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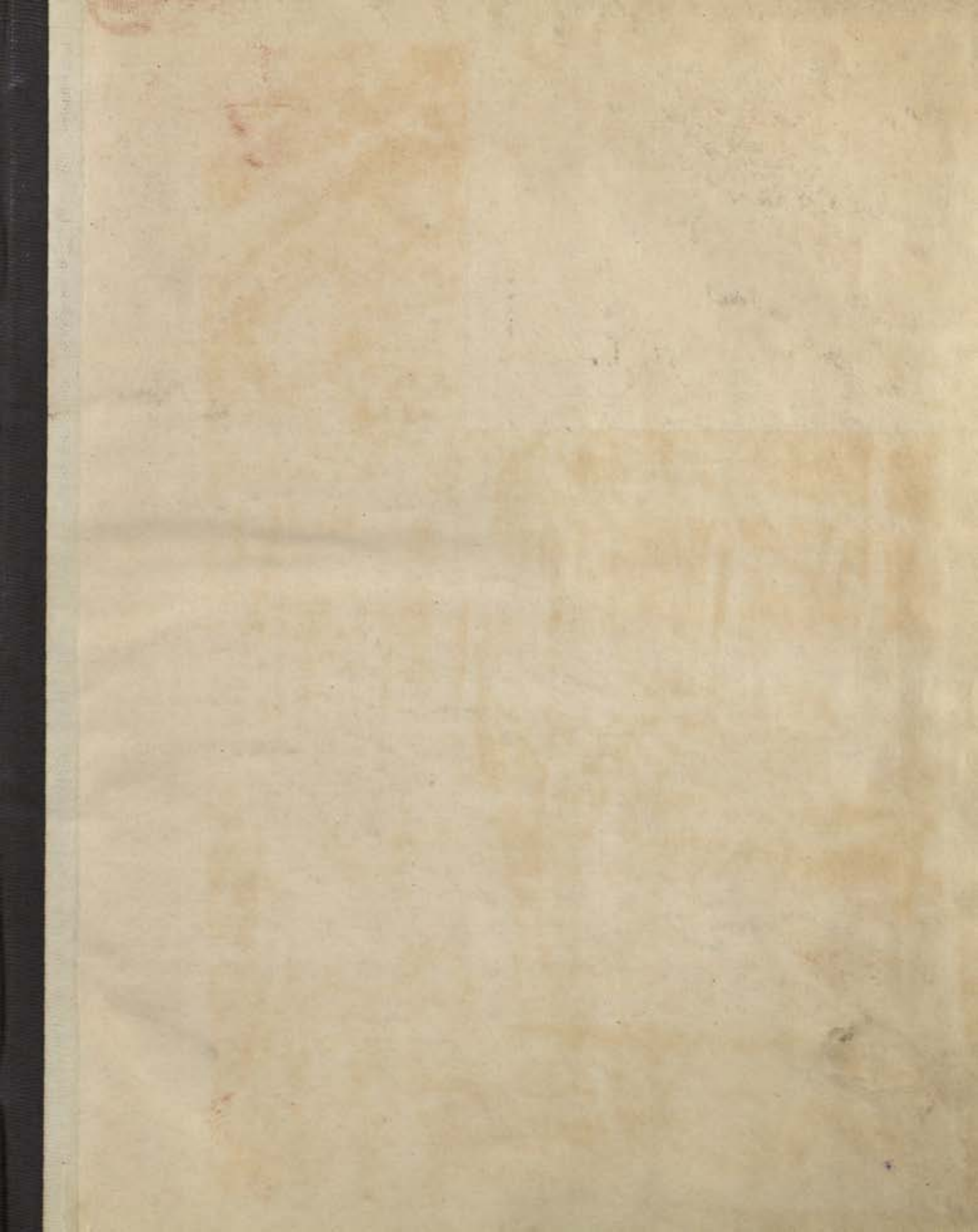
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