सि(शि)[देव*]रायरा[ज्ये] म-
- 4 [हा]मात्यश्रीलक्ष्मीघ[र*]प्र[तिष्ठापित⁹*]-
- 5 [श्री]भ[गव*]तो¹⁰ श्रीलक्ष्मीनारायणाचे [साक्षी]
- 6 [मांडव]लीतीर्थे सोमठा[कुरे]ण¹¹
- 7 प्रदत्ता[त्ता] [1*]

TRANSLATION

Success! In the year 1125, the (*cyclic*) year **Rudhirōdgārī**, on the 15th *tithi* of the **bright fortnight** of **Māgha**, during the reign of the illustrious King **Kēśidēva** adorned with all royal titles—this day, here, in the presence of the divine **Lakshminārāyaṇa** installed by the *Mahāmātya*, the illustrious **Lakshmidhara**, **Sōma Ṭhākura** has donated . . .¹² at the holy place of **Māṇḍavali**.

¹ Dikshit and, following him, Tulpule give the Christian date corresponding to the *tithi* mentioned here as 29th January A.D. 1203, but that date is the equivalent of Śaka 1125 current. Śaka dates cited in inscriptions are generally expired ones. Besides, the cyclic year corresponding to Śaka 1125 current would be *Dundubhi*, not *Rudhirōdgārī* as stated here.

² Note the feminine gender of *pradattā*, line 7.

³ Dikshit understands the inscription as meaning that Sōma Ṭhākura made some gift in the presence of Lakshminārāyaṇa, who was a devotee of Rāma and was appointed by the *Mahāmātya* Lakshmidhara. This is incorrect. Lakshminārāyaṇa is evidently the name of a god installed by the *Mahāmātya* Lakshmidhara and named after himself. Tulpule has correctly understood the sense of the present inscription.

⁴ From the facsimile plate XX in *P.M.K.L.*

⁵ Expressed by a symbol.

⁶ Read संवत्सरे.

⁷ Read शुद्ध.

⁸ The *aksharas* here have become very indistinct, but the reading gives above is very likely.

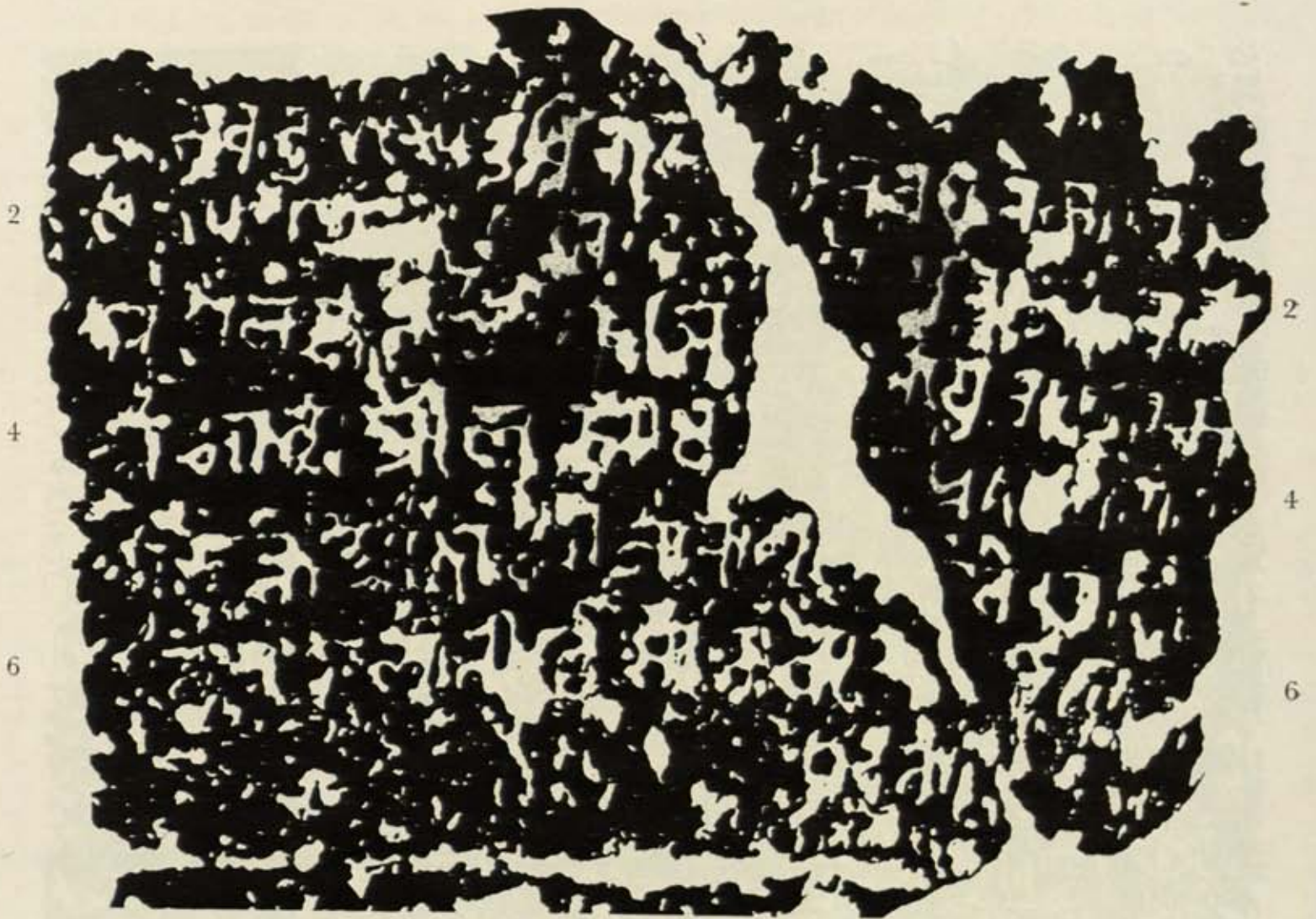
⁹ Dikshit and Tulpule read प्रतिष्ठित. The *aksharas* have become indistinct, but the context requires the reading given above.

¹⁰ Dikshit reads रामभक्तो, and Tulpule श्रीयुक्त. The *aksharas* भ and तो are clear and the sense requires the reading given above.

¹¹ Dikshit and Tulpule read हेनि.

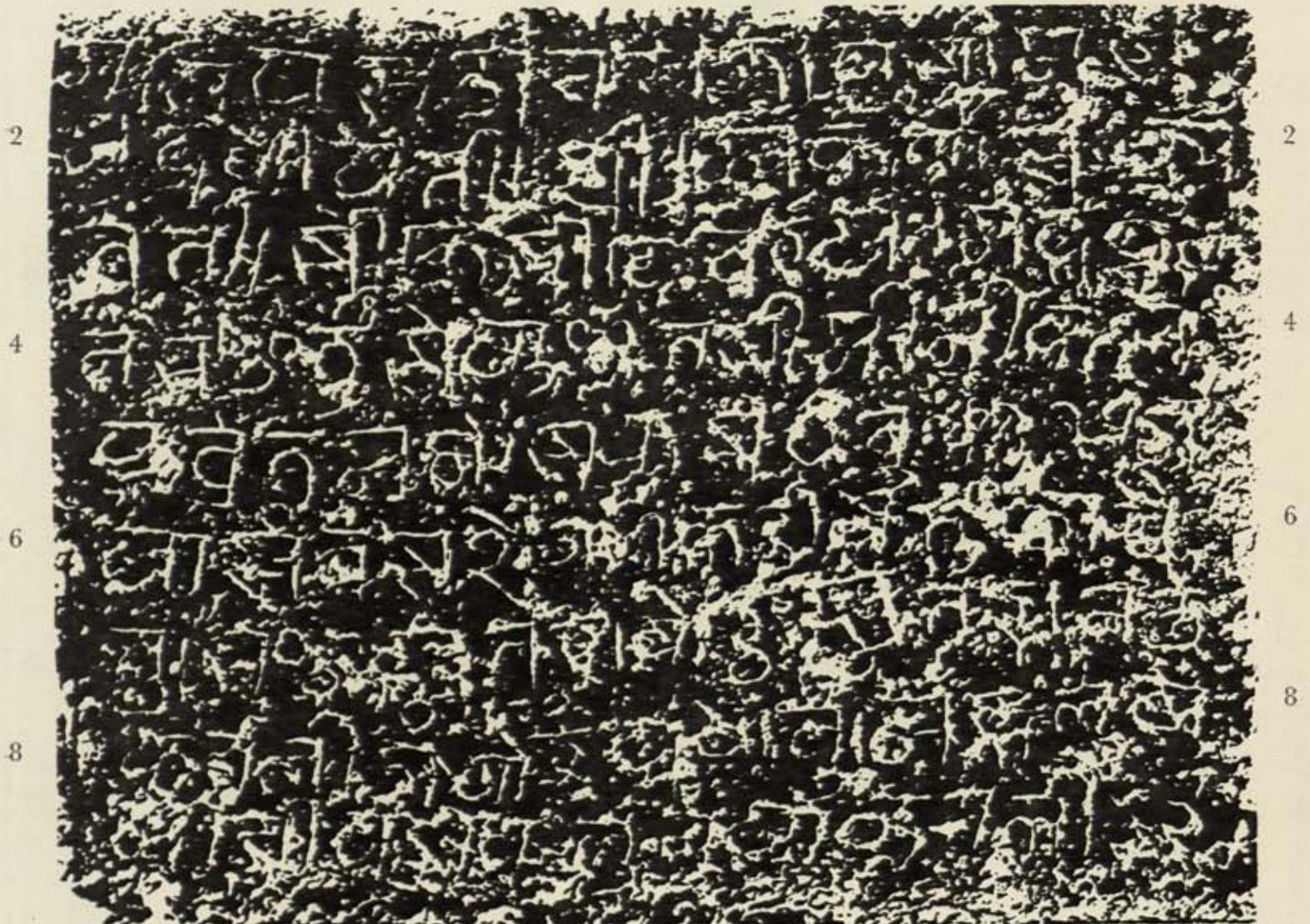
¹² The object of the gift was probably a *vāṭikā* (orchard). In fact, the *akshara* षि of *vāṭikā* can be seen faintly before *pradattā* in the plate.

MĀṄDAVĪ STONE INSCRIPTION OF KĒŚIDĒVA II: ŚAKA YEAR 1125



From a Facsimile

AKSHĪ STONE INSCRIPTION OF KEŚIDĒVA II: ŚAKA YEAR 1131



From a Facsimile

NO. 35 : PLATE LXXIII

AKSHĪ STONE INSCRIPTION OF KĒSIDĒVA II : ŚAKA YEAR 1131

AKSHĪ is now a small village near Alibāg in the Kolābā District of North Koṅkaṇ. The inscription edited below has long been known. It is mentioned as follows in the old *Kolābā District Gazetteer* [Bombay Gazetteers, (old ed.), Vol. XI, p. 233—“Akshī has two temples, one of Kālkābōrvā Dēvi and the other of Sōmēśvara Mahādēva. About twenty-five paces from the Dēvi’s temple, on the road, to the left of the house of one Rāma Nāik, is an **inscribed stone**, 4’3” long by 1’ broad. Above are the Sun and Moon followed by the ass-curse; then comes a roughly cut writing of nine lines in Dēvanāgarī character, and below the writing, a second representation of the Sun and Moon.” The inscription has also been referred to by Mr. Cousens. It was edited first by Dr. S. G. Tulpule in the *Marāṭhī Samśhōdhana Patrikā*, Vol. V, part i, pp. 1-20. He subsequently revised his reading in the same journal, Vol. VI, part ii, pp. 116 f. Dr. M. G. Dikshit also edited it in the same journal, Vol. IX, part ii, pp. 2 f. The inscription has been included by Tulpule in his *Prāchīna Marāṭhī Kōrīva Lēkha* pp., 1 f. It is edited here from the plate accompanying Tulpule’s article in that Volume.

The inscription has suffered greatly by exposure to the sun and rain, and several letters, which had been rather carelessly written and engraved, have been further damaged by exposure to weather so that their reading in many cases has become disputable.

The **characters** are of the Nāgarī alphabet. The initial *i* still retains its old form (see *Bhairju*, lines 4 and 7); *ṅ* has attained the modern form in Marathi (see *sēṅui*, line 4); *dh* has developed a horn to the left (see *pradhānu*, line 8). The **language** is old Marathi, in which Sanskrit expressions are greatly changed. See *tasīmīnī kālē*, line 4. The whole inscription is in prose. It seems that some space in the beginning of the first line was at first left blank. When the record could not be completed in line 9, some remaining words of the sentence were incised in that space. We have an analogous instance in the Kānhēgāon stone inscription of the Yādava king Kṛishṇa, dated Śaka 1180, in which an imprecatory verse which usually occurs at the end of a record is incised in the beginning.¹ As regards **orthography**, we may note the use of the dental *s* for the palatal *ś* in *Kēsidēva*, line 3, and that of *sh* for *kh* in *susha*, line 1.

The inscription refers itself to the reign the illustrious **Kēsidēva**, who bears the imperial titles *Paśchima-samudr-ādhipati* and *Śrī-Kōṅkaṇa-chakravartī*. He is called Kēsidēva I by Tulpule and Kēsidēva II by Dikshit, As shown below, the present inscription belongs to the reign of the latter. He is known to have borne the imperial titles mentioned above.²

The **date** of the present inscription has been read differently by Tulpule and Dikshit. The former reads it as Śaka 934 (A.D. 1012), with the cyclic year *Pradhāvi* (incorrect for *Paridhāvi*), while the latter reads it as Śaka 1132, with the cyclic year *Prabhavā* (for *Prabhava*). Tulpule points out that the cyclic year does not agree with Śaka 1132; for it was Pramōda for Śaka 1132 expired, and Śukla for Śaka 1132 current. In neither case it was Prabhava. Tulpule’s own reading Śaka 934 is even more objectionable; for the palaeographic evidence detailed above does not show that the inscription is as early as Śaka 934 (A.D. 1012). It seems that the correct reading of the date is **Śaka 1131**; for there is no knot in the last figure of the date as is usually seen in what denotes 2. Now, if we take the Śaka year 1131 as current, it will agree with the cyclic year *Vibhava*, which is the correct reading of the year in lines 5-6. The first letter *v* of its name resembles that in *saṁvatu* in the same line. So there should be no doubt

¹ *P.M.K.L.*, pp. 151 f.

² See No. 36, line 7.

about the reading *Saku samvatu* 1131 *Vibhava-samvatsarē* in line 5. The date Śaka 1131 falls in the reign of **Kēśidēva II**, whose two other inscriptions are dated Śaka 1125 and Śaka 1161.

As the inscription is much abraded, it is not possible to say definitely what its object was; but from the extant portion its purpose seems to have been to register that **Bhāirju**, who is described as the *Mahāpradhāna* of **Kēśidēva**, dug something (either a tank or a well) and **Adhōra**, who is designated *Pradhāna*, excavated something similar in honour of the goddess **Mahālakshmī**.¹ The inscription ends with the prayer that the world would be happy. It is noteworthy that there is even now a temple of a goddess near the place where the stone is lying.

Text²

- 1 गीं सुष संतु³ । [स्वस्ति ओं] पसीमस-
- 2 मुद्रधीपती⁴ ।⁵ श्रीकौंकणचक्री (क)-
- 3 वर्ती । श्रीकेशीदेवर (रा)य⁶महाप्रधा-
- 4 न भइर्जु सेणुइ⁷ तसीमीनी⁸ क(का)ले
- 5 प्रव्रतम(मा)ने⁹ । सकु संवतु¹⁰ [११]३१¹¹ [व]भ-
- 6 वा संवत्सरे¹² अ कडी धर्मुका वै-
- 7 लु । भइर्जुव त[था] बोडघ त[भ]न उ-
- 8 करली¹³ [।*] अघोर प्रधानु । मह(हा)लषु-
- 9 मीची प[डी ?] कलुन पोकरली¹⁴ [।*] [ज]-

TRANSLATION

Hail! Ōm! While **Bhāirju** is an Officer¹⁵ and *Māhāpradhāna* of the illustrious **Kēśidēva**, (who bears the titles) *Paśchimasamudrādhipati* and *Kōṅkaṇa-chakravartī*—at such a time in the **Śaka year 1131**,¹⁶ the cyclic year being **Vibhava**, **Bhāirju** dug . . . (and) **Adhōra**, who is a *Pradhāna* (of the same king), excavated . . . in honour of Mahālakshmī. May the world be happy!

¹ Tulpule takes the inscription as recording the gift of 9 *kavalis* of grain for the *bōḍaṇa* (religious rite) of Mahālakshmī. It seems doubtful if such a gift would have been commemorated in a stone inscription. For Tulpule's readings of lines 7-9, see his *P.M.K.L.*, p. 9. Dikshit takes it to mean that Bhāirju dug a *pushkarīṇī* (large well) on the occasion of a sacrifice in honour of Mahālakshmī.

² From the facsimile Plate I in *P.M.K.L.*

³ This is in continuation of ज- at the end of the last line. Read जगीं सुष असो. For a similar instance of the last portion of a record incised in the beginning, see No. 31 in *P.M.K.L.*

⁴ Read पश्चिमसमुद्राधिपति.

⁵ This and similar *danḍas* in the following lines are superfluous.

⁶ Read श्रीकेशिदेवराय-.

⁷ Read सेनः.

⁸ Read तस्मिन्.

⁹ Read प्रवर्तमाने.

¹⁰ Read शकसंवत्.

¹¹ Tulpule read this date as 934, and Dikshit as 1132. See the discussion above, p. 167.

¹² Tulpule read the name of the cyclic year as प्रधावी (for परिधावी), and Dikshit as प्रभवा (for प्रभव). Both the readings appear to be incorrect. The year is विभवा (for विभव). For the form of व in this name, see that in संवतु in the same line.

¹³ Tulpule reads this sentence as follows: भइर्जुवे तथा बोडणा तथा नऊ कवली, and Dikshit as भइर्जु-तल-तव्हान उकरली. The last word उकरली seems to be correct. The reading of the other words is doubtful.

¹⁴ Tulpule reads वजाण । लुनया कवली, and Dikshit यजा कलु(रु)न पोकरली. Here also the last word in Dikshit's reading seems certain, but the other words are doubtful.

¹⁵ Tulpule takes *sēṇui* to mean *Sēnāpati*, while Dikshit connects it with the caste *Sēṇavī*, of which many families are still found in Kōṅkaṇ. *Sēṇu* is probably derived from *sēna* (probably meaning a great officer) which occurs in earlier Śilāhāra inscriptions. Cf. *Bhaṇḍāgāra-sēna* in No. 10, line 47, above.

¹⁶ See above, p. 167.

NO. 36 : PLATE LXXIV

CHAUDHARAPĀḌĀ STONE INSCRIPTION OF KĒŚIDĒVA II : ŚAKA YEAR 1161

THE stone bearing this inscription was found in 1882, lying in an open field on the outskirts of the village **Chaudharapāḍā**, near Lōnāḍ in the Bhiwaṇḍī *tālukā* of the Ṭhāṇā District. The record was first noticed by Pandit Bhagvanlal Indrajī in the *Bombay Gazetteer*, Vol. I (old ed.), part ii, p. 20, n. 3, and Vol. XIV (old ed.), p. 212. He read its date as Śaka 1161. It was subsequently noticed by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of India*, Western Circle, for 1905-6, p. 30. Bhandarkar read the date as Śaka 1162. Dr. A. S. Altekar has given the date as Śaka 1161, evidently relying on the *Bombay Gazetteer*, Vol. I, part ii, p. 20, n. 3; for he says, "The present whereabouts are unknown."¹ The inscription was first edited, without a facsimile, by Dr. M. G. Dikshit in the *Annals of the Bhandarkar Oriental Research Institute*, Vol. XXIII, pp. 98 f. He read the date as Śaka 1162. The correct date of the record is discussed later. I am editing the inscription here from an estampage kindly supplied by Mr. V. G. Khobrekar, Director of Archives, Mahārāshṭra.

"The inscribed stone measures about 187·96 cm. by 43·18 cm. in length and breadth, and about 25·40 cm. in thickness. The writing covers a space 38·10 cm. broad and 71·12 cm. high. At the top of the stone are figured in low relief the representations of the Sun, the Moon and a *kalāśa* in the centre. Below the inscribed portion appears the Ass-curse, very often noticed in the Śilāhāra and Yādava inscriptions of the medieval period.

The inscription consists of 22 lines of writing. The letters are deeply carved and carefully executed, but the surface of the stone, which was originally not made quite smooth, has been damaged by exposure to weather, and several letters, especially in the latter half of it, have been defaced and have become illegible."²

The **characters** are of the Nāgarī alphabet. The **language** is Sanskrit, more correct than that in several other later Śilāhāra inscriptions. The **orthography** shows the usual peculiarities of the reduplication of a consonant after *r*, the use of *v* for *b* in some places, and of *sha* for *kha* in *lēshaka*, line 22. The inscription is composed partly in verse and partly in prose. There are six verses in all, all of which are numbered. After the opening obeisance to Vināyaka, the inscription has one verse in praise of the god Shumpēśvara. This is followed by another eulogising the reigning king **Kēśirāja**, son of the Śilāhāra king **Aparārka** (*i.e.* Aparāditya II.). The inscription then proceeds to state that in the **Śaka year 1161** (expressed in figures only), the cyclic year being **Vikārin**, on the holy occasion of **Śivarātri** which fell on **Tuesday**³, the **fourteenth tithi** of the **dark fortnight** of **Māgha**, during the reign of the *Mahārājādhirāja* and *Kōṅkaṇa-chakravartin*, the illustrious **Kēśidēva**, adorned with all royal titles, while the following ministers were carrying on the administration, *viz.* the *Mahāmātya* **Jhampaḍaprabhu**, the *Mahāsāndhivigrahika* **Rājadēva Paṇḍita** and the Treasury Minister **Anantaprabhu**, the King **Kēśidēva** donated **Brahmapurī** to the following four Brāhmaṇas *viz.* **Sōmanāyaka**, **Sūryanāyaka**, **Gōvandanāyaka** and **Nāūnāyaka**⁴. The king further donated, for the maintenance of the worshippers of the god Śiva, the hamlet of **Māñjasapallī** included in the village of **Bōpagrāma**. The inscription closes with the king's appeal to all ministers and others to preserve the gift, which is followed by an imprecatory verse stating the punishment of hell for those who take away the gifts of gold, a cow and land of even a finger's breadth.

¹ *Indian Culture*, Vol. II, p. 431. Altekar calls it the Lōnāḍ (Bhiwaṇḍī Tālukā) inscription.

² *A.B.O.R.I.*, Vol. XXIII, p. 98.

³ *Śivarātri* is very auspicious when it falls on Tuesday.

⁴ Verse 3 states that the granted village was to be enjoyed by Sōmanāyaka's descendants. It seems that the inscription mentions Sōmanāyaka and his three sons in lines 15-16.

The **date** of the present inscription was read as Śaka 1162 by Dikshit, which he equated with A.D. 1239-1240. He has stated that Māgha va. di. 14 in that year fell on Tuesday as stated, the Christian equivalent of the date being 24th January A.D. 1240. The cyclic year then was Vikārin as stated here. This equivalent would be possible only if the Śaka year 1162 is taken as current; but current years are cited only exceptionally. The estampage, however, shows that Bhagvanlal's reading **Śaka 1161** is correct. That year was an **expired one** in A.D. 1239-1240. The date of the gift is, as stated before, Tuesday, the 24th January A.D. 1240.

As for the **place-names** mentioned in the present inscription, Dikshit suggested that **Brahmapurī** must be identical with modern Chaudharapāḍā, where are seen the remains of a temple.¹ **Bōpagrāma** is modern Bābgāon, situated about two miles to the west of the findspot of the inscription. **Māñjasapalli**, which was probably its hamlet, cannot now be traced.

Text²

- 1 सिद्धम्³ [1*] ओं नमो विनायकाय ॥ नमामि भुवनोत्पत्तिस्थितिसंहारकारिणं (णम्) । श्रीमत्पुंसेव (श्व) —
- 2 रं⁴ भक्तजनसर्वार्तिहारिणं (णम्)⁵ ॥१॥ श्रीविद्याधरवंशमंडनमणिर्जीमूतकेतोः कु—
- 3 ले विख्यातोस्त्यपरावर्कं राजतनय (यः) श्रीकेशिपृथ्वीपतिः । यस्यापारपवित्र—
- 4 पौरुषनिघेरालोक्य राज्यस्थिति श्रीरामादिमहीभुजां भगवती धत्ते
- 5 धरा न स्मृति (तिम्)⁶ ॥२॥ स (श) कसंवत् ११६१⁷ विकारिसंवत्सरान्तर्गतमाघ व दि १४
- 6 चतुर्दश्यां भौमे शिवरात्रौ पर्वणि अद्येह समस्तराजावलीसमलंकृ—
- 7 तमहाराजाधिराजकौकणचक्रवर्त्तिश्रीकेशिदेवकल्याणवि—
- 8 जयराज्ये तथैतत्प्रसादात्समस्तराजमंडलचिताभारं समुद्रहति⁸
- 9 महामात्ये⁹ श्रीझंपडप्रभुमहासांघिविग्रही (हि) के¹⁰ राजदेवे¹¹ पंडितश्री— ।
- 10 करणभांडागारे¹² अनंतप्रभुप्रमुखेषु सत्सु एतस्मिन्काले प्रवर्त्तमाने
- 11 सति ब्रह्मपुरीग्रामदानसा (शा) सनं समभिलिख (ख्य) ते यथा ॥ श्रीषोपेश्व—
- 12 रदेवपूजनसदाव्यासक्तसर्वान्तरः*¹³ । सत्पात्रद्विजसोमनायक व (व) —
- 13 टोः संतानयो (भो) ग्यस्थिति (तिम्) । श्रीब्रह्मपुरी¹⁴ पुरारिभवनक्षमाभृन्मनोहा—
- 14 रिणीं¹⁵ वीरः कारयति स्म विस्मयमयी¹⁶ श्रीकेशिपृथ्वीपतिः¹⁷ ॥३॥ व (व) टुक—
- 15 नामानि कथ्यंते । सोमनायकः । सूर्यनायकः । गोविदनायकः । ना[ऊ]—
- 16 नायकः । इति चत्वारो वट (टु) काः ॥ निर्व्विहाव (य) पुरारिपूजकवटुश्रेणीद्वि—

¹ No place-name like Brahmapurī, Brahmavāḍī, Brāhmapagāon, Brāhmaṇī etc. occurs in the Bhiwāṇḍī tālukā of the Thānā District.

² From an estampage supplied by Mr. V. G. Khobrekar, Director of Archives, Maharashtra.

³ Expressed by a symbol.

⁴ Dikshit proposed to read श्रीमत्सोमेश्वरं here, but a similar name (in the form षोपेश्वर) occurs in lines 11 and 18, below.

⁵ Metre: Anuṣṭubh.

⁶ Metre: Śārdūlavikrīḍita.

⁷ Dikshit's reading 1162 is not correct. See p. 169, above.

⁸ Read समुद्रहत्सु so as to agree with —प्रमुखेषु in line 10.

⁹ Read महामात्य—.

¹⁰ Read —विग्रहिक—.

¹¹ Read राजदेव—.

¹² Read —भांडागारानंतप्रभु—.

¹³ Dikshit read सर्वात्मजः, but it does not suit the context.

¹⁴ Read श्रीमद्ब्रह्मपुरी.

¹⁵ This *daṇḍa* is superfluous.

¹⁶ Dikshit read वी (वि) स्तारयति निम्मंलमती (ति) श्रीकेशिपृथ्वीपतिः । This reading is not supported by the facsimile.

¹⁷ Metre: Śārdūlavikrīḍita.

CHAUDHARPĀḌĀ STONE INSCRIPTION OF KĒSIDĒVA II: ŚAKA YEAR 1161

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 4
 6
 8
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 14
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 22

2
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 14
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 18
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 22

Scale : One-fourth

- 17 जानां सदा वो(वो)पग्रामगता स्वसीमसहिता मां[जे]सपल्ली पुरा दत्ता श्रीशि-
 18 वरात्रिपर्वणि विभोः षोपेस्व(श्व)रस्याग्रतः श्रीमत्केशिनरेश्वरेण विमला¹ चं-
 19 द्राक्कंतारावधि² ॥४॥ [राज्य]स्य मंत्रिणान्यैर्वा कर्त्तव्यं घर्मंपालनं(नम्) । घर्म-
 20 ध्वंशे(से)³ नरकस्थिति(तिः)⁴ ॥५॥ तथा चोक्तं पूर्वाचार्यमुनि-
 21 भिः । सुवर्णमेकं गामेकां भूमेरप्येकमंगुलं(लम्) । हरन्नरकमाप्नोति या-
 22 [वदाभूत]संप्लवं(वम्) ॥६॥ मंगलं महाश्रीः । [शुभं भ]वतु ॥ लेष(ख)कपाठकयोः ॥

TRANSLATION

Success! Ōm! Obeisance to Vināyaka!

(Verse 1) I bow to the God **Shumpēśvara**⁵, who is the cause of the creation, maintenance and destruction of the world (*and*) who removes all miseries of (*his*) devotees!

(V. 2) There is the illustrious king **Kēśi [dēva]**, son of King **Aparārka (II)**, who is a gem adorning the illustrious family of the Vidyādhaṛas (*and*) who is well-known in the family of Jimūtakētu. Having seen the mode of the administration of him who is a store of immeasurable and holy valour, the divine Earth does not remember (*with regret*) (*the ancient*) kings such as Rāma.

(Line 5) In the Śaka year 1161⁶, the cyclic year being **Vikārin**, on the holy occasion of the **Śivarātri**, on **Tuesday**, the **fourteenth tithi**—(in figures) **14**—in the **dark fortnight** of **Māgha**—on this day, here, during the beneficial and victorious reign of the **Mahārājādhirāja**, **Kōṅkaṇa-chakravartin**, the illustrious **Kēśidēva** adorned with all royal titles, while the (*following*) ministers are bearing the burden of the cares of the whole kingdom (*entrusted to them*) by his favour, *viz.* the **Mahāmātya**, the illustrious **Jhampaḍaprabhu**,⁷ the **Mahāsāndhivigrahika Rājadēva Paṇḍita**, and the State Treasury officer **Anantaprabhu** and others,—at such a time the royal order for the gift of the village **Brahmapurī** is being written as follows:—

(V. 3) The brave and illustrious king **Kēśi**, whose heart is wholly⁸ and always devoted to the worship of the holy **Shōmpēśvara** has caused to be established the wonderful and famous **Brahmapurī** attractive on account of the mount-like temple of Purāri (Śiva), to be enjoyed by the descendants of the worthy Brāhmaṇa **Sōmanāyaka**⁹.

(Line 14) The names of the Brāhmaṇas are recorded here:— **Sōmanāyaka**, **Sūryanāyaka**, **Govindanāyaka**, **Nāūnāyaka**—these are the four Brāhmaṇas.

(V. 4) The illustrious king **Kēśin (II)** has granted, in the presence of the holy **Shōmpēśvara**, **Māñjasapalli**, included in the village **Bōpagrāma**, free from all obligations, extending to its boundaries, to be enjoyed as long as the moon, the sun and the stars endure, for the all-time maintenance of the multitude of Brāhmaṇas who will worship Purāri (Śiva).

¹ Dikshit's reading वि (घी)मता does not suit the metre and is not supported by the facsimile.

² Metre: *Śārdūlavikrīḍita*.

³ These seven *aksharas* cannot be read satisfactorily. घर्मध्वंसे हि जायते सर्वदा नरकस्थितिः may be suggested as a possible reading.

⁴ Metre of this and the next verse: *Anuṣṭubh*.

⁵ The text reads *Shumpēśvara* here and *Shōmpēśvara* in line 11. Dikshit suggested its correction as *Sōmēśvara*.

⁶ Dikshit read the Śaka year as 1162. But see the discussion above, p. 170.

⁷ *Mahāmātya* Jhampaḍaprabhu is mentioned also in the Rānvaḍ and Chāñjē stone inscriptions, dated Śaka 1181 and 1182 respectively. See below, Nos. 38 and 39. The Treasury Minister Anantapai mentioned in the Bassein inscription of Mallikārjuna, dated Śaka 1083, and Pareḷ inscription of Aparāditya II, dated 1108, may have been an ancestor of the Anantaprabhu mentioned here. See Nos. 29 and 32.

⁸ Dikshit read *Sa(Sa)rvāmajaḥ* in place of *sarvāntaraḥ* in V. 3, but *Śarva* is not known as the name of Kēśidēva's father, Aparāditya II.

⁹ This shows that the three Brāhmaṇas named after Sōmanāyaka in lines 14-15 were the sons of that Brāhmaṇa.

(Line 19) The minister and others should preserve (*this*) religious gift. On the destruction of it, the offender will have to dwell in a hell.

And it has been declared by the sages who are our ancient teachers :—

(*Here follows an imprecatory verse.*)

May there be happiness and great prosperity! May it be well with the writer and the reader!

No. 37

DIVE ĀGAR STONE INSCRIPTION OF ANANATADĒVA III : ŚAKA 1176

THE stone bearing this inscription was found while digging in the hamlet of Mr. Yashvantrao Joshi at Āgar in the Śrīvardhan *Tālukā* of the Kōlābā District. The record has been edited by Dr. M. G. Dikshit in the *Selected Inscriptions from Mahārāshṭra* (Marathi), pp. 85 f. As the inscribed stone could not be traced, Dikshit's reading of the text is included here.

The stone bearing the inscription measures 106·68 cm. in breadth and 38·10 cm. in height. It has the figures of the sun and the moon at the top, and below them the present record is engraved on a space measuring 38·10 cm. by 25·48 cm. inches. Below it, there is the usual sculpture of the Ass-curse.

The record consists of 10 lines, the last of them containing only one *akshara*. The characters are of the Nāgarī alphabet. The language is incorrect Sanskrit. The orthography does not call for any remarks.

The inscription refers itself to the reign of the *Mahāmaṇḍalēsvarādhipati Anantadēva*, who, as shown below, was probably a king of the Śilāhāra dynasty. It is dated in the Śaka year 1176, on the 8th tithi of the dark fortnight of Āshāḍha, the cyclic year being Ānanda. The date cannot be verified for want of the necessary particulars, but the cyclic year according to the southern luni-solar system was Ānanda as stated here. The Christian equivalent of the date is Thursday, the 9th July A.D. 1254.¹

The object of the inscription is to record that a *Māṇḍalika* of the king, named Rāma donated a *vāṭikā* (orchard) in the village Dīpaka to one Gaṇapati Nāyaka.² As this is not an official record the usual particulars about the ministers of the king *etc.* do not occur therein.

The *Mahāmaṇḍalēsvarādhipati Anantadēva* was probably a prince of the Śilāhāra family. His name does not occur elsewhere. But the date of the present inscription shows that he flourished in the period between the reigns of Kēśidēva and Sōmēśvara. The last known date of the former is Śaka 1161, and the first known date of the latter is Śaka 1181. The date of the present record falls between these. So this Anantadēva, who will be the third Śilāhāra king of that name, seems to have succeeded Kēśidēva II, but how he was related to him and to Sōmēśvara, who followed him, is not known.

The village Dīpaka mentioned in the present inscription is evidently modern Divē Āgar, where the inscribed stone was found.

Text

1 स्वस्ति [1*] शकु संवतु ११७६ आनंदसंवत्सरे । आपाढ व दी (दि)

2 ८ दिने अद्येह समस्तराजावलीविराजितमहामंड—

¹ Dikshit has wrongly stated the 24th June A.D. 1254 as the Christian equivalent of the date. It corresponds to Āshāḍha *śu. di.* 8.

² He was probably a Brāhmaṇa. For the names of Brāhmaṇas ending in *nāyaka*, see lines 15 and 16 of No. 36, above.

- 3 लेश्वराधिपतिश्रीमदनंतदेवकल्याणविज—
 4 यराज्ये तत्प्रसादात् (त्) श्रीराममंडलीकेन प्रभु—
 5 ज्यमान (ने) श्रीदीपकग्रामे त्रिति (वृत्तिः) पश्चिमे (मतः)
 6 दक्षिणतः श्रीघरस (स्य) वृत्ति [: *]
 7 उत्तरतः . . . । एवं सर्वसीमासमन्विता वाटिका श्री—
 8 राममंडलीकेन गणपतिनायकाय हस्तो—
 9 दकेन . . . वृत्तिः . . . प्रदत्ता । मंगलं महा—
 10 श्रीः [: *]

TRANSLATION

Hail! In the Śaka year 1176, the (cyclic) year Ānanda, on the 8th day (i.e. tithi) of the dark fortnight of Āshāḍha, on this day, here, during the beneficial and victorious reign of the Mahāmaṇḍalēśvarādhipati, the illustrious Anantadēva (II), adorned with all royal titles, in the famous Dipaka village enjoyed by the illustrious Rāma Maṇḍalika, the vāṭikā (orchard) with all its boundaries stated as follows—on the west, the vṛitti (of) (on the east) on the south, the field of Śrīdhara, on the north . . . —has been granted by the illustrious Rāma Maṇḍalika as a vṛitti (means of subsistence) to Gaṇapati Nāyaka with the pouring out of water on (his) hand.

May there be happiness and great prosperity!

NO. 38 : PLATE LXXV

RĀNVAḌ STONE INSCRIPTION OF SŌMĒŚVARA : ŚAKA YEAR 1181

THE stone bearing this inscription was found at Rānvaḍ near Uraṇ in the Kolābā District. It was first very briefly noticed by Pandit Bhagvanlal in the *Bombay Gazetteer* (old ed.), Vol. I, part ii, p. 21, n. 1. He, however, read the date wrongly as 1171¹. It was corrected by Dr. A. S. Altekar in the *Indian Culture*, Vol. II, p. 431. The inscription was first edited, without a facsimile, by Dr. H. D. Sankalia and S. C. Upadhyaya in the *Epigraphia Indica*, Vol. XXIII, pp. 278 f. Subsequently Dr. M. G. Dikshit edited it with an indifferent facsimile in *Marāṭhī Saṁśōdhana Patrikā*, Vol. VI, No. 4, pp. 13 f. It has been included with a good facsimile by Dr. S. G. Tulpule in his *Prāchīna Marāṭhī Kōrīva Lēkha*, pp. 156 f. It is edited here from an estampage kindly supplied by the Chief Epigraphist, and the plate accompanying Dr. Tulpule's article.

"The stone measures 3' (91.44 cm.) by 1'6" (45.72 cm.). The inscribed portion is 1' by 1'5", and contains 11 lines of writing, the average size of the letters being $\frac{3}{4}$ ". Below this, is an ass-sculpture differing slightly in the position of the woman from those noticed before², carved in low relief in a rectangle (18" by 11"). At the top above the inscription, are the Sun and the Moon and between them a double *kalaśa*.³"

The characters are of the Nāgarī alphabet. It is noteworthy that the initial *i* still retains its old form (see *ity-ādi*, line 4), and *dh* has a clear horn on the left (see *Sāndhivigrahī*, line 4). The language is Sanskrit in the initial portion, and Marathi in the formal portion. The

¹ In his *List of Inscriptions of Southern India* (p. 56), Kielhorn read the year as Ś. 1181, but expressed his inability to give the date in full. The figure for 8 is slightly more developed than that in the Chipḷūṇ and Bassein stone inscriptions of Mallikārjuna, and the Parē] stone inscription of Aparāditya II (Nos. 28 and 29, above). In some of these cases it was misread before.

² See Nos. 35-37, above.

³ *Ep. Ind.*, Vol. XXIII, p. 278. The double *kalaśa* is probably a *kalaśa* with a cocoanut placed above.

orthography shows the usual peculiarities of the reduplication of a consonant after *r* (see *chakravartī*, line 2), and the use of *chh* for *ts* in line *saṁvachharē*, line 6. Several old Marathi forms occurring in lines 6-11 are also noteworthy.

The inscription refers itself to the reign of **Sōmēśvara**, evidently the last **Śilāhāra** king of that name ruling over North Kōṅkaṅ, who bears the imperial titles of *Mahārājādhirāja* and *Kōṅkaṅachakravartī*. It is **dated** on the **fifteenth tithi** of the **dark fortnight** of **Chaitra** in the **Śaka year 1181**, the cyclic year being **Siddhārtha**. The following ministers of his government are mentioned in this connection—*Mahāmātya Jhampaḍaprabhu*, *Mahāsāndhivigrahika Taijaprabhu*, and the Minister in charge of the Secretariat **Dādaprabhu**. Of these, Jhampaḍaprabhu is mentioned also in the Chaudharapāḍā inscription of Kēśidēva II, dated Śaka 1161.

The **object** of the inscription is to record the grant, by the King (*Rāula*), of the proceeds of some fields in **Uraṇa-Paḍivasē** (*i.e.* Paḍivasē near Uraṇ)¹, on the occasion of a *Sūrya-parvan* (a holy occasion sacred to the Sun). This was not a solar eclipse; for no such eclipse occurred on the date mentioned above. It was a *Saṅkrānti* as stated at the end. The date of the inscription cannot be verified for want of the necessary details, but the cyclic year corresponding to Śaka 1181 was, according to the southern luni-solar system, Siddhārtha, as stated here. The date corresponds to the 25th March A.D. 1259, when the *amāvāsyā* of the *Adhika* Chaitra ended 19 h. 40 m. after mean sunrise. Gifts are not generally made in an intercalary month, but this *tithi* was chosen probably because it was also the day of the *Mēsha-saṅkrānti*. The latter occurred 18 h. 15 m. after mean sunrise on that day. The date can thus be verified in a way.

The only **place-names** mentioned in the present inscription are **Uraṇa** and **Paḍivasē**. Of these, Uraṇa still retains its ancient name and lies 10 miles from Panvēl in the Kolābā District. Rānvaḍ, where the inscribed stone was found, is near Uraṇ, but no place like Paḍivasē can now be traced in the neighbourhood.

Text²

- 1 सिद्धम्³ [।*] स्वस्ति [।*] श्री[:*] अबेह समस्तराजावलीसमलंकृतमहाराजाधि-
- 2 राजकों[क*]णचक्रवर्तिश्रीमत्सोमेश्वरदेवरायकल्याणविजयराज्ये
- 3 तथैतप (त्र) सादाव्या (वा) प्तसमस्तमंडलचित्ता (ता) भारं समुद्रहति महामात्यश्री-
- 4 ज्ञंपडप्रभु महासांघिविग्रही [तैज]प्रभु श्रीकरणी दादप्रभु⁴इत्यादि[श्री]-
- 5 करणभांडागारे [सत्येतस्मिन्] काले प्रवर्तमाने सति शकसंवतु (त्) ११८१[सि]-
- 6 धा (द्धा) र्धसंवच्छ (त्स) रे चैत्र व दि १५ सामाइ⁵ श्रीदामोदरभट्ट तथा भ्रातर वासु-
- 7 दे[व*] भट्ट नेऊन⁶ २ नारियले [दे]णें निमित्तें⁷ श्रीराउलें दामोदरभट्टांचिया
- 8 उरणेंपडिवसेग्रामपतिवद्धखंडपलास्थानिचा । भाग १ देउलेखें[ड*]-
- 9 समग्र हिया वृत्ती⁸ ३ [सर्वे]चां वृत्तिची निमित्तें⁹ सूर्य[प]र्वे हस्तोदकपू-

¹ See a similar expression *Nāgapura-Nandivardhana* occurring in the Deoḷi plates of Kṛishṇa III (*Ep. Ind.*, Vol. V, pp. 192 f.), which is taken to mean Nandivardhana near Nāgapura.

² From an estampage supplied by the Chief Epigraphist and Plate XXXV in *P.M.K.L.*

³ Expressed by a symbol.

⁴ Sankalia-Upadhyaya read चंद (द्र) प्रभु.

⁵ Read समयी (Marāṭhī). Sankalia-Upadhyaya suggest the reading सोमे.

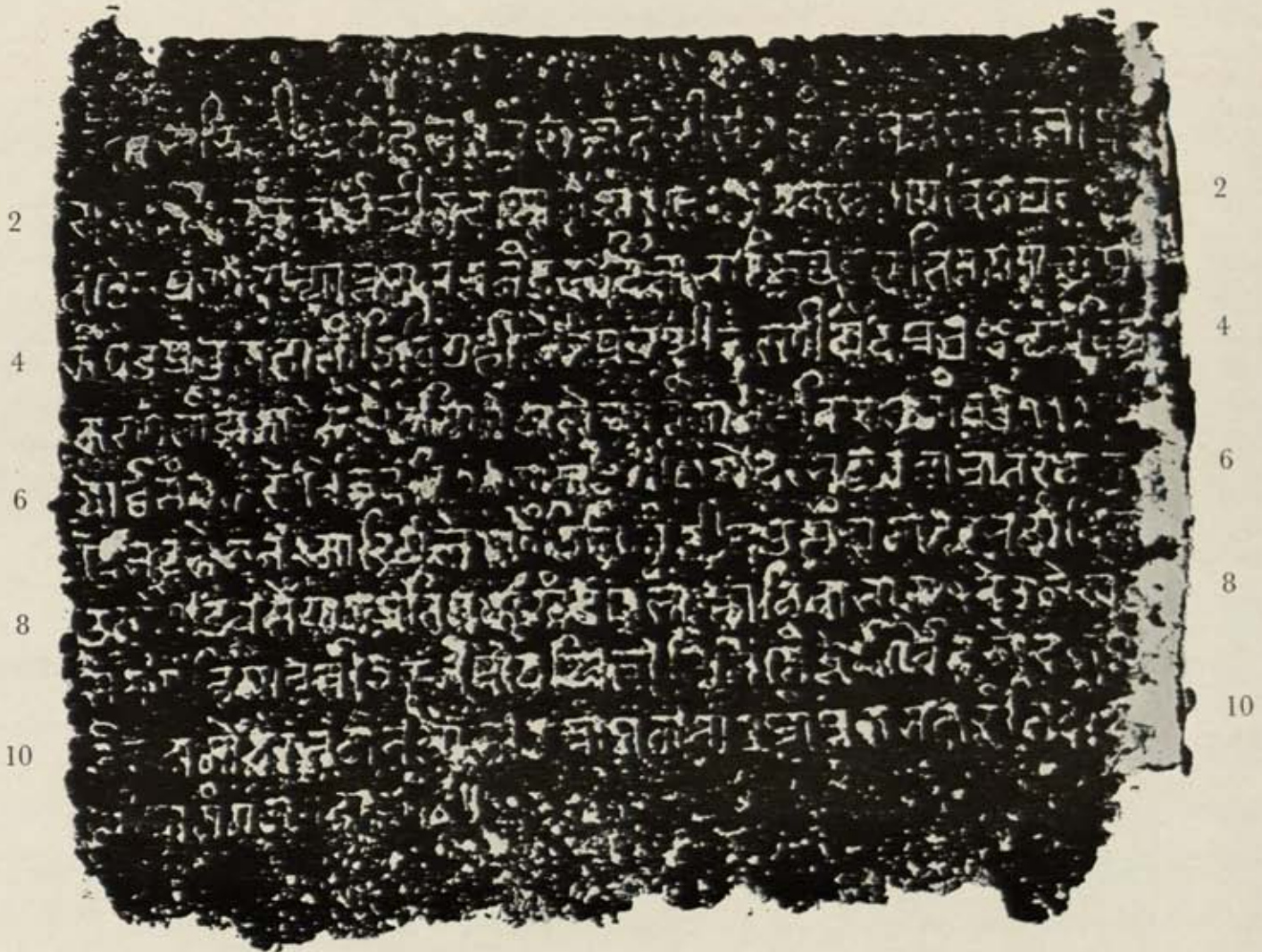
⁶ All previous editors read लेऊन, but it makes no sense. The first *akshara* appears to be न. नेऊन (Marāṭhī) means 'having taken or invited'.

⁷ Dikshit reads नारायणपर्वनिमित्तें, and takes it to mean अमावास्यानिमित्तें, but नारियले is quite clear here. Sankalia-Upadhyaya read नारियले पावें निमित्तें and Tulpule नारियलें पर्वनिमित्तें. Our reading gives a better sense.

⁸ Read ह्या वृत्ती (these fields).

⁹ Sankalia-Upadhyaya have not read these nine words. Dikshit reads एतेषां चरितार्थ-निमित्तें, and Tulpule follows him, but चरितार्थ is a modern Marathi word, not noticed in early Marathi.

RĀNVAḢ STONE INSCRIPTION OF SŌMEŚVARA : ŚAKA YEAR 1181



Scale : One-half

- 10 वंक दामोदरभटांचेआं भाउआं प्रती भाउआं प्र[ती]¹ सकरंति² दीन्ह-
 11 लीआ [1*] मंगल(लं) महाश्रीः ॥

TRANSLATION

Success! Hail! May there be prosperity! This day, here, during the beneficial and victorious reign of the *Mahārājādhirāja* (and) *Kōṅkaṇa-chakravartī*, the illustrious **Sōmēśvaradēva**, who is adorned with all royal titles, while the government consisting of the *Mahāmātya*, the illustrious **Jhampaḍaprabhu**, the *Mahāsāndhivigrahī*, the illustrious **Taijaparbhu**, (and) the *Śrikaraṇī*³, the illustrious **Dādaprabhu** is bearing the burden of the cares of the administration of the whole *maṇḍala* entrusted to it by his (*i.e.* the King's) favour—at such a time—in the **Śaka year 1181**, the (*cyclic*) year being **Siddhārtha**, on the **15th tithi of the dark fortnight of Chaitra**—on this occasion the King, having invited the illustrious **Dāmōdarabhaṭṭa** and his brother **Vāsudēvabhaṭṭa**, has, by offering them two cocoanuts⁴, donated, by pouring water on their hands, to Dāmōdarabhaṭṭa and his brother on the *Saṅkrānti* sacred to the Sun, as common fields, one in the **Khaṇḍapalāsthāna**⁵ included in the village **Uraṇa-Paḍivasē** and all the produce of the **Dēulēkhaṇḍa**, the fields thus being three.

May there be happiness and great prosperity!

NO. 39 : PLATE LXXVI

CHĀNJE STONE INSCRIPTION OF SŌMĒSVARA : ŚAKA YEAR 1182

THE Stone bearing this inscription was found at **Chānje** near Uraṇ in the Panvel *tālukā* of the Kolābā District. It was first briefly noticed by Pandit Bhagvanlal Indraji in the *Bombay Gazetteer*, Vol. I (old ed.), part ii, p. 21, n. 1. The inscription was edited, without a facsimile, by Dr. H. D. Sankalia and S. C. Upadhyaya in the *Epigraphia Indica*, Vol. XXIII, pp. 279 f. It is included, with a good facsimile plate, by Dr. S. G. Tulpule in the *Prāchīna Marāṭhī Kōrīva Lēkha*, pp. 161 f. If it is edited here from an estampage kindly supplied by the Chief Epigraphist and the plate in Dr. Tulpule's aforementioned book.

“The stone measures 3' 5" (104.14 cm.) by 1' 7" (48.26 cm.), and the inscribed portion is 1' 6" (45.72 cm.) by 1' 5" (43.18 cm.) and contains 18 lines; the average size of the letters is $\frac{3}{4}$ " (1.90 cm.). Below this, in a rectangle 16" (40.64 cm.) by 11" (27.94 cm.) was an ass-sculpture as in No. 38, but now it is completely worn out. Above the inscription, between the Sun and the Moon, on a pedestal is a *pūrṇa-kalaśa*; on its bulging part is a band and leaves on either side. The *kalaśa* is crowned with what looks like a smaller *kalaśa* and may be a cocoanut.⁶”

The **characters** are of the Nāgarī alphabet. It is noteworthy that the form of *śrī* in lines 4, 5 etc. appears to have been formed by adding the medial *i* to the *akshara a*; *dh* shows a horn on the left (see *saṁvaṁdha*, line 13); the initial *i* and *ē* still retain their old forms (see *Māināku*, line 6, and *ēvaṁ*, line 12). The **language** is Sanskrit mixed with Marathī, and except for a verse in praise of Lambōdara (Gaṇapati) in the beginning and an imprecatory one at the end,

¹ These two words are repeated unnecessarily.

² Read संक्रांती (Marathī) meaning 'on the sun's passing into another zodiacal sign'.

³ *Śrikaraṇī* probably means the Head of the Secretariat.

⁴ २ नारियल देणें निमित्तें probably means 'having given them two cocoanut fruits as a token of the gift.'

⁵ *Khaṇḍapalāsthāna* probably corresponds to *khaḍavala*, mentioned in some inscriptions of the Śilāhāras of Kolhāpur. See No. 60, lines 10 and 18. It may have been derived from Sanskrit *khēṭakavalaya*, and perhaps signified an open space round a village or a house.

⁶ *Ep. Ind.*, Vol. XXIII, pp. 279 f.

the whole record is in prose. The boundaries of the donated village are given in Marathi and the remaining portion is in Sanskrit. The **orthography** shows the usual reduplication of the consonant following *r* in *-sarggeṇa*, line 16.

The inscription refers itself to be reign of the illustrious **Sōmēśvaradēva**, adorned with all royal titles. He is evidently the last known king of the Śilāhāra dynasty of North KoṆkaṇ. As in the preceding inscription, he bears the imperial titles *Mahārājādhirāja* and *Kōṅkaṇachkravartī*. As shown below, the present inscription was incised just a year after the preceding one. It mentions the same *Mahāmātya*, viz. **Jhāmpaḍaprabhu**, but, strange as it may appear, the other ministers seem to have been changed in the course of a year. The present inscription mentions the *Sāndhivigrahī Māināku*, two other ministers, viz. **Bēbalaprabhu** and **Pōmadēpaṇḍita**, and the Senior Minister in charge of the Treasury, viz. **Gōvēnāku**.

The **object** of the inscription is to record the grant, by **Somēśvaradēva**, of an orchard known as **Kōmthalē-sthāna-vāṭikā** in the village **Chāṇḍijē**, situated near **Uraṇa**, on the occasion of a **solar eclipse** which occurred on **Monday**, the **fifteenth tithi** of the **dark fortnight** of **Chaitra** in the **Śaka year 1182** (expressed both in words and figures), the cyclic year being **Raudra**. The date corresponds regularly to Monday, the 12th April A.D. 1260, when there was a solar eclipse and the cyclic year also was Raudra as stated here. The inscription records also the additional gifts of ten *visōvas*¹ and 162 Pōruttha *drammas*.

The grants were made in favour of the god Uttarēśvara whose temple was situated at **Sthānaka**.

Of the **place-names** occurring here, **Uraṇa**, as stated before, still retains its old name. **Chāṇḍijē** is now known as Chānjē. **Kōmthalē-sthāna** seems to have been a part of ancient Chāṇḍijē, and cannot be traced now. **Sthānaka** is, of course, modern Thāṇā.

Text²

- 1 ओं नमो विनायकाय । लंबो(बो)दर नम[स्तु]भ्यं सततं मोदकपूर्यं³ ॥
- 2 अविघ्नं कुरु मे देव सर्वकार्येषु सर्वदा⁴ । [1911*] अद्येह समस्तरा-
- 3 जावलीसमलंकृत ।⁵ महाराजाधिराज । कोंकणचक्रव-
- 4 त्तिश्रीसोमेस्व (श्व) रदेवरायकल्याणविजयराज्ये तथैतत्प्रसादा-
- 5 व्या(वा)प्तसमस्तमंडलचित्ताभारं समुद्रहति महामात्य श्रीज्ञांपडप्रभु
- 6 महासांधिविग्रह⁶ माइनाकु । बेबलप्रभु । पोमदेपंडित । श्रीकरणभां-
- 7 डागारे प्रथमच्छेपाटी गोवेनाकु⁷ । इत्येतस्मिन्काले प्रवर्तमाने सति श-
- 8 कनूपकालातीतसंवच्छ (त्स) रस (श) तेष्वेकादशसु । द्वासीत्यधीकेषु⁸ अत्रांकतोपि
- 9 सक संवत्⁹ ११८२ रौद्रसंवच्छरे¹⁰ चैत्र वदि १५ सोमदिने । सूर्योपरागे उ-
- 10 रण आगराभू¹¹ । चांडिजेग्रामप्रतिव(व)द(द्व)कोथलेस्थानवाटिकाभू । अस्य चा-

¹ Sankalia-Upadhyaya and Tulpule have not noted the reference to these coins. *Visōvā* is the Marathi name for *viṃśōpaka*, which signified the twentieth part of a *dramma*. *Visōvās* are often mentioned in Marathi inscriptions. See *P.M.K.L.*, Introduction, p. 101.

² From an estampage supplied by the Chief Epigraphist and Plate XXXV in *P.M.K.L.*

³ Read मोदकप्रिय.

⁴ Metre: *Anuṣṭubh*.

⁵ Here and in several places punctuation indicated by one or two dots is superfluous.

⁶ Read महासांधिविग्रहिक.

⁷ Read इत्यादिश्रीकरणे.

⁸ Read द्व्यसीत्यधीकेषु.

⁹ Read शक संवत्.

¹⁰ Read -संवत्सरे.

¹¹ The territorial name उरणआगर is like दीपकागर in No. 16, line, 15, above. Usually in such cases अभ्यन्तर्गत is used instead of भू.

- 11 घाटनानि । पूर्वे । सानु ठाकुराची वृति । दक्षिणे विष्णु[क]न्हाची वृति । पश्चिमें
 12 राजमार्ग । उत्तरे विरा । एवं चतुराघाटनानि । स(स्व)सीमापर्यंतं सतृणकाष्ठो-
 13 दकोपेतं रु(भ्र)णदायाद्य (द्या)दिसवं (वं)धविर्वाजतं सर्वोत्पति(त्ति)सहितं सिधा[या]¹ पोस्त्य[द्र]-
 14 माणां दश विसोव² द्विषष्टी (ष्टि)द्रमाभ्यधीकमेकशतानि³ । अंकतोपि द्र १६२
 15 श्रीस्थानकीयश्रीउत्तरेस्व (स्व)रदेवाय शासनप्रतिवधं (द्धं) कृत्वा । महाराजश्री-
 16 सोमेस्व (स्व)रदेवेन उदकातिसर्गेण प्रदत्तं (त्तम्) ॥ वर्तमानस्यास्य धर्मस्य परिपं-
 17 थना न से (के)नापि कार्या । स्वदतां (त्तां) परदतां (त्तां) वा यो हरेत वसुंधरां (राम्) । षष्टि (ष्टि)वर्षसह-
 18 न्राणि विष्टायां जायते कृमि(मिः)⁴ ॥ [२॥*] मंगलं मा(म)हाश्री[ः।*] सु(शु)भं भवतु ॥

TRANSLATION

Success! Obeisance to Vināyaka!

(Verse 1) Obeisance to you, O Lambōdara,—(you) who are always fond of *mōdakas* !
 O God, remove (*all*) obstacles from all my undertakings at all times.

(Line 2) This day, here, during the beneficial and victorious reign of the *Mahārājādhirāja*, *Kōṅkaṇachakravartī*, the illustrious **Sōmēśvaradēvarāya**, who is adorned with all titles, while the *Mahāmātya*, the illustrious **Jhāmpaḍaprabhu**, the *Mahāsāndhivigrahi* **Māināku**, **Bēbalaprabhu**, **Pōmadēpaṇḍita** (*and*) the Senior Minister in charge of the State Treasury, (*viz.*) **Gōvēnāku** are bearing the burden of the cares of the whole *maṇḍala* entrusted to them by his (*i.e.* the King's) favour,—at such a time, when **eleven hundred years increased by eighty-two** have elapsed by the era of the **Śaka king**—in figures, the **Śaka year 1182**—in the (cyclic) year **Raudra**, on the occasion of a **solar eclipse**, on **Monday**, the **15th tithi** of the **dark fortnight** of **Chaitra**, the *Mahārāja*, the illustrious **Sōmēśvaradēva**, has donated to the god, the divine **Uttarēśvara** of the prosperous (city) **Sthānaka**, with the pouring out of water, the land covered by the orchard in **Kōmthalē-sthāna** in the village **Chāṇḍijē** situated near **Uraṇa**, the boundaries of which are as follows:—on the east, the field of Sānu *Ṭhākura*, on the south, the field of Vishṇukanhā, on the west, a royal road, (*and*) on the north, waste land—the land thus bounded on the four sides, together with grass, wood and water, exempted from all encumbrances and claims of debt, inheritance etc. and inclusive of all produce (*and also*) ten *visōvas* (*and*) the **Pōruttha-drammas** (*numbering*) a hundred increased by sixty-two—in figures, 162 *drammas*—after recording the gifts in a royal charter.

None should cause any obstruction to the present religious gift.

(*Here follows an imprecatory verse.*)

May there be happiness and great prosperity! May there be well-being!

¹ Read सिद्धायात् as in several passges of No. 14, above.

² Previous editors read दश विसो च which they left out in their interpretation. विसोव is Sanskrit विशोपक.

³ Read द्विषष्ट्यधिकं द्रम्माणामेकशतं.

⁴ Metre: *Anuṣṭubh*.

INSCRIPTIONS OF THE ŚILĀHĀRAS OF SOUTH KONKAN

No. 40 : PLATES LXXVII AND LXXVIII

PAṬṬANAKUḌI PLATES OE AVASARA II (?) : ŚAKA YEAR 910

THESE copper plates were first published by Mr. V. K. Rajvade and Mr. G. K. Chandorark in the *Annual Report of the Bhārata Itihāsa Samsōdhaka Maṇḍala*, Poona, for Śaka 1833, pp. 430 f. They had obtained them from Adappa Kalappa Upadhye of Chikōḍi. They have been re-edited by Mr. B. R. Gopal and Mr. V. S. Subrahmanyam in the *Epigraphia Indica*, Vol. XXXVII, pp. 56 f. They were obtained by them from Tonappa Parisa Upadhye, the priest of the Jain basti of Paṭṭanakuḍi, who claims that they have been preserved as heirloom in his family. It is not known if he is related to the person from whom the previous editors had obtained them. However, as they have recently been found at Paṭṭanakuḍi, I have named them after that place.

“Of the three plates of the set, only the second has writing on both sides, while the first and the third are engraved only on the inner side. The rims of each of the plates are slightly raised to protect the writing which is well preserved. The plates, each measuring 26 cm. by 16 cm. are strung on to an oval ring about 1.2 cm. thick and measuring 11.5 cm. by 9 cm. The ring, which had not been cut . . . is soldered to a seal containing, in a countersunk surface, Garuḍa in human form with two arms. He wears a *karaṇḍa-mukuṭa*, has a long beak-like nose, a special characteristic of his, is turned to proper right, and possesses a pair of fluttering wings seen above the shoulders, of which the one above the left shoulder is somewhat damaged. He is depicted with the hands brought together close to the chest and held in an *añjali* pose and seated on his haunches. The three plates together weigh 1830 gr., while the ring with the seal weighs 490 gr. There are in all 51 lines of writing, twelve on the first plate and thirteen on each of the three remaining sides¹.”

The characters are of the Nāgarī alphabet. The following peculiarities are noteworthy. The guttural nasal *ṅ* is without a dot (see *Śubhatuṅga*, line 3); *bh* is open-mouthed (see *Vallabha*, line 3); *dh* has yet no horn on the left (see *vivudha*-, line 5) and *h* shows a slight tail, which is not yet well developed (see *iha*, line 24). The language is Sanskrit, and the inscription is written partly in verse and partly in prose. The initial portion containing first the description of the Rāshtrakūṭas and then of the ancestors of the reigning Śilāhāra king Avasara is in verse. This is followed by the formal portion of the record in prose and finally come the benedictory and imprecatory verses followed by a verse recording the names of the writer and the engraver. The orthography shows the usual reduplication of the consonant following *r* (including the wrong one of *sh*) and the use of *v* for *b* (see *sad-dharmma*, line 1, *Nityavarshshō*, line 5, and *vivudha*, line 5). The record is, on the whole, well composed and written.

The inscription refers itself to the reign of the Śilāra (*i.e.* Śilāhāra) king Avasara II (?)², ruling from Balinagara. It opens with a verse invoking victory for Sarvajña³ and joy for

¹ *Ep. Ind.*, Vol. XXXVII, p. 56.

² If the genealogy in the subsequent two grants of Raṭṭarāja is taken as correct, he would be Avasara III.

³ *Sarvajña* usually means Buddha, but there is nothing Buddhistic in this inscription. It also denotes an Arhat, and it may be noted in this connection that the plates were found in the possession of a priest of a Jain basti. But there is no indication of its connection with Jainism also.

the King, cows and Brāhmaṇas. Then begins the genealogy of the **Rāshtrakūṭa kings**, to whom the Śilāhāra rulers of South Koṅkaṇ owed allegiance. The following are mentioned in this connection—**Śubhatuṅga** (Kṛishṇa II); his son **Jagattuṅga**; his son **Nityavarsha** (Indra III); his younger brother **Amōghavarsha (III)**; his son **Kṛishṇa (III)**, well-known by his *biruda* **Vanagajamalla**; and his brother **Khōṭṭiga**. After the death of Khōṭṭiga, his successor **Baddiga** was overthrown by **Tailapa**.

It is noteworthy that in this genealogy the name of Gōvinda IV, the son of Indra III, who was overthrown by Baddiga-Amōghavarsha III, is omitted. Again, *Vanagajamalla* is mentioned as a *biruda* of Kṛishṇa III, and, finally, the last Rāshtrakūṭa ruler Karka II is mentioned by the name of Baddiga. This name of his is not mentioned elsewhere, but since he was a grandson of Baddiga *alias* Amōghavarsha III, this name is not unlikely as grandsons are often named after their grandfathers.

In line 13 commences the genealogy of the reigning **Śilāhāra** king **Avasara**. It mentions first the mythical Vidyādhara Jīmūtavāhana, who sacrificed his life to Garuḍa for the protection of a Nāga. The family descended from him became known as **Śilāra**. The record then mentions the following—**Dhammiyara**, who founded **Balipattana**—his son **Ammalla**—his son **Aiyapa**—his son **Ādityavarman**—his son **Avasara (I)**—his son **Indra**—his son **Bhīma**, who annexed **Chandramaṇḍala**—his son **Avasara (II)**, who was reigning when the present inscription was issued. It is noteworthy that the name of Saṇaphulla, the first member of the Śilāhāra family mentioned in the other two records¹ of the Śilāhāras of South Koṅkaṇ, is here omitted. Again, Ammalla, named here as the son of Dhammiyara, is omitted in the latter, while they mention Avasara as the son of Aiyapa, but his name does not occur in the present record. These discrepancies look strange as all the three are official records of the Śilāhāras belonging to the same period. We shall discuss elsewhere how they can be reconciled. From Ādityavarman onwards both the genealogies agree.

The inscription is **dated** in the expired **Śaka year 910** (expressed in words), the cyclic year being **Sarvadhārin**, on **Monday**, the **fifth tithi** of the **bright fortnight** of **Kārttika**. The date is irregular. The cyclic year corresponding to the expired Śaka year 910 was Sarvadhārin according to the southern luni-solar system, but the stated *tithi* fell on Thursday, not on Monday as required. The equivalent date in the Christian era is the 18th October A.D. 988.

The **object** of the inscription is to record that three merchants named **Nāgai-śrēshṭhin**, **Lokkai-śrēshṭhin** and **Ādityavarman** paid 40 *dināras* as *pādapūjā* (*nazarāṇā*) to the reigning king Avasara (II) for the confirmation of certain hereditary rights² in the villages **Kiṅjala** and **Pulisa**. They were to pay in addition two lakhs of betel-nuts by way of an annual cess³. It is, however, stated that the share of Nāgai-śrēshṭhin was exempt from this cess. The reference to **dināras** occurring in such a late record of the tenth century A.D. is interesting. Other Śilāhāra records mention *gadyāṇas* and *drammas*.

The agreement is communicated for information to the following—**Rēvaṇa Mantrin**, **Ukkai-śrēshṭhin**, **Nāgapāla Amātya**, **Pulēna Haḍapa**⁴ and other principal royal officers, together with all people, young as well as old, artisans (*hañjamānas*) and guilds (*nagaras*) as

¹ Nos. 41 and 42 below.

² The meaning of *jivalōka*, which occurs in this connection, is uncertain. It seems to be used here in the sense of *vṛitti* 'a source of maintenance'. The latter occurs in several grants of the Śilāhāras of North Koṅkaṇ.

³ *Namasya* seems to mean 'free from taxes'. The expression *namasya-vṛittyā* (as exempt from taxes) occurs in several grants of the Śilāhāras of North Koṅkaṇ.

⁴ *Haḍapa* is Kannaḍa word meaning 'a betel-box' (Sanskrit, *Tāmbūla-karaṇḍaka*). It seems to be used in line 39 in the sense of *Haḍapavaḥa* 'a betel-box-bearer' (Sanskrit, *tāmbūla-vāhaka*), an attendant in the royal palace. He is included among the eighteen *tirthas* (dignitaries) of the State.

well as certain *maḥas* (evidently in Balipattana). The record was written by the poet **Dēva-pāla**,¹ son of **Vāmāna**, who was then *Nāgara-sāndhivigrahika*, and it was engraved by **Vajjaḍa**.

As for the **localities** mentioned in the present inscription, **Balipattana**, (or **Balinagara**) the capital of King Avasara, is probably modern Khārepāṭaṅ. **Chandramaṇḍala** was the territory round modern Chāndōr in the Goā State. As for **Kiṅjala**, there are three places named Kinjalē in the Ratnāgiri District—two in the Khēḍ *tālukā*, and one in the Saṅgamēśvara *tālukā*, but in the absence of further details such as the boundaries *etc.* of Kiṅjala, it cannot be determined if any of them is identical with it. No name like **Pulisa** can now be traced in the Ratnāgiri District.

TEXT²

First Plate

- 1 सिद्धम्³ [1*] जयतुतरां सर्वज्ञो नन्दन्तु जनाश्च राजगोविप्राः । सद्धर्मा
- 2 वर्द्धन्तामविनाशि च शासनं भवतु⁴ ॥ [11*] य इह परमपृथ्वीवल्ल-
- 3 भो वल्लभोऽभूदिन इव शुभतुङ्गस्तेजसा सुप्रसिद्धः । समभव-
- 4 दतिशूरस्तस्य पुत्रः प्रतापी विजितसकलशत्रुः श्रीजगत्तुङ्ग-
- 5 देवः⁵ ॥ [२॥*] सकलविवु (वु) धव (व) न्युस्तत्सुतो नित्यवर्षो⁶ऽभवदिव दिविजेन्द्रः श्री-
- 6 न्द्रराजो जितात्मा । तदनु तदनुजोऽभूद्भ्रुप्रियोऽमोघ [वर्षो]⁶ नृपगुण-
- 7 रमणीयः सर्वसामन्तनाथः ॥ [३॥*] अथ वनगजमल्लाद्य [इक]ना-
- 8 मप्रसिद्धः समभवदवनीशस्तत्सुतः कृष्णराजः । निहतनिखि-
- 9 लशत्रोस्तस्य धर्मकव (व) न्योस्तदनु विधिवशेन भ्रातरि प्राप्तरा-
- 10 ज्ये ॥ [४॥*] लोकप्रसिद्धसत्यागभोगादिगुणमालिनि । श्रीमत्खो-
- 11 द्विगदेवे तु परलोकं गते सति⁷ ॥ [५॥*] श्रीराष्ट्रकूटान्वयकल्पवृक्षो-
- 12 तुङ्गाङ्कुरे व (व) द्विगदेवनाम्नि । श्रीतैलपानल्पनगालिभारादप्रा-

Second Plate : First Side

- 13 प्तवृद्धौ सति दैवयोगात्⁸ ॥ [६॥*] ए⁹ इतः शिलारवर्णनम् ॥ श्रीमान्वि-
- 14 द्याधरेन्द्रोऽभूत्परार्थनिरतः सदा जीमूतकेतोः सत्पुत्रो नाम्ना
- 15 जीमूतवाहनः¹⁰ ॥ [७॥*] मत्वा तृणवदात्मानं धीरः प्रादाद्गरुत्मते । यो ना-
- 16 गरक्षणे वंशः शिलाराव्यस्ततोऽभवत् ॥ [९॥*] आसीत्तत्रान्वये श्रीमा-
- 17 [नरा]जा धम्मियरः परः । अग्नि (ग्नि) वेलाकुलं रम्यं योज्जरोद्ब (द्व) लिपत्तनम् ॥ [११॥*]
- 18 तत्र चाम्मल्लनामाभूत्तत्सुतो निज्जिताहितः । प्रचण्डदण्डस्तत्पुत्रस्स-
- 19 मभूदैयपो नृपः ॥ [१०॥*] आदित्यवर्मा पुत्रोऽभूत्समादादित्य-
- 20 वत्स्वयम् । प्रतापापास्तवैरीन्द्रतमोराशिः प्रजाप्रियः ॥ [११॥*]
- 21 अवसर इति पुत्रस्तस्य जातो जितारिः प्रथितपरमकीर्त्तिर्द्ध-
- 22 म्यकर्मभि्ररामः । समभवदथ सूनुः शक्रवद्विक्रमाद्यः सकलगु-

¹ This Dēvapāla's son Lōkapārya wrote the two later grants of Raṭṭarāja (below, Nos. 41 and 42).

² From the facsimiles facing pp. 58 and 59 in *Ep. Ind.*, Vol. XXXVII.

³ Expressed by a symbol.

⁴ Metre : *Āryā*.

⁵ Metre of verses 2—4 : *Mālini*.

⁶ Read —वर्षो.

⁷ Metre : *Anuṣṭubh*.

⁸ Metre : *Indravajrā*.

⁹ This *akshara* is superfluous.

¹⁰ Metre of verses 7-11 : *Anuṣṭubh*.

PATṬANAKUḌI PLATES OF AVASARA II (?): ŚAKA YEAR 910

i

2 ॐ जय तु त रा म व द्वा म ह बु द्वा ना म रा ज या दि न्ना ः स
 ४ त द्वा म वि ना सि त्वा म क र्क व तु म य ॐ क प र म मृ षी
 ६ त त ल ना इ दि क ॐ व मृ क तु म मृ क्क मा सु प्र सि द्वा ः । स म र व
 ८ त वि मृ र म् म पु व ः प ता पी वि कि त म क ल म क्क ः सी क ग तु क
 १० दे द ः । स क ल वि तु व द्वा नु म् लु तो कि त व ष्मो ः रु व दि त दि वि के क्क
 १२ क्क रा क्को जि ता म्मा । त द कु त द कु जो ः क्क क्क प्रिया ः मो ष व ष्मो क्क
 र ज लो य ः म र्व म्मा म क्क म्मा ष ः । म्म र व न ग क्क म्मा य क्क म
 त य सि द्वा ः म म र्क व द व की म म्म लु त ः क्क म्म रा क्क ः । नि द त म्मा
 व स म्मा म्म म्मा व म्मि क व द्वा म्म द कु वि वि व म्म व द्वा त रि पा म्म रा
 म्म म्मा क्क पु सि द्वा म्मा ग म्मा ग म्मा दि गु ल म्मा लि कि म्मा म्मा
 म्म ग दे व कु प रं ला कं ग म्मा त म्मा ति ॥ म्मा रा क्क क्क ट म्म य क्क ल पृ क्क
 म्मा क्क र व दि म्मा द व म्मा म्मा म्मा ति ल पा म्म ल्प म्मा ति म्मा रा द प

ii a

१४ प्र वृ ह्मि य ति दि व म्मा म्मा म्म प ॐ त म्मा म्म र व म्म म्म म्मा म्मा
 १६ द्वा व र द्वा इ त्वा रा षे म्मि र त ः म्मा द । म्मा म्म त क ता ः स पु म्मि ना म्मा
 १८ म्मा म्म त वा द क ः । म्मा व ट ल व द्वा म्मा म्म वी र ः म्मा द क्क र्क म्मा ल म्मा
 २० ग व क्क ले वं स ः सि ला रा म्म म्म तो इ र त्वा म्मा म्मा म्म म्म य म्मा म्मा
 २२ ग म्मा व म्मि य र ः प र ः म्म वि व ला कु लं र म्मा म्मा क्क रा द्वा लि प र म्म म्मा
 २४ त र म्मा म्म म्मा म्मा म्म म्म म्मा ति कि जि ता दि त ः प र १ द १ म्म तु म्म
 म्म र्क दि या पा क्क प ः । म्मा दि त्वा व म्मा पु रा ः क्क म्मा दा दि क्क
 व ल्प य म्मा प ता पा पा म्म वि री वृ ता म्मा रा सि ः पु क्का पि य ः ॥
 म्म र म्म र ॐ ति पु व म्म म्मा क्का ता दि ता रि ः प षि त प र म्म की दि द्वा
 म्मा क्क म्मा दि रा म ः । स म र्क व द व म्म कु ः म्मा क्क व दि क्क मा द्वा ः म्म क्क ल
 ल म्मा री म्मा ति द्वा क्क म्म त म्मा म्मा म्मा म्म र्क व त र म्मा न य वा म्म ता क्क
 म्मा ति म्मा म्मा उ दा र ता म्मा इ य म्मा य ॐ द म्मा म्मा ॐ व प षि ता म्मा ति
 क्क प गु ल गु ल व दि क्क पा सि त ः ॥ म्मा क्क क य ॐ व या ति द्वा

Scale : Three-fifths

PATṬANAKUDI PLATES OF AVASARA II (?): ŚAKA YEAR 910

ii b

26	सोऽथमुक्तं तत्रैव मया कृतं तत्रैव मया कृतं तत्रैव मया कृतं	26
28	जाकदमम कसम मना रम म त सुवशा व सं र वृ पात व म पु	28
30	जापमम म न त्या गा शु कु व म पु ला वि क म र म म म म म म	30
32	म्या घ रि मि त म दा रु पा म्मे म्म म्म ल म्म म्म म्म म्म म्म म्म	32
34	वि क म म्म व द्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म	34
36	म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म	36
38	क म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म	38

iii a

40	मकु म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म	40
42	म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म	42
44	म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म	44
46	म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म	46
48	म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म	48
50	म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म म्म	50

Scale : Three-fifths

- 23 णगरीयानिन्द्रराजस्तु तस्मात्¹ ॥ [१२॥*] समभवत्तनयो नयवांस्ततो ज-
 24 गति भीम उदारतमोऽभयः । य इह भीम इव प्रथितोऽखिलै-
 25 नृपगुणैर्गुणवद्भिरुपासि (श्रि)तः² ॥ [१३॥*] सैहिकेय इव योऽतिदुज्जं-

Second Plate : Second Side

- 26 यो ग्रस्तकान्ततरचन्द्रमण्डलः । यश्च काम इव मानिनीमन-
 27 स्त्यक्तदर्पमकरोन्मनोरमः³ ॥ [१४॥*] तत्पुत्रस्यावसरनृपतेर्द्वंमम्पु-
 28 त्रोपमस्य सत्यत्यागाच्चनुपमगुणालंकृतेरस्तशत्रोः । कन्दर्प-
 29 स्यापरिमितमहारूपसौभाग्यलक्ष्म्या पूज्ये राज्येऽत्र व (व)-
 30 लिनगरे वद्वंमानेऽसमाने⁴ ॥ [१५॥*]⁵ शकनृपकालव्यपगत-
 31 शतेषु नवसूतरेषु दशवर्षैः (षं) । श्रीसर्व्वधारिवर्षे (षं) कार्त्ति-
 32 कशि (सि) तसोमवारपञ्चम्याम्⁶ ॥ [१९॥*] श्रीमदवसरराजाय
 33 सिद्धैश्चेष्टिपुत्रो रेउमश्चेष्टी तत्सुतो नागैश्चेष्टी
 34 तथा छट्टुमैश्चेष्टितनयो रेवणश्चेष्टी तत्पुत्रो लोक्कै-
 35 श्चेष्टी तथा महद्वैश्चेष्टिपुत्रः खेत्रैय⁷ इन्द्रश्चेष्टिपुत्र आदित्यवर्मा इति त्रयोऽपि क्रमागर्त्तिक-
 36 जलपुलीसजीवलोकद्वयस्थिरीकरणार्थं चत्वारिंशद्दीनारजनि-
 37 तां पादपूजां प्रादुः । अहंणमस्य हृदपव्ययार्थं पूगफललक्षद्व-
 38 यम्प्रतिवर्षं (षं)⁸ त्रिभिरेव दातव्यम् । नागैश्चेष्टितो भागो नमस्यः पालनीयः । किञ्च । श्रीरेवणार्थमन्त्र्यु-

Third Plate

- 39 ककैश्चेष्टिनागपालामात्यपुलेनहृदपादिप्रधानराजपुरुष-
 40 सवा (वा) लवृद्धनगरहृञ्जमानपञ्चमठस्थानमठिकात्रयीविदितं
 41 श्रीमदवसरराजपुत्रपौत्रादिभिस्तत्पुत्रपौत्रेषु पालनी-
 42 यमेतदाचन्द्राकर्कमिति ॥ व (व) हुभिर्व्वसुधा भुक्ता राजभिः सगरा-
 43 दिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्⁹ ॥ [१७॥*] स्वदत्तां
 44 परदत्तां वा यो हरेत वसुंधराम् । षष्टि वर्षं (षं) सहस्राणि वि-
 45 ष्ठायां जायते कृमिः ॥ [१८॥*] सामान्योऽयं धर्मसेतुर्नृपा-
 46 णा (णां) काले काले पालनीयो भवद्भिः । सर्व्वनितान्भाविनः
 47 पार्थिवेन्द्रा [न्*] भूयो भूयो याचते रामभद्रः¹⁰ ॥ [१९॥*]¹¹
 48 श्रीमन्नागरसान्धिविग्रहवता स्वस्वामिनोऽनुज्ञया श्रीम-
 49 द्दामनसूनुनात्र कविना श्रीदेवपालेन हि । विस्पष्टं लिखि-
 50 तं सविस्तरसमुत्कीर्णं तथा वज्जडेनाकल्पावधि साधु तिष्ठतुत-
 51 रां सर्व्वैः समं शासनम्¹¹ ॥ [१७॥*] इति मङ्गलमहाश्रीः ॥

¹ Metre: *Mālinī*.