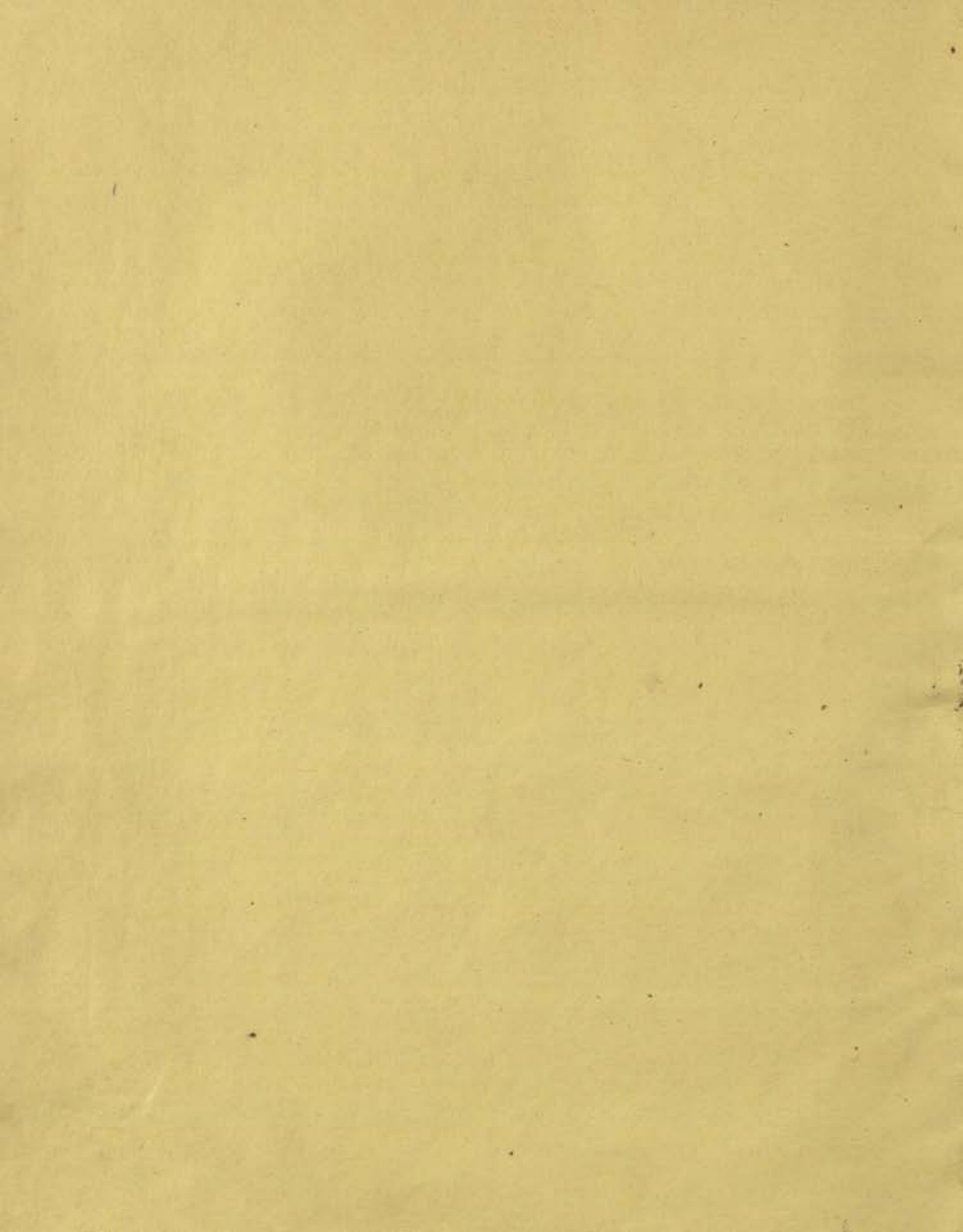
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# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

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EDITED BY  
N. P. CHAKRAVARTI, M.A., PH.D.,  
GOVERNMENT EPIGRAPHER FOR INDIA.



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THE GOVERNMENT OF INDIA

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M. B. GHARWANI, B.A., PH.D.  
GOVERNMENT OF INDIA

# CONTENTS.

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*The names of contributors are arranged alphabetically.*

	PAGE
<b>ACHARYA, G. V. :—</b>	
No. 23. A Grant of Gurjara King Jayabhata III : { Kalachuri } year 486 . . . . .	147
<b>ALTEKAR, A. S., M.A., D.LITT. :—</b>	
No. 7. Three Maukhari Inscriptions on Yupas : Krita year 295 ✓ . . . . .	42
" 20. Two Inscriptions from Shergadh ✓ . . . . .	131
" 48. A Note on the Date of the Manne Plates of Stambha Ranavaloka . . . . .	293
<b>BASAK, R. G., M.A., PH.D. :—</b>	
No. 19. The Puri Plates of Madhavavarman-Sainyabhita ✓ . . . . .	122
<b>BHATTACHARYYA, P. N. :—</b>	
No. 13. Badakhimedi Copper-plates of Indravarman . . . . .	78
" 47. Nalanda Plate of Dharmapaladeva . . . . .	290
<b>CHAKRAVARTI, S. N., M.A. :—</b>	
No. 42. Four Ganga Copper-plate Grants . . . . .	261
<b>CHHABRA, B. CH., M.A., M.O.L., PH.D. :—</b>	
No. 12. Indian Museum Plates of Ganga Devendravarman : the year 308 ✓ . . . . .	73
" 21. Upalada Plates of Ranaka Ramadeva . . . . .	141
" 31. A Note on the Tiriya Rock Inscription . . . . .	196
" 40. Sonepur Plates of Maha-Bhavagupta (II)-Janamejaya ; the year 17 . . . . .	248
" 46. Utmanzai Lamp Inscription in Kharoshthi . . . . .	289
<b>DAVER, S. R., KHAN SAHEB :—</b>	
No. 38. A Note on the Rajapura Copper-plates of Madhurantakadeva : Samvat 987 . . . . .	244
<b>DEB, HARIT KRISHNA :—</b>	
No. 34. Sone-East-Bank Copper-plate of Indradeva and Udayaraja . . . . .	222
<b>DEKSHIT, K. N., M.A., RAO BAHADUR :—</b>	
No. 16. A Note on the Bhor State Museum Copper Plate of Khambha II . . . . .	99
" 17. Three Copper-plate Inscriptions from Gaonri ✓ . . . . .	101
<b>KONOW, STEN, PH.D. :—</b>	
No. 6. Hidda Inscription of the year 28 ✓ . . . . .	35
" 39. Allahabad Museum Inscriptions of the year 87 ✓ . . . . .	245 245
<b>KRISHNAMACHARLU, C. R., B.A. :—</b>	
No. 37. A Note on the Barah Copper-plate of Bhojadeva . . . . .	242
<b>KRISHNARAO, BHAVARAJ V., B.A., B.L. :—</b>	
No. 25. Tandikonda Grant of Ammaraja II . . . . .	161
<b>LAW, BIMALA CHURN, PH.D., M.A., B.L. :—</b>	
No. 36. A Pali Counterpart of the Nalanda Text of Pratityasamutpadavibhanga . . . . .	241
<b>MAJUMDAR, N. G., M.A. :—</b>	
No. 8. Nandapur Copper-plate of the Gupta year 169 ✓ . . . . .	52
" 24. Mallasarul Copper-plate of Vijayasena ✓ . . . . .	155
" 32. Four Copper-plates from Soro ✓ . . . . .	197