² Metre: *Drutavilambita*.

³ Metre: *Rathōddhatā*.

⁴ Metre: *Mandākrāntā*.

⁵ There is a mark here, probably showing the commencement of the formal portion of the record.

⁶ Metre: *Āryā*.

⁷ A cross incised here shows that the words similarly marked in the lower margin are to be inserted here.

⁸ A cross incised here shows that the sentence similarly marked in the lower margin is to be inserted here.

⁹ Metre of verses 17 and 18: *Anuṣṭubh*.

¹⁰ Metre: *Śālinī*.

¹¹ Metre: *Śārdūlavikriḍita*.

TRANSLATION

Success!

(Verse 1). May the all-knowing (Śiva¹) be completely victorious! May (*all*) people (*including*) the King, cows and Brāhmaṇas rejoice! May righteous observances flourish and may the King's rule be ever-lasting!

(V. 2). There was the *Vallabha Śubhatuṅga*, the dearest lord of the Earth, who, by his lustre, was well known in this world like the Sun. He had a very brave son, the illustrious **Jagattuṅgadēva**, who, valorous as he was, conquered all (*his*) enemies.

(V. 3). His son was the self-controlled illustrious **Indradēva (III)** (*alias*) *Nityavarsha*, who resembled the heavenly Indra, and who was like a brother to all wise men. After him there flourished his younger brother **Amōghavarsha (III)**, who was dear to the Earth, and was the lord of all feudatory princes, being attractive by his royal qualities.

(Vv. 4-5). Thereafter, there flourished the king, his son **Kṛishṇarāja (III)**, who became well-known by his *birudas* such as *Vanagajamalla* (the Wrestler with wild elephants). When after him, who was the sole supporter of religion and had exterminated all his foes, his brother, the illustrious **Khōṭṭigadēva**, who, by the turn of fortune, obtained his kingdom, and who had the virtues of real liberality, proper enjoyment and so forth, went to the other world—

(V. 6). When the lofty sprout of the wish-fulfilling tree in the form of the illustrious **Rāshtrakūṭa** family, **Baddigadēva** by name, could not grow unfortunately under the heavy load of a huge mountain in the form of the illustrious **Tailapa**—

Hereafter the description of the **Śilāra kings**—

(V. 7). There was the meritorious son of Jimūtakētu, Jimūtavāhana by name, who was the illustrious lord of the Vidyādhara, and was always devoted to the service of other people.

(V. 8). Who, thinking his life as no better than a blade of grass, courageously offered himself to Garuḍa, for the protection of the Nāgas (serpents). From him was born the (*royal*) family known as **Śilāra**.

(V. 9). In that family there was the illustrious king **Dhammiyara**, who founded **Balipattana**, charming with the surging waves of the ocean.

(V. 10). Then there was his son named **Ammalla** by name, who conquered his enemies. His son was the king **Aiyapa**, who inflicted severe punishment (*on his foes*).

(V. 11). From him was born his son **Ādityavarman**, who himself destroyed his chief foes by his valour even as the Sun dispels a mass of darkness by his light, and who endeared himself to his subjects.

(V. 12). From him was born his son, **Avasara (I)** by name, who vanquished his foes, who had a great and famous name, and who appeared attractive by his religious deeds. Thereafter was born from him his son **Indrarāja**, who, like Indra, was rich in valour and meritorious with all his good qualities.

(V. 13). Thereafter was born his son known in the world by the name of **Bhīma**, who was possessed of political wisdom and was most liberal and fearless—who, well-known as he was by all royal qualities like Bhīma, was resorted to by all meritorious people.

(V. 14). (*He*) who, being quite invincible like Rāhu, annexed the beautiful **Chandra-maṇḍala** even as Rāhu devours the charming orb of the moon; and who, being attractive like Cupid, made the minds of proud women give up their vanity.

(V. 15). During the unrivalled and augmenting reign, here in **Balinagara**, which

¹ See above, p. 178, n. 3.

has become venerable by the Cupid-like great beauty and good fortune of his son, King **Avasara (II)**, who, like Yudhishṭhira, is adorned with matchless virtues such as truthfulness, and liberality—

(Line 30). In the **years nine hundred increased by ten**, which have passed by the era of the **Śaka king**, in the (*cyclic*) year **Sarvadhārin**, on **Monday**, the **fifth tithi** of the **bright fortnight** of **Kārttika**, the three *Śrēshṭhins*—*viz.* **Nāgai Śrēshṭhin**, son of **Rēuma Śrēshṭhin**, who is a son of **Siddhai Śrēshṭhin**, (*and*) **Lokkai Śrēshṭhin**, son of **Rēvaṇa Śrēshṭhin**, who is a son of **Chhaṭṭhamai Śrēshṭhin** (*and*) **Ādityavarman**, son of **Khētraiya Indra Śrēshṭhin**, who is a son of **Mahaḍai Śrēshṭhin**—have, by offering forty *dīnāras* to the illustrious King **Avasara (II)**, worshipped his feet for the confirmation of two *jīvalōkas*¹ in the hereditary (villages) **Kiṅjala** and **Pulisa**. For the expenses of *haḍapa*² in connection with it all the three are to give two lakhs of arca nuts every year. The share of **Nāgai Śrēshṭhin** should be preserved free from taxes.

(Line 38). Besides, this should be made known to the illustrious **Rēvaṇa Mantrin**, **Ukkai Śrēshṭhin**, **Nāgapāla Amātya**, **Pulēna Haḍapa** and other principal royal officers, all people, whether young or old, the guilds and artisans, the members of the five monasteries as well as the three monasteries. And this should be preserved, so long as the Moon and the Sun endure, by the sons, grandsons and others of the illustrious king **Avasara** as well as their sons and grandsons.

(Here follow three benedictory and imprecatory verses.)

(Verse 17). This royal order was clearly written by the poet, the illustrious **Dēvapāla**, son of the illustrious **Vāmana**, the illustrious *Nāgara-Sāndhivigrahika*, by the permission of his Lord, and it was incised in (*all its*) details by **Vajjaḍa**.

May this (*royal*) order be preserved with all its particulars till the end of this world!

May there be happiness and prosperity!

NO. 41 : PLATES LXXIX—LXXXII

KHĀREPĀṬAṆ PLATES OF RAṬṬARĀJA : ŚAKA YEAR 930

THESE plates were found more than a hundred and twenty-five years ago by a Brāhmaṇa of Khārepāṭaṇ, a town in the Devagaḍ *tālukā* of the Ratnāgiri District. The inscription on them was first edited by Pandit Bāl Gangādhara Śāstrī in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. I (Old Series), pp. 209 f. It was later edited with facsimiles of the plates, but without a translation, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. III, pp. 292 f. They are edited here from the same facsimiles.

“There are **four copper-plates**, the second and third of which are engraved on both sides, while the others are so on one side only. They are marked with the Nāgarī numerical figures from 1 to 4, which are engraved on the right margin of the first plate, the second side of the first, second and third plates, and the first side of the last. Each plate measures from 7 $\frac{3}{4}$ ” (19.68 cm.) to 7-7/8” (20.02 cm.) broad by about 4-3/8” (11.12 cm.) high. The plates are strung on a circular ring, about $\frac{1}{4}$ ” (.64 cm.) thick and 2-1/8” (5.40 cm.) in diameter, which had not been cut when this record came into Dr. Fleet’s hands. As will be seen from the accompanying photo-lithograph, this ring has soldered on to it an image of the mythical bird Garuḍa. He

¹ *Jīvalōka* seems to mean the same as *vṛitti*, a source of maintenance.

² *Haḍapa* is a Kannaḍa word meaning a betel-box. It seems to be used later in line 39 in the sense of *haḍapavāla* ‘a betel-box-carrier’, who was a king’s regular attendant.

is represented as a man, with wings, squatting full front, with the hands clasped on the breast, and under the wing of his left shoulder is seen a hooded serpent, the head projecting from behind. The total height of the image and the ring is about $4\frac{3}{4}$ " (12.08 cm.). The weight of the four plates is 4 lbs. 8 oz. (209 gr.) and of the ring and image, $9\frac{3}{4}$ " oz. (24 gr.) total, 5 lbs. $1\frac{3}{4}$ oz. (327 gr.). The engraving is good, and, with the exception of one or two *aksharas* which are partly effaced, the writing is well preserved throughout.—The size of the letters is about $\frac{3}{16}$ "(.48 cm.)"¹.

The **characters** are of the Nāgarī alphabet, resembling those of the previous record. The **language** is Sanskrit and the record is partly in verse and partly in prose. After the initial verse in praise of Śiva, the inscription gives, in verses, first the genealogy of the **Rāshtrakūṭas**, to whom the early rulers of this branch of the **Śilāhāras** were subordinate. After describing their overthrow by **Tailapa** and the succession of the latter by his son **Satyāśraya**, the inscription gives the genealogy of the reigning **Śilāhāra king Raṭṭarāja**. This also is in verse. This is followed by the formal portion of the grant, partly in verse and partly in prose, in lines 33-62. Then come the usual benedictory and imprecatory verses in lines 62-71, and another verse about the requisites of a faultless charter. The record ends with the name of the scribe **Lōkapārya**, son of the *Sāndhivigrahika* **Dēvapāla**. As regards **orthography**, the letter *b* is everywhere denoted by *v*, the dental and palatal sibilants are interchanged, the consonant after *r* is rightly doubled in some cases, but wrongly in the case of *sh*, and the sign of *avagraha* is employed in several places. Some words used in the formal portion of the grant are obscure. See *e.g.* *jīvalōka*, line 49, *chākāntara*, line 49, and *jūhaka* line 50 *etc.*

The inscription refers itself to the reign of the **Śilāra** king, *Māṇḍalika* **Raṭṭarāja**. As his predecessors were loyal feudatories of the **Rāshtrakūṭas**, it gives first the genealogy of that family from **Dantidurga** to **Kakkala** and mentions the following—**Dantidurga**; his uncle **Kṛishṇa (I)**; **Gōvinda (II)**; **Nirupama** (Dhruva); **Jagattuṅga** (Gōvinda III); his son **Amōghavarsha (I)**; **Akālavarsha** (Kṛishṇa II); his grandson **Indra (III)**; his son **Amōghavarsha (II)**; his younger brother **Gōvindrarāja (IV)**; his uncle **Baddiga** (Amōghavarsha III); his son **Kṛishṇarāja (III)**; his brother **Khōṭika**, and finally his nephew **Kakkala**. The last mentioned Rāshtrakūṭa king was overthrown by **Tailapa**. His son born in the flourishing **Chālukya** family, **Satyāśraya**, was the reigning suzerain at the time of the present grant.

These genealogies of the Rāshtrakūṭa and Later Chālukya kings are as in genuine Rāshtrakūṭa and Chālukya records. It is noteworthy that the name of Gōvinda IV is not omitted here as in the previous inscription. His licentious nature is, however, referred to in verse 4.

The genealogy of the **Śilāras** is given in lines 21-33. The royal family is said to have descended from the Vidyādhara prince Jimūtavāhana, son of Jimūtakētu. The first prince mentioned is **Saṇaphulla**, who is said to have become the lord of the country extending from the ocean to the **Sahya** mountain by the favour **Kṛishṇa**. His son was **Dhammiyara**, who founded the great fortified city of **Balipattana**. Thereafter, there flourished **Aiyapa**, who was crowned with the water of cocoanuts at **Chandrapura**. Thereafter, there was **Avasara (I)**. His son was **Ādityavarman**, from whom was born **Avasara (II)**, who rendered help to the rulers of **Chēmūlya** and **Chandrapura**. He was followed by **Bhīma**, who annexed **Chandramaṇḍala**. He was succeeded by **Avasara (III)**, who was followed by **Raṭṭarāja**, the reigning king.

The inscription refers to **Raṭṭarāja** as the *Māṇḍalika* of the *Paramabhṭṭāraka*. *Mahārājādhirāja* **Satyāśraya**, the Later Chālukya king mentioned above. The **object** of it is to record

¹ *Ep. Ind.*, Vol. III, pp. 292 f.

the grant, by Raṭṭarāja, of the three villages *viz.*, **Kūshmāṇḍī**, **Asanavīra** and **Vaḍaṅgula**¹ to his learned preceptor **Ātrēya**, who was a disciple of the Śaiva ascetic **Ambhōjaśambhu** of the **Karkarōṇī** branch of the **Mattamayūra** clan, for the purposes of worshipping with five-fold offerings the holy god **Avvēśvara** and keeping his temple in proper repair, and of providing food and raiment to ascetics and for the use of disciples, learned men and visitors. While stating the boundaries of the village **Kūshmāṇḍī**, the places **Maṇigrāma**, **Vāpara-vaṭa** and **Sachāṇḍalakapittha** are mentioned. Similarly, the villages **Kāraparṇī** and **Gavahaṇa** are named in connection with the boundaries of the second donated village **Asanavīra**, and the **Bhōgadēva** hill and the village of **Stāmāna** are mentioned while stating the boundaries of the third village **Vaḍaṅgula**.

In addition to these, the following were also given for the same purpose—a *jīvalōka* at the village of **Dēvalakshmī**, a *chākāntara* at **Vyaṅgarula**² and a *jūhaka* at **Sayyāpalī**. The meaning of these expressions is obscure.

It seems that the temple of Avvēśvara, for whose service these grants were primarily meant, had been built by Raṭṭarāja's father Avasara III, who apparently named the god after himself.³ We are told further in this inscription in lines 56 f. about some additional gifts, *viz.*, a *gadyāṇa* of gold from every vessel coming from foreign lands, and a *dharāṇa* of gold from every ship coming from **Kandalamūliya**, excepting **Chēmūliya** and **Chandrapura**; and also about the settlement of families of female attendants (*dēvadāsīs*), oilmen, gardeners, potters and washermen, and also some land within the fort, the boundaries of which are specified. It seems that the temple was situated within the fortified capital of **Balipattana**. The scribe was **Lōkapārya**, son of the *Sāndhivigrahika* **Dēvapāla**.

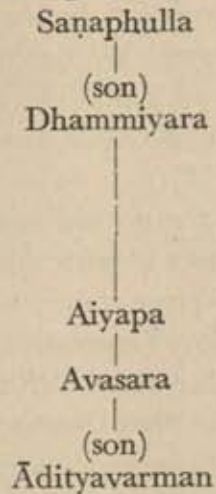
The inscription is **dated**, in lines 41-42, on the **full-moon tithi** of **Jyēshṭha** in the **Śaka year 930**, the cyclic year being **Kilaka**. The date does not admit of verification for want of the necessary details, but the cyclic year corresponding to Śaka 930 was Kilaka according to the Southern luni-solar system. The corresponding date of the Christian era is Saturday, the 22nd May, A.D. 1008.

The **genealogy** of the **Śilāhāra kings** given in these plates does not agree with that in the preceding grant. That from Ādityavarman onwards is, of course, the same, but the earlier genealogy is different as will be seen from the following :-

Paṭṭanakūḍi plates



Khārēpāṭaṇ plates



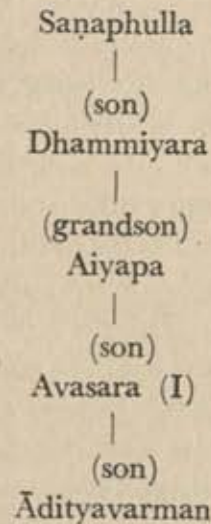
¹ Kielhorn read this name as *Vaḍodgula*. *D* and *ṅ* are confused as *ṅ* had no dot in this period.

² Here also Kielhorn read *Vyadgarula*, but the name is probably *Vyaṅgarula* corresponding to *Vēṅgurlē*, a well-known place in the Ratnāgiri District.

³ Kielhorn took the first member of the compound to be the Kannaḍa word *avvā*, meaning 'mother', and the name *Avvēśvara* formed like *Ambikēśvatra*.

It will be seen that the names in the two genealogies do not agree, though the number of the rulers between Dhammiyara and Ādityavarman is the same in both the cases. It will also be noticed that the Paṭṭanakuḍi plates state the exact relationship of the rulers in all cases, while the Khārepāṭaṅ plates state it only in the cases of Dhammiyara and Ādityavarman. Dhammiyara's father Saṅaphulla is not mentioned at all in the Paṭṭanakuḍi plates; so the only case of discrepancy of parentage is that of Ādityavarman. His father is named Aiyapa in the Paṭṭanakuḍi plates and Avasara in the Khārepāṭaṅ plates.

These discrepancies look strange as both the records are official, and were incised within a period of twenty years. An attempt has, therefore, to be made to explain them. It seems that Dhammiyara was succeeded by his grandson Aiyapa, his son Amalla having predeceased him. Hence the name of the latter seems to have been omitted in the Khārepāṭaṅ plates. Again, it seems that a verse describing Avasara has been omitted inadvertently in the Paṭṭanakuḍi plates, and so Ādityavarman seems mentioned therein as the son of Aiyapa, not of Avasara as he should have been. Hence the **correct early genealogy** of these Śilāhāras of South Kōṅkaṅ would be as follows:-



From Ādityavarman onwards the succession of rulers is identical in both the records.

As Kielhorn has shown¹, Saṅaphulla, the founder of this family who first took possession of the country between the sea and the Sahyādri range, was the tenth ancestor of Raṭṭarāja, whose present plates are dated in Śaka 930 or A.D. 1008. Saṅaphulla may, therefore, have lived in the second half of the eighth century. **Kṛishṇarāja**, by whose favour he obtained his kingdom in South Kōṅkaṅ, must, therefore, be identified with the Rāshṭrakūṭa king Kṛishṇa I (*circa* A.D. 758-773).

In line 22 the present record describes this Śilāra family as the foremost royal family of **Siṃhala**. Kielhorn identified Siṃhala with Ceylon, and, therefore, thought that the statement was doubtful and meant only to convey that the family came from the south.¹ It is noteworthy that the expression *Tagara-puravar-ādhiśvara*, which occurs in the description of the kings of the other two branches and which signifies that the family originally hailed from Tagara (modern Tēr in the Osmānābad District) is not noticed in the records of this family, and so Tagara was not its home. But we need not identify Siṃhala mentioned in the present plates with Ceylon. The Dagāṃve inscription² describes the conquest of Goā by the Kadamba king Jayakeśin as having occurred after the defeat of the king of Laṅkā. This shows that the Goā island was

¹ *Ep. Ind.*, Vol. III, p. 295.

² *J.B.B.R.A.S.*, Vol. IX, p. 266.

known as Laṅkā or Siṃhala. There are other references also supporting this identification.¹ So the Śilāhāras of South Kōṅkaṇ probably had their original home in the Goā territory.

Ambhōjaśambhu, whose disciple **Ātrēya** received the present grant, is described as having belonged to the **Karkarōṇī** branch of the **Mattamayūra** clan. Karkarōṇī has not been identified, but Mattamayūra was a celebrated centre of Śaivism in that period.² The *Āchāryas* of this place belonged to the Śaiva, as distinguished from the Pāśupata, school of Śaivism. Their names, like that of Ambhōjaśambhu of the present plates, ended in *śiva* or *sambhu* as those of the Pāśupatas ended in *rāśi*. Mattamayūra was probably the ancient name of modern Kadwāhā in Central India, where there are remains of a monastery and not less than fourteen Brāhmaṇical temples, all belonging to the 10th century A.D. As Mr. Garde, Director of the Archaeological Survey, Gwalior State, has remarked, 'such a large group of temples is found at no other single place in the Gwalior State. Kadwāhā thus deserves to be styled the Khajurāhō or Bhuvanēśvara of Gwālīor. Ambhōjaśambhu thus seems to have come to South Kōṅkaṇ from that distant place in Central India. We have other instances of the *Āchāryas* of the Mattamayūra clan having gone to even farther places for the propagation of their sect.

Of the **localities** mentioned in the present plates, **Siṃhala** has already been identified with the Goā island. **Chandrapura**, the chief town in the **Chandramaṇḍala**, is Chāndor on the Parodā river, south of Goā. **Chēmūlya** is Chaul in the Kolābā district, about 30 miles south of Bombay. **Balipattana** is probably the ancient name of modern Khārepāṭaṇ. Most of the donated villages and the places forming their boundaries cannot be identified now in the Ratnāgiri District, but **Gavahaṇa** may be Gavhāṇe in the Dēvgaḍ *tālukā*, and **Vyaṅga-*rula***, modern Vēṅgurlē, the chief town of the Vēṅgurlē *mahāl* of the Ratnāgiri District.

TEXT³

First Plate

- 1 सिद्धम्⁴ [1*] ओं नमः शिवाय । हेलोल्लालित⁵चण्डदण्डचरणांगुष्ठाग्रभागा-
- 2 हतस्वर्गगोदगतशुक्तिसंपुटगलन्मुक्ताभृतं ताण्डवे । पाणौ वीक्ष्य कपा-
- 3 लमाश्वथ जटाचन्द्रामृतोज्जीवितं कंकालं च यदद्भुतं स्मितमवत्व्रीशेन तद्-
- 4 द्वि(श्चि)रम्⁶ ॥[१॥*] गोत्रं भित्वा(त्वा) न भूतो न मधुपवसतिर्नो सदा धर्मवक्रो नाक्रान्तो द-
- 5 ण्डकोट्या न च परपवनाकम्पितो नान्तहीनः । नाधस्ताप्रीतमूलः प्रकृतिर-
- 6 तिघनो नो रणे दत्तपृष्ठः ।⁷ सोपूर्वोस्तीह वंशो यदुकुलतिलको राष्ट्रकूटेश्व-
- 7 राणां(णाम्)⁸ ॥ [२॥*] तत्रासीद्वृन्तिदुर्गः प्रभुरपि च ततः कृष्णराजः पितृव्यस्तस्माद्गोवि-
- 8 न्द्रराजस्तमनु निरुपमोऽस्माज्जगतुंगदेवः ॥(१)तत्पुत्रोमोघवर्षो(र्षो) रिपुवनद-
- 9 ह्नोऽस्याप्यथाकालवर्षो(र्षो) नप्तास्य श्रीन्द्रराजो रुचिरतरवपुस्तत्सुतोमोघव-
- 10 र्षः(र्षः) । [३॥*] शृंगाररसनिवासो वसन्तवद्वरवधूसमूहवृतः । हरिरिव

¹ *Ep. Ind.*, Vol. XIII, p. 369. Some Śilāhāra kings assumed the *biruda Nis-śaṅka-Laṅkēśvara* evidently to indicate their conquest of the Goā territory.

² See *C.I.I.*, Vol. IV, Introd. pp. cli f.

³ From the plates facing pp. 300-301 in *Ep. Ind.*, Vol. III.

⁴ Expressed by a symbol. Kielhorn takes this as signifying ओम्, but this would involve repetition. See also No. 28, line 1, above, where the word is actually engraved.

⁵ Elsewhere the expression is हेलोल्लासित as pointed out by Kielhorn. See the *Śārngadharaṣṭhāti*, verse 1087. दण्डचरण is used here in the sense of चरणदण्ड.

⁶ Metre: *Śārdūlavikriḍita*.

⁷ This *danḍa* is unnecessary.

⁸ Metre of verses 2 and 3: *Sragdharā*.

11 तस्य कनीयान्भ्राता गोविन्दराजोभूत्¹ ॥ [४॥*] पितृव्यस्तस्यासीत्प्रणय(यि)ज-

Second Plate : First Side

12 नताकल्पविटपी कृतांतोरातीनां नयगुणनिधिर्व्वंद्दिगन्पः² । प्रतिच्छन्दः
13 साक्षात्कृत्पुगन्पाणां कलियुगे सदाचारः शान्तो मुनिरिव जगतुं(त्तुं)गतनयः ॥³[५॥*]
14 शंभोः षडानन इवात्रिमुनेरिवेन्दू रामो यथा दस(श)रथस्य हरेर्ज्जयन्तः । तस्यात्मजो-
15 पि चतुरंबु(बु)धिमेखलाया भर्ता भुवः समभवद्भूवि कृष्णराजः⁴ ॥[६॥*] सौरं भित्वा(त्वा) मण्डलं
16 योगदृष्ट्या याते तस्मिन्वै(न्वै)वसन्नावकाशम् । तस्य भ्राता खोटिकाख्यस्ततोऽभूत्पृथ्वीभर्ता
17 त्यागधामोर्ज्जितस्त्रीः(श्रीः)⁵ । [१७॥*] कक्कलस्तस्य भा(भ्रा)तृव्यो भुवो भर्ता जनप्रियः । आसीत्प्रचण्डधामेव
18 प्रतापजितशात्रवः⁶ ॥[८॥*] समरे तं विनिर्जित्य तैलपोभून्महीपतिः । चालुक्यान्वयभ्रा-
19 जिष्णुररातिगजकेसरी ॥ [९॥*] तस्यात्मजः परं जिष्णुः ख्यातः सत्याश्रयोभवत् । सि(क्षि)-
20 तीश्वरः सत्व(त्त्व)वृत्तिविक्रमैकरसोर्ज्जितः ॥ [१०॥*] एवं प्रवर्द्धमानचालुक्यान्वयश्रीसत्याश्र-
21 यराजे रट्टपाटीमनुशासति ॥०॥ आसीद्विद्याधराधीसो(शो) गरुत्मद(द्)त्तजीवितः[१*]
22 जीमूतकेतोः सत्पुत्रो नाम्ना जीमूतवाहनः ॥[११॥*] ततः सिलारवंशोभूत्सहलक्ष्माभू-
23 तां वरः । प्रभूतभूतसौभाग्यभाग्यवानूर्ज्जितोर्ज्जितः ॥ [१२॥*] नाम्ना सण्फुल्लः(लः) ख्यातः
24 कृष्णराजप्रसादवान् । समुद्रतीरसह्यान्तदेस(श)संसाधनोभवत्⁷ ॥[१३॥] तत्पुत्रो धर्म

Second Plate : Second Side

25 एवाभून्नाम्ना धम्मियरः परः । प्रतापवान्महादुर्गंवलिपत्तनकृत्कृती ॥[१४॥*] तस्मादे-
26 यपराजोभूद्विजिगीषुगुणान्वितः । स्नातश्चन्द्रपुरास[न्न]नालिकेराम्बु(म्बु)ना स यः ॥[१५॥*]
27 व(व)भूवावसरस्तस्मात्प्रीतिसा(शा)स्त्रार्थतत्व(त्त्व)वित् । एकमे(ने)त्रप्रलग्नारि⁸ काण्डश्चण्डपराक्रमः ॥ [१६॥*]
28 आदित्यवर्मा पुत्रोभूत्तेजसादित्यवत्ततः । तस्मादवसरो जातो जितारिर्द्धम्मवान्पः ॥[१७॥*]
29 [चेम्]ल्यचन्द्रपुरजक्षमाभूत्साहाय्यमदाद्यः⁹ । ततोभवदिन्द्रराजो(ज)स्त्यागभोगातिसु-
30 न्दरः ॥ [१८॥*] तस्मात्प्रभूतभाग्योभूद्भूमो भीमाभिविक्रमः । तेजसा राहुवद्ग्रस्तचन्द्रमण्डल
31 उ[ज्ज्व]लः । [१९॥*] ततश्चावसरो राजा जातोतीव विवेकवान् । प्राज्ञः प्राज्ञजनावासः
32 [शूरः] परमरूपवान् ॥[२०॥*] रट्ट[ना]माभवत्तस्माद्राजा पुण्यवतां वरः । नीतिज्ञो नीति-
33 सा(शा)स्त्रार्थवृ[द्ध]से[वी] जितेन्द्रियः ॥ [२१॥*] परमभट्टारकमहाराजाधिराजसत्याश्रयदे-
34 वानुध्यातम(मा)ण्डलिकस्त्री(श्री)रट्टराजः सर्व्वनिव स्वसंव(व)ध्यमानपौरजानपदप्रधा-
35 नामात्यवर्गमाहूयास्तु¹⁰ वः संविदितं यथान्तर्लीनजरपूतनारब्ध(ब्ध)ग्रासं यौव-
36 नं निरयपतनमिवेष्टवियोगदुःखं व्याधिजरामरणसाधारणं च
37 शरीरकं पवन¹¹चलकमलदलगतजललवसदृशी धनायुषी

Third Plate : First Side

38 मत्वा दानफलञ्च विवेकवु(बु)द्ध्या¹² । उक्तं च मुनिभिः । अग्नेरपत्यं प्रथमं सु

¹ Metre : *Āryā*.

² Read बद्धिगन्पः.

³ Metre : *Sikharipi*.

⁴ Metre : *Vasantatilakā*.

⁵ Metre : *Sālini*.

⁶ Metre of verses 8-12 : *Anushubh*.

⁷ The Balipattana plates read संसाधको नृपः ।

⁸ The context requires a reading like प्रदग्धारि-.

⁹ The metre is defective here. Read साहाय्यकारकात् as in the Balipattana plates (No. 42).

¹⁰ Read -माहूय संबोधयत्यस्तु.

¹¹ Originally पवनं was incised, but the *anusvāra* was cancelled afterwards.

¹² Kielhorn suggested दानफलस्य विवेकबुद्ध्या. In the corresponding passages of several grants of the Śilāharas of North Kōṅkan, we have संगृहीयादानफलम्.

KHĀRĒPĀṬAṆ PLATES OF RAṬṬARĀJA: ŚAKA YEAR 930

i

2 ॐ नमः सिद्धाय तिलोत्तमैः पदं उरुं प्रणम्य शुकुं गा
 4 त्तस्यैः पादौ सुप्रसिद्धं गलं सुप्रसिद्धं तालुं वेणुं पाणिनीयं कृपा
 6 त्तस्यैः पादौ सुप्रसिद्धं गलं सुप्रसिद्धं तालुं वेणुं पाणिनीयं कृपा
 8 त्तस्यैः पादौ सुप्रसिद्धं गलं सुप्रसिद्धं तालुं वेणुं पाणिनीयं कृपा
 10 त्तस्यैः पादौ सुप्रसिद्धं गलं सुप्रसिद्धं तालुं वेणुं पाणिनीयं कृपा

ii a

12 नमो कल्याणाय तिलोत्तमैः पदं उरुं प्रणम्य शुकुं गा
 14 त्तस्यैः पादौ सुप्रसिद्धं गलं सुप्रसिद्धं तालुं वेणुं पाणिनीयं कृपा
 16 त्तस्यैः पादौ सुप्रसिद्धं गलं सुप्रसिद्धं तालुं वेणुं पाणिनीयं कृपा
 18 त्तस्यैः पादौ सुप्रसिद्धं गलं सुप्रसिद्धं तालुं वेणुं पाणिनीयं कृपा
 20 त्तस्यैः पादौ सुप्रसिद्धं गलं सुप्रसिद्धं तालुं वेणुं पाणिनीयं कृपा
 22 त्तस्यैः पादौ सुप्रसिद्धं गलं सुप्रसिद्धं तालुं वेणुं पाणिनीयं कृपा
 24 त्तस्यैः पादौ सुप्रसिद्धं गलं सुप्रसिद्धं तालुं वेणुं पाणिनीयं कृपा

Scale : Four-fifths

- 39 वर्णं द्यौर्वेणवी¹ सूर्यसुताश्च गावः । लोकत्रयं तेन भवेद्धि दत्तं यः कांचनं
40 गां च महीं च दद्यात्² । [1२०॥*] इति मुनिवचनमवधार्यं पित्रोरुद्देशेना[त्म]नश्च श्रेयसे श-
41 कनृपकालातीतसम्बत्सर³नवशतेषु त्रिंशदधिकेषु प्रवर्त्तमानकीलकसम्बत्स-
42 रान्तर्गत⁴ज्येष्ठपौर्णमास्यां श्रीमदब्धेश्वरदेवपञ्चोपचारपूजापुरस्सरखण्डस्फु-
43 टितसंस्कारार्थं सतपस्विभोजनाच्छादनच्छात्रविद्वज्जनाभ्यागताद्युपयोगार्थं-
44 ञ्च ।⁵ कूष्माण्डीग्रामस्तस्याघट्टा(ट्ट)नानि कथ्यन्ते [1*] पूर्वतो मणिग्रामप्रपा[1*] दक्षिणतो वापरवट-
45 ग्राममार्गः[1*] पश्चिमतः सचान्दलकपित्यग्रामवाहला । उत्तरतः क्षारनदी तथाऽ
46 सनवीरग्रामस्तस्य पूर्वतो धारवाहला । दक्षिणतः कारपवर्णीग्रामनदी । पश्चिमतः
47 समुद्रः[1*] उत्तरतो गवहणग्रामनदी । तथा वडङ्गुलग्राम⁶स्तस्य पूर्वतो भोगदेवपूर्व-
48 तयमलप्रस्तरो दक्षिणतोऽखडदवाहला । पश्चिमतः पटसडपापाणः उत्तरतः
49 स्तामानग्रामसीसवीपूर्वतः ॥४॥ तथा देवलक्ष्मीग्रामे जीवलोकः । १। व्यङ्गरुले⁷ चा-
50 कान्तरः १ । सय्यापल्यां जूहकः १ । तदेतद्ग्रामत्रयादिकं चतुराघाटविच्छिन्तं सर्वं-
51 राजकीयायाभ्यन्तरसिद्धम⁸चाटभटप्रवेस(शं) पूर्वदत्तदेवदायत्र(त्र)ह्यदायवर्जं श्रीमत्त-

Third Plate: Second Side

- 52 मयूरान्वयकर्करोणीसंततिप्रसूतविद्वद्भ्र(द्भ्र)ह्यचार्याचार्यभोग्यमाचंद्रार्क पालनीयं(यम्) । श्रीम-
53 न्तमयूरान्वयान्तर्गतकर्करोणि(णी)संतानगुरुक्रमायातसिद्धान्ततत्त्वा(त्त्वा)कपिहृतमोहा-
54 न्धतमसानां तपोमहिमप्रध्वस्ताशेषसङ्गानां प्रवो(वो)धप्रदीपप्रकाशितस्वर्गापिवर्गमार्गाणां
55 समाधिजयलब्ध(ब्ध)त्रिभुवनकीर्त्तीनां श्रीमदम्भोजशम्भुगुरु(रू)णां चरणकमलान्तर्लीनमधु-
56 लिङ्गभ्यः श्रीमदात्रेयविद्वद्गुरुभ्यो विद्यादानस्वरूपेण समदात्⁹ । तथा द्वीपान्तरायातवहि-
57 त्रात्स्वर्णगदियाणं १ चेमूल्यचन्द्र(न्द्र)परवर्जकन्दलमूलीयायातप्रवहणात्स्वर्णधरणं
58 दारिकाकुटुम्बा(म्बा)नि च । तैलिककुटुम्ब(म्ब)मेकं १ मालाकारकुटुम्बं(म्बं) १ कुम्भकारकुटुम्ब(म्बं) १ रज-
59 ककुटुम्बं(म्बं) १ [1*] दुर्गाभ्यन्तरे च जगतीपुरार्थं(र्थं) भूमिं तस्याघट्टनानि कथ्यन्ते[1*] आपूर्वतो वसति-
60 प्राकारो दक्षिणतो मर्कटगोपुरं पश्चिमतः शीवटमार्गं उत्तरतो मार्गकूपः ॥ दुर्गाद्वि(द्वि)-
61 हिश्च पुष्पवाद्यर्थं पूर्वप्रसिद्धवडवाभुवं(वम्) ॥*॥ तदिदं धर्मं मामकीनमात्मनीने¹⁰र्भा-
62 विभिर्नरेन्द्रैरनुपालनीयमुक्तञ्च¹¹ मुनिभिः । यानीह दत्तानि पुरा नरेन्द्रैदानानि
63 धर्मार्थयस(श)स्कराणि । निम्माल्यवान्तप्रतिमानि तानि को नाम साधुः पुनराददीत¹² । [1२१॥] व(व)-
64 हुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ॥ (1) यस्य यस्य यदा भूमिस्तस्य तस्य त-
65 दा फलम्¹³ । [1२२॥०] सद्यो दान(नं) निरायासं सायासं दीर्घपालनम् । अत एवर्षयः

Fourth Plate

- 66 प्राहुर्दानाच्छ्रेयोनुपालनम् । [1२३॥*] दत्त्वा(त्त्वा) भूमिं भाविनः पार्थिवेन्द्रान्भूयो भूयो या-

¹ The context requires a reading like भूर्वेणवी.

² Metre : *Indravajrā*.

³ Read संवत्सर-.

⁴ Read संवत्सरान्तर्गत-.

⁵ This *danḍa* is unnecessary.

⁶ Kielhorn read वडङ्गुलग्रामः.

⁷ Kielhorn read व्यङ्गरुले. But in this as well as the preceding reading what he read as *d* is really *n̄* (without its dot). The correctness of this reading is shown by the undoubted identification of this place with modern Vēṅgurlē in the Ratnāgiri District.

⁸ Usually the expression is सर्वराजकीयानामहस्तप्रक्षेपणीयमभ्यन्तरसिद्धिकम्.

⁹ Read समदाम्.

¹⁰ Read तदयं धर्मो मामकीन आत्मनीनेः.

¹¹ Read -पालनीयः । उक्तञ्च.

¹² Metre : *Indravajrā*.

¹³ Metre of verses 21 and 22 : *Anuṣṭubh*.

- 67 चते रामभद्रः । सामान्योयं धर्मसेतुनृपाणां काले काले पालनीयो भवद्भिः¹ । [124।*]
 68 यस्त्वेवमभ्यर्थितोपि कलिकालमुषितमनस्कः पुरातनधर्मंदायर्लुप्त करिष्यति
 69 स एव निरयफलमनुभविष्यति । उक्तं च । स्वदत्तां परदत्ताम्वा² यो हरेत वसुधरा-
 70 म् । षष्टिवर्षसहस्राणि³ विष्टायां स कृमिर्भवेत् ॥ [125।*] षष्टिवर्षसहस्राणि³ स्वर्गो तिष्ठ-
 71 ति भूमिदः । आच्छेत्ता चानुमन्ता च तान्येव नरकं व्रजेत् । [126।*] इति मुनिवचनान्यवधा-
 72 यं समस्तागामिनृपतिभिः पालनधर्मफललोभ एव करणीयः । न पुन-
 73 स्तल्लोपकलङ्कपरैर्भवेत्तव्यम् । यथा चैतदेवं⁵ श्रीरट्टराजः स्वहस्ते स्वहस्त-
 74 मारोपयति⁶ [1*] स्वहस्तोयं मम श्रीरट्टराजस्य । मुद्राशुद्धं क्रियाशुद्धं भुक्ति-
 75 शुद्धं सचिह्नकम् । राजस्वहस्तशुद्धं तु शुद्धिमायाति शासनम्⁷ ॥ [27।*]
 76 शिवमस्तु ॥ सांघिविग्रहिकश्रीदेवपालमुतेन लोकपायं नाम्ना लिखित-
 77 मिदम् ॥

TRANSLATION

Success! Ōm! Obeisance to Śiva!

(Verse 1). May that smile of Śiva afford you protection for a long time—(the smile which appeared on his face) when he saw at the time of his *tāṇḍava* (*dance*) that the skull in his hand had collected the pearls dropping from cavities of the oyster-shells turned up from the heavenly Gaṅgā, whose stream was struck by the tip of the large toe of his mighty staff-like leg raised sportively, and that the skeleton on his body had marvellously come to life by the dripping of nectar from the moon in his matted hair!

(V. 2). Wonderful is that *vaṁśa* (family)⁸ of the **Rāshtrakūṭa** lords, which is the ornamental mark of the race of Yadu—which, unlike the ordinary *vaṁśa* (bamboo), has not risen to power after destroying (*other members of*) the family unlike the ordinary bamboo (*vaṁśa*) which comes out after splitting the ground; which gives no shelter to drunkards as the bamboo does to the bees; which is never opposed to religion as the bamboo is curved by nature; which is never overwhelmed even by a crore of army-men as the bamboo can be bent by the (*curved*) tip of a stick; which is (*never*) terrified by the enemy as the bamboo is shaken by wind; which is not endless⁹ as the bamboos are innumerable; which has not caused loss to its own original territory as the bamboo strikes roots deep into the ground; which, by its nature, takes pleasure in enjoyment as the bamboo is not thick by nature; (*and*) which never shows its back to the enemy in fighting as the bamboo falls down (*on the ground*).

(V. 3). There was (*first*) the king **Dantidurga**; thereafter, there flourished his uncle **Kṛishṇarāja (I)**; after him, **Gōvindarāja (II)**; he was followed by **Nirupama** (Dhruva), and after him, **Jagattuṅga** (Gōvinda III). His son was **Amōghavarsha (I)**, who was like fire to the forest of his enemies; then **Akālavarsha** (Kṛishṇa II); then his grandson, the illus-

¹ Metre : *Sālini*.

² Read परदत्तां वा.

³ Read षष्टि वर्षसहस्राणि.

⁴ Metre of verses 25 and 26 : *Anuṣṭubh*.

⁵ Read तथा after चैतदेवम्.

⁶ Usually the reading in the inscriptions of the Śilāhāras of North Kōṅkan in a similar context is लेखकहस्तेन स्वहस्तमारोपयति.

⁷ Metre : *Anuṣṭubh*.

⁸ A comparison is made here between the *vaṁśa* (family) of the Rāshtrakūṭas and *vaṁśa* (a bamboo) by means of paranomastic adjectives.

⁹ The Rāshtrakūṭa family had come to an end at this time. However, as Kielhorn has shown, the reference to its downfall is inappropriate in the context.

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iii b

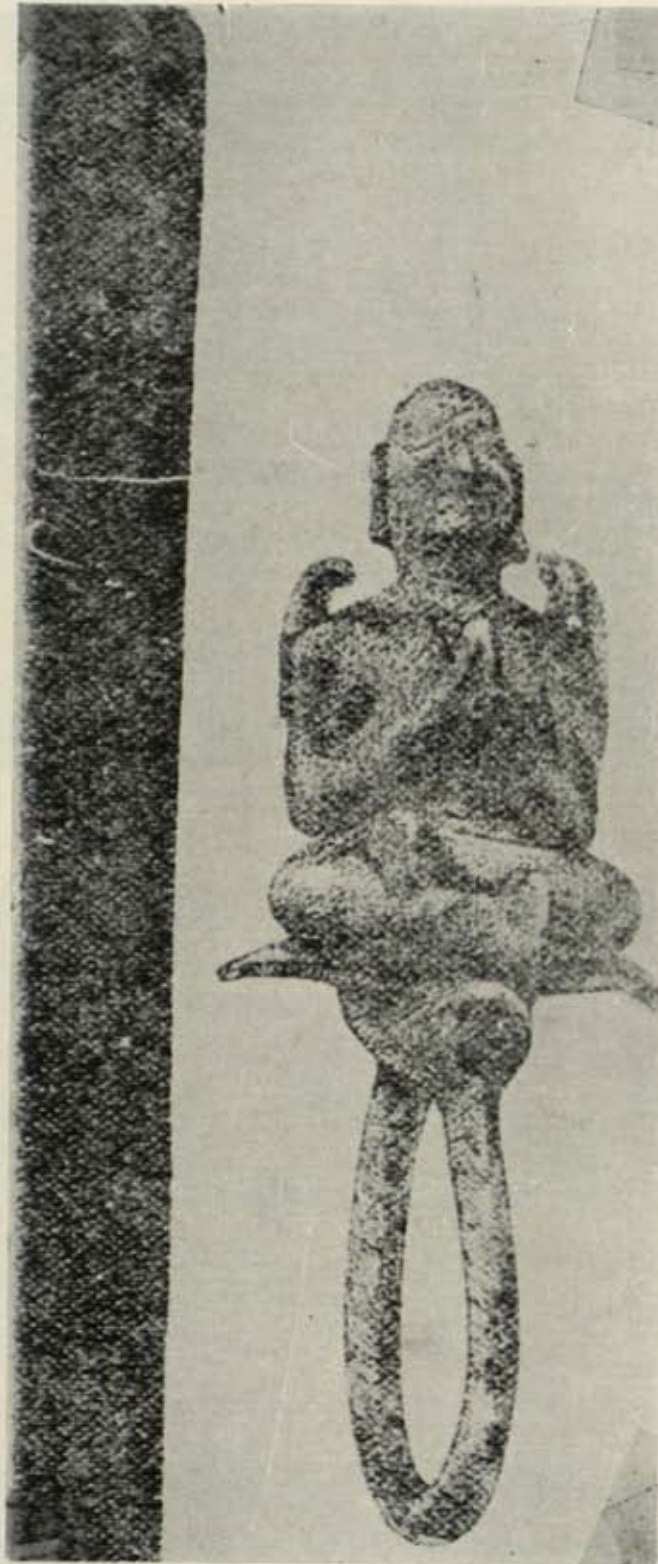
52	ममूगवक केनालीसंतति प्रसतविद्व द्रुल वायो वाये सोगामरं प्रकेपालकी यां श्री म	52
54	ममूगवक केनालीसंतति प्रसतविद्व द्रुल वायो वाये सोगामरं प्रकेपालकी यां श्री म	54
56	ममूगवक केनालीसंतति प्रसतविद्व द्रुल वायो वाये सोगामरं प्रकेपालकी यां श्री म	56
58	ममूगवक केनालीसंतति प्रसतविद्व द्रुल वायो वाये सोगामरं प्रकेपालकी यां श्री म	58
60	ममूगवक केनालीसंतति प्रसतविद्व द्रुल वायो वाये सोगामरं प्रकेपालकी यां श्री म	60
62	ममूगवक केनालीसंतति प्रसतविद्व द्रुल वायो वाये सोगामरं प्रकेपालकी यां श्री म	62
64	ममूगवक केनालीसंतति प्रसतविद्व द्रुल वायो वाये सोगामरं प्रकेपालकी यां श्री म	64

iv

66	प्रां कुयो मरु यो कुपाल कम्पद गो प्र मिंजा वि रुः पार्थिव कृ कृ यो कृ यो या	66
68	प्रां कुयो मरु यो कुपाल कम्पद गो प्र मिंजा वि रुः पार्थिव कृ कृ यो कृ यो या	68
70	प्रां कुयो मरु यो कुपाल कम्पद गो प्र मिंजा वि रुः पार्थिव कृ कृ यो कृ यो या	70
72	प्रां कुयो मरु यो कुपाल कम्पद गो प्र मिंजा वि रुः पार्थिव कृ कृ यो कृ यो या	72
74	प्रां कुयो मरु यो कुपाल कम्पद गो प्र मिंजा वि रुः पार्थिव कृ कृ यो कृ यो या	74
76	प्रां कुयो मरु यो कुपाल कम्पद गो प्र मिंजा वि रुः पार्थिव कृ कृ यो कृ यो या	76

KHĀRĒPĀṬAṆ PLATES OF RAṬṬARĀJA: ŚAKA YEAR 930

Seal



(From a photograph)

trious **Indrarāja (III)**, and thereafter, his son **Amōghavarsha (II)**, who had a very handsome form.

(V. 4). He had a younger brother (*named*) **Gōvindarāja (IV)**, who, like Vasanta (spring), was an abode of the sentiment of love, and, like Kṛishṇa, was (*always*) surrounded by a multitude of excellent women.

(V. 5). There was his uncle, King **Baddiga**, son of **Jagattuṅga**, who was like a wish-fulfilling tree to suppliants, the god of death to his enemies, a store of political wisdom, a veritable image, in the Kali-yuga, of the kings of the Kṛita-yuga, (*and*) who was of virtuous conduct and peaceful nature like a sage.

(V. 6). He had a son (*named*) **Kṛishṇarāja (III)** even as Śambhu had the six-faced (Kārttikēya), as the sage Atri had the Moon, as Daśaratha had Rāma, and Indra had Jayanta. He also became the lord of the Earth, which has the four oceans for her girdle.,

(V. 7). When he, having pierced the orb of the Sun by his *yōgic* vision, went to the abode of Śiva, his brother named **Khōṭika** became the lord of the Earth, his prosperity being set off by his charity and lustre.

(V. 8). His nephew was **Kakkala**, a lord of the Earth, who was dear to the people. Like (*the Sun*) of terrible lustre, he vanquished all his enemies.

(V. 9). Having vanquished him in battle, **Tailapa** became king, looking resplendent in the **Chālukya** family—a lion to the elephants in the form of his enemies.

(V. 10). His son is the well-known king **Satyāśraya**, fond of vanquishing his enemies, courageous by nature, and distinguished for his sole delight in valour.

While the illustrious **Satyāśraya** of the flourishing family of the **Chālukyas** is thus governing the **Raṭṭapāṭī** (*i.e.* the kingdom of the Rāshtrakūṭas)—

(V. 11). There was the lord of the Vidyādhara, Jīmūtavāhana by name, a good son of Jīmūtakētu, who sacrificed his life to Garuḍa.

(V. 12). From him was descended the **silāra** family, the best among the royal families of **Sirbhala**¹—which became extremely powerful as it had the good fortune of the blessings of abundant beings.

(V. 13). (*In that family*) there was the well-known (*king*) **Saṇaphulla** by name, who had the favour of **Kṛishṇarāja**. He occupied the country stretching from the shore of the ocean to the **Sahya** mountain.

(V. 14). He had a son, **Dhammiyara** by name, who was another Dharma incarnate. Valorous as he was, he, the fortunate one, founded the great fort of **Balipattana**.

(V. 15). After him, there was king **Aiyapa**, who had the qualities of a conqueror, who was crowned with the water of the cocoanut trees growing near **Chandrapura**.

(V. 16). From him was born **Avasara (I)**, who was conversant with the principles of the science of politics; who, being of terrible valour, burnt with his sole eye (*the bundle of*) sticks in the form of his enemies.

(Vv. 17-18). From him was (*born*) his son (*named*) **Ādityavarman**, whose splendour was like that of the Sun. From him was born **Avasara (II)**, a righteous king, who vanquished his enemies, (*and*) who rendered (*military*) assistance to the rulers of **Chēmūlya** and **Chandrapura**. From him was born **Indrarāja**, who appeared very splendid by his liberality as well as the enjoyment of pleasures.

(V. 19). From him was born **Bhīma** of abundant fortune, valorous like (the Pāṇḍava) Bhīma, who, brilliant as he was, annexed **Chandramaṇḍala** by his valour even as Rāhu devours the moon by his lustre.

¹ For the identification of this country, see above, p. 186.

(V. 20). From him was descended king **Avasara (III)**, possessed of great discrimination. Wise as he himself was, he gave support to learned men. He was brave and had a very handsome form.

(V. 21). From him was born the king, **Raṭṭa** by name, the foremost among the meritorious, conversant with political wisdom, and self-controlled, who waits upon those who are proficient in the principles of political science.

The *Māṇḍalika*, the illustrious **Raṭṭarāja**, who meditates on (*the feet of*) the illustrious *Paramabhṭāraka*, *Mahārājādhirāja* **Satyāśraya**, having called together all residents of towns and villages (*and*) chief *Amātyas* connected with himself, (*informs them as follows*):—“Be it known to you, that having realised that youth is being devoured by (*the demoness*) *Pūtanā* in the form of old age hidden inside (*the body*), that the pangs of separation from dear persons are like those experienced in a hell, that the body is affected by diseases, old age and death, and that wealth and life are like the drops of water on a lotus-leaf tossed by wind, and having thought over the rewards of gifts and having understood the import of the sayings of sages, *viz.*,

“Gold was the first product of Agni, land belongs to Vishṇu and the cows are offsprings of the Sun. So, he who gives in charity gold, a cow and land would get the merit of donating the three worlds, *viz.* those of Agni, Vishṇu and the Sun,”

I have donated—in honour of My parents and for My own spiritual welfare—on the **full-moon tithi** of **Jyēshṭha** in the **years nine hundred increased by thirty** which have elapsed by the era of the **Śaka king**, the cyclic year being **Kilaka**, for the worship with five-fold offerings of the holy **Avvēśvara**, for the repairs of what may be broken and dilapidated (*of the god's temple*), for the food and raiment of the ascetics and for the use of students, learned people and visitors, as a reward of learning, to my learned preceptor, the illustrious **Ātrēya**, who is a bee inside the lotuses in the form of the feet of his preceptor, the holy **Ambhōjaśambhu**, who has dispelled the pitchy darkness of ignorance by the sun of true knowledge obtained from a series of preceptors of the **Karkarōṇī branch** of the famous **Mattamayūra clan**; who, by his great austerities, has destroyed all attachment to worldly objects; who, by the light of true knowledge, has revealed the way to heaven and liberation; and who has secured fame in the three worlds by his success in profound meditation (*samādhi*),—the following three villages—

- (1) the village of **Kūshmāṇḍī**, the boundaries of which are stated (*as follows*)—on the east, the cistern (*prapā*¹) of **Maṇigrāma**; on the south, by the road to the village of **Vāparavāṭa**; on the west, by the water-course of the village **Sachāndalakittha**; on the north; (*and*) by a salt river (*kshāra-nadī*)²;
- (2) the village of **Asanavīra**; which has on the east *Dhārāvāhalā*³; on the south, the river of the village **Kāraparṇī**, on the west, the sea; (*and*) on the north, the river of the village **Gavaḥaṇa** (*and*)
- (3) the village **Vaḍaṅgula**, which is bounded on the east by the twin rock of the **Bhōgadēva** hill; on the south, by the water course of **Akhaḍada**; on the west, by the rock of **Paṭasaḍa**; (*and*) on the north, by the **Sisavī** hill of the village **Stāmāna**;

Besides these, a *jīvalōka* (field) at the village of **Dēvalakshmī**, a *Chākāntara* at (*the*

¹ *Prapā* usually means a place where water is supplied to thirsty cattle and travellers. That meaning is inapplicable here. Bāl Gaṅgādhār Śāstrī took it to mean ‘a creek’, because ‘the Marathi synonym *poi* in the dialect of ‘Southern Konkan has that meaning’. Kielhorn translates it as ‘a cistern’.

² This may mean ‘a creek’.

³ Kielhorn translated this as ‘a water-course caused by heavy showers of rain’, but suggested also that it may be a proper name like ‘Akhaḍada-vāhalā’ below. *Vāhaḷa*, in Marathi, means ‘a small stream’.

village of) **Vyaṅgarula** and a *Jūhaka* at **Sayyāpali**—these three villages and other gifts, limited by their four boundaries specified above, which are not to be interfered with by any royal officer, together with the right of adjudication of suits¹, which are not to be entered by *chāṭas*² and *bhaṭas* and which, with the exception of previously made gifts to gods and Brāhmaṇas, are to be enjoyed by the learned teachers of religious students belonging to the **Karkarōṇī branch** of the holy **Mattamayūra clan**, and are to be preserved as long as the Moon and the Sun endure.

I have, besides, assigned a *gadiyāṇa* of gold from every vessel coming from foreign lands, and a *dharāṇa* of gold from every ship coming from **Kandalamūliya** with the exception of **Chēmūliya** and **Chandrapura** and also families of *dēva-dāsīs*, a family of oilmen, a family of gardeners, a family of potters, a family of washermen and also land for the courtyard (of the temple) within the fort, the boundaries of which are stated (as follows):- on the east, the wall of a Jaina temple; on the south, the Monkey gate; on the west, the road to **Śivāṭa**; and on the north, a street-well; and also, for a flower-garden, the land formerly known as 'the Mare's ground' outside the fort.

Therefore, future wise kings should preserve this religious gift of mine. And it has been said by the sages:—

(Here follow four verses about the preservation of gifts.)

(line 68) He who, though thus entreated, will abolish this old religious gift, his mind being clouded by the Kali age, will experience its effect in a hell.

And it has been said (by the sages)—

(Here follow two benedictory and imprecatory verses.)

(Line 71) Having understood these sayings of the sages, all future kings should only covet the religious reward of the preservation of this gift and should not incur the infamy of its confiscation.

In confirmation of the above gift, **Raṭṭarāja** puts his hand to his signature:—

“This is the signature of Me, the illustrious **Raṭṭaarāja**.”

(V. 27) A charter becomes authoritative when it is faultless in regard to its seal, faultless in regard to observance of rules, faultless as regards possession, and has the requisite marks, and is faultless as regards the king's signature.

May there be bliss! This has been written by the son, named **Lōkapārya**, of the *Sāndhivigrahika*, the illustrious **Dēvapāla**.

NO. 42 : PLATES LXXXIII—LXXXVII

BALIPATTANA PLATES OF RAṬṬARĀJA : ŚAKA YEAR 932

THE original findspot of these plates is not known. They were in the possession of Prof. S. R. Bhandarkar, from whom his brother Dr. D. R. Bhandarkar obtained them. The latter made them over to Mr. Haran Chandra Chakladar, who has edited them with indifferent facsimiles in the *Indian Historical Quarterly*, Vol. IV, pp. 203 f. As the original plates are not procurable now, they are edited here from the same facsimiles³.

¹ See *C.I.I.*, Vol. IV, p. 154, n.1.

² *Ibid.*, Vol. IV, p. 25, n.1.

³ As the original find-spot of the plates is not known, Chakladhar named them as 'Valipattana plates'. The correct name of the royal capital from which the plates were issued was, however, Balipattana as *va* has been used for *ba* in several places in these grants of the Śilāhāras of Southern Koṅkaṇ.

“These are **three copper-plates**, the second of which is engraved on both sides; the other two are engraved on one side alone, except that the third plate has one line on the reverse side also. Each plate measures about $7\frac{1}{8}$ " (18.10 cm.) long by $3\frac{1}{8}$ " (7.94 cm.) broad. The plates are strung on a circular ring about $\frac{1}{4}$ " (.63 cm.) thick and about 2" (5.08 cm.) in diameter. The ring has soldered on to it the image of Garuḍa, who is represented as a man squatting with his hands clasped on the chest. There is a wing on the left shoulder, and the corresponding wing on the right shoulder is partially broken. The engraving is generally good and well preserved, but the corners of the second and third plates have got worn off with the loss of a few letters, and on the third plate the last line on the obverse and the line on the reverse side have become rather indistinct. Besides, the second plate has got a crack about 2" (5.08 cm.) from the top, but none of the letters has been lost. The size of the letters is about $3/16$ " (.48 cm.)”.

The **characters** are of the Nāgarī alphabet and generally resemble those of the preceding inscription, which as shown below, was written by the same scribe. He has, however, written this record more carelessly. The reading and interpretation of several words, especially in the formal portion of the grant, are uncertain. The **language** is Sanskrit, and the inscription is composed partly in verse and partly in prose. There is an admixture of Marathi words here and there. The grammatical construction is faulty in several places. In this respect, the preceding inscription was much better composed and written. The **orthography** shows the same peculiarities as in the Khārepāṭaṅ plates, as the writer of both was the same.

The inscription refers itself to the reign of the *Mahāmāṇḍalika* **Raṭṭarāja** of the **Silāra** (Śilāhāra) family. Unlike the preceding inscription, it does not give in the beginning the genealogy of the Rāshtrakūṭas, nor does it mention any Chālukya suzerain of the Śilāhāra king, though, as shown below, the present inscription was issued only two years later. It gives the genealogy of the Śilāhāras exactly as in the Khārepāṭaṅ plates, all the verses being repeated, though there are minor variations in wording in a few places. Raṭṭarāja called himself *Māṇḍalika* in the Khārepāṭaṅ plates, and described himself as meditating on the feet of the Later Chālukya king Satyāśraya, who is mentioned with Imperial titles therein. Here the name of the suzerain is omitted, and Raṭṭarāja is seen to have assumed a higher title, *viz.* *Mahāmāṇḍalika*.

The inscription was issued from **Balipattana**, which was evidently the capital of Raṭṭarāja. It is dated in the **Śaka year 932**, expressed both in words and numerical figures, on the occasion of the **Uttarāyaṇa Saṅkrānti**, which fell on **Sunday**, the **1st tithi** of the **dark fortnight** of **Pushya** (*i.e.* Pausha), the cyclic year being **Sādhāraṇa**. The date can be completely verified. The cyclic year corresponding to Śaka 932 (expired) was Sādhāraṇa according to the Southern luni-solar system, as stated here. The first *tithi* of the dark fortnight of Pausha fell on Sunday, the corresponding Christian date being the 24th December A.D. 1010. The Uttarāyaṇa or Makara-Saṅkrānti occurred at 23 h. 20 m. on Saturday, the 23rd December A.D. 1010. The religious rites on the occasion must have been performed in the morning next day.

The **object** of the inscription is to record certain gifts made by **Raṭṭarāja** to **Saṅka-maiya**, son of the Brāhmaṇa **Nāgamaiya**. No information about the *gōtra* or Vedic learning *etc.* of the donee is given, but his father Nāgamaiya is called *Sēṇāvai* (Sanskrit, *Senāpati*?)¹. So the gift seems to have been made for some consideration other than religious. The things donated were (1) a rice-field, yielding two crops annually (known as *vāṅgaṇa* in Konkan) in the rice-village **Kalvāla**, and (2) an areca-nut orchard in the hamlet **Āvaḍi**, west of the *agrahāra* village **Palāūrē**. The boundaries of both were stated, but owing to bad preservation of the record, the place-names are doubtful in many cases. The inscription closes with the same

¹ Perhaps *Sēṇāvai* is modern *Śēṇavi*, a Brāhmaṇa sub-caste noticed in Konkan. Many persons of this caste are mentioned in an inscription at Paṇḍharpur (*P.M.K.L.*, pp. 178 and 180.)

BALIPATTANA PLATES OF RAṬṬARĀJA : ŚAKA YEAR 932

ii a

24	श्री बुद्धाय नमः ॥ श्री ॥	24
	श्रीयति कुलः ॥ श्री ॥ श्री ॥	
26	दशमः ॥ श्री ॥ श्री ॥	26
	श्री ॥ श्री ॥ श्री ॥	
28	श्री ॥ श्री ॥ श्री ॥	28
	श्री ॥ श्री ॥ श्री ॥	
30	श्री ॥ श्री ॥ श्री ॥	30
	श्री ॥ श्री ॥ श्री ॥	
32	श्री ॥ श्री ॥ श्री ॥	32
	श्री ॥ श्री ॥ श्री ॥	
34	श्री ॥ श्री ॥ श्री ॥	34
	श्री ॥ श्री ॥ श्री ॥	
36	श्री ॥ श्री ॥ श्री ॥	36
	श्री ॥ श्री ॥ श्री ॥	
38	श्री ॥ श्री ॥ श्री ॥	38
	श्री ॥ श्री ॥ श्री ॥	
40	श्री ॥ श्री ॥ श्री ॥	40
	श्री ॥ श्री ॥ श्री ॥	
42	श्री ॥ श्री ॥ श्री ॥	42
	श्री ॥ श्री ॥ श्री ॥	
44	श्री ॥ श्री ॥ श्री ॥	44
	श्री ॥ श्री ॥ श्री ॥	
46	श्री ॥ श्री ॥ श्री ॥	46

From a Facsimile

benedictory and imprecatory verses and the verse about an authoritative charter as occur in the Khārepāṭaṇ plates.

The **place-names** occurring in the eulogistic portion, which is common to the Khārepāṭaṇ plates, have already been identified. **Balipattana** is probably identical with modern Khārepāṭaṇ. None of the other places can now be identified.

TEXT¹

First Plate

- 1 सिद्धम्² [1*] स्वस्ति [1*] श्रीरपि विपुला [स्ता]³दभिम-
- 2 तदेवताप्रसादेनः(न) । संसारसा-
- 3 रधर्मक्रियावतां प्राणिनां स-
- 4 ततम्⁴ ॥[१॥*] आशी(सी)द्विद्याधराधीसो(शो)
- 5 [गरुत्मद्]त्तजीवितः[1*] जीमूतकेतोः स-
- 6 त्पुत्रो नाम्ना जीमूतवाहनः⁵ ॥[२॥*] ततः
- 7 सिलारवंशोभूत्सिंहलक्ष्मामृतां वर-
- 8 : । प्रभूतभूतसो(सौ)भाग्यभाग्यवांस्तत्र चो-
- 9 [ज्जितः⁶ ॥[३॥*] नाम्ना सणफुल्लः(लः) द्यातः कृ-
- 10 ष्णराजप्रसादवान् । समुद्रतीरस[ह्या]-
- 11 न्तदेस(श)संसाधको नृपः⁷ ॥ [४॥*] तत्सुतो धम्मं
- 12 एवाभून्नाम्ना धम्मियरः परः । प्रता-
- 13 पवान्महादुर्गव(व)लिपत्तनकृत् कृती
- 14 ॥ [५॥*] तस्मादैयपराजोभूद्विजिगीषु-
- 15 गुणान्वितः । स्नातश्चन्द्रपुरासन्नना-
- 16 लि[के]राम्बु(म्बु)ना स यः ॥ [६॥*] व(व)भूवाव[स*]रस्त-
- 17 स्मान्नीतिशा[स्त्रा]र्थतत्त्व(त्त्व)वित् । एकने-
- 18 त्रप्रलग्नारिकाण्ड⁸श्चण्डपराक्रमः ॥[७॥*]
- 19 आदित्यवर्मा पुत्रोभूत्तेजसादित्यव-
- 20 त्ततः । तस्मादवत(स)रायोभूजि(ज्जि)तारि-
- 21 ष्टंम्वान्नृपः ॥ [८॥*] चेमूल्यचन्द्रपुरज-
- 22 क्ष्माभृत्साहाय्यकारकात् । ततोभू-
- 23 दिन्दर⁹स्त्यागभोगवानतिसुन्दरः¹⁰ ॥[९॥*]

Second Plate : First Side

- 24 [त]स्मात्प्रभूतभाग्योभूद्भी[मो] [भी]*-
- 25 माभविक्रमः । तेजसा राहु[व]-

¹ From the facsimiles between pages 214 and 215 in *Ind. Hist. Quart.*, Vol. IV.

² Expressed by a symbol.

³ Chakladar read विपुलास्ताद्, but found the grammatical construction incorrect. In the reading given here स्तात् is the optional third person singular of the imperative mood of √अस्. See Pāṇini, VII, 1, 35.

⁴ Metre : *Āryā* (irregular).

⁵ Metre of verses 2-12 : *Anuṣṭubh*.

⁶ The Khārepāṭaṇ plates (No. 41) read भाग्यवानुज्जितोर्ज्जितः.

⁷ The Khārepāṭaṇ plates read देशसंसाधनोभवत्.

⁸ Read -प्रदग्धारिकाण्ड-

⁹ Read ततोभवदिन्द्रराज- as in the Khārepāṭaṇ plates.

¹⁰ Read -स्त्यागभोगातिसुन्दरः as in the Khārepāṭaṇ plates.

- 26 द्प्रस्तचन्द्रमण्डल उज्ज्वलः ॥ [१०॥*] त-
 27 तश्चावसरो राजा जातोतीव-
 28 विवेकवान् । प्राज्ञः प्राज्ञः पटुः
 29 सू(शू)रो^१ धीरः परमरूपवान् ॥[११॥*] रट्ट-
 30 नामाभवत्तस्माद्राजा पुण्यवतां व-
 31 रः । नीतिज्ञो नीतिसा (शा)स्वार्थवृद्ध-
 32 सेवी जितेन्द्रियः ॥ [१२॥*] तस्य महाम(मा)ण्ड-
 33 लिकस्त्री(श्री) रट्टार्यराजराज्ये ।^२ चन्द्रा-
 34 कं प्रवर्द्धमान[पू]ज्ये श्रीव(व)लिपत्त-
 35 ने ॥ पञ्चमहामठस्थाननगरह-
 36 [ञ्ज]मानप्रधानामात्यवर्गः^३ संवि-
 37 दितम् ॥ शकनृपकालातीतस-
 38 म्वत्सर^४ नवस(श)शतेषु द्वात्रिंशद^५धि-
 39 केष्वङ्कतोपि ९३२ साधारणस-
 40 म्वत्सरान्तर्गत^६ पुण्यव(व)हलप्रति-
 41 पदि रविवारे उत्तरायणसंक्रा-
 42 न्तौ समस्तराजावलीसमलङ्क-
 43 तः(त)श्रीरट्टराजेन स्वहस्तेन हस्तो-
 44 दकं कृत्वा ब्रा(ब्रा)ह्मणसेणावइनाग-
 45 मैयसुतसङ्कमैयस्य कल्वाल-
 46 भ[क्त]प्रामाद्वाइङ्गणक्षेत्र . .

Second Plate : Second Side

- 47 . .^७ स्तस्याभिधानम् । जवलरा-
 48 . . च वलोठी अत्र उभयत-
 49 : जपतनभ . . . रा[षट्क]मर्या-
 50 दाः । अन्यच्च । अग्रहारपलउ-
 51 रेग्रामात्पश्चिमायामावडि नाम
 52 वाडी तत्र संज्ञेयनामब्रा(ब्रा)ह्मणस्त-
 53 स्य नप्ता(प्त)कुंवरैयस्य च छाठव्वैय-
 54 नामा ब्रा(ब्रा)ह्मणो^८ तेन च स्वकीयन-
 55 प्तिका [अन्नणा?] स्वरूप(पे)ण स्त्री(श्री)मार-
 56 सह पूग[स्थ]ली जीवलोको दत्त-
 57 स्तस्य मर्यादा[:*] । पूर्वतः पाष(पा)णदे-
 58 उली । दक्षिण[तः*] नदी । पश्चिमतः
 59 बोरिभाठासमीपसमुद्रः । उत्तर-

^१ Read प्राज्ञः प्राज्ञजनावासः as in the Khārepāṭaṅ plates.

^२ This *danḍa* is superfluous.

^३ Read —वर्गमाहूय रट्टराजः सम्बोधयति । अस्तु वः.

^४ Read संवत्सर-.

^५ Read —त्रिंशद-.

^६ Read संवत्सरान्तर्गत-.

^७ Two *aksharas* lost here may have been भाग-.

^८ Chakladar read ब्राह्मणी, but this does not agree with the preceding —नामा and the following तेन. The sign on ण is of the medial *ḥ*, for which see *C.I.I.*, Vol. V, pp. 48, 57, 82 etc. Read ब्राह्मणस्तेन.

BALIPATTANA PLATES OF RAṬṬARĀJA : ŚAKA YEAR 932

ii b

	महाराजः । महारथलयाः ।	
48	उदलोठ । मरुतयः ।	48
	वनन । मसु मय	
50	ः । मरापुरः । मुद्रः । मुनः ।	50
	ग्राह्यसिद्ध । मारा । म	
52	दाहीनत्रसंति । यमान । मु	52
	न प्राकुंठ । त्रियश्वक । ठ । छि	
54	न । म । म । म । म । म । म । म ।	54
	मि । क । म । म । म । म । म । म ।	
56	म । म । म । म । म । म । म । म ।	56
	म । म । म । म । म । म । म । म ।	
58	म । म । म । म । म । म । म । म ।	58
	म । म । म । म । म । म । म । म ।	
60	म । म । म । म । म । म । म । म ।	60
	म । म । म । म । म । म । म । म ।	
62	म । म । म । म । म । म । म । म ।	62
	म । म । म । म । म । म । म । म ।	
64	म । म । म । म । म । म । म । म ।	64
	म । म । म । म । म । म । म । म ।	
66	म । म । म । म । म । म । म । म ।	66
	म । म । म । म । म । म । म । म ।	
68	म । म । म । म । म । म । म । म ।	68
	म । म । म । म । म । म । म । म ।	
70	म । म । म । म । म । म । म । म ।	70

From a Facsimile

BALIPATTANA PLATES OF RAṬṬARĀJA : ŚAKA YEAR 932

iii a

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- 60 तः गावोम । इति सुप्रसिद्धमर्या-
 61 द(दा)विशुद्धः [1*] श्रीरट्टराजपुत्रपौत्रैः]
 62 एतच्च पुत्रपौत्रेभ्यः¹ नमस्यरूपे-
 63 ण सर्वंपरिहरं² प्रतिपालनीयम् [1*]
 64 एतदपहरणे महान्दोषः संपद्य-
 65 ते ॥ उक्तञ्च मुनिभिः । यानीह दत्ता-
 66 नि पुरा नरेन्द्रैर्दानानि धर्मार्थय-
 67 शस्कराणि । निर्माल्यवान्तः(न्त)प्रति-
 68 मानि तानि को नाम साधुः पुनरा-
 69 ददीत³ ॥ [१३॥*] व(व)हुभिर्वसुधा भुक्ता रा-
 70 [ज*]भिः सगरादिभिः । यस्य य[स्य*]

Third Plate : First Side

- 71 [य*]दा भूमिस्तस्य तस्य तदा फलम्⁴ ॥ [१४॥*]
 72 [सा]मान्योयं धर्मं[से]तुर्नृपाणां [का]-
 73 ले काले पालनी[यो] भवद्भिः । स-
 74 वनितान्भाविनः पार्थिवेन्द्रा[न्भू]-
 75 यो भूयो याचते [रामभद्रः]⁵ ॥ [१५॥*] यस्त्वे-
 76 वमभ्यर्थितोपि कलिकालमुषितमन-
 77 स्कः⁶ पुरातनधर्मंदायलुप्ति करिष्य-
 78 ति स एव निरयफलमनुभविष्यति
 79 ॥ उक्तं च । स्वदत्तां परदत्तां वा यो ह-
 80 रेत वसुध्वराम् । षष्टिवर्षसहस्राणि⁷
 81 [वि]ष्ठायां स कृमिर्भवेत्⁸ ॥ [१६॥*] षष्टिवर्ष-
 82 सहस्राणि स्वर्गो तिष्ठति भूमिदः ।
 83 आच्छेत्ता चानुमन्ता च तान्येव नरकं
 84 व्रजेत् ॥ [१७॥*] इति मुनिवचनान्यवधार्य
 85 ⁹ समस्तागामिनृपतिभिः पालनध-
 86 र्मफललोभ एव करणीयः । न पु-
 87 नस्तल्लोपकलंकपरैर्भवितव्यम् ॥
 88 यथा चैतदेवम् ।⁹ श्रीरट्टराजः स्वह-
 89 स्ते स्वहस्तमारोपयति¹⁰ [1*] स्वहस्तोयं मम
 90 श्रीरट्टराजस्य । मुद्राशुद्धं क्रियाशु-
 91 दं भुक्तिशुद्धं सचिन्ह(ह्ल)कम् । राजस्व-

¹ The context requires a reading like एतस्य पुत्रपौत्रेभ्यः.

² Read सर्वंपरिहारान्यरिहृत्य.

³ Metre : *Indravajrā*.

⁴ Metre : *Anuṣṭubh*.

⁵ Metre : *Sālini*.

⁶ Chakladar read गुपित, which does not suit the context. Our reading occurs in the Khārepāṭaṇ plates.

⁷ Read षष्टि वर्ष -.

⁸ Metre of verses 16 and 17: *Anuṣṭubh*.

⁹ This *danḍa* is superfluous.

¹⁰ Usually the statement is लेखकहस्तेन स्वहस्तमारोपयति । See No. 23, lines 90-91, and No. 14, lines 182-183.

- 92 [हस्त]शुद्धं [तु] शुद्धिमायाति शासनम्¹ । [१९८॥*]
 93 सान्धिविग्रहिकश्रीदेवपालायं—
 94 सुतेन लोकपार्यनाम्ना लिखित—
 95 [मिद*]मिति ॥ [मंगल*] महाश्रीः ॥०॥

Third Plate : Second Side

- 96 अलं हरणेन दी(दा)नवाट[स्य*]² [१*]

TRANSLATION

Success! Hail!

(Verse 1). May the fortune of living beings who perform the religious observances which are the most important in their worldly existence, be in abundance by the grace of their favourite deity!

(For the translation of verses 2-12, see that of verses 11-21 in the *Khārepāṭaṅ plates*.)

(Line 32). In prosperous **Balipattana** situated in the kingdom of *Mahāmāṅḍalika* **Raṭṭarāja**, which is increasing and venerable like the Sun and the Moon—

Raṭṭarāja, having called together the residents of the five great *Maṭhas*, guilds, artisans and the chief *Amātyas*, informs them as follows:—

“Be it known to you. On the occasion of the **Uttarāyaṇa Saṅkrānti**, on **Sunday**, the **first tithi** of the **dark fortnight** of **Pushya** (*i.e.* Pausha) in the (*cyclic*) year **Sādhāraṇa** in the **years nine hundred increased by thirty-two**, which have elapsed by the era of the **Śaka King**, in figures also **932**, the illustrious **Raṭṭarāja**, adorned with all royal titles, has, by pouring water with his own hand on the hand (*of the donee*), granted to **Saṅkamaiya**, son of the Brāhmaṇa *Sēṇāvai* **Nāgamaiya**, a rice-field yielding two crops annually in the rice-village of **Kalvāla**, with³ an orchard of areca-nuts was also given to him as a means of livelihood⁴ of a Brāhmaṇa named **Chhāṭhavaiya**, (son of?) **Kuṇivaraiya**, grandson of the Brāhmaṇa **Saṅjhaiya**, residing in the hamlet named **Āvaḍi**, situated to the west of the *agrahāra* village **Palaūrē**, for (the religious merit of) his grand-daughter **Annaṇā**, . . . the well-known boundaries of the orchard being as follows—on the east, a stone temple; on the south the river; on the west, the sea near **Vōribhāṭhā**; on the north, (*the village*) **Gāvōma**.