	PAGE
MAJUMDAR, R. C., M.A., PH.D. :—	
No. 9. Srungavarapukota Plates of Anantavarman, King of Kalinga ✓ . . . . .	56
" 10. Narasingapalli Plates of Hastivarman; the year 79 . . . . .	62
" 11. Ganjam Copper-plates of Vajrahasta III; Saka-Samvat 991 . . . . .	67
MIRASHI, V. V., M.A. :—	
No. 1. Pendrabandh Plates of Pratapamalla : the [ Kalachuri ] year 965 . . . . .	1
" 2. Anjanavati Plates of Govinda III; Saka year 722 . . . . .	8
" 14. Pattan Plates of Pravarasena II . . . . .	81
" 18. Mallar Plates of Maha-Sivagupta ( <i>see also</i> Pandeya, L. P., Pandit) . . . . .	113
" 26. A Note on the Dates of Uchchakalpa Kings . . . . .	171
" 33. Two Copper-plate Inscriptions from Berar . . . . .	204
" 41. Karitalai Stone Inscription of Lakshmanaraja : [ Kalachuri ] Samvat 593 . . . . .	255
" 49. A Further Note on the Date of the Manne Plates of Stambha . . . . .	295
NAGAR, M. M., M.A. :—	
✓ No. 29. Fragmentary Stone Inscription of Queen Uddalladevi : V. S. 1294 . . . . .	186
PANCHAMUKHI, R. S., M.A. :—	
No. 15. Tandivada Grant of Prithivi-Maharaja : 46th year ✓ . . . . .	88
✓ " 28. Sangur Inscription of Devaraya-Maharaya : Saka 1329 . . . . .	182
" 30. Sangur Inscription of Yadava Mahadevaraya : Saka 1186 . . . . .	189
PANDEYA, L. P., PANDIT :—	
No. 3. Arang Plates of Maha-Sudevaraja . . . . .	18
" 18. Mallar Plates of Maha-Sivagupta ( <i>see also</i> Mirashi, V. V., M.A.) ✓ . . . . .	113
RAMANATHA AYYAR, A. S., B.A. :—	
No. 45. Four Pandya Records from Ukkirankottai . . . . .	283
SANKALIA, H. D., M.A., LL.B., PH.D. :—	
No. 43. Six Silahara Inscriptions in the Prince of Wales Museum ( <i>see also</i> Upadhyaya, S. C., M.A., LL.B.) . . . . .	269
" 44. A Stone Inscription of Yadava Ramachandra : Saka 1222 ( <i>see also</i> Upadhyaya, S. C., M.A., LL.B.) . . . . .	281
SURRAHMANYA AIYAR, K. V., B.A. :—	
No. 4. A Note on the Panchavara Committee . . . . .	22
UPADHYAYA, S. C., M.A., LL.B. :—	
No. 43. Six Silahara Inscriptions in Prince of Wales Museum ( <i>see also</i> Sankalia, H. D., M.A., LL.B.) . . . . .	269
✓ " 44. A Stone Inscription of Yadava Ramachandra : Saka 1222 ( <i>see also</i> Sankalia, H. D., M.A., LL.B.) . . . . .	281
UPADHYE, A. N., M.A. :—	
No. 5. Kolhapur Copper-plates of Gandaradityadeva : Saka 1048 . . . . .	28
VENKATASUBBA AIYER, V., B.A. :—	
No. 22. The Melpatti Inscription of Vijaya-Kampavikramavarman . . . . .	143
" 27. The Vallur Inscription of Kopperunjingadeva . . . . .	174
VYAS, ARSHAYA KRERTY, M.A., SAMSKRITI Pr. :—	
No. 35. Sringsi-Bishi Inscription of Prince Mokala ✓ . . . . .	230
INDEX. — by B. Ch. Chhabra, M.A., M.O.L., PH.D. . . . .	299
Title-page, Contents, List of Plates and Additions and Corrections . . . . .	i—viii

## LIST OF PLATES.

No. 1.	Pendrabandh Plates of Pratapamalla : the Kalachuri Year 965 . . . . .	between pages	4 & 5
" 2.	Anjanavati Plates of Govinda III ; Saka Year 722 . . . . .	to face page	16
" 3.	Arang Plates of Mahasudevaraja . . . . .	between pages	20 & 21
" 4.	Kolhapur Copper-plates of Gandaradityadeva ; Saka 1048 . . . . .	" "	30 & 31
" 5.	Hidda Inscription of the Year 28 . . . . .	to face page	42
" 6.	Three Maukhari Inscriptions on Yupas : Krita Year 295 . . . . .	between pages	52 & 53
" 7.	Nandapur Copper-plate of the Gupta Year 169 . . . . .	to face page	54
" 8.	Srungavarapukota Plates of Anantavarman, King of Kalinga . . . . .	between pages	60 & 61
" 9.	Narasingapalli Plates of Hastivarman ; the Year 79 . . . . .	" "	66 & 67
" 10.	Ganjam Copper-plates of Vajrahasta III ; Saka-Samvat 991 . . . . .	to face page	72
" 11.	Indian Museum Plates of Ganga Devendravarman ; the Year 308 . . . . .	between pages	76 & 77
" 12.	Badakhmedi Copper-plates of Indravarman . . . . .	" "	80 & 81
" 13.	Pattan Plates of Pravarasena II : i to iv, a . . . . .	" "	86 & 87
" 14.	Pattan Plates of Pravarasena II : iv, b to v . . . . .	to face page	88
" 15.	Tandivada Grant of Prithivi-Maharaja ; 46th Year . . . . .	between pages	96 & 97
" 16.	Three Copper-plate Inscriptions from Gaonri— A.—Fragmentary Grant of the Rashtrakuta Suvarnavarsha (Govinda IV) ; Saka 851 . . . . .	to face page	106
" 17.	B.—Plates of Vakpati-Munja : V. S. 1038 . . . . .	between pages	108 & 109
" 18.	B.—Plates of Vakpati-Munja : V. S. 1038 (II) . . . . .	to face page	111
" 19.	C.—Plates of Vakpati-Munja : V. S. 1043 . . . . .	between pages	112 & 113
" 20.	Mallar Plates of Maha-Sivagupta . . . . .	" "	120 & 121
" 21.	Puri Plates of Madhavavarman Sainyabhita . . . . .	" "	128 & 129
" 22.	Upalada Plates of Ranaka Ramadeva . . . . .	to face page	142
" 23.	Melpatti Inscription of Vijaya Kampavikramavarman . . . . .	" "	147
" 24.	A Grant of the Gurjara King Jayabhata III : [ Kalachuri ] Year 486 . . . . .	between pages	150 & 151
" 25.	Mallasarui Copper-plate of Vijayasena . . . . .	" "	160 & 161
" 26.	Tandikonda Grant of Ammaraja II . . . . .	" "	168 & 169
" 27.	The Vailur Inscription of Kopperunjingadeva . . . . .	to face page	180
" 28.	Four Copper-plates from Soro— A.—Plate of Maharaja Sambhuyasas ; the Year 260 . . . . .	to face page	200
	B.—Plate of Somadatta : the Year 15 . . . . .	" "	201
" 29.	C.—Another plate of Somadatta ; the Year 15 . . . . .	" "	202
	D.—Plate of Maharaja Bhanudatta ; the Year 5 . . . . .	" "	203
" 30.	Two Copper-plate Inscriptions from Berar— A.—Sisavai Grant of Govinda III ; Saka Year 729 . . . . .	between pages	210 & 211
" 31.	B.—Lohara Grant of Govinda III ; Saka Year 734 . . . . .	" "	220 & 221
" 32.	Sone-East-Bank Copper-plate of Indradeva and Udayaraja . . . . .	to face page	228
" 33.	Sringi-Rishi Inscription of Prince Mokala . . . . .	" "	236
" 34.	Allahabad Museum Inscriptions of the Year 87 . . . . .	" "	248
" 35.	Sonepur Plates of Maha-Bhavagupta (II)-Janamejaya ; the Year 17 . . . . .	" "	252
" 36.	Karitalai Stone Inscription of Lakshmanaraja : [ Kalachuri ] Samvat 593 . . . . .	" "	260
" 37.	Four Ganga Copper-plate Grants :— A.—Plates of Maharaja Jayavarmadeva . . . . .	between pages	262 & 263
" 38.	B.—Plates of Danarnavadeva . . . . .	" "	264 & 265
" 39.	C.—Plates of Bhupendravarmadeva . . . . .	to face page	267
" 40.	D.—Plates of Ranaka Jayavarmadeva . . . . .	between pages	268 & 269
" 41.	Four Pandya Records from Ukkirankottai . . . . .	" "	286 & 287
" 42.	Utmanzai Lamp Inscription in Kharoshthi . . . . .	to face page	289