(Line 61). The sons and grandsons of the illustrious **Raṭṭarāja**, should preserve this gift as tax-free, with all the exemptions in favour of the sons and grandsons of this Brāhmaṇa. If this gift is confiscated, there would be a great sin. And it has been said by the sages—

(*Here follow three benedictory and imprecatory verses.*)

(Line 75). He who, though thus entreated, will confiscate this old religious gift, his mind being clouded by the Kali Age, will experience the effect of his action in a hell.

(*Here follow two similar verses.*)

(Line 84). Having understood these sayings of the sages, all future kings should covet only the religious reward of the preservation of this gift and should not incur any infamy due to its confiscation.

In confirmation of this gift, the illustrious **Raṭṭarāja** puts his hand to his signature.

¹ Metre : *Anuṣṭubh*.

² The form of *ha* in हरणेन shows that this was incised after a long time. There is a symbol before the beginning of this line. Read दानपदस्य ।

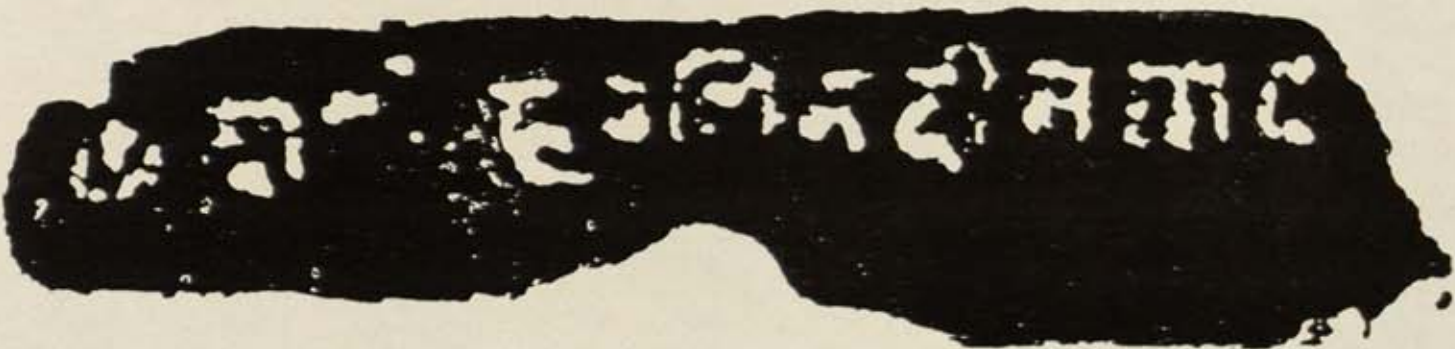
³ These boundaries are illegible.

⁴ *Jivalōka* literally means a source of maintenance. It often denotes ‘a field’. See above, No. 41, line 49.

BALIPATTANA PLATES OF RAṬṬARĀJA : ŚAKA YEAR 932

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From a Facsimile

“This is the signature of Me, the illustrious **Raṭṭarāja**”.

(V. 18) A charter becomes authoritative when it is faultless in regard to its seal, faultless in regard to the observance of rules, and faultless as regards possession, and has the requisite marks, and is faultless in respect of the king's signature.

This has been written by the sēn, named **Lōkapārya**, of the *Sāndhivigrahika*, the illustrious **Dēvapāla**.

May there be bliss and great prosperity!

Do not take away this gift-charter.

INSCRIPTIONS OF THE ŚILĀHĀRAS OF KOLHĀPUR

No. 43 : PLATES LXXXVIII-XC

MIRAJ PLATES OF MĀRASIMHA : ŚAKA YEAR 980

THESE plates were discovered at Miraj. Mr. Wathen, Secretary to the Government of Bombay, collected a number of copper-plate grants, which he translated in the early volumes of the *Journal of the Royal Asiatic Society*. He briefly noticed the present inscription in Vol. II (pp. 384-386) of that *Journal*. Subsequently, he gave a Nāgarī, mostly incorrect, transcript of the record together with a translation and a facsimile of the figures engraved on the back of the first plate, in Vol. IV (1837), pp. 281-285¹.

The plates were deposited with the Bombay Branch of the Royal Asiatic Society, but they have since been lost. Fortunately, their impressions had been taken and were in the possession of the Society. As the paper had become rotten, Pandit Bhagvanlal Indraji got the impressions mounted and published the facsimiles in the *Inscriptions from the Cave-Temples of Western India*, together with a transcript of their text made by Dr. Fleet. The latter supplied a short analysis of their contents, but did not translate them. He intended to publish a full translation at some future date, but apparently found no time to do so. Dr. Kielhorn calculated and published details of the date of the grant in the *Indian Antiquary*, Vol. XXIII, p. 115. I edit the plates here from the facsimiles published by Pandit Bhagvanlal.

The **characters** are of the Kannaḍa alphabet, more cursive than in some other records of the period. The **language** is Sanskrit. The author of the inscription had little command over it. He has used several words, the meaning of which is very obscure. His formation of sentences is irregular and in many places the meaning is uncertain. He has used some Kannaḍa words, especially in stating the *birudas* of the ruling king, the meaning of which is not quite clear. As regards **orthography**, we may note that the consonant following *r* is reduplicated in many places, the dental *s* is used for the palatal *ś* as in *dēsa*, line 11, and *vice versa* in *śahasra-*, line 46, and *l* is, almost throughout used for *l* (see e.g. *sakaḷa-*, line 1).

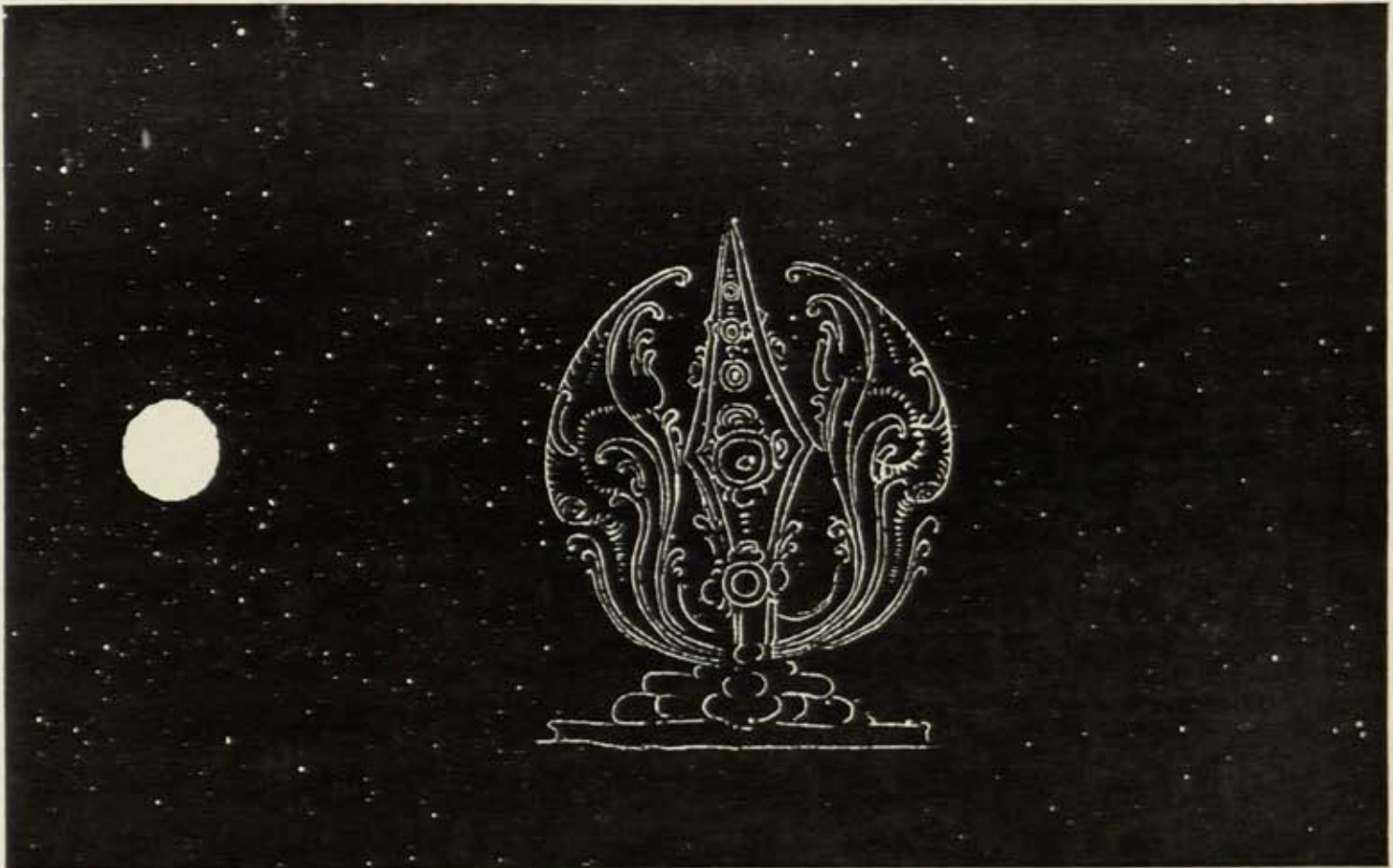
The inscription refers itself to the reign of the Śilāhāra king Mārasimha, ruling over Kolhāpur and the surrounding country. He bears several *birudas* which were continued by his successors, but some like *Gōmkananīkakāra* are noticed in this record only. The description of this king is otherwise quite conventional. The grant mentions his grandfather **Jatiga (II)**, his father **Gōnka**, and uncle **Gūhala**. Gōnka is described as the ruler of **Karahāṭa** and **Kuṇḍi vishayas**, **Miriṅja-dēsa** and **Kōnkaṇa-mahādēsa**. Mārasimha was residing in his capital of the **Khiligiḷa** fort at the time of the grant.

The **object** of the inscription is to record the grant, by Mārasimha, of the village **Kuṇṭa-vāḍa**, situated on the southern bank of the **Kṛishnavērṇā** and bounded on the east, south and west by the villages **Kannavāḍa**, **Hāḍalivāḍa** and **Gāḷikuṭṭi**. These places were included in the territorial division of **Sirivōḷaḷa-24** in the **Miriṅjadēsa-3000**. The donee was the ascetic **Chikkadēva**, who was a disciple of the Pāsupata Paṇḍita **Brahmēśvara**. The purpose of the grant seems to have been to provide for the worship of the *pañchāyatana* at **Miriṅja** by Chikkadēva. The grant was made on the occasion of the **Uttarāyaṇa Saṅkrānti** which occurred on **Thursday**, the **seventh tithi** of the **bright fortnight** of **Pausha** in the **Śaka year 980**

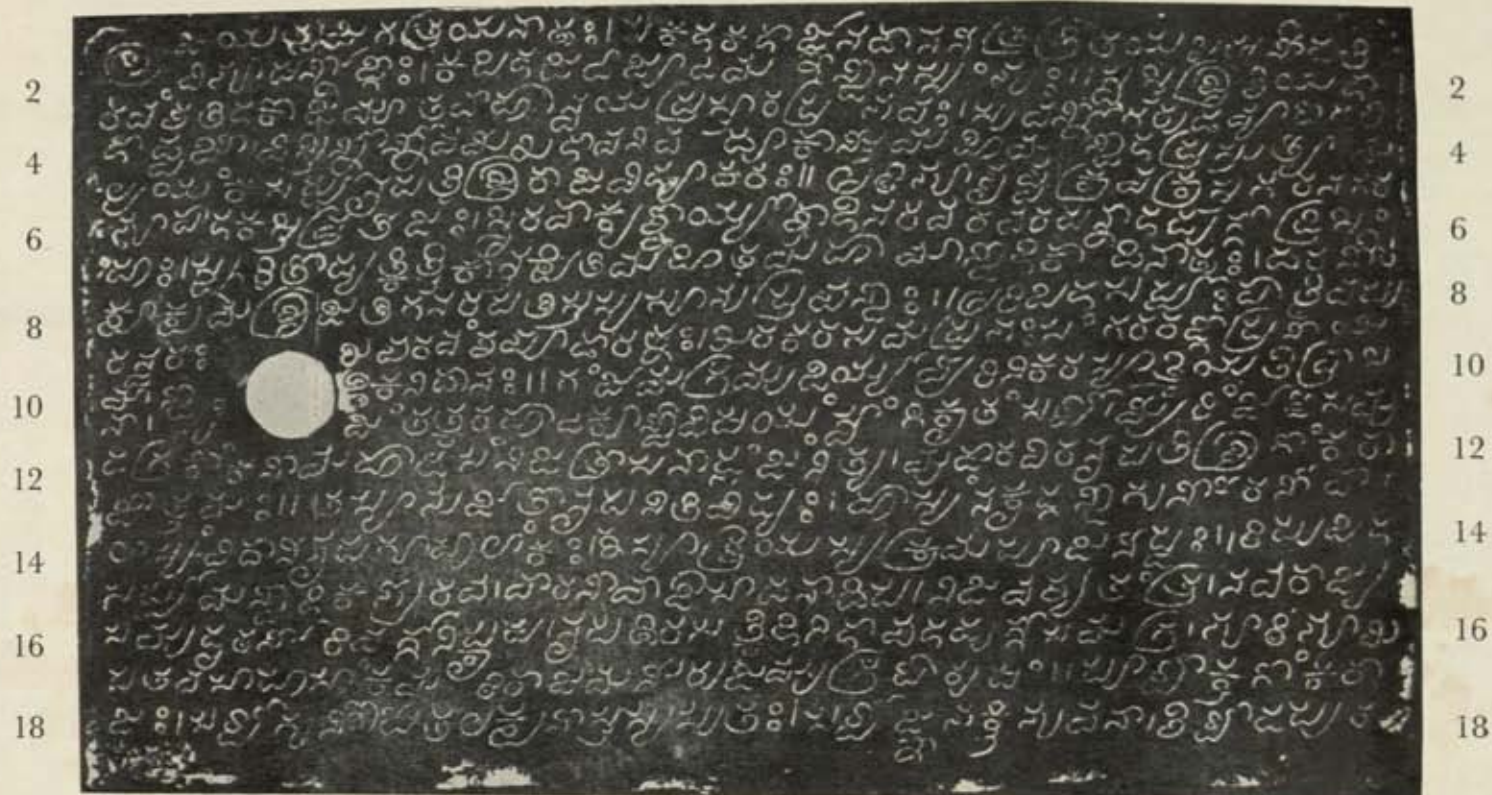
¹ *J.R.A.S. (Old Series)*, Vol. IV, p. 281.

MIRAJ PLATES OF MĀRASĪMHA: ŚAKA YEAR 980

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From a Facsimile

(expressed in words only), when the cyclic year was **Vilamba**. The date is quite regular. Kielhorn has shown that in Śaka 980 expired, which by the southern luni-solar system was Vilamba, the Uttarāyaṇa Saṅkrānti took place 10 h. 18 m. after mean sunrise of Thursday, the 24th December, A.D. 1058, during the 7th *tithi* of the bright fort-night which ended 17 h. after mean sunrise the same day.

Of the **localities** mentioned in the present grant, **Miriṅjadēśa** evidently comprised the territory round modern Miraj. **Karahāṭa** is modern Karhād, and **Kuṇḍī** represents the region round modern Belgaon. The **Khiligiḷa** fort is evidently identical with the fort of Panhālā. The donated village **Kuṇṭavāḍa** is modern Kuṭwād on the bank of the Kṛishṇā, ancient **Kṛishṇavērnā**, about 2½ miles east of Śirol, corresponding to ancient **Sirivōḷala**, the chief town of the territorial division of that name. The neighbouring villages mentioned in the present grant, *viz.* **Kannavāḍa**, **Hāḍalivāḍa** and **Gāḷikuṭṭi** are respectively identical with modern Kanvād, Hasur and Ghaḷvād which lie in the stated directions.

TEXT¹

First Plate

- 1 सिद्धम्² [1*] जयतु जगत्र (त्र) यनाथः³ सकळकळाज्ञानघा (घ्या) ननेत्र⁴ त्रितयः । फणिपति-
- 2 विभूषणाङ्गः । कपिलजटाजूटमण्डनस्सं (शं) भुः⁴ ॥ [१॥*] स्वस्ति श्रीसियळा-
- 3 रवंशतिलको जीमूतवाहान्वयप्रस्तारप्रभवः । सुवर्णगुरुडव्याळोळी-
- 4 लाध्वजो (जः) । विस्तीर्णाण्णवमेखळावनिवधूकान्तो महीमण्डळप्रस्तुत्यो म-
- 5 ल्लेयं⁵ सर्पनृपतिः[*] श्रीराजविद्याधरः⁶ ॥ [२॥*] अरिभूमूच्चक्रवक्रस्तगरनगर-
- 6 भूपाळकक्ति (स्ती) व्रतेजाः । स्थिरवाक्यशौर्यशाळी नर (ग) वरवरपन्नाळदुर्गाद्रिसि-
- 7 हः । स्फुरितोद्यत्कीर्त्ति (क्ति) कान्तक्षितिमहितमहामण्डळीकाधिनाथः । धरणीर-
- 8 क्षाम[*] श्रीजतिगनरपतिस्तस्य सूनुः[*] प्रचण्डः⁷ ॥ [३॥*] अरिवळसर्पः पात्य (त्यि) वपु-
- 9 रन्दरः खचरवंशचूडारत्नः (त्नम्) । खरकरसमप्रभः समग्ररङ्गप्रणयि-
- 10 माण्डळीकनिधानः⁸ ॥ [४॥*] गंजामग्रमुदीर्य्य वैरिनिकरस्यात्मीयतीव्रासि-
- 11 ना । भुंजं तत्करहाटकुण्डविषयं⁹ स्वांगीकृतं सर्व्व [दो*] । मैरिजादेस (श)¹⁰ मु-
- 12 दग्रकोकणमहादेसं (शं) निजत्रासनाद्भुंजं (जन्) नित्य । मुदारवीरनृपतिः[*] श्रीगोंकरा-
- 13 जोत्तमः¹¹ ॥ [५॥*] तस्यानुजो नृप¹² नीतिविद्यः । हास्यं न कृद्गण्डगुणे रणे वा ।
- 14 लास्यं विधाने नृपगूहलांकः । श (स) त्याश्रयस्य क्रमपूजनेष्टः (ष्टः)¹³ ॥ [६॥*] रिपुकळ-
- 15 सर्पं मण्डळिकभैरव । वारणवाजिसाधनाधिप । निजवश्यतंत्र । नवराज्य-
- 16 समुद्ररणारिवर्गनिष्कृ (कृ) प । नृपथी (वी) रसत्की (कि) लिगिळाचळदुर्गसमग्र । भूरिभूमि-

¹ From the facsimiles in *I.C.T.W.I.*

² Expressed by a symbol.

³ The *danḍa* here and in several places below is superfluous.

⁴ Read दक्षिणतयः to suit the metre *Āryāgiti*.

⁵ Read मल्लयंक- to suit the metre.

⁶ Metre : *Sārdūlavikrīḍita*.

⁷ Metre : *Mahāsvagdhara* (?)

⁸ Metre : *Āryāgiti* (irregular).

⁹ Read भुञ्जानः करहाटकुण्डविषयं to suit the metre.

¹⁰ Read मैरिजेश- to suit the metre.

¹¹ Metre : *Sārdūlavikrīḍita*.

¹² Read तस्यानुजोभून्नृप- to suit the metre.

¹³ Metre : *Indravajrā*.

- 17 प त(न)वसाहसांकमरिराजमनोरुजमुग्रपुरुषं(पम्)¹ ॥ [७११*] पूर्वा(र्वी)क्तगोकरा-
18 जः । सर्वंगुणोपेतलक्षणस्तस्य सुतः । सर्वज्ञभक्तिभुवना । शीर्वादिपुर-

Second Plate : First Side

- 19 स्सरो महामहिमः(मा)² ॥ [७११*] वळवद्विष्टसैन्यक्षयकरपरिपूर्णासिहस्तं । दरिद्रा-
20 खिलदीनानाथवन्दिप्रकरमुदकरोद्दानहस्तं । सुरेंद्राचळलीळाकारदेवायत-
21 नकरलसद्धर्महस्तं । महोर्वीतळभारोद्धारहस्तं । त्रिभुवनतिलकं मा-
22 रसिहाग्रहस्तं(स्तम्)³ ॥ [९११*] माराकारशरीरः । वीरारिमदान्धगन्धशि(सि)न्धुरसिहः । शूरप्र-
23 तापनिळयः । सारगुणोदारमारसिहनृपः⁴ ॥ [१००११*] रेम(व)न्तो वत्सराजो वरतुरगच-
24 यारूड(ढ)रेखाविशुद्धौ । भीमो भीमप्रतापे । निजभुजविजयी राजनीतिप्रवीणः । का-
25 मो रूपप्रसन्ने धवळविमळदिग्वत्तिकीर्त्तिप्रतानः । रामाद्यादिक्रितिपचरितो मार-
26 सिहावनीशः⁵ ॥ [१११११*] समधिगतपंचमहाशब्दमहामण्डळेस्वर । तगरपुर-
27 वराधीस्वर । श्रीशिळाहारनरेंद्र । जीमूतवाहनान्वयप्रसूत । सुव-
28 णंगरुडध्वज । मरुवंककसर्पं । गोकनंककार । गूहेयनसिंहं(ह) ।
29 रिपुमण्डळिकभैरव । विद्विष्टगजकण्ठीरव । इडुवरादित्य । रूपनारायण । कलियु-
30 गविक्रमादित्य । तुरगरेवन्त । कामिनीकामदेव । श्रीमहालक्ष्मि(क्ष्मी)लब्धवरप्रसादादिस-
31 मस्तराजावळीसमळंकृतमहामंडळिकश्रीमारसिहदेवः । निजराजधानि(नी)श्रीखिलि-
32 गिलदुग्गं । सुखसंकथाविनोदेन राज्यं कुर्वण् तपत्यवसरे⁶ । श्रीसिहस्पर्शाज्जित-
33 पाशुपतागमकृताभिनवभुवनाध्या । वासितमुदुनीरो लेमेलीशार्पितसन्ततिप्रकाश-
34 मुनीशः⁷ ॥ [१२१११*] दूरो दुरन्तदुरिता । दाराध्यस्सकळभुवनमनुजानां(नाम्) । धीरस्तपःप्रभावे ।
35 मारास्त्रजयी विमुक्तसंसारः⁸ ॥ [१३१११*] ब्रह्मा कलामु । बालब्रह्मसुचारी महेश्व-

Second Plate : Second Side

- 36 राधिध्यानः । जिह्वारहितस्सुमार्गी । ब्रह्मेश्वरपण्डितो मुनिर्जयतु⁹ ॥ [१४१११*] तदीया-
37 ग्रशिष्य(ष्य)स्समस्तागमज्ञः । मदक्रोधलोभादिदोषप्रदूरः । सुदृष्टस्सु-
38 वृत्तस्सुधर्मप्रदि(दी)पः । पदात्यं प्रवीणो मुमुक्षुप्रधानः¹⁰ ॥ [१५१११*] श्रीमलेयाळो देवः ।
39 तस्य महाशिष्य(ष्य)जनपतिस्तुत्यः । श्रीमन्मिरिजनगरस्या । स्यांबुजमण्डनो मुमु-
40 क्षुनिधिः¹¹ ॥ [१६१११*] कर्म्मारातीभकुंभप्रहरजपनखानीकदुर्वारसिहः । धर्म्माभोजप्रका-
41 शत्करपरिणतसिद्धान्तनित्योदयाकर्कः । कूर्मघान(र)प्रशस्ताचरणकरणपादांबुजा-
42 सेवभृंगः । निम्मो(मो)हो निष्कळंको निरतिशयतप[*]श्रीयुतश्चिक्कदेवः¹² ॥ [१७१११*] दानध-
43 मंतपःशीळ¹³ । ब्रह्मचर्य्यंत्रतादिषु । चिक्कदेवसमो नास्ति । न भूतो न भ-
44 विष्यति¹⁴ ॥ [१८१११*] स(श)कनूपकाळातीतसंवत्सरशतेषु । असी(शी)त्यधिकनवशतेष्वं-

¹ Metre uncertain. Is it a variety of *Danḍaka* ?

² Metre : A combination of *Giti* and *Āryāgiti*.

³ Metre : *Mahāsrāgharā* (irregular). The accusative is used throughout.

⁴ Metre : A combination of *Āryāgiti* and *Giti*.

⁵ Metre : *Sragdharā*, the fourth quarter being faulty.

⁶ Read कुर्वंस्तिपत्यवसरे.

⁷ Metre : *Āryāgiti*, the second half being faulty.

⁸ Metre : *Giti*.

⁹ Metre : *Āryāgiti* in the first half and *Giti* in the second half.

¹⁰ Metre : *Bhujāṅgaḥprāyāta*.

¹¹ Metre : *Giti*.

¹² Metre : *Sragdharā*.

¹³ Read तपःशीलो.

¹⁴ Metre : *Anuṣṭubh*.

MIRAJ PLATES OF MĀRASIMHA : ŚAKA YEAR 980

iii a

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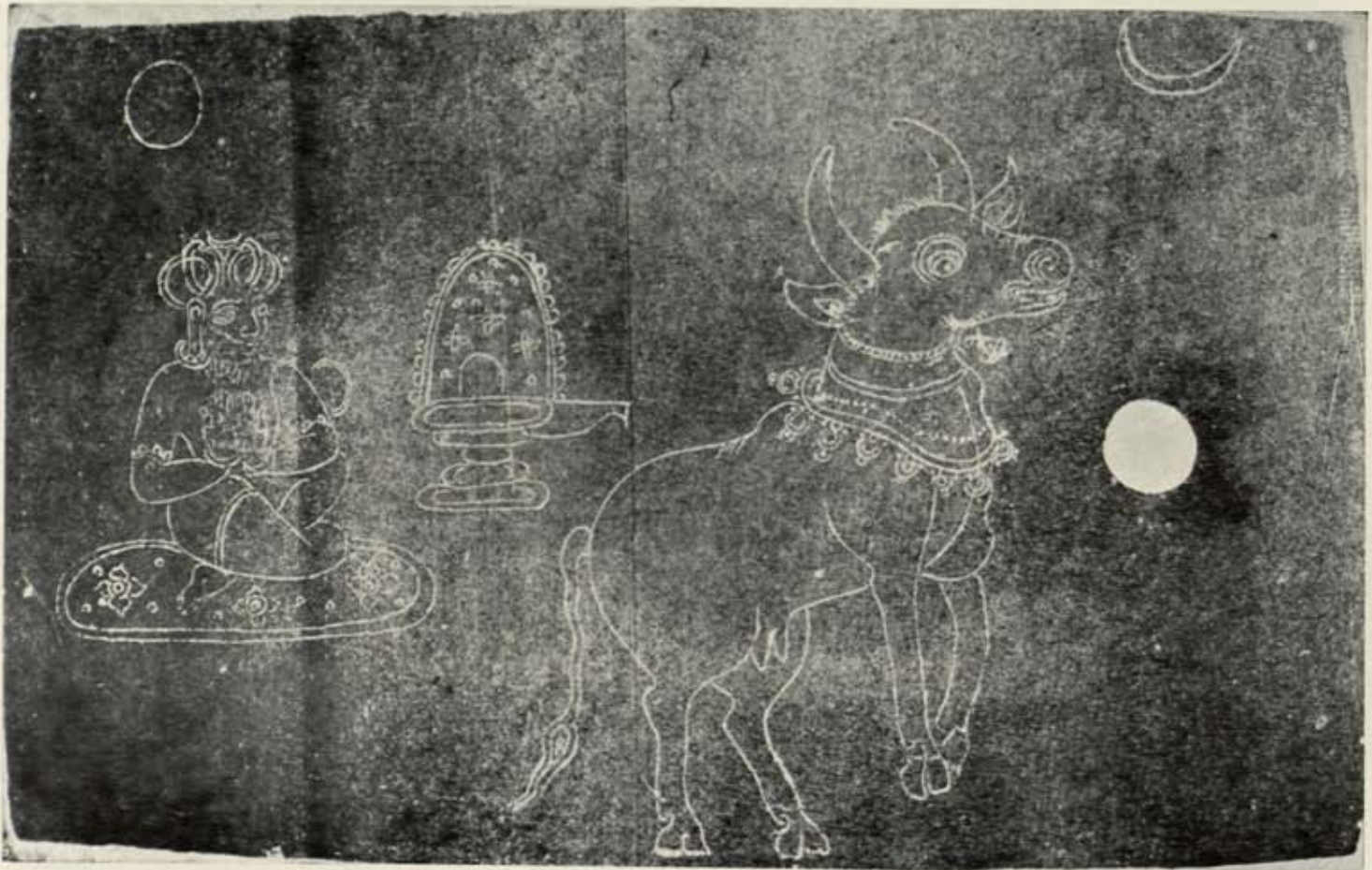
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iii b



From a Facsimile

- 45 केवु¹ । प्रवर्तयित्ति² विलंबि(व)संवत्सरे । पौषमासस्य शुद्धपक्षे । सप्तम्यां
 46 बृहस्पतिवारे । उदगयनपर्वणि । पादौ प्रक्षाल्य । धारापूर्वकं च । श(स)हस्रत्रित-
 47 यमिर्जदेशाभ्यन्तरे । सिरिवोळळचतुर्विंशतिमध्ये । कृष्णावेर्णानदीदक्षिणतटे ।
 48 पूर्वदक्षिणपश्चिमत्रिदिशाभागसमावासित । कन्नवाड । हाडलिवाडगाळिकुट्टि ।
 49 एतेषां पार्श्ववत्ति(त्ति)ग्रामाणां मध्ये । चतुराघाटसमेत । संस्थितः कुंटवाड-
 50 नामग्रामः । तेन श्रीराजपुत्रेण । तस्मै दिव्यतपस्विने । तं ग्रामं दत्तवान्
 51 भक्त्या³ । यत्साम्यं⁴ तत्समस्तकं(कम्)⁵ ॥ [१९॥*] मिर्जपुरवाहिर्यो(र्य्ये) । शिवायतनपंच-
 52 कं(कम्) । मारसिहमहीशेन । कृतवत्⁶ कीत्ति(त्ति)शासनं(नम्)⁷ ॥ [२०॥*] तदायतनसंबन्धः । तद्ग्रा-

Third Plate

- 53 मस्तत्र तापसः । पूर्वाश्रये भवेद्धि(द्धि)प्रः । इत्याश्रयस्य नैष्ठि-
 54 कः⁸ ॥ [२१॥*] खारंकर्यो(र्य्ये) मुशौचे जपनियमसमाधानसंपन्नशीले । मो(मौ)-
 55 नानुष्ठानयुक्ते शमदमनिलये ब्रह्मचर्यो(र्य्ये) मुधे(धै)र्यो(र्य्ये)
 56 स्वाध्यायध्यानधाने हरचरणयजे तत्व(त्त्व)वित्वे(त्त्वे) सुयोगे । नि-
 57 त्यं संध्यास्तवे(वै)तत्परिणतमुनयस्तत्र नि(ति)ष्ठंति नान्ये⁹ ॥ (२२॥) परम-
 58 श्रीकामिनीकेतनममळवच[*]श्रीरमावास । मुग्राचरणभ्रा-
 59 जत्तप[*]श्रीविलुळितवरकान्ताळयं । नित्यश(स)त्रा(त्रा)करदानश्रीसती-
 60 संपदमखिलयश[*]श्रीवधूनीद(ड)मित्यंकरशोभापूतपं-
 61 चायतनमनुपमं चिक्कदेवेन पूज्यं(ज्यम्) ॥¹⁰ [२३॥*] बहुभि-
 62 र्वा(र्व्वं)सुधा भुक्ता । राजभिस्सगरादिभिः । यस्य यस्य य-
 63 दा भूमिस्तस्य तस्य तदा प(फ)लं(लम्)¹¹ ॥ [२४॥*] स्वदत्तां परदत्तां वा । यो हरे-
 64 ति(त) वसुंधरां(राम्) । षष्टिवर्षा(र्षं)सहश्रा(स्रा)णि विष्ठायां जायते कृमिः ॥ [२५॥*]
 65 सामान्योयं धर्मसेतुनृ(पा)णां(णाम्) । काळे काळे पाळनीया(यो)
 66 भवद्भिः । सर्वान्ने(ने)तां(तान्) भागि(वि)नः पात्थि(त्थि)वेद्रां(द्रान्) । भूयो भूयो
 67 याचते रामभद्रिः(द्रः)¹² ॥ [२६॥*] आदेशादात्मभूपस्य । भूपाळश्श(स)-
 68 चिवोत्तमः । लिखितं शासनं तेन । चिक्कदेवस्सु(स्तु) लब्धवान्¹³ ॥ [२७॥*]

TRANSLATION

Success!

(Verse 1). May Śambhu, the lord of the three worlds, be victorious!—(he)who has knowledge of all arts, (modes of) meditations and three eyes, whose body is decorated with serpents, and who has the ornament of a mass of brown matted hair.

¹ The figures which should have been written here have been inadvertently omitted.

² Read प्रवर्तमान-

³ Read स ग्रामश्चापितो भक्त्या.

⁴ Read यत्साम्यं.

⁵ Metre : Anuṣṭubh.

⁶ Read कृतं तत्.

⁷ Metre : Anuṣṭubh.

⁸ Metre : Anuṣṭubh.

⁹ Metre : Sragdharā.

¹⁰ Metre : Mahāsrāgdharā (?)

¹¹ Metre of verses 24-25 : Anuṣṭubh.

¹² Metre : Śālinī.

¹³ Metre : Anuṣṭubh.

(V. 2). Hail! There was the illustrious Vidyādhara-like king¹, an ornament of the **Siyalāra** family, the source of the large family descended from Jimūtavāhana, who had the fluttering graceful banner of the golden Eagle, who appeared splendid with the bride of the Earth that had the extensive ocean for her girdle, who deserved praise from the (*whole*) circle of the earth, and who was a serpent to the hostile army.

(V. 3). His mighty son was the illustrious King **Jatiga** (II), who was opposed to the (*whole*) multitude of hostile princes, who was a powerful ruler of the city of **Tagara**, who was (*always*) true to his word, who shone with his valour, who was a veritable lion of the mountain that was the fortress of **Pannāla**, the best of hills, who looked splendid with his brilliant rising fame, who was the lord of the renowned *Māṇḍalikas* of the earth, and was capable of giving protection to the (*whole*) earth;

(V. 4). Who was a veritable serpent to the army of the enemy, Indra among all rulers, the crest-jewel of the family of the Vidyādharas, resembling in lustre the hot-rayed (sun), a veritable treasure of all *Māṇḍalikas*, fond of fighting.

(V. 5). There was the illustrious **Gōṅka**, the best of kings, a liberal and valiant prince, who gave away all his possessions, who, with his sharp sword, overthrew the leader (*gañjā-magra?*)² of the multitude of (*his*) foes, and ruled for all time over the annexed *vishayas* of **Karahāṭa** and **Kuṇḍi**, and also **Miriṅjadēśa**, and the extensive great country of **Kōṅkaṇa-dēśa**.

(V. 6). His younger brother was the prince **Gūhala**, who was conversant with political science, who did not provoke laughter (*i.e.* won praise) as he danced on the battle-field by his merit of leadership (*gaṇḍa-guṇa*)³, and who became favourite with **Satyāśrya** as he honoured his feet.

(V. 7). He was a veritable serpent to the hostile army, a Bhairava to (*his*) *Māṇḍalikas*, the commander of his elephant force and cavalry, who had (*full*) control over the government; who uprooted new kingdoms; who was ruthless in dealing with his foes; a wise prince, who held the excellent hill fort of **Kiḷigila**; who was the lord of the whole extensive earth; who was a Neo-Sāhasāṅka⁴; (*and*) who was a valiant person causing terror to the minds of the hostile kings.

(V. 8). To the aforementioned king **Gōṅka** there was born a son of great fame, who had the marks of all virtues, who was devoted to the omniscient (*God*) and had the blessings of the (*whole*) world.

(V. 9). He is **Mārasimha**, whose arm wielding a sword is fully capable of destroying the army of his powerful foes; whose gift-bestowing hand gladdens the whole multitude of poor, distressed and forlorn suppliants; whose pious hand shines by the construction of temples resembling the heavenly mountain (*Mēru*); whose arm is engaged in rescuing the great earth; and who is an ornament of the three worlds.

(V. 10). The king **Mārasimha** has a body resembling the god of love; he is a veritable lion to the rutting scent-elephants that are his valiant enemies; he is brave, being the abode of valour, and looks splendid with his excellent merits.

(V. 11). The king **Mārasimha** resembles Rēvanta (*and*) Udayana in respect of excellent horse-riding, and Bhīma by his terrible valour; he becomes victorious by (*the prowess of*) his own arm; he is proficient in political science; he is the god of love in respect of beautiful form;

¹ The name of this king is not given in this verse which describes him. He was Chandra, father of Jatiga II.

² The meaning of *gañjāmagra* is uncertain. I have conjecturally taken it to mean 'a leader'.

³ This appears a queer description, but the words used here are capable of no other meaning.

⁴ This king may be the homonymous son of Tailapa II, who flourished from A.D. 997 to c. 1008.

⁵ *Sāhasāṅka* was a *biruda* of the Gupta king Chandragupta II. Some later kings, like the Paramāra Sindhurāja, therefore, called themselves *Nava-Sāhasāṅka*. Gūhala may have done the same.

the off-shoots of his bright and faultless fame have reached the ends of the quarters; and by his deeds he resembles Rāma and other primeval (*great*) kings.

While the illustrious **Mārasimhadēva** is ruling, diverting his mind with happy conversation at his capital, the well-known fort of **Khiligiḷa**, adorned with all royal titles such as *Mahāmaṇḍalēśvara*, '(he) who has obtained the five *mahāśabdas*,' '(he) who is the lord of the excellent city of **Tagara**', 'the illustrious **Śilāhāra** king born in the family of Jīmūtavāhana,' '(he) who has the banner of the golden Eagle,' '(he) who is a serpent to the hostile army,¹ 'the weapon-holder of **Gōṅka**', 'a lion-like son of **Gūha**² (*i.e.* Gūhala)', 'a veritable Bhairava to the hostile *Māṇḍalikas*', 'a lion to the elephants in the form of his enemies', 'the Sun among archers', 'a veritable Nārāyaṇa in point of handsome form', 'Vikramāditya of the Kali age', 'Rēvanta in horse-riding', 'a god of love to women', (and) '(he) who has obtained the favour of a boon from the divine Mahālakshmi'.

(V. 13-14). May the sage, **Brahmēśvara Paṇḍita** be victorious!—(he) who has become venerable to the (*whole*) world by (*his knowledge of*) the **Pāsupata āgama** acquired by him by the (*sacred*) touch of the holy **Siṃha**³, who was residing at **Mudunīra**⁴, who has dedicated his great sage-disciples to (*the god*) Lēmēliśa⁵; who remains far away from (*all*) evils ending in miseries, who is adorable to the people of all the worlds, who is steadfast in austerities, who has conquered the missiles of the god of love, and who has given up worldly life; who is (*the god*) Brahmā in respect of (*proficiency in*) arts, a young well-conducted Brahmachārin, who meditates on the feet of Mahēśvara (Śiva), who is free from (*all*) deceit, and who pursues the noble path.

(V. 15). His foremost disciple knows all the *āgamas*,—(he) who has kept away from the blemishes such as lustful passion, anger and greed; who has pleasing appearance; who is well-conducted and is a light showing the right *dharma*; who is proficient in the knowledge of the *padārthas*⁶ (categories of the Vaiśēshika philosophy), and the foremost among those who long for liberation.

(V. 16). The illustrious lord of the hilly tract (*i.e.* the aforementioned disciple)⁷ deserves praise from his great disciple, the King; he is a lotus-like decoration of this town of **Miriṅja** and the precious treasure of those who long for liberation.

(V. 17). The holy **Chikkadēva** is an irresistible lion whose claws break open the temples of the hostile elephants in the form of *karma*, the ever-rising sun that by its rays in the form of the *Siddhāntas* makes the lotus of *dharma* bloom, who is a bee on the lotuses in the form of the feet (*of his guru*) of praiseworthy conduct on the earth (lit. what is supported by the Tortoise), who is free from delusion of mind and blemishes, and has performed matchless penance.

(V. 18). There is not, never was, and will never be any one like **Chikkadēva** in respect of charity, piety, austerity, character and the vow of celibacy and such other qualities.

(Line 44). On the holy occasion of the **Udagayana** (*Uttarāyaṇa Saṅkramaṇa*), on **Thursday**, the **seventh tithi** of the **bright fortnight** of the month **Pausha** in the **current year Vilamba** in the **years nine hundred increased by eighty**, in figures⁸, which have

¹ Fleet took this to mean either 'as venomous as a snake in its place of shelter' or 'as venomous as a snake to any one who intrudes on its place of shelter', *I.C.T.W.I.*, p. 10, n. 2.

² Gūha mentioned here may have been his uncle Gūhala described in verses 6 and 7.

³ Siṃha seems to have been his *guru*, who, by the touch of his hand, transferred his knowledge to him. Such action is called *śakti-pāta*.

⁴ Mudunīra is a locality mentioned in some southern records.

⁵ The meaning of the expressions used here is obscure.

⁶ The Pāsupatas are followers of the Vaiśēshika philosophy. So *padārtha* probably means 'a category of that system'.

⁷ The expression *malēyāḷa-dēva* probably refers not to the king, but to Chikkadēva, who was residing at Miriṅja (Miraj).

⁸ The figures of the Śaka year have been omitted through inadvertence.

passed by the era of the **Śaka king**, that illustrious prince (*i.e.* Mārasimha) has granted with devotion to that brilliant ascetic, after having washed his feet and poured out water, the village, **Kuṇṭavāḍa** by name, together with all rights of ownership, and together with its four boundaries—(*the village*) which is situated in the midst of the following neighbouring villages, *viz.* **Kannavāḍa**, **Hāḍalivāḍa** and **Gālikuṭṭi** situated in the three directions, east, south and west, on the southern bank of the river **Kṛishṇavērṇā** in (*the territorial division of*) **Sirivōḷaḷa-twentyfour** included in the **Miriṅjadēśa-three thousand**.

(V. 20). On the outskirts of the city of **Miriṅja**, King **Mārasimha** has made the temple of the **Śiva pañchāyatana** a royal memorial.

(V. 21). That village is connected with that *pañchāyatana*. The *naishṭhika* Brāhmaṇa (*i.e.* Chikkadēva) has become (*the owner*) of it in place of the former holder.

(V. 22) Only seasoned ascetics—and none other—can observe (*the following practices of Chikkadēva*)—devotion to the sun, great purity, observance of prayers, vows and contemplation, *brahmacharya* (celibacy) characterised by tranquility, self-restraint and observance of silence, great courage, study of one's religious texts and meditation, worship of Śiva's feet, knowledge of philosophical principles, good *yōgic* practices and prayers at twilights.

(V. 23). The matchless *pañchāyatana* is to be worshipped by **Chikkadēva**—(*the pañchāyatana*) which is the great abode of the Lady, namely, the Goddess of fortune, the dwelling place of the illustrious Rāma of blameless speech, the excellent and charming residence attended by the excellence of brilliant austerities of fierce practice, the rich splendour of continuous maintenance of a free feeding-house and charity, (*and*) the abode of the Lady, namely, the entire excellent Fame, which is in this manner sanctified by splendour¹.

(*Here follow three benedictory and imprecatory verses.*)

(V. 27). This royal order has been written by the Chief Secretary **Bhūpāla** by the order of his king. And **Chikkadēva** has secured it.

NO. 44 : PLATE XCI

HONNUR IMAGE INSCRIPTION OF THE REIGN OF BALLĀLA

THIS record is incised on the front of the *abhishēka* stand of the image of the standing Tirthaṅkara Pārśvanātha inside a Jaina temple at **Honnur**, two miles to the south-west of Kāgal, the headquarters of the Kāgal *tālukā* of the Kolhāpur District. The image has seven hoods of a serpent spread over its head and a small kneeling or sitting figure in each corner. The inscription covers a space of 0' 1 $\frac{3}{4}$ " (4.43 cm.) high and 2' 7" (78.74 cm. broad). The record consists of three lines, of which the first two measure 72 cm. and the third only 19 cm. in length. The record is in a good state of preservation, but a few letters appear to have become illegible at the end.

The inscription was first noticed with an incorrect translation in Graham's *Statistical Account of Kolhāpur* (No. 22). It was later edited with a translation, but without a facsimile, by Fleet in the *Indian Antiquary*, Vol. XII, p. 102. It is edited here from an excellent estampage supplied by the Chief Epigraphist.

¹ The wording of this verse is obscure and its sense uncertain, but that it praised the Śiva-*pañchāyatana* to be regularly worshipped by Chikkadēva appears clear.

HONNUR IMAGE INSCRIPTION OF THE REIGN OF BALLĀLA



Scale : One third

The **characters** are of the old Kannaḍa alphabet. They are neatly engraved, but appear cursive in a few places. The **language** is old Kannaḍa.

The record is not dated, but evidently belongs to the reign of *Mahāmaṇḍalēśvara* **Ballāla**, a Śilāhāra king of Kolhāpur. His brother **Gaṇḍarāditya**, who was associated with him in governing the kingdom, is also mentioned, but without any title. The **object** of the inscription is to record that the two Śilāhāra brothers *Mahāmaṇḍalēśvara* Ballāladēva and Gaṇḍarādityadēva donated two hundred *kammas* and a house measuring six cubits for the purpose of providing food (evidently to the ascetics) in the Jaina *Basadi* (temple) constructed by **Bamagāvunḍa**, the *guḍḍa* (disciple) of **Rātrimatikanti** of the **Punnāgavṛikshamūlagana** of the illustrious **Mūlasaṅgha**.

The inscription contains no date, but as it belongs to the reign of Ballāla, it is evidently of the first quarter of the twelfth century A.D.

TEXT¹

- 1 सिद्धम् [1*] स्वस्ति [1*] श्रीमूलसंघद प्रो(पु)न्नागवृक्षमूलगणद रात्रिमतिकन्तियर गुहुं वमगावुंडं मा-
- 2 डिसिद वसदिगे श्रीमन्महामण्डलेश्वरं वल्लालदेवनुं गण्डरादित्यदेवन्मा (नुमा)हारदानके विट्टकम्मावि-
- 3 न्नूरवकमारुगयि मने . . . [1*]

TRANSLATION

Success ! Hail ! The illustrious *Mahāmaṇḍalēśvara* **Ballāladēva** and **Gaṇḍarādityadēva** have donated two hundred *kammas* and a house of six cubits . . . for the purpose of providing food to (*the ascetics of*) the *basadi* (temple) constructed by **Bamagāvunḍa**, the *guḍḍa* (disciple) of **Rātrimatikanti** of the **Punnāgavṛikshamūlagana** belonging to the illustrious **Mūlasaṅgha**.

NO. 45: PLATES XCII-XCVI

TĀLALE PLATES OF GAṆḌARĀDITYA : ŚAKA YEAR 1032

THESE plates were discovered by Ramchandrarao Appaji, one of the bodyguard of the Governor of Bombay, while he was digging in a field at Tālale in the Kolhāpur District.

They were first edited by Pandit Bhagvanlal Indrajī with plates and an English translation in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. XIII (Old Series), pp. 1 f. They are edited here from the same facsimiles as the plates are not procurable now.

“The grant is inscribed on **three copper-plates**. Each plate is 10½” inches (26.67 cm.) long by 8¼” (20.96 cm.) wide. The first and the third bear inscription on one side only, the second on both sides. The inscription runs longitudinally, and there is a hole on each plate for a ring to hold the plates together, as usual.

On the front side of the first plate there is an engraving of a cow and its sucking calf, with a double-edged sword in an upright position on one side, the whole surmounted by the figures of the sun and the moon.

This kind of engraving is found in almost all inscriptions relating to the grant of land in Southern India. The cow is intended to represent land, the milk the produce of the land, the calf the enjoyer, and the sword the royal power. The sun and the moon denote perpetuity. They

¹ From an estampage kindly supplied by the Chief Epigraphist.

seem intended to show that the person who receives land by virtue of the grant is to enjoy it under the authority of the king as long as the sun and the moon endure."

The **characters** are of the Nāgarī alphabet. The following peculiarities deserve notice. The left part of *kh* is fully developed (see *khēchar-śvaraḥ*, line 16), but it is half drawn in (*khalu*, line 11). In one place the writer has confused *kh* with *śva*, see *śvadira*, line 43; *dh* has developed a horn on the left, see *vāra-vadhū*, line 6; the subscript *ṇ* in the conjunct *ṇṇ* is shown in two ways; see *suvarṇa*, line 20, and *paurṇamāsyō*, line 32; *b* is usually denoted by the sign for *v*, but in some cases it is shown by a separate sign resembling double *v* (see *vibudha*—, line 17, *labdha*, line 23 etc.); in writing conjuncts, the members are often interchanged (see *kṛivtā*, line 28 etc.)

The **language** is Sanskrit. The inscription is partly in verse and partly in prose. The first verse is in glorification of Garuḍa. This is followed by the **genealogy** of the Śilāhāra princes from **Jatiga (I)** to the reigning Śilāhāra king **Gaṇḍarāditya** in ten verses. Then comes the formal portion in prose in lines 19-45. Lastly come five benedictory and imprecatory verses, two more recording the names of the composer and the writer of the grant, and, finally, a verse expressing the hope that the charter would last for ever. The record is generally well composed, but the writer has committed several mistakes. The **orthography** shows the usual peculiarities of the reduplication of the consonant following *r* and the substitution, in most cases, of *v* for *b*.

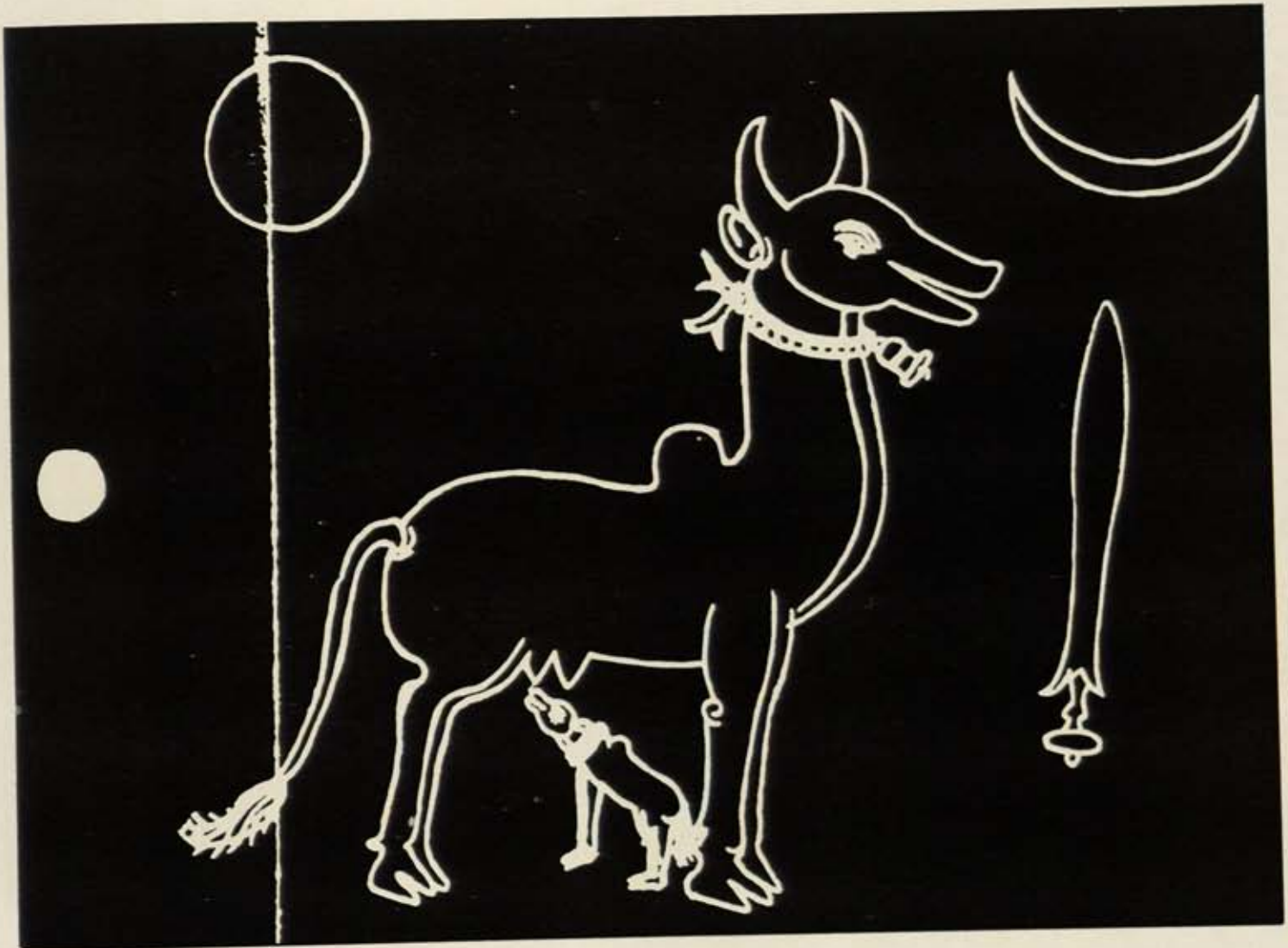
The inscription refers itself to the reign of the Śilāhāra prince, the *Mahāmaṇḍalēśvara* **Gaṇḍarāditya**, who had obtained the five *mahāśabdas*. He bears several *birudas* here such as 'the lord of **Tagara**, the best of towns', 'having the Golden Eagle for his banner', *Maruwaṅka-sarpa* (a serpent to the hostile army), *Ayyanaśiṅga* (a lion-like son of his father), 'a veritable Bhairava to hostile *Māṇḍalikas*', 'a lion to the elephants in the form of his foes', *Iḍvarāditya* (the Sun among archers), 'Nārāyaṇa incarnate by his handsome form', '*Śanivāra-siddhi* (one who is successful even on inauspicious days like Saturday)', 'a seizer of hill-forts', 'Vikramāditya in the Kali Age' and 'one who has obtained the favour of a boon from Mahālakṣmī'. He is described as the ruler of the **Miriṅja** country together with the seven *khōllas* and **Kōṅkaṇa**. At the time of the present grant he was encamped at the village of **Tiravāḍa** situated in **Eḍēnāḍa**. The record is dated **Tuesday**, the **tenth tithi** of the **bright fortnight** of **Māgha** in the expired **year 1032** (expressed in words) by the era of the **Śaka king**, the cyclic year being **Virōdhin**. On this occasion he made certain gifts. In the following year (*i.e.* expired Śaka 1033) he made some more land-grants at the *pāraṇā* of the *pañcha-lāṅgala vrata*¹ on the occasion of a **lunar eclipse** on the **full-moon tithi** of **Vaiśākha**, the cyclic year being **Vikṛita**. Both these dates can be shown to be quite regular. The Śaka years have, however, to be taken as **current**, not expired, notwithstanding the explicit statement that they had expired according to the era of the Śaka king. As Kielhorn has shown, the first date corresponds to Tuesday, the 1st February A.D. 1110, on which day the 10th *tithi* of the bright fortnight of Māgha ended 11 h. 58 m. after mean sunrise. The cyclic year was Virōdhin by the Southern luni-solar system. The second date corresponds to the 5th May A.D. 1110, when there was a lunar eclipse visible in India. The cyclic year was Vikṛita by the southern luni-solar system, as stated in the grant.

The inscription gives the following **genealogy** of the Kolhāpur branch of the Śilāhāras—**Jatiga (I)**; his son **Nāyivarman**; his son **Chandra**; his son **Jatiga (II)**; his son **Gōṅka**; his brother **Gūvala (I)**; his brother **Kirtirāja**; then Gōṅka's son **Mārasinḥa**; his son **Gūvala (II)**; his younger brother **Bhōjadēva (I)**; his brother **Ballāla**; and his younger brother **Gaṇḍarāditya**, who was reigning at the time of the present grant. The description of all these princes is quite conventional. The *birudas* assumed by Gaṇḍarāditya have been given above.

The **object** of the present inscription is to record the grants made by Gaṇḍarāditya on

¹ This consists in the donation of land together with five ploughs of hard wood and five others of gold, and ten bulls on a holy occasion such as an eclipse, Yugādi etc. See *Matsyapurāṇa*, Chapter 283.

TĀLALE PLATES OF GAṆḌARĀDITYA : ŚAKA YEAR 1037



From a Photograph

TĀLALE PLATES OF GAṆḌARĀDITYA : ŚAKA YEAR 1037

i b

2 मस्मिन्नाडमशानुदमशाडमतिमकशपसुनुद्यः पीदृषडला नहुि वेदं डीमृतव
 2 दनं प्रतिनागानं वदः कतवानाशीशेलाजाचवशावपतपाणुदेतिस्मामिवावृव
 4 वृषिद्विद्वान्तपानसोडतिगनपतिपसा मडोनादिबर्मातेस्यात्र चंद्राङ्कः प्रियतम
 4 दः शोदासंपनिवाससमप्रापतां विप्रेडेडतिगनपतिनत्यामडोसो कः ॥ तद्वातग
 6 वलोपाडमिर्डीता विवडोसवतुतदाता विद्विषडे तकीर्त्तिपाडानघोसावत्तात्मानो
 6 वः ॥ वृषिद्विद्वान्तपानसोडतिगनपतिपसा मडोनादिबर्मातेस्यात्र चंद्राङ्कः प्रियतम
 8 शीमासिंहद्विद्वान्तपानसोडतिगनपतिपसा मडोनादिबर्मातेस्यात्र चंद्राङ्कः प्रियतम
 8 शपिदमामुलो क्लगणः शीचूपनयाजगः ॥ तस्मिन्मडोसुवलाद वनामानदावृषि
 10 क्वा उगाणकतुमिः ॥ इदमिगनालिगितवोहदंडे वतु वनिगुं क्लपचंडः ॥ तस्मा
 10 नुडन्माविनतावनीशसकुं तलात्यावतषादपदुः ॥ शीतोडदेवा ॥ पुववना ॥ विव
 12 वा दोक्काकः ॥ तद्वातसुतगामनपतिपतवृत्तात्प्रातकः किं वार्थः ॥ मनु
 12 ददाशोवतदवा वापुषिवो वपुः दृष्ट्वा हर्षिमा मने सुकिपाणिदुपमुषादिवा

Scale : Two-thirds

the two occasions mentioned above: (1) sixteen *vr̥ittis* (maintenance grants) of three *nivartanas* each, together with a residential house, in the village **Guḍāya**, comprising also (*the hamlet of*) **Gālaguṭṭisajayāpalli** in the **Vakavarmna ścholla** (or territorial division) which he donated to sixteen Brāhmaṇas after getting them married, (*and*) one *vr̥itti* granted to the Manager who arranged for the feeding of a lakh Brāhmaṇas at **Prayāga**, and (2) two *vr̥ittis* donated as *dakṣiṇā* at the *pāraṇā* of the *Pañchalāṅgala vrata*; three *nivartanas*, one to each of the three gods, *viz.* **Īśvara** (Śiva), **Buddha** and **Arhat** (Tirthaṅkara) installed in the temples erected near the tank **Gaṇḍasamudra** constructed by him in the village of **Irukuḍi** included in the **Miriṅja-dēśa**; four *nivartanas* to the headman of the village of **Guḍālaya** and one *vr̥itti* for maintaining a perpetual lamp in the temple of Guḍālēśvara for the performance of *agnishṭikā*¹, for the maintenance of a *praṇā*, and for the supply of a *tāmbūla* of good betel leaves. Besides, he continued the previously made gifts of (1) one *nivartana* for the worship of **Guḍālēśvara** and (2) half a *nivartana* for the worship of **Mahādēva** installed to the west of that village.

In lines 51-53 the inscription mentions the poet **Dāmōdara**, who composed this grant, and who is described as proficient in Nyāya, and the scribe **Appōja**, who wrote it on the plates.

Pandit Bhagvanlal did not try to identify the localities mentioned in the present grant. **Tagara** has already been identified. The village **Tiravāḍa**, where the king was encamped at the time of the grant, may be Tiravaḍe in the Bhudargaḍ *tālukā* of the Kolhāpur District. **Guḍāya**, where the land granted was situated, cannot be definitely identified, but one of its hamlets **Gālaguṭṭi** may be mōdern Gārgoṭī in the Bhudargaḍ *tālukā*. **Miriṅja-dēśa** is evidently the name of the territory round modern Miraj in the Sāṅglī District. **Irukuḍi** may be Rukaḍī near Kolhāpur. It has still a large tank. **Guḍālaya** can be identified with Guḍāla in the Rādhānagarī *tālukā* of the Kolhāpur District. Finally, **Prayāga** where Gaṇḍarāditya caused a lakh Brāhmaṇas to be fed is not the well known *tīrtha* (modern Allāhābād) in North India, but the place of that name, regarded as holy even now, where the Bhōgāvati and the Kāsārī, two tributaries of the Pañchagaṅgā meet, about four miles north-west of the Kolhāpur City. The other places cannot be identified.

TEXT²

First Plate

- 1 स्वस्ति [1*] श्रीजयश्चाभ्युदयश्च ॥ जयति स कश्यपसूनुद्यः (र्यः) पीयूषं जहार जित्वेद्रं (द्रम्) । जीमूतवा-
- 2 हनं प्रति नागानंद (दं) च यः कृतवान्³ ॥ [१॥*] श्रीशैलाहारवंशांव (व) रतरणिरुदेति स्म मित्राब्ज (ब्ज) वं (वं)-
- 4 धुर्विद्विद्भ्रान्तप्रा (प्र) हारो जतिगनृपतिरस्यात्मजो नायिवर्मा । तस्याभूच्चंद्रराजः प्रियतमतन-
- 4 यः शौच्यंसंपनि (नि) वासस्तस्यापत्यं विरेजे जतिगनृपतिरस्यात्मजो गोंकराजः⁴ ॥ [२॥*] तद्वा (द्भ्रा) ता गू-
- 5 वलो राजा निर्जितारिब्रजोभवत् । तद्वा (द्भ्रा) ता विद्विषां जेता कीर्त्तिराजा (जो) नृपो भावभात्⁵ ॥ [३॥*]
- मारो
- 6 वारवधूजनस्य समदद्विद्विभिसिहौ (हो) रणे यस्मात्तद्विद्विभिवत्क्षितिपतिः

¹ The *agnishṭikā* is performed in the cold seasons of Hēmanta and Śiśira. It consists in the kindling of fire with the recitation of appropriate *mantras* and the feeding of Brāhmaṇas and suppliants every morning and evening, commencing on an auspicious day in the month of Mārgaśīrsha. It is believed to yield great religious merit in the next world as the fire is enjoyed by the people who sit round it in the cold seasons and talk on all sorts of matters, political, religious and social. References to *agnishṭikā* occur in the inscriptions and the literature of the period. See e.g. the Purushottampurī plates of Rāmachandra, Śaka 1232, line 78. The *Līlācharitra*, a Mahānubhāva work of the Yādava period, also refers to it. See *Līlācharitra*, ed. by Tulpule, *Pūrvārḍha*, *Līlā* No. 341; *Uttarārḍha*, *Līlā* No. 240.

² From the facsimiles facing p. 1 in *J.B.B.R.A.S.*, Vol. XIII.

³ Metre : *Āryā*.

⁴ Metre : *Sragdharā*.

⁵ Read व्यभात्. Metre : *Anuṣṭubh*.

⁶ Read यस्मादभ्युदितो-

- 7 श्रीमारसिहाह्वयः । पुत्रो गोकनृपस्य सत्यनिलयो लंकेश्वरश्चाज्ञया चक्रे—
 8 शप्रियमानुलोमु(तु)लगुणः श्रीरूपनारायणः¹ ॥ [४॥*] तदात्मजो गूवलदेवनामा नयांवू(वु)धिः
 9 क्ना(क्षा)त्रगुणैकभूमिः । जयांगनालिगितवा(वा)हुदंडो व(व)भूव नित्यं कनपचंडः² ॥ [५॥*] तस्या—
 10 नुजन्मा विनतावनीशसत्कुंतलात्यावृतपादपद्मः । श्रीभोजदेवो रिपुवारनारीवैध—
 11 व्यदीक्षाकरणैकदक्षः³ ॥ [६॥*] तद्भ्राता सुभगांगनारतिपतिव्वं(व्वं)ल्लालभूपालकः कि वर्यः खलु
 12 यदा(द्य)शोधवलयदा(द्या)वापृथिव्योर्वपुः [१*] दृष्ट्वार्हणि(नि)शमात्मनश्च किरणानिदु[*] प्रमुष्टान्दिवा

Second Plate : First Side

- 13 ल[ज्जा]पाज्जिततहृत्कलंक⁴मधुना धत्ते यमकुच्छलात्⁵ ॥ [७॥*] तस्यानुजन्मा सुचिर(रं) चकास्ति श्रीग-
 (गं)डरा—
 14 दि[त्य]नुपो जगत्या(त्याम्) । विद्विष्टदुष्टावनिपालराजिघोरा(रां)धकारक्षरणे(णै)द(क)ल(द)क्षः⁶ ॥ [८॥*]
 अनायतेजा⁷—
 15 स्सततोदयो यो मनोम(र)यानन्तविचित्रवाजी । रात्रिदिवं संपरिभासमानस्म(स्सं)माननामानम—
 16 ध[*] करोति⁸ ॥ [९॥*] पीनांभोजश्रियं कुर्वन्नृदितः खेव(च)रेश्वरः । गंडरादित्यभूपालो विद्विड्ध्वां[ता](तां)तक—
 17 स्सदा⁹ ॥ [१०॥*] राजन्नीरेजहस्तो विबुधततिनुत्सोदयः प्रत्यहश्च¹⁰ प्राविभूतात्मतेजोनुविचरि—
 18 तजनो नात्मकायंप्रवृत्तः [१*] [क्षो]णीमेनामनमन¹¹दिनमधिक(कं) भासयन्नासमंतादेकस्तो(स्थो) व्याप्ततेजाः
 19 खचरणमणिगंडरादित्यदेवः¹² ॥ [११॥*] समधिगतपंचमु(म)हाशब्दब्दमहाम(मं)डलेश्च(श्व)रः
 20 तगरपुरवराधीश्वरः श्रीशिलाहारनरेंद्रः जीमु(म्)तवाहनान्वयप्रसूतः सुवर्णं—
 21 गरुडध्वजः मरुवंकसर्प्यः अय्यनसिगः रिपुमंडलिकभैरवः विद्विष्टगजकण्ठीरवः
 22 इडुवरादित्यः रूपनारायणः शनिवारसिद्धिः(द्विः) गिरिदुर्गालंघनः कलियुगविक्रमादि—
 23 त्यः श्रीमन्महालक्ष्मीलब्धवरप्रसादादिसमस्तनामावलिविराजितः श्रीमन्महामंडले—
 24 श्वरो गंडरादित्यदेवः मिरिजदेशं ससप्तखोल्लं सकोंकणमेकच्छत्रेण दुष्टनिग्रह—
 25 शिष्ट(ष्ट)प्रतिपालनपुरःसरधर्मणोपभु(भुं)जानः एडेनाडान्तर्गततीरवाडग्रामे वी—
 26 डानुवृत्या(त्या) सुखसंकथाविनोदेन विजयराज्यं चिरं कुर्वन् शकनृपकालातीतद्वा—

Second Plate : Second Side

- 27 त्रिशदुत्तरसहस्रे विरोधिसंवत्सरे माघशुद्ध(द्ध)दशम्यां मंगलवारे नानागोत्रेभ्यः षो—
 28 डशविप्र(प्रे)भ्यः कन्यादानं कृत्वा(त्वा) तत्पाणिग्रहणसमये वकवंने श्चोल्लांतर्गतगुडायना—
 29 मग्रामे गालगुट्टिसजयापल्या(ल्ल्या) प्रविष्टया सह वर्त्तमाने श्चोल्लशुद्धि(द्धि)क्षेत्र¹³ मानदंडेन नि—
 30 वर्त्तनत्रयेणैकैका(कां) वृत्ति कला(त्य)यित्वा षोडशव(वृ)त्तीः समन्वितैकैकनिवेशनाः समदा—
 31 त(त्) । श्रीप्रयागे लक्षन्नाह्वाणान्भोजयित्वा तद्भोजनाधिष्ठायकाय¹⁴ वृत्तिमेकामयच्छत् । तत्संव—

¹ Metre : *Sārdūlavikrīḍita*.

² Read कुनृपचण्डः. Metre : *Upēndravajrā*.

³ Metre : *Indravajrā*.

⁴ Read लज्जोपाज्जितहृत्कलंक-

⁵ Read यमकच्छलात्. Metre: *Sārdūlavikrīḍita*.

⁶ Metre : *Indravajrā*.

⁷ Read अवायतेजा—.

⁸ Metre : *Upēndravajrā*.

⁹ Metre : *Anuṣṭubh*.

¹⁰ Read प्रत्यहं च.

¹¹ The *aksharas* omitted after -नाम- are written below the line as नमन, but the correct reading required is क्षोणीमेनामनुदिन—.

¹² Metre : *Sragdharā*.

¹³ The context requires a reading like श्चोल्लशुद्धिक्षेत्रे.

¹⁴ —Read धिष्ठान्ते.

TĀLALE PLATES OF GAṆḌARĀDITYA : ŚAKA YEAR 1037

ii b

14	14
16	16
18	18
20	20
22	22
24	24
26	26

लक्षापाकितवह्मकचकमधुनाधत्रेयमकुब्रुवातातस्रानुक्रुमासुविचवकासिशीगड
 दित्मृषोडगताविद्विषदुष्ठावनिपालचाडिपोराधकाचक्रपासुनकः॥अनादतेडा
 स्यततोदद्योमोमनोमदानन्नविवित्रवाडोचाविदिवसंपरितासमानस्रमाननामानम
 धकचोति॥पोनोनोडश्रिदंक्रवन्नदितःरोवनेसुपःगडचादित्यातृपालोविद्विड्वात्रातक
 सदा॥चाडमीपेडसोविवधततितनस्योददःपुतादस्रप्रावित्ततामताडोनुविवनि
 तडनोनामकाटीपवत्रःविापीमनामनुदिनमभिकतासदनाममंतादेकसोव्याप्रनेडाः
 सवचमामगिगडिचादित्यादेवः॥सिमधिगतपंचमुद्रस्रबुमदामडलेश्रुः
 तगरपुसवचाधीश्रुःश्रीशिलाहानुनेदःडीमुततादनाबुदपसृतःसुवस्र
 गनुडधडःमनुवंकसपीःअद्यानसिगःपिपुमंडभिकतेवःविद्विषगडकुंठीचक्र
 डुवचादित्याःपनाचाडगःश्रनिवाचसिधिःगिपिदुमंलेपनःकलिदुगविक्रमादि
 यःश्रीमन्नदालह्नीलबुवचपसादादिसमस्रनामावत्तिविनाडितःश्रीमन्नदामंडले
 श्रुचोगंडचादित्यादेवःमिपिंडदेसंसमपूस्तोत्रसंकोकामेकुकुत्रेगदुष्टनिगुद्र
 शिषुप्रतिपालनपुःसचसधर्मागोपसुडानःपुडेनाडात्रभृतनीचवाडग्रामेद्वी
 डानुवृत्तासुयसंकघाविनोदेनविडदचाडविचंकवन्नशकनृपकालातीतद्वा

Scale : Two-thirds

TĀLALE PLATES OF GAṆḌARĀDITYA : ŚAKA YEAR 1037

ii b

28 विष्णुदत्तः सप्तमः विरोधिसंवत्सरे मापञ्चदशमी मंगलवातेनागोत्रेणः षो
 28 डशविप्रत्यः कन्यादानं कृत्वा तया गिरुत्तमसमाद्यवकवने श्वेतोत्तमं तत्र तगुडात्तना
 30 मगामे गालगुवि सडयापत्या प्रविष्ट्या सद्गवर्तमाने श्वेतोत्तमं त्रिभुवने प्रमानदेडेन नि
 30 वर्तत ब्रह्मदेवैकैकावत्रिकत्या दिवा षडश्वेतोः समन्वितैके कनिवत्तनाः समदा
 32 ताशी प्रदा गेलकृष्णान्नौक दिवा तद्दोडना विष्णुदत्तकायवृत्तिमेकामदं कृत्वा तस्य व
 32 स नोपवितने विकृतसवत्सरे शश्वयोर्ममास्यो मज्यदापर्वणि पंचत्संगतवृत्तक
 34 वातदं गदक्षिणसंज्ञा वृत्तिद्वयददातिस्मामिदिदेशतर्गतं रुद्रिना मशामे
 34 तिङ्निमित्तं गडमदराखातटाकोपकं ठेति तिष्ठितेषु त्रिविधैर्हस्तैः प्रक
 36 कमेकेके निवर्तवमिति त्रिःतीणि निवर्तनानि प्रदो गडाले मम मृतिकाय निवर्त
 36 नानि च त्रिवात्सत गडाले श्वेतदेवाष्टदप्रदीपार्धमग्निषिकाग्निप्रमाणार्धं प्रो
 38 दक प्रदानार्धं सौपम्यार्धं लदानार्धं च वृत्तिमेकामददाता गडाले श्वेतदेवस्य पूजादि
 38 निवर्तनमेकं पूर्वप्रसिद्धमेव प्रतिपालितवान् तद्गामपश्चिमदिशि प्रतिष्ठितम
 40 दादे तस्य पूजादि पूर्वप्रसिद्धं निवर्तनार्धं प्रतिपालितवान् पवमने कविर्धनुर्नि
 40 रानेन सवृक्षमालाकलशमंथनापूर्वकमाचदता नमापुत्रो विक्रमसामन्मयवृत्त

Scale : Two-thirds

- 32 त्सरोपरितने विकृतसंवत्सर(रे) वैशाखपौर्णमास्यो(स्यां) सोमग्रहणपर्वणि पंचलांगलव्रतं¹ कृ-
 33 व्वा(त्वा) तदंगदक्षिणतया² वृत्तिद्वयं ददाति स्म । मिरिजेदेशांतर्गतइरुकुडिनामग्रामे
 34 निजनिम्मि(म्मि)तगंडसमुद्राख्यतटाकोपकंठे निजप्रतिष्ठितेश्वरबौध्धा(बुद्धा)हंद्भूचः प्रत्ये-
 35 कमेके(कै)कं निवर्तनमिति त्रिभ्यः त्रीणि निवर्तनानि प्रददौ । गुडालथग्राममूलिकाय निवर्त-
 36 नानि चत्व(त्वा)रि व्यतरत् । गुडालेश्वरदेवाखंडप्रदीपा[त्थं]मग्निष्टिकाग्निप्रगुणना[त्थं] प्रपो-
 37 दकप्रदाना[त्थं] सौपर्णता(तां)बूलदानात्थं(त्थं) च वृत्तिमेकामददात् ॥ गुडालेश्वरदेवस्य पूजायै
 38 निवर्तनमेकं पूर्वप्रसिद्धं(द्धं)मेव प्रतिपालितवान् । तद्गा(द्गा)मपश्चिमदिशि प्रतिष्ठितम-
 39 हादेवस्य पूजायै पूर्वप्रसिद्धं(द्धं) निवर्तनाद्धं(द्धं) प्रतिपालितवान् [1*] एवमनेकविधभूमि-
 40 दानेन सवृक्षमालाक(कु)लं ग्रामं धारापूर्वकमाच(चं)द्रतारकमापुत्रपौत्रिकं(कं) सशासनमयच्छत् ।

Third Plate

- 41 तस्य सीमा आग्ने(ग्ने)यां(य्यां) दिशि पर्वताग्रे पणुतनर्गं(र्गं)³खोल्लस्य सीमा तत्पश्चिमतो मयूरवप्पया
 42 दक्षिणतः मासानप्राकारः तत्पश्चिमतो लघुश्रो(श्रो)तस्ततो नदीप्रवाहो यावच्चंदनकालसंग-
 43 मः तद्दक्षिणस्या(स्यां) दिशि श्व(ख)दिरस्थाणुः तत्पश्चिमतस्तटाकपालिः प्रमाणः⁴ । तद्दक्षिणतः
 44 अगवालयस्य श्व(ख)लयं प्रमाणं तद्दक्षिणतः मणियवप्पाः प्रमाणं ततः प्रागुक्तपणुतरगे-
 45 खोल्लस्य सीमा प्र[मा*]णमिति । मद्रंशजाः परमहीपतिवंशजा वा पापादपेत[म]नसो भू(भु)वि भूमि-
 46 पालाः [1*] ये पालयलि(न्ति) मम धम्ममिदं(मं) समस्वं(ग्रं) तेभ्यो मया विरचितोजलिलेष मधिन(मूर्धिन)⁵ ॥
 [१२॥*] सामान्योयं ध-
 47 मंसेतुनृपाणां काले काले पालनीयो भवद्भिः [1*] सर्वानितान्भाविनः पार्वि(थि)वेन्द्रा[न्भू]-
 48 यो भूयो मा(या)चते रामचंद्रः⁶ ॥ [१३॥*] व(व)हुभिवंसुधा भुक्ता राजभिस्म(स्स)गरादिभिर्यस्य⁷
 49 यस्य यदा भूमिस्तस्य तस्य तदा प(फ)लम्⁸ ॥ [१४॥*] स्वदत्तां परदत्तां वा यो हरे[त*] वसुंधरां(राम्)
 [1*] षष्टिर्वर्षस-
 50 हस्त्राणि⁹ विष्ठायां जाये(य)ते कृमिः ॥ [१५॥*] गामेकां रत्नि(क्ति)कामेकां भूमेरप्येकमंगुलं(लम्) [1*]
 माहरंन्नरक¹⁰मा-
 51 णोति यावदाभूतशं(सं)प्लवम् ॥ [१६॥*] समधिगतन्यायाण्णवसीम्ना दीर्णान्यवादिकुमहिमा(म्ना) [1*]
 श्रीदामोद-
 52 रनाम्ना रचितमिदं शासनं जयति¹¹ ॥ [१७॥*] समधिगतशिलाशास्त्रः कंडरण[कला*]कलापसर्वज्ञः [1*]
 53 लिखितांभोरुहगर्भः शासनमिदमलिखदप्पोजः ॥¹² [१८॥*] यावच्चंद्रश्च सूर्यश्च व्योम चांबु(बु)धय-
 54 सवा(स्तथा) [1*] तावच्च श्रीशिलाहारशासनं(नं) जयताद्ध्रु(द्ध्रु)वम्¹³ ॥ [१९॥*] ० ॥ श्री[*] ० ॥ ० ॥
 श्री[*] ॥ ० ॥ ० ॥ [1*]

TRANSLATION

Hail ! May there be glorious victory and prosperity !

(Verse 1). Victorious is that son of Kaśyapa (Garuḍa), who, having conquered Indra,

¹ Read व्रतं.

² Read दक्षिणया.

³ The name of this place occurs as पणुतरगे in line 44.

⁴ Read प्रमाणम्.

⁵ Metre : *Vasantatilakā*.

⁶ Metre *Sālini*.

⁷ Read -स्सगरादिभिः । यस्य.

⁸ Metre of verses 14-16 : *Anuṣṭubh*.

⁹ Read षष्टि वर्षसहस्राणि.

¹⁰ Read हरंन्नरक-

¹¹ Metre : *Āryā* (irregular).

¹² Metre : *Upajāti*.

¹³ Metre : *Anuṣṭubh*.

took away (*the jar of nectar*¹), and who caused delight to the serpents in regard to Jimūtavāhana².

(V. 2). There rose king **Jatiga (I)**, the sun in the sky of the glorious family of the **Śilāhāras**, a brother to the lotuses that were his friends, who destroyed the darkness in the form of his enemies. His son was **Nāyivarman**. His most dear son was **Chandrarāja**, an abode of courage and fortune. Then there shone his offspring, king **Jatiga (II)**. His son was **Gōṅkarāja**.

(V. 3). His brother was king **Gūvala (I)**, who vanquished a number of enemies. Then there shone his brother king **Kīrtirāja**, the conqueror of his enemies.

(V. 4). After him, the son of King **Gōṅka, Mārasimha** by name, became the ruler, who was a veritable Cupid to courtesans, a lion to the rutting elephants in the form of arrogant foes in battle, an abode of truth, the Lord of **Laṅkā**³ by his commands, whose maternal uncle was dear to the Emperor⁴, who possessed matchless qualities, and was the god Vishṇu himself in respect of handsome form.

(V. 5). His son was named **Gūvaladēva (II)**, an ocean of political wisdom, the sole centre of warlike qualities, whose long arm was clasped by the Lady of victory, and who was always dreadful to wicked princes.

(V. 6). His younger brother was the illustrious **Bhōjadēva (I)**, whose lotus-like feet were covered by the handsome locks of kings bending before him, and who was clever in initiating in widowhood the courtesans of his enemies.

(V. 7). His brother was king **Ballāla**, who was Cupid to beautiful women. How can he, indeed, be described, whose glory whitened the expanse of the sky and the earth? Having seen his rays robbed from him day and night by him (Ballāla), this moon now bears, in the guise of his spot, the stigma of his heart caused by shame.

(V. 8). His younger brother, the illustrious king **Gaṇḍarāditya**, has been shining in the world for a long time. His sole aim is to dispel the pitchy darkness in the form of a multitude of wicked enemies.

(V. 9). He, whose valour is irresistible, who is always prosperous, who has innumerable wonderful horses which have the speed of the mind, (*and*) who is shining day and night, excels (*the Sun*) which bears the same name as he; for the latter's lustre can be avoided, it rises only during day-time, it has only seven horses of ordinary speed, and it does not shine at night.

(V. 10). King **Gaṇḍarāditya** is the Sun, the lord of the Vidyādhara as the Sun is of planets; who develops the prosperity of the people as the Sun does the beauty of the lotuses; for he always destroys the enemies as the Sun dispels darkness.

(V. 11). King **Gaṇḍarāditya** is (*the Sun*), a jewel among Vidyādhara as the Sun is among heavenly bodies. Like the Sun, holding lotuses in his hands, he shines with his lotus-like hands; as the Sun is praised by a multitude of gods, he is lauded by a number of wise men; like the Sun, he shines every day; like the Sun, he makes the people active by his power, (*and*) is not actuated by any selfish object; like the Sun he, though stationed in one place, has enveloped all the regions around by his lustre, and, day after day, makes this earth look more and more glorious.

The illustrious *Mahāmaṇḍalēśvara* **Gaṇḍarādityadēva**—who is adorned with all royal titles such as 'one who has obtained the five *mahāśabdās*', *Mahāmaṇḍalēśvara*, 'the lord of **Tagara**,

¹ Garuḍa took away the jar of nectar from Indra for being presented to the serpents in order to free his mother Vinatā from their bondage.

² Bhagvanlal wrongly took the verse to mean that Garuḍa carried away the nectar to Jimutavāhana.

³ This may refer to his conquest of the Goā territory.

⁴ Bhagvanlal translates this as 'the beloved uncle of the lord of a circle', which does not give a good sense. There is perhaps a reference here to Emperor Vikramāditya VI, a contemporary of Mārasimha.

the best of towns,' 'the illustrious **Śilāhāra** king', (he who is) born in the family of Jimūta-vāhana', '(he) who has the golden Garuḍa as his emblem', *Maruvaṅkasarpa*¹, *Ayyanasiṅga*², 'a vertiable Bhairava to the hostile feudatories', 'a lion to the elephants in the form of his foes', *Iḍuvarāditya*³, 'Nārāyaṇa in respect of a handsome form', '(he) who is successful (*even*) on Saturdays', 'the seizer of fortified hills', 'Vikramāditya of the Kali Age', '(he) who has obtained a boon by the favour of the divine Mahālakṣmī—governing under one umbrella the **Miriṅja** Country, together with the seven *khōllas* and **Kōṅkaṇa**, righteously by curbing the wicked and protecting the good, is reigning victoriously for a long time, holding pleasant conversation as is the custom in a camp in the village of **Tiravāḍa** situated in the territory of **Edēnāḍa**.

(Line 26) On **Tuesday**, the **tenth tithi** of the **bright fortnight** of **Māgha** in the (cyclic) year **Virōdbin**, when **one thousand and thirty-two years** had elapsed by the era of the **Śaka king**, he gave girls in marriage to sixteen Brāhmaṇas of various *gōtras*, and at the time of the nuptial ceremony he donated sixteen *vr̥ttis*, each provided with a residential house, and consisting of three *nivartanas* by the current measure, in the sacred place of the *ścholla*, situated in the village named **Guḍāya** with (*the hamlet of*) **Gālaguṭṭisajayāpalli** attached to it, which is comprised in the **Vakavarṇna Ścholla**.

(Line 31) He (*also*) donated one *vr̥tti* to the Superintendent of the function, when he caused a lakh Brāhmaṇas to be fed at the holy **Prayāga**.

(Line 31) In the succeeding year on the holy occasion of a **lunar eclipse** (*which occurred*) on the **full-moon day** of **Vaiśākha** in the (cyclic) year **Vikṛita**, he, having observed the vow of *Pañchalāṅgala*, donated two *vr̥ttis* by way of *dakṣiṇā* in connection therewith.

In the village of **Irukūḍi** situated in the **Miriṅja-dēśa**, he donated three *nivartanas*, one to each of the three, *viz.*, Īśvara (Śiva), Buddha and Arhat (Jina), whose images he had installed (*in temples*) on the bank of (*the tank*) Gaṅḍsamudra constructed by himself.

He donated four *nivartanas* to the headman of the village of **Guḍālaya**. He (*also*) gave one *vr̥tti* for maintaining a perpetual lamp (*in the temple*) of **Guḍālēśvara**, for the performance of *agnishṭikā*, for supplying water (*to the people*) at the *prapā*, and for providing *tāmbūla* of good betel leaves (*for them*). He continued the gift of one *nivartana* made previously for the worship of Guḍālēśvara. He (*also*) continued the gift of half a *nivartana* previously granted for the worship of Mahādēva installed in the western region of that village.

He has thus donated by pouring water that village together with the rows of trees by making various gifts detailed above by means of a charter to last as long as the moon and the stars endure, and to be enjoyed by the sons and grandsons (*of the donees*).

(Line 41) The boundaries of the village are as follows: On the south-east, the boundary of the *khōlla* of **Paṇutaragē**; on the west, **Mayūravappayā**; on the south, the wall of **Māsāma**; on its west, a small water-course; then the stream of the river until it joins the **Chandanakāla**; on its south a Khadira stump; on its west, the bank of the tank; on the south of it, the threshing floor of Agavālaya is the correct boundary; on its south, Maṇiyavappās are the authoritative limit; thereafter, the boundary of the aforementioned *khōlla* of **Paṇutaragē** is to be regarded as the correct limit.

(*Here follows an appeal to future rulers for the preservation of the gift, and benedictory and imprecatory verses.*)

(V. 17) Victorious is this charter composed by (*the poet*) named **Dāmōdara**,

¹ According to Fleet, this means either 'as venomous as a snake in its place of shelter' or 'as venomous as a snake to any one who intrudes on its place of shelter.' *Ep. Ind.*, Vol. III, p. 208, n. 3.

² A lion-like son of his father.

³ The Sun among archers.

who has reached the other shore of the ocean of Nyāya, and has destroyed the undeserved greatness of other disputants.

(V. 18) **Appōja**, who has mastered the science of architecture, and knows fully the art of engraving¹, and who has written several inscriptions even as a pond has many lotuses, has written this charter.

(V. 19) May the charter of the illustrious **Śilāhāras** be of sure victory as long as the Moon and the Sun and also the oceans endure!

Sri; Sri.

NO. 46 : PLATES XCVII AND XCVIII

KOLHĀPUR PLATES OF GAṆḌARĀDITYA : ŚAKA YEAR 1037

THESE plates belonged originally to Prof. R. N. Apte of Kolhāpur. He made them over to Prof. K. B. Pathak of Poona, from whom they were obtained by Mr. G. H. Khare for decipherment and publication. They were published by him with facsimiles, first in Marathi in his *Sources of the Mediaeval History of the Deccan* (Marathi), Vol. I, pp. 33 f., and later in English in the *Epigraphia Indica*, Vol. XXVII, pp. 176 f. They are edited here from the same facsimiles.

"The set consists of **three plates**, measuring $10\frac{1}{2}$ " (26.67 cm.) by $7\frac{1}{8}$ " (18.10 cm.), strung on a circular ring with a diameter of $2\frac{1}{2}$ " (6.35 cm.). The two ends of the ring are soldered into the bottom of a rimmed rectangular **seal**, which bears in relief the figure of a flying Garuḍa facing front, with a cobra in his left hand. The first and third plates are written on the inner side only, while the second is inscribed on both the sides. The rims of the plates being raised, the writing is well preserved. The whole set together with the ring and the seal weighs 278 *tolas*. (3242.55 gr.)

The **characters** are of the Kannaḍa alphabet. The initial *i* appears in two forms, one in which there are two curves over two dots as in *ity-ākhyām*, line 29, and the other in which the lower portion is cursive in *Iḍuvarādityaḥ*, line 41. The Dravidian *ṛ* occurs in *Maṇuvakka*, line 39. Punctuation is indicated by means of a spiral both in verse and in prose.

The **language** is Sanskrit with a mixture of Kannaḍa words. As usual, the record is partly in prose and partly in verse. The **orthography** shows the usual peculiarities of the reduplication of the consonant following *r* (as in *Vishṇōr-vvārāham*, line 1), the substitution of *b* for *v* in *tībra*, line 30, and of *s* for *ś* as in *Saka*, line 45, and *vice versa* in *Maṇuvakkaśarppaḥ*, lines 13 and 39). As usual, the *lingual* *l* is used for the dental *l* in several places (as in *sakaḷa-*, line 3), but not always (see, e.g. *Lakshmī-*, line 2).

The inscription refers itself to the reign of the **Śilāhāra** king, the *Mahāmaṇḍalēśvara Gaṇḍarāditya*. He bears here most of the *birudas* noticed in his other grants, including that which describes him as the **lord of Tagara**, the best of towns, but some others, e.g. *Gaṇikā-manōja*, *Haya-Vatsarāja*, *Śauca-Gāṅgēya* and *Satya-Rādhēya*, are noticed here for the first time.

The inscription gives, in the beginning, the **genealogy** of **Gaṇḍarāditya**, which contains several valuable references to his and his ancestors' exploits. The first member of the Śilāhāra family mentioned here as in other cognate records is **Jatiga I**. He is described as the lord of the **Gōmantha fort**, and the maternal uncle of the Gaṅga chief **Pērmānaḍi**. Both these details are of great historical importance. As Khare has shown, Gōmantha fort is pro-

¹ *Kaṇḍaraṇa* is a Kannaḍa word meaning 'engraving'.

ably identical with the Gōmantha mountain, on which the capital Chandragupti or Chandragutti is described as situated in the Kōṭāvalli copper-plate grant, dated Śaka 1268 (A.D. 1347). It is in the Shimōgā District of the Karnāṭaka State. This shows that though the Śilāhāras of Kolhāpur originally hailed from Tagara (Tēr in the Ōsmānābād District), they were settled for some time in South Karnāṭaka before they conquered and shifted to the Kolhāpur region. The other particular that this Jatiga was the maternal uncle of the Gaṅga prince Pērmānaḍi lends colour to this view; for this Pērmānaḍi is the famous Gaṅga king Mārasimha, son of Būtuga from his wife Kallabarasi. Būtuga was the borther-in-law of the great Rāshtrakūṭa king Kṛishṇa III, and was placed in charge of the modern Dhārwar, Belgaon and Bijāpur Districts. This matrimonial connection with Būtuga must have brought Jatiga to the notice of Kṛishṇa III. Jatiga was rightly proud of his relationship with Mārasimha, son of Būtuga, who took a prominent part in the campaigns of Kṛishṇa III, both in North and South India, and tried to save Rāshtrakūṭa power in its last days.

Jatiga I was succeeded by **Nāyima**, and the latter by **Chandra**. Chandra's son was **Jatiga II**. Of the four sons of Jatiga II, only **Gōnkala** and **Gūvala** are mentioned in this grant. Gōnkala's son was **Mārasimha**, and the latter's eldest son was **Gūvala II**, who succeeded him. The description of the princes from Nāyima to Gūvala II is quite conventional and contains to historical information. About **Bhōja I**, the younger brother of Gūvala II, we get several details. He is said to have worshipped the feet of **Vikramāditya** with the lotus-like head of the **Kadamba king Śāntara**. The description seems to show that Bhōja killed Śāntara and presented his head to Vikramāditya. This Vikramāditya is the well-known Later Chālukya Emperor Vikramāditya VI. In the intervening period the Śilāhāras appear to have transferred their allegiance from the Rāshtrakūṭas to the Later Chālukyas. This Śāntara is Śāntivarman II, the Kadamba king of Vanavāsī. He is, however, described in the Arālēśvara (Hangal tālukā) inscription as a feudatory of Vikramāditya, and ruling in A.D. 1089. Perhaps, the description in the present plates is to be understood in the sense that Bhōja defeated Śāntivarman II and forcibly made him acknowledge the supremacy of Vikramāditya VI and make homage to him.

Bhōja is further said to have brought about the downfall of the king of **Kōṅgaja**. The latter cannot be identified. Again, he is said to have sent **Bijjaṇa**, born in the Solar race, to the home of Indra. Khare has identified this Bijjaṇa with Bijjaṇa or Bijjala, uncle of Jōgamarasa, the ruler of Maṅgalavāḍa or Maṅgalavēḍhē. Bhōja exterminated **Kōkkalla**, who also is unknown to history.

Other exploits of Bhōja mentioned in verse 13 are: (1) the burning of **Vēṇugrāma** (modern Belgaon), (2) the destruction of **Gōvinda**, (3) and of **Kuraṅja**, (4) the conquest of **Kōṅkaṇa** and (5) the release of **Bhillama**. These cannot be satisfactorily accounted for in the present state of our knowledge. The first probably refers to Bhōja's conflict with the Raṭṭas of Saundatti (Sugandhavati) who were ruling in the neighbourhoods of Vēṇugrāma. Gōvinda may have been the homonymous prince of the Maurya family reigning from Vāghli (in Khāndesh) in Śaka 991 as suggested by Khare. Kuraṅja cannot be identified. The ruler of Kōṅkaṇa may have been Ananatapāla (c. A.D. 1070-1110). The cause of the conflict with him is not known. Bhillama, released by Bhōja, may be the third king of that name ruling over Sēuṇadēśa.

Ballāla, the younger brother of Bhōja, gets only conventional praise. His younger brother was **Gaṇḍarāditya**, who made the present grant. We are told that his Suzerain **Vikramāditya VI** gave him the *biruda Niśśaṅkamalla* (the fearless Wrestler). He may have taken part in the campaigns of the Chālukya Emperor, but we have no details of them in this record. One of his exploits specifically mentioned in this grant is the destruction of

Daṇḍabrahman of **Kuṇḍidēśa**, but the latter cannot be identified. He is also said to have annexed the beautiful country of the Western King (probably south Koṅkaṇ).

The inscription is **dated** in the **Śaka year 1037**, the cyclic year being **Manmatha**, on **Wednesday**, the **eighth tithi** of the **bright fortnight** of **Kārttika**. The date can be completely verified. The **tithi** was current throughout the day on Wednesday, the 27th October A.D. 1115. The cyclic year was Manmatha according to the Southern luni-solar system. It was the day of the *Vṛiśchika-saṅkrānti*, though this is not stated in the present grant. The *saṅkrānti* occurred at 8 h. after mean sunrise.

The **object** of the inscription is to record the grant, by Gaṇḍarāditya, of the village **Ādage**, in which two other villages, *viz.* **Aṅkulage** and **Boppeyavāḍa** were incorporated, to his feudatory **Nōlamba**. The villages were exempt from the **āruvaṇa tax**. They were situated in the **Miriṅja-gampaṇa** and **Miriṅja-dēśa**. The grant was made at the King's residence at **Vaḷayavāḍa**.

The **genealogy** of the donee is given as follows:- In the **Nigumba** family was born **Horima**, who patronised the Jaina Saṅghas. His son was **Biraṇa**, and the latter's younger brother was **Arikēsarin**. **Biraṇa** had a son named **Kundāti**, whose younger brother was **Nāyima**, who was a supporter of Jainism. Nāyima's son was **Nōlamba**, the recipient of the present grant. He had the emblems of the golden fish and the lord of serpents, and had obtained a boon from the goddess Padmāvati¹. It is further stated that if the *Nārgāvṇḍas* of the village do their duty as the *Nāyakas* of the place, they will not get any (*additional*) golden coins for their maintenance, but if they fail to do their duty and act as they like, they will not be entitled even to *koḍevana*². The latter seems to be a cess imposed on the residents of the village.

As for the **places** mentioned in the present grant, **Gōmantha**, **Tagara**, and **Vēṇu-grāma** have already been identified. **Kuṇḍi-dēśa** comprised the region round modern Belgaon. **Miriṅja** is clearly Miraj in the Sāṅgalī District. **Aṅkulage**, which was situated in the *gampaṇa* or *khampaṇa* of Miriṅja is probably Aṅkalī, about six miles west of Miraj, but no villages corresponding to ancient **Ādage** and **Boppeyavāḍa** can be traced in its neighbourhood. For the identification of **Vaḷayavāḍa**, see below, p. 226.

TEXT³

First Plate

- 1 सिद्धम्⁴ [1*] स्वस्ति । जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्णवं(वम्) । दक्षिणोन्नतदंष्ट्राग्रविश्रा-
- 2 न्तभुवनं वपुः ॥⁵ [१॥*] जयति जगति रूढो राजलक्ष्मीनिवासः प्रविजितरिपु-
- 3 वगंस्वी(स्वी) कृतोत्कृष्टदुर्गस्सकळ⁶ सुकृतवासो वीरलक्ष्मीविळासो जनितसुजन-
- 4 रागः श्रीशिळाहारवंशः⁷ * [१२॥] श्रीमत्शी(च्छ)ळाहारनरेद्रवंशे श्रीकीर्त्तिकान्ताः कमनी-
- 5 यरूपाः [1*] विख्यातशौर्या बहवो नृपेद्राः संपाळयामासुरिमां धरि-
- 6 त्रीं(त्रीम्)⁸ * [१३॥*] तद्वंशे नृपतिर्व्वभूव जतिगो गोमन्थदुर्गाधिपो मामः श्रीवनितापतिस्सु-
- 7 चरितो गंगस्य पेर्मानडेस्तस्या⁹ भूत्तनय¹⁰ प्रतापनिलय(यः) श्रीनायिमां-

¹ She is the *śāsana-devatā* of the Tirthaṅkara Pārśvanātha.

² *Koḍe* in Kannaḍa means 'an umbrella'. So *koḍevana* seems to signify 'a tax on umbrellas'. Fleet took it to mean be *haṇa* or *paṇa* stamped with the device of an umbrella'. *Ep. Ind.*, Vol. XXVII, p. 179, no. 1.

³ From the facsimiles facing pp. 180-181 in *Ep. Ind.*, Vol. XXVII.

⁴ Expressed by a symbol.

⁵ Metre : *Amuṣṭubh*.

⁶ Read -कृष्टदुर्गः । सकळ-

⁷ Metre : *Mālīni*.

⁸ Metre : *Indravajrā*.

⁹ Read पेर्मानडेः । तस्या-

KOLHĀPUR PLATES OF GAṆḌARĀDITYA : ŚAKA YEAR 1037

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- 8 को नृपः कर्णाटीकुचकुमांकिततनुव्विद्याधराधीश्वरः¹ * [11411*] तस्यात्म-
 9 जस्तुपरिर्वाद्धितराजलक्ष्मी² प्रादुर्बभूव समुपाज्जितपुण्यपुंजः [1*]
 10 चंद्राह्वयो जगति विश्रुतकीर्त्तिः (त्ति) कान्तस्त्यागाण्णवो बुधनुतो नयनाभि-
 11 रामः² * [11511*] तस्सा (स्या) पि पुत्रो जतिगो नरेंद्रो जातः प्रवीरो गजयूथनाथः [1*] तस्या-
 12 त्मजौ गोकलगुवलाख्यौ जाताबुभौ वैरिकुळाद्रिवज्रौ³ * [11611*] तद्गोकलस्य तनुजो रिपुदन्ति-
 13 सिंहः श्रीमारसिहनृपतिर्मरुवक्कश (स) र्णः [1*] प्रादुर्बभूव समरांगणसूत्र-
 14 धारो विख्यातकीर्त्तिरिह पण्डितपारिजातः⁴ * [11711*] तस्याग्रसूनुर्जंगदेकवीरो वी-
 15 रांगनावाहुलतावगूढः । कीर्त्तिप्रियो गुवलदेवनामा वभूव भूपाळ-
 16 वरो नरेंद्रः⁵ * [11811*] तस्यानुजस्सकळमंगळजन्मभूमिरासीघृपाळतिळको भुवि भोज-
 17 देवः [1*] प्रोत्तुंगवीरवनिताश्रयवाहुदण्डश्चण्डारिमण्डळशिरोगिरिवज्रदण्डः⁶ [11911*]

Second Plate : First Side

- 18 श्रीमत्कदंबांवरतिग्मरुमेशिशरस्सरोजं खळु शान्तरस्य [1*] पूजां प्रचक्रे स च चक्रवर्त्तिश्रीविक्र-
 19 मादित्यनरेंद्रपादे⁷ * [119011*] किं वर्त्त (र्ण्यं) ते जगति वीरतरः प्रसिद्धः कोपात्तु कोंगजनृपोपि
 20 पपात यस्य [1*] सूर्यान्वयांवररविस्स च विज्जणोपि चक्रे गृहं सुरपतेर्भुवि य-
 21 स्व कोपात्⁸ * [11911*] यत्प्रतापप्रदीपेस्मिन् कोक्कल्लस्स (इश) लभायितः [1*] पलायिता न गण्यन्ते सोयं
 22 भोजनृपालकः⁹ * [119211*] वेणुग्रामदवानळो विजयते वैरीभकण्ठीरवो गोविदप्रळयान्त-
 23 कः शिखरिणो वज्रः कुरंजस्य च [1*] भोजः स्वीकृतकोंकणो भुजवल्लात्तद्द्विल्लमोद्धन्ध-
 24 कृत्सोयं कर्त्त (र्ण) दिशापटो रिपुकुभृद्दोर्दण्डकण्डूहरः¹⁰ * [119311*] तस्यानुजातो गुणराशि-
 25 रासीत् (द्) वल्लाळदेवो जितवैरिभूपः [1*] जीमूतवाहान्वयरत्नदीपो गंभीर-
 26 मूर्त्तिर्भु (र्भु) वि शौर्यशाली¹¹ * [119411*] अर्जनि तदनुजातस्तिग्मरश्मिप्रतापो दिविजपतिवि-
 27 भूतिस्सर्वलक्ष्मीनिवासः [1*] कृतरिपुमदभंगो राजविद्याप्रसंगो भुवनवि-
 28 नुतमूर्त्तिर्गंडरादित्यदेवः¹² * [119511*] चक्रे चाळुक्यचक्रेशो विक्रमादित्यवल्लभः [1*] निशं-
 29 कमल्ल इत्याख्यां गण्डरादित्यभूपतेः¹³ * [119611*] धन्यास्ते मानवास्सर्वे धन्याश्च मृगजात-
 30 यः [1*] स देशस्सफलो यत्र गण्डरादित्यभूपतेः (तिः) * [119711*] यत्खड्गाद्भुततीव्र (व्र) धा-
 31 तचकितस्तत्कुण्डदेशाधिपो दण्डब्रह्मनृपो जगाम सदनं संसेव्यमानं सुरै-
 32 स्त्यक्त्वा¹⁴ राष्ट्रमतीव रम्यमतुलां लक्ष्मीं भुजोपाज्जितां सोयं गण्डरदेवम-
 33 ण्डलपतिस्संशोभते भूतळे¹⁵ * [119811*] रत्नानि यत्नेन ददाति तस्मै रत्नाक-
 34 रो भंगभयाज्जडात्मा [1*] आपूर्य्य सम्यक्सततं व (व) हित्रं सूक्ष्माणि
 35 वासांसि ह्यांश्च तस्मै¹⁶ * [119911*] किमिह बहुभिरुक्तरल्पगवर्भ्वर्चोभिर्भु (र्भु) वन-

¹ Metre : *Sārdūlavikriḍita*.

² Metre : *Vasantatilakā*.

³ Metre : *Indravajrā*.

⁴ Metre : *Vasantatilakā*.

⁵ Metre : *Indravajrā*.

⁶ Metre : *Vasantatilakā*.

⁷ Metre : *Indravajrā*.

⁸ Metre : *Vasantatilakā*.

⁹ Metre : *Anuṣṭubh*.

¹⁰ Metre : *Sārdūlavikriḍita*.

¹¹ Metre : *Indravajrā*.

¹² Metre : *Mālini*.

¹³ Metre of verses 16 and 17 : *Anuṣṭubh*.

¹⁴ Read सुरैः । त्यक्त्वा.

¹⁵ Metre : *Sārdūlavikriḍita*.

¹⁶ Metre : *Indravajrā*.

Second Plate : Second Side

- 36 विदितवीरः क्रूरसंग्रामधीरः [1*] अपरनृपतिकोशं देशमत्यन्तशोभं यदि स कुपितचित्तः
 37 कारयत्यात्मकीयं (यम्)¹ * [11२०॥*] समधिगतपञ्चमहाशब्दमहागण्डलेश्वरः [1*] तगरपुरवरा-
 38 धीश्वरः । श्रीशिळाहारनरेंद्रः । जीमूतवाहनान्वयप्रसूतः [1*] सुवर्णगरुड-
 39 ध्वजः । मरुवक्कश(स)र्षः । अय्यनसिंहः [1*] रिपुमंडलिकभैरवः [1*] विद्विष्टगजकण्ठी-
 40 रवः । गणिकामनोजः । हयवच्छ(त्स)राजः । शौचगांगेयः । सत्यराधेयः ।
 41 इडुवरादित्यः । रूपनारायणः । कलियुगविक्रमादित्यः । शनिवार-
 42 सिद्धिः । गिरिदुर्गलंघनः । श्रीमन्महालक्ष्मीलब्धवरप्रसादादिसमस्तराजाव-
 43 ळीविराजितः श्रीमन्महामंडलेश्वरः श्रीगण्डरादित्यदेवः श्रीमद्वलय-
 44 वाडशिविरे सुखसंकथाविनोदेन राज्यं कुर्वाणः । सप्तत्रिंशदुत्तरसह-
 45 श्रेषु स(श)कवर्षेषु १०३७ अतीतेषु मन्मथसंवत्सरे कार्तिकमासे शुक्लपक्षे ।
 46 अष्टम्यां बुधवारं मिरिजेदेशे । मिरिजेगणमध्ये अंकुलगे वोप्पे-
 47 यवाड इतिग्रामद्वयं आदगेनामग्रामस्य² प्रविष्टं कृत्वा तद्ग्रा-
 48 मारुवणं त्यक्त्वा तत्रत्यनार्गावुण्डा यदि नायकत्वं कुर्वन्ति तेषां
 49 शरीरजीवितात्वं सुवर्णं न ददाति यदि नायकत्वं नेच्छन्ति स्वेच्छया तिष्ठन्ति त-
 50 दां कोडेवणं नास्ति । एवमनेन क्रमेण³ * श्रीमत्पवित्रेन्न निगुंव-

Third Plate

- 51 वंशे जातः पुमान् होरिमनामधेयः [1*] कीर्त्तिप्रियः पुण्यधनः प्रसिद्धः श्री-
 52 जैनसंघांबुजतिग्मरश्मिः⁴ * [11२१॥*] तस्यात्मजोभूदिह बीरणाख्यस्तस्यानुजो भू-
 53 दरिकेसरिति [1*] तद्वीरणस्यो(स्या)पि तनूभवोयं बभूव कुंदातिरिति प्रसिद्धः ॥ [२२॥*]
 54 तस्यानुजस्सुपरिपाळितवन्धुवर्गः श्रीनायिमो जिनमतांबुधिचं-
 55 द्र ये(ए)षः [1*] त्यागान्वितस्सुचरितस्सुजनो बभूव प्रख्यातकीर्त्तिरिह धर्मप-
 56 रः प्रसिद्धः⁵ * [11२३॥*] तस्यापि वीरः सुजनोपकारी नोळ्वनामा तनयो बभूव [1*]
 57 श्रीगण्डरादित्यपदाब्जभृंगो धर्मान्वितो वैरिमतंगसिंहः⁶ * [11२४॥*] तस्मै
 58 समस्तगुणगणालंकृताय निगुंवकुळकमळमात्तण्डाय⁷ । सुवर्णम-
 59 त्स्योरगेंद्रध्वजविराजिताय सम्यक्त्वरत्नाकराय पद्मावतीदेवीलब्धवर-
 60 प्रसाधा(दा)य नोळ्वसामन्ताय सर्वनमस्यं सर्व्ववाधापरिहारं पुत्र-
 61 पौतृ(त्रि)कमाचन्द्रार्कं दत्तवान् * [1*]

TRANSLATION

Success! Hail!

(Verse 1). Victorious is Vishṇu's manifested Boar-form, which agitated the ocean, and which had the earth resting on the tip of its up-lifted right tusk.

(V. 2). Victorious is the illustrious Śilāhāra family, which is well established in the world, which is the abode of royal fortune, which has vanquished a number of its foes, which has chosen (*for its residence*) an excellent fort, which is the repository of all merits, (*and*) the

¹ Metre : *Mālinī*.

² Read ग्रामे.

³ This is connected with तस्मै . . . नोळ्वसामन्ताय . . . दत्तवान् in lines 57-61.

⁴ Metre of verses 21-22 : *Indravajrā*.

⁵ Metre : *Vasantatilakā*.

⁶ Metre : *Vasantatilakā*.

⁷ This *daṇḍa* is superfluous.

place of dalliance of the goddess of heroism, and which has endeared itself to all good people.

(V. 3). In the illustrious **Śiḷāhāra** royal family, many great kings, attractive with their royal fortune and fame, endowed with a lovely form, and possessed of far-famed valour, gave protection to this earth.

(V. 4). In that family there flourished king **Jatiga (I)**, the lord of the **Gōmantha** fort, the righteous consort of the lady that is the royal fortune and the maternal uncle of the **Gaṅga Pērmānaḍi**. His son was the illustrious king known as **Nāyima**, the abode of valour and the lord of the **Vidyādhara**s, whose body was marked with the saffron-paste on the breasts of the **Karṇāṭa** ladies.

(V. 5). His son was named **Chandra**, who greatly increased his royal fortune, who accumulated a mass of religious merit, who appeared lovely with his fame spread in the (*whole*) world, who was a veritable ocean of charity, praised by the learned and charming to eyes.

(V. 6). His son, again, was king **Jatiga (II)**, a great warrior, who commanded a troop of elephants. His sons were named **Gōṅkala** and **Gūvala (I)**, who were thunderbolts to the chief mountains that were their foes.

(V. 7). That **Gōṅkala's** son was the illustrious king **Mārasimha**, a lion to the elephants in the form of his enemies, a serpent to the hostile army, the Director on the field of battle, who was far-famed and was a veritable **Pārijāta**¹ to learned men.

(V. 8). His elder son was the best of kings, **Gūvaladēva (II)** by name, a pre-eminent warrior of the world, who was embraced by the creeper-like arms of the wives of warriors and who was fond of glory.

(V. 9). His younger brother was **Bhōjadēva (I)**, the source of all blessed things, an ornament to the rulers of the world, whose long arm gave refuge to the wives of eminent warriors, and who was a thunderbolt to the mountains that were the heads of fierce foes.

(V. 10). The head of **Śāntara** was verily a lotus—(**Śāntara**), who was the sun shining in the sky in the form of the prosperous **Kadamba** (family). He (*i.e.* **Bhōja**) offered worship with it to the feet of the illustrious Suzerain **Vikramāditya**.

(V. 11). How can that far-famed great warrior be praised—by whose anger even the king **Kōṅgaja** suffered downfall and even that **Bijjana**, the sun shining in the firmament of the solar race, went to the abode of the lord of gods?

(V. 12). He is that king **Bhōja**, on the lamp of whose valour **Kōkkalla** was burnt like a moth. The number of those who took to their heels before him could not be counted.

(V. 13). Victorious is **Bhōja**, the wild fire to **Vēṅugrāma**, a lion to the elephants that were his enemies, the god of world-destruction to **Gōvinda**, a thunderbolt to the mountain in the form of **Kuraṅja**, who occupied **Kōṅkaṇa** by the might of his arms and released **Bhillama** from captivity. . . .² and who put an end to the itch of the long arms of the wicked hostile kings.

(V. 14). His younger brother was **Ballāladēva**, who had a multitude of good qualities, who vanquished hostile kings, who was (*as it were*) a jewelled light to the family of **Jimūta-vāhana**, who had a serene form, and who shone on the earth by his valour.

(V. 15). Then there was born his younger brother **Gaṇḍarādityadēva**, whose valour is (*unbearable*) like the heat of the sun, who resembles **Indra** in his prosperity, who is an abode of all kinds of royal fortune, who has quelled the pride of his enemies, who is devoted to political science, and whose form is eulogised by (*the whole*) world.

¹ *Pārijāta* is probably used here for *Kalpavriksha* 'the wish-fulfilling tree'.

² The meaning of *karṇa-dīā-paṭaḥ* is uncertain. Perhaps it means an ornament of the **Karṇāṭa** country.

(V. 16). His lord **Vikramāditya**, the **Chālukya Emperor**, gave the title of *Niśśān-kamalla* (the Fearless Wrestler) to King **Gaṇḍarāditya**.

(V. 17). Blessed are all those persons, blessed are all those beasts, flourishing is that country where there is king **Gaṇḍarāditya** !

(V. 18). That **Gaṇḍarādēva**, the lord of the *maṇḍala*, is shining on the earth—being surprised by the marvellous and fierce stroke of whose sword, king **Daṇḍabrahman**, the lord of the **Kuṇḍi** country, went to the abode of gods (*i.e.* died), leaving here his extremely lovely kingdom and matchless fortune acquired by his arm.

(V. 19). Being overwhelmed with the fear of destruction, the ocean offers him jewels with care and (*also*) thin garments and horses¹, constantly loading the ships therewith.

(V. 20). What is the use of saying much of little sense? When (this Gaṇḍarāditya), who, as a warrior, is known throughout the world, (*and*) who is undaunted in fierce battles, is enraged, he appropriates the treasure and extremely beautiful country of the Western King.²

(Line 37). The illustrious *Mahāmaṇḍalēśvara*³ **Gaṇḍarādityadēva**—who has obtained the five *mahāśabdas*, who is the lord of **Tagara**, the best of cities, who is adorned with all royal titles⁴ (such as) ‘the **Śilāhāra** king’, ‘(he) who is born in the family of Jimūtavāhana’, ‘(he) who has the golden eagle for his emblem’ ‘a serpent to the hostile army’, ‘a lion-like son of his father’, ‘a veritable Bhairava to the hostile feudatories’, ‘a lion to the elephants in the form of his foes’, ‘the god of love to courtesans’, ‘Vatsarāja in respect of horse-riding’, ‘Gāngēya (Bhīshma) in regard to purity of conduct’, ‘Rādhēya (Karṇa) in respect of truthfulness’, ‘the Sun of archers’, ‘Nārāyaṇa in respect of handsome form’, ‘Vikramāditya of the Kali Age’, ‘(he) who is successful (*even*) on Saturdays’, ‘(he) who has seized hill fortresses’, (*and*) ‘who has obtained a boon by the favour of the divine Mahālakshmi—who is governing his kingdom, holding pleasant conversation at his camp at the prosperous **Valayavāḍa**—has granted the two villages **Aṅkulage** and **Boppeyavāḍa**, adding thereto the village named **Ādage**, situated in the *gamṇa* of **Miriṅje** included in the **Miriṅje-dēśa**, exempted from all *āruvaṇa*, to be exempt from all taxes, to be free from all obstacles and to be enjoyed by sons and sons’ sons as long as the moon and the sun endure, to his feudatory **Noḷamba**, who is adorned with all merits, who is the sun that makes the family of the **Nigumbas** bloom, who is adorned by his banner of the golden fish and the lordly serpent, who is the very ocean of propriety, (*and*) who has obtained a boon of the goddess Padmāvati—when the **Śaka years one thousand and thirty-seven**, (*in figures*) **1037**, have elapsed, the (*cyclic*) year **Manmatha** being current, on **Wednesday**, the **eighth tithi** of the **bright fortnight** of **Kārttika**—on the following conditions—If the Nārgāvūṇḍas of the place perform the duty of the headman giving up *āruvaṇa*⁴ they would not get the gold (*coins*) for their maintenance, and if they do not want that office of the headman and behave as they like, they would not get the *kōḍēvaṇa* (*also*).

(V. 21). In the holy and illustrious family of **Nikumba** was born a man named **Horima**, who was fond of fame, who regarded religious merit as his wealth, who was well-known, and was the sun to the lotuses in the form of famous Jaina congregations.⁵

(V. 22). His son here was named **Bīraṇa**, and his younger brother was **Arikēsarin**. That **Bīraṇa**’s son has become well-known by the name of **Kundāti**.

¹ This probably refers to the import of horses from Arabia by sea.

² This refers to his conquest of South Koṅkaṇ.

³ The title *Mahāmaṇḍalēśvara* is repeated in line 37.

⁴ *Āruvaṇa*, as its name shows, was a tax of six *paṇas* or *haṇas*, but its nature is not known.

⁵ Verses 21-24, giving the genealogy of Nōḷamba, the recipient of the donated villages, occur in the middle of the prose passage in lines 50-57.

(V. 23). His younger brother is the illustrious **Nāyima**, who has well protected all his relatives, and is a veritable moon to the ocean in the form of the Jaina religion. He was a well-conducted and good person, devoted to charity and great fame, and was known for his piety.

(V. 24). To him was born a valiant son named **Noḷamba**, who obliges good people, who is devoted to religion, who is a lion to the elephants in the form of his enemies, and a bee attached to the lotuses that are the feet of the illustrious **Gaṇḍarāditya**.

NO. 47 : PLATE XCIX

HERLE STONE INSCRIPTION OF GAṆḌARĀDITYA : ŚAKA YEAR 1040

THE stone bearing this inscription was found at **Herle**, a village, about 11.25 km. west of Hātakaṅgale in the Kolhāpur District. It was first noticed in Major Graham's *Statistical Account of the Principality of Kolhāpur*, p. 349 (No. 2). Graham gave a somewhat incorrect translation of this record. It is edited here for the first time from an estampage kindly supplied by Dr. G. S. Gai, Chief Epigraphist, who has very kindly provided also its transcript and translation.

The **characters** of the inscription are of the Kannaḍa alphabet regular for the period to which the inscription belongs, *viz.* the first half of the 12th cen. A.D. The medial *e* is indicated in two ways; (1) by a sign at the top of the letter as in *dharegellam*, line 4, and (2) by commencing it at the bottom left and curving it upwards, as in *Giri-jātege*, lines 13-14. The **language** is Kannaḍa except for an invocatory verse in lines 1-2, and two benedictory and imprecatory verses in line 27-30, which are in Sanskrit. The Kannaḍa text is an admixture of prose and verse. As regards **orthography**, it may be noted that the consonant following *r* is uniformly doubled, and the class nasal is occasionally used for an *anusvāra*. In writing *-utpaṁna* (line 18), however, both the class-nasal and the *anusvāra* have been used. Sanskrit *l* is usually represented by *ḷ* (see *Traiḷōkyā*), lines 1-2, *Bālachandra*, line 2, and *dharātaḷam*, (line 4) *etc.*

The inscription refers itself to the reign of the **Śilāhāra king Gaṇḍarāditya**, who bears here some of the *birudas* noticed in his other inscriptions, and a new one, *viz.* *Maṇḍaḷika-Ḍaṅgeya-Barmma*. He is described as reigning from **Valavāḍa** and as causing daily the growth of the royal fortune of the Kshatriyas such as **Bhōjadēva** who had been born earlier in the Śilāhāra family. The exact significance of this description is difficult to understand. It may be noted that in the earlier Hōnnur inscription of Ballāḷa the name of Bhōja is not mentioned, but Gaṇḍarāditya figures therein, though without a title. The **object** of the inscription is to record the grant of one *mattar* of land in **Eḍenāḍa** and a garden to the Tīrthaṅkara **Chandraprabha** in the *Basadi* erected by **Nēmagāvunda** at **Vagubana-Hērilage** in **Eḍenāḍa** at the instance of **Nāgaladēvi**. The latter was probably the mother of Gaṇḍarāditya. She is mentioned also in the Kolhāpur stone inscriptions of Gaṇḍarāditya (No. 49) dated Śaka 1058, and in the Kolhāpur Śēshāsai Temple inscription (No. 50) of the same king's reign. After the description of Nēmagāvunda, the inscription gives that of his wife **Mailiyakka**.

The gift was made to the Jaina Muni **Śāntivīra-siddhāntadēva**, the *Āchārya* of **Kolhāpura-tīrtha**. He was a -disciple of **Bālachandra-vratī**, the previous *Āchārya* of the aforementioned **Chandraprabha-Jinālaya**. He is glorified in the *Nēmināthapurāṇa* of **Karṇapārya**, who was patronized by Lakshmidhara, a minister of the Śilāhāra king Vijayāditya,

the son and successor of Gaṇḍarāditya. Bālachandra is described in that work as the *Āchārya* of the Chandraprabha temple called **Tribhuvanatilaka**. It seems, therefore, that like the Rūpanārayaṇa temple of Pārśvanātha built by Nimbarasa near the Śukravāra gate in Kolhāpur, this temple of Chandraprabha also bore the name of a *biruda* of Gaṇḍarāditya, *viz.* Tribhuvanatilaka. The present inscription mentions the names of two Jaina ascetics, *viz.* **Tribhuvanachandra** and **Nāgachandra-Sāiddhāntika**. They were evidently the *sadharmas* of Bālachandra. Another *sadharna* of the latter, *viz.* Śubhachandra is mentioned in the aforementioned *Nēmināthapurāṇa* of Kaṇḍapārya.

The grant of land mentioned before was made on the occasion of a **lunar eclipse** in **Śaka 1040** (expressed in decimal figures only), when the cyclic year was **Vilambi(ba)**. The name of the lunar month in which the eclipse occurred is not mentioned. There were two lunar eclipses in that Śaka year, *viz.* one which occurred on Wednesday, the full-moon *tithi* of Jyēshṭha (5th June A.D. 1118) and the other which occurred on the full-moon *tithi* of Mārgaśīrsha (30th November A.D. 1118). One of these was the date of this grant. It cannot be verified in the absence of the mention of a week-day or a *nakshtra*, but it may be noted that the cyclic year corresponding to Śaka 1040 was Vilamba as stated here.

As for the **localities** mentioned in the present grant, **Vagubana-Hērilage** is evidently identical with the village Herle where the inscribed stone was found. It is situated in the Hātakaṇaṅgale *tālukā*, as stated above. This village is different from another of a similar name, *viz.* Hāvina-Hērilage mentioned in the Kolhāpur stone inscription of Vijayāditya (No. 53), which is described as situated in the Ājiragē-khōlla. The latter, as shown hereafter, is probably identical with modern Here in the Bhudargaḍ *tālukā*. Both these villages were situated in the country of **Eḍenāḍa**. Eḍenāḍa finds mention in two other records, *viz.* the two Kolhāpur stone inscriptions of Bhōja II (Nos. 58 and 59). The villages **Tiravāḍa** (modern Tiravaḍe in the Bhudargaḍ *tālukā*) and **Kopparavāḍa** (modern Koparḍe, about seven miles west of Kolhāpur) are described as situated in Eḍenāḍa division. The latter, therefore, roughly corresponded to the modern Kolhāpur District.

TEXT¹

- 1 सिद्धम्² [1*] श्रीमत्परमगंभीरस्याद्वादामोषलाञ्छनं (नम्) [1*] जीयात्त्रं—
- 2 लोक्ष्यनाथस्य शासनं जिनशासनं (नम्)³ ॥ [१॥*] सततं त्रिभुवनचं—
- 3 द्र व्रतिपरनीनागचंद्रसैद्धान्तिगरं (1*) नुतविबुधवाळचंद्र—
- 4 व्रतिपोत्तमरं धरातळं वणिणसुगुं⁴ ॥ [२॥*] धरेगेल्लं तन्न पेंपगळिसे गुरु—
- 5 जनाम्नायसद्धम्मरक्षापरनादं [दा]नयादं चतुरचरितनादं सु—
- 6 सैद्धान्तिकाग्नेसरनादं वाळचंद्रव्रति यतितिळकं भापु विख्यात—
- 7 कोल्लापुरतीर्थाघीशचंद्रप्रभजिनभवनाचार्य्यनाचार्य्यवय्यं⁵ ॥ [३॥*]
- 8 सुरतरुगे शाखे निमिर्दकुरिसिदोडेंवन्ते वाळचंद्रमुनीद्रा [1*] भरणम्मो शिष्य—
- 9 नेसेदं परहितनौदाय्यंशान्तिवीरमुनीद्रन्⁶ ॥ [४॥*] सुरतरुवं पळंचले—
- 10 वृत्तिर्पुं दु दानद पेंपु लोकदोळ् शरदमळो[द्वं]नगुतमिर्पुं दु कीर्त्ति—
- 11 य कोळ्बुं निच्चळुं [1*] गिरिवरनाथनोळ् सेणमुत्तिर्पुं दु धैर्य्यद विप्पेनल्के
- 12 तां धरेगतिसेव्यनादनतिचारुणोत्करवाद्धि नेमणं⁷ ॥ [५॥*] अतिशयशीळ—

¹ From an estampage supplied by the Chief Epigraphist.

² Expressed by an ornate symbol.

³ Metre : *Anuṣṭubh*.

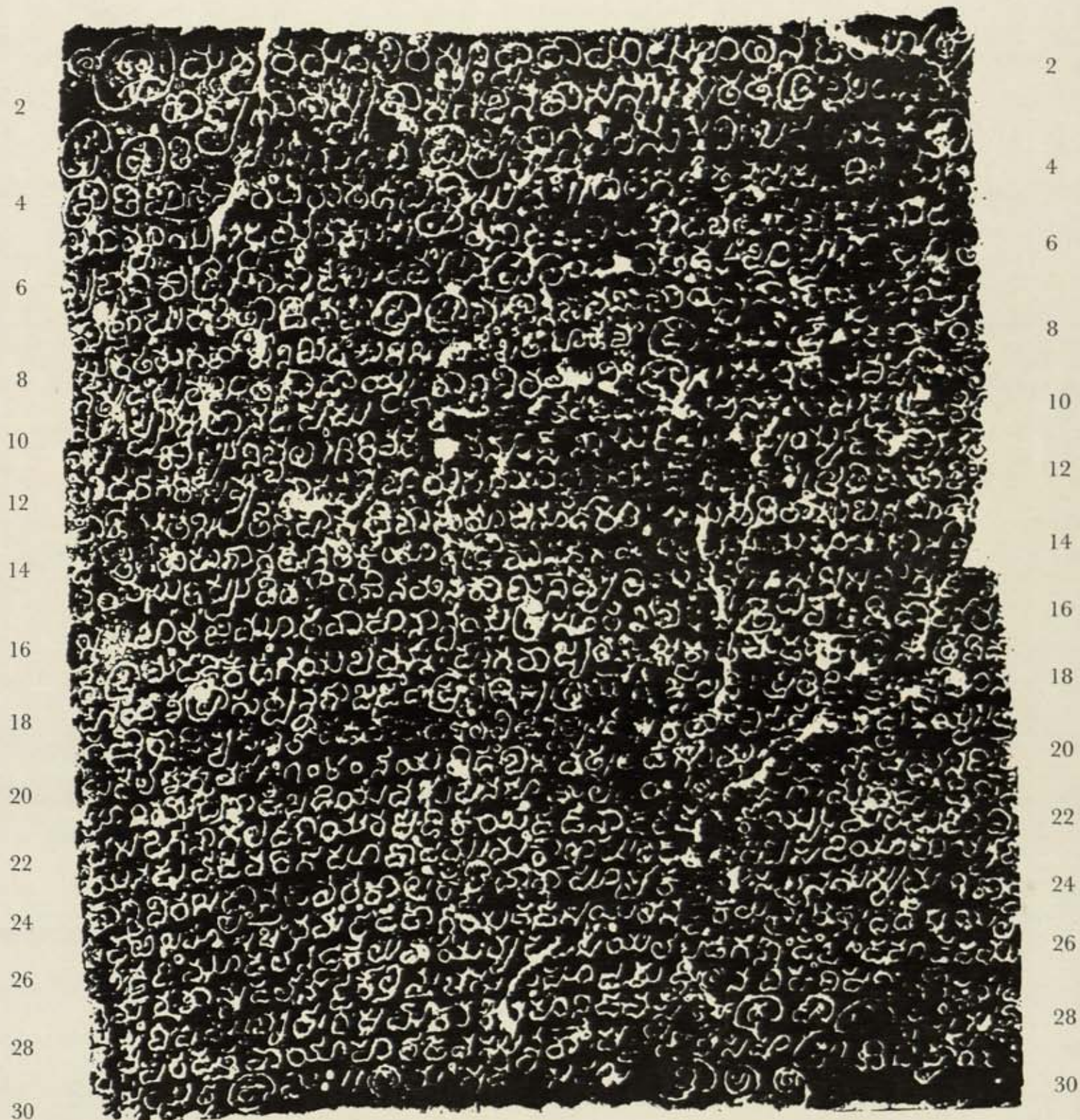
⁴ Metre : *Kaṇḍa*.

⁵ Metre : *Mahāsrāgharā*.

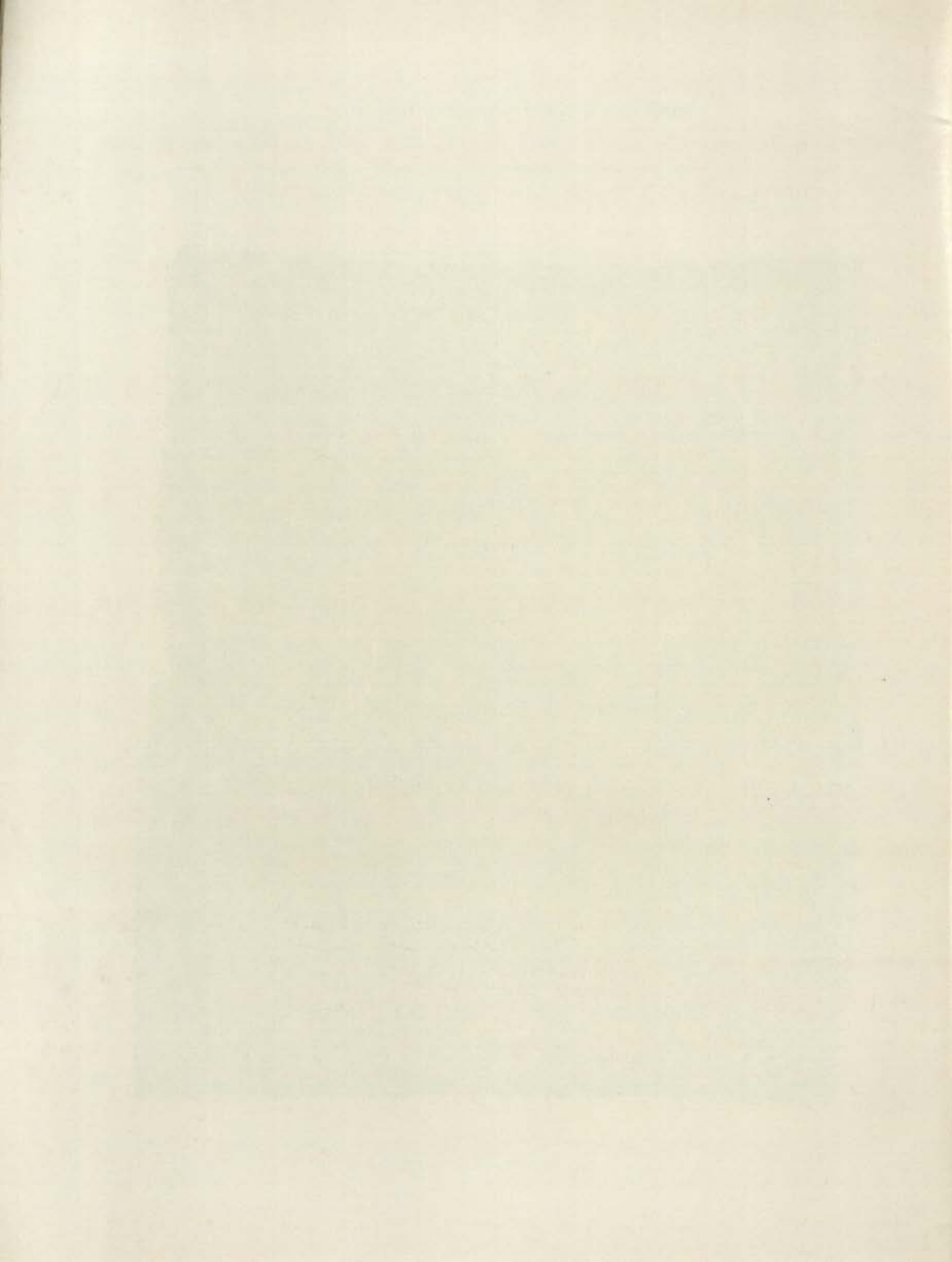
⁶ Metre : *Kaṇḍa*.

⁷ Metre of this and the following verse : *Champakamālē*.

HERLE STONE INSCRIPTION OF GAṆḌARĀDITYA: ŚAKA YEAR 1040



Scale : One-third



- 13 दोळ् विनुत सीतेगे पासटि चारूपिनोळ् रतिगनुसा[ठि] तां सुभगिनोळ्गिरि-
 14 जाते[गे] तोडु भोगदु[।*]त्रतिकेयोळिन्द्रकान्तेगे समं सलेयेन्दु मनोनुरागदि [स्तु]-
 15 तियिसुतिर्पुदी धरणि नेमन कामिनि मैलियक्कनं ॥ [६॥*] स्वस्ति [।*] समस्तप्रश-
 16 स्तिसहितं जीमूतवाहनान्वयप्रसू[तं] खचरचक्रवर्त्ति शिळाहारन-
 17 रे[न्द्रं] मंडळिकडंगेयवर्मं सप्तांगराज्यलक्ष्मीस्वीकृत मंडळिकत्रिणेत्र शिळा-
 18 हारवंशप्रागुत्पन्न^१भोजदेवप्रभृतिक्षत्रियराज्यलक्ष्मीप्रतिदिनप्रवर्द्धमान-
 19 गण्डरादित्यदेवर् वळवाडद नेलेवीडिनल्सुखसंकथाविनोर्दादि राज्यं गेय्युत्त-
 20 मिरल् शकवर्ष १०४० नेय विळ्विसंवत्सरद सोमग्रहणपर्वनिमित्त-
 21 मागि येडेनाडवळिय वगुवनहेरिल्लगेयल् नेमगावुडं माडिसिद
 22 वसदिगे नागलदेवियर पेळिकेयिदेडेनाडल् मत्तक्केय्युमेरडु वावि-
 23 य नडुवे देवरिगे पूदोंटमुमं कोल्लापुरद तीर्थद वसदियाचार्य्यर्
 24 शान्तिवीरसिद्धान्तेवर कालं कर्च्चि धारापूव्वकं माडि सर्व्वं(व्वं)नमस्यमागि कोट्ट-
 25 दर सीमासंबंधमेंतेदडाग्नेयद देसेयल् नट्ट कल्लु नैरित्यद देसेयल्
 26 हळ्ळदि मूडल् नट्ट कल्लु वायव्यद देसेयल् वडगणिन्दं बंद हळ्ळद मूड-
 27 लु ईशान्यदल् नट्ट कल्लिन्तु चतुराघाटशुद्धि^२ [।*] न विषं विषमित्याहु[ः*] [दे-]
 28 वस्वं विषमु[च्य]ते [।*] विषमेकाकिनं हन्ति देवस्वं पुत्रपौत्रकं(कम्)^३॥ [९॥*] स्वद-
 29 त्तं(त्तां) परदत्तं(त्तां) वा यो हरेत वसुंधरां(राम्) । षष्टिर्व्वर्षंसहस्राणि^४ विष्ठायां
 30 जायते क्रिमिः^५ ॥ [८॥*] मंगळमहाश्रीः[।*] श्रीः[।*] श्रीः[।*]

TRANSLATION

(Verse 1). Success ! May the religion of the lord of the three worlds, (*viz.*) the religion of Jina, the unfailing characteristic of which is the extremely profound *syādvāda*, be victorious !

(V. 2). The world incessantly praises the ascetics **Tribhuvanachandra**, **Nāga-chandra-Saiddhāntika** and the excellent ascetic **Bālachandra**, who is eulogised by the wise.

(V. 3). With his greatness pervading the entire world, the best among the preceptors, an ornament among the ascetics, **Bālachandra-vratī**, the *Āchārya* of the **Chandraprabha-Jinabhavana**, the Chief of the famous **Kollāpura-tīrtha**, became engaged in the protection of the good practices of his worthy preceptors, became a donor, became (*a person of*) charming character, and became the leader among the great *Saiddhāntikas*.

(V. 4). As if a high-grown branch had sprouted out of the divine tree, there shone the disciple of **Bālachandra**, the ornament of ascetics, **Śāntivīra-munīndra**, who was good to others and was munificent.

(V. 5). **Nēmaṇa**, an ocean of abundant good qualities—the greatness of whose munificence was, as if, confronting the divine trees, the pride of whose fame was, as if, ever laughing at the brilliance of the clear autumnal sky, the greatness of whose courage was, as if, vying with the lord of the mountains—came to be much honoured by the world.

(V. 6). This world lovingly eulogises **Mailiyakka**, the wife of **Nēmaṇa**, as resembling the respected *Sītā* in pre-eminent character, as equal to *Rati* in charming beauty, as similar to *Pārvatī* in good fortune, and as equal to the wife of *Indra* (*i.e.* *Śachī*) in the greatness of her enjoyments.

^१ Read प्रागुत्पन्न-

^२ A spiral mark is engraved here.

^३ Metre of this and the next verse: *Anuṣṭubh*.

^४ Read षष्टि वर्षसहस्राणि.

^५ Read क्रिमिः.

(Line 15-20). Whiles **Gaṇḍarādityadēva**, endowed with all the titles, born in the lineage of Jimūtavāhana, the emperor of the **Khachara** family, the king of the **Śilāhāras**, the *Māṇḍalika*, Ḍaṅgeya-Barmma, who had made his own the seven members of the royal fortune, a Śiva to the *Māṇḍalikas*, who is every day augmenting the royal fortune of the Kshatriyas such as **Bhōjadēva** who were his predecessors in the **Śilāhāra** family, is ruling from his capital at **Vaḷavāḍa** in the enjoyment of pleasant conversations,

(Lines 20-21). In the **Śaka year 1040, Viḷambi-samvatsara**, on the occasion of a **lunar eclipse**--

(Lines 21-24). A grant of one *mattar* of land free from taxes in **Eḍenāḍa** and a garden to the deity in between two wells was made with the pouring of water after washing the feet of **Śāntivīra-Siddhāntadēva**, the *Āchārya* of **Kōllāpura-tīrtha**, on instructions from **Nāgala-dēvi**, to the *basadi* caused to be built by **Nēma-gāvunḍa** at **Vagubana-Hēṛilage** in **Eḍenāḍa**.

(Lines 24-27). Its boundaries are : in the south-east, a stone set up; in the south-west, a stone set up to the east of the rivulet; in the north-west, the east of the rivulet flowing from the north; in the north-east, a stone set up. Thus are the boundaries demarcated.

(Lines 27-30). (*Here occur two usual imprecatory verses and a maṅgala-vākya.*)

NO. 48 : PLATES C AND CI

KOLHĀPUR PLATES OF GAṆḌARĀDITYA : ŚAKA YEAR 1048

THESE copper plates were discovered some years ago while levelling the Khāsbaḅ grounds in Kolhāpur. They are now deposited in the Rājārām College Museum, Kolhāpur. They were first edited with facsimiles and an English translation by Dr. A. N. Upadhye in the *Epigraphia Indica*, Vol. XXIII, pp. 28 f. They are edited here from the same facsimiles.

“The **plates** consist of **three** copper sheets, each measuring 11 inches (27.94 cm.) in length and about 7½ inches (19.05 cm) in breadth. They are strung together with a ring of 3 inches (7.62 cm.) in diameter, to which is fixed a square seal 2½ (6.35 cm.) by 2½ inches (6.35 cm.), bearing in relief a well and prominently carved figure of Garuḍa holding a cobra in his left hand. On the prominent border line of the surface there are marks of the moon and the sun. The plates are tolerably thick, at least 1/10th of an inch (.25 cm), and the inside edges are slightly raised to protect the writing. The first side of the first plate is blank. On the second side of the last plate there is a line-drawing of a cow with a *liṅga* and a sword in front, and the sun and the moon in the corners above.”

The **characters** are of the Nāgarī alphabet. The following peculiarities may be noted: The initial *i* is more developed here than in the earlier record (see *iti*, line 13). In initial *ē* the left member is not yet separated from the right (see *ēvaṃ*, line 45); *th* has now assumed the modern Nāgarī form (see *tathā*, line 44); *dh* had developed a horn on the left by the date of the Tāḷāle plates (Śaka 1032), but it is curious that in the present plates which were incised ten years later that letter shows, in many places, the older form (see *e.g.* *Vidyādharaḅ*, line 2), though the horned form also appears in a few places (see *dharmma*, line 39); *ś* has attained the modern Nāgarī form (see *śrī* line 1); *h* has a tail as in the earlier records (see *Mahājanāḅ*, line 47).

¹ *Ep. Ind.*, Vol. XXIII, p. 28.

The **language** is Sanskrit intermixed with a few Kannaḍa words such as *magila*, *maḷava* and *kuṭruva*. The record is composed partly in verse and partly in prose like the preceding grant. As regards **orthography**, we may note that the consonant following *r* is doubled in some cases (see *Kīrtti-rājō*, line 7), *v* is used for *b* as in *mahāśavda*, line 16, and consonants are unnecessarily doubled in many places (see *maulli*, line 9, *akhillān*, line 12 etc.).

The inscription refers itself to the reign of the *Mahāmaṇḍaliśvara* **Gaṇḍarāditya** of the **Śilāhāra** dynasty. He bears in this grant all the titles mentioned in the previous inscription. The inscription opens with a verse glorifying the Boar incarnation of Viṣṇu, which occurs usually in the beginning of the grants of the Chālukya dynasty. This is an indication that Gaṇḍarāditya had come into close contact with the contemporary Chālukya Suzerian, and had probably become his feudatory, though this is not stated explicitly.

The inscription gives in the beginning the following genealogy of the ruling king Gaṇḍarāditya—**Jatiga (I)**; his son **Nāyivarman**; his son **Chandrarāja**; **Jatiga (II)**; his elder son **Gōṅkalla**; his brother **Gūhalēśa (I)**; his younger brother **Kīrttirāja**; **Chandrāditya**; **Mārasimha**, son of **Gōṅkalla**; his son **Gūhala (II)**; his brother **Bhōjadēva**; and his younger brother **Gaṇḍarāditya**. This genealogy agrees mostly with that in brother No. 46, grant, but the name of Chandrāditya, brother of Gōṅkalla, has been added in this grant, while that of Ballāla, brother of Bhōja, mentioned in the previous grant has been omitted. The reason for this addition and omission appears to be this—Though the inscriptions mention several sons of Jatiga II and of Mārasimha, they did not all reign as kings. Some of them were placed in charge of the provinces of the kingdom¹. So though their names are included in the genealogies to make them complete, the latter are not to be regarded as succession lists of the rulers of the Kolhāpur Branch of the Śilāhāras.

The **object** of the present inscription is to record the grant, by **Gaṇḍarāditya**, of two *nivartanas* of land in the village of **Kōṁnijavāḍa** situated in the *khampana* (subdivision) of **Kōḍavalli** comprised in the **Miriñji-dēśa** to twelve Brāhmaṇas for their residence and maintenance as well as for keeping the three-spired temple of **Khēḍāditya** at **Brahmapurī** in proper repairs as requested by the *Amātya* **Maillapaiyya**. The land was purchased from the two *Nārgāvunḍas* **Rājaya** and **Sēnaya**, who were the joint owners of it. The *Amātya* added four more *nivartanas* of land in the same village to make the gift one of six *nivartanas*. The measure of land was the *daṇḍa* current in **Kuṇḍi**.

It seems that the minister repaired the old temple of Khēḍāditya (*i.e.* the Sun), and adding two more shrines to it and thus making it three-spired, established there the images of two other gods, *viz.* Brahmā and Viṣṇu. The king was encamped at the village **Vallavāḍa** at the time of making this grant. The grant was, however, actually made in the presence of the holy Khēḍāditya in **Brahmapurī**. The king may have gone there for the purpose.

The grant is **dated** in the **expired Śaka year 1048** (expressed in words only), the cyclic year being **Parābhava**, on the occasion of the **Dakṣiṇāyana saṅkrānti**, on **Saturday**, the **fourth tithi** of the **bright fortnight** of **Āshāḍha**. The date regularly corresponds to Saturday, the 26th June A.D. 1126, on which day the Dakṣiṇāyana or Karkaṭaka saṅkrānti occurred at 8 h. 10 m. after mean sunrise. The cyclic year current at the time was Parābhava according to the southern luni-solar system.

As for the **places** mentioned in the present grant, **Miriñji** has already been identified². **Brahmapurī** still retains its ancient name and is a suburb of Kolhāpur on the bank of the Pañchagaṅgā, where a relic casket was found several years ago³, and where excavations,

¹ R. G. Bhandarkar also thought that all the sons of Gōṅkalla might not have ruled.

² See above, p. 201.

³ *Ind. Cult.*, Vol. II, p. 418, n. 4.

recently conducted, have revealed the remains of an ancient place. **Kōḍavalli** is Koḍōli, about seven miles to the east of Kolhāpur. **Kōrinnijavāḍa** may be Konavaḍē in the Bhudargaḍ *tālukā* of the Kolhāpur District. **Vallavāḍa**, which is mentioned in several grants of the Kolhāpur Śilāhāras as the place of the royal camp, is variously identified¹. Vaḷavaḍē, 16 miles to the south-west of Kolhāpur, Vālve in the Sātārā District, about 25 miles north-east of Kolhāpur, Vaḷivaḍē, about 5 miles to the east of Kolhāpur, are some of the proposed identifications. Of these the last one appears plausible; for the place is described as a village. Kolhāpur, where many records of the Śilāhāras have been found, was evidently the capital. Vallavāḍa may have been the place of royal residence not very far from the capital. Mr. G. H. Khare says that he visited Vaḷivaḍe, but did not find there any old remains which would testify to its antiquity. As it is mentioned as a village in the records of the Śilāhāras, there may not have been any grand buildings of the Śilāhāras there. It may have been their country residence and may have been situated not far from the capital. Vaḷivaḍe, 5 miles to the east of Kolhāpur, seems to answer to these requirements, and may have been the place mentioned in the present record. **Kuṇḍi** was the ancient name of the Belgaon region.

TEXT²

First Plate

- 1 स्वस्ति श्रीः [1*] जयत्याविष्कृतं विष्णोर्वाराहं क्षोभितार्णवं (वम्) [1*] द(क्षि)णोनतश्चंद्राग्रविश्रांतभुवनं
- 2 वपुः⁴ [11911*] आसीद्विद्याधरः पूर्वं नान्मा (म्ना) जीमूतवाहनः [1*] परार्थं जीवितं येन गृह्णाय
- 3 निवेदितं (तम्) । [12111*] शिलाहाराख्यवंशोयं तगरेश्वरभूमृतां (ताम्) [1*] तद्वंशे जतिगो नाम जा-
- 4 तो भूमृच्छिखामणिः । [13111*] स्वस्ति श्रीजतिगक्षितीशतनयो नायिम्मनामा नृ-
- 5 पः पुत्रस्तस्य च चंद्रराट्पृथुयशास्तस्यापि सूनुः किल [1*] संजातो जतिगो
- 6 जगज्जननुतः श्रीमांश्च तनंदनो⁵ गोकल्लो भुवि भूमिपालति-
- 7 लकस्तस्याप्यभूदग्रजः⁶ । [14111*] गृहलेशोथ तद्भ्राता कीर्तिराजोनुजो-
- 8 स्य च [1*] चंद्रादित्यस्ततस्तस्य चक्रे राज्यमकंटकं (कम्)⁷ । [15111*] श्रीमद्गोकलभू-
- 9 मिपालतनयः श्रीमारसिंहो नृपस्तत्सूनुर्नृपमौलिल (लि) लालितप-
- 10 दश्रीगृहलाख्यो नृपः [1*] तद्भ्राता भुवि भोजदेवनृपतिर्वैरीभपञ्चा (चा)-
- 11 ननश्चक्रे राज्यमखंडितं पृथुयशा लंक (के) शतुल्यं किल⁸ । [16111*] तस्यानुजो ध-
- 12 र्मंधरो धरित्यां दधार वण्णानिखिल्ला (ला) न्स्वधम्मं । धैर्याग्रघुर्यो धनदो धनानां

Second Plate : First Side

- 13 श्रीगंडरादित्य इति प्रसिद्धः⁹ । [17111*] दीनानाथदरिद्रदुःखिविकल्ल (ल) व्याकीर्णाना-
- 14 विधप्राणित्राणपरायणः प्रतिदिनं गुप्ताख्यदानेन यः [1*] यः कृष्णाजिनधे-
- 15 नुभूम्युभयतोमुख्यादिदानप्रदः शश्वद्द्र (द्र) ह्यमतिप्रवीणहृदयो भूदेवक-
- 16 ल्यद्रुमः¹⁰ ॥ [18111*] स्वस्ति समधिगतपंचमहाशब्द (ब्द) महामंडलेश्वरतगरपुर-
- 17 वराधीश्वरः श्री (शि) लाहारनरेंद्रो जीमूतवाहानान्वयप्रसूतस्सुवर्णग-

¹ *Ep. Ind.* Vol. XXVII, p. 179.

² From the facsimiles between pp. 30 and 31 in *Ep. Ind.*, Vol. XXIII.

³ Read दक्षिणोन्नत-

⁴ Metre of verses 1-3 : *Anushṭubh.*

⁵ Read तन्नन्दनो.

⁶ Metre : *Sārdūlavikriḍita.*

⁷ Metre : *Anushṭubh.*

⁸ Metre : *Sārdūlavikriḍita.*

⁹ Metre : *Upajāti.*

¹⁰ Metre : *Sārdūlavikriḍita.*

KOLHĀPUR PLATES OF GAṆḌARĀDITYA: ŚAKA YEAR 1048

i

2
 4
 6
 8
 10
 12

वपुःसि श्रीद्विदा... पूर्वनाम्ना... शतनद्योता...
 निवदिताशितादा... शतनद्योता...
 तेनचक्रिया... शतनद्योता...
 पःपुत्रस्य... शतनद्योता...
 तगङ्गननुते... शतनद्योता...
 लकस्य... शतनद्योता...
 साचचंद्रादित... शतनद्योता...
 गायलतन... शतनद्योता...
 दश्री... शतनद्योता...
 जने... शतनद्योता...
 श्री... शतनद्योता...

2
 4
 6
 8
 10
 12

ii a

14
 16
 18
 20
 22
 24

श्री... शतनद्योता...
 विवर्षा... शतनद्योता...
 तुत्रमा... शतनद्योता...
 ल्युदुम... शतनद्योता...
 वपु... शतनद्योता...
 उदु... शतनद्योता...
 उदु... शतनद्योता...
 दिता... शतनद्योता...
 श्री... शतनद्योता...
 नपु... शतनद्योता...
 त्म... शतनद्योता...
 दप... शतनद्योता...

14
 16
 18
 20
 22
 24

KOLHĀPUR PLATES OF GANĀRĀDITYA: ŚAKA YEAR 1048

ii b

26	26
28	28
30	30
32	32
34	34
36	36

iii

38	38
40	40
42	42
44	44
46	46
48	48

- 18 रुडध्वजो मरुवंकसर्पः¹ अय्यनसिहोरिमंडलिकभैरवो विद्विष्टगजकंठीरव
 19 इडुवरादित्यो रूपनारायणः शनिवारसिद्धिगिरिदुर्गलंघनः कलियुगविक्रमा-
 20 दित्यः श्रीमहालक्ष्मीलब्ध (ब्ध) वरप्रसादादिसमस्तराजावलीविराजित-
 21 श्रीमन्महामंडल्ले (ले) श्वरो गंडरादित्यदेवो दुष्टनिग्रहशिष्टप्रतिपाल्ल (ल)-
 22 नपुरस्सरं स्वधम्मणैकच्छत्रमुपभुंजानो बल्लवाडग्रामे वीडानुवृ-
 23 त्या (त्या)² सुखसंकथाविनोदेन विजयराज्यं चिरं कुर्वन् (न्) विराजते [1*] तत्पा-
 24 दपद्मोपजीविमहाप्रधानेन कडितामात्यमैल्लपय्येन महातीर्थे

Second Plate : Second Side

- 25 श्रीकोल्लापुरे व्र (व्र) ह्यनिमित्तव्र (व्र) ह्यपुर्यां श्रीखेडादित्यदेवस्स्य (स्य) जीर्णप्रासा-
 26 दसमुध्ध (द्ध) रणपुरस्सरं त्रिकूटप्रासादं विनिर्मयि तत्र व्र (व्र) ह्यविष्णू प्र-
 27 तिष्ठाप्य तत्र धम्मचिकीर्षया विज्ञापित [1*] श्रीगंडरादित्यदेवस्तदधिगम्य (म्य)
 28 शकवर्षेषु सहस्रोपर्य्यष्टाचत्वारिंशति गतायां वत्तमानपराभवसंवत्स-
 29 रांतर्गतापाडशुक्लचतुर्थ्यां शनिवारे दक्षिणायनसंक्रातौ मिरिजिदेशां-
 30 तर्गतकोडवल्लिखंपणानुवर्त्तिनि कोनिजवाडग्रामे तत्रत्यनार्गा-
 31 वुंडराजयसेनयाभ्यां नार्गावुंडसाम्यभूतं कुंडिदंडेन निवर्त्त-
 32 नद्वयं मान्यं चतुर्विंशतिहस्तविस्तरं मगिलमष्टभोगतेजसाम्यं च क्रयेणादाय
 33 ग्रामभूमिमध्ये तेनैव दंडेन चत्वारि निवर्त्तनानि निक्षिप्य षण्णिवर्त्तनानि मान्यं कृत्वा त-
 34 प्रतिवि (व) ध्वं (द्धं) मल्लवं कुर्वन्³ च कृत्वा चतुर्विंशतिहस्तविस्तरं निवेशनं अन्यदष्टचत्वारिंशद्ध (द्ध) स्तवि-
 35 स्तरं निवेशनं चेत्येवं द्वासप्ततिहस्तविस्तरं मगिलं चेत्येतत्सर्वनार्गावुंडं साम्यं कृत्वा तन्म-
 36 ध्ये व्र (व्र) ह्यपुर्यां श्रीखेडादित्यदेवसन्निधौ द्वादशानां व्रा (व्रा) ह्यणानां श्वेतव्रीह्योदनेन आढक्यादिसूपेन धृ-

Third Plate

- 37 तेन तत्रेण चतुर्भिः शाकैश्च भोजनाय तांबूलाय च तेनैव दंडेन मान्यं निवर्त्तनद्वयं
 38 मलवं कुरुवं च मगिलमध्ये चतुर्विंशतिहस्तविस्तरं निवेशनं च अष्टभोगतेज-
 39 साम्यं चेत्येतत् । तथा तत्सर्वधम्मप्रचिन्तकाः गौतमगोत्रा गंगाधरचतुर्वेदिभट्टोपाध्या-
 40 याः⁴ भारद्वाजगोत्रा गोविदक्रमविदः अत्रिगोत्रा भास्करचतुर्वेदिनः जामदग्न्य-
 41 वत्सगोत्रा नारायणभट्टाः भारद्वाजगोत्रो माधवः काश्यपगोत्रो वामनः धनंज-
 42 या (य) गोत्रा विष्णुभट्टाः भारद्वाजगोत्रो वामनः एवमष्टौ व्रा (व्रा) ह्यणाः तेभ्यः प्रत्येकं
 43 तेनैव दंडेन वप्पकशतचतुष्टयं मगिलमध्ये प्रत्येकं षड्दस्तविस्तरं निवे-
 44 शनं च तथा तत्रि (त्रि) कूटप्रासादस्य खंडस्फुटितजीर्णोद्धाराय तेनैव दंडेन वप्पकशतचतु-
 45 ष्टयं (यम् ।) एवमेतत्सर्वं पादप्रक्षालनधारापूर्वकं सर्व्वेनमस्यं सर्व्ववा (वा) धापरिहारं सर्वायविशु-
 46 ष्टं राजकीयानामनंगुलिप्रक्षणीयं⁵ आचंद्रावर्कं दत्तवान् । एतत्सर्व्वधम्मगोप्तारो व्र (व्र) ह्यपुरि (री)-
 47 महाजनाः । व (व) ह्यभिव्वंसुधा दत्ता राजभिः सगरादिभि [1*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं (लम्)⁶ ॥
 [१॥*] स्वद-
 48 तां परदत्तां वा यो हरेत वसुंधरां (राम्) । षष्टिवर्षसहस्राणि⁷ विष्ठायां जायते क्रि (कृ) मिः ॥ मंगलं महाधीः [1*]

¹ Read मरुवक्कसर्पः.

² Read वीडानुवृत्या (corresponding to Kannada *bidinol*, meaning 'following the custom in a camp').
Ep. Ind. Vol. XXIII, p. 34, n. 1.

³ These two terms are written as मलवं and कुरुवं in line 38, below.

⁴ The names of this and the following two Brāhmaṇas who were distinguished for their learning are used in the plural.

⁵ One would rather expect अनंगुलिप्रक्षेपणीयम् here. Cf. सर्वराजकीयानामहस्तप्रक्षेपणीयम् which occurs in several grants of the Maitrakas of Valabhi. See *e.g. Ind. Ant.*, Vol. VI, pp. 16 f.

⁶ Metre of verses 9 and 10 : *Anuṣṭubh.*

⁷ Read षष्टि वर्षसहस्राणि.

TRANSLATION

Hail! Prosperity!

(Verse 1). Victorious is Vishṇu's manifested Boar-form, which agitated the ocean and which had the earth resting on the tip of its uplifted right tusk.

(V. 2). Formerly, there was a Vidyādhara, Jīmūtavāhana by name, who offered his life to Garuḍa for the sake of others.

(V. 3). This is a family of the lords of **Tagara**, known as **Śilāhāra**. In that family was born the crest-jewel of kings, **Jatiga (I)** by name.

(V. 4). Hail! There was a son of king **Jatiga (I)**, **Nāyimma** by name. His son was **Chandrarāja**, of great fame. To him, again, was born a son (*named*) **Jatiga (II)**, praised by the people of the world. To him was born the eldest son, the illustrious **Gōṅkalla**, the foremost (*lit.* the forehead-mark) of the kings on the earth.

(V. 5). Thereafter, there was his brother **Gūhalēśa (I)**; his younger brother was **Kīrtirāja**; thereafter, **Chandrāditya** made his kingdom free from all troublesome persons.

(V. 6). (*Then*) there was the illustrious **Mārasimha**, son of the illustrious king **Gōṅkalla**. His son was the illustrious **Gūhala (II)** by name, whose feet were fondled by the crowns of (*other*) kings. His brother was king **Bhōjadēva (I)**, a lion to the elephants that were his foes in this world. He, of great fame, ruled uninterruptedly like the lord of Laṅkā.

(V. 7). His younger brother is known as the illustrious **Gaṇḍarāditya**, who is the protector of religion, who makes all castes observe their religious duties, who is the foremost among the most courageous, and the bestower of wealth.

(V. 8). He, by his anonymous gifts, is engaged day after day in giving protection by means of secret gifts to various beings distressed, helpless, poor, miserable, maimed and destitute. He bestows gifts such as those of the skins of the black antelopes, cows, land and parturient cows, his heart is always engaged in contemplation on Brahman, and he is a veritable Wish-fulfilling Tree to the Brāhmaṇas.

(Line 16). Hail! The illustrious *Mahāmaṇḍalēśvara* **Gaṇḍarādityadēva**—who is adorned with all royal titles such as '(he) who has obtained the five *mahāśabdas*', *Mahāmaṇḍalēśvara*, 'the lord of **Tagara**, the best of towns', 'the illustrious **Śilāhāra** king', '(he) who is born in the family of Jīmūtavāhana', '(he) who has the golden Garuḍa as his ensign, *Maruwakkasarpa*², *Ayyanasimha*³, a veritable Bhairava to hostile feudatories', 'a lion to the elephants in the form of his foes', *Iḍuvarāditya*⁴, 'Nārāyaṇa in respect of a handsome form', '(he) who is successful (*even*) on Saturdays', 'the seizer of hill-fortresses', 'Vikramāditya of the Kali Age' (*and*) '(he) who has obtained a boon by the favour of the divine Mahālakṣmī—governing under one umbrella (*his*) kingdom righteously by curbing the wicked and protecting the good, is shining by his long and victorious reign, holding pleasant conversation as is the custom in a camp in the village of **Vallavāḍa**.

(Line 23). Being requested by the *Kaḍitāmātya*⁶ **Maillapayya**, the *Mahāpradhāna* dependent on his (*i.e.* Gaṇḍarāditya's) lotus-like feet, who, having first repaired the dilapidated temple of the holy **Khēḍāditya**⁶ in **Brahmapurī** created by Brahṁā in the great *tīrtha*, the famous **Kollāpura**, has constructed a three-spired, temple and has installed therein (*the images*

¹ The gift of an *ubhayatō-mukhi* cow is highly praised.

² *Maruwakka-sarpa*, means 'a serpent to the hostile army'. See *Ep. Ind.*, Vol. XXIII, p. 33, n. 4.

³ *Ayyana-simha* means 'a lion-like son of his father'.

⁴ *Iḍuvarāditya* means 'the sun among the archers'.

⁵ *Bhuj* (Arm.) means to enjoy, but it is here probably used in the sense of 'governing'.

⁶ *Kaḍita* is a Kannaḍa word meaning "an account ledger". So *Kaḍitāmātya* means 'a Minister in charge of Accounts'.

of) Brahmā and Viṣṇu with a view to do a religious deed, the illustrious Gaṇḍarāditya has accepted his request. And on the occasion of the Dakṣiṇāyana saṅkrānti, on Saturday, the fourth tithi of the bright fortnight of Āshāḍha, the cyclic year Parābhava being current, when one thousand and forty-eight years of the Śaka era have elapsed, he purchased, from the Nārgāvūṇḍas Rājaya and Sēnaya of the village Kōmnijavāḍa situated in the khampaṇa of Kōḍavalli comprised in the Miriñjidēsa, two nivartanas of land measured by the rod of Kuṇḍi agreed to by (all) Nārgāvūṇḍas¹ and (also) a magila (house-site) twenty four cubits broad together with the right to eight-fold enjoyment, and having added four nivartanas of land situated in that village, measured by the same rod, and having thus made an agreed total gift of six nivartanas together with mallava and kutruva² connected therewith, and (having added) a house-site twenty-four cubits broad, and another forty-eight cubits broad, (in total) a house-accommodation seventy-two cubits broad—all this being agreed to by all Nārgāvūṇḍas, he gave in their presence and before the holy Khēḍādityadēva two nivartanas by the same rod as an agreed gift with maḷava and kuruva for the food of twelve Brāhmaṇas, consisting of cooked white rice, soup made of āḍhaki³ etc., ghee and butter-milk, and for tambula together with a house twenty four cubits broad in the house-site, together with the right to eight-fold enjoyment. The Brāhmaṇas who meditate on all religious duties are as follows: Gangādhara Chaturvēdin Bhaṭṭopādhyāya of the Gautama gōtra, Gōviṇḍa Kramavid of Bhāradvāja gōtra, Bhāaskara Chaturvēdin of the Atri gōtra, Nārāyaṇabhaṭṭa of the Jāmadagnya-Vatsa gōtra, Mādhava of the Bhāradvāja gōtra, Vāmana of the Kāśyapa gōtra, Viṣṇubhaṭṭa of the Dhanañjaya gōtra, and Vāmana of the Bhāradvāja gōtra. These are the eight Brāhmaṇas.

To each of them is donated land measuring four hundred vappakas⁴ and a dwelling six cubits in breadth in the house-site and for the repairs of the broken and dilapidated three-spire temple, four hundred vappakas by the same rod.

He (i.e. the King) has given all these gifts after washing the feet (of the Brāhmaṇas). The gifts are free from taxes, free from all obstacles, faultless in respect of all income, not to be interfered with even by a finger by any royal servants, and to be enjoyed as long as the moon and the sun endure.

The Mahājanas of Brahmapurī are to protect all these gifts.

(Here follow two benedictory and imprecatory verses.)

May there be happiness and great prosperity!

No. 49 : PLATE CII

KOLHĀPUR STONE INSCRIPTION OF GAṆḌARĀDITYA : ŚAKA YEAR 1058

THE stone bearing this inscription is on the right side of the temple of the Jaina Tirthaṅkara Pārśvanātha near the former Śukravāra gate of Kolhāpur. It has a pediment rounded on the top, and containing some sculptures, viz. in the middle, a Jina sitting cross-legged, with hands folded in his lap, full front, inside a shrine; a little to the proper right of

¹ Nārgāvūṇḍa-sāmya-bhūtam seems to mean 'with the consent (all) Nārgāvūṇḍas.' Sāmya has a peculiar sense here. Compare sarva-Nārgāvūṇḍam sāmyaṅ kṛtvā in line 35, below, which has apparently the same sense.

² The sense of mallava and kutruva is uncertain, but the context seems to indicate that they are certain rights granted to the donees. See similar expressions below, in line 38.

³ Āḍhaki means 'tūr' (Marathi), a kind of pulse used even now for soup in Mahārāshṭra. See Gīrvāṇa-laghu-kōsha by J. V. Oak.

⁴ Vappaka is a measure smaller than a nivartana. Perhaps 400 vappakas make half a nivartana.

this, another squatting figure, full front, with uplifted hands; still further to the right, a pitcher; on the left of the central Jina, a cow and a calf; above these, the sun (on left) and the moon (on right). Underneath this is the inscribed area, about 3 ft. 1 in. (93.98 cm.) broad and 2 ft. 2½ in. (67.31 cm.) high. The inscription has been noticed in Major Graham's *Statistical Report on the Principality of Kolhāpur*, p. 357, *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. II (Old Series), p. 266, and Kielhorn's *List of Southern Inscriptions*, No. 319. A transcript of it was given in Elliot's Collection (Vol. II, fol. 313a., of the Royal Asiatic Society's copy).¹ The record was later edited with a translation, but without a facsimile, by Dr. L. D. Barnett in the *Epigraphia Indica*, Vol. XIX, pp. 30 f. It is edited here from an excellent estampage supplied by the Chief Epigraphist.

The **characters** are of the Old-Kannaḍa alphabet. The record consists of 33 lines, and is in a good state of preservation. The **language**, except for the initial verse in praise of the teaching of Jina², which is in Sanskrit, is Old-Kannaḍa. The record is in prose, containing many Sanskrit expressions in the initial portion which is in eulogy the **Śilāhāra king Gaṇḍarāditya** and his feudatory **Nimbadēvarasa**, and pure Kannaḍa ones in the formal portion at the end. As Dr. Barnett has observed, 'Lexically the record is valuable; it contains many rare words of daily life, such as the titles of various classes of traders and other words, e.g. *mudgoḍe*, line 10, *sāsaniga*, and *kājagāra*, line 22, *hasara* as a measure of capacity, lines 26, 29 ff., 32, *saṅgaḍi*, line 27, *mālave*, lines 27, 28, *karuse*, *bisige*, *lanika*, and *maravi*, line 28, *daṇḍige*, lines 31-32, and *hūṭe*, line 32³. The record closes with an imprecatory statement in lines 57-59.

The inscription refers itself to the reign of the **Śilāhāra king** of Kolhāpur, the *Mahāmaṇḍalēśvara* **Gaṇḍarāditya**, who bears the *birudas* noticed in his own and his successors' inscriptions. He is described as governing his kingdom from the permanent camp at **Valavāḍa** and as diverting his mind with pleasant conversation. The record next mentions and describes his *Sāmanta-śrōmaṇi* (Chief Feudatory) **Nimbadēvarasa**⁴ as one who had obtained the right to the five *mahāśabdās*, who was the right hand of the king **Gaṇḍarāditya**, and had obtained a victory over the *Sāmantas* of the **Toṇḍai** country, and as a devout Jaina who had obtained a boon by the grace of the divine **Padmāvati**. He had built a temple of Pārśvanātha at **Kavaḍegolḷa**.

The **object** of the present inscription is to record certain taxes and dues levied by the Trading Corporation of the **Vīra-Baṇaṅjas** and certain merchants and representatives of towns such as those of **Kollāpuram**, **Miriṅje**, **Torambage**, **Mayisige**, **Baḷeyavaṭṭaṇa**, **Kavaḍegolḷa** as well as the royal merchant of **Gaṇḍarāditya**, the house-hold officer of the *Maṇḍalēśvara* (evidently Nimbadēvarasa) and the head of the temple of the Sun in **Kuṇḍipaṭṭaṇa**, on certain commodities sold in the market-place, evidently, of Kavaḍegolḷa, for the worship, with eight offerings⁴, of the Tirthaṅkara **Pārśvanātha** in the aforementioned temple constructed by **Nimbadēvarasa**, the repairs of the temple, and the supply of food to the ascetics living there. The dues were levied in cash or kind on weights and measures as well as on loads, carried on head or in carts, of various articles of food as well as on fruits, flowers *etc.* Some other dues were on the articles manufactured and sold in the shops of cloth-merchants, goldsmiths, carpenters and potters. The gift

¹ *Ep. Ind.*, Vol. XIX, p. 31.

² This verse is taken from the *Pramāṇasaṅgraha* of Akalaṅka. *N. I. A.*, Vol. II, pp. 111 f.

³ *Loc. cit.*

⁴ He is mentioned as a disciple of the Jaina Āchārya Māghanandī Siddhāntadēva, the priest of the Rūpanārāyaṇa temple at Kollāpura in the Terdāl stone inscription of Gōṅka, dated Śaka 1045, and in an inscription at Śravaṇa Belgoḷ (No. 39, p. 7). Śrutakīrti Traividya-dēva was a disciple of Māghanandī and succeeded him as the priest of the Rūpanārāyaṇa temple in Kolhāpur.

⁴ These are water, sandal paste, flowers, rice-grains, incense, lamp, food and betel.

was made to **Śrutakīrti Traividya**dēva of the **Pustakagachchha** in the **Deśiyagaṇa** of the **Mūlasaṅgha**, who officiated as the priest of the Jaina temple called **Rūpanārāyaṇa** in **Kollāpura**. This temple also was constructed by the same Nimbadēva, the aforementioned feudatory of the Śilāhāra King Gaṇḍarāditya, who bore that *biruda*, and is evidently identical with that in front of which the inscribed slab is set up.¹

The record is **dated**, in line 24, **Monday**, the **fifth tithi** of the **dark fortnight** of **Kārttika** in the **Śaka year 1058** (expressed in words), the cyclic year being **Rākshasa**. As in some other records of the Śilāhāras of Kolhāpur, this Śaka year must be taken to be current. Then it would correspond to the cyclic year Rākshasa according to the southern system. Again, the fifth *tithi* of the dark fortnight of *amānta* Kārttika was not current at mean sunrise, but commenced 1 h. 30 m. thereafter, on Monday, the corresponding Christian date being the 28th of October A.D. 1135. Such small irregularities of dates are noticed also in other records of the Śilāhāras.

Among those who agreed to levy the dues and taxes on the articles manufactured and sold (in Kavaḍegolla) the most noted was the Trading Corporation of **Ayyavoḷe**, also called **Ahichchhatra**, which was known as **Vira-Baṇaṅjas** (the Heroic Traders). The present inscription contains a lengthy *praśasti* of the Corporation. It is said to have consisted of the Five-hundred Svāmīs, who were probably the original founders of the Corporation, and the *Gavaḷes*, the *Gātriyas*, the *Seṭṭis*, the *Seṭṭi-guttas*, the *Gāmaṇḍas* and the Chief *Gāmaṇḍas*. They receive high praise here for their heroism as well as for their righteousness, knowledge and charity. They traced their descent from Vāsudēva, Khaṇḍaḷi and Mūlabhadra, and proudly stated that they had the boon of the goddess Bhagavati. Their banner had the design of a hill² and they claimed that they had won the goddess of victory in many encounters. This Trading Corporation was well-known in ancient times and had extensive trade not only in the different provinces of India but also in foreign countries such as Siam, Thailand, Sumāntrā, Burmā and Ceylon, where Tamil records mentioning the Five Hundred have been found.³ This substantiates their claim that they had penetrated into six continents.⁴

As for the **localities** mentioned in the present inscription, **Valavāḍa** has already been identified. **Kavaḍegolla**, where the Jaina temple of Pārśvanātha was situated in favour of which the dues and taxes were levied, must have been not very far from Kolhāpur; for the gift was made to the Jaina priest Śrutakīrti Traividya of the Rūpanārāyaṇa temple in Kolhāpur. **Kavaḍegolla** has not yet been identified, but it may be identical with the village Kavaḍegulanda in the Shiroḷ *tālukā* of the Kolhāpur District. **Ayyavoḷe** is well-known as modern Aihole in the Bijāpur District of the Karnāṭak State. **Miriṅje** is, of course, modern Miraj in the Sāngli District, and **Kuṇḍi-paṭṭana** is probably Knṇḍalāpur in the Miraj *tālukā*. **Torambage** is modern Turambe in the Rādhānagarī *tālukā* of the Kolhāpur District. Barnett identified **Baḷeyavaṭṭana** with Baḷiapattam in the Chirakkal *tālukā* of the Malbār District, but it is more likely to be the place of the same name (Balipattana) which was the capital of the Śilāhāras of South Koṅkaṇ, and which has already been shown to be modern Khārepāṭaṇ in the Ratnāgiri District. **Mayisige** cannot be identified.

¹ The Terdāl stone inscription, dated Śaka 1045, states explicitly in line 64 that the temple of Rūpanārāyaṇa at Kollāpura was constructed by *Sāmanta* Nimbadēva (*Ind. Ant.*, Vol. XIV, p. 19).

² Some take the *guḍḍa-dhoaja* as indicating the Jaina faith of the Vira-Baṇaṅjas, since 'the word *guḍḍa* here is a peculiar Jaina expression signifying a lay follower or disciple of the Jaina faith'. See, also, No. 44, line 1. K. B. Pathak has, however, pointed out that a hill was assumed as a device, as almost all Tirthaṅkaras entered *nirvāṇa* on the summits of mountains. *Ind. Ant.*, Vol. XIV, p. 24, n. 30.

³ *H.C.I.P.*, Vol. V, p. 526.

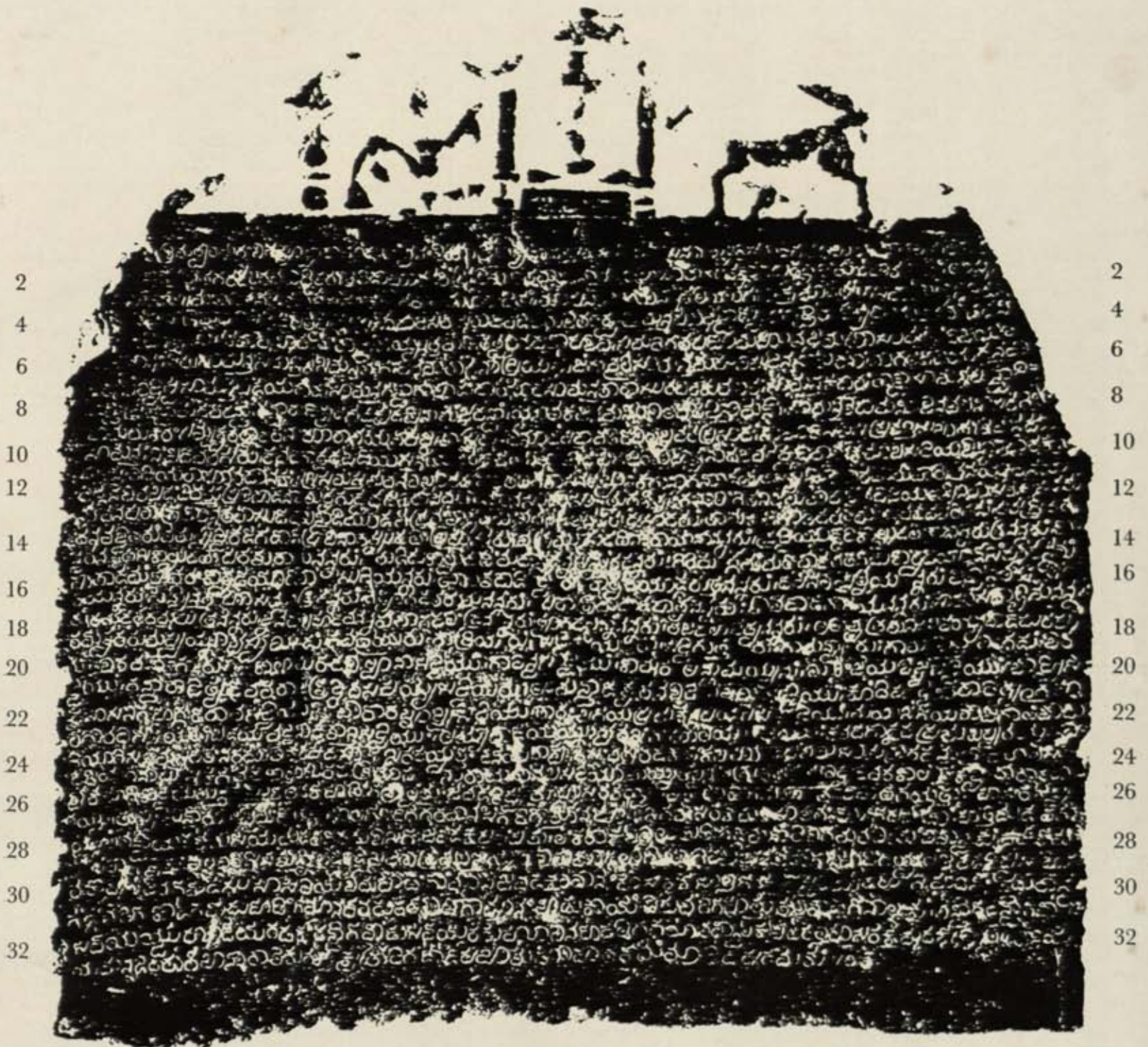
⁴ *Loc. cit.*

TEXT¹

- 1 सिद्धम्² [1*] श्रीमत्परमगंभीरस्याद्वादामोघलांछनं(नम्) [1*] जीयात्त्रैलोक्यनाथस्य शासनं जितशासनं-
(नम्)³ ॥ [१॥*] स्वस्ति [1*] समधिगतपञ्चमहाशब्दमहाम-
- 2 ण्डलेश्वरं⁴ । तगरपुरवराधीश्वरं श्रीशिळाहारनरेंद्रं । जीमूतवाहनान्वयप्रसूतं । सुवर्णगरुडध्वजं मरेवोक्कसर्पं⁵ ।
अय्यन-
- 3 सिंगं । रिपुमंडळिकभैरवं । विद्विष्टगजकण्ठीरवं । इडुवरादित्यं । रूपनारायणं । कलियुगविक्रमादित्यं । शनि-
वारसिद्धि गिरिदु-
- 4 गालंधनं । श्रीमहालक्ष्मीदेवीलब्धवरप्रसादादिसमस्तराजावळीविराजितरूप्य श्रीमन्महामण्डलेश्वरं गण्डरादित्य-
देवरु वळवाडद ने-
- 5 लेवीडिनल्लुखसंकथाविनोददि राज्यं गेय्युत्तमिरे । तत्पादपद्मोपजीवि समधिगतपञ्चमहाशब्दमहासामन्तं । विजयल-
- 6 क्ष्मीकान्तं । रिपुसामन्तसीमन्तिनीसीमन्तभंगं । वीरवारांगनाप्रियभुजंगं । वैरिसामन्तमेघविघटनसमीरणं । नाग-
लदेविय गन्धवा-
- 7 रणं । विद्विष्टसामन्तविळयकाळं । सामन्तगण्डगोपाळं । दायादसामन्ततारासुरवीरकुमारं । सामन्तकेदारं । तोण्ड-
सामन्तपुण्डरीक-
- 8 षण्डप्रचण्डमदवेदण्डं । गण्डरादित्यदेवदक्षदक्षिणभुजादण्डं । याचकजनमनोभिलषितचिन्तामणि । सामन्तशिरोमणि ।
जिनचरणसरसिरु-
- 9 ह्मधुकरं सम्यक्त्वरत्नाकरनाहाराभयभैषज्यशास्त्रदानविनोदं । पद्मावतीदेवीलब्धवरप्रसादं । नामाडि(दि)समस्त-
प्रशस्तिसहितं श्रीमन्महा-
- 10 सामन्तं । निवदेवरसरु । कवडेगोळ्ळद वळिय सन्तेय मुद्गोडेयल्माडिसिद वसदिय पाश्वर्नाथदेवरण्टविधाचर्चनक्कमा
वसदिय जीर्णोद्धारवक-
- 11 मल्लिप्प रि(ऋ)षियराहारदानक्कं । स्वस्ति [1*] समस्तभुवनविख्यातपंचशतवीरशासनलब्धानेकगुणगणाळंकृत
सत्यशौचाचारचारुचरित्रयविनय-
- 12 विज्ञान वीरवळंजधर्मप्रतिपाळनविशुद्ध गुड्डध्वजावराजमानानूनसाहसोत्तुंग कीर्त्यगर्नालिगित निजभुजोपाज्जित-
विजयलक्ष्मीनिवासवक्ष[1*]स्थलहं
- 13 भुवनपराक्रमोन्नत वासुदेवखण्डळीमूळभद्रवंशोद्भवहं । भगवतीलब्धप्रसादहं । तावु कादि सोलदहं । मरुवक्क-
मारिगळुं । परस्त्रीपर-
- 14 धनवर्ज्जितहं चतुःषष्टिकळेगळोळ् प्रवीणरप्पुदरि । ब्रह्मनन्नहं । चक्रमुळ्ळुदरि । नारायणनन्नहं । दृष्टियोळ्ळनोडि
कोल्वुदरि । काळाग्निरुद्रनन्नहं को-
- 15 न्दरनरिसि कोल्वुदरि । परशुरामनन्नहं । तुळिदु कोल्वो(ल्वु)दरि मदान्धगन्धसिन्धुरदन्नहं । गिरिदुर्गमं मरेवो-
क्करं तेगेदु कोल्वेडेयोळ् सिंहदन्नहं
- 16 पाताळमं पोवकरं कोल्वेडेयोळ् वासुगियन्नहं । आकाशदोळिर्दरं कोल्वेडेयोळ्गरुत्मनन्नहं । पेंपिनल् पृथ्वयन्नहं ।
विष्पिनल् कुलगि-
- 17 रियन्नहं । गुप्पिनल्महासमुद्रदन्नहं । उद्योगदल् रामनन्नहं । पराक्रमदोळ् पाल्थनन्नहं । शौचदोळ् गांगेयनन्नहं ।
साहसदोळ् भीमनन्न-
- 18 हं । धर्मदल् धर्मपुत्रनन्नहं । ज्ञानदल्सहदेवनन्नहं । भोगदाल्द्रनन्नहं । त्यागदल्कर्णनन्नहं । तेजदलादित्य-
नन्नहं । अहिच्छत्रमेनिसुवय्यवोळेपुरप-
- 19 रमेश्वररुमप्पय्यूनूर्वस्वामिगळुं गवरेयरं । गात्रियहं । सेट्टियहं । सेट्टिगुत्तहं । गामण्डहं । गामण्डस्वामिगळुं ।
वीर-

¹ From an estampage supplied by the Chief Epigraphist.² Expressed by a symbol.³ Metre : *Anushtubh*.⁴ The mark of punctuation occurring in this and many subsequent lines is superfluous.⁵ This *biruda* occurs as मरुवक्कसर्प in some other records. See e.g. No. 48, line 18.

KOLHĀPUR STONE INSCRIPTION OF GAṆḌARĀDITYA: ŚAKA YEAR 1058



Scale : One-fourth

- 20 रुं । वि(वी)रवणिगरं । कोल्लापुरद विल्पाण¹ सेट्टियुं । गोविन्दसेट्टियुं । कोमर अण्णमय्यनुं । मिरिजेय विज्ज-
सेट्टियुं । वोप्पिसे-
- 21 ट्टियुं । गण्डरादित्यदेवर राजश्रेष्ठि वेसपय्यसेट्टियरं । आ मण्डलेश्वरन वीडिन वम्मिसेट्टियुं । कुंडिपट्टणदादित्यगूह-
22 द सासनिरं हेग्गडे रावसेट्टियुं । चौघोरे वोप्पिसेट्टियुं । तोरंवगेय प्रभु कन्नपय्यसेट्टियुं । मयिसिगेय काजगारं चौघो-
23 रे गोरविसेट्टियुं । वळ्ळेयवट्टनड(द) शान्तिसेट्टियुं । अय्यवोळ्ळेयनूर्वर सिंगं हालियसेट्टियुं । कवडेगोळ्ळद प्रभु
खप्परय्यना-
- 24 धि(दि)यागि समस्तदेशं नेरेदु । शकवर्षद सासिरदव्वत्तेनेय राक्षससंवत्सरद कार्तिकवट्टु पंचमी सोमवारदंदु
श्रीमूलसंघ-
- 25 देसी(शी)यगणपुस्तकगच्छद कोल्लापुरद श्रीरूपनारायणवसदियाचार्यरप्प श्रीश्रुतकीर्त्तित्रैविद्यदेवर कालं कर्च्च ।
धाराप-
- 26 व्वंकमागि कोट्टायमेन्तेन्दोडे अडके हेरिगे अय्वत्तु । जवळविकप्पत्तु । हसरकय्यु । एले हेरिगे नूरुं । तलेवोरे-
गय्वत्तु । हसरकिर्प-
- 27 तय्यु । तुप्पमेण्णय्येविवु कोडक्के सोल्लगे सिट्टिगेगरवानं संगडिगोम्मनिं दूसिगवसरवक्कम्मवकसालेगं होंगे हणं ।
हत्ति मळवेग-
- 28 य्वलं भण्डिय करुसेय मळवेगेरडु वीसिगे । जवळक्के पलं पत्तु । लंकरोक्कलल्लि आरु तिगळ्ळे मणेतिविगे मरविये-
विवोदक्कुं । वर्षक्के मं-
- 29 चवोन्दक्कुं । अल्लवरिसिनं शुण्ठि वेळ्ळुळ्ळि वजे भद्रमुस्तेयंविबु मोदलागि तूगि मारुव भण्डंगळ्ळे हेरिगय्वलं जवळ-
विकप्पलं हस-
- 30 रकोप्पलं जीरगे मेळमु सासवियेविवु हेरिगोम्मानं जवळवकरवनं हसरक्के सोल्लगे । उप्पु मोदलागि हाडि(दि)नेदु
धान्यं-
- 31 गळ्ळं भंडिगे कोळ्ळगवोदु हेरिगे मानवेरडु तलेवोरेगोम्मनिं वाडु कार्येविवु भंडिगे हत्तु तलेवोरेगे नालक्कुं । भण्डिगे
दण्डिगे वो[डु]
- 32 सेवेय्यु हूटेयेरडवकं दण्डिगे वोडु(दु) सेवेयेरडु हूविन हेडल्लिगे माले वोन्दु कुंवरल्लि हसरक्के मडके वोडु ॥
इन्तीया-
- 33 यमनळिदाताते² वाणराशिकुरुक्षेत्रादिगळ्ळोळ् पञ्चमहापातकमं माडिद फळमकुं ॥**

TRANSLATION

Success ! May the noble teaching of Jina, the lord of the three worlds, which has the infallible mark of the extremely profound *Syādvāda* doctrine, be (*ever*) victorious !

(Lines 1-5). Hail ! While the illustrious *Mahāmaṇḍalēśvara Gaṇḍarādityadēva*—who is adorned with all royal titles such as ‘the *Mahāmaṇḍalēśvara*’ ‘(he) who has obtained the five *mahāsabdās*’, ‘the lord of **Tagara**, the best of cities’, ‘the illustrious **Śiḷāhāra King**’, ‘a scion of the family of Jimūtavāhana’, ‘(he) who has the banner with (*the device of*) the golden Garuḍa’, ‘a serpent to adversaries’, ‘a lion to his father’, ‘a veritable Bhairava who destroys the hostile feudatories’, ‘a lion to the elephants in the form of his enemies’, ‘the Sun of archers’, ‘Nārāyaṇa in comeliness’, ‘Vikramāditya of the Kali Age’, ‘(he) who is successful (*even*) on Saturdays’, ‘(he) who has captured mountain fastnesses’, (*and*) ‘(he) who has obtained the gracious boon of the divine **Mahālakshmi**’—is governing the kingdom from his permanent camp at **Valavāḍa**, being engaged in pleasant conversation—

(Lines 5-11). For the worship, with eight offerings, of the divine Pārśvanātha in the temple constructed in the *mudgode* of the market place in **Kavaḍegolla** by the illustrious

¹ Barnett suggested the emendation विल्हण- here.

² Read -दातगे.

Mahāsāmanta Nimbādēvarasa—who is dependent on his (*i.e.* Gaṇḍarāditya's) lotus-like feet, and who has all the titles of honour such as 'a *Mahāsāmanta* who has obtained the five *mahāśabdas*', 'beloved of the Goddess of Victory', '(he) who removes the parting line of the hair of the wives of hostile feudatories', 'the beloved paramour of the courtesans of warriors', 'the wind which disperses the clouds in the form of enemical feudatories,' 'the scent-elephant of **Nāgaladēvi**,' 'the god of death causing the destruction of hostile feudatories', 'a veritable Gōpāla to chief feudatories', 'a veritable heroic Kārttikēya to the demon Tāra (*i.e.* Tārakāsura) in the form of rival feudatories', 'Kēdāra (Śiva) to feudatories', 'a furious rutting elephant to the clusters of lotuses that were the feudatories of the **Toṇḍai** (country)', 'the vigilant long right arm of **Gaṇḍarādityadēva**', 'the wish-fulfilling gem which satisfies the desires of suppliants', 'the foremost among feudatories', 'a bee on the lotuses of the feet of Jina', 'a mine of the gem of righteousness', '(he) who delights in offering food, protection, medicine and (*scriptural*) knowledge (*to others*)' and '(he) who has obtained the gracious boon of the divine **Padmāvati**'—and for the repairs of the temple as also for the supply of food to the ascetics residing there—

(Lines 11-24). Hail ! They who are adorned by a multitude of numerous virtues obtained by following the religion of the Five-hundred Heroic Men renowned in the whole world; who are virtuous by reason of the maintenance of the code of the heroic **Baṇaṅjas** consisting of truthfulness, pure conduct, agreeable behaviour, political wisdom, courtesy and (*mercantile*) knowledge; who look splendid with (*their*) banner bearing (*the device of*) *Gudda* (hill), who are exalted with (*their*) unfaibing adventurous spirit; who are embraced by Lady Fame; whose breast is resorted to by the Goddess of Victory secured by their own arms; who are born in the race of **Vāsudēva**, **Khaṇḍalī** and **Mūlabhadra**; who are exalted by their valour in the (*whole*) world; who have obtained the gracious boon of **Bhagavati**; who are invincible when they fight; who destroy their enemies; who abstain from the wives and property of others; who are like Brahmā in respect of proficiency of the sixty-four arts; like Nārāyaṇa in the possession of a *chakra* (discus, or association); like Rudra who is the Fire of World-destruction in slaying (*their opponents*) by their gaze; like Paraśurāma in seeking out and destroying slayers by (*their*) weapons; like a rut-blind scent-elephant in trampling underfoot and slaying (*their opponents*); like a lion in seizing and slaying those that take shelter in mountain fastnesses; like (*the serpent*) Vāsukī in destroying those that enter the nether world; like Garuḍa in slaying those that fly in the sky; like the earth in greatness, like the chief mountains in weightiness (gravity); like the ocean in profundity; like Rāma in perserverence; like Arjuna in valour; like Bhīshma in purity of conduct; like Bhīma in adventurous spirit; like Yudhisṭhira in righteousness; like Sahadēva in (*scientific*) knowledge; like Indra in enjoyment; like Karṇa in charity; like the Sun in brilliance—(*they*) who are the lords of the city of **Ayyavoḷe** also known as **Ahichchhatra**, namely, the Five-hundred Svamins, the *Gavares*, the *Gātriyas*, the *Seṭṭis*, the *Seṭṭiguttas*, the *gāmaṇḍas*, the *Gāmaṇḍa-Svāmins*, the heroic men, the heroic merchants, Bilpaṇa-seṭṭi, and Gōvinda-seṭṭi of **Kollāpura**, Komara-Annamayya, Bijja-seṭṭi and Boppi-seṭṭi of **Miriṅje**, Vesapayya-seṭṭi, the royal merchant of **Gaṇḍarāditya**, Bammi-seṭṭi of the *Maṇḍalēśvara*'s (*i.e.* Nimbādēvarasa's) household, Rāva-seṭṭi, who is the Government Officer in charge of the temple of the Sun in **Kuṇḍipaṭṭaṇa**, Chaudhore Bappi-seṭṭi, Kannapaiya-seṭṭi, the Chief of **Torambarage**, Choudhore Goravi-seṭṭi, the Manager of **Mayisige**, Śānti-Setṭi of **Baḷeyavaṭṭaṇa**, Hāliya-seṭṭi, the lion of the Five-hundred of Ayyavoḷe, Khapparayya, the Sheriff of **Kavadegolḷa** and others representing the whole country, having assembled—

(Lines 24-26). on **Monday**, the **fifth (tithi)** of the **dark fortnight** of **Kārttika** in the (*cyclic*) year **Rākshasa** (*and*) the **thousand and fifty-eighth** year of the **Śaka era**, having washed the feet of the holy **Śrutakīrti Traividya** of the **Pustaka Gachchha** in

the **Dēśiya-Gaṇa** of the **Mūla-Saṅgha**, who is the priest of the famous temple of **Rūpa-nārāyaṇa** in **Kōllāpura**—have donated the following rates with the pouring out of water:—

(Lines 26-32). Areca-nuts fifty on a load, twenty on a half-load, five on a *hasara*; betel leaves, one hundred on a load, fifty on a head-load, twenty-five on a *hasara*; a *sollage* on each pitcher of clarified butter and oil, one half maund on each *siddige*, one maund on each *sangaḍi*; a *paṇa* on each *honge* (gold cloin) on articles sold in each cloth-merchant's and goldsmith's shop; five *palas* on each *maḷave* of cloth; two *bisige* on each *maḷave* of *karuse* (*sold*) from carts, ten *palas* on each half-load; a stool, a tripod, and a *maravi* on each house of carpenters every six months, and one bedstead every year; in the case of goods sold by weight, five *palas* on each head-load, two *palas* on each half head-load and one *pala* on each *hasara* of green ginger, turmeric, dry ginger, garlic, *baje* and *bhadramuste*; one maund on each cart-load, a half maund on each halfload, a *sollage* on each *hasara* in the case of cummin, black pepper and mustard; one *koḷaga* on each cart-load, two maunds on each load and one maund on each head-load in the case of salt and similar articles and eighteen kinds of grains; ten on each cart-load of dry and fresh fruits, and four on each head-load; one *daṇḍige* and five myrobolans on each cart-load; one *daṇḍige* and two myrobolans on each pair of *hūtes*; one garland on each basket of flowers; one pot on each shop of potters.

(Lines 32-33). (*Here occurs an imprecatory formula of the usual type.*)

NO. 50 : PLATES CIII AND CIV

KOLHĀPUR ŚĒSHAŚĀYĪ TEMPLE INSCRIPTION OF THE REIGN OF GAṆḌARĀDITYA

THIS inscription is incised on some **beams** of the *maṇḍapa* of the shrine of Śēshaśāyī in the back yard of the great temple of Mahālakshmī at **Kolhāpur**¹. It was very briefly noticed in the *Report on Indian Epigraphy* for 1945-46, p. 40. It is edited here from an excellent inked estampage supplied by Dr. G. S. Gai, Chief Epigraphist, who has also kindly provided me with the transcript of its text and its translation given below.

As shown below, the present inscription has been incised on five beams of a temple of the Jaina Tirthaṅkara Ādinātha, which was later converted into the present Śēshaśāyī temple. The first eight lines of the record have been equally divided on the four alternate beams of the octagonal support of the ceiling of the main *maṇḍapa*, below a row of small figures of standing Tirthaṅkaras carved all round. The remaining two lines have been incised on the outside of a large beam of its outer *maṇḍapa*.

The **characters** are of the Kannaḍa alphabet and are palaeographically assignable to the first half the 12th century A.D. Each of the five extant sections of the text consists of two lines of writing, and one noteworthy peculiarity is that an ornamental flourish is given to some letters while marking the medial vocalic signs and subscripts. The **language** of the extant portion of the text is Kannaḍa, and but for a passage at the end of line 2, an incomplete passage towards the end of line 4 and the concluding passage in line 10, the whole text is metrically composed. As regards **orthography**, it may be pointed out that the consonant following *r* is uniformly doubled, and the class-nasal is in some places used for the *anusvāra*. In writing *śrīmanin* (line 2)

¹ See Graham's *Kolhāpur*, Inscriptions Nos. 19-21.

both the class nasal and the *anusvāra* have been employed. The expression *nāḍarōḍagaram* literally meaning 'with one's countrymen' is of lexical interest.

The inscription is evidently of the reign of the Śilāhāra king **Gaṇḍarāditya**, for whom the blessings of the Tirthaṅkara Ādi-Jina (*i.e.* Ādinātha) are invoked in the first verse. The King bears some of his usual *birudas* such as *Śauca-Gāṅgēya* and *Rūpanārāyaṇa*. His title *Mahāmaṇḍalēśvara* is also mentioned in line 3. The **object** of the inscription is to record the construction of the temple (*chaityāgāra*) of Āditīrthēśvara (*i.e.* Ādinātha) evidently at Kolhāpur. The temple is described as extensive and big, and as looking beautiful with excellent merchants' quarters, with courtesans' quarters on both sides, with an extensive *māna-stambha* and a storeyed house having doors which had acquired beauty with gold platings. This description, if it refers to the present modest structure, is evidently much exaggerated. On the other hand, it seems very unlikely that the alternate inscribed beams of the ceiling of the main *maṇḍapa* belonged to another structure and have subsequently been utilised for supporting the ceiling of the present *maṇḍapa*. There is no indication that the beams have been transplanted. It may be noted in this connection that an inscription on a pillar of another structure (*viz.* the Navagraha shrine) in another part of the court-yard of the Mahālakshmī temple refers to a *vasati* (Jaina temple), which shows that there were some Jaina shrines in the immediate neighbourhood of the great Mahālakshmī temple of Kolhāpur. The place was regarded as a *mahā-tīrtha* by both the Hindus and the Jains.

The inscription is not dated, and does not refer to any political events; but it gives very valuable information about a feudatory family owning allegiance to the Śilāhāras. **Nimbadēva**, who constructed the *chaityāgāra* of Ādinātha, is identical with Nimbarasa who constructed the *Rūpanārāyaṇa basadi* of Pārśvanātha near the Śukravāra gate in Kolhāpur.¹ He was a lay disciple of **Māghanandī-muni**, the religious disciple of **Kulachandra**, who belonged to the lineage of **Koṇḍakunda**. These details about Nimbadēva or Nimbarasa are given by some other records also²; but we get here the additional information that he was a son of **Nākarasa** and **Champakāmbike**, and had two brothers named **Bhillarasa** and **Kāvarasa**. Nimbarasa took part in the campaigns of the Śilāhāras, and won victories for them. He is, therefore, described as the scent-elephant of **Nāgaladēvī**, who was probably the mother of **Gaṇḍarāditya**.³ This elephant is figuratively described as having for its food the magnificent army of the hostile kings, and as using the dusty ground of the burnt city of the enemy as its bed.

The inscription mentions also **Karṇādēvī**, a queen of **Gaṇḍarāditya**. She was a daughter of Nākirāja, another *Sāmanta* of the Śilāhāra king. Besides Nākarasa and Nākirāja, the inscription mentions Nāgārjuna, who is described as Indra among feudatories. He also was probably a *Sāmanta* of **Gaṇḍarāditya**.⁴

The writer of the inscription was one **Barevarāditya**, who is described as a good poet and as resembling Cupid.

The inscription contains no date, but as it belongs to the reign of Gaṇḍarāditya, it is evidently of the first half of the twelfth century A.D.

¹ The Teridāḷa inscription (*Ind. Ant.*, XIV, pp. 14 f.) states explicitly (in l. 64) that the *basadi* of Rūpanārāyaṇa was erected by the *Sāmanta* Nimbadēva of Kōllāpura.

² See *ibid.*, Vol. XIV, p. 25.

³ Nāgaladēvī is mentioned also in the Herle stone inscription (No. 47) of Śaka 1040 and the Kolhāpur stone inscription (No. 49) of Ś. 1058, both of the reign of Gaṇḍarāditya. In the latter record, Nimbadēva is described as the scent-elephant of Nāgaladēvī as here.

⁴ A stone fixed to the eastern side of the *maṇḍapa* of the Śeṣhaśāyī temple had a fragmentary inscription describing in a general way the victories of Nāgārjuna. This stone appears to have belonged to a structure raised by the *Sāmanta* Nāgārjuna, and was later fixed into the *maṇḍapa* of the temple. See Graham, *Kolhāpur*, inscr. No. 17. It is not traceable now.

TEXT¹

First Beam

- 1 श्रीयुवतीलतालालितकळ्पमहामहिजंगे शौचगांगेयधराधिपंगे खचरेंद्रकुळप्रभवंगे रूपना[१*]रायणदेवभूपतिगे गण्डरदेवनृपंगे रूपनारायणदेवनादिजिननादवेमाळ्कभिवांचिष्ठतार्थमं² ॥ [१॥*] मनुसूत्रं निजसूत्र—
- 2 वीमनसिजाकारन्निजाकारमेंविनितल्[सु]त्तलळ्ळुववंवरचरप्रस्तुत्य जीमूतवा[१*]हनवंशं निजवंशमेंदोडे वळिवकी-गण्डरादित्यदेवन सन्मानंद रूपिनन्वयदुदात्तध्याति सामान्यवे ॥³ [२॥*] श्रीमं(म)न्महामण्डलेस्वरं गण्डरादित्य-देव विजयीभव ।

Second Beam

- 3 एळेमावि वनवर्जदि तिळिगोळं माणिक्यदि मंडनावळिताराधिपनि नभं शुभदवागिर्पतिरिर्दत्तु नि[१*]म्मळ-वीगळ् कुळचंद्रदेवचरणांभोजातसेवाविनिश्चळसैद्धान्तिकमाघनन्दिमुनियि श्रीकोडकुंदान्वयं ॥ [३॥*] परमजिनं दय्वं नाकरसं पति तनगे [तन—]
- 4 यरुद्धयशब्धि[१*]ल्लरसं निवरसं कावरसरेनल् चंपकांविकेपनार्पोल्वर्⁴ ॥ [४॥*] आवरसियरं गण्डरदेवन सति नाकिराजनात्मजेगर्हं[१*]देवपदभक्ते कर्णादेविगे सरिदोरे समानवेनादपरे ॥ [५॥*] वरेवरादित्यं सुकवि मकरध्वजं वाचक वाचव्य . . .

Third Beam

- 5 परनरपाळभुंभुकवळं कवळं परिदग्धविद्विषतुरमदेधूळि सेज्जरमुदात्तयशं जयडिण्डिमं मनो[१*]हरतरवीरलक्षिमये करेणुवोलागिरे योग्यमायताधीश्वरगृहपट्टवर्द्धनके नागलदेविय गन्धवा[रणं]⁵ ॥ [६॥*] uu—uu
- 6 विद्ध्यो तेरेयो मेण्मेसालवो नाडरोडगरं पूण्कगे कादुवित्तुविरि दुं निन्नंते सरकीत्तिग[१*]त्थिगनागिर्पुदु जीय वाप्पचलरें सामन्तकेदार नाकिग सामन्तललाम नाकरस सामंतेंद्र नागार्जुन⁶ ॥ [७॥*] uu—uu

Fourth Beam

- 7 सहायनिवने जगद्दारिद्रविद्रावणं निले माताडुवने तोडळ्गेडेगुडं चारित्रसंपन्नने [१*] कलिकालवकोरेगट्टिदं शुचिये गंगासूनु गंभीरने गेलेवंदं [ज]ळराशियि पिरियरास्सामंतनिवंवर ॥ [८॥*] धरेयेल्लं जिननाथमंदिरमयं तद्देश-वेल्लं जिनेश्वररादि—
- 8 u—u—u मयमुद्यद्ग्राममेल्लं मनो[१*]हरसज्जैनमयं परिग्रहमदेल्लं तत्वसम्पत्पदार्थरसावेषमयंगळागे नेगळ्दं श्रीनिवदेवोत्तमं ॥ [९॥*] नंबुगे विनेयजनदमनंबुगे दानं चतुर्विधं यतिपतिग[१*]ळ्गिम्बागे नेगळे नेगळ्दं कि बहुना सकळगुणकदंबं निवं⁷ ॥ [१०॥*]

Fifth Beam: Outer Side

- 9 वरवैश्यावाटदिदिकेळदोळेसेव वारांगनागेहृदि विस्तरमानस्तंभदि माडदिनेसेव वितानप्रतानोल्लसन्मं[१*] दिरं चेंब्रोन्नोळदंबडेद पडिगर्ळिद्विनिदादितीर्थेश्वरचैत्यागारमं माडिसिदनसदळं रंजिसल् निवदेव⁸ ॥ [११॥*] सदमळकीर्त्ति निवरसनाज्जितपुण्यद पुंजदंतिरिर्दुदु जिनमंदिरं कळशविट्टवीलिर्दुदु हेम्मंगत्यपू[१*]व्वंद कळघोत—
- 10 रम्यकळसं पडिगि पडियेल्लं नोडिवेडिदग्गे वरंगुडळ्नेरेदु निदवु पुत्तळि नृत्यशालेयोळ्⁹ ॥ [१२॥*] नवमंदार-वितानं भुवनदोळति सेव्यवेंदु शक्रं वन्दा[१*]दिवमं मरेदिर्दं ताण्डवमं मेरेवं वितानकुमुदागु(ग्रि)मदोळ्¹⁰ ॥

¹ From an estampage, kindly supplied by Dr. G. S. Gai.

² Metre : *Utpalamāla*.

³ Metre of this and the next verse : *Mattēbhavikriḍita*.

⁴ Metre of this and the next verse : *Kānda*.

⁵ Metre : *Champakamāle*.

⁶ Metre of this and the next two verses : *Mattēbhavikriḍita*.

⁷ Metre : *Kānda*.

⁸ Metre : *Mahāśragdharā*.

⁹ Metre : *Mattēbhavikriḍita*.

¹⁰ Metre : *Kānda*.

[१३॥*] सरसति पेव्वरिजं विट्टु रुडिवेत्तिग वरेचरादित्यन कध्वेरगिन कंटदोळिहंकारपदमं पडेदु पिरिय सिरियं मेरेवळ् [॥*]

TRANSLATION

(Verse 1). May the resonant utterance of the very name of **Ādi-Jina**, the very personification of Nārāyaṇadēva, fulfil the desires of the king **Gaṇḍaradēva**, (*who is like*) the great wish-fulfilling tree dallying with the creeper that is the damsel of wealth, who is (*like*) the virtuous Bhīshma, who is born in the family of the Lord of the Vidyādhara, and who is a Nārāyaṇa in comeliness.

(V. 2). Seeing that the Law of Manu was his own law, the form of Cupid his own form, the family of Jimūtavāhana, whose greatness was praised all over, his own family, could the lofty fame of the right path, personality and family of this **Gaṇḍarādityadēva** be ordinary?

(Line 2). (*You*), the illustrious *Mahāmaṇḍalēśvara* **Gaṇḍarādityadēva**, be victorious!

(V. 3). Even as a grove looks beautiful by a tender mango tree, a clear tank by a lotus, an ornament by a ruby, (*and*) the sky by the moon, so has the lineage of **Koṃḍakunda** now become purified by **Māghanandi-Muni**, who is unwavering in his attachment to the established religious truth (*by virtue*) of having served at the lotus feet of **Kulachandra**.

(V. 4). Who will stand comparison with **Champakāmbike** whose deity was the Supreme Jina, whose husband is **Nākarasa**, and whose sons are **Bhillarasa**, **Nimbarasa** and **Kāvarasa** of great fame.

(V. 5). Can any queen equal **Karṇadēvi**, the wife of **Gaṇḍaradēva**, daughter of **Nākirāja** and devoted to the feet of Arhaddēva?

(Line 5). **Barevarāditya** (*lit. the sun among writers*), a good poet, a Cupid, (*among*) the reading and the readable.....

(V. 6). The scent-elephant (*i.e. the supporter*) of **Nāgaladēvi**, whose food is the magnificent army of the enemy kings, whose bed is the dusty soil of the burnt city of the enemy, whose great fame is his drum of victory—which (elephant) is the very personification of enchanting glorious valour—has become fit enough to be the royal elephant of his overlord.¹

(V. 7).Well done (*by you*) Sir! (*in the matter of*) interest, taxation or loan on personal security. You have kept up the promise with the countrymen and thus you have become a suppliant for great fame, oh! you, **Nākirāja**, the Lord of feudatories, Nākarasa great among feudatories, **Nāgārjuna**, Indra among feudatories.

(V. 8).He indeed is the helper who puts to flight the poverty of the world, who is steadfast in his utterances, who gives no scope to untruth, who is endowed with good character, who has arrested (*the evil power of*) the Kali Age, who is pure, who has excelled the son of Gaṅgā (*i.e. Bhīshma*) in purity and the ocean in sagacity. Who is greater than **Sāmanta Nimba**?

(V. 9). Thus flourished the excellent **Nimbadēva**, who has made the whole land full of the temples of Jinanātha, the entire country full of Jinēśvara's....., the entire excellent village full of pleasingly good Jinas, the whole surrounding full of the pervasive influence of the words, meanings and essence of the (*Jaina*) *tattva*.

(V. 10). Why say more? **Nimba**, a store of all good qualities, is flourishing (*being*) liked by the modest people through his trustworthiness, and (*being*) a shelter to the ascetics through his fourfold gifts.

(V. 11). **Nimbadēva** has caused to be constructed by Indra this temple of **Ādi-tir-**

¹ This refers to Nimbadēva, who erected the present temple. He is described as the scent-elephant of Nāgaladēvi in No. 49, line 7 also.

KOLHĀPUR ŚĒSHAŚĀYĪ TEMPLE INSCRIPTION OF THE REIGN OF GAṆḌARĀDITYA

First Beam



Second Beam



Third Beam



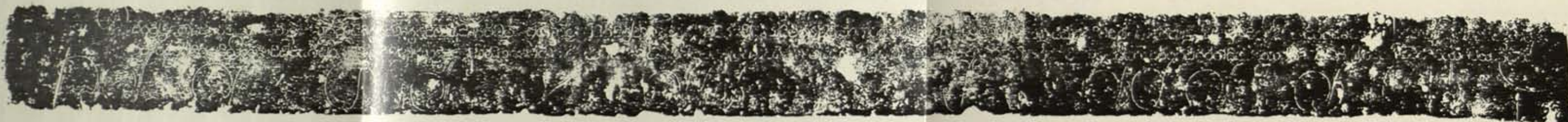
Scale : One-fourth

KOLHĀPUR ŚEŠHAŚĀYĪ TEMPLE INSCRIPTION OF THE REIGN OF GAṄḌARĀDITYA

Fourth Beam



Fifth Beam



Scale : One-fourth

thēśvara, looking beautiful with extensive canopies and extraordinarily pleasing with excellent merchants' quarters, with courtezans' houses on both sides, with a large *māna-stambha*, with a storeyed house, having doors which had acquired beauty through gold (*platings*).

(V. 12). The *Jina-mandira* is like the heap of the merit which **Nimbadēva** of pure fame has earned, its very unique and beautiful golden *kalāśa* is like the pinnacle of his greatness, and in the dance-hall, door to door, are numerous statues which stand as if to give boons to those who look and seek.

(V. 13). Thinking that this new and extensive *mandāra* tree (*i.e.* the temple) is most worshipworthy on earth, Śakra (*i.e.* Indra) has come down forgetting his paradise, and is dancing ostentatiously on the best and extensive *kumuda*.

(Line 10). Casting off her feminine form, (*the goddess*) Sarasatī (*i.e.* *Sarasvatī*), (*who*) is wont to reside now in the facile writing instrument in the hand of **Barevarāditya** (*lit. the Sun among the writers*), having obtained the letters and words (*from him*), sends forth her great splendour.

No. 51 : PLATE CV

JUGAL FRAGMENTARY STONE INSCRIPTION OF GAṆḌARĀDITYA

THE stone bearing this inscription was kept in the Pañchāyat Office at **Jugul**, a village in the Belgaon District of the Karnāṭak State. It has been very briefly noticed in the *Annual Report on Indian Epigraphy* for 1953-54 No. 178, p. 35. It is edited here from an estampage kindly supplied by the Chief Epigraphist.

The present extant record is a **small fragment** of the original, which must have been about two meters in breadth. Its height cannot be determined now. The existing inscribed portion measures 50 cm. in breadth and 12 cm. in height. It is the right-hand fragment of the original record and consists of six lines only, of which the last one is only 21 cm. in length.

The **characters** are of the Kannāḍa alphabet, regular for the period to which the record refers itself. The **language** is a mixture of Sanskrit and Kannāḍa. The initial portion containing the genealogy of the reigning Śilāhāra king is in Sanskrit, and the subsequent portion in prose, which contains his *birudas*, is in Kannāḍa. The extant fragment contains parts of eight verses, of which the first was evidently in praise of Śiva. The record may have commenced with a short sentence in prose such as *Svasti. Namaḥ Śivāya*. This was followed by a verse invoking the god's blessings. Then commences the genealogy of the reigning king, beginning with the mythical progenitor Jimūtavāhana. The Sanskrit verses in the initial portion are all repeated from earlier records, *viz.*, verses 2 to 7 from the Kolhāpur plates of Gaṇḍarāditya, dated Śaka 1048 (No. 48, above)¹, and verse 8, which also describes the same king's gifts and fame, from some other grant of his, not yet discovered. It occurs in his eulogy in a record of his grandson Bhōja II (No. 58). This shows that the present fragment formed a part of a stone inscription of **Gaṇḍarāditya**, though the latter's name does not actually occur in the preserved portion.

The subsequent portion, which, from some expressions in it², appears to be in Kannāḍa, gives only the *birudas* of the Śilāhāra king **Gaṇḍarāditya**, known from his other records. As

¹ Verse 8 in the aforementioned Kolhāpur plates describing the king's *mahādānas* does not occur here. In stead of it another verse briefly referring to them and to his fame occurs here.

² See *e.g.* the expressions ending in an *anusvāra* such as *Mahāmaṇḍalēśvaraṃ*, *Idūvarādityaṃ* and *Rūṣanārāyaṇaṃ* which occur in lines 5 and 6.

already stated, the later portion of the present inscription has been lost. So the date and the object of the inscription cannot be determined.

The only importance of the present fragment lies in this that it is the only record of the **Śilāhāra king Gaṇḍarāditya** found in the Belgaon District and shows that the district continued to form part of the dominion of the Śilāhārās during the reign of that king.

TEXT¹

- 1 [1*] uu - u - uuu - u - - - u -, uu - u - uuu - u - - - u - uu - u - uuu - u - - - u -, uu
रस्यळस्थितभुजंगहारो हरः² ॥ [१॥*] आसीद्विद्याधरः पूर्वं ना-
- 2 [म्ना जीमूतवाहनः । परार्थं जीवितं येन गरुडस्य निवेदितम्³ ॥२॥ शिलाहाराख्यवंशोयं तगरेश्वरभूभृताम् ।
तद्वंशे जतिगो नाम जातो भूभृच्छि*]खामणिः ॥ [३॥*] स्वस्ति श्रीजतिगक्षितशतनयो नायिम्मनामा नृ-
- 3 [पः पुत्रस्तस्य च चन्द्रराट् पृथुयशास्तस्यापि सूनुः किल । संजातो जतिगो जगज्जननुतः श्रीमांश्च तन्नन्दनो गोकल्लो-
भुवि भूमिपालतिलकस्तस्याप्यभूदग्रजः⁴ ॥४॥ गूहळे]शोथ तद्भ्राता कीर्तिराजोनुजोस्य च । चन्द्रादित्यस्तत-
स्तस्य चक्रे राज्यम-
- 4 [कण्टकम्⁵ ॥५॥ श्रीमद्गोकलभूमिपालतनयः श्रीमारसिंहो नृपस्तत्सूनुर्नृपमौलिलालिततपदश्रीगूहलाख्यो
नृपः । तद्भ्राता भुवि भोजदेवनृपतिवैरीभपंचाननश्चक्रे राज्य*]मखण्डितं पृथुयशा लंकेशतुल्यः किल⁶ ॥
[६॥*] तस्यानुजो ध-
- 5 [म्मंधरो धरिव्यां दधार वर्णानखिलान्स्वधर्मै । धैर्याग्रधुर्यो धनदो धनानां श्रीगण्डरादित्य इति प्रसिद्धः⁷ ॥७॥
तुलापुरुषदानादिषोडशक्रतुकारकः । शौचगाङ्गेयकीर्त्यैकनिलयः स्वगुणै*]र्भुवि⁸ ॥ [८॥*] स्वस्ति [1*] समधि-
गतपंचमहाशब्दमहामण्डलेश्वरं ।
- 6 [तगरपुरवराघीश्वरश्रीशिळाहारनरेंद्रजीमूतवाहानान्वयप्रसूतसुवर्णगरुडध्वजमह्वंकसर्पअय्यनसिंहोरिमंडलिकभैरववि-
द्विष्टगजकंठीरवइडुवरा*]दित्यं रूपनारायणं⁹

TRANSLATION

(The record may have commenced with the usual 'Success! Hail! Obeisance to Śiva!')

(Verse 1). May Hara, who has a garland of a serpent on his breast.....

[For the translation of verses 2 to 7, see that of verses of the same numbers in the Kolhāpur plates of Gaṇḍarāditya, Śaka 1048 (No. 48, above), and for that of v. 8, see the translation of v. 10 in the Kolhāpur Stone Inscription of Bhōja, dated Śaka 1104 (No. 58, below).]

(Line 5). Hail ! [The illustrious king **Gaṇḍarāditya**], who has obtained the five *mahā-sabdās*, and who is adorned with all royal titles such as 'the lord of **Tagara**, the best of towns', 'a scion of the **Śilāhāra** family', '(he) who is 'born in the family of Jimūtavāhana', '(he) who has the golden eagle for his emblem', 'a serpent to the hostile army', 'a lion-like son of his father', 'a veritable Bhairava to the hostile feudatories', 'a lion to the elephants in the form of his enemies', 'the Sun among archers', 'Nārāyaṇa in respect of a handsome form'.....

¹ From an estampage supplied by the Chief Epigraphist.

² Metre : *Pathyā*.

³ Metre of verses 2 and 3 : *Anuṣṭubh*.

⁴ Metre : *Śārdūlavikriḍita*.

⁵ Metre : *Anuṣṭubh*.

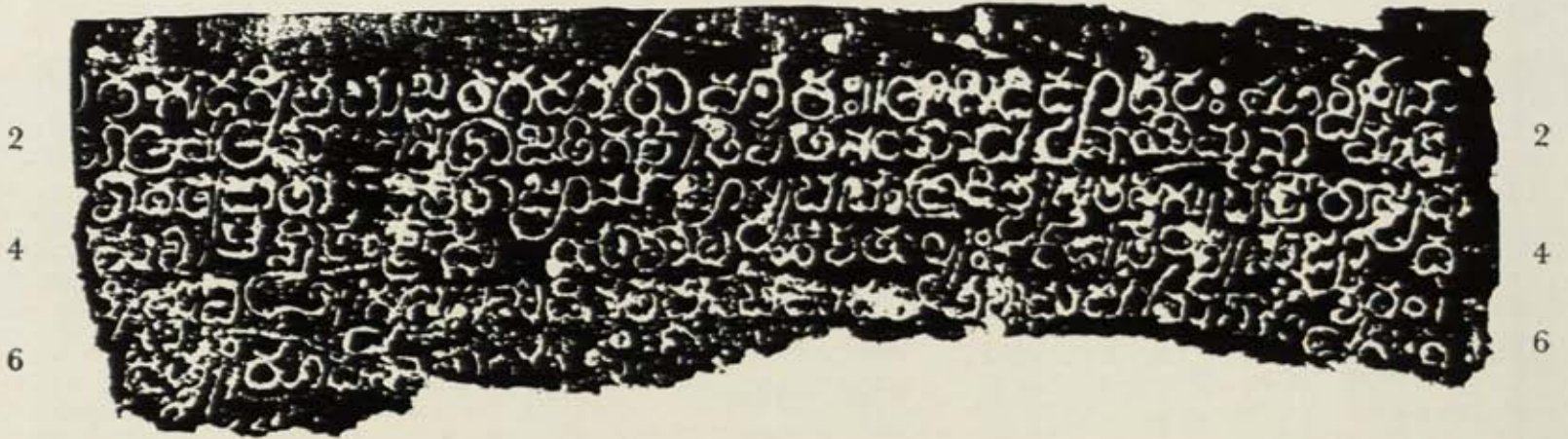
⁶ Metre : *Śārdūlavikriḍita*.

⁷ Metre : *Upajāti*.

⁸ Metre : *Anuṣṭubh*.

⁹ The subsequent portion of the record is broken away and lost.

JUGAL FRAGMENTARY STONE INSCRIPTION OF THE REIGN OF
GANDARĀDITYA



Scale: One-third

MIRAJ STONE INSCRIPTION OF VIJAYĀDITYA : ŚAKA YEARS 1065 AND 1066

THE stone bearing this inscription was found on a slab built into the wall in the gateway of the fort of **Miraj** in the present Sāngli District of Mahārāshtra. A photograph of it was published in the *Pāli, Sanskrit and Old-Kanarese Inscriptions*, No. 96. Kielhorn calculated the two dates mentioned in it, and listed the record in his *Inscriptions of Southern India*, No. 322, p. 18. It was edited with a translation, but without a facillismile, by Dr. L. D. Barnett in the *Epigraphia Indica*, Vol. XIX, pp. 35 ff. It is edited here from an excellent estampage supplied by the Chief Epigraphist.

The stone is now preserved in the Town Hall of Kolhāpur. It has on its top a triangular pediment containing sculptures, namely, in the centre a *līṅga* on a stand; to the proper right of this the squatting Nandī facing it; above them, on the right the sun and on the left the moon. Below this is the inscription which covers a space about 60.96 cm. broad and 125.80 cm. high. The **characters** are of the Old-Kannaḍa alphabet, and the **language** Kannaḍa prose of the transitional period. Dr. Barnett has noticed the following peculiarities of it: "The archaic *ḷ* never appears; it has become *ḷ* in *ēḷ* (line 9), *ēḷvatta* (line 12), *aḷi* (lines 57 and 59), *iḷda* (line 58), and *r* in *ērchchhāsirada* (line 12). Initial *p* in pure Kanarese and *tadbhava* words has become *h*, except in *padinaḥuvaru* (line 6), *perggaḍe* (line 15), *Piriyuguvārada* (line 18), *piriya*, (line 40, in a formula), *pasarigaru* (line 50), *ḥomma* (line 51), and *ḥonnalū* (line 56, in a formula). The use of genitive as quasi-nominative is found in line 29, *seṭṭiguttam tanna biṭṭ-āyam*. The lexical interest of the record is considerable as it contains a large number of the special names of the classes of traders (notably *bachcha*, line 7; *maṅka*, line 8; *bārika*, line 8) and some other technical words, e.g. *hasara* as a measure of capacity (lines 27 ff.), *saṃḍage* (line 29), *moḥu* (line 37), *krēṅikāra*, (line 44), *ḥomma* (line 51), and *āṭhāṅāntara* (line 53).

The record refers itself to the reign of the *Mahāmaṅḍalēśvara Vijayāditya*, who is described as governing his kingdom from his permanent camp at **Vaḷavāḍa**. He is evidently the Śilāhāra king of that name of the Kolhāpur branch. The **object** of it is to record that certain merchants who were foremost in the Trading Corporation of the **Vīra-Baṅaṅjas** and belonged to the localities **Miriṅje, Bāge, Dōṅikōḍa, Toḷakale, Kūṅḍili, and Sēḍambāl**, assembled at **Sēḍambāl** as the General Body representing the districts of **Piriyuguvāra, Siriguppa, Jugulakoppa** and one other place, the name of which has become illegible, and donated certain dues on commodities such as areca-nuts, oil, clarified butter *etc.* sold in the market evidently at **Sēḍambāl** in favour of the god **Mādhavēśvara**, whose temple had been constructed by **Mādirājayya**, the *Prabhu* of **Sēḍambāl**. The Chief Merchants on their part made certain donations in cash or kind for the same purpose. The people of the town, the guilds, potters, goldsmiths, shoemakers and cobblers also made similar other gifts for the festival of Chaitra and that of Dipāvali as well as for use in the service of the god.

These gifts were made at the meeting of the Friday market held on **Friday**, the **sixth tithi**¹ of the **bright fortnight** of **Bhādrapada** in the **Śaka year 1065** (expressed in figures),

¹ Barnett read this date as Śaka 1065, Bhādrapada śuddha 2, Friday, and thought that it was irregular; for that *tithi* fell on Monday (the 24th August A.D. 1142), not on Friday as required. But Fleet had already shown that the originally written figure of the *tithi* was later corrected to 6. Says he, "In this case, the reference to Friday shows that the mistake must be in the *tithi*, not in the week-day. And a closer examination of the ink-impression shows that, at some subsequent time, the number of the *tithi* was undoubtedly corrected from 2 into 6. The alteration is discernible in the photograph; but not very conclusively. In the ink-impression, however, it can, on close examination, be recognised very clearly; and it is seen that the resulting 6 is more like the figure as it stands in line 47 of this record, in the date

the cyclic year being **Dundubhi**. As in several other records of the Śilāhāras of Kolhāpur, the Śaka year cited here has to be taken as *current* in order that it should correspond to the cyclic year Dundubhi according to the southern system. The sixth *tithi* of the bright fortnight of Bhādrapada in this current Śaka year 1065 ended 13 h. after mean sunrise on Friday, the 28th August A.D. 1142.

The present inscription records certain other gifts made by two officers of the Śilāhāra king **Vijayāditya** who were in charge of the District of **Miriñje**², viz. **Bhāyipayya Nāyaka**, who is described as *Mahāpradhāna* and the Controller of Customs, and **Mallapayya Nāyaka**, who was the Superintendent of Markets, for the worship of the same god **Mādhavēśvara** at **Sēḍambāl**, and the provision of food to the ascetics living in the *maṭha* of the temple. The gifts consisted of certain taxes levied on the shops of oilmen, grain-merchants, areca-nut-sellers *etc.* in a certain part of Sēḍambāl. The toll-collectors also were required to contribute some portion of the dues collected by them. The gifts were made after washing the feet of **Sōvarāśi Siddhāntidēva** who, judging by his name, seems to have belonged to the Pāśupata sect of Śaivism.

This second record in the present inscription is dated **Thursday**, the **14th tithi** of the **dark fortnight** of **Māgha**, called **Śivarātri**, in the **Śaka year 1066**, the cyclic year being **Rudhirōdgarin**. This Śaka year also, like that of the previous record, has to be taken as *current* in order to correspond to the cyclic year Rudhirōdgarin. The fourteenth *tithi* of the dark fortnight of (*amānta*) Māgha commenced 12 h. 15 m. after mean sunrise on Thursday, the 20th January, A.D. 1144. Though the *tithi* was not current at sunrise on Thursday it is coupled therewith as it was current at midnight on that day, which was the moment of the *Mahā-Śivarātri*³ sacred to the god Śiva (called Mādhavēśvara in the present record).

The great Trading Corporation of the **Vira-Baṇaṅjas** is described as in a previous inscription (No. 49). It is said to have hailed from **Ahichchhatra** and is called the lord of the town of **Ayyāvale**. As stated before, this **Ahichchhatra** is not identical with the homonymous capital of North Pāñchāla, but was the same as Ayyāvoḷe (modern Aihole in Bijāpur District). The merchants of the Corporation are said to have belonged to eight provinces in the various countries. They are further described here as the residents of thirty-two coastal towns, eighteen cities and sixty-four *ghaṭikā-sthānas*, but these localities are nowhere specified.

As for the **place-names** mentioned in the present inscription, **Ahichchhatra** and **Ayyāvale** have already been identified. **Miriñje** is modern Miraj, the chief town of the former feudatory State of the same name, now included in the Sānglī District of Mahārāshṭra. **Bāge**, as suggested by Barnett, may be either Bāgaḍage or Bāgenāḍa-Seventy

(Continued from previous page)

of the second part, than the 6 that occurs in the same line with the connected *tithi*. And the corrected *tithi* Bhādrapada śukla 6, ended, as required, on Friday, 28th August, A.D. 1142, at about 22 gh. 55 p." (*Ind. Ant.* Vol. XIX, p. 317). This correction of the *tithi* was also noticed by Kielhorn in his *List of Inscriptions of Southern India*, No. 322, p. 58. Barnett has referred to this entry in Kielhorn's *List*. It is not, therefore, known why he ignored the correction of the *tithi* first pointed out by Fleet and later adopted by Kielhorn.

² This is probably the reason why the stone inscription, though it records gifts made for the worship of the god at Sēḍambāl (modern Shedbāl) and the dues were levied on the commodities sold in the market of that place, was put up not at Sēḍambāl but at Miriñje (Miraj).

³ There is a difference of opinion about the proper day for the *Śivarātri*. Some say that the *Śivarātri* should be coupled with that day, at the *pradōsha* (upto two *ghaṭikās* after sun-set) on which the *tithi amānta* Māgha *va. di.* 14 is current. According to others, it falls on that day on which it is current both before and after midnight. See सा (शिवरात्रिः) केषुचिद्दत्तनेषु प्रदोषव्यापिनी ग्राह्येत्युक्तम् । केषुचिन्निशोषव्यापिनी । *Nirṇayasindhu*, p. 157. As the *tithi* commenced 12 h. 51 m. after mean sunrise on Thursday, it was current both at the *pradōsha* and at the midnight of that day, and it is, therefore, rightly coupled with that week-day.

or Bāge-Fifty in the Tardavāḍi-Thousand. **Doṇikoda** may be Doṇevāḍi in the Gaḍahinglaj *tālukā* of the Kolhāpur District, and **Toḷakale** Toḷaṇūr in the Akkalkoṭ *tālukā* of the Sholāpur District. **Kūṇḍili** is probably Kuṇḍalapur in the Vālave *tālukā* of the Sāngli District. **Sēdam-bāl** is, of course, modern Sheḍbāl in the Athaṇi *tālukā* of the Belgaon District. **Piriyugu-vāra** (or Hiri-yuguvāra) may be represented by modern Ugār budruk, about 15 miles from Miraj, **Siriguppa** is modern Shirguppi in the Belgaon District, and **Jugulakoppa** is Jugal in the Athaṇi *tālukā* of the same district.

TEXT¹

- 1 सिद्धम्² [1*] स्वस्ति [1*] समस्तभुवनविद्यातपंचशतवीरशासनलब्धानेकगुण[गणा]—
- 2 लंकृत सत्यशौचाचारचारुचरित्रनयविनयविज्ञान वीरवर्णज[धम्मप्र—]
- 3 तिपाळनविशुद्ध³ गुड्डवजविराजितानूनसाहसंत्तुंग कीर्त्यगनालिगित [निज]—
- 4 भुजविजयलक्ष्मि(क्षमी)निवासवक्ष[:*]स्थल भुवनपरात्रमोघ्नत वासुदे[वस्त्र]—
- 5 षडळीमूळभद्रवंशोद्भवं द्वात्रिंशद्वेळावुरमुमष्टादशपट्टणम्[म्मरु]—
- 6 वत्तनाल्कु घटिकास्थानमुं नानादेशाभ्यंतरदेंट नाड पदिनरुवरु गव—
- 7 रेगं गात्रिगं सेट्टियं सेट्टिगुत्तं वच्चं वळेगारं गंधिगं गावण्डं गा[वण्ड]—
- 8 स्वामिगळुंमरसुगळुंमरसुमवकळुं मंकरं मंकरे वरं विरुदं वि(वी)रवणिगं वारिकं [वा]—
- 9 रिकजनहस्तं सासिरदेळनूरु गवरेगळुंमहिच्छत्रविनिगंतंमय्यावळेपु[रपर]—
- 10 मेश्वरं(रं) श्रीभगवतीदेवि(वी)लब्धवरप्रसादाद्यनेकनामांकमाळाविराजितरु[मप्प]
- 11 श्रीमदयन्वर्व[र्*]स्वामिगळुं समरतभल्लुविदंडहरतं मुम्मुरिदंडं मु—
- 12 ख्यवागियेळ्वत्तेच्छासिरद प्रभु पृथ्वसेट्टि मिरि(रि)जेय बोप्पणय्यराजश्रेष्ठि म—
- 13 हावड्डव्यवहारि वेसपय्यसेट्टियं समयसमुद्धरण सोवण[सेट्टि]—
- 14 यं वागेय मूलिग चिक्कचवुंडसेट्टियुं दोणिकोड मम्मुरिदंड द..
- 15 वसेट्टियुं जयसिगद तोळकलेय सिरियमसेट्टियुं नाड पेग्गडे हेम्मसेट्टि[युं]
- 16 कूडिलिय सेट्टिगुत्त मल्लसेट्टियुं कुवर लवकसेट्टियुं निगळद केतिसेट्टियुं [सेडं—]
- 17 वाळ वोंदलव्वेय सूरसेट्टियुं आकेतसेट्टियुं चवुडसेट्टि अल्लिय कौप्पसेट्टि..
- 18 य होल्लसेट्टि पिरियुगुवारद तळ सिरिगुप्पेय तळ जुगुळकोप्पद तळ..
- 19 गेय तळ यितु समस्ततळमुख्यवागि सेडंवाळलु महानाडागी[गि] नेर[दु शक]—
- 20 वर्षं १०६५नेय दुंदुभिसंवत्सरद भाद्रपदशुद्ध(द्ध)६⁴ शुक्रवारदंदु सेडंवाळ
- 21 महाप्रभु मादिराजय्यं माडिसिद श्रीमाघवेश्वरदेवरंगभोगक्के [आयूर]—
- 22 लु सु(शु)क्रवारद संतेयं माडि विट्टायमेन्ते(न्ते)दोडे मारिद अडकेय [जव]—
- 23 लक्कडकेयिर्पत्तु हसुंबेगडके हन्नेरडु कत्तेय हेरिगिर्पत्तय्यु को..⁵
- 24 एत्तिन जवळमं विरिचिदल्लियडकेयवत्तु मारुगोडवरल्लि होंगेयड[केयि]—
- 25 प्पत्तु हेरिगे एले नूरैवत्तु एण्णेय कोडवके सोळसवेरडु तुप्पद कोडवके सो[ळस—]
- 26 वेरडु भंडिगोडवके एण्णे मानवोंदु धान्यवर्गवके कोणन हेरि[गे*] मानवा[रु]
- 27 एत्तिन हेरिगे वळ्ववोंदु कत्तेय हेरिगे मानवेरडु हसरवके मानवोंदलु
- 28 सट्टुगवोंदु वोट्टिल्लगे कोळगवोंदु हत्तिय हसरदल्लि देवर सोडरिगे वत्ति—
- 29 गे संडगेवत्ति वोंदु [1*] सेट्टिगुत्तं तन्न विट्टायमेतेंदोडे हसुंबेयनिवकु—
- 30 वल्ली हसेय जवळि गंधरवट्टलु ओंदु गोंटु विचारंगेयदवरल्लि मुद्रापणं हों—

¹ From an estampage supplied by the Chief Epigraphist.

² Expressed by a symbol.

³ Read विशुद्ध—.

⁴ Originally 2, later altered to 6. See *Ind. Ant.*, Vol. XIX, p. 317.

⁵ Barnett suggested the restorations कोणन.

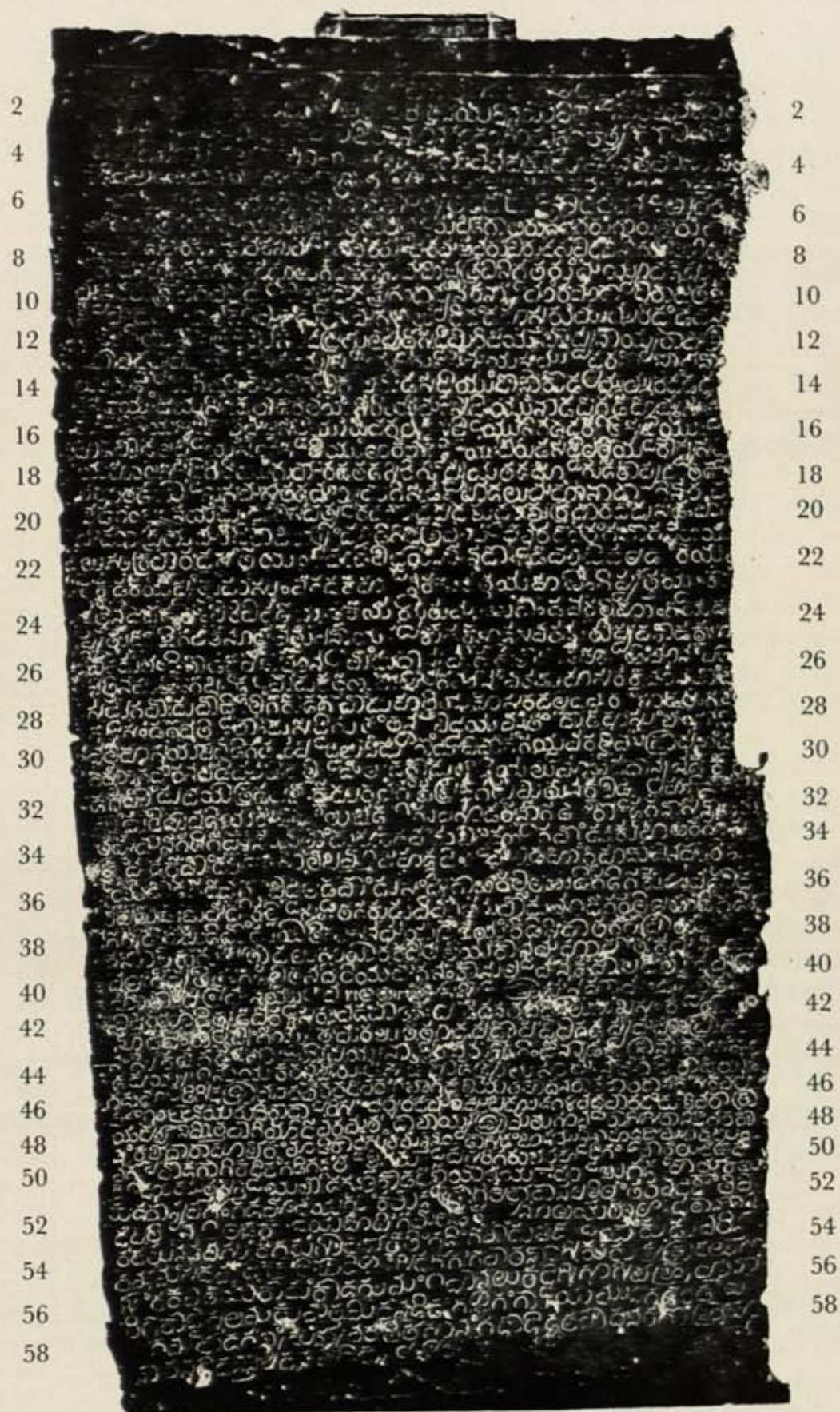
- 31 गे हागमरन भंडि मारि (रि)दल्लि मेलुदक्कोंदु भंडियलु मारिद धान्यवर्गक्के को-
 32 ल्गवोंदु [1*] चयित्रद पर्वक्के पुरवर्गंद प्रजेगळ् मिथुनक्के विट्ट हाग-
 33 वोंदु दीपावळिय पर्वदलु वेळगुव सोडरेण्णे उ (ऊ)रोळगण सेणिगर
 34 तम्म मनेगळिगे मनेयलोंदु हागवोंदु विट्ट हागवोंदु कुंवारर हस[र*]-
 35 क्के मडके वोंदु (अक्कसाले वम्मोजहळ्ळिदि/मूड हांगे हणविन पारिखा-
 36 यदोळगे देवर्गे विट्ट अडुवोंदु संम्मगाररल्लि अरुदिगळिगे कुडुव पाद-
 37 रक्षे तोडोंदु मेदरल्लि संतेगे कुडुव मोरनु वोंदु मादेगरल्लि अरुदिगळि-
 38 गे कुडुव मिळि वोंदु [1*] यिती सा (शा)सनम्यदिदियं किडिसिदात (तं) गंगेप्रयागेवा-
 39 रणाशिकुरुक्षेत्रदलु सायिर कपिलेयं कोंद महापातकमनेय्यु-
 40 व आदित्यतीर्थगळल्लि तन्न पिरिय मगनं कोंदु अवन कपालदलुंड म-
 41 हादोषमनेय्युव ॥ ** ॥ स्वस्ति श्रीमन्महामंडलेश्वरं
 42 विजयादित्यदेवरसर वळवाडद नेलेवीडिनलु सुखसंक्थावि-
 43 नोर्दिदं राज्यं गेय्वत्तमिरलु तत्पादपद्मोपजीविगळ्प महाप्रधा-
 44 नं सुंक्वेर्गडे भायिपय्यनायकरु मिरिजेनाड क्रेणिकारं मा-
 45 ल्पय्यनायकरन्तिव्वरु सेडम्वाळ प्रभु सामन्तं मादिराज्यं
 46 गळ् माडिसिद श्रीमाधवेश्वरदेवरंगभोगक्कल्लिय तपोधनराहारदानक्कं स (श)कव-
 47 र्णं १०६६नेय रुधिराद्वारिसंवत्सरद माधवहळ् १४ वड्डवारदंदु शिवरात्रे (त्रि)-
 48 य पर्वनिमित्तवागिया देवर मठदाचार्य्य श्रीमतुसोवरासि (शि)सिद्धान्तिदेवर का-
 49 लं कर्च्च धारापूर्वकं माडि कोट्ट सुंक्मेन्तेन्दोडा सेडंवाळ मुन्दण हळ्ळिदि मूड पुर-
 50 वर्गवोळगागि कट्टिदंगडिगळ्गं तेल्लिगरु पसरिगरु भत्तहट्टिगं वोक्कलुदेरे प-
 51 रिहार मत्तं सन्तेय वोळगण कोडदण्णेयेलेय हेरुगळ पोम्म किरु-
 52 कुळ धान्यवर्गगळ मोट्टेय सुंक्वोळगागि अर्द्धादान अल्लि अंतरवट्टिदि तीवि-
 53 द एत्तिन अडकेय हेरिगे मेलडके नूरय्वत्तु आठाणान्त-
 54 रदलु नडव सुंकिगरु सूप (व ?) ण्णक्के तिगळिगे वोंदु वेळेयं कुडुवरीन्ती
 55 धर्ममं सधर्मदि प्रतिपाळिसिदमर्गे गंगेवारणाशिकुरुक्षेत्रदलु सा-
 56 सिर कविलेय कोडुं कोळगुमं पोन्नलु कट्टिसि सासिर्व्वं ब्राह्मण-
 57 रिगे कोट्ट फलमक्कु मत्तमिदनळिडं (दं)गे गंगायमुनेगळेडरु
 58 संगमदोळगण्यपुण्यवरतीर्थस्थानगळोळिळ्द तपोधनर गोब्राह्म-
 59 णरन्निदन्तिदन्निदन्तिद ॥ * *

TRANSLATION

Success! Hail! **Prithviṣeṭṭi**, the Chief of the Seventy-thousand (country); **Boppanayya** of **Miriñje**; the Royal Merchant; the great trader **Vēsapayya-Ṣeṭṭi**; **Sōvaṇa-Ṣeṭṭi**, the restorer of the conventional usages; **Chikka Chavūṇḍa-Ṣeṭṭi**, the *Mūḷiga* of **Bāge**; **Da... va-Ṣeṭṭi** of **Dōṇikōḍa**, who bears the mummuri-staff; **Jayasiṅga Siriyama-Ṣeṭṭi** of **Toḷakale**; **Hēma-Ṣeṭṭi**, the Chief of the province; **Malla-ṣeṭṭi**, the chief of the **Ṣeṭṭis** of **Kūṇḍili**; **Kuvara Lakka-Ṣeṭṭi**; **Nigaḷada Kēti-Ṣeṭṭi**; **Sūra-Ṣeṭṭi**, **Āketa-Ṣeṭṭi** (and) **Chavūḍa-Ṣeṭṭi**, (sons) of **Bondalabbe** of **Sēḍambāl**; **Koppa-Ṣeṭṭi** of the same place (and) **Holla-Ṣeṭṭi** of..... who are the foremost among the **Five-hundred Svāmīs**, all the bearers of the *bhalluṅki*-staves and all the bearers of the mummuri-staves, who are resplendent with a series of numerous titles such as 'adorned with numerous virtues obtained by (their observance of) the edicts of the **Five-hundred Heroes** famous in the whole world, who are virtuous by truthfulness, pure conduct, pleasing behaviour, policy, courtesy and

¹ The letter *dh* of *ddhā* which had first been omitted has been inserted later in a very small form.

MIRAJ STONE INSCRIPTION OF VIJAYĀDITYA: ŚAKA 1065 AND 1066



Scale : One-fifth

knowledge as well as by (*their*) observance of the **Vira-Baṇāṅja** Code, resplendent with (*their*) banner with (*the device of*) a hill, exalted with abundant adventurous spirit, embraced by the lady Fame, whose breast is resorted to by the goddess of Victory obtained by their own arms, who have become eminent in the (*whole*) world by their valour, who are born in the race of **Vāsudēva**, **Khaṇḍali** and **Mūlabhadra**, who are (*residents*) of thirty-two coastal towns, eighteen cities and sixty-four *ghaṭikā-sthānas*¹, the sixteen *Gavaṇegas*, the *Gātrigas*, the *Seṭṭis*, the *Seṭṭi-guttas*, the *bachchas*, the bangle-sellers, the scent-merchants, the heads of districts and the chiefs among them, 'the kings', 'the princes', the *maṅkas*, the *maṅka-maṇavas*, the title-holders, the heroic merchants, the *Bārikas* and the fellows of the *Bārikas*², the thousand and seven hundred *Gavaṇes*,—all these belonging to the eight provinces included in the various countries—who hail from **Ahichchhatra** and who are lords of the town of **Ayyāvale**, (*and*) who have obtained the gracious boon of the divine **Bhagavati**—

(Lines 18-22) (These)—having assembled at **Sēḍambāl** as the General Body of the Country, representing all the districts, namely, the district of **Piriyugavāra**, the district of **Siriguppe**, the district of **Juḡlakoppa** (*and*) and district ofholding the Friday market in that town on **Friday**, the 6th³ (*tithi*) of the **bright fortnight** of **Bhādrapada** in the **Śaka year 1065**, the (*cyclic*) year being **Dundubhi**—granted the following dues for the offerings in worship of the divine **Mādhavēśvara**, (*whose temple*) has been constructed by **Mādirājayya**, the *Mahāprabhu* of **Sēḍambāl**:—

(Lines 22-29) Twenty nuts on a half-load of areca-nuts sold (*in the market*); twelve nuts on a shoulder-bag; twenty-five (*nuts*) on an ass-load; fifty areca-nuts on a bullock's half-load; twenty areca-nuts per gold coin (*hoṅga*) from purchasers; a hundred and fifty betel-leaves on each load; two *soḷasa* on a pitcher of oil; two *soḷasa* on a pitcher of clarified butter; one maund of oil on each cart-load; six maunds on each buffalo-load of various kinds of grains; one *ballā*⁴ on a bullock-load (*of them*); two maunds on each ass-load (*of them*); one ladleful on each maund in a *hasara* and one *koḷaga*⁵ on a large quantity (*oṭṭil*)⁶; one *saṇḍage* of wicks for the god's lamp on each *hasara* of cotton.

(Lines 29-32) The *Seṭṭiguttas* on their part donated the following dues: one bed-cloth and a bowl for sandal paste on laying down each shoulder-bag (*of merchandise*); a *hāga*⁷ (coin) on each *hoṅga*⁸ (gold coin) for those who examine stamped *paṇas*; one stick of superior quality on each sale of *araṇabhaṇḍi* (*best cart*); one *koḷaga* on the sale of a cart-load of various grains.

(Lines 32-38) One *hāga* (coin) shall be given by the people of the town on each marriage for the festival in **Chaitra**; one *hāga* (coin) per house shall be given by the members of the guilds of the town for oil required for the lamps lighted in the festival of *Dīpāvali*; one pot shall be given on each shop of the potters; one *aḍḍa* shall be paid to the god by the goldsmiths as the assay-fee of each *hoṅga* (gold coin); one pair of slippers shall be given by shoe-makers every six months; one *moṛu* shall be given by the basket-makers at each fair: one strap shall be given by the cobblers for every six months.

(Lines 38-41) He who will infringe this arrangement shall incur the great sin of killing a thousand cows on (*the bank of*) the Gaṅgā, at Prayāga, Vārāṇasī and Kurukshētra. He

¹ *Ghaṭikāsthāna* was a place of assembly. According to Kielhorn, a *ghaṭikā* was an establishment (probably founded in most cases by a king) for holy and learned men. *Ep. Ind.*, Vol. VIII, p. 21.

² This is how Barnett understands *Bārika-jana-hastaru*.

³ See above, p. 241, n. 1.

⁴ *Ballā* was equal to 4 maunds.—Barnett.

⁵ *Koḷaga* was equal to 16 maunds.—Barnett.

⁶ *Oṭṭa* means 'a heap' (*rāṣi* in Sanskrit).

⁷ *Hāga* (*bhāga*) was a coin equal to one fourth of a *paṇa*.

⁸ *Hoṅga* (*hon*) was a gold coin.

shall incur the great sin of killing his own eldest son at the holy places sacred to Āditya (the Sun) and eating from his skull.

(Lines 41-43) Hail! While the illustrious *Mahāmaṇḍalēśvara* **Vijayādityadēva** is reigning from the permanent camp at **Valavāḍa**, being engaged in pleasant conversation—

(Lines 43-49) **Bhāyipayya Nāyaka**, the *Mahāpradhān* and Controller of Customs, and **Mālapayya Nāyaka**, the Superintendent of markets of the District of **Miriṅje**, who are dependent on his lotus-like feet, have donated the following dues for the offerings in worship of the god **Mādhavēśvara**, (whose temple has been) constructed by the *Sāmanta* **Mādirājayya**, the *Prabhu* of **Sēḍambāl**, and for the provision of food to the ascetics of that place, on **Thursday**, the **10th** (*tithi*) of the **dark fortnight** of **Māgha**, on the occasion of the festival of **Śivarātri**, after washing the feet of **Sōvarāśi Siddhāntidēva**, the priest of the monastery of that god, and after pouring out water—

(Line 49-54) For the shops built within the town east of the rivulet flowing on the east of **Sēḍambāl**, the oil-men (*and*) the shopkeepers shall give in the paddy-market, excluding the house-tax, a pitcher of oil, a *pomma* on loads of betel-leaves, and the miscellaneous dues, (*and*) half the dues inclusive of the tolls on bags of various kinds of grains, (*and*) one hundred and fifty superior *aḥeca*-nuts on each bullock-load of the nuts tightly filled; the toll-collectors on duty in the revenue office shall give every month one eighth on each gold coin.

(Here follow a benedictory and an imprecatory passage about the preservation and the infringement of the gift respectively.)

NO. 53 : PLATE CVII

KOLHĀPUR STONE INSCRIPTION OF VIJAYĀDITYA : ŚAKA YEAR 1065

THE inscription was found on a **stone** in front of the Jaina temple near the Śukravāra gate of the city of Kolhāpur. An imperfect account of its contents with an indifferent facsimile is given in Major Graham's *Statistical Report of the Principality of Kolhāpur*, p. 358. The inscription was edited, without a facsimile or an English translation, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. III, pp. 207 f. I am editing the record here from an estampage supplied by the Chief Epigraphist for India.

"The inscription contains 31 lines of writing which covers a space of about 2' 3" (68.58 cm.) broad by 2' 1" (63.50 cm.) high, and is in a perfect state of preservation. Above the writing are some sculptures; in the centre a seated Jaina figure facing full front, on its proper right a cow with a calf, and on the left a crooked sword or dagger; and above these on the right the moon, and on the left the sun.—The average size of the letters is about 1½" (1.27 cm.)—The **characters** are Old-Kanarese."¹

The **language** is Sanskrit up to the middle of line 28. Thereafter, there is a verse in Old-Kannaḍa. The Sanskrit portion opens with two verses in praise of the teaching of Jīna and of the Arhat **Purudēva**². This is followed by the prose portion, giving first the **genealogy** of the reigning **Śilāhāra king Vijayāditya**, and then the particulars of the grant made by him, with an appeal to future rulers for the preservation of the gift. The record contains some Kannaḍa words including some royal *birudas*. As regards **orthography**, the consonant

¹ *Ep. Ind.*, Vol. III, p. 208.

² Purudēva was the former name of Bāhubali, son of the first Tirthaṅkara.

following *r* is reduplicated (see *nānārthā-*, line 2), the letter *l* is in some cases, though not always, changed to *l̄*, and the sign of the *upadhmaniya* occurs in line 3.

The inscription refers itself to the reign of the Śilāhāra king Vijayāditya. His genealogy is given in lines 3 to 7 as in other grants of this branch of the Śilāhāras, with this difference that the names of all the sons of Jatiga I and of Mārasimha are mentioned here. Thus Jatiga is said to have had four sons, Gōṅkala, Gūvala, Kīrtirāja and Chandrāditya. Gōṅkala had a son named Mārasimha. His sons were five, viz. Gūvala, Gaṅgadēva, Ballāladēva, Bhōja and Gaṅḍarāditya. Vijayāditya was a dear son of Gaṅḍarāditya. He had the title of *Mahāmaṅḍalēśvara*, and bore most of the *birudas* assumed by his predecessors, some more being added such as *Nīti-vijita-Chārāyaṇa* and *Sahaja-kasturik-āmōda*.

The inscription is dated in the expired Śaka year 1065 (expressed in words), the cyclic year being Dundubhi, on Monday, the full-moon tithi of Māgha, when there was a lunar eclipse. Though the stated Śaka year is mentioned as an expired one, the details of the date appear regular only for it as a current year. The cyclic year for the current Śaka year 1065 was Dundubhi according to the southern luni-solar system. Again, the specified tithi fell on Monday only in the current Śaka year 1065, the corresponding Christian date being the 1st February A.D. 1143, when there was a lunar eclipse 17 h. 22 m. after mean sunrise. It was visible in India¹. This is one of the current Śaka years mentioned in the records of the Kolhāpur Śilāhāras.

The object of the inscription is to record the grant, made by king Vijayāditya while staying at the permanent camp at Vaḷavāḍa, of a field measuring one quarter of a *nivartana* by the measure current in the Kuṇḍi country, and a dwelling house measuring twelve cubits, both belonging to the village Hāvina-Hērilage included in the *kholla* of Ājirage for the eightfold worship of Pārśvanāthadēva at the temple (*vasati*) constructed by Vāsudēva, the betel-box carrier of the *Sāmanta* Kāmadēva and disciple of Māghanandisiddhāntadēva, as well as for keeping the temple in good repairs, and for providing food to the ascetics living there. This Māghanandisiddhāntadēva was the head of the *Pustaka Gachchha* of the Dēśīya Gaṇa of the Mūla Saṅgha, and officiated as the priest of the temple of Rūpanārāyaṇa at Kshullakapura². The grant was made after washing the feet of Māṅikyanandipandita, who was another disciple of the aforementioned Māghanandisiddhāntadēva. He was probably in charge of the temple. /

The last verse in Kannāḍa eulogises the lord Jina, the *Āchārya* Māghanandin and the *Sāmanta* Kāmadēva.

As for the localities mentioned in this grant, Vaḷavāḍa has already been identified. Ājirage, the chief town of the *kholla* in which the donated village was situated is evidently modern Ājare, the chief town of the Ājare *Mahāl* of the Kolhāpur District. Hāvina-Hērilage seems to be a joint village-name. Hērilage may be identical with the modern village Here, about 6 miles south of Chāndgaḍ, the chief town of the Chāndgaḍ *tālukā* of the same district. The other village cannot be traced in its neighbourhood. Kshullakapura was the ancient name of Kolhāpur.

¹ In the expired Śaka year 1065, the full-moon tithi of Māgha fell on Saturday (22nd January A.D. 1144), though there was a lunar eclipse that day also. The cyclic year, however, was Rudhīrodgārin according to the southern luni-solar system.

² The Jaina temple of Rūpanārāyaṇa was built by Nimbādēvarasa and named after his suzerain, the reigning Śilāhāra king Gaṅḍarāditya, who bore that *biruda*, though some of his ancestors also are known to have done so. Kielhorn has pointed out that from the inscriptions at Terdāl and Śravaṇa-Belgoḷ we know that there was a temple of Rūpa-Nārāyaṇa at Kshullakapura, and that Māghanandi-siddhāntadēva was the holy priest of it.

TEXT¹

- 1 श्रीमत्परमगंभीरस्याद्वादामोघलांछनम् [1*] जीया[त्*] त्रैलोक्यनाथस्य शासनं जिनशासनं(नम्)² ॥ * ॥
 [॥११॥*]
 2 स्वस्ति श्रीर्जयश्चाभ्युदयश्च ॥ जयत्यमलनानात्यप्रतिपत्तिप्रदशंकं(कम्) [1*] अर्हत-
 3 पुण्ड्रदेवस्य शासनं मोहशासनं(नम्) ॥ [२॥*] स्वस्ति [1*] श्रीशिळाहारमहाक्षत्रियान्वये वित्र-
 4 स्ताशेषरिपुप्रततिर्जतिगो नाम नरेन्द्रोभूत् । तस्य सूनुर्गोकलो गूवलः
 5 कीर्त्तिराजश्चन्द्रादित्यश्चेति चत्वारः । तत्र गोकलभूतलपतेर्म्मरिसिहो नाम नन्दनः । तस्य तनूजाः गूवलो
 6 गंगदेवः बल्लाळदेवः भोजदेवः गण्डरादित्यदे[व]श्चेति पंच । तेषु धार्म्मिकधर्मजस्य वैरिका-
 7 न्तावैधव्यदीक्षागुरोः सकलदशनचक्षुषः श्रीमद्गण्डरादित्यदेवस्य प्रियतनयः ।³
 8 स्वस्ति समधिगतपंचमहाशब्दमहामण्डलेश्वरः । तगरपुरवराधीश्वरः । श्रीशिळा-
 9 हारनरेन्द्रः निजविळासविजितदेवेन्द्रः जीमूतवाहनान्वयप्रसूतः । शौर्यविख्यातः ।
 10 सुवर्णगरुडध्वजः युवतीजनमकरध्वजः निर्द्वलितरिपुमण्डलिकदर्पः । मरुवंकसर्पः ।
 11 अय्यनसिगः । सकळगुणतुंगः । रिपुमंडळी(ळि)क भैरवः । विद्विष्टगजकण्ठीरवः ।
 12 इडुवरादित्यः । कलियुगविक्रमादित्यः । रूपनारायणः । नीतिविजितचा-
 13 रायणः । गिरिदुमंगलघनः । विहितविरोधिवं(वं)घनः । शनिवारसिद्धिः । धम्मकबुद्धिः । महा-
 14 लक्ष्मीदेवीलब्धवरप्रसादः । सहजकस्तुरिकामोदः । एवमादिनामावळी-
 15 विराजमानश्रीमद्विजयादित्यदेवः । वळवाडस्थिरशिविरे सुखसंकथाविनोदेन राज्यं कु-
 16 र्वाणः । शकवर्षेषु पंचषष्ट्युत्तरसहस्रप्रमितेष्वतीतेषु प्रवर्तमानदुं-
 17 दुभिसंबत्सरमाघमासपौर्णमास्यां सोमवारे । सोमग्रहणपर्वनिमि-
 18 त्तमाजिरगेखोल्लानुगतहाविनहेरिलगे ग्रामे । सामन्तकामदेवस्य हृडप-
 19 वळेन श्रीमूलसंघदेशीयगणपुस्तगच्छाधिपतेः क्षुल्लकपुरश्रीरूपनारायणजि-
 20 नालयाचार्य्यस्य श्रीमन्माघनन्दिसिद्धान्तदेवस्य प्रियच्छात्रे(त्त्रे)ण । सकलगुणरत्नपात्रेण ।
 21 जिनपदपद्मभृंगेण । विप्रकुलसमुत्तुंगरंगेण । स्वीकृतसद्भावेन । वासुदेवेन ।
 22 कारितायाः वसतेः श्रीपाश्वर्नाथदेवस्याष्टविधाचर्नात्यर्थं । तच्चैत्यालयखण्ड-
 23 स्फुटितजीर्णोद्धारार्थं । तत्रत्ययतीनामाहार⁴ दानार्थं च । तत्रैव ग्रामे
 24 कुण्डिदण्डेन निवर्त्तनचतुर्थभोगप्रमितं क्षेत्रं । द्वादशहस्तसम्मितं गृहनिवेशनं
 25 च । तन्माघनन्दिसिद्धान्तदेवशिष्याणां माणिक्यनन्दिपण्डितदेवानां⁵ । पादौ प्रक्षाल्य धारापू-
 26 र्वकं सर्वनमस्यं सर्ववाघापरिहारमाचन्द्राकर्कतारं सशासनं दत्तवान् ॥
 27 तदागामिभिः । रस्मद्वंश्यै । रन्यैश्च । राजभिः । रात्मसुखपुण्ययशस्सन्ततिवृद्धिमभिलिप्सुभिः । स्व-
 28 दत्तिनिर्व्विशेषं प्रतिपादनीयमिति ॥ शान्तरसक्के ताने नेलेयाद
 29 जिनप्रभु तन्न देव⁶ । मश्रान्तगुणक्के ताने नेलेयाद तपोनिधि माघनन्दिसैद्धातिक-
 30 योगि तन्न गुरु⁷ । तन्नाधिपं विभु कामदेवसामंतनिदुत्तमत्वमिदु
 31 पुण्यमिदुन्नति वासुदेवेन ॥

TRANSLATION

(Verse 1). May the teaching of the lord of the three worlds, taught by the Jinās, which has the infallible token of the extremely profound *Syādvāda* doctrine, be victorious!

¹ From an estampage kindly supplied by the Chief Epigraphist.

² Metre : *Anuṣṭubh*.

³ This and similar marks of punctuation in lines 8-25 are superfluous.

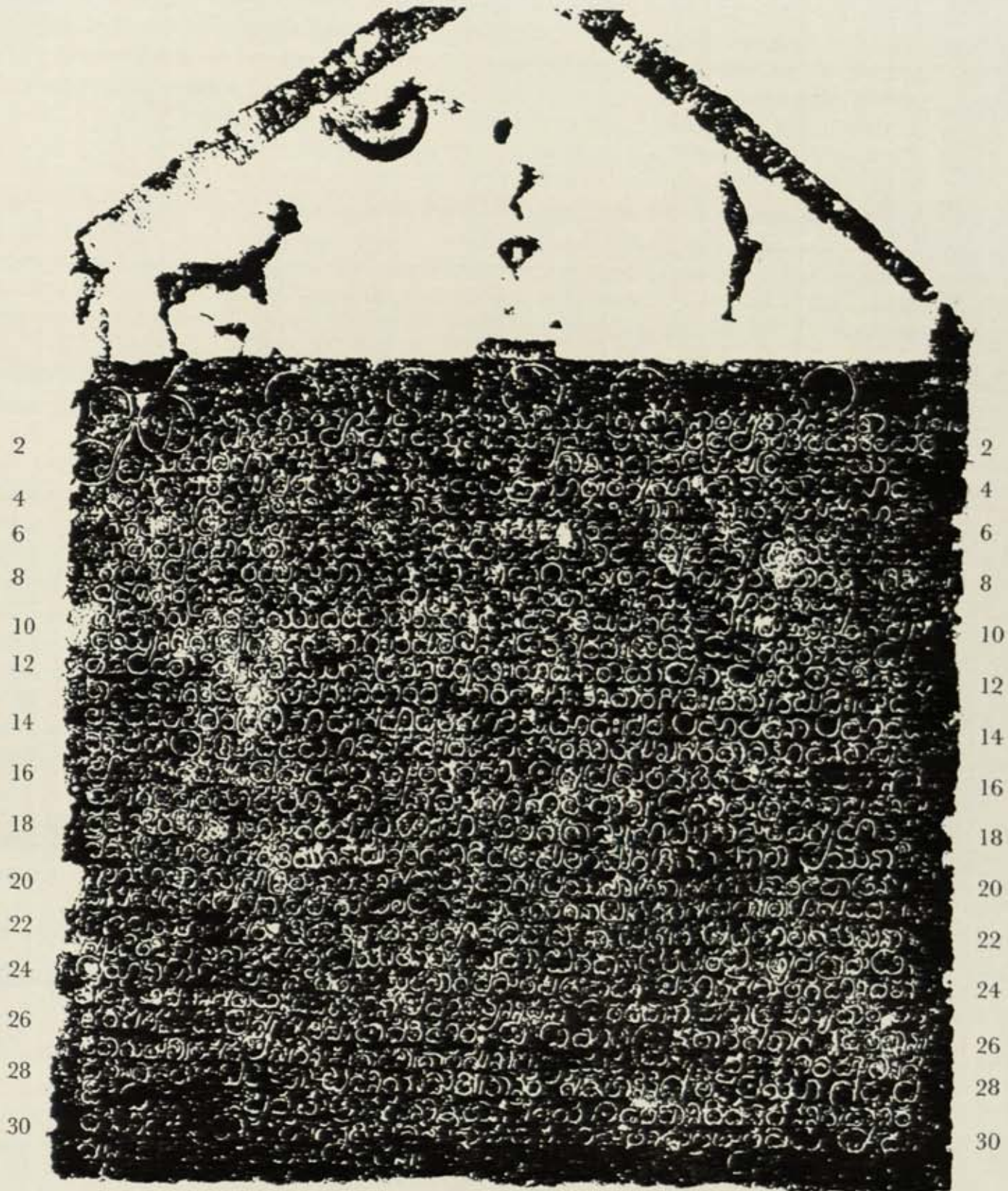
⁴ Read -यतीनामाहार-.

⁵ All marks of punctuation in this and line 27 are superfluous.

⁶ Read देवमश्रान्त-.

⁷ Metre : *Uṭpalamālikā*.

KOLHĀPUR STONE INSCRIPTION OF THE REIGN OF VIJAYĀDITYA:
ŚAKA YEAR 1065



Scale : One-fourth

Hail ! May there be fortune, victory and prosperity!

(V. 2). Victorious is the teaching of the *Arhat* Purudēva, which removes delusion and shows faultless understanding of various things.

Hail! In the great Kshatriya family of the illustrious **Śiḷāhāras**, there was a king, **Jatiga (I)** by name, who harassed the whole multitude of his foes. His sons were four—(viz.) **Gōṅkala, Gūvala, Kirtirāja** and **Chandrāditya**. Of them, King **Gōṅkala** had a son named **Mārasimha**, His sons were five, (viz.) **Gūvala, Gaṅgadēva, Ballāladēva, Bhōjadēva** and **Gaṅḍarādityadēva**, Out of them, the dear son of the illustrious **Gaṅḍarādityadēva**, who was a veritable pious Yudhishṭhira, who initiated the wives of his enemies in widowhood, (and) who had for his eyes all philosophical systems, is the illustrious **Vijayādityadēva**—who has obtained the five *mahāśabdās* and shines with such titles as *Mahāmaṅḍalēśvara*, 'the lord of **Tagara**, the best of towns', 'the illustrious **Śiḷāhāra** king,' '(he) who has surpassed the lord of gods by his dalliance', '(he) who is born in the race of Jimūtavāhana', '(he) who is well known by his valour', '(he) who has the golden eagle for his ensign', 'the god of love to young women', '(he) who has quelled the pride of the hostile feudatories', 'a serpent to the hostile army', 'a lion-like son of his father', 'exalted among all by his good qualities', 'a veritable Bhairava to the hostile feudatories', 'a lion to the elephants that are his foes, the Sun among archers', 'Vikramāditya of the Kali age', 'Nārāyaṇa in respect of a handsome form', '(he) who has surpassed Chārāyaṇa in political wisdom', '(he) who has seized hill fortresses', '(he) who has thrown his opponents into captivity', '(he) who is successful (*even*) on Saturdays', '(he) who is devoted solely to religion', '(he) who has obtained a boon by the favour of the goddess Mahālakshmi, '(he) who has by nature the fragrance of musk'—while governing (*his*) kingdom, diverting his mind in pleasant conversation at the permanent camp at **Valavāḍa**, has donated together with a royal charter, when the **Śaka years one thousand and sixty-five** have expired and the (cyclic) year **Dundubhi** is current, on the holy occasion of a **lunar eclipse**, on **Monday**, the **full-moon tithi** of the **month Māgha**, a field measuring one fourth of a *nivartana* by the rod of **Kuṇḍi** and a house measuring twelve cubits in the village **Hāviṇa-Hērilage** situated in the *kholla* of **Ājirage** as a gift exempt from all taxes, free from all molestations, (*to be enjoyed*) as long as the moon, the sun and the stars endure, by pouring water after having washed the feet of **Māṇikyandi-panḍitadēva**, the disciple of **Māghanandi-siddhāntadēva**, for the eightfold worship of the holy Pārśvanātha, for the repairs of what may be broken and dilapidated of (*his*) temple, and for offering food to the ascetics living there, in the temple (*vasati*) constructed by **Vāsudēva**, the dear disciple of the holy **Māghanandi-siddhāntadēva**, the head of the **Pustaka Gachchha** of the **Dēśīya Gaṇa** of the **Mūla Saṅgha**, and the priest of the Jaina temple of **Rūpanārāyaṇa** at **Kshullakpura**—(Vāsudēva) who is the betel-box carrier of the *Sāmanta* **Kāmadēva**, who is endowed with all jewel-like virtues, who is a bee on the lotuses in the form of the feet of the Jinās, who is a noble scion of a Brāhmaṇa family, and who has adopted righteousness.

(Line 27). Therefore, future rulers whether born in our family or others, who desire enhancement of their happiness, religious merit, fame and progeny, should protect this gift just as their own.

(Line 28). The lord Jina, himself the abode of the sentiment of quietism, (*is*) his god; the austere **Māghanandin**, the *Saidhāntika*, the *Yōgin*, himself the abode of the virtue of unweariedness, (*was*) his preceptor; the lord **Kāmadēva**, the *Sāmanta*, (*is*) his ruler (*or* master); —this (*is*) the excellence, —this (*is*) the religious merit, —this (*is*) the advancement of **Vāsudēva**!¹

¹ This translation of the Kannaḍa verse was supplied to Kielhorn by Fleet.

BĀMAṆĪ STONE INSCRIPTION OF VIJAYĀDITYA : ŚAKA YEAR 1073

THIS inscription is on a **stone** near the door of a Jaina temple at Bāmaṇī, a village 25 miles south-west of Kāgal, the chief town of the Kāgal *tālukā* in the Kolhāpur District. It was first noticed by Major Graham, who summarised its contents and gave a kind of transcript of its text in his *Statistical Report of the Principality of Kolhāpur*, p. 381. It was next edited by Dr. Kielhorn, without a facsimile or an English translation, in the *Epigraphia Indica*, Vol. III, pp. 211 f. The inscribed stone is now preserved in the courtyard of the Pārśvanātha *basadi* near the Śukravāra gate in Kolhāpur. I am editing the record here from an estampage supplied by the Chief Epigraphist for India.

"The inscription contains 44 lines of writing which covers a space of about 2' 10½" (87.63 cm.) high by 1' 4" (40.64 cm.) broad. At the end of each of the lines 1-3 and 13 one *akshara*, which in each case can be easily supplied, is effaced, and one or two *aksharas*, which cannot be restored, are broken away at the end of each of the lines 14 and 15; otherwise, the writing is well preserved. At the top of the stone are some sculptures : immediately above the writing, in the centre, a seated Jaina figure, facing full front, cross-legged, with the hands joined in the lap, and surmounted by a serpent coiled up behind and displaying seven hoods; to the proper left of this figure, a crooked sword or dagger and a cow with a calf; and above these, again, on the right the sun, and on the left the moon—The average size of the letters is about ⅜" (.95 cm.)¹—The **characters** are Old-Kannāḍa. The **language** is Sanskrit, excepting part of line 43 and line 44, which are in Old-Kannāḍa. The main part of the text is in prose, but nine verses occur in lines 1-2, 26-31 and 34-43." As regards **orthography**, we notice the usual reduplication of the consonant following *r* in *nānārttha*, line 1, the substitution of *ḷ* for *l* in many places (see *Śilāhāra*, line 2), and the *upadhmaniya* in a few places such as that before *Purudēvasya*, line 1. Besides, *dhdh* is used in place of the correct *ddh* in *siddhiḥ*, line 10, and *udhdhāra*, line 19.

After an opening verse in praise of the Jaina teaching, the inscription proceeds to give the genealogy of the reigning **Śilāhāra king Vijayāditya**. It is as in other inscriptions of the Śilāhāras of Kolhāpur, but the names of collaterals except Gūvala (I) have been omitted, and only princes in the direct line are mentioned. Vijayāditya, is mentioned with *birudas* as in other inscriptions, but their number is much less.

The **object** of the inscription is to record the grant, made by **Vijayāditya** at his camp at **Valavāḍa**, of a field which, by the measure of the **Kuṇḍi-dēśa**, measured one quarter of a *nivartana*, a flower-garden measuring 30 *stambhas*, and a house measuring twelve cubits, in the village **Maḍalūra** in the district of **[Pa]ṇaturagegolla**, for the worship of gods at a *vasati* of **Pārśvanātha**, for the repairs of it and for providing food for the ascetics residing there. The grant was made at the request of the king's maternal uncle, the *Sāmanta* **Lakshmaṇa**, and for the spiritual benefit of his family. The *vasati* had been constructed by **Chōdhore-kāma-gāvunḍa**, son of **Ṣaṇagamayya** and **Charṇḍha.. vvā**, husband of **Punna-kabbā** and father of **Jantagāvunḍa** and **Hemmagāvunḍa**. The grant was made after washing the feet of **Arhannandi-siddhāntadēva**, a disciple of **Māghanandi-siddhāntadēva**, who is mentioned in some other records of the period². The present inscription gives some more information about him, *viz.* that he was a pupil of **Kulachandramuni** and belonged to the **Kundakunda** lineage.

¹ *Ep. Ind.*, Vol. III, p. 211.

² See e.g. above, No. 53.

The grant was made on the occasion of a **lunar eclipse**, on **Friday**, the **full-moon tithi** of **Bhādrapada**, in the cyclic year **Pramōda**, when **1073 Śaka years** had elapsed. The date does not agree for the expired Śaka year 1073; for the *tithi* then fell on a Tuesday (28th August A.D. 1151), though there was a lunar eclipse on that day. Besides, the cyclic year according to the southern luni-solar system was Prajāpati, not Pramōda as stated in the present grant. Like the Śaka year 1065 of the Kolhāpur stone inscriptions (No. 53 above) the Śaka year 1073 must be taken as a current one. The *tithi* then ended 17 h. after mean sunrise of Friday (the 8th September, A.D. 1150), there was a lunar eclipse visible in India, and the cyclic year also was Pramōda as required¹. This is, therefore, one more instance of a **current Śaka year** being cited in the records of the Śilāhāras of Kolhāpur.

The last two lines of the present inscription in Old-Kannaḍa state that it was incised by **Gōvyōja**, son of the Goldsmith **Bammyōja** and lay-disciple of **Abhinandadēva**.

As for the localities mentioned in the present inscription, Kielhorn read doubtfully the name of the territorial division in which the village **Maḍalūra** was situated as... ṇavuka-gegoḷḷa, and conjuncturally identified it with Kāgal¹. But the name of the division was probably **Paṇaturage** as suggested by Dikshit². He identified it with Paṇutre, 14 miles west by south of Kolhāpur. He identified **Maḍalūra** with Mandūr, which lies about 3 miles west of Paṇutrē. I could not find this name in the *List of Towns and Villages* published by the Census Department of Mahārāshṭra (1965). Maḍalūra may be modern Maḍūr in the Bhudargaḍ *tālukā* of the Kolhāpur District. It lies about 4 miles almost due south of Gārgōṭī.

TEXT³

- 1 स्वस्ति ॥ जयत्यमलनानात्थप्रतिपत्तिप्रदर्शकं (कम्) । अर्हतपुत्रदेव-
- 2 स्य शासनं मोहशासनं (नम्)⁴ ॥ [१॥*] श्रीशिळाहारवंशे जतिगो नाम [क्षि]-
- 3 तीशस्संजातस्तत्पुत्रौ गोकलगुवलौ । तत्र गोकलस्य सू[नु]-
- 4 म्मरिसिहदेवस्तदपत्यं गण्डरादित्यदेवस्तस्य नन्दनः ।⁵ समधिग-
- 5 तपंचमहाशब्दमहामण्ड[ले]श्वरः । तगरपुर-
- 6 वराधीश्वरः । श्रीशिळाहारवंश[न]रेन्द्रः । जीमूतवाहना-
- 7 न्वयप्रसूतः । सुवर्णंगरुडध्वजः । मरुवक्कसर्पः । अय्यनसि-
- 8 गः । रिपुमंडळिकभैरवः । विद्विष्ट[ग]जकठीरवः । इडुवरादित्यः ।
- 9 कलियुगविक्रमादित्यः । रूपनारायणः । गिरिदुर्गलंघनः । श-
- 10 निवारसिद्धिः (द्विः) । श्रीमहालक्ष्मीलब्धवरप्रसाद इत्यादिनामावळिविराजमान-
- 11 श्रीमद्विजयादित्यदेवः । वळवाडस्थिरशिविरे सुखसंकथावि-
- 12 नोदेन विजयराज्यं कुर्वन् । शकवर्षेषु त्रिसप्तत्युत्तरसह-
- 13 स्रप्रमितेष्वतीतेषु अंकतोपि १०७३ प्रवर्त्तमानप्रमोदसंव[त्स]-
- 14 रभाद्रपदपौर्णमासी शुक्रवारे⁶ सोमग्रहणपर्वनिमि[त्तं] [प-*
- 15 णतुरगे⁷ गोळ्ळानुगतमड[लू]रग्रामे सणगमय्यचंघ . .
- 16 व्वयोः पुत्रेण । पुत्रकव्वायापत्या जन्तगावुण्डहेम्म-

¹ *Ep. Ind.*, Vol. III, p. 212.

² *Ibid.*, Vol. XXIX, pp. 14-15.

³ From the estampage supplied by the Chief Epigraphist for India.

⁴ Metre : *Anushtubh*.

⁵ This and other *daṇḍas* in lines 4-25 are superfluous.

⁶ Read -संवत्सरे भाद्रपदपौर्णमास्यां शुक्रवारे

⁷ Kielhorn doubtfully read -णवु[क]ने. Dikshit conjuncturally read as above. णतुरगे is mentioned in line 26 of the Kolhāpur stone inscriptions of Bhōja II (No. 58).

- 17 गावुण्डयोऽपि पित्रा चोधोरेकामगावुण्डेन कारितायाः
 18 श्रीपाश्वर्नाथवसतेर्देवानामष्टविधा^१चर्चन^२निमित्तं । वसतेः ख-
 19 ण्डस्फुटितजीर्णोद्धा(द्धा)रार्थं । तत्र स्थितयतीनामाहार-
 20 दानार्थं च तस्मिन्नेव ग्रामे कुण्डिदेशदण्डेन निव-
 21 त्तंनचतुर्थभागप्रमितं क्षेत्रं । तेनैव दण्डेन त्रि-
 22 शस्तंभप्रमाणपुष्पवाटी द्वादशहस्तप्रमाण-
 23 गृहनिवेशनं च स राजा निजमातुललक्ष्मणसामन्तविज्ञा-
 24 पनेन तस्यैव गोत्रदानार्थं श्रीमूलसंघदेशीयग-
 25 णपुस्तकगच्छकुलकपुरश्रीरूपनारायणचैत्याल-
 26 यस्याचार्य्यः ॥ श्रीमाघनन्दिसिद्धान्तदेवो विश्वमही-
 27 स्तुतः । कुलचंद्रमुनेः शिष्यः कुन्दकुन्दान्वयां-
 28 शुमान्^३ ॥ [२॥*] अपि च । रोदोमण्डलमङ्ग किं स्ववपुषा^४
 29 व्याप्नोति शक्रद्विपः किं क्षीरांबुधिरावृणोति भुवनं गंगांबु-
 30 किं वेष्टते । स्त्यानोयं प्रियसुस्थिरः समरुचर्त्तिक सांद्रचंद्रात-
 31 पो यत्कीर्त्येत्थमभूद्वितर्कणमसौ श्रीमाघनन्दी जयेत्^५ ॥ [३॥*] त-
 32 न्मुनीन्द्रस्यांतेवासिनामहंनन्दिसिद्धान्तदेवानां पादौ
 33 प्रक्षाल्य धारापूर्वकं सर्व्वनमस्यं सर्व्ववाधापरिहारमाचं-
 34 द्राक्कंतारं सशा[स*]नं दत्तवान् ॥* ॥ स्वदत्तां परदत्तां वा यो हरेत वसु-
 35 न्धरां(राम्) । पण्डितं वर्षसहस्राणि विष्ठायां जायते कृमिः^६ ॥ [४॥*] न विषं विषमि-
 36 त्याद्दुर्देवस्वं विषमुच्यते । विषमेकाकिनं हन्ति देवस्वं पु-
 37 त्रपौत्रकं(कम्) ॥ [५॥*] अपि च ॥ सवत्सां कपिलां शस्त्या हत्वास्या
 38 मांसशोणिते । गंगायां सोत्ति यो गृह्णात्यमूं धर्मोर्व्वरां
 39 नरः ॥ [६॥*] तत्पातक^७फलेनासौ यावच्चन्द्रादिवाकरं(रम्) । तावद्घोरतरं दुःख-
 40 मश्नुते नरकावनौ ॥ [७॥*] अन्यच्च ॥* ॥ मातुस्सार्द्रकपालेन सोत्ति मा-
 41 तंगवेश्मसु [१*] श्वमांसं भिक्षया लब्धं गयेयो^८ धर्मभूहरः ॥* ॥ [८॥*]
 42 भद्रमस्तु जिनशासनाय ॥^९ संपद्यतां प्रतिविधानहेतवे । अन्य-
 43 वादिमदहस्तिमस्तकस्फाटनाय घटने पटीयसे^९ ॥* ॥ अक्कसाले बं-
 44 म्भ्योजनपुत्र । अभिनंददेवर गुड्ड गोव्योजन खडरणे ॥***

TRANSLATION

Hail!

(Verse 1). Vectorious is the teaching of the *Arhat* Purudēva, which removes delusion and shows faultless understanding of various things.¹⁰

(Line 2). In the illustrious **Śilāhāra** family there was born a king named **Jatiga**. His sons were **Gōnkala** and **Gūvala**. Of them, **Gōnkala** had a son (named) **Mārasirṃhadēva**;

¹ Originally चर्चण- was incised.

² Metre : *Anuṣṭubh*.

³ Originally वपुउवा was incised.

⁴ Metre : *Śārdūlavikrīḍita*.

⁵ Metre of verses 4-8: *Anuṣṭubh*.

⁶ त् of पातक, which was omitted at first, is incised above the line.

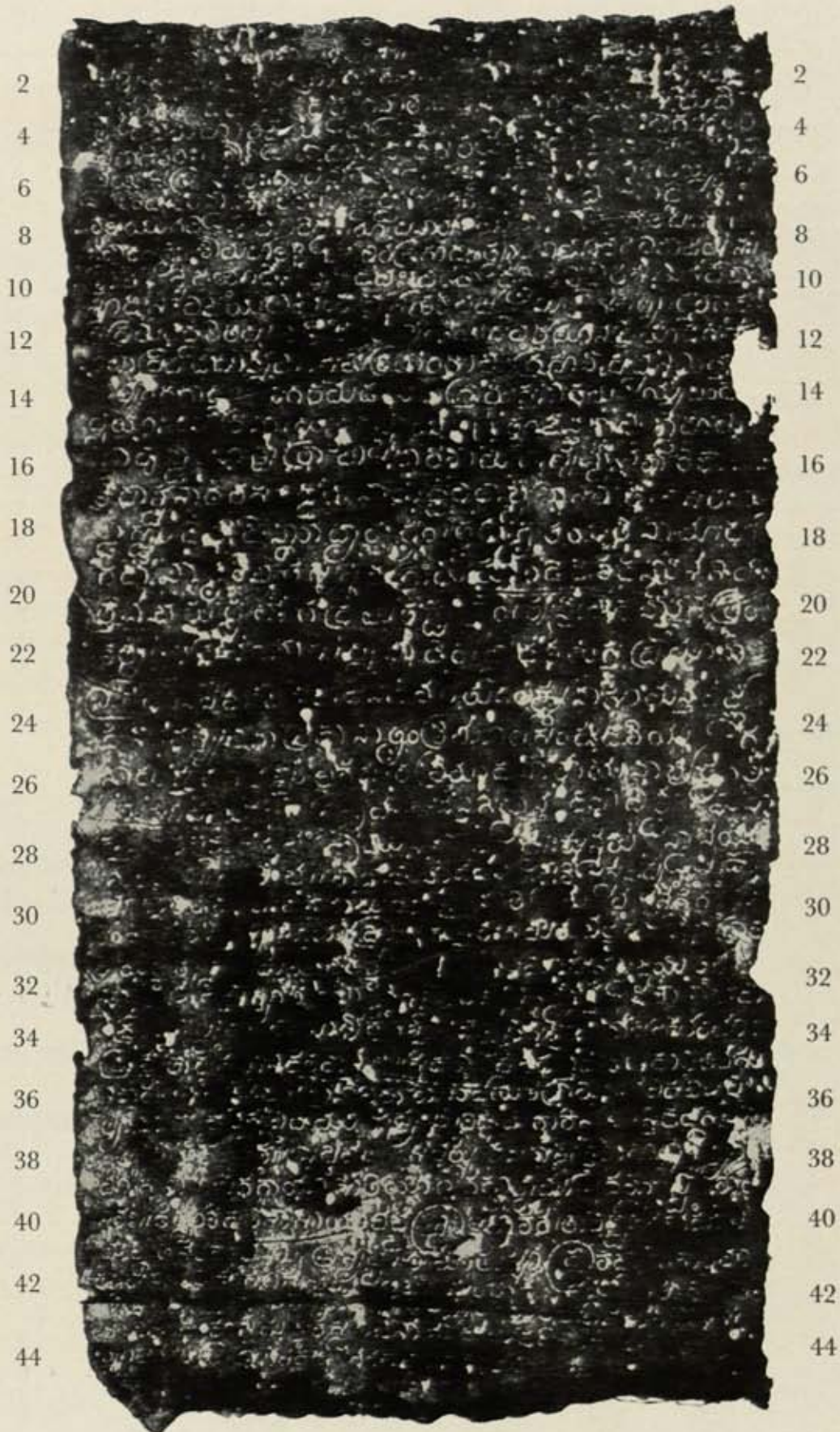
⁷ Read गयायां.

⁸ This mark of punctuation is redundant.

⁹ Metre : *Rathōddhatā*.

¹⁰ See above, p. 247, n. 2.

BĀMAṆĪ STONE INSCRIPTION OF THE REIGN OF VIJAYĀDITYA:
ŚAKA YEAR 1073



Scale : One-fourth

his offspring was **Gaṇḍarādityadēva**. His son, the illustrious **Vijayādityadēva**—who is shining with the titles such as ‘the *Mahāmaṇḍalēśvara*, ‘(he) who has obtained the five *mahāśabdas*’, ‘the lord of **Tagara**, the best of towns,’ ‘a king born in the illustrious **Śīlāhāra** race’, ‘a scion of the family of **Jīmūtavāhana**, ‘(he) who has the banner of the **Golden Eagle**’, ‘a serpent to the hostile army’, ‘a lion-like son of his father’, ‘a veritable **Bhairava** to the hostile feudatories’, ‘a lion to the elephants that are his foes’, ‘the **Sun of archers**’, ‘**Vikramāditya** of the **Kali age**’, ‘**Nārāyaṇa** in respect of a handsome form’, ‘(he) who has seized hill fortresses’, ‘(he) who is successful (*even*) on Saturdays’, ‘(he) who has obtained a boon by the favour of the goddess **Mahālakshmi**’, while governing victoriously, diverting (*his mind*) by pleasant conversation at the permanent camp of **Valavāḍa**—has donated together with a royal charter—when the **Śaka years one thousand and seventy-three**, in figures **1073**, have expired and the cyclic year **Pramōda** is current, on the holy occasion of a **lunar eclipse** on **Friday**, the **full-moon tithi** of **Bhādrapada**—a field measuring one fourth of a *nivartana* by the rod of the **Kuṇḍi-dēśa**, a flower-garden measuring thirty *stambhas* by the same rod, and a house measuring twelve cubits in the village (*mentioned below*) as gifts free from all taxes, free from all molestations (*and*) to be enjoyed as long as the moon, the sun and the stars endure, after washing the feet of **Arhanandi-siddhāntadēva**, the disciple of the great sage—

(V. 2). the holy **Māghanandi-siddhāntadēva**, who is praised by the whole world, (*who is*) a disciple of the sage **Kulachandra** and is the Sun to the **Kundakunda** clan (*and*) who is the preceptor of the Chaitya temple of the holy **Rūpanārāyaṇa** at **Kshullakapura** belonging to the **Pustaka Gachchha** of the **Mūla-Saṅgha** and **Dēśiyagaṇa**. And again,

(V. 3). May that **Māghanandin** be victorious! While the world is enveloped by his glory, such conjectures as the following are made—Is the elephant of **Indra** pervading the expanse of heaven and earth by his body? Is the milk-ocean covering the whole world? Is the water of the **Gaṅgā** surrounding it (*on all sides*)? Is the thick, pleasant and lasting moon-light shining?

The King has made the afore-mentioned gifts by pouring out water at the request of his (*i.e.* the king’s) maternal uncle **Lakshmaṇa Sāmanta** and as gifts of his family for the eightfold worship of the gods at the temple of the holy **Pārśvanātha** constructed at the village of **Maḍalūra** comprised in **[Pa]ṇaturage-golla** by **Chōdhorekāma-gāvūḍa**, son of **Saṇagamayya** and **Charḍha . . vvā**, husband of **Punnakabbā** and father of **Janta-gāvūḍa** and **Hemma-gāvūḍa**, for repairs of what may be broken or dilapidated and for providing food to the ascetics living there.

(Here follow five benedictory and imprecatory verses.)

May it be well with the teaching of the **Jina**!—(the teaching) which takes counter measures, which is skilful in tearing open the temples of the intoxicated elephants that are other (*opposing*) disputants, and in synthesizing its own doctrine.

(Line 43). This was engraved by **Gōvyōja**, the son of the goldsmith **Bammyōja** and lay-disciple of **Abhinandadēva**.

SHĒDBĀL STONE INSCRIPTION OF THE REIGN OF VIJAYĀDITYA : ŚAKA
YEAR 1075

THE stone bearing this inscription is set up in the Basavaṅṅā temple at Shēdbāl, a village in the Athaṅī tālukā of the Belgaon District in the Karnāṭaka State. Its transcript together with an English translation was first published by Prof. K. G. Kundangar in his *Inscriptions in Northern Karnāṭaka and the Kolhāpur State* (1939), No. 34. It was subsequently very briefly noticed in the *Annual Report on Indian Epigraphy* for 1953-54, p. 36, No. 187. It is edited here from an estampage supplied by the Chief Epigraphist.

The inscribed portion of the slab measures 50.60 cm. in breadth and 31.75 in height. It is considerably damaged. Consequently, some *aksharas* at the end of lines 6-10 have been lost. Besides, a crack has damaged some more in lines 1 to 5, while a few *aksharas* have become more or less indistinct here and there. About the general content of the inscription, however, there is no doubt.

The **characters** are of the Old-Kannaḍa alphabet of the twelfth century A.D. The **language** is a mixture of Sanskrit and Kannaḍa. The first twenty-three lines and a part of the twenty-fourth are in Kannaḍa. The record ends with an imprecatory verse in Sanskrit in lines 24-26 about the fate after death of the person who would violate the gift. The **orthography** does not call for any remarks.

The inscription refers itself to the reign of the Śīlāhāra king Vijayāditya, who ruled over the former Kolhāpur State and the surrounding territory. It is **dated Chaitra śu. di. 5, Ādityavāra** (Sunday), **Śaka year 1075**, the cyclic year being Śrīmukha¹. This date, for the Śaka year 1075, corresponds to Sunday, the 1st March, A.D. 1153, on which day the fifth *tithi* commenced 11 h. 45 m. after mean sun-rise. The cyclic year was Śrīmukha according to the southern system. This date falls in the reign of the Śīlāhāra king Vijayāditya. The King bears the usual *birudas* of the Śīlāhāra kings and is described as ruling from his camp at **Valāvāḍa**.

The **object** of the inscription is to record that certain taxes imposed *ad valorum* were assigned to the (local) assemblies of guilds by the goldsmith **Nāgōja** and **Reva-gāvūḍa**. Again for each marriage celebrated locally a tax on cloth sold by the traders' guilds at the rate of one *visā* per *honnu* was also assigned apparently to the same assemblies. These taxes were to be distributed equally between the *basadi* and the temple at the place by **Reva-gāvūḍa** in consultation with the assemblies of the guilds.

There is only one place-name in the present record, *viz.* **Valāvāḍa**, which has already been identified.²

TEXT³

- 1 [सिद्धम्⁴] स्वस्ति । स⁵मधिगतपंचमा (म) हास (श) व्दमहाम--
- 2 [ण्ड] ष्वरतगरपुरवराधीश्वरं श्रीसि (शि) ङा-

¹ Kundangar also read the date as Śaka 1075, Chaitra, fifth day of the first half, and took it as corresponding to either Monday, 22nd March, or Saturday, 8th March. He further remarked that both the dates were possible as no other factors are given. But the record has, in line 12, *Ādityavāradandu*, which clearly shows that the day intended was Sunday. This date appears to be regular for Śaka 1075 as shown above.

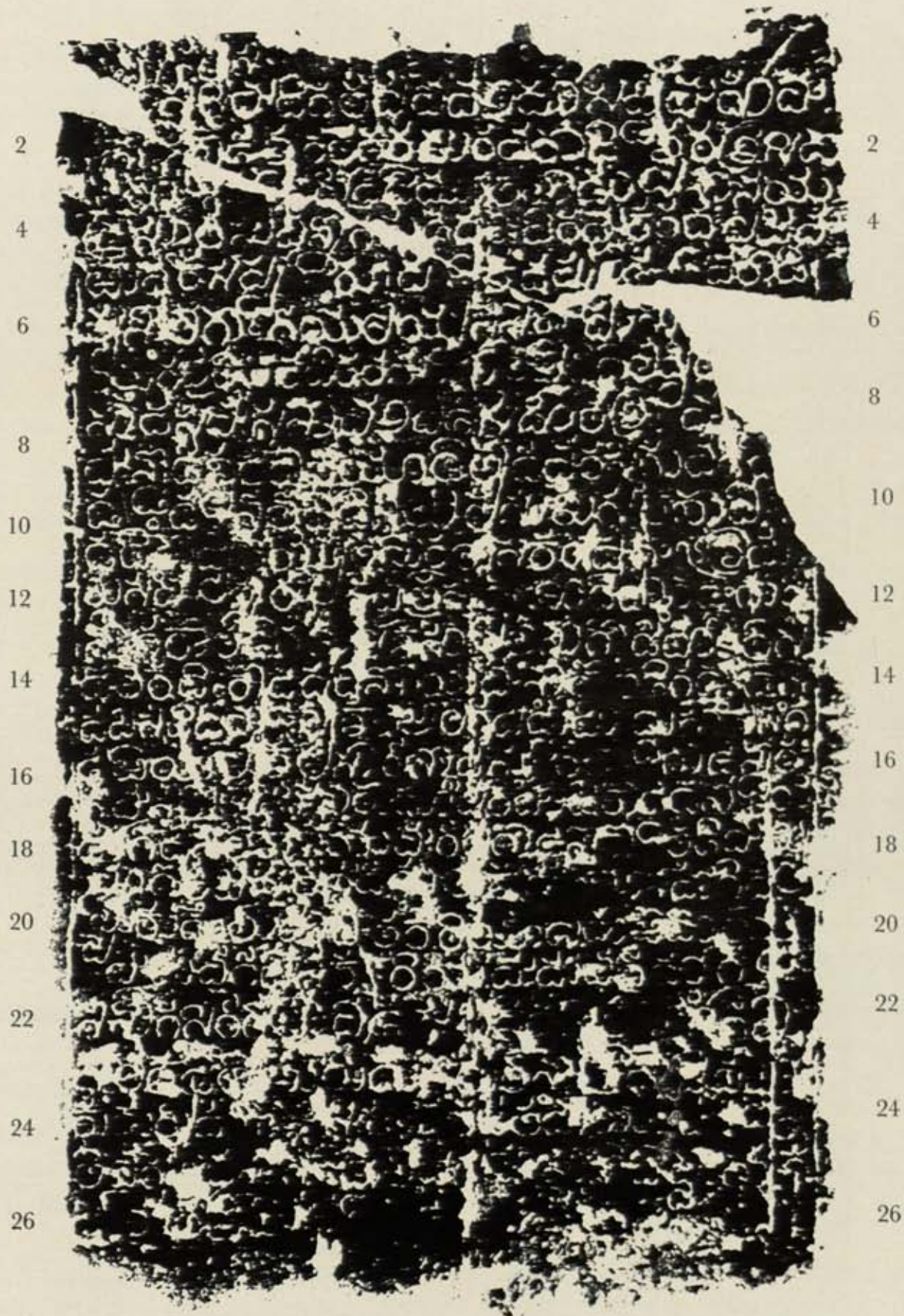
² I am indebted to Dr. G. S. Gai, the Chief Epigraphist, for the transcript and translation of this inscription.

³ From an estampage kindly supplied by the Chief Epigraphist.

⁴ Expressed by a symbol.

⁵ The *akshara* स is written above the line.

SHEDBĀL STONE INSCRIPTION OF THE REIGN OF VIJAYĀDITYA:
ŚAKA YEAR 1075



Scale : One-third

- 3 हा[रन]रेंद्र जीमूतवाहनान्वय-
 4 प्रसूत सुवर्णगरुडध्वज वीरमकरध्वज म-
 5 रुवंकसर्प रूपकंदर्प [इडु]वरादि-
 6 त्य सौ(शौ)चगांगेय अय्यनसिध सा . .¹
 7 तुंग वैरीभकंटी(ठी) रव महालक्ष्मीदेवीलब्ध[वरप्र-]
 8 साद समस्तनामावळीसहित श्रीम[न्महा*]
 9 मण्डलेश्वर विजयादित्यदेवरसरु वळ[वा]-
 10 डदनेलेवीडनलु सुखसंकथावि[नो]-
 11 ददि राज्यं गेयुत्तमिरलु स(श)कवर्षं १०७५ श्रीमु-
 12 खसंवत्सर चैत्र सु(श)ध(द्ध) ५ आदि[त्य]वारदंदु से-
 13 णिग कोत्तळिगळुं अक्कसाले नागोजं होंगे वीस
 14 दलेक्कादि कोट्टदवणायमना कोत्तळिगळुमाडिसि-
 15 दवसदिदेवालयक्के मूलिग एंट्टु हिट्टु सा(शा)सनंग-
 16 ळरिये अक्कसाले नागोजनुं^२ रेवगाउ(वु)ण्डरं
 17 समस्तकोत्तळिगं धारापूर्वकं माडिकोट्टदवणायं
 18 होंगे वीसं लेक्कदायम रेवगाउ(वु)ण्डं कोत्तळिमुख्य-
 19 मागेत्ति व[स]दिगं देगुलक्कं समानवागिप-
 20 च्चुकुडुवुदु मत्तं केरियोळु हरेहोय्य
 21 मदुवेगे चिन्न[क]रियमदुवेगे हाग
 22 सेणिग सीरेगे विळस[वि]क्किद सीरेगे होंगे वी-
 23 स लेक्कादि तिरुवुदु [तेरु]व[न्ड]कमादि पच्चु
 24 कुडुवुदु ॥*॥स्वदत्तं(त्तां) परदत्तं(त्तां) वा यो हरे-
 25 ति(त) वसुंधरां(राम्) [।*] स(ष)ष्टिवर्षसहस्राणि^४ विष्टा(ष्ठा)यां
 26 जायते क्रि(कृ)मिः^५ ॥

TRANSLATION

(Lines 1-11) Success! Hail! While the illustrious *Mahāmaṇḍalēśvara Vijayāditya-dēvarasa* — with a string of epithets such as '(he) who has obtained the five *mahāśabdas*', the *Mahāmaṇḍalēśvara*, 'the lord of **Tagara**, the best of cities', 'the scion of the illustrious **Śilāhāra** (*family*)', 'born in the lineage of Jimūtavāhana', '(he) who has the banner of the golden **Garuḍa**', '(he) who is Cupid among heroes'; 'a serpent to the enemy forces', 'a cupid in appearance', 'the sun among archers', 'Bhīshma in purity', 'the lion-like son of his father', 'lofty in adventure', 'a lion to the enemy elephants', '(he) who has obtained the boon of the goddess Mahālakshmi' — is ruling over the kingdom, in the enjoyment of pleasant conversations, from the headquarters of **Vaḷavāḍa** —.

(Lines 11-12) In the **Śaka year 1075**, (*in the cyclic*) year **Śrīmukha, Chaitra, bright (fortnight), 5, on Sunday** —

(Lines 12-20) the goldsmith **Nāgōja** and **Reva-gāvunḍa** have entrusted to all the assemblies, with the pouring of water, with the knowledge of the *mūliga* (*and*) *emṭṭuhiṭṭu* (*guilds and the governments*) the *davaṇ-āya* (*i.e. income from fixed periodical taxation?*), at the rate of (*one*) *viṣa*

¹ Read साहसोत्तंग.

² The *akshara* गो is written below the line.

³ The cursive form of व is engraved in a small size above the line.

⁴ Read षष्टि वर्षसहस्राणि.

⁵ Metre : *Anuṣṭubh*.

per *honnu*, granted by the assemblies of traders' guilds and the goldsmith **Nāgōja**, to the *basadi* (and) the temple built by the assemblies; this *davaṇ-āya* income at the rate of (one) *vīsa* per *honnu*, should be equally distributed to the *basadi* and the temple by **Rēvagāvūṇḍa**, led by the assemblies.

(Lines 20-24) Again, for (each) marriage, (celebrated) with the beating of drums in the street, and the marriage (celebrated) in the **Chinna-ka(kē)ri**, (a tax of) (one) *hāga* (in money) for (each) cloth of (i.e. sold by?) the traders' guilds, and for (each) cloth . . . , (a tax) at the rate of (one) *vīsa* per *honnu* should be remitted. This revenue should be properly shared (by) the *basadi* and the temple.

(This is followed by the usual imprecatory verse.)

No. 56 : PLATE CX

JUGAL FRAGMENTARY STONE INSCRIPTION OF VIJAYĀDITYA

THE stone bearing this inscription was noticed near the house of Gurugal at **Jugal**, a village in the Belgaon District of the Karnāṭak State. It was very briefly noticed in the *Annual Report on Indian Epigraphy* for 1953-54. No. 179, p. 35. It is edited here from an estampage supplied by the Chief Epigraphist.

The present record is a fragment of the original. It measures 36 cm. in breadth. As its lower portion is broken away and lost, its height cannot be determined.

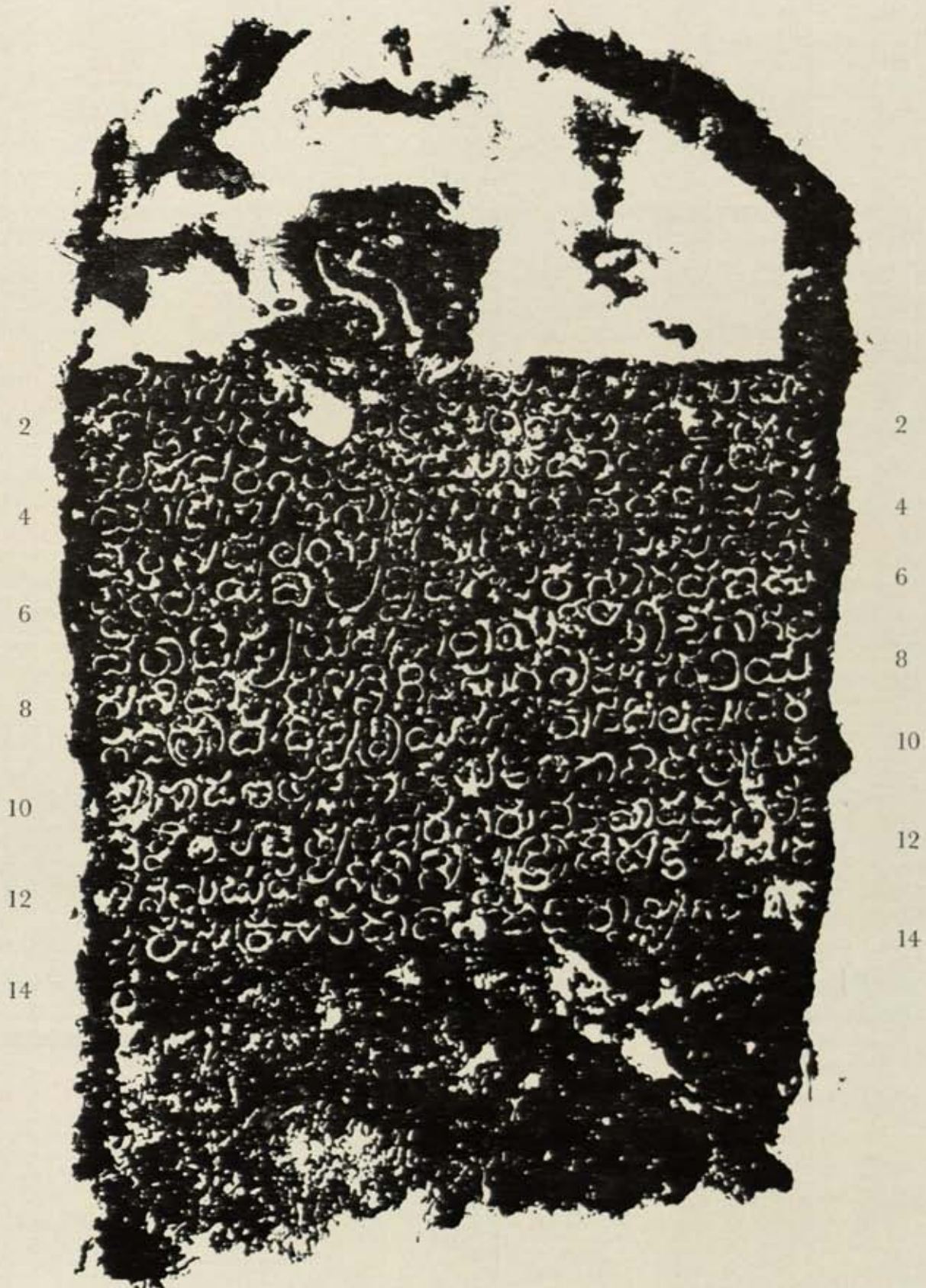
The **characters** are of the Kannaḍa alphabet regular for the period to which the record refers itself. The **language** is Kannaḍa, and the whole record is in prose. The only **orthographical** peculiarities noticed are the use of the dental *s* for the palatal *ś*, and of *dhhi* for *ddhi*, both in line 8.

The inscription refers itself to the reign of **Vijayāditya**, the **Śilāhāra** king ruling from his camp at **Valavāḍa**. In lines 1 to 13 he is described as having borne several *birudas*, which are already known from other Śilāhāra records of the period. As the lower portion of the present record has been lost, the **date** and the **object** of it cannot be determined. The present inscription does not, therefore, make any addition to our knowledge of the history of the Śilāhāras of Kolhāpur, but it shows that the Belgaon District continued in their dominion in the reign of Vijayāditya.

TEXT

- 1 सिद्धम् । स्वस्ति [।*] समधिगतपंचमहाशब्द महा[मण्ड]—
- 2 लेस्व(स्व)र तगरपुरपरमेश्वर श्रीशि—
- 3 ळाहारनरेंद्र जीमूतवाहनान्व—
- 4 यप्रसूतं सुवर्णगरुडध्वजं महु—
- 5 वक्कसर्पं अय्यनसिंगं रिपुमंडळिक—
- 6 भैरवं रिपुविद्विष्टगजकण्ठीरवं इडु—
- 7 वरादित्यं रूपनारायण(णं) शौचगांगेयं
- 8 स(श)निवारासिध्वि(द्धि) गिरिदुगंलंघनकलियु—
- 9 गविक्रमादित्य श्रीम[हा]लक्ष्मीदेवीलब्धवर—
- 10 प्रसाद इत्यादिनामावळिविराजितश्रीमद्—

JUGAL FRAGMENTARY STONE INSCRIPTION OF VIJAYĀDITYA



Scale : One-half

- 11 [वि]जयादित्यदेवरसरु वळवाडद नेले[वी]--
 12 डिनलु दुष्टनिग्र[ह*]सि(शि)ष्टप्रतिपाळनपुर--
 13 [स्स]रं सुक(ख)संकवाविनोददि राज्यं गेय्यु[त्तमि]--
 14 रे

TRANSLATION

Success! Hail! While the illustrious king **Vijayāditya** is governing his kingdom from his residence at **Valavāḍa**, diverting his mind with pleasant conversation and curbing the wicked and protecting the good—(he) the *Mahāmaṇḍalēśvara*, who has obtained the five *Mahāśabdās*, and who is adorned with such (*royal*) titles as ‘the lord of **Tagara**, the best of towns’, ‘the illustrious **Śilāhāra** king’, ‘(he) who is born in the family of *Jīmūtavāhana*’, ‘(he) who has the golden eagle as his ensign’, ‘a serpent to the hostile army’, ‘a lion-like son of his father’, ‘a veritable Bhairava to the hostile feudatories’, ‘a lion to the elephants in the form of his foes’, ‘Nārāyaṇa in respect of a handsome form’, ‘Gāṅgēya (*Bhīshma*) in respect of pure conduct’, ‘(he) who is successful (*even*) on Saturdays’, ‘the seizer of hill-forts’, ‘Vikramāditya of the Kali Age’, (and) ‘(he) who has obtained a boon by the grace of the divine **Mahālakshmi**’...

(The subsequent portion is now lost.)

No. 57 : PLATE CXI

KHIDRĀPUR STONE INSCRIPTION OF THE REIGN OF VIJAYĀDITYA

THIS inscription is incised below a bracket figure on the outer wall of the temple of Koppesvara at **Khidrāpur**, a village in the Shirōḷ *tālukā* of the Kolhāpur District. Its transcript and translation were first published by Prof. K. G. Kundangar in his *Inscriptions in Northern Karnāṭaka and Kolhāpur State* (1939), No. 25. It is edited here from an estampage supplied by the Chief Epigraphist¹.

The inscribed portion measures 106.68 cm. in length and 25.40 cm. in height. It is in a good state of preservation. It consists of three entire lines and a part of the fourth. The **characters** are of the Kannaḍa alphabet. Some of the letters have an ornamental flourish. The **language** is Kannaḍa, and the entire record is in prose. The **orthography** does not call for any remarks.

The inscription mentions, in line 2, King **Vijaya**, evidently the Śilāhāra king Vijayāditya of Kolhāpur. It describes the *Daṇḍanāyaka* (General) **Boppa** as a terror to the enemies of the King and the foremost among his warriors who were proficient in the destruction of his enemies.

The inscription was apparently incised after *Daṇḍanāyaka* Boppa won a resounding victory in a battle fought in the vicinity of Khidrāpur. As shown elsewhere, the enemy was probably the Kalachuri king Bijjala.

TEXT²

- 1 श्रीहरिगे गरुतुमनन्ते मदनारिगे षण्मुखनन्ते रावणासुहरनप्प राघव-
 2 न्नि(न्तु)पंगे मरुत्सुतनन्ते वैरिभीकर विजयावनिपतिगे संगरदो-
 3 ल्लु रिपुमारणक्रियापरिणतियल्लि सुभटाग्रणि बो-
 4 प्पणदण्डनायकन्न ॥

¹ I am indebted to Dr. G. S. Gai, Chief Epigraphist, for the transcript and translation of this inscription.

² From an estampage supplied by the Chief Epigraphist.

TRANSLATION

Like Garutmat (*i.e.* *Garuḍa*) to the illustrious Hari (*i.e.* Vishṇu), like Shaṇmukha (*i.e.* Kārttikēya) to the enemy of Cupid (*i.e.* Śiva), like the son of Wind (*i.e.* Hanumat) to the king Rāghava (*i.e.* Rāma), **Boppaṇa-daṇḍanāyaka** is to King **Vijaya**—(*being*) a terror to (*his*) enemies, (*being*) the foremost among good soldiers by his proficiency in killing the enemies in war.

NO. 58 : PLATE CXII

KOLHĀPUR STONE INSCRIPTION OF BHŌJA II : ŚAKA YEAR 1104

THE stone bearing this inscription is said to have been found while digging the foundation wall of Mr. Panditrao's house in the enclosure of the temple of Mahalakṣmī at Kolhāpur some years ago, and was then built into the outer wall of the Hari-Harēśvara shrine in the courtyard of the temple for safe preservation. It is now preserved in the Town Hall at Kolhāpur. The record was edited by Dr. M. G. Dikshit, first in Marathi in his *Select Inscriptions from Mahārāshṭra* (Marathi), pp. 73 f., and later in English in the *Epigraphia Indica*, Vol. XXIX, pp. 13 f. The inscription is edited here from an estampage supplied by the Chief Epigraphist for India. Dr. Dikshit has given the following description of the record:

"The inscribed stone slab is about 4½ ft. (129·54 cm.) in length and 2½ ft. (76·20 cm.) broad. At the top, figures of the sun, the moon and a *maṅgala kalāśa*, a milching cow with a calf, and a sword are carved in high relief and are now worshipped daily by the visitors to the shrine. There are 39 lines of writing which are fairly well preserved. Some parts of the record are, however, damaged and worn out, probably on account of the constant watering of the stone resorted to by its worshippers. A few letters at the end of lines have also been damaged while fixing the slab in its present position."¹

The **characters** are of the Nāgarī alphabet. The only peculiarities worth noting here are the forms of *dh* and *r*. *Dh* has developed a horn on the left. Still the two vertical strokes of *dhā* are joined by a horizontal line (see *vasudhā*, line 34). *R* has a curve on the left (see *parihāra*, line 33). The **language** is Sanskrit, and the record is partly in verse and partly in prose. After the initial *maṅgala-ślōka*, the genealogy of the reigning king is given in thirteen verses. This is followed by the formal part in prose in lines 17-33. As regards **orthography**, *ksha* is used for *khya* in *Śrī-Gūvalakṣhō*, line 5, and *mukshādi*, line 11; *v* in some places used for *b* and *s* for *ś* as in *sivirē*, line 19, and the rules of *sandhi* are violated here and there.

The inscription refers itself to the reign of the **Silāra** (Śilāhāra) king, the *Mahāmaṇḍalēśvara* **Bhōja II**. His genealogy is given mostly as in other records of the family, but there are a few differences. The present inscription gives the names of the four sons of **Mārasimha** in the following order: **Gūvala**, **Bhōja (I)**, his younger brother **Ballāla** and his younger brother **Gaṇḍarāditya**. The Tālale plates state explicitly that Bhōja (I) was a younger brother of Gūvala. But the Kolhāpur stone inscription of Vijayāditya, dated Ś.1065, gives the names of these in the following order—Gūvala, Gaṅgadēva, Ballāladēva, Bhōjadēva and Gaṇḍarāditya. This order is different. Some records like Bāmaṇī stone inscription of Vijayāditya do not mention most of the collaterals in the genealogy.

The reigning king **Bhōja II** bears many of the *birudas* cited in other records of the Śilā-

¹*Ep. Ind.*, Vol. XXIX, p. 13.

TRANSLATION

Like Garutmat (*i.e.* *Garuḍa*) to the illustrious Hari (*i.e.* *Vishṇu*), like Shanmukha (*i.e.* *Kārttikēya*) to the enemy of Cupid (*i.e.* *Śiva*), like the son of Wind (*i.e.* *Hanumat*) to the king Rāghava (*i.e.* *Rāma*), **Boppana-daṇḍanāyaka** is to King **Vijaya**—(*being*) a terror to (*his*) enemies, (*being*) the foremost among good soldiers by his proficiency in killing the enemies in war.

NO. 58 : PLATE CXII

KOLHĀPUR STONE INSCRIPTION OF BHŌJA II : ŚAKA YEAR 1104

THE stone bearing this inscription is said to have been found while digging the foundation wall of Mr. Panditrao's house in the enclosure of the temple of Mahalakshmi at Kolhāpur some years ago, and was then built into the outer wall of the Hari-Harēśvara shrine in the courtyard of the temple for safe preservation. It is now preserved in the Town Hall at Kolhāpur. The record was edited by Dr. M. G. Dikshit, first in Marathi in his *Select Inscriptions from Mahārāshṭra* (Marathi), pp. 73 f., and later in English in the *Epigraphia Indica*, Vol. XXIX, pp. 13 f. The inscription is edited here from an estampage supplied by the Chief Epigraphist for India. Dr. Dikshit has given the following description of the record:

“The inscribed stone slab is about 4½ ft. (129·54 cm.) in length and 2½ ft. (76·20 cm.) broad. At the top, figures of the sun, the moon and a *maṅgala kalāśa*, a milching cow with a calf, and a sword are carved in high relief and are now worshipped daily by the visitors to the shrine. There are 39 lines of writing which are fairly well preserved. Some parts of the record are, however, damaged and worn out, probably on account of the constant watering of the stone resorted to by its worshippers. A few letters at the end of lines have also been damaged while fixing the slab in its present position.”¹

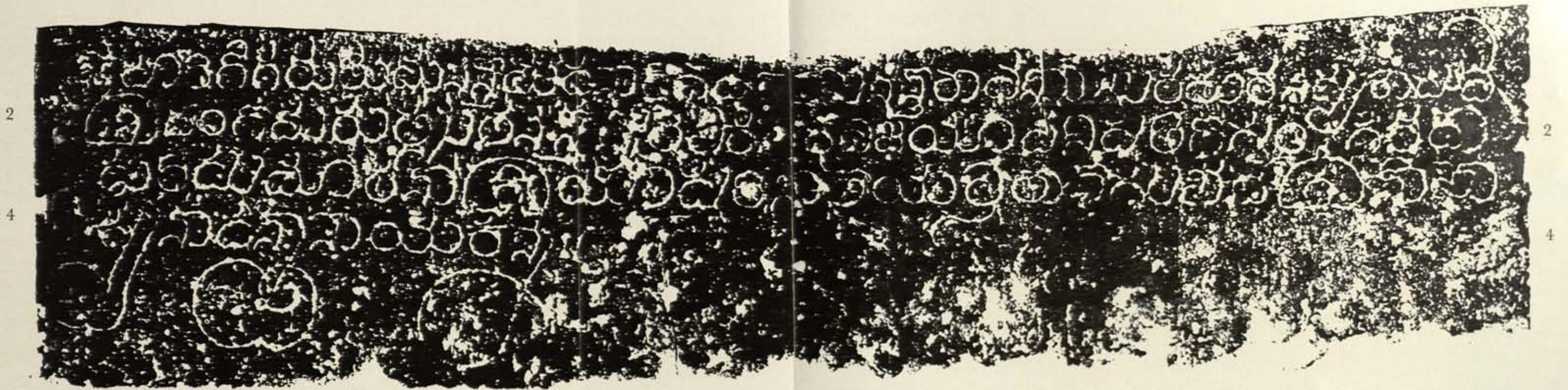
The **characters** are of the Nāgarī alphabet. The only peculiarities worth noting here are the forms of *dh* and *r*. *Dh* has developed a horn on the left. Still the two vertical strokes of *dhā* are joined by a horizontal line (see *vasudhā*, line 34). *R* has a curve on the left (see *parihāra*, line 33). The **language** is Sanskrit, and the record is partly in verse and partly in prose. After the initial *maṅgala-ślōka*, the genealogy of the reigning king is given in thirteen verses. This is followed by the formal part in prose in lines 17-33. As regards **orthography**, *ksha* is used for *khya* in *Śrī-Gūvalakshō*, line 5, and *mukshādī*, line 11; *v* in some places used for *b* and *s* for *ś* as in *sivirē*, line 19, and the rules of *sandhi* are violated here and there.

The inscription refers itself to the reign of the **Silāra** (Śilāhāra) king, the *Mahāmaṇḍalēśvara* **Bhōja II**. His genealogy is given mostly as in other records of the family, but there are a few differences. The present inscription gives the names of the four sons of **Mārasimha** in the following order: **Gūvala**, **Bhōja (I)**, his younger brother **Ballāla** and his younger brother **Gaṇḍarāditya**. The Tālale plates state explicitly that Bhōja (I) was a younger brother of Gūvala. But the Kolhāpur stone inscription of Vijayāditya, dated Ś.1065, gives the names of these in the following order—Gūvala, Gaṅgadēva, Ballāladēva, Bhōjadēva and Gaṇḍarāditya. This order is different. Some records like Bāmaṇī stone inscription of Vijayāditya do not mention most of the collaterals in the genealogy.

The reigning king **Bhōja II** bears many of the *birudas* cited in other records of the Śilā-

¹ *Ep. Ind.*, Vol. XXIX, p. 13.

KHIDRĀPUR STONE INSCRIPTION OF THE REIGN OF VIJAYĀDITYA



Scale : One-fourth

hāras of Kolhāpur, but some appear here for the first time, viz. *Para-nāri-sahōdara*, *saranāgata-vajra-pañjara*¹ and *Kaliyuga-Yudhishthira*.² The **object** of the present inscription is to record the following grants made by **Bhōja II** at his camp at **Valavāda** for the augmentation of his own kingdom—(1) a house to serve as the granary of the *maṭha* of **Umā-Mahēśvara** constructed by the *Sahavāsī* Brāhmaṇa **Lōkaṇa Nāyaka**; (2) four white houses given to four Brāhmaṇas—two *Sahavāsīs*, viz. **Ādityabhaṭṭa** and **Janārdanabhaṭṭa**, and two *Karahāṭaka* (*Karhādē*) Brāhmaṇas, viz. **Prabhākara Ghaisāsa** and **Vāsiyaṇa Ghaisāsa**, residing in the *maṭha*; (3) a flower-garden for the worship of the god; (4) a field in the village of **Seleyavāda** comprised in **Paṇaturage-gōlla** and a house situated in the village of **Paṇḍarana** for providing food to the Brāhmaṇas; (5) a field measuring 225 *vaparakas* by the rod of **Eḍenāda** and a house measuring twelve cubits, and another field measuring . . . *nivartanas* together with a house measuring twelve cubits, free from all taxes, for the five-fold worship of the god and for keeping the *maṭha* in good repair. The latter field was donated by **Lōkaṇa Nāyaka**³ after purchasing it from two persons named *Nēmaṇa* and *Lakshmaṇa*.

The inscription is **dated** on the **Uttarāyaṇa Saṅkrānti**, on **Tuesday**, the **fourth tithi** of the **bright fortnight** of **Pushya** (*i.e.* Pausha) in the expired **Śaka year 1104**, when the cyclic year **Śubhakṛit** was current. The cyclic year for Śaka 1104 was Śubhakṛit according to the southern luni-solar system. The *tithi* Pausha *śu. di.* 4 commenced 12 hours after mean sunrise on Tuesday as stated here, the corresponding date of the Christian era being the 30th November A.D. 1182.⁴ The Uttarāyaṇa or Makara-Saṅkrānti, however, occurred 11 h. 20 m. some days later on the 25th December A.D. 1182. The date is thus irregular in some respects.⁵

As for the **localities** mentioned in the present inscription, **Paṇaturage** is, as shown by *Dikshit*, probably identical with *Paṇutre*, 14 miles S.W.W. of Kolhāpur, and **Seleyavāda** may be *Sheloshī*, 7½ miles from it, both on the bank of the river *Dhāmni*. From the description in the present inscription the village **Paṇḍarana** seems to have been in the vicinity of *Paṇutarage*, but no such place can now be traced in the neighbourhood of *Paṇutre*. The other places have already been identified.

TEXT⁶

- 1 सिद्धम्⁷ [1*] स्वस्ति श्री[:1*] जयत्या[विष्कृतं विष्णोर्वाराहं क्षो]भितार्णवं(वम्) । दक्षिणोन्नतदंष्ट्राप्र-
विष्ठां(श्रीं)तभुवनं वपुः⁸ ॥ [१॥1*]
2 आशी(सी)द्विधाघरः पूर्वं ना [म्ना जीमूतवाहनः । परार्थं जी]भितं येन गरुडाय निवेदितं(तम्) ॥[२॥*]
शिलाहाराख्यं—

¹ This *biruda* appears in the records of the Śilāhāras of North Koṅkaṇ. The Śilāhāras of Kolhāpur may have assumed it after Vijayāditya rendered assistance to Aparāditya I of North Koṅkaṇ.

² In other records a similar *biruda* *Kaliyuga-Vikramāditya* is used.

³ He is probably the father of Lakshmidharabhaṭṭa mentioned in the following stone inscription (No. 59) of Bhōja II, dated Śaka 1112.

⁴ *Dikshit*, referring to *Indian Ephemeris*, Vol. III, p. 367, gives the corresponding date as 1st December A.D. 1182, but the week-day then was Wednesday, not Tuesday as stated in the present inscription. *Dikshit* has omitted Tuesday in stating the date.

⁵ *Dikshit* has not noticed this irregularity.

⁶ From an estampage supplied by the Chief Epigraphist for India.

⁷ Expressed by a symbol.

⁸ Metre of verses 1-3 : *Anuṣṭubh*.

⁹ The *aksharas* effaced in the original have been restored from other Śilāhāra records especially the *Kaśeli* grant (No. 60), below.

- 3 शोयं तगरेश्वरभूमृतां(ताम्) [। तदंशे जतिगो राजाजनि भूमृ][च्छ]खामणिः। [।३।।*] स्वस्ति श्रीजति-
गक्षितीस(श)तनयो ना-
- 4 यिमनामा नृपः। पुत्रस्तस्य [च चंद्रराट् पृथुयशास्तस्यापि सूनुः] किल। संजातो जतिगो जगज्जननुतः श्रीमां[श्च]
5 तनंदनो¹ गोकल्लो भुवि [भूमिपालतनयः श्रीमारसिंहो नृपः]² [।।४।।*] तत्सूनुर्नृपमौलिलालितपद[:*]
श्रीगूबलाक्षो(ब्धो) नृप[:*]। तद्भ्राता भुवि
- 6 भोजदेवनृपतिः वैरी[भपंचाननश्चक्रे राज्यमखंडितं पृथु]यशा लंकेशतुल्यः किल³ [।।५।।*] यश्चात्मना⁴
[कृतनिराक्रमदु-]
7 गंवर्गो गोविन्दकोगज[नृपौ] U U - U - - । - - U नायकसुतां सहसा विजित्य - - U - U
U U - भुवि विक्रमाकर्कः⁵
- 8 ॥ [६।।*] तस्यानुजातो विदित[प्रतापो बल्लालदेवक्षितिपस्तथैव। श्रीकामिनीशो⁶ [विनतावनीशो] दिक्प्रान्त-
रूढप्रथि[तप्र]-
- 9 तापः⁷ [।।७।।*] तस्यानुजो धम्मं[धरो धरिष्यां दधार] धर्मानखिलान्स्वधम्मं। धैर्याग्रधुर्यो धनदो धनानां
श्रागंडरादित्य इति
- 10 प्रसिद्धः। [।।८।।*] दीनानाथदरिद्रदुःखविकलव्याकीर्णनानाविधः(ध)प्राणित्राणपरायण[:*] प्रतिदिनं गुप्ताब्ध-
दानेन यः। [यः]
- 11 कृष्णाजिनधेनुभूम्युभयतोमुक्षा(ब्धा)दिदानप्रदः [।*] [शश्व]द्ब्रह्ममतिप्रवीणहृदयो भूदेवकल्पद्रुमः⁸ [।।९।।*]
तुलापुरुषदाना[दिषोड]-
- 12 शक्रतुकारकः। शौचगांगेयकीर्त्येकनिलयः स्वगुणैर्भुवि⁹ [।।१०।।*] [तनं](तन्नं)दन(नः) प्रबलमंडि(ड)लिकद्विपेंद्र-
[पंचाननो]जनि जगत्रि(त्रि)तयैकवीरः।
- 13 प्रत्यर्थिपार्थिवललाटतटस्वपादपीठस्फुटोज्व(ज्व)लयशो(शा) विजयाकर्कदेवः¹⁰ [।।११।।*] दानाय द्रविणा-
र्जनं जनपरित्राणाय वीरव्रतं [सत्या*]-
- 14 य पृ(प्रि)यभाषणं हरिपदध्यानाय चेतस्थितिः। संप[त्तिः] सुमनोविपद्विहतये यस्य प्रकामं कविः [।*] कः स-
(श)क्तः प्रविविच्य तस्य विजयादित्य-
- 15 स्य वक्तु(क्तुं) गुणाः(णान्)¹¹ [।।१२।।*] जयति विजय[सूनु]र्वैरि[नी]हारभानुनिज U U U U - - - U
वल्लीलवित्तः [।*] विभवविजयशक्रः खंडिताराति-
- 16 चक्रो वरनृपकृत[से]वो भूपतिर्भोजदेवः¹² [।।१३।।*] रामो यथा खंडित - U - - ¹³भानुर्यथा - U U - U - -¹⁴
[।*] रात्रि U - - - U
- 17 - U - - , देवेन तेनाजनि भोजराज्ये¹⁵ [।।१४।।*] स्वस्ति समधिगतपंच[महाशब्द]महामंडलेश्वरसीलारकुल-
वरोद्भव¹⁶ विपक्षवनिता¹⁷ शौचगां-

¹ Read तन्नन्दनो.

² Metre of verses 4 and 5 : *Śārdūlavikriṣṭa*.

³ This verse has only three *pādas*. The Kaśeli grant reads it as follows:—श्रीमद्गोकलभूमिपालतनयः श्रीमारसिंहो नृपस्तत्सूनुर्नृपमौलिलालितपदः श्रीगोबलाख्यो नृपः। तद्भ्राता भुवि भोजदेवनृपतिर्वैरीभपंचाननश्चक्रे राज्यमखंडितं पृथुयशा लंकेशतुल्यं किल ॥

⁴ Dikshit reads यस्या (स्या)त्मजो कृतनि-, but the verse describes the exploits of Bhōja, and not of his son.

⁵ Metre : *Vasantatilakā*.

⁶ These *aksharas* are supplied from the corresponding verse of the Kaśeli grant.

⁷ Metre of verse 7 : *Indravajrā*, and of v. 8 : *Upēndravajrā*.

⁸ Metre : *Śārdūlavikriṣṭa*.

⁹ Metre : *Anushubh*.

¹⁰ Metre : *Vasantatilakā*.

¹¹ Metre : *Śārdūlavikriṣṭa*.

¹² Metre : *Mālini*.

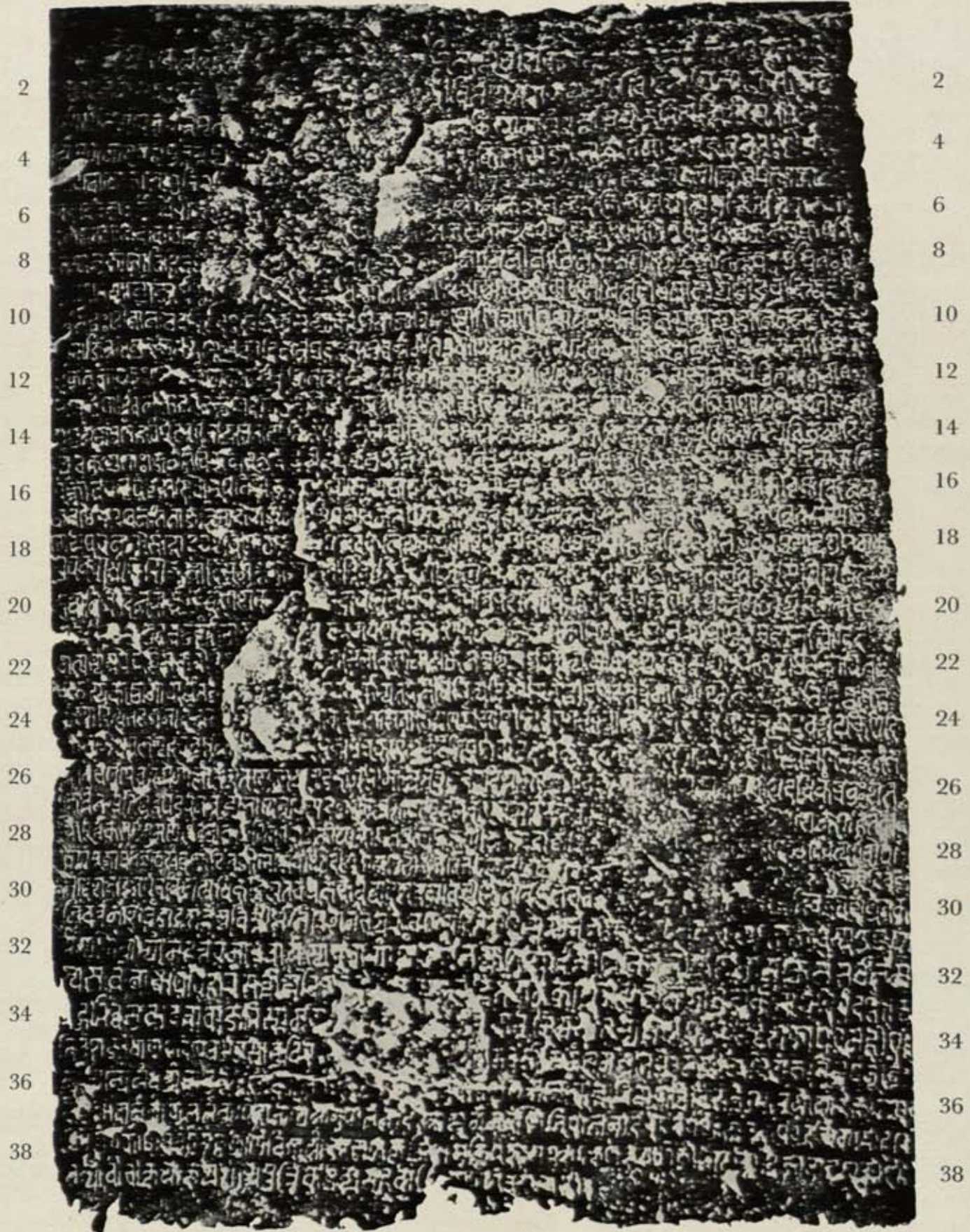
¹³ Restore क्षत्रवर्गो.

¹⁴ Restore प्रास्तसमस्तदोषः. ¹⁵ Metre : *Indravajrā*.

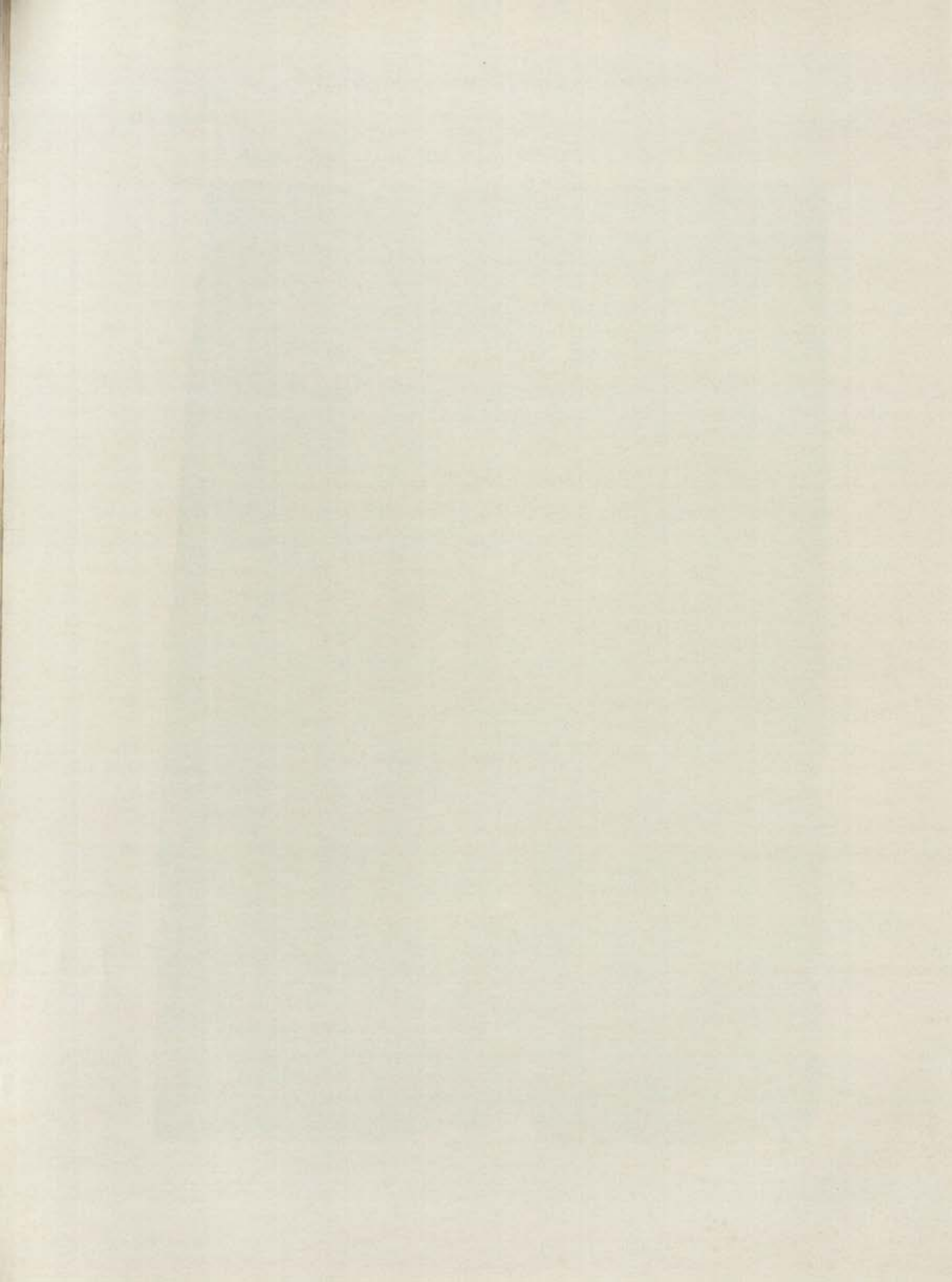
¹⁶ Dikshit's read सीलारकुलवंशोद्भव involves tautology.

¹⁷ The *aksharas* विपक्षवनिता are clear here. So the reading cannot be वैरिपन्नगवैनतेय as supposed by Dikshit.

KOLHĀPUR STONE INSCRIPTION OF BHŌJA II : ŚAKA YEAR 1104



Scale : One-third



- 18 गेयपरनारीसहोदरशरणागतवज्रपंजरकलियुगयुधिष्ठिर[सहज]विद्याधरश्रीमहालक्ष्मि(क्ष्मी)देवीलब्धवरप्रसाद-
[श्रीतगर]-
- 19 पुरवराधीश्वरो(र) इत्यादिसमस्तराजावलीविराजित[:] श्रीमन्महामंडलेश्वरो(रः) श्रीभोजदेवो वलवाडसि-
(शि)वि(वि)रे [सुखसं-]
- 20 कथाविनोदेन राज्यं कुर्वाण[:*] शक[नृपकाला]दारभ्य वर्षेषु चतुरत्तर¹शताधिकसहस्रेषु निवृत्तेषु वर्त्तमान-
शुभकृ(त्संवत्स-)
- 21 [रांतर्गतपुष्य]सु(शु)द्धचतुर्थ्यां भौम[वासरे भानो]रुत्तरायणसंक्रमणपर्वणि निजराज्याभिवृद्धये श्रीमत्कोल्ला-
पुरमहालक्ष्मि(क्ष्मी)देवीदे-
- 22 वालयाभ्यन्तरे पश्चिमद्वारोत्तर . . . [सह]वासिलोकणनायकेन अमृतेश्वरमूर्त्युमामहेश्वरार्थं ब्रा(ब्रा)ह्मण-
भोजनार्थं च कारित[स्य*]
- 23 मठस्य कोष्ठागारार्थं तद्देव मठस्याभ्यन्तरे नैयिरित्य(नैऋत्य)दिशो भागे द्वादशहस्तप्रमाणं गृहमेकं
तन्मठनिविष्टसह-
- 24 वास्यादित्यभट्टजनार्दनभट्ट[करहाटकप्रभा*]करधैसासवासियणधैसासेत्येवं[प्रमुख]ब्रा(ब्रा)ह्मणेभ्यो [सह*]वासीदत-
(त्त)पुरवर्गदक्षिण[दि]-
- 25 शि . . धवलगृहचतुष्टयं पूजार्थं [वरुण(णा)]त्पूर्वदिशि पुष्पवाटकमेकं [तस्यैव देवस्य पंचोप-
चार]पूजार्थं ब्रा(ब्रा)ह्मणभोजना-
- 26 र्थं च पणतुरगेगोल्लांतर्गतसेलेयवाडग्रामसीमाभ्यन्तरमुत्तरदिग्भागे पंचास(श)दधिकं² च चतु-
[: शत][वप्रक*]
- 27 क्षेत्रं तत्प्रतिव(व)द्धं पंडरनन्तद्ग्रामाभ्यन्तरे द्वादशहस्तप्रमाणगृहमेकं एतत्सर्वं पूर्वोक्त शासन-
सहितं धा-
- 28 रापूर्वकं सर्व्वनमस्यं सर्व्ववा(वा)धापरिहारं राजकीयानामनंगुलिप्रेक्षणीयमाचंद्राकर्कक्षिति
[1*] तस्यैव देवस्य [पंचोप-]
- 29 चारपूजार्थं तन्मठखंडस्फुटितजीर्णोद्धारार्थं [त]दीयत्रा(ब्रा)ह्मणभोजनार्थं च एडेनाड
- 30 तद्देशद(दं)डेन पंचविंशत्यधिकद्विस(श)तवप्रकं क्षेत्रं द्वादशहस्तविस्तीर्णं निवेशनं च तथा . . . प्रतिव(व)द्ध . . .
- 31 निवर्त्तनं क्षेत्रं द्वादशहस्तविस्तीर्णं निवेशनं च अरुवणसहितं अष्टभोगतेजसाम्य[सहितं] [काश्यप]सगोत्रस्य
उद्धवा-
- 32 र्यस्य पौत्राभ्यां महत्तरमाधवार्यस्य पुत्राभ्यां नेमणलक्ष्मणयोर्दत्तां³ तेनैव लोकणनायकेन सर्व्वनम-
- 33 स्य(स्यं) सर्व्ववाधापरिहारं सर्व्वयिषु [द्धं शासन*]सहितं दानक्रयेन(ण) गृहीतं आचंद्राकर्कतारास्थिरं दत्तं ॥ छ ॥
- 34 [व]हुभिर्व्वसुधा दत्ता राजभिस्सगरा[दिभिः। [यस्य यस्य य*]दा भूमिस्त[स्य] तस्य तदा फलं(लम्)⁴।
[195॥*] मद्धंशजा[:*] परमहीप-
- 35 तिवंशजा वा पापादपेतमनसो भुवि [भूमिपालाः। ये पालयन्ति म]म धर्ममिमं समग्रं तेभ्यो मया विरचितां(तों)-
जल्लिरेष मूर्[ध्न]⁵ ॥ [96॥*]
- 36 सामान्ये(न्यो)यं धर्मसेतुनृपाणां काले का[ले पालनीवो] भवद्भिः। सर्व्वान्ये(ने)तान्भाविना(नः) पार्थिवेन्द्रान्
[भू*]यो भूयो याचते राम-
- 37 भद्रः⁶ ॥ [97॥*] दानं वा पालनं वापि दाना[त्*] श्रेयोनुपालनं(नम्)। दानात्स्वर्गमवाप्नोति पालना-
दच्युतं पदं(दम्)⁷ ॥ (98*॥) स्वदत्तां परदत्तां वा यो हरे-

¹ Dikshit reads चतुरोत्तर, but the third akshara is clearly ह.

² Dikshit did not read this word, but the aksharas are clear.

³ Read नेमणलक्ष्मणाभ्यां दत्तां (त्तं).

⁴ Metre : Anushjubh.

⁵ Metre : Vasantatilakā.

⁶ Metre : Śālinī.

⁷ Metre of verses 18-20: Anushjubh.

- 38 त वसुधरां (राम्) । षष्टिवर्षसहस्राणि विष्ठायां जायते कृमिः ॥ [१९॥*] सुभिषग्वरयुक्तेपि¹ क्षणक्षय(यि)-
णि जीविते [1*] यो द्विजादाहरेत्कोपि
- 39 तस्यावीची(चि)क्षया(यो)क्षयः² ॥ [२०॥*] अपुत्रिकद्रव्य(व्यं) सहवासि[गामि] तत्र [भू]लोकी(के) ।

TRANSLATION

Success!

(Verse 1). Victorious is the manifested Boar-form of Viṣṇu, which agitated the ocean, and which had the earth resting on the tip of its right uplifted tusk.

(V. 2). There was formerly a Vidyādhara, Jīmūtavāhana by name, who offered his life to Garuḍa for the sake of others.

(V. 3). There is this family, called **Śilāhāra**, of the kings who were lords of **Tagara**. In that family was born king **Jatiga (I)**, the crest-jewel of princes.

(V. 4). Hail! There was a king, **Nāyimma** by name, who was the son of the illustrious king **Jatiga**. His son was **Chandrarāja** of great fame. His son verily was **Jatiga (II)**, eulogised by the people of the (*whole*) world. His illustrious son was **Gōnkalla**, (*and*) that king's son on the earth was the illustrious king **Mārasimha**.

(V. 5). His son, whose feet were fondled by the crowns of princes, was a king named the illustrious **Gūvala (II)**. His brother, king **Bhōjadēva (I)**, a lion to the elephants that were his enemies, governed his kingdom here uninterruptedly, being of great fame, like the lord of Laṅkā.

(V. 6). Who, having himself captured a number of impregnable forts, defeated **Gōvinda** and **Kōṅgaja**.....

(V. 7). His younger brother, King **Ballāladēva**, of renowned power, was like him. He, the lord of the Lady of royal fortune, to whom the kings of the earth submitted, always spread his well-known power in the different directions.

(V. 8). His younger brother became well-known by the name of **Gaṇḍarāditya**—(he) who was the supporter of religion on the earth; who made all people conform to their respective duties; who was the foremost among those who were in the forefront by their courage; and who gave away abundant wealth in charity.

(V. 9). He, by his anonymous gifts, is engaged day after day in giving protection to various beings (*who are*) distressed, helpless, poor, miserable, maimed and scattered. He bestows gifts such as those of skins of the black antelopes, cows, land and parturient cows; his heart is always engaged in contemplation on Brahman, and he is a veritable wish-fulfilling tree to the Brāhmaṇas.

(V. 10). He has performed the sixteen vows such as the *Tulāpurusha* gift, and by his merits he is the sole abode of the fame of Gaṅgēya (Bhīṣma) in respect of morally pure conduct.

(V. 11). Then was born his son **Vijayārkadēva**, a lion to the lordly elephants that were his powerful feudatories, a unique warrior in the three worlds, whose bright fame was manifested by (*his*) foot-stool rubbed by the foreheads of the hostile princes.

(V. 12). His wealth was acquired for bestowing it in charity; he fulfilled his vow of

¹ These *aksharas* are read here correctly for the first time.

² Dikshīt read तस्यां वीचीक्षयोक्षयः. This misses the reference to the hell called अवीचि. The intended sense is that human life wears away every moment, though one may be treated by an eminent physician. Whoever will dispossess a Brāhmaṇa of his gift will have to dwell for ever in the Avīchi hell. For Avīchi, see above, No. 3, line 4.

heroism by protecting the people; his pleasing speech was in keeping with the truth; his mind was engaged in the contemplation of the feet of Hari (god Viṣṇu); his wealth was spent in removing the adversity of good people. What poet is able to extol the merits of that **Vijayāditya** with proper discernment?

(V. 13). Victorious is king **Bhōjadēva (II)**, the son of **Vijaya** (*i.e.* Vijayāditya), the sun that dispels the frost in the form of his enemies, the sickle that mows the creeper in the form of. . . .; who is veritable Indra in respect of wealth and victories; who has destroyed a multitude of his enemies; and who is served by great kings.

(V. 14). As Rāma. . . . even so that god incarnated himself in the kingdom of **Bhōja**.

(Line 17). Hail! The illustrious *Mahāmaṇḍalēśvara*, the glorious **Bhōjadēva (II)**—who has obtained the five *mahāśabdas*, and who is adorned with all royal titles such as ‘a scion of the great **Silāra** family’, ‘Gāṅgēya in respect of moral purity. . . ‘a uterin brother of others’ wives’, ‘an adamantine cage for the protection of those that seek refuge’, ‘Yudhisṭhira in the Kali Age’, ‘(he) who is learned by nature (or a Vidyādhara by birth)’, ‘(he) who has obtained the favour of a boon from the holy **Mahālakshmi**,’ (*and*) ‘the lord of **Tagara**, the best of towns’, who is governing his kingdom, holding pleasant conversation for his own diversion at his camp at **Valḅavāḍa**—has, on the holy occasion of the **Uttarāyaṇa-saṅkrānti** of the Sun on **Tuesday**, the **fourth tithi** of the **bright fortnight** of **Pushya** (*i.e.* Pausha) in the current cyclic year **Śubhakṛit**, when **1104 years** have **elapsed** by the era of the **Śaka king**, granted, together with a royal charter for the augmentation of his kingdom, a house measuring twelve cubits in the south-western direction of and within the enclosure of the *maṭha* caused to be constructed by the *Sahavāsī* (Brāhmaṇa) **Lōkaṇa Nāyaka** within the enclosure of and to the north of the western gate of the famous temple of **Mahālakshmi** at **Kollāpura**, for the worship of **Umā-Mahēśvara**, a form of **Amṛitēśvara**, and for the feeding of the Brāhmaṇas, to serve as a granary of the *maṭha*, and four white houses situated to the south of the group of dwellings to the Brāhmaṇas such as the *Sahavāsīs* **Ādityabhaṭṭa** and **Janārdanabhaṭṭa**, and the *Karahātakas* **Prabhākara Ghaisāsa** and **Vāsiyaṇa Ghaisāsa**, who reside in that *maṭha*, and also a flower-garden in the east for the worship with five-fold offerings of the god, and a field measuring four hundred and fifty (*vapṛakas*) in the northern direction and within the limits of the village **Seleyavāḍa** comprised in the **Paṇaturage golla** together with a house connected therewith, measuring twelve cubits, in the village **Paṇḍarana** by pouring water (*on their hands*) as gifts free from taxes, free from all molestation and not to be interfered with by royal servants even with a finger, and lasting as long as the moon, the sun and the earth will endure.

(Line 28) And for the worship, with five offerings, of the same god, for the repairs of what may be broken and dilapidated of that *maṭha*, and for providing food to the Brāhmaṇas dwelling there, the same **Lōkaṇa Nāyaka** has donated by a royal charter a field measuring two hundred and twenty-five *vapṛakas* by the rod of **Eḍenāḍa** in. . . . in **Eḍenāḍa** and also a house measuring twelve cubits, and a field measuring. . . . *nivartanas* as well as a house measuring twelve cubits together with *āruvaṇa* and together with the right to eight-fold enjoyment, after purchasing it for the purpose of the gift from **Nēmaṇa** and **Lakshmaṇa**, sons of the *Mahattara* **Mādhavārya** and grandsons of **Uddhavārya** of the Kāśyapa *gōtra*—the gift being free from all taxes, free from all molestation and faultless in respect of all income and lasting as long as the moon, the sun and the stars endure.

(Here follow six benedictory and imprecatory verses.)

(Line 39) The wealth of those who will die sonless will pass over to the *Sahavāsī* Brāhmaṇas in this world.

KOLHĀPUR STONE INSCRIPTION OF BHŌJA II : ŚAKA YEARS 1112-1115

THE stone bearing this inscription was found built into the house of Annacharya Panditrao in the enclosure of the temple of Mahālakshmi at Kolhāpur, and is now deposited in the town-hall of that city. An account of the contents of the inscription and its eye-copy are given in Major Graham's *Statistical Report of the Principality of Kolhāpur*, p. 398. The inscription was first edited without any facsimile or translation by Dr. Kielhorn in the *Ep. Ind.*, Vol. III, pp. 213 f. It is edited here from a good estampage supplied by the Chief Epigraphist for India.

Kielhorn has given the following description of the record : "The inscription contains 23 lines of writing which covers a space of about 2' 3½" (69.85 cm.) broad by 2' 2½" (67.31 cm.) high. Down to line 14 the writing is on the whole well preserved, but the lower lines have suffered considerably, from exposure to the weather and other causes, so that in several places it is impossible to make out the exact wording of the text. At the top of the stone are some sculptures : immediately above the writing on the proper right a cow with a calf, and on the left a crooked sword or dagger; above these, again, on the right the moon and on the left the sun. The average size of the letters is about 7/8" (2.24 cm.).¹"

The **characters** are of the Nāgarī alphabet. The **language** is Sanskrit, and the whole record is in prose. As regards **orthography**, the only peculiarity noticed is the reduplication of the consonant following *r* in some cases (see *e.g.*-*durgga*-, line 1.).

The inscription refers itself to the reign of the *Mahāmaṇḍalēśvara* **Vīra-Bhōjadēva**, who is evidently of the Kolhāpur branch of the Śilāhāras. Unlike other records of the age, the present inscription does not, however, give any genealogy of him, but states merely that he was, at the time of making the grants recorded here, encamped at the **fort** of **Pranālaka**.

The **object** of the inscription is to record certain grants made by the king and by a private individual to certain Brāhmaṇas evidently residing at Kolhāpur. The first of these grants is that of a *sālikhalla* (rice) field measuring 550 *vāpyakas* by the **Eḍenāḍa** measure, together with a dwelling house in the village **Kopparavāḍa** situated in **Eḍenāḍa** and the surrounding *khaḍavalaka*² (courtyard) to two **Sahavāsī** Brāhmaṇas, namely, **Ādityabhaṭṭa** and **Lakshmidharabhaṭṭa**, and two **Karahāṭaka** Brāhmaṇas, namely, **Prabhākara Ghaisāsa** and **Vāsiyaṇa Ghaisāsa**, residing in the *maṭha* constructed by the **Sahavāsī** Brāhmaṇa **Lōkaṇa Nāyaka** for the purpose of the fivefold worship of the god **Umā-Mahēśvara**, a form of **Amṛitēśvara**, for the feeding of **Sahavāsī** Brāhmaṇas, for providing *naivēdya*, three times every day, to the goddess **Mahālakshmi**, and for keeping the *maṭha* in good repair. While stating the boundaries of the field, the way leading from **Tīravāḍabīḍa** to the **Pannāle** fort is mentioned. The grant was made by the king on the **Uttarāyaṇa Saṅkrānti** on **Tuesday**, the **twelfth tithi** of the **dark fortnight** of the month **Pushya** (*i.e.* Pausha) in the **expired Śaka year 1112**, when the cyclic year was **Sādhāraṇa**. The date is quite regular. The stated *tithi* fell on Tuesday, the 25th December A.D. 1190, when the cyclic year, accord-

¹ *Ep. Ind.*, Vol. III, pp. 213-14. A considerable portion on the left of lines 1-14 is now lost as a large piece of the stone has been broken away since Kielhorn's time, but its reading has been given here from an estampage preserved in the Chief Epigraphist's Office, from which the attached plate has been prepared.

² *Khaḍavalaka* appears to be the same as *Khaḍapala* mentioned in the Rānvaḍ inscription of **Sōmēśvara**. It is often mentioned in connection with a donated house and probably denotes the open space around it. It is perhaps derived from *Khēṭakavalaya* and may have originally signified open space around a village.

ing to the southern luni-solar system, was Sādhāraṇa. The *tithi*, according to Kielhorn's calculations, ended 19 h. 7 m. after mean sunrise and the Uttarāyaṇa or Makara Saṅkrānti occurred 14 h. 2 m. after mean sunrise on that day.

The second donation recorded in the present inscription is that made by **Kāliyaṇa Nāyaka**, son of the aforementioned **Lōkaṇa Nāyaka**. It consisted of some *khaddiya* (land) made available by the *Mahājānas* of the *agrahāra* village **Pauva** in the **Tāluragekholla** in the form of half a *ṛitti* consisting of one largest (*uttama*) *nivartana* and one smallest (*kanishṭha*) *nivartana*, together with half a first-rate (*uttama*) house and one middle-sized (*madhyama*) house and the surrounding *khaḍavalaka* (courtyard) donated to the aforementioned Brāhmaṇas at the charitable feeding house (*sattra*) established by his mother.¹ This gift was made in the **expired Śaka year 1114**, when the cyclic year **Paridhāvin** was current, on **Friday**, the **first tithi** of **Āśvina**. This date does not work out satisfactorily. The cyclic year for the expired Śaka year 1114 was, no doubt, Paridhāvin according to the Southern luni-solar system, but the *tithi* Āśvina śu. di. I, evidently the first day of Mahālakṣmī's *navarātra*, fell on Wednesday, the 9th September A.D. 1192, not on Friday as required. In the preceding Śaka year (1113) the said *tithi* commenced on Friday (the 20th September A.D. 1191), but the cyclic year was Virōdhakṛit, not Paridhāvin as required. The date is thus irregular in some respect.

The third donation made by the same **Kāliyaṇa Nāyaka** consisted of some land in a village, the name of which is now illegible, which he had purchased out of the *ṛitti* of **Māyīnkauvā**, the daughter's daughter of **Sōmēsvarabhaṭṭa** of the Sāmavēda. The **object** of the donation was to provide for the food of the students studying at a school established for the study of the Vēdas. It is dated (without the mention of the Śaka year) on **Friday**, the **fifth tithi** of the **bright fortnight** of **Phālguna** in the cyclic year **Pramādin**. This cyclic year, according to the southern luni-solar system, corresponds to Śaka 1115. According to Pillai's *Indian Ephemeris* (Vol. III, p. 390), the fifth *tithi* of the bright fortnight of Phālguna fell on Sunday, the 27th February A.D. 1194, not on Friday as stated. This date also is, therefore irregular.²

As for the **localities** mentioned in the present inscription, Kielhorn suggested the identification of **Tiravāḍabīḍa** with Bīḍa, 7½ miles south-west of Kolhāpur. The place is more likely to be identical with Tiravaḍe in the Bāvaḍā *mahāla* of the Kolhāpur District. **Kopparavāḍa** may be modern Koparḍe, about seven miles west of Kolhāpur. It lies on the way to Panhālā (Pannālē-durga) as stated in the present inscription. The *agrahāra* village **Pauva** may be modern Pōhḷē in the Panhālā *mahāla*, about 12 miles north of Kolhāpur. **Tāluragekholla** in which it was situated may correspond to modern Tāraḷe in the adjoining Hātakaṇagale *tālukā*. It lies about two miles east of Hātakaṇagale. The fort of **Pranālaka** or Pannāle is, no doubt, the modern fort of Panhālā, about 11 miles north-west of Kolhāpur.

TEXT³

- 1 स्वस्ति [1*] श्रीमन्महामण्डलेश्वरो वीरभोजदेवः⁴ प्रनालकदुर्गशिविरे सुखसंकथाविनोदे—
- 2 न राज्यं कुर्वाणः शकनृपकालादारभ्य वर्षेषु द्वादशोत्तरशताधिकसहस्रेषु निवृत्तेषु वर्तमानसा—

¹ The reading *svamātuḥ Pomakauvāyāh* appears clear from Graham's facsimile.

² Kielhorn states that the *tithi* fell on Friday, the 28th February A.D. 1194, and was thus regular. (See *Ep. Ind.* Vol. III, p. 215 and *Inscriptions of Southern India*, p. 58). This is incorrect. The week-day corresponding to the 28th February A.D. 1194 was Monday, not Friday. The *tithi* current on it was the sixth of the bright fortnight of Phālguna, Śaka saṁvat 1115.

³ From an estampage supplied by the Chief Epigraphist for India.

⁴ Originally देवो, corrected into देवः.

- 3 धारणसंवत्सरान्तर्गतपुष्यबहुलद्वादश्यां भौमवारे भानोरुत्तरायणसंक्रमणपर्वणि निजराज्या—
 4 भिवृद्धये सहवासिलोकणनायकेन कारितस्य मठस्य अमृतेश्वरमूर्त्युमामहेश्वरदेवस्य पंचोपचा—
 5 रपूजार्थं सहवासिब्राह्मणभोजनार्थं श्रीमहालक्ष्मि(क्ष्मी)देव्यास्त्रिकालनैवेद्यपरि[चा]लार्थं¹ तन्मठखण्डस्फुटि—
 6 तजीर्णोद्धारार्थं एडेनाडान्तर्गतकोप्परवाडग्रामसीमाभ्यन्तरे² पूर्वदिग्भागे तीरवाडबीडात् पन्नालेदुर्गंगामि—
 7 नो मार्गात् पूर्वतः करदक्षेत्रं तत्पूर्वतः⁴ क्षेत्रपालदेवेनोपलक्षितायाः रिक्ततटाकपाल्याः उत्तरतः
 8 करंजमालापश्चिमतः । देसिलेयचेंडिकेयवृत्तिके[करं]जक्षेत्रयोर्दक्षिणतः । एवं चतुःसीमाभ्यन्तरे ए—
 9 डेनाडदंडमानेन वप्यकानां पंचाशदधिकं पंचशतं शालिलक्षेत्रं तत्प्रतिवद्धं तद्ग्रामाभ्यन्तरे द्वादश—
 10 हस्तप्रमाणं निवेशनं तत्प्रतिवद्धं खडवलकं च ॥ एतत्सर्वं तन्मठनिविष्टसहवास्यादित्यभ—
 11 ट्टलक्ष्मीधरभट्टकरहाटकप्रभाकरघैसासवासियणघैसासेत्येवंनिविष्टब्राह्मणचतुष्टयहस्ते शा—
 12 सनसहितं धारापूर्वकं सर्व्वनमस्यं सर्व्ववाधापरिहारं सर्व्वयविशुद्धं राजकीयानामनंगुलिप्रेक्षणीय—
 13 माचंद्रार्कस्थिरं दत्तवान् ॥ अन्यच्च ॥ शकनृपकालादारभ्य वर्षेषु चतुर्दशोत्तरशताधिकसहस्रेषु निवृत्ते—
 14 षु वर्त्तमानपरिधाविसंवत्सरान्तर्गताश्विज(न)शुद्धप्रतिपदि शुक्रवारे तस्यैव सहवासिलोकणनाय—
 15 कस्य पुत्रः कालियणनायकः स्व[मातुः पौमकौवायाः]⁵ सत्रे(त्त्रे) ब्राह्मणभोजनार्थं तालुरगेखोल्लान्तर्गत⁶ अ—
 16 [ग्रहा]रपौवग्रामसीमाभ्यन्तरे पूर्वदिग्भागे तद्ग्राममहाजनैर्दैनिक्येण गृहीतं ख[दि]यं लखुमणघै—
 17 सासस्य वृत्तिमध्ये उत्तमनिवर्त्त[नमेकं कनिष्ठनि]वर्त्तनमेक[मेव]मर्द्धा [वृ]त्तिः तत्प्रतिवद्धं उ[त्तम]गृहस्याद्धं
 मध्यमगृ—
 18 हमेकं तत्प्रतिवद्धं खडवलकं ए . . . जन . . . स्ता . . .⁷ दानक्येण गृहीत्वा पू[र्व्वो]क्तनिविष्टब्राह्मणचतु—
 19 ष्टयहस्ते धारापूर्वकं सर्व्ववाधापरिहारं सर्व्वयविशुद्धं [आचं]द्रार्कस्थिरं दत्तवान् ॥ अन्यच्च ॥ प्रमादि—
 संवत्सरान्त—
 20 र्गतफाल्गुनशुद्धपंचम्यां शुक्रवारे . . .⁸ ग्रामसीमाभ्यन्तरे⁹ पूर्वदिग्भागे छंदोगसोमेश्वरभट्टस्य
 21 दौहित्र्या मार्यिकौवायाः वृत्ते[रुत्तमभूमिः निवर्त्तनस्योत्तरार्द्धं] [स ए]व कालियणनायकः वेदाध्ययन[खो?]-
 डका—
 22 च्छात्र(त्त्र)भोजनार्थं तस्याः सका[शाहानक्येण] गृहीत्वा [पूर्व्वो]क्तनिविष्टब्राह्मणचतुष्टयहस्ते धारापूर्वकं
 सर्व्ववा—
 23 धापरिहारं सर्व्वयविशुद्धमाचंद्रार्कस्थिरं दत्तवान् ॥ छ ॥

TRANSLATION

The illustrious *Mahāmaṇḍalēśvara Vira-Bhōjadēva*, governing his kingdom from his camp in the fort of **Pranālaka**, his mind being diverted by pleasant conversation,—on the holy occasion of the **Uttarāyaṇa Saṅkrānti** of the sun, on **Tuesday**, the **twelfth tithi** of the **dark fortnight** of **Pushya** (i.e. Pausha) of the (*cyclic*) year **Sādhāraṇa**, when a **thousand years increased by one hundred and twelve** had elapsed by the era of the **Śaka king**—has granted, together with a royal charter for the augmentation of his own kingdom, a *sālikhalla* (rice) field measuring 550 *vapyakas* by the rod of **Eḍenāḍa** together with a dwelling house connected therewith measuring twelve cubits, and the *khaḍavalaka* (courtyard) belonging to it in the same village, (*the field*) lying on the eastern side in the village **Kopparavāḍa** situated within (*the territorial division of*) **Eḍenāḍa**, east of the way

¹ Read परिचालनार्थं.

² Read एडेनाडान्तर्गत—.

³ Read —भ्यन्तरे.

⁴ This and other *dayḍas* in lines 7-10 are superfluous.

⁵ The *aksharas* in the bracket, now indistinct, have been supplied from the eye-copy in Graham's *Kolhāpur*.

⁶ Read खोल्लान्तर्गत—.

⁷ Read एतत्सर्व्वं तद्ग्राममहाजनहस्तात् on the basis of the eye-copy in Graham's *Kolhāpur*.

⁸ Read तस्मिन्नेव अग्रहारपौव on the basis of the eye-copy in Graham's *Kolhāpur*.

⁹ Read सीमाभ्यन्तरे.

from **Tiravāḍabīḍa** to the fort of **Pannāle** with the following four boundaries, *viz.* to the east of a tax-paying field, to the north of the dam of an empty tank marked by a field-deity, to the west of a *karañja* field and to the south of the *ṽṛtti*-field and the *karañja*-field belonging to **Dēsīlēya** and **Chēṇḍīkēya**—by pouring water on the hands of the four Brāhmaṇas residing in the *maṭha* (mentioned below), (*viz.*) the *Sahavāsī* Brāhmaṇas **Āḍityabhaṭṭa** and **Lakshmi-dharabhaṭṭa**, and the *Karāhāṭaka* Brāhmaṇas **Prabhākara Ghaisāsa** and **Vāsiyaṇa Ghaisāsa**, for the worship, with five offerings, of the god **Umā-Mahēśvara** in the form of **Amṛitēśvara**, established in the *maṭha* caused to be constructed by the *Sahavāsī* (Brāhmaṇa) **Lōkaṇa Nāyaka**, for providing food to *Sahavāsī* Brāhmaṇas, for offering the *naivēdya* three times a day to the goddess **Mahālakshmi**, and for the repairs of what may be broken or dilapidated of that *maṭha*, the gift being free from all taxes, free from all molestation, faultless in respect of all income and not to be interfered with by any royal servant even with a finger and lasting as long as the moon and the sun endure.

(Lines 13-19) Besides,—on **Friday**, the **first tithi** of the **bright fortnight** of **Āśvina** in the current (*cyclic*) year **Paridhāvin**, when **a thousand years increased by one hundred and fourteen** had elapsed by the era of the **Śaka king, Kāliyaṇa Nāyaka**, son of the same *Sahavāsī* (Brāhmaṇa) **Lōkaṇa Nāyaka**, gave to the aforementioned four Brāhmaṇas—with the pouring out of water, as a gift free from all molestation, faultless in respect of all income and lasting as long as the moon and the sun endure—a half *ṽṛtti* consisting of one largest *nivartana* and one smallest *nivartana*, together with a half of a first-rate house and a middle-type house along with the *khaḍavalaka* (courtyard) connected therewith, within the limits of the *agrahāra* village **Pauva** situated in the **Tāluragekholla** which belonged to **Lakhuṃaṇa-Ghaisāsa** by purchasing it from the *Mahājanas* who had purchased it for a gift from the previous owner (*viz.*, Lakhuṃaṇa Ghaisāsa)—for the feeding of the Brāhmaṇas in the charitable feeding house established by (*the donor's*) mother **Pomakauvā**.

(Lines 19-23) Moreover—

On **Friday**, the **fifth tithi** of the **bright fortnight** of **Phālguna** in the (*cyclic*) year **Pramādin**, the same **Kāliyaṇa Nāyaka**, having purchased, from **Māyīṃkauvā**, the daughter's daughter of **Somēśvarabhaṭṭa** of the Chhandōga (*Sāmavēda*), the northern half of a *nivartana* of the best land in her field on the eastern direction and within the limits of the same *agrahāra* village **Pauva**—donated it by pouring water on the hands of the aforementioned four Brāhmaṇas as a gift free from all molestation, faultless in respect of all income, and lasting as long as the moon and the sun endure.

NO. 60 : PLATES CXIV–CXVII

KAŚELI GRANT OF BHŌJA II : ŚAKA YEAR 1113

THIS copper-plate grant was discovered in 1820. It was in the possession of a Brāhmaṇa of Sātārā, who lent it to James Grant². The latter placed it at the disposal of Dr. Taylor of Bombay, who supplied a transcript of the record with an English translation. These were published in the *Transactions of the Literary Society of Bombay*, Vol. III (first published in 1823, pp 391 f, and later reprinted in 1877, pp. 413 f.) The plates are said to be now in

¹ It seems that the *Mahājanas* of the village had the right of pre-emption in respect of some lands in the village. So Kāliyaṇa Nāyaka could not directly purchase the field from its owner, Lakshmaṇa Ghaisāsa.

² *Transactions of the Literary Society of Bombay*, Vol. III (1877), p. 411.

the possession of the Trustees of the temple of Kanakāditya (the Sun) at Kaśēli in the Rājāpur *tālukā* of the Ratnāgiri District. As shown below, the plates have a grant of the Śīlāhāra king of the Kolhāpur branch inscribed on them. On the back of the last plate, however, a later grant has been engraved in Marathi. Mr. V. K. Rajvade, a well-known researcher of Mahārāshṭra, discussed the contents of both the records in the *Annual Report of the Bhārata Itihāsa Saṁśodhaka Maṇḍal* for Śaka 1835. The Marathi inscription was later deciphered by Dr. M. G. Dikshit in the *Marāṭhī Saṁśōdhana Patrikā*, Vol. VI, pp. 14 f. It has also been included and discussed by Dr. S. G. Tulpule in his *Prāchīna Marāṭhī Kōriṅva Lēkha*, pp. 193 f. As the original copper plates are not procurable, I have studied the original grant with the help of the transcript of the Sanskrit portion given by Taylor and the later addition with the help of the facsimile of the Marathi portion in Dr. Tulpule's work. Fortunately, Dr. Taylor has published the transcript of the Sanskrit grant line by line according to the original plates.¹

The **copper plates** are **three** in number, strung on a ring with a figure on its seal which Rajvade took to be Hanumān, but which is probably Garuḍa as in the case of other grants of the Śīlāhāras. Each plate measures 12½ inches (31.75 cm.) long, 8½ inches (21.59 cm.) broad and 1/5" (.51 cm.) thick. The total weight of the plates is 16½ lbs. (7.48 kg.) The first plate has on its outer side the figure of a cow with a calf, with a sword or a dagger in front, and the sun and the moon above her horns. Near the figure of the Sun the word *dēvapraḍa* has been engraved². The Sanskrit grant is engraved on the inner side of the first plate, both the sides of the second plate and the inner side, again, of the third plate. This record appears to be in a good state of preservation. The Marathi record is engraved on the outer side of the third plate and is considerably damaged.

The **characters** must evidently be of the Nāgarī alphabet, but as the original plates have not been available for inspection, their peculiarities cannot be stated. The **language** of the original grant is Sanskrit as already stated, and the record is partly in verse and partly in prose, like most other grants of the Śīlāhāras. Most of the verses in the initial eulogistic portion descriptive of the early kings up to Gaṇḍarāditya occur in the earlier Kolhāpur plates of that king dated Śaka 1048. The next two verses eulogising his successor Vijayāditya also occur in an earlier grant, but verse 13 descriptive of his achievements and verses 14 and 15 descriptive of his son, the reigning king Bhōja, are new. The prose portion contains several *birudas* of Bhōja II, which occur in the present grant only. The formal portion is in prose, and is followed by the usual benedictory and imprecatory verses. The last line records the name of the engraver. Strange as it may seem, he is of the Brāhmaṇa caste.

The inscription refers itself to the reign of the **Śīlāhāra king Bhōja II** of Kolhāpur. His genealogy is given as in the Kolhāpur plates of Gaṇḍarāditya, the names of his two successors being added at the end. One of the new verses mentions **Vijayāditya's** reinstatement of the rulers of **Sthānaka** and **Gōvā** and assistance to **Bijjaṇa** to gain imperial position. His queen **Ratnā** is mentioned in the eulogy of his son Bhōja II. The **object** of the inscription is to record the grant, by **Bhōja II**, of the village **Kaśēli** for providing food daily to twelve Brāhmaṇas. The village was situated in the territorial division of **Aṭṭavira** in **Kōṅkaṇa**. While stating the boundaries of the village the river **Kurula**, the ocean and the village **Ambēvarika** have been mentioned. The grant was made at the request and for the prosperity of the prince **Gaṇḍarāditya**, on the holy occasion of the **Dakṣiṇāyana-saṅkrānti**, which occurred on **Thursday**, the **fourth tithi** of the **bright fortnight** of **Āshāḍha**, when

¹ The transcript has omitted some *anusvāras* etc. and read some *aksharas* wrongly. However, I have taken the transcript to be an accurate copy of the original and have suggested the necessary emendations in foot-notes.

² *P.M.K.L.*, p. 193.

1113 Śaka years had elapsed and the cyclic year **Virōdhakṛit** was current. The king was then encamped at the fort of **Padmanāla**.

The **date** of the grant can be completely verified. The cyclic year corresponding to the expired Śaka year 1113 was Virodhakṛit according to the southern luni-solar system. The fourth *tithi* of the bright fortnight of Āshāḍha ended 17 h. 45 m. on Thursday, the 27th June A.D. 1191. The Dakṣiṇāyana or Karkāṭaka Saṅkrānti occurred 3 h. 50 m. after mean sunrise that day. The date is thus perfectly regular.

As for the **geographical names** occurring in the present grant, **Padmanāla** is, of course, the old name of the fort of Panhālā (elsewhere called Pranālaka)¹. **Kaśēli** still retains its ancient name. It is bounded on the west by the ocean as stated here. **Aṭṭavira**, the chief place of the territorial division in which it was included, is now represented by Āḍivare, which lies about two miles to the south. No place corresponding to **Ambēvarika** can, however, be traced in the neighbourhood. **Sthānaka** and **Govā** are well-known.

As stated before, the second inscription is in Marathī, and is incised on the outer side of the third plate. It consists of sixteen lines, of which the first eight lines are almost completely obliterated². The subsequent lines purport to record that during the reign of **Haripāladēva** of the Śilāhāra family two *Māṅḍalikas* Rāmaḍa and Jakhāṇa renovated the temple of Kanakāditya and made an unspecified grant to one Bhāgavata Mādhavabhaṭa on Wednesday, the 8th *tithi* of the dark fortnight of Bhādrapada, on the occasion of Kanyā Saṅkrānti, in the Śaka year 1201, when the cyclic year current was Pramāthin. This date is slightly irregular. The cyclic for Śaka 1201 was, no doubt, Pramāthin, but the specified *tithi* ended on Thursday (31st August 1279), not Wednesday as required. The discrepancy can be reconciled by supposing that the grant was made on Wednesday when the *tithi* was current, but the Kanyā Saṅkrānti had occurred one day earlier, on the 29th August A.D. 1279, and cannot, in any way, be connected with the *tithi*. So the date is irregular. Besides, no Śilāhāra king named Haripāladēva was then reigning either in North or South Koṅkaṇ. There was, indeed, a king named Haripāladēva in the Śilāhāra family of North Koṅkaṇ, but he flourished more than 125 years before as his last known date is Śaka 1076³. So **this grant is spurious**. It seems that at the time of the renovation of the temple in A.D. 1279, this Marathī record was engraved. All branches of the Śilāhāras had by then passed into oblivion, but from the Sanskrit record, which being written in Nāgarī, was not illegible, people knew that a Śilāhāra family was ruling over Kaśēli in former times. The name of Haripāladēva also may have been in popular memory at the time. So he was supposed to be reigning when the temple was renovated. As the inscription is evidently spurious, it is not included in the present work.

TEXT⁴

First Plate

- 1 स्वस्ति [1*] श्रीः ॥ जयत्याविष्क(ष्क)तं विष्णोर्वाराहं क्षोभितार्णवं (वम्) ॥[1] दक्षिणा (णो)न्नतदंष्ट्राग्रविश्रान्तं-
(त)भ(भु)वनं वपु⁵ [2*] ॥१॥
- 2 आसीद्विद्याधरः पूर्वं नाम्ना जीमूतवाहनः [1*] परार्थं जीवितं येन गरुडाय निवेदितं (तम्) ॥२॥ शिलाहारा-
ख्यवंशोयं त-

¹ Above, No. 59, line 6.

² See pl. xiii in *P.M.K.L.*

³ Above, No. 27.

⁴ From the transcript between pp. 418 and 419 in the *Transactions of the Literary Society of Bombay*, Vol. III (1877).

⁵ Metre of verses 1-3 : *Anuṣṭubh*.

- 3 गरीश्वरभूमृतां(ताम्) ॥(1) तद्वंशे जतिगो राजाजनि भूमृच्छिवामणिः ॥३॥ स्वस्ति श्रीजतिगक्षितीशतनयो नायि-
- 4 म्मनामा नृपः पुत्रत(स्त)स्य च चंद्रराट् पृथुयशास्तस्यापि सूनुः किल ॥(1) संजातो जतिगो जगज्जननुतः श्री-
- 5 मांश्च तन्नदंनो गो(गों)कल्लो भुवि भूमिपालतिलकस्तस्याप्यभूदादितः¹ ॥४॥ गूवलेशोथ तद्भ्राता की-
- 6 तिराजोनुजोस्य च ॥ (1) चंद्रादित्य इति ख्यातश्चक्रे राज्यमकंटकं(कम्)² ॥५॥ श्रीमद्गो(द्गों)कलभूमिपालतन-
- 7 यः श्रीमारसि(सि)हो नृपः(प)स्तत्सूनु(नृ)पमो(मौ)लिलालितपदः श्रीगूवलाख्यो नृपः ॥(1) तद्भ्राता भुवि भोज-
- 8 देवनृपतिर्वैरीभपंचाननश्चक्रे राज्यमख(खं)डितं पृथुयशा लङ्केशतुल्यं किल³ ॥६॥ तस्यानुजातो विदि-
- 9 तप्रतापो वल्लालदेवः क्षितिपः सदैव ॥(1) श्रीकामिनीशो विनतावनीशो दिक्प्रांतरूढप्रथितप्रतापः⁴ ॥
- 10 ॥७॥ तस्यानुजो धर्मधरो धरिव्यां दधार वर्णानखिलान्स्वधर्मैः(र्मै) ॥ (1) धैर्याग्रधुर्यो धनदो धनानां श्रीगंडरादित्य
- 11 इति प्रसिधः(द्धः)⁵ ॥८॥ दीनानाथदरिद्रदुःखविकलव्याकीर्णनानाविधप्राणित्राणपरायणः प्रतिदिनं गुप्ताख्यदानेन य[*] ॥(1)

Second Plate : First Side

- 12 यः कृष्णाजिनधेनुभूम्युभयतोमुख्यादिदानप्रदः शब्दब्रह्म⁶मतिप्रवीणहृदयो भूदेवकल्पद्रुमः⁷ ॥९॥ तुला-
- 13 पुरुषदानादिषोडशक्रतुलाकारकः⁸ ॥ (1) शौचगांगेये(य)कीर्त्यैकनिलयः स्वगुणैभु(भुं)वि⁹ ॥१०॥ तन्न(न्नं)दनः प्रवल-
- 14 मा(मां)डलिकद्विपेंद्रपंचाननोजनिजगत्त्रितयैकवीरः ॥ (1) प्रत्यर्थिपार्थिवललाटतटस्थपादपीठस्फुटोज्व(ज्ज्व)- ल-
- 15 यशा विजयाकंदेवः¹⁰ ॥११॥ दानाय द्रविणार्जनं जनपरित्राणाय वीरव्रतं सत्याय प्रियभाषणं हरिपदध्या-
- 16 नाय चेतस्थितिः¹¹ ॥ (1) संपत्तिः सुमनोविपद्विहतये यस्य प्रकाम(मं) कविः कः शक्तः प्रविविच्य तस्य विजया- दित्यस्य व-
- 17 क्तं(क्तुं) गुणान्¹² ॥१२॥ येन स्थानकमंडले तदधिपा भ्रष्टा[*] पुनः स्थापिताः गोवायां परिनष्टभूमिपतयः सुस्थापिता-
- 18 स्तेजसा ॥(1) यत्सख्येन च चक्रवर्तिपदवीं प्रापातुलो वीक्षणः¹³ सोभूच्छ्रीविजयाकंदेवनृपतिर्वैरीभकंठीरवः¹⁴ ॥१३॥ तन्नं-
- 19 दनः सकलदिवतटवर्तिकीर्तिभ्रू(भ्रू)भंगमात्रपरिसाधितवैरिवर्गः ॥(1) विश्वंभराभरधुरीणभुजः सदैव विभ्राजते नृपवरो
- 20 भुवि भोजदेवः¹⁵ ॥१४॥ संग्रामांगणभैरवः क्षितिभुजां स(सं)हारभेरीरवः कीर्त्याक्रांतजगत्र(त्त्र)यस्तनुभृतां निधू(धू)ततापत्रयः ॥(1) श्रीरत्ना-

¹ Read दग्जः. Metre *Sārdūlavikriḍita*.

² Metre : *Anuṣṭubh*.

³ Metre : *Sārdūlavikriḍita*.

⁴ Metre : *Indravajrā*. This verse occurs in the Kolhāpur stone inscription of Bhōja II (No. 58).

⁵ Metre : *Upajāti*.

⁶ This word is indistinct in the Kolhāpur stone inscription (No. 58) of Ś. 1104, and has been read as शब्दब्रह्म—as in the Kolhāpur plates (No. 48).

⁷ Metre : *Sārdūlavikriḍita*.

⁸ Read ऋतुकारकः as in the Kolhāpur stone inscription (No. 58).

⁹ Metre : *Anuṣṭubh*.

¹⁰ Metre : *Vasantatilakā*.

¹¹ The *visarga* of तः is omitted according to the *Vārttika* on Pāṇini, VIII, 3, 36.

¹² Metre : *Sārdūlavikriḍita*.

¹³ Read विज्जणः.

¹⁴ Metre : *Sārdūlavikriḍita*.

¹⁵ Metre : *Vasantatilakā*.

KAŚĒLI GRANT OF BHŌJA II : ŚĀKA YEAR 1113

1 स्वस्तिश्रीः॥ जयसावित्रं विष्णोर्वरं हंसोभितार्णवं॥ इतिगान्ततदेष्यप्रविशो तंभवन्वपुष्प
 2 आनीद्विधाधरः पूर्वासाजीशतवाहनः पार्श्वर्जिवितयेनगह्वायनिवेदितां॥ गिरास्यस्यवशोबंत 2
 गणेशभृतां॥ तदंशेजतिगोराजाजविभृच्छिवामणिः॥ स्वस्तिश्रीजतिगस्तिर्ताशतनयोनाथि
 4 मनामानुषः पुत्रतम्यवचद्रगह्पृथुयशास्वस्यापिस्तुः किला॥ संजातो जतिगोवगजननुतः श्री 4
 माश्वतन्नंदनो गोकुलोभुविभूमिपालतिलकस्तस्याप्यभूदादितः॥ भागवतेशोभतक्रान्ताकी
 6 तिरोजानुजोस्यच॥ चंद्रादित्यइतिव्यातश्रक्रेराज्यमकंठके॥ ५॥ श्रीमद्वेदकभूमिपालनन 6
 यः श्रीमार्गसहोच्युपः सस्तु नृपमोलिलालितपदः श्रीश्वरुगव्योच्युपः॥ तक्रान्ताभुविभोज
 8 देवचपातैर्वैर्भपंचाननश्रक्रेराज्यमकडितं पृथुयगलक्रेरातुस्यंकिला॥ ६॥ तस्यानुजातोविदि 8
 तप्रतापोबलारुदेवः क्षितिपः संवेत्ता॥ श्रीकामिर्गशोविजतासिशोदिक्त्रांतगढप्रथितप्रतापः॥
 10 ॥ ७॥ तस्यानुजोधर्मभेराधमिभ्यांरुधारवर्णानखिलास्वधर्मैः॥ प्रियमिधुयेभिवदोघनातांश्रीगोड्यदित्य 10
 इतिप्रसिद्धः॥ ६॥ दीनानाथदरिद्रदुःखविकलव्याहीणनसाविधप्रापिन्नापपरायणः प्रतिस्तिउसास्यरोनेम्य॥

From a Photograph

KAŚELI GRANT OF BHŪJA II : ŚAKA YEAR 1113

ii a

12 वक्रस्मान्निधेनुभ्रम्युभयतोमुख्यादिदानप्रदः श इन्द्रसमानप्रवीणहृदयोभ्रदेवकल्पद्रुमः ॥ ५ ॥ तुम्हा 12
 पुरुषदानादिषोडशक्रतुलाकारकः ॥ शोचगांगेयेकीर्त्यैकनिलयः स्वगुणैर्भुवि ॥ १ ॥ तन्नरुः प्रबल
 14 माउलिकद्विपेद्रपंचाननोजनिजगत्रितयैकवीरः ॥ प्रत्यर्थिपार्थिविल्लभतटस्थपादपीठस्फुटोज्वल 14
 यशाभिजयाकृदवः ॥ ३ ॥ दानायद्रविपाजनेजनपरिनाणायवीरव्रतंसत्सायप्रियभाषागेहरिपदध्या
 16 नायैतस्थितिः ॥ संपत्तिः मुमनोविपादिदत्तयेयस्यप्रकामकविः कः शक्तः प्रविविच्यतस्यविजयास्त्रिस्यव 16
 क्तगुणान् ॥ २ ॥ येनस्थानकमंडलेकदधिपाभ्रष्टापुनः स्थापितागोवायांपरिणष्टमपितयः सुस्थापिता
 18 स्तेजसा ॥ यत्पर्यन्तवचक्रवर्तिपदवीप्रापातुलोवीक्षणः सोभ्रष्टीविजयाकृदवृत्तिवैरीभक्तीरवः ॥ १ ॥ आतत्र 18
 दनः सकलकृतद्ववर्तिर्निभ्रभंगमात्रपरिसाधितवैरिर्गः ॥ विश्वभगभरधुरीणभुजः सदैवविभ्राजतेनृपवरो
 20 भुविभोजेव ॥ १ ॥ संप्रामांगणभैरवः स्थितिभुजांमहाभैरिक्वः कीर्त्याकंतजगत्प्रसभृतांनिधुदतापत्रयः ॥ श्रीरना 20
 प्रियदंनः परित्तनवैरैकसंक्रंरनः प्रामाण्यमहातलः सवयतांश्रीभोजरताचक्रः ॥ ५ ॥ सस्त्रिसमधिगतश्चमहाशहमहा
 22 मंडलेश्वरनगरपुरवर्धस्वरंगजनमेनादुर्गसागरप्रवर्धनभस्वचंद्रश्रीशिलाद्वारैर्द्विदत्तमनोरथप्रदपारिजातैर्जी 22

From a Photograph

- 21 प्रियनंदनः परिजनानंदैकसंक्रंदनः प्राप्ताशेषमहीतलः स जयतां श्रीभोजरत्नाचलः¹ ॥१५॥ स्वस्ति समधिगतमहा-
शब्दमहा-
22 मंडलेश्वरतगरपुराधीश्वरजगज (ज्ज) नमनोनुरागसागरप्रवर्धनशरचं (च्चं) द्रश्रीशिलाहारनरेद्रविद्वज्जनमनोरथफलप्रद-
पारिजातजी-

Second Plate : Second Side

- 23 मूतवाहनान्वयप्रसूतविरोधिघराधीशवंशगहनदहनधूमध्वजसुवर्णंगरुडध्वजरिपुमदेभविदलनोत्कंठकंठीरवमां-
24 डली (लि) कभैरवविद्विष्टमंडली (लि) कपन्नगवैनतेयशै (शौ) चगांगेययुवतिजनमनःस (सं) मोहनाभिनवकंदपंमरुवक-
सर्प²क्षत्रि-
25 यशिक्षा (खा) मणिश्रीविजयादित्यद (दे) वनशिग³ साहा (ह) सोत्तुंगअरिनृपालराज्यलक्ष्मीसमाकर्षणमंत्र (सि) द्विश-
26 निवारसिद्धि (द्वि) सकलशास्त्रपारावा रपारायणसकलजगतीजनस्तु [त*] नृपेदुत्य⁴ इंदुवारादित्य⁵ जयपताकापवन-
27 विघटितारातिसेनाघनगिरिदुर्गलंघनउत्थ (द्ध) तधराधीशकुलशिखरी (रि) कुलिशकलिगजाकुशलकु (के) शवीरलक्ष्मी-
28 लतालंबनप्रचंडभुजदंडमंडलीकजव (यम) दंडमंडलीकनरनारसिग (ह) मंडलीकवेश्याभुजंगवलवदरिचतुरंगसंघट्ट-
वैरी⁶घरट्टअरसा-
29 सदा (वा) रि⁷मदनमहेश्वरप्रतापलंकेश्वरमंडलीकगंडपेंडारएकांगवीरशरणायातभूमृन्निवहरक्षणसमुद्रपरवलविलय-
काग्नि-
30 रुद्रसुगीतकृतिचातुर्यं हर्षितशिवांतरंगप्रशस्तवस्तुकविताप्रसंगविविधधम (मं) निर्माणनित्यप्रमोदश्रीमा (म) हालक्ष्मीदेवि-
(वी) लब्धवर-
31 प्रसादादिसमस्तराजावलिविराजितश्रीमन्महाम (मं) डलेश्वरश्रीभोजदेवः पद्मनालदुर्गे सुखसंकथाविनोदेन राज्यं
कुर्वाणः शकवर्षेषु
32 सत्रयोदशशताधिकसहस्रे (स्त्रे) षु १११३ गतेषु वर्तमानविरोधि (ध) कृत (त्) संवत्सरे आषाढ (ढ) शुद्ध (द्ध) चतुर्थ्यां
वृ (वृ) हस्पतिवारे दक्षिणायनस (सं) क्रम-
33 णपर्वनिमित्तं (त्तं) कुमारगंडरादित्यविज्ञापनेन तस्याभ्युदयार्थं अट्टविरकोकणमध्यवर्तिकशेलिग्रामे प्रतिदिनं द्वादश-
त्रा (त्रा) -

Third Plate

- 34 ह्यणभोजनार्थं तत्रामपिडादानद्रव्यं सर्वं (वं) तत्रत्यगोविदभट्ट (ट्ट) हस्ते धारापूर्वकं सर्वंनमस्यं सर्ववाधापरिहारं
राज-
35 कीयानामनंगुलिप्रेक्षणीयमाचंद्रार्कं प्रादात् ॥ तस्य ग्रामस्य सीमा ॥ पूर्वस्यां दिशि कुरुलनामनदी ॥ दक्षिण-
36 स्यां दिशि सांदुरनामशुष्कस्रोतः ॥ पश्चिमस्यां दिशि सरित्पतिः ॥ उत्तरस्यां दिशि केखंडिकास्यक्षुद्रशुष्कस्त्रो-
(स्रो)तः ॥
37 अंबेवरिकस्थितपूगीवृक्षसमूहपर्यंतं सीमा ॥ बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः ॥ (१) यस्य यस्य यदा भूमि-
38 स्तस्य तस्य तदा फलं (लम्)⁸ ॥१॥ मद्रंशजाः परमहीपतिवंशजा वा पापादपेतमनसो भुवि भूमिपालाः ॥ (१)
ये पालयंति मम ध-
39 मंमिमं समग्रं तेभ्यो मया विरचितोजलिलेष मूर्ध्नि⁹ ॥२॥ स्वदत्तां परदत्तां वा यो हरेच्च वसुंधरां (राम्) ॥ (१)
षष्टिवर्षसहस्राणि वि-

¹ Metre : *Sārdūlavikriḍita*.

² Read मरुवकसर्पः.

³ Read सिग Cf. अय्यनसिग in line 21 of No. 45.

⁴ No such *biruda* occurs in the cognate record No. 64.

⁵ Read इंदुवारादित्य-. Cf. line 12, No. 53.

⁶ Read वैरि-.

⁷ See also No. 64, below.

⁸ Metre : *Anuṣṭubh*.

⁹ Metre : *Vasantatilakā*.

- 40 प्ठायां जायते क्रि(कृ)मिः¹ ॥३॥ षष्टिवर्षसहस्राणि स्वगे(गें) तिष्ठति भूमिदः ॥(1) आच्छेत्ता चानुमंता च तान्येव नरके वसेत् ॥४॥
- 41 अतिदानं तु सर्वेषां भूमिदानमिहोच्यते ॥(1) अचला ह्यक्षया भूमिः सवा(वा)न्कामान्प्रयच्छ(च्छ)ति ॥५॥ सुवण(णं) रजतं तां(ता)न्नं म-
- 42 णिमुक्ताप(फ)लानि च ॥(1) सब(वं)मेतन्महाप्राज्ञो ददाति वसुधां ददत् ॥६॥ भर्तुर्नि(निः)श्रेयसे युक्ताः संग्रामाभिमुखा हताः
- 43 ॥(1) तां गतिं नाप्नुवन्तीह भूमिदाय(या)दवाप्नुयुः ॥७॥ सामान्योयं धर्मसेतुनंराणां काले काले पालनीयो भवद्भिः ॥(1)
- 44 सर्वान्(ने)तान्भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामचंद्रः² ॥८॥ उत्कंटितं विप्रवामीयेणेन [1*] मंगल(लं) मा(म)हाश्रीः ॥

TRANSLATION

Hail! May there be prosperity!

[For the translation of verses 1 to 6, 8 and 9, see that of verses 1 to 6, 7 and 8 of the Kolhāpur plates of Gaṇḍarāditya, dated Śaka 1048, above, No. 48.]

[For the translation of verses 7, 10-12, see that of verses 7, 10-12 of the Kolhāpur stone inscription of Bhōja II, Śaka 1104, above, No. 58.]

(Verses 13) There was that illustrious king **Vijayāditya**, a lion to the elephants that were his enemies—who reinstated the deposed rulers in the **Sthānaka-maṇḍala** and who, by his valour, re-established firmly in **Govā** the princes that had fled away; and by whose friendship the incomparable **Vijjaṇa** attained the position of suzerainty.

(V. 14) There shines on earth his son, the great king **Bhōjadēva (II)**, whose fame has spread to the extremities of all directions, who has vanquished his numerous foes by a mere frown, and whose arm is foremost in bearing the burden of the earth.

(V. 15) May that illustrious **Bhōja**, a mountain of jewels, be victorious—(he) who is a veritable Bhairava on the battle-field, who is (as it were) the rumbling of a drum presaging the destruction of princes, who has enveloped the three worlds by his fame, who has removed the three kinds of sufferings from all creatures, who is the dear son of the illustrious **Ratnā**, who is the unique joyful shout of all servants (as it were), and one who has acquired the whole earth.

Hail! The illustrious *Mahāmaṇḍalēśvara* **Bhōjadēva (II)**, who is adorned with all royal titles such as the following—(he) who has obtained the five *mahāśabdās*, the *Mahāmaṇḍalēśvara*, 'the lord of **Tagara**, the best of towns', 'the autumnal moon that makes the ocean of joy in the minds of the people of the world overflow', 'a prince of the **Śilāhāra** (family)', 'the *Pārijāta* (*wish-fulfilling*) tree that fulfils the desires of learned men', 'a scion of the family of *Jimūtavāhana*', 'the fire that consumes the thickets of bamboos in the form of the families of hostile kings', '(he) who has the ensign of the Golden Eagle', 'the lion that is eager to maul the intoxicated elephants that are (*his*) foes', 'a veritable Bhairava (*destroying*) feudatories', 'a veritable Garuḍa to the serpents in the form of hostile feudatories', 'Bhīshma in respect of moral purity', 'a new god of love who infatuates the minds of young women', 'a serpent to the hostile army', 'the crest-jewel the Kshatriyas', 'a lion (*dear*) to his father, the illustrious **Vijayāditya**', 'pre-eminent in respect of adventurous spirit', '(he) who has the successful incantations for attracting the royal fortune of hostile kings', '(he) who is successful (*even*) on Saturdays', '(he) who is adept in crossing the oceans of all *sāstras*', 'the moon-like king who

¹ Metre of verses 3-7 : *Anuṣṭubh*.

² Metre : *Śālīnī*.

KAŚELI GRANT OF BHŌJA II : ŚAKA YEAR 1113

ii b

24 मन्वात्तः त्रयमसतो विगेभिर्धराधिशकेशहनरुनधूमध्वजसुवर्णगङ्गाध्वजसुवर्णमेरुभद्रलोकेश्वरं केशवकामा
 24 दलभैरवी वाह्यमंडलीकपन्नगवैतये शैवगंगयुवतिजनमनसमो रुनाभिनवकंदर्पमण्डवकस पुंश्रवि
 चशिखा मणिश्री विजयादित्यद्वन शिंगसादासोत्तुंगभरिदृषाकराज्यलक्ष्मी ममाकषणमंत्रारिदंश
 26 निवार्गसिद्धिसकलशास्त्रपारावारपारायणसकलजगतीजनस्तुष्टेपंडुसदंडवारादित्यजयपता कापवन
 26 वषट्कारा विसेना घनागिरिदुर्गलंघनस्थतधराधीराकुलशिरवरी बुलिश कलिंगजोकुशालेश्वरीरुक्ष्मी
 28 अनालंदनप्रदंडुजदंडमंडलीकनेवदंडमंडलीकनरनारसिंगमंडलीकवेस्याभुजंगवलवदरचतुरंगसंघट्टैरीषरद्वजरसा
 28 तदारिमद्वमंडलवप्रतापलेश्वरमंडलीकगंडपेडाराकांगवीरशरणायातभूधनिवहरक्षणसमुद्रपरचलिल यक्षाभि
 30 न्द्रसुगीतकर्तवा तुयेरुषित शिवांतरंगप्रशस्तबलुकविताप्रसंगी विविधमनिर्माणिसप्रमोदश्री सादलक्ष्मी देविलध्वर
 30 प्रतादादिजनमनरा नावलि वराजितश्री ममसामलेश्वरश्री भाजेवः प्रयना लद्ये सुरसंकथासौदेनराज्वं कुशीणः शकवेषु
 32 मदेयाशशाभाधिकसुखेषु ११११ गेपुवतेमानविरोधिकृतसेवसेरगापाडशुखवतुर्थी बृहस्पतिगोरक्षिणायनक्रम
 32 गपर्वीमरेनुमारगडरादित्यविजापेनतस्वाभुस्यार्थमदृविको कषमध्यवर्तिकुगोहिमोमप्रतिस्तुंदादशात्रा

From a Photograph

is eulogised by the people of the whole world', 'the sun among those that attack', '(he) who, by the breezes of his victorious banner, dispels the clouds in the form of the armies of the enemies', '(he) who has captured hill fortresses', '(he) who is, as it were, a thunderbolt that demolishes the mountains in the form of arrogant kingly families', 'a veritable goad to the elephant in the form of the Kali age', '(he) whose massive arm is resorted to by the creeper-like fortune of the warriors of Laṅkā', 'the club of Yama¹ for punishing the feudatories', 'a veritable Man-lion among the feudatories', 'a paramour of the courtesans of his feudatories', 'a veritable grinding stone crushing the arrays of the mighty four-membered armies of the enemies', '(he) who is a veritable Mahēśvara to the god of love in the form of his enemies that were defying the royal order', '(he) who is the lord of Laṅkā in respect of valour',² 'an anklet (*i.e.* an ornament) in the form of a (*great*) feudatory', 'a unique warrior', '(he) who is, as it were, the ocean that gives protection to the numerous mountains in the form of kings that seek refuge', '(he) who is the fiery Rudra in destroying the enemies' forces', '(he) who delights the mind of God Śiva by his skill in composing excellent songs', '(he) who always feels delighted in creating various situations in poems on excellent subjects', (*and*) '(he) who has obtained the favour of a boon from the goddess Mahālakṣmī'—governing his kingdom from the fort of **Padmanāla** his mind being diverted by pleasant conversation—has granted all the (*necessary*) uncooked food-grains for the daily feeding of twelve Brāhmaṇas in the village of **Kaśēli** situated in the territorial division of **Aṭṭavira-Kōṅkaṇa** at the request and for the prosperity of the prince **Gaṇḍarāditya**, on the holy occasion of the **Dakṣiṇāyana Saṅkrānti**, on **Thursday**, the **fourth tithi** of the **bright fortnight** of **Āshāḍha**, when the **Śaka years one thousand increased by a hundred and thirteen**, (*in figures*) **1113**, have elapsed and the (*cyclic*) year **Virōdhakṛit** is current, by pouring water on the hand of **Gōvindabhaṭṭa** of that place, the gift being exempt from all taxes, free from all molestation and not to be interfered with by royal servants even with a finger, and lasting as long as the moon and the sun endure.

(Line 35). The boundaries of the village (*are as follows*):—the river named **Kurala** on the east; a dry stream, **Sāndura** by name, on the south; the sea on the west; a small dry stream, **Kēkhaṇḍikā** by name, on the north. The boundary of the village extends up to the cluster of areca-nut trees in (*the village of*) **Ambēvarika**.

(*Here follow eight benedictory and imprecatory verses.*)

(Line 44). Engraved by the Brāhmaṇa **Vāmiyēṇa**. May there be happiness and great prosperity!

¹ *Java* (in line 28) means Yama in Kannaḍa.

² The *biruda Pratāpa-Laṅkā-ēśvara* was probably assumed by Vijayāditya after helping the king of Goā, and it was continued by his son Bhōja. It is, however, noticed also in the records of some other kings like the Chāhamāna Sōmēśvara. See Bijolia inscription. Bhandarkar's *Inscriptions of Northern India*, No. 344.

APPENDIX I

ADDITIONAL INSCRIPTIONS OF THE ŚILĀHĀRAS

No. 61

BHOIGHAR PLATES OF CHHITTARĀJA : ŚAKA YEAR 946

THESE copper plates were found by Mr. Natu while digging in his orchard at **Bhoighar** in the former Janjirā State (now Muruḍ Mahāl of the Kolābā District). Some old coins are also reported to have been found with them, but they are not forthcoming. The plates were later sent to the authorities of Muruḍ, but they have since been lost. Mr. Natu had read the record on the plates, but instead of reducing it to writing, he committed it to memory. Some years later, when Mr. Rajadhyaksha, the Chief Justice of Janjirā, visited Bhoighar, Mr. Natu recited the record on the plates before him. Mr. Rajadhyaksha wrote it down and sent it to Prof. H. D. Velankar of the Wilson College, Bombay. Dr. M. G. Dikshit, who obtained the transcript from Prof. Velankar, published it just as recited by Mr. Natu and discussed its contents in his book entitled *Some Ancient Copper Plates and Stone Inscriptions from Mahārāshṭra* (Marathī), pp. 32-45. The text recited by Mr. Natu is defective in several places. He has omitted some portion of the record, and has transposed some other. Still, it is surprising that though he was wholly unacquainted with the records of the Śilāhāras of North Koṅkaṇ, he could correctly recite a considerable portion of it. It is specially noteworthy that his transcript comprises two new verses and the name Padmalā of a Śilāhāra queen, which were not known till then and have since been corroborated by newly discovered Śilāhāra inscriptions. It will not, therefore, be wrong to suppose that the other portion of Mr. Natu's text is also fairly correct. As the plates are not procurable now, the available transcript has been rearranged and supplemented with the help of other records of the Śilāhāras of North Koṅkaṇ, because some information in it is historically important.

Like most other copper plates of the Śilāhāras of North Koṅkaṇ, these also must have been three in number and written in the Nāgarī characters. The language is Sanskrit. The record must have contained the genealogy of the ruling prince **Chhittarāja** from the beginning as in other cognate records, but the verses describing Pullaśakti, Kapardin II, Vappuvanna, Aparājita and Vajjaḍa have been omitted. The later portion is fairly complete.

The inscription is dated in the Śaka year 946, and is the earliest known record of the reign of **Chhittarāja**. Its date Śaka samvat, 946, Bhādrapada va. di. 13 corresponds to the 3rd September A.D. 1024. It does not admit of verification in the absence of the necessary particulars such as a week-day or a nakshatra.

The present plates mention the *birudas* of the reigning king **Chhittarāja** (called here Chhittapaiya) as in his other plates. His Officers mentioned here include his *Mahāmātya* **Nāgaṇaiya**, his *Sarvādhikārin* **Dādapaiya** and ministers **Saṅgalaiya** and **Tikkapaiya**. Of these, only Nagaṇaiya and Daddhpaiya find mention in other contemporary records. The record mentions at the end the *Bhāṇḍāgārasēna Mahākavi* **Nāgalaiya** and his nephew **Jōupaiya**. The latter wrote the present record at the instance of *Mahārājñi* **Padmalādēvī** and with the consent of the reigning king. The engraver was **Dhārapaiya**, the son of **Vēdapaiya**. Nāgalaiya and Jōupaiya are mentioned in several other records of the period. Padmalādēvī also finds mention in the Dive Āgar plate of Mummuṇi. Dikshit supposed that she was the queen

of Chhittarāja, but from the manner in which her name is mentioned in that record¹, she seems to be the mother of the three brothers Chhittarāja, Nāgārjuna and Mummuni, and the queen of Vajjaḍa II. She is evidently different from Padmairajñī mentioned in the Thaṇā plates² of Mummuni.

The **object** of the present inscription was to lay down the *vyavasthā* (settlement) in respect of the orchards at the villages **Karadāṇḍa** and **Kōlapallikā** in the *vishaya* of **Pāṇāḍa**, belonging to the **Karahāṭaka** Brāhmaṇas residing at **Chipaḷūṇa**³. Such documents were called *vyavasthā-patras*. The present record lays down a tax of four *drammas* on a hundred areca-nut trees⁴ in the orchards of the aforementioned places. The cocoanut, bread-fruit (*panasa*), *champaka* and mango trees, whether in orchards or in the forests outside the villages, should be regarded as untaxable. On the other hand, the *surāmaṇḍa* (*mahuā*) trees, whether inside the orchards or outside, should be regarded as belonging to the Government. It seems that the areca-nut trees were generally subject to higher taxation, but at the instance of Queen Padmalā, the Government levied lighter taxes on these trees in the two villages out of reverence for the learned and pious Brāhmaṇas residing there. As the present inscription does not mention any land-grant, the usual benedictory and imprecatory verses do not occur therein.

As for the **localities** mentioned in this inscription, **Pāṇāḍa** has already been identified with Poināḍ in the Kolābā District. **Karahāṭa** is well known as Karhāḍ in the Sātārā District, from where several learned Brāhmaṇas were invited to North Koṅkaṇ by the Śilāhāras. They may have been residing at Bhoighar at the time of the present grant. **Karadāṇḍa** may be identical with Dāṇḍē also known as Nāndgaon in the Muruḍ Mahāl. It lies only four miles south of Bhoighar. **Kōlapallikā** is probably the same as Kolamāṇḍale, just a mile north of Bhoighar. There is a village named Kolavalī, in the Ḍahāṇu *tālukā*, which bears greater resemblance to Kolapallikā, but it lies far away from Bhoighar.

TEXT⁶

सिद्धम् । जयश्चाभ्युदयश्च ।
 लभते सर्वकार्येषु पूजया गणना यकः ।
 विघ्नं निघ्नन् स वः पायादपायाद्गणनायकः ॥⁷
 स वः पातु शिवो नित्यं यन्मौली भाति जाह्नवी ।
 सुमेरुशिखरोद्गच्छदच्छचन्द्रकलोपमा ॥
 यो देवः स्वयमेव मूर्ध्नि विहितां घत्ते हिमांशोः कला-
 मत्यन्तोज्ज्वलबालकेतकशिखारेखास्थितिं विभ्रतीम् ।

¹ No. 16, line 12.

² No. 14, line 55.

³ This place is named *Chipulana* in No. 5, line 41, and No. 6, line 39. Perhaps, the Brāhmaṇas migrated to Bhoighar after the issue of these plates, for the villages where the orchards were situated lay close to Bhoighar.

⁴ The text of the present inscriptions has पूगीफलशतं प्रति द्रम्मचतुष्टयम्, which would mean a tax of four *drammas*, on a hundred areca-nuts. This is not likely. Perhaps, the correct reading is पूगीवृक्षशतं प्रति द्रम्मचतुष्टयम्.

⁵ These trees are excepted in other records also, for their flowers yielded spirituous liquor, which was a source of state revenue.

⁶ This text is prepared from that recited by Pandit Natu and published by M. G. Dikshit with the help of cognate Śilāhāra records. The portion supplied from the latter is shown in rectangular brackets. Reasons for omissions or changes are explicitly stated.

⁷ Metre of this and the next verse : *Anuṣṭubh*.

व्यालाधीशपिनद्धपिगलजटाजूटाटवीमण्डितो
 भूयाद्वः स सदा प्रकाशितवरः क्षेमङ्करः शङ्करः¹ ॥
 जीमूतकेतुतनयो नियतं दयालु-
 र्जीमूतवाहन इति त्रिजगत्प्रसिद्धः ।
 देहं निजं तृणमिवाकलयन्परायं
 यो रक्षति स्म गरुडात्खलु शंखचूडम्² ॥
 तस्यान्वये निखिलभूपतिमौलिललन-
 रत्नद्युतिच्छुरितनिर्मलपादपीठः ।
 श्रीसाहसाङ्क इव साहसिकः कपर्दी
 शीलारवंशतिलको नृपतिर्बभूव³ ॥

* * * * *

[तस्माज्जातस्तनूजो रजनिकर इवानन्दिताशेषलोकः
 श्लाघ्यः श्रीज्ञञ्जराजो दिवसकर इव ध्वस्तनिःशेषदोषः ।
 शम्भोर्यो द्वादशापि व्यरचयदचिरात्कीर्तनानि स्वनाम्ना
 सोपानानीव मन्ये प्रणततनुभूतां⁴] स्वर्गमार्गोद्यतानाम्⁵ ॥
 भ्राता तत्र ततस्ततोऽज्ज्वलयशोराशिप्रकाशीकृता-
 शेषक्षमावलयो वली बलवतां श्रीगोगिराजोऽभवत् ।
 चापाकर्षणकर्मणि प्रवणतां यस्मिन्नाते भूपतौ
 भीष्मद्रोणपृथ्वासुतप्रभृतयश्चित्ते चमत्कारिताः⁶ ॥
 [तस्माद्विस्मयकारिहारिचरितप्रख्यातकीर्तिः सुतः]
 श्रीमान्वज्जडदेवभूपतिरभूद्भूचक्रचूडामणिः ।
 [दोदण्डैकवलेन यस्य सहसा संग्रामरङ्गाङ्गणे
 राज्यश्रीः स्वयमेत्य वक्षसि रतिं चक्रे मुरारेरिव⁷ ॥]

* * * * *

शरणागतसामन्ता अपरेऽपि हि जगति रक्षिता येन ।
 स जयति यथार्थनामा शरणागतवज्रपञ्जरो देवः⁸ ॥
 अनवरतकनकदानैर्जगदिदमाच्छादितं सदा येन ।
 तेन त्रिभुवनमध्ये त्यागजगज्जम्पिनामाभूत् ॥
 [येन स्वागतमागताय विहितं गोम्माय नानाविधं⁹
 येनैवैयपदेवनाम्नि चलितं राज्यं स्थिरं कारितम् ।
 भिल्लमाम्मणमम्बुवक्षितिभुजां दत्तं च येनाभयं
 तस्य श्रीविरुदंक[रामनृपतेरन्यत्किमावर्ण्यते ॥]
 श्रीमानभूत्तदनु वज्जडदेवनामा
 भूपालमस्तकमणिस्तनयो नयज्ञः ।

¹ Metre : *Sārdūlavikriḍita*.

² Metre of this and the next verse : *Vasantatīlakā*.

³ After this, verses eulogising Pullaśakti, Kapardin II and Vappuvanna, which occur in cognate records, are omitted.

⁴ See No. 11, lines 13-15.

⁵ Metre : *Sragdharā*.

⁶ Metre of this and the next verse : *Sārdūlavikriḍita*.

⁷ See No. 15, lines 16-17. After this, a verse eulogising Aparāditya I has been omitted.

⁸ Metre of this and the next verse : *Āryā*.

⁹ See No. 8, lines 20-22. Metre : *Sārdūlavikriḍita*.

अद्यापि यस्य चरितानि जनाः समस्ता
रोमाञ्चकञ्चुकितगात्रलताः स्तुवन्ति¹ ॥

[तद्भ्राताय ततोऽरिकेसरिनृपो जातः सतां संमतो
दृप्तारातिकुलाचलैकदलने दम्भोलिलीलां दधत् ।
गत्वा शैशव एव सैन्यसहितो दृष्ट्वा च सोमेश्वरं
तस्याग्ने²] पितुराज्ञया जगदलं यः कीलयित्वागतः³ ॥
तद्भ्रातृजो वज्जडदेवसूनुः [श्रीछित्तराजो नृपतिव्वंभूव ।
सीलारवंशः शिशुनापि येन नीतः परामुन्नतिमुन्नतेन⁴ ॥]

अथ स्वकीयपुण्योदयात्समधिगतपञ्चमहाशब्दमहासामन्ताधिपतितगरपुरपरमेश्वरशीलारनरेन्द्रसहज [विद्याधर]—
[सुवर्ण] गरुडध्वज⁵ त्यागजगज्जम्पिनिसमुद्र [कलिगजां] कुश⁶ जीमूतवाहनान्वयप्रसूतप्रभृति [समस्तराजावली] समलङ्कृत-
महामण्डलेश्वरश्रीछित्तपैयदेवराजो निजभुजोपार्जितानेकमण्डलसमेतपुरीप्रमुखचतुर्दशग्रामशतीसमन्वितसमस्तकोकणभुवं सम-
नुशासति तथैतत्प्रसादात्समस्तराज्यचिन्ताभारं समुद्रहति महामात्ये श्रीनागणै⁷ सर्वाधिकारि[णि] प्रभुश्रीदाद-
पैये⁸ श्रीसंगलैयश्रीतिवकपैय[प्रभृति]पञ्चप्रधानजनप्रत्यक्षं पाणाडविषयान्तःपातिकरदाण्डकोलपल्लिकाग्रामद्वयनिवासिनां
चिपलूणस्थकरहाटककोटणक्रम[विद्]इत्यादीनां यजनयाजनाध्ययनाध्यापनादिषट्कर्मनिरतानां ऋत्तिक्रियाकाण्डशौण्डानां
महाब्राह्मणानामारामगुम्मे⁹ शासनस्थित्या व्यवस्थापनमभिप्रयच्छति यथा । आकलितसकलसंसारासारत्वेन धर्माधर्म-
विचारचारुमतिना मया समस्ताभ्युदयभागिनी महाराज्ञी श्रीपद्मलदेव्यादेशेन¹⁰ पञ्चप्रधानानुमत्या महाजनप्रमुख[समक्षं]¹¹
प्राग्लिखितकरदाण्डकोलपल्लिकाग्रामद्वयानुवर्तिनां समस्तारामाणां फलप्रविष्टानां पूगीफलशतं¹² प्रति द्रम्मचतुष्टयं विधाय
गुम्मे¹³ व्यवस्था विहिता । सा च पूर्वप्रसिद्ध्या . . . व्यावहारिकाः (कैः) चतुःपरिष्कृता भूमौ देया । अष्टपरिष्कृतं च आरामा-
भ्यन्तरवर्तिनो नारिकेलपनसचंपकसहकारादिवृक्षा अभ्यन्तरीकृताः । सुरामण्डवृक्षश्चाभ्यन्तरवर्ती बाह्यो वा राजकीय एव ।
तस्योन्मूलनच्छेदादिकं केनापि न करणीयम् । तथा ग्रामीणतृणकाष्ठादिकमानयतां विप्राणां [प्रतिषेधः¹⁴] न करणीयः ।
इति धर्माधर्मविचारचतुरमुनिवचनान्यवधार्यं क्रोधलोभाभिभूतेन लिखितमर्यादा नोल्लंघनीया । अत्र विषये अन्यथा न
करणीयाः (यम्) । अन्यच्च व्यवस्थाचारः फलितपञ्चाशत्पूगप्रमाणं पूगफलगणनायां गणनीयम् । क्रयमागतस्यारामस्य
क्रयार्थं द्रव्यस्य त्रिकशतेन विक्रयभाव्यं ग्राह्यम् । यथा चैतदेवं तथा [शासन]पत्रदाता लेखकहस्तेन स्वमतमारोपयति ।
यथा मतं मम महामण्डलेश्वरश्रीछित्तपैयदेवराजस्य महामण्डलेश्वरश्रीमद्वज्जडदेवराजसूनोर्यदत्र लिखितम् ।

लिखितं चैतत् संवत् ९४६ भाद्रपद वदि १३ मया श्रीमद्राजानुज्ञया श्रीपद्मलदेवीनियमाद् भाण्डागारसेनमहाकवि-

¹ Metre : *Vasantatilakā*.

² See No. 11, lines 23-25.

³ Metre: *Śārdūlavikrīḍita*.

⁴ See No. 9, lines 14-16. Metre : *Indravejṛā*.

⁵ Natu's text has सहजगरुडध्वज, in which the two *birudas* सहजविद्याधर and सुवर्णगरुडध्वज have been combined.

⁶ Natu's text has बंदिजनभतुलजगद्वज्जगज्जकुश. Nothing corresponding to बंदिजन . . . वंश occurs in other cognate records. For कलिगजांकुश, see No. 60, line 27.

⁷ Natu's text महामात्यश्रीराजगुरुमहामहोपाध्यायरामपांडेत before श्रीनागणैय. Nāgaṇaiya was, no doubt, a *Mahāmātya* of Chhittarāja, but titles like *Mahāmahopādhyāya* were not current in that age. So the whole expression has been omitted.

⁸ His name occurs elsewhere as दद्वपैय.

⁹ Natu's text has आरामगुमौ, which is evidently a mistake for आरामगुम्मे. गुम्मे seems to mean a tax on a cluster of trees.

¹⁰ Read श्रीपद्मलदेवी तस्या आदेशेन.

¹¹ Natu's text reads महाजनप्रमुखमानानाम्, which is evidently incorrect.

¹² This is evidently a mistake for पूगीफलवृक्षशतं प्रति or पूगीवृक्षशतं प्रति. There could not have been a tax of four *drammas* on a hundred areca-nuts !

¹³ Natu's text here also has गुमौ, which is clearly a mistake for गुम्मे. *Gumma* (derived from *gulma*) seems to mean 'a tax on a cluster of trees'. It occurs in lines 29-30 of the Dive Āgar plates of Chhittarāja (No. 10, above).

¹⁴ Natu's text has सत्ता न करणीया.

श्रीनागलैयभ्रातृमुतेन जोउपैयेन । यदत्रोनाक्षरमधिकक्षरं वा तत्सर्वं प्रमाणम् । उत्कीर्णं ताम्रपटे वेदपैय¹सुतमानघर-
पैयेनेति ॥

TRANSLATION

Success! May there be victory and prosperity!

(For the translation of the verses, see that of the corresponding verses in Nos. 8 and 11, above.)

Now, while the *Mahāmaṇḍalēśvara*, the illustrious king **Chhittapaiyadēva**—who has, by his own religious merit, obtained the right to the five *mahāśabdās* (and) who is adorned with all royal titles such as *Mahāsāmantādhipati*, ‘the lord of the City of **Tagara**’, ‘a king of the **Śilāra** family’, ‘(he) who is a born Vidyādhara’, ‘(he) who has the ensign of the Golden Eagle’, ‘(he) who has excelled the (*whole*) world by his liberality’, ‘the ocean of truth’, ‘a goad to the elephant that is the Kali Age’ (and) ‘a scion of the family of Jimūtavāhana’—is ruling over the whole **Kōṅkaṇa** country consisting of fourteen hundred villages headed by **Purī** together with several *maṇḍalas* (countries) conquered by his own arm, and while his *Mahāmātya*, the illustrious **Nāgaṇaiya**, and his *Sarvādhikārin*, the illustrious *Prabhu* **Dādapaiya** are shouldering the burden of the cares of administering his whole kingdom (*entrusted to them*) by his favour—[the King] has made the following Government settlement in respect of the tax on the orchards of the learned Brāhmaṇas who are (*always*) engaged in the performance of their six religious duties such as sacrificing for themselves and for others, and studying and teaching (*sacred texts*), and are proficient in the performance of sacrifices, such as *Kramavid* **Kōṭama** who hails from **Karahāṭa** and is now residing at **Chipalūṇa**—(the Brāhmaṇas) who are residents of the two villages **Karadāṇḍa** and **Kōlapallikā** comprised in the *vishaya* (district) of **Pāṇāḍa**—in the presence of the five Ministers such as the illustrious **Saṅgalaiya** and the illustrious **Tikkapaiya**.

Having realised the worthlessness of the whole worldly existence, I, with my mind excellently engaged in discriminating between what is righteous and what is not, have settled the tax in respect of garden-trees by levying four *drammas* per hundred fruit-bearing areca-nut trees in all orchards situated in the afore-mentioned two villages, **Karadāṇḍa** and **Kōlapallikā**, with the consent of (*My*) five Ministers and at the bidding of the *Mahārājñī*, the illustrious and all-prosperous **Padmaladēvī**. That tax should be paid by all businessmen in respect of all land enclosed on (*all*) the four sides, as has been the old custom. This order applies to (*all*) cocoanut, *panasa* (bred-fruit), *champaka*, mango and other trees, whether in orchards or in the (*adjoining*) forests. The trees of spirituous liquor, whether in orchards or outside, belong solely to the Government. They should not be uprooted, cut or damaged by anybody. Again, none should prevent the Brāhmaṇas (*of the villages*) from fetching grass, fuel and so forth from (*the outskirts of*) the villages.

Having regard to the sayings of the sages who are adept in discriminating between what is righteous and what is not, none should, under the influence of anger or greed, transgress the regulations laid down. None should go against the royal order in this matter.

Again, the settled custom is to regard fifty ripe areca-nuts as a unit while counting the areca-nuts. At the time of selling the areca-nut trees the tax to be paid is three per cent on the amount of the sale.

As it is, the Giver of the charter records his approval by the hand of the scribe:— “What is written here has been approved by Me, the illustrious *Mahāmaṇḍalēśvara* **Chhittapaiyadēva**, the son of the *Mahāmaṇḍalēśvara*, the illustrious **Vajjadēva**.”

¹ Natu’s text has दैदपैय, but the name of this person occurs as वेदपैय in the Ṭhāṇā plates of Arikēsarīn (No. 8). His son is named मानघरपैय, not धारपैय as in Natu’s text.

This has been written by **Jōupaiya**, the nephew of the *Bhāṇḍāgārasēna*, the great poet, the illustrious **Nāgalaiya**, by the order of the illustrious King at the bidding of the illustrious **Padmaladēvi**, on the **13th (tithi) of the dark fortnight of Bhādrapada** in the year **946**. Whatever is written here in deficient or redundant letters—all that is authoritative. (This has been) engraved on the copper plates by **Mānadharpaiya**, the son of **Vēdapaiya**.

No. 62

ĀGĀSHĪ STONE INSCRIPTION OF APARĀDITYA I : ŚAKA YEAR 1070

THE stone bearing this inscription was noticed by Dr. V. B. Kolte inside the courtyard of Dr. Purandare's house at **Āgāshī** in the **Ṭhāṇā** District. It was evidently found somewhere in that place. As it was being used for washing clothes, the record on it has become very much abraded. Still, it is included here as it contains a historically important date as shown below.

The inscribed stone measures 58.42 cm. in breadth and 48.26 cm. in height. It had twenty lines of writing. The **characters** are of the **Nāgarī** alphabet, and the **language** Sanskrit, judging from the legible portion.

The inscription refers itself to the reign of the **Śilāhāra** king **Aparāditya I**. On account of its much defaced condition its **object** cannot be determined, but it mentions in the first three lines the **date Saturday**, the **15th tithi** of **Mārgaśīrsha** in the expired **Śaka year 1070**, the cyclic year being **Vibhava**. This date is quite regular and corresponds to Saturday, the 27th November A.D. 1148. The cyclic year corresponding to the expired Śaka year 1070 was **Vibhava**, according to the Southern luni-solar system. **Aparāditya I** seems to have died soon after this date; for the next known inscription, also of Śaka 1070, belongs to the reign of his son **Haripāladēva**.¹

TEXT²

- 1 ओं नमो विनायकाय । स्वस्ति । जयश्चाभ्युदयश्च । [शकनृपकालातीतसंवत्सर-]
- 2 शतेषु दशसु सप्तत्यधिकेषु यत्रांक्तोपि संवतु (त्) १०७० विभवसंव-
- 3 त्सरान्तर्गतमार्गसिर(शीर्ष)शुद्धपंचदश्यां शनौ समधिगताशेषपंचमहाशब्दादि-
- 4 सकलराजावलीसमलंकृतमहामण्डलेश्वराधिपतिश्रीमदपरादित्य-
- 5 देवकल्याणविजयराज्ये निजभुजोपाजितानेकमण्डलसमेतपुरीप्रमुखसमस्तकोकणं
- 6 समनुशासति तथैतत्प्रसादावाप्तसमस्तराज्यचिताभारं समुद्धति . . .³

TRANSLATION

Om! Obeisance to Vināyaka! Hail! May there be victory and prosperity!

When **ten hundred years increased by seventy**—in figures, the **years 1070**—have elapsed by the era of the **Śaka king**, on **Saturday**, the **fifteenth tithi** of the **bright fortnight** of **Mārgaśīrsha** in the (*cyclic*) year **Vibhava**, in the beneficial and victorious reign of the **Mahāmaṇḍalēśvarādhipati**, the illustrious **Aparāditya (I)**, who is adorned with all royal

¹ No. 24. As the estampage of the present record is very indistinct, its plate could not be prepared.

² From an estampage kindly supplied by Dr. V. B. Kolte.

³ The subsequent portion of this record is illegible.

titles such as '(he) who has obtained the five *mahāśabdās*'—while [the King] is governing the entire **Kōṅkaṇa** country headed by **Purī** together with all *maṇḍalas* conquered by his own arm, and while... is shouldering all cares of administering the whole kingdom entrusted to him by his favour¹...

No. 63

NANDUI STONE INSCRIPTION OF APARĀDITYA II : ŚAKA YEAR 1119

THE stone bearing this inscription is said to have been found at **Nandui**, about twelve miles south-west of Vāḍā in the Thāṇā District of North Koṅkaṇ. It was later removed to the double-storeyed rest-house at Māṇikpur near Bassein. It has now been preserved in the Prince of Wales Museum in Bombay.

"The stone is a trap slab, 5' 2" (157·48 cm.) long, 2' 6" (76·20 cm.) broad, and 6" (15·24 cm.) thick. At the top are on either side the sun and the moon, and in the middle, the figure of an ascetic, about a foot (30·48 cm.) high sitting with folded hands and crossed legs. A drinking vessel hangs from his left shoulder. Below the figure is an inscription in sixteen lines, occupying a space 1' 8" (50·80 cm.) long by 2' 6" broad... The inscription has suffered from time and is hard to make out... Below the inscription is the ass-curse²."

The inscription has been briefly referred to in the *Bombay Gazetteer* (old ed.), Vol. I, part ii, p. 387. It was edited without a facsimile or a translation by Dr. M. G. Dikshit in his *Select Inscriptions from Mahārāshṭra* (5th to 12th cen. A.D.) (Marathī), pp. 81 f. under the title of the Māṇikpur Stone Inscription. It has been edited here from a good estampage supplied by the Curator of the Prince of Wales Museum, Bombay.

The **characters** are of the Nāgarī alphabet. The following peculiarities may be noted:—The initial *i* still retains its old form of a curve above two dots; see *it-yādi*, line 10; *dh* has not yet developed a horn on the left; see *-samudr-ādhipati*, line 6; *b* has a square form in *-mahāśabda*, line 3; and *h* has developed a tail; see *-mah-ōdadhi*, line 5. The **language** is Sanskrit and except for the benedictory verse at the end, the whole record is in prose. As regards **orthography**, we may note the use of *v* for *b* as in *vahubhir-*, line 14, of *s* for *ś* as in *Saka*, line 1, and the duplication of the consonant following *r* as in *-chakravartī*, line 7. The writer has committed a blunder in recording the date. He has used *navati* for *ēkōnavimsati* in line 1.

The inscription refers itself to the reign of the **Sēlahāra** (Śilāhāra) king **Aparāditya**, who, as shown below, was the second king of that name ruling over North Koṅkaṇ. He bears some of the *birudas* noticed in his other inscriptions including *Mahārājādhirāja* and *Kōṅkaṇa-chakravartī*, besides some new ones such as *Pāśchima-samudr-ādhipati* and *Mah-āji-mārtaṇḍa*.³ His *Mahāmātya* was **Amuka**,⁴ and the Chief of the Secretariat, **Sāhāmalla**. Usually, the inscriptions of the Northern Śilāhāras mention two Treasury Officers (*Chhēpātīs*), but this one mentions as many as four, though it does not give their personal names.

The **object** of the present inscription is to record the donation of the village **Sātuli**⁵

¹ The subsequent portion of this record is illegible.

² *Bom. Gaz.*, (old ed.), Vol. XIV, p. 387.

³ Dikshit read this *biruda* as *Pratāpa-dīpti-mārtaṇḍa*, but the estampage shows it as given above.

⁴ Dikshit read this name as *Lakshmaṇanāyaka*, who is mentioned in the Thāṇā inscription of Śaka 1107 (No. 31, above). The editor of the *Bom. Gaz.* (old ed.), Vol. XIV, gives it as *Amuka* which is more likely. He is mentioned as *Dvītiya-sthēpādī* in No. 32.

⁵ *Bom. Gaz.* gives the name as above and it has been adopted by Dikshit, but the stone is much abraded there. It is not clear whether the whole village or a field in it was donated. Dikshit read *kshētra* (a field) in line 13, but the estampage is not clear there.

(or a field in it) to the priest **Vēdāṅgarāśika** of the local shrine of Sōmēśvara. Judging by his name, he appears to be a Pāśupata ascetic and is probably represented by the figure at the top of the present stone.

The record is **dated** in the **Śaka year 1119**, expressed both in words¹ and figures, on the **10th tithi** of the **dark fortnight** of **Kārttika**, **Thursday**. The date regularly corresponds to Thursday, the 6th November A.D. 1197. This Aparāditya is, therefore, the second king of that name whose other known inscriptions range in date from Śaka 1106 to Śaka 1108. Soon after the present inscription was incised, he was succeeded by Anantadēva II, whose Bassein inscription is dated Śaka 1120.

The record mentions only one place-name, *viz.* **Sātuli**. It has been identified with Sātivalī, which lies about 3 miles north-east of Māṅikpur near Bassein.

TEXT¹

- 1 सिद्धम्² । [स्वस्ति] । [जयश्चा] भ्युदयश्च । स(श)कनृपकालातीत[संवत्सरे]षु नवत्यधिके—
- 2 ष्वेकादस(श)स(श)तेषु³ [यत्रांकतोपि] स(श)कसंवतु(त्) ११[१]९ प्रवर्त्तमानेषु कार्तिक वदि १० गुरौ
- 3 अस्यां संवत्सरमासपक्षदिवसपूर्वायां तिथौ अद्येह समधिगत[पंच]महास(श)ब्दा(ब्द)महा—
- 4 सामंताधिपतितगरपुरपरमेस्व(स्व) रश्रीसेलहारनरेन्द्रजीमूतवा[हनान्वय]प्रसूतसुवर्णंगरुड—
- 5 [ध्वजाभि]मानमहोदधित्यागजगङ्ग(जङ्ग)पद्मपडाचार्यनिःसं(शं)कलंकेस्व(स्व)र . . [म]हाजिभूमिमार्तं—
- 6 ड⁴ पस्चि(श्चि)मसमुद्राधिपतिस(श)रणागतवज्रपं[ज]रेत्यादिसम—
- 7 [स्तराजावलिविरा]जितमहाराजाधिराजकौकणचक्रवर्त्तिश्रीमदपरादित्यदेवकल्याण—
- 8 विजयराज्ये । तथैतत्प्रसादावाप्तसमस्तराजमंडलचिंताभारं समुद्रहति ।⁵ महामात्यश्री—
- 9 अमुक⁶ नायकश्री[करण]साहामल्ल प्रथमछेपाटी द्वितीयछेपाटी तृतीय—
- 10 छेपाटी चतुर्थछेपाटी इत्यादिश्रीकरणे सत्येतस्मिन्(न्) काले प्रवर्त्तमाने सा[तु]—
- 11 [लीग्रामशासनं] समभिलक्ष(ह्य)ते यथा श्रीजोधुनायकप्रभु वा(त्रा)[मा]नायक श्री—
- 12 . . . नायक . . . सतृणकाष्ठोदकोपेतं पूर्वदत्तदेवदा—
- 13 यविवर्जितं [क्षेत्र⁷](?) . . . श्रीसोमेश्वरदेवपादाभियाजकश्रीवेदांगरासि(शि)का—
- 14 य उदकाति[सर्गेण] प्रदत्तं(त्तम्) ।] व(व)हुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः । ज(य)स्य ज(य)—
- 15 [स्य ज(य)दा भूमिस्तस्य तस्य] तदा [फ]लं(लम्)⁸ ॥ [१॥*] लुप्यति लोपाय[ति] वा । तस्य मातरं गर्हभो
- 16 ज . . . [१*] [यदत्र ऊनाक्षरमधि]काक्षरं वा तत्सर्वं प्रमाणमिति [१*] मंग[लं] महाश्री[:*] ॥ छ छ ॥

TRANSLATION

Success! Hail! May there be victory and prosperity!

In the **years eleven hundred increased by nineteen⁹** which have passed by the **era of the Śaka king**—in figures, the **Śaka year 1119**—on **Thursday**, the **10th tithi** of the **dark fortnight** of **Kārttika**—on this *tithi* of the year, month, fortnight, and week-day as stated before, today, here—

¹ From an estampage kindly supplied by the Curator, Prince of Wales Museum.

² Expressed by a symbol.

³ The writer wrote *navaty-adhikēshu ēkādasā-śatēshu*, which would denote (Śaka) 1190, but the figures denote Śaka 1119 and the particulars of the date given later agree with the reading Śaka 1119. The writer has evidently committed a mistake in recording the year in words.

⁴ Dikshit read this *biruda* as *Pratāpadipti-mārtanḍa*.

⁵ This *danḍa* is superfluous.

⁶ Dikshit read here लक्ष्मण—.

⁷ This word read by Dikshit is not clear.

⁸ Metre : *Anushtubh*.

⁹ The writer of this record committed a mistake in recording the date. See above, n. 3.

(Line 3). During the beneficial and victorious reign of the *Mahārājādhirāja*, *Kōṅkaṇa-chakravartī*, illustrious **Aparāditya (II)**, who is adorned with all royal titles such as '(he) who has acquired (*the right to*) the five *mahāśabdas*', the *Mahāsāmantādhipati*, 'the lord of the city of **Tagara**', 'the illustrious **Sēlahāra** (Śilāhāra) **King**', '(he) who is born in the race of Jimūta-vāhana', '(he) who has the Golden Eagle as his ensign', '(he) who is the great ocean of pride', the *Jhampādāchārya*, '(he) who has surpassed the (*whole*) world by his charity', 'the undaunted Lord of Laṅkā, 'the Sun on the great battle-field'... 'the Lord of the Western Ocean,' 'the adamant cage for those who seek his protection' and so forth—and while his *Mahāmātya*, the illustrious **Amuka-nāyaka**, the illustrious **Sāhāmalla** of the Secretariat, the First *Chhēpāṭi*, the Second *Chhēpāṭi*, the Third *Chhēpāṭi* and the Fourth *Chhēpāṭi* are bearing the burden of the cares of (*administering*) the whole kingdom obtained by his grace—

(Line 10). The (*royal*) charter is being recorded in respect of the village **Sātuli** as follows—

The (aforementioned) village¹, inclusive of its grass, wood and water, but exclusive of the previously made grants to gods, has been donated with the pouring out of water to the holy **Vēdāṅgarāśika**, the priest of the feet of the god Sōmēśvara, (*in the presence of*) the illustrious **Jōghunāyaka**, **Brāmānāyaka**, ... **nāyaka**....

(*Here follow a benedictory verse and then the usual ass-curse in respect of those who would violate the grant or would cause it to be violated.*)

(Line 16). Whatever is recorded here in deficient or redundant letters—all that is authoritative.

May there be happiness and great prosperity!

No. 64

KUTĀPUR GRANT OF BHŌJA II : ŚAKA YEAR 1113

A transcript of this Grant together with that of the Kaśeli Grant (No. 60, above) was made over to Mr. V. K. Rajvade, a well-known researcher of Mahārāshṭra, by two Vedic Brāhmaṇas surnamed Gurjara. Rajvade published both the transcripts in the Marathi Journal *Prabhāta*, Vol. II, (Nos. 4 to 7), pp. 1-5. The original plates of the Kaśeli Grant have been preserved at Kaśeli (District Rājāpur) as stated above, but the whereabouts of the original plates of the present grant are not known. The transcript of the present grant is published here as given by Rajvade. It is not given line by line by him.

As the original plates are not available, the particulars such as their number, size, seal and characters cannot be stated. The **language** is Sanskrit. The eulogistic verses of the present grant are the same as in the Kaśeli grant, except for some omissions in verses 4 and 5, which will be noticed below.

The plates refer themselves to the reign of the **Śilāhāra King Bhōja II** of Kolhāpur. He and his predecessors are described here exactly as in the Kaśeli grant, and his *birudas* also are the same. Unlike the Kaśeli grant, however, the present one does not name the engraver.

The **object** of the present inscription is to record the grant of land measuring thirty

¹ Dikshit read the word *kshētra* (a field) in line 13, but it is indistinct. If a field in the village had been granted, it would have been specified, but there is no sufficient space for it in the line. Besides, the description 'together with grass, wood etc.' and 'exclusive of the previously made grants to gods' would show that the whole village was probably donated.

nivartanas at the village **Kutāpura** situated in **Madhya Pradēśa**, together with the levy of a silver *nishka* (i.e. a *dramma*) on every village in that *Pradēśa*, which was made by the **Silāhāra** King **Bhōja II** while residing at the fort of **Padmanāla**, on the occasion of a **solar eclipse** which occurred on **Wednesday**, the **new-moon tithi** of **Mārgasīrsha** in the **Śaka year 1113**, the cyclic year being **Virōdhakṛit**. The donee was the Brāhmaṇa Gōvinda Bhaṭṭa-*vardhana*, described as *Dharmādhikārin*, who belonged to the Naidhruva *gōtra* with the *pravaras* of Kāśyapa, Āvasāra and Naidhruva. While stating the boundaries of the village the following are mentioned—the river flowing from the **Mañchāla-giri** and joining the ocean, another river named **Gaṅgā**, rising from **Mārīcha-giri** and flowing into the ocean, south of the former, the foot of the **Sahyādri** and the sea-coast. While stating the duties of the *Dharmādhikarin*, mention is made of the performance of *iṣṭa* (religious rites) and *pūrta* (charitable works), *prāyaścitta* (expiatory rites), *ḥyōtisha* (astrology), *purāṇas*, *nyāyādhiśa-karman* (adjudication of suits), and *rāshṭra-dharma-nīrikshana* (scrutiny of the national religion).

The **date** of the present grant can be completely verified. It corresponds to Wednesday, the 18th December A.D. 1191, when there was a solar eclipse on the *amāvāsya* of the *amānta* Mārgasīrsha. The cyclic year was Virōdhakṛit according to the southern luni-solar system.

As for the **localities** mentioned in the present grant, **Padmanāla-durga** is Panhālā fort near Kolhāpur. The mention of the rivers stating the boundaries of the donated village as rising from the Sahyādri mountain and flowing into the sea points to its location in Koṅkaṇ. The **Mañchālagiri** where the northern river took its rise is clearly modern Māchāla hill in the Ratnāgiri District, and the river is the modern Muchakundī. The southern river is called **Gaṅgā**, and is said to have been flowing from **Mārīcha-giri**. It may be identical with the river flowing near Rājāpur. No hill in its neighbourhood is, however, now known as Mārīcha. **Kutāpura** may have been situated in the Rājāpur District in Southern Koṅkaṇ. Kaśeli, granted by the other set of plates, is situated in the same district.

TEXT¹

- ॥ जयत्याविष्कृतं विष्णोर्वाराहं क्षोभितार्णवं (वम्) ।
 दक्षिणोन्नतदंष्ट्राप्रविश्रान्तभुवनं वपुः^२ ॥२॥
 आसीद्विद्याधरः पूर्वं नाम्ना जीमूतवाहनः ।
 परार्थं जीवितं येन गरुडाय निवेदितम् ॥२॥
 शिलाहाराख्यवंशोयं तगरेश्वरभूमृतां (ताम्) ।
 तद्वंशे जतिगो राजाजनि भूमृच्छिखामणिः ॥३॥
 स्वस्ति श्रीजतिगक्षितीशतनयो नायिम्मनामा नृपः
 पुत्रस्तस्य च चंद्रराट् पृथुयशास्तस्यापि सूनुः किल ।
 संजातो जतिगो जगज्जननुतः श्रीमांश्च तन्नंदनो
 गोकल्लो भुवि भूमिपालतनयः^३ श्रीमारसिहोनृपः^४ ॥४॥
 तत्सूनुं नृपमौलिलालितपदः श्रीगुवलाख्यो नृपः
 तद्भ्राता भुवि भोजराजनृपतिर्वैरोभपंचानन-
 श्चक्रे राज्यमकंटकं पृथुयशा लंकेशतुल्यं किल^५ ॥६॥

¹ This text is given here as published by V. K. Rajvade in the Marathi journal, *Prabhāta* of Dhulīā, Vol. II, Nos. 4-7.

² Metre of verses 1 to 3 : *Anuṣṭubh*.

³ The subsequent portion of this quarter (v. 4), the whole of v. 5 and some initial portion of v. 6 were inadvertently omitted in Rajvade's transcript. Cf. No. 63, lines 5-7.

⁴ Metre : *Sārdūlavikriṣṭa*.

⁵ Metre : *Ibid*.

तस्यानुजातो विदितप्रतापो वल्लालदेवः क्षितिपः सदैव ।
 श्रीकामिनीशो विनताऽवनीशो दिक्प्रान्तरूढः प्रथितप्रतापः¹ ॥७॥
 तस्यानुजो धर्मधरो धरिष्यां दधार वर्णान्खिलान् स्वधर्मै ।
 धर्माग्रधुर्यो धनदोऽग्रनानां श्रीगंडरादित्य इति प्रसिद्धः² ॥८॥
 दीनानाथदरिद्रदुःखविकलव्याकीर्णानानाविध-
 प्राणित्राणपरायणः प्रतिदिनं गुप्ताख्यदानेन यः ।
 यः कृष्णाजिनधेनुभूम्युभयतोमुख्यादिदानप्रदः
 शश्वद्ब्रह्ममतिप्रवीणहृदयो भूदेवकल्पद्रुमः³ ॥९॥
 तुलापुरुषदानादिपोडशक्रतुकारकः ।
 शौर्यगांगेयकीर्त्यैकनिलयः स्वगुणैर्भुवि⁴ ॥१०॥
 तन्नंदनः प्रबलमंडलिकद्विपेंद्र-
 पंचाननोजनि जगत्त्रितयैकवीरः ।
 प्रत्यर्थिपार्थिवललाटतटस्थपाद-
 पीठास्पदोज्ज्वलयशा विजयाकंदेवः⁵ ॥११॥
 दानाय द्रविणार्जनं जनपरित्राणाय वीरव्रतं
 सत्याय प्रियभाषणं हरिपदध्यानाय चेतःस्थितिः (तिः) ।
 संपत्तिः सुमनोविपद्विहतये यस्य प्रकामं कविः
 कः शक्तः प्रविविच्य तस्य विजयादित्यस्य वक्तुं गुणान्⁶ ॥१२॥
 येन स्थानकमंडले तदधिपा भ्रष्टाः पुनः स्थापिता
 गोवायां परिनष्टभूमिपतयः सुस्थापितास्तेजसा ।
 यत्सख्येन च चक्रवर्तिपदवीभावाय यो विज्जणः
 सो बुद्धी (सोभूच्छ्री) विजयांकदेवनृपतिर्वैरीभपंचाननः ॥१३॥
 तन्नंदनः सकलदिक्तटवर्तिकीर्ति-
 भ्रूभंगमात्रचपलाह (यि) तवैरिवर्गः ।
 विश्वंभराभरघुरीणभुजः सदैव
 विभ्राजते नृपवरो भुवि भोजदेवः⁷ ॥१४॥
 संग्रामांगणभैरवः क्षितिभुजां संहारभेरीरवः
 कीर्त्याक्रांतजगत्त्रयस्तनुभृतां निर्धूततापत्रयः ।
 श्रीरत्नाप्रियनंदनः परिजनानंदैकसंक्रंदनः
 प्राप्ताशेषमहीतलः स जयति श्रीभोजरत्नाचलः⁸ ॥१५॥

स्वस्ति । श्रीसमधिगतपंचमहाशब्दमहामंडलेस्वरतगरपुरवराधीश्वरजगज्जनमनोनुरागसागरप्रवर्धनशर-
 च्चंद्रश्रीशिलाहारनरेन्द्रविद्वज्जनमनोरथफलप्रदपारिजातजीमूतान्वय⁹ प्रसूतविरोधिघराधीशवंशगहनदहनधूमध्वजसुवर्णगरुड-
 ध्वजरिपुमदवदिभदारणोत्कंठकंठीरवमंडलीकभैरवविद्विष्टमंडलीकपन्नगवैनतेयशौचगांगेययुवतिजनमनःसंमोहनाभिनवकंदर्प-
 मरुदंकसर्व (पं) सर्वक्षत्रियशिखामणिश्रीविजयादित्यदेवनृपसिंहसाहसा (सो) तुंगारिनृपतिराज्यसमाकर्षणमंत्रसिद्धिशनिवार-

¹ Metre : *Indravajrā*.

² Metre : *Upajāti*.

³ Metre : *Śārdūlavikrīḍita*.

⁴ Metre : *Anuṣṭubh*.

⁵ Metre : *Vasantatilakā*.

⁶ Metre of this and the following verse : *Śārdūlavikrīḍita*.

⁷ Metre : *Vasantatilakā*.

⁸ Metre : *Śārdūlavikrīḍita*.

⁹ Read जीमूतवाहान्वय-

सिद्धिसकलास्त्रपा¹ रावारपरायणरूपनारायणसकलजगति (ती) जनस्तुत्यतटापताकोपवनविद्याहिता रातिसन² गिरिदुर्गलंघनो-
द्धतधराधीशकुलशिखरिकुलिशारिमदांकुशवीरलक्ष्मीलताप्रलंवनभुजदंडमंडलिकजवदंडमंडलिकनरनारसिहमंडलिकवेद्याभुजं-
गवलवीर³चतुरंगसंधट्टवैरिसंध⁴ अरसासवादि⁵ मदनमहेस्वरप्रतापलंकेस्वरमंडलिकगंडपेंडारएकांगवीरशरणायातभूभृन्निवहर-
क्षणसमुद्रपरवलविलयकालाग्निरुद्रसुगीतकृत (ति) चातुर्यं हर्षितशिवांतरंगप्रशस्तवस्तुकविताप्रसंगविविधधर्मनिर्माणनित्यप्रमोद-
श्रीमहालक्ष्मीदेवीलब्धवरप्रसादादिसमस्तराजावलीविराजितश्रीमन्महामंडलेश्वरश्रीभोजदेवो गिरिनिलयपद्मनालदुर्गे सुख-
संकथाविनोदेन राज्यं कुर्वाणः शकवर्षेषु सत्रयोदशशताधिकसहस्रेषु गतेषु १११३ वर्तमानविरोधकृत्संवत्सरे
मार्गशीर्षमासि अमावास्यायां तिथौ सौम्यवासरे सूर्योपरागे धा[रा*]पूर्वक(कम्) उदधितटवर्तिकोकणदेशे
काश्यपावतार⁶नै ध्रुवेतित्रिप्रवरोपेतनै ध्रुवगोत्रोत्पन्नगुर्जरसमुपाभिदा (धा) नगोविदभट्टवर्धन⁷हस्ते इष्टापूर्तव्रतं प्राय-
श्चित्तं ज्योतिषमेव च । पुराणं प्राड्विवाकत्वं राष्ट्रधर्मनिरीक्षणं (णम्)⁸ । अष्टधर्मस्य तत्व(त्व)ज्ञो नृपेणाधि-
कृतश्च यः । धर्माधिकारी विप्रेशो ब्रह्मदंडप्रभृहि सः ॥ इत्येवंकृतसीमां तत्र मंचालगिरिप्रसूतापगा समुद्रगामिनी
तद्याम्ये मारि(री)चगिरिप्रसूतापगा समुद्रगामिनी गंगांतःसह्यपार्दासिधुपार्दासिधुवर्तिमध्यदेशं तन्निर्वाहोपयोगिधर्म-
शास्त्रे संग्रहायं राजा (ज)पुरोहितसंनिध (धौ) कुतापुरग्रामे त्रिशन्निवर्तनपरिमाणं भूमिः प्रतिग्रामं (गृहं) रजतनिष्कं च
राजकीयानामनंगुलिप्रेक्षणीयं⁹ प्रादात् । आचंद्राकंमहीधरान्वयभृतां आ ब्रह्मणः शासनाद्युष्मन्नेध्रुवगोत्रगुर्जरभुवां भूदेव-
पूज्यात्मनां (नाम्) । आचारादिषु देशमान्यपदवी वर्वति लोकोत्तरा कश्चिल्लंघयितुं च तां परिदृढीभूयाद्विधिस्तं दहेत्¹⁰ ॥१॥
श्रुतिस्मृतिपुराणानां धर्मशास्त्रार्थकोविदे । पार्थिवो याति निरयमकुर्वन्धर्मपालनं (नम्)¹¹ ॥२॥ धर्मशास्त्रार्थकुशलं पुराण-
स्य च चितकं (कम्) । धर्माधिकारिणं कुर्याद्राजा दद्याद्धनं बहु ॥३॥ अप्रदीपा यथा रात्रिरनादित्यं यथा नभः । तथाऽ-
सांवत्सरो राजा भ्रमत्यंध इवाध्वनि ॥४॥ धर्मशास्त्रं पुरस्कृत्य प्राड्विवाकमते स्थितः । समाहितमतिः पश्येद्व्यवहाराननु-
क्रमात् ॥५॥ वसुधा बहुभिर्दत्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं (लम्) ॥६॥ उपयोगि-
पदार्थानामन्येषामपि लब्धये । ग्रामं वा विपुलां भूमिं यो दद्याच्छ्रद्धयान्वितः ॥७॥ स्वदत्तां परदत्तां वा यो हरेच्च वसुधरां-
(राम्) । षष्टिवर्षसहस्राणि विष्टायां जायते क्रि(कृ)मिः ॥८॥ षष्टिवर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः । आच्छेत्ता
चानुमंता च तान्येव नरके वसेत् ॥९॥ अतिदानं च सर्वेषां भूमिदानमिहोच्यते । अचला ह्यक्षया भूमिः¹² प्रयच्छति ।
१०॥ सुवर्णं रजतं वापि मणिमुक्ताफलानि च । सर्वमे¹³ ददाति वसुधां ददत् ॥११॥ भर्तुनिःश्रेयसे युक्ताः
संग्रामाभिमुखे हताः ।¹⁴ तीह¹⁴ भूमिदा यदवाप्नुयुः ॥१२॥ पतंत्यश्रूणि रुदतां दीनानामव¹⁵ हृते क्षेत्रे हन्युः
स्त्रीपुरुषं कृतं (तम्)¹⁶ ॥१३॥ महंशजाः परमहीपति ।¹⁷ तमनसो¹⁷ भुवि भूमिपालाः । ये पालयन्ति मम
धर्मं¹⁸ विरचितोजलरेष मूर्ध्नि ॥१४॥ सामान्योयं धर्मसेतुर्नृपाणां ।¹⁹ पालनीयो महद्भिः ।
सर्वानेतान् भाविनः पार्थिवेन्द्रान् ।²⁰ द्रः²⁰ ॥१५॥

श्रीः ॥ श्रीः ॥

¹ Read सकलशास्त्र— as in the Kaśēli grant.

² Read जयपताकापवनविघटितारातिसेना— as in the Kaśēli Grant.

³ Read बलवदरि—.

⁴ Read वैरिघट्ट.

⁵ The Kaśēli Grant reads अरसासवारि.

⁶ Read काश्यपावसार—.

⁷ The intended reading was probably पट्टवर्धन.

⁸ Metre of this and the next verse : *Anuṣṭubh*.

⁹ Read प्रक्षेपणीयम्.

¹⁰ Metre: *Sārdūlavikriḍita*.

¹¹ Metre of these all following verses : *Anuṣṭubh*.

¹² Read सर्वान् कामान्.

¹³ Read सर्वमेतन्महाप्राज्ञो.

¹⁴ Read तां गतिं प्राप्नुवन्तीह.

¹⁵ Read —सीदताम् । ब्राह्मणानां.

¹⁶ Read हन्ति त्रैपुरुषं कुलम् ॥

¹⁷ Read —वंशजा वा । पापादपेतमनसो.

¹⁸ Read —मिमं समग्रम् । तेषां मया.

¹⁹ Read काले काले.

²⁰ Read भूयो भूयो याचते रामभद्रः ॥

TRANSLATION

[For the translation of the fifteen verses in the beginning of the grant, see that of the same verses in the Kaśēli grant of Bhōja II (No. 60), above, pp. 267 f.]

The illustrious *Mahāmaṇḍalēśvara* **Bhōjadēda (II)**—who is adorned with all royal titles such as the following. . . .¹ governing his kingdom from the fort of **Padmanāla** situated on a hill, diverting his mind in pleasant conversation—has granted with the pouring out of water in the presence of the Royal Priest, land measuring thirty *nivartanas* together with a silver *nishka* (coin) from every village (? house) in the following territory of the country of **Kōṅkaṇa** situated along the sea-coast, *viz.* the country lying along the foot of the **Sahya** mountain and the shore of the sea between the river rising from the **Mañchāla** hill and joining the sea, and the **Gaṅgā** rising from the **Mārīcha** hill and joining the sea south of it—which is not to be interfered with by any royal servant (*even*) with a finger—to **Govinda Bhaṭṭavardhana**², who has the surname of Gurjara, of the Naidhruva *gōtra* with the three *pravaras* of Kāśyapa, Āvasāra and Naidhruva, who is conversant with the principles of the eight religious duties, *viz.* sacrificial rites and charitable works, expiatory rites, astrology, *purāṇas*, judicial work and scrutiny of the national religion, who has been authorised by the King as *Dharmādhikārin*, who is the foremost among the Brāhmaṇas and is invested with the authority to impose religious punishment—when **one thousand Śaka years increased by one hundred and thirteen**—(*in figures*) **1113**—have elapsed, the (*cyclic*) year **Virōdhakṛit** being current, on (*the occasion of*) a **solar eclipse**, on **Monday**, the **new-moon lunar day** of the month of **Mārgaśīrsha**,—for his maintenance and (*the performance of*) his duty according to the Dharmasāstra.

You, a revered Brāhmaṇa of the Gurjara family and the Naidhruva *gōtra*, are holding a position recognised throughout the (*whole*) country in respect of holy conduct and so forth as prescribed by the orders of rulers born in families of the Moon and the Sun (*and*) also by that of Brahmā. If any one resolves to violate it, Fate will ruin him!

(V. 2). The king who does not perform his duty towards him who is proficient in the Vēdas, Smṛitis, Purāṇas and Dharmasāstra goes to hell.

(V. 3). A king should appoint him who is adept in the interpretation of the Dharmasāstras and reflects on (*the teaching of*) the Purāṇas as the Head of the Religious Establishment, and give him plenty of wealth.

(V. 4). Like the night devoid of lights and like the sky devoid of the Sun, the king who has no astrologer (*to advise him*) stumbles on his path like a blind man.

(V. 5). [The king] should scrutinise law-suits in their order, with his mind concentrated and in accordance with the Dharmasāstra, following the advice of his Judge.

(*Here follow ten benedictory and imprecatory verses of the usual type.*)

May there be prosperity! May there be prosperity!

¹ For the translation of the *birudas* of the King, see that of the corresponding portion of the Kaśēli grant (No. 60), pp. 267 f

² This is probably a mistake for *Paṭṭavardhana*. See *Ep. Ind.*, Vol. XXXII, pp. 42 f.

APPENDIX II

A CONTEMPORARY YĀDAVA INSCRIPTION

No. 65

**KHIDRĀPUR STONE INSCRIPTION OF THE YĀDAVA KING SINGHAṆA :
ŚAKA YEAR 1136**

THE stone bearing this inscription is placed outside the southern door of the *Gūḍhamaṇḍapa* of the temple of Kōppēśvara at Khidrāpur¹ in the Shiroḷ *tālukā* of the Kolhāpur District. It is 160.02 cm. high and 69.85 cm. broad. As in some other stone inscriptions of the Śilāhāras of Kolhāpur, the stone has at the top a *liṅga* and a priest in the centre, a curved sword on their right, and a cow with a calf on their left, with the sun in the upper corner. Below these, there is the present inscription in twenty-eight lines.

The **characters** are of the Nāgarī alphabet, and the **language** Sanskrit. The **object** of the present inscription is to record the grant, made in **Dēvagiri** by the **Yādava** king **Singhaṇa**, of the village **Kūḍaladāmavāḍa** near the confluence of the rivers **Kūḍalakraṣṇavēṇī** and **Bhēnasī** in the **Miriṅji-dēśa** for the *aṅga-bhōga*² and *raṅga-bhōga*³ of the *svayambhū* Śiva-liṅga Kōppēśvara in the temple situated at the confluence of the **Kṛiṣṇa-vēṇī** and **Kuvēṇī**. It is further recorded that the income, previously granted, of the villages **Jugula** and **Siriguppa** should be utilised for the repairs of the temple of the god Kōppēśvara.⁴

The inscription is **dated Monday**, the **solar eclipse** in the month of **Chaitra** in the **Śaka year 1136**, the cyclic year being **Śrīmukha**. As in some other inscriptions from the Kolhāpur region, this Saka year must be taken as current. Then only it would correspond to the cyclic year Śrīmukha according to the southern luni-solar system. In that year there was a solar eclipse on the new-moon day of Chaitra and the week-day was Monday as stated in the present inscription. The corresponding Christian date is the 23rd April A.D. 1213⁵. Kielhorn has shown that the solar eclipse on this date was visible in India.

As for the **localities** mentioned in the present grant, **Dēvagiri** is modern Daulatābād in the Marāṭhwāḍā Division of Mahārāshṭra. Fleet⁵ identified **Kūḍaladāmavāḍa** with Kurundwāḍ near the confluence of the Kṛiṣṇā and the Pañchagaṅgā, about 24 miles east of Kolhāpur. **Jugula** has already been shown to be identical with a village of the same name in the Athaṇī *tālukā* of the Beḷgaon District. **Siriguppi** also retains its old name and is situated not far from Khidrāpur. It is now included in the Beḷgaon District. **Miriṅji** is, of course, Miraj in the Sānglī District. Of the rivers mentioned in the present record, the **Kūḍala-**

¹ This village was previously included among the *inām* villages of the Śaṅkarāchārya of Śaṅkēśvara Maṭha.

² *Aṅgabhōga* denotes the worship of a deity including the *naivēdya* (offering of food).

³ *Raṅga-bhōga* denotes the entertainment of the deity with music, singing and dancing.

⁴ The construction of the temple seems to have commenced in the reign of Gaṇḍarāditya, the Śilāhāra king of Kolhāpur. It was incomplete even in the reign of his grandson Bhōja II, and has remained in the same condition till today. Singhaṇa ordered that the income of the previously granted villages should be utilised for its repairs, but he took no steps to complete its construction. He may have constructed the present modest *śikhara* of the *garbha-griha*, but the ceiling of the so-called *svarga-maṇḍapa* and the *śikhara* on both the *Gūḍha-maṇḍapa* and the *Svarga-maṇḍapa* were never constructed.

⁵ Fleet has given A.D. 1214-15 as the Christian year corresponding to the Śaka year 1136 mentioned in the present inscription, but he could not verify the date. He was not then as well versed in the calculation of Indian dates as he became later on. He has, however, stated that 'according to the table of Carnatic Chronology, Śrīmukha corresponds to Śaka 1135 and Śaka 1136 is the Bhava Saṁvatsara.' *J.B.B.R.A.S.*, Vol. XIII (old series), p. 9. Kielhorn has given the exact date in his *Inscriptions of Southern India*, No. 339.

krishnavēnī (or the **Kṛishnavēnī**) is the well-known river Kṛishṇā. The **Bhēnasī** is now known as the Pañchagaṅgā, and the **Kuvēnī** as the Dūdhagaṅgā.

TEXT¹

- 1 श्रीः [1*] नमस्तुंगशिरश्चुविचंद्रचामरचारवे [1*] त्रैलोक्य-
- 2 नगरारंभमूलस्तंभाय शंभवे² । [19॥*] धर्मः सुस्थिरतामु-
- 3 पैतु जगतामानंददायी सदा वृद्धि चाभिनवांतरेण
- 4 भजतां कोपेश्वरस्याभितः । स्थानं स्वोचितमूर्जितं च
- 5 बहुना कालेन लब्ध्वाधुना श्रीमद्धीमदुदारसारचतुरायुष्मन्म-
- 6 हापूरुपान्³ ॥ [२॥*] भूदेवाशीरमृतात्मवृष्टघाप्यायितोयमनवरत्नं (तम्)
- 7 । अंकुरतात्पल्लवतात्कुसुमत् फलतात्सुधर्मकल्पतरुः⁴ ॥ [३॥*]
- 8 स्वस्ति [1*] श्रीशकवर्षे ११३६ श्रीमुखसंवत्सरे सूर्यपवं(वं)णि सोमदि-
- 9 ने श्रीमद्देवगिरावधिष्ठित(तः) समस्तभुवनाश्रय(यः) श्रीपृथ्वीवल्लभ(भो) महाराजा-
- 10 धिराज(जः) परमेश्वर(रो) द्वारवतीपुरवराधीश्वर(रो) विष्णुवंशोद्भव(वो)
- 11 यादवकुलकलिकाविकासभास्कर(रः) समस्तज(स्ता)रि-
- 12 रायतगजंप⁵ इत्येवमादिसमस्तराजावलीसमलंकृत(तः) श्रीम-
- 13 त्प्रतापचक्रवर्तिश्रीमहाराजश्रीसिध्णदेवः शासनपत्रं प्रय-
- 14 च्छति । यथा । कूडलकृष्णवेणीभेणसीनद्योः संगमे मिरिजिदेश-
- 15 मध्ये च तिष्ठमानं⁶ कूडलदामवाडग्रामं सवृक्षमालाकुलं क्षेत्रस्थ-
- 16 लवाटसहितं नवनिधानसंयुक्तं चतुराघाटोपेतं स्वसीमापर्यन्तं
- 17 श्रीमत्कृष्णवेणीकुवेणीनदीसंगमात् (संगमे) श्रीमदाद्यस्वयंभुवे
- 18 श्रीकोपेश्वरदेवाय सकलांगभोगरंगभोगपरिमलपरिपू-
- 19 रणार्थं अष्टविधाचंननिमित्तं शासनोदकेन प्रदत्तवान् ॥ अस्य
- 20 ग्रामस्योत्पन्नं⁷ द्रव्येण सकलस्थानपतिभिः श्रीमद्देवका-
- 21 यं स्रवं(वं)मपि अंगभोगपूजादिप्रभृतिकं [क]रणीयं(यम्) ।
- 22 अन्यच्च जुगुलसिरिगुप्पग्रामद्वये यत्पूर्वे(वे)ण विद्यते तदेव जीर्णो-
- 23 द्वारीकृत्य⁸ श्रीसिध्णदेवः श्रीकोपेश्वरदेवाय प्रदत्तवान् ॥
- 24 आनंदामृतसागरस्य भरणे यः पूर्णचंद्रायते यः कार्प-
- 25 ष्यतमस्ततेश्च हरणे मार्तंडतां ढीकते । यश्चायं हृदये निवे-
- 26 शितहरे(रिः) क्षीराब्धिना स्पर्धते तस्य श्रीभुजवल्लरी विजयते सिंहा-
- 27 ह्वपृथ्वीपतेः⁹ ॥ [४॥*] रिपुभूमिपालभालस्थलनिहितं क्षालयनरणेषु चकास्ति ।
- 28 गजगलगलितमदांबुप्रवाहतोसौ जगयी¹⁰ सिंहनुपः¹¹ ॥ [५॥*] मंगलं(लम्) ॥

¹ From Fleet's transcript in J.B.B.R.A.S., pp. 7 f.

² Metre : *Anushṭubh*. This verse occurs in the beginning of the *Harshacharita* of Bāṇa.

³ Metre : *Sārdūlavikriṣṭa*.

⁴ Metre : *Āryā*.

⁵ Read -जगज्जम्पः.

⁶ Read तिष्ठन्तं.

⁷ Read -स्योत्पन्नं.

⁸ Read जीर्णोद्वारार्थं.

⁹ Metre : *Sārdūlavikriṣṭa*.

¹⁰ Read जयति.

¹¹ Metre : *Gīti*.

TRANSLATION

[May there be] prosperity!

(Verse 1). Obisance to Śambhu!—who is the foundation pillar commemorating the commencement of (*the creation of*) the three worlds, and looking beautiful with the chowry that is the moon lightly resting on its high top which is the lofty head (of Śambhu).

(V. 2). May religion attain great stability and augmentation in the region round (*the temple of*) **Kōppēsvara**, delighting the (*three*) worlds at all times in the new circumstances as it (*i.e.* the religion) has now, after a long time, obtained a high abode worthy of it and (*also*) great men (*viz.* the Yādavas) who are prosperous, intelligent, powerful, clever and long-lived!

(V. 3). May the wish-fulfilling tree in the form of true religion, which is unceasingly nourished by the showers in the form of the blessings of the Brāhmaṇas, sprout, send forth tender shoots, put forth blossoms and (*ultimately*) bear fruits!

(Line 8). Hail! In the prosperous **Śaka year 1136**, on **Monday**, on the holy occasion of a **solar eclipse** in (*the month of*) **Chaitra** in the (cyclic) year **Śrīmukha**,—the illustrious *Pratāpa-chakravartī*, *Mahārāja* **Sīnghaṇa-dēva**, who is adorned with all royal titles such as 'the asylum of the whole world', 'the illustrious Lord of the Earth', *Mahārājādhirāja*, *Paramēsvara*, 'the Lord of the excellent city of **Dvāravatī**', 'a scion of the race sprung from Vishṇu,' 'the Sun that has made the bud of the **Yādava** family bloom,' '(he) who is victorious over all hostile kings' and so forth—while residing at the prosperous **Dēvagiri**—grants the following (*royal*) charter—

He has granted, with the pouring out of water (*while bestowing*) a charter, the village of **Kūḍaladāmavāḍa** comprised in the **Miriñji-dēśa** and situated at the confluence of the rivers **Kūḍalakṛishṇavēṇī** and **Bhēṇasī**, together with its cluster of trees, together with its fields, other places and gardens, together with its nine treasures, extending to its limits, with its four boundaries (well determined), to the Primeval Self-existent holy God **Kōppēsvara**, installed at the confluence of the famous rivers **Kṛishṇavēṇī** and **Kuvēṇī**, in order to provide for his eight-fold worship inclusive of all offerings, entertainments and perfume. With the revenue of this village all the chiefs of the village should perform all rites of the god, inclusive of his worship, offerings and so forth.

Moreover, the illustrious **Sīnghaṇadēva** has redonated to the holy god Kōppēsvara what had previously been given in the villages **Jugula** and **Siriguppa**, for the purpose of the repairs (*of the temple*).

(V. 4). Victorious is the beautiful creeper-like arm of the Lord of the Earth named **Sīmha** (*i.e.* Sīnghaṇa), who acts like the full moon in causing the overflowing of the ocean of nectar-like joy, who is the Sun in dispelling the mass of darkness in the form of indigence, (*and*) who vies with the milk-ocean in having Vishṇu dwelling in his heart.

(V. 5). Victorious is that King **Sīmha** (*i.e.* Sīnghaṇa), who washes away with the streams of rut flowing from the temples (*of*) his elephants what was written on the foreheads of hostile kings in the battles (*fought with them*).

[May there be] happiness!

INDEX

The Arabic numerals refer to the pages of the Texts and Translations, and the Roman numerals to those of the Introduction; *n.* after a numeral, to foot-notes, and *Add.* to Additions and Corrections. The following other abbreviations also have been used:—*au.* = author; *Br.* = Brāhmaṇa; *ca.* = capital; *ch.* = chief; *ci.* = city; *co.* = country; *com.* = commentary; *dt.* = district or division; *do.* = ditto; *dy.* = dynasty; *engr.* = engraver; *ep.* = epithet; *f.* = female; *feu.* = feudatory; *gen.* = general; *k.* = king; *lo.* = locality; *l.m.* = land-measure; *m.* = man; *min.* = minister; *mo.* = mountain; *myth.* = mythological; *off.* = officer; *pr.* = prince; *q.* = queen; *rel.* = religious; *ri.* = river; *s.a.* = same as; *sw.* = surname; *te.* = temple; *t.d.* = territorial division; *tit.* = title; *tn.* = town; *vi.* = village; *wk.* = work; *wt.* = weight.

A			
<i>a</i> , initial, form of,	76, 82, 135, 142, 151.		
<i>ā</i> , medial, form of, 1, 4.		
Abhayanandin, <i>Jaina grammarian</i> , lxxviii, lxxix.		
<i>abhichāra</i> , 'exorcising' lx.		
Abhinanda, <i>poet</i> , lxx.		
Abhinandadēva, <i>Jaina muni</i> , 251, 253.		
Abhinava-Pampa, <i>Jaina au.</i> lxxix n., lxxx.		
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