## ADDITIONS AND CORRECTIONS.

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- Page 2, last l.—For *Karaṇa* read *Srīkaraṇa*.
- “ 4, text l. 13.—For कदा read कुदा.
- “ 7, (V. 15).—For *Brahmaṇa* read *Brāhmaṇa*.
- “ 9, l. 25.—For *niyukta-* read *niyuktak-*.
- “ 10, l. 25.—Omit I in the beginning of the line.
- “ 12, f. n. 2.—For n. 4 read p. 11, n. 7.
- “ 12, f. n. 6.—For बहमनरेन्द्रः read बहमेन्द्रः.
- “ 12, f. n. 10.—For *Abhidhāna Chintāmaṇi* read *Abhidhānachintāmaṇi*.
- “ 12, f. n. 11.—For पुरात read पुरात्.
- “ 15, text l. 17.—For वृत्त read वृत्.
- “ 16, f. n. 1.—For *Vaigaon* read *Waigaon*.
- “ 26, l. 14.—For *īrukka* read *īrukka*.
- “ 27, l. 37.—For -*Bhīm* read -*Bhīma*.
- “ 27, last l.—For °*vārīm* read °*vārīm*.
- “ 37, l. 9.—For *Khema* read *Kshema*.
- “ 38, l. 30.—Insert In before ' *Vinaya Pīṭaka* '.
- “ 41, para. 5, last l.—For *pacchaya* read *pachchaya*.
- “ 46, l. 27.—For *Hōṭri* read *Hōṭri*.
- “ 53, l. 26.—For 8 read 7. (N. G. M.)
- “ 53, last l.—For bounded on the south by . . . and on read situated to the south of . . . and to. (N. G. M.)
- “ 55, text l. 15.—For *kā-lam=* read *kālam=*
- “ 55, text l. 19.—For 8 read 7. (N. G. M.)
- “ 56, l. 3.—For ( . . . bounded) on the south by . . . and on read ( . . . situated) to the south of . . . and to. (N. G. M.)
- “ 56, l. 13.—For 8th read 7th. (N. G. M.)
- “ 64, f. n. 1.—For XVIII read XVII.
- “ 66, text l. 13.—For ~~Raṇabhitōday-~~ read ~~Raṇabhitōday-~~.
- “ 67, f. n. 1, l. 2.—For *Saka* read *Śaka*.
- “ 71, last f. n.—For 36 read 26.
- “ 75, top l.—For 398 read 308.
- “ 77, f. n. 14.—For *daṇḍa* read *daṇḍa*.
- “ 78, text l. 37.—For *khaṇḍimāla* read *Khaṇḍimāla*.
- “ 82, f. n. 5.—For *Podāgaḍ* read *Podāgaḍh*.
- “ 84, last f. n.—Insert the figure 8 before See.
- “ 86, f. n. 9.—For °*kṛitya* read °*kṛitya*.
- “ 87, text l. 44.—For सेनाति read सेनापति
- “ 89, f. n. 7.—For *Bṛihatprōshṭa* inscription of *Umāvarman* read *Bṛihatprōshṭhā* grant of *Umavarman*.
- “ 90, f. n. 5.—For *Sōmavariṣi* read *Sōmavariṣi*.
- “ 107, f. n. 2.—For *vyāghatē* read *vyāghātē*; and for *karttavyā* read *karttavyam*.
- “ 116, f. n. 5.—For *Pēṭhāma* read *Pēṭhāma*.

- Page 141, text l. 14.—For कुडयक read कुडयक.  
 „ 144, l. 11.—For Miyāru- read Miyāru-.  
 „ 147, l. 6.—For Miyāru read Miyāru.  
 „ 156, f. n. 5.—For *Indian Historical Quarterly* read Above.  
 „ 165, l. 28.—For Lakulisa- read Lakulīsa-.  
 „ 166, l. 26.—For Kaṇḍēruvaṭi- read Kaṇḍēruvāṭi-.  
 „ 168, text l. 29.—For र्वनौग्र read र्वनौग्र.  
 „ 174, f. n. 8.—For Rajasimha read Rājasimha.  
 „ 175, l. 4.—For verses read metres.  
 „ 190, l. 3.—For Chāvunḍarasa read Chaudarasa.  
 „ 190, l. 9.—For Chaṅgūr read Chaṅgūra.  
 „ 192, last para. l. 4.—For Arjunvād read Arjunavāḍa.  
 „ 194, l. 2.—For Bāsura read Bāsūra and for Chanjūru read Chaṅgūra.  
 „ 194, l. 7.—For Bāsura read Bāsūra.  
 „ 194, l. 9.—For Chaṅgura read Chaṅgūra.  
 „ 195, last l.—For Bāsura read Bāsūra.  
 „ 204, para. 3, l. 13.—For āśū-vadhayaḥ read āś-ūvadhayaḥ.  
 „ 206, f. n. 4.—For Tungabhadrā read Tuṅgabhadrā.  
 „ 214, f. n. 2.—For Anṇasāvi read Annasāvi and for Saṇṇasāvi read Sannasāvi.  
 „ 216, l. 4.—For Śrīvardhana read Śrībhavana.  
 „ 220, f. n. 3.—For मौलिक read मौलिक.  
 „ 221, f. n. 9.—For शदधिकेषु read चतुस्त्रिंशदधिकेषु.  
 „ 223, para. 5, l. 5.—For nipa read nripa.  
 „ 224, l. 2.—For Śrīdhara read Śrīdhara.  
 „ 225, f. n. 4.—Insert 223 after p. and 1 after n.  
 „ 226, l. 6.—For Mahāmanda- read Mahāmaṇḍa-.  
 „ 226, l. 11.—For Jayvijaya read Jayvijaya.  
 „ 227, l. 25.—For Chalukya read Chālukya.  
 „ 227, l. 32.—For Śikharīṇi read Śikharīṇi.  
 „ 229, text l. 23.—For प्रवाहना read प्रवाहना.  
 „ 242, l. 4 from below.—For p. 15 read p. 16 and delete the first inverted comma.  
 „ 242, f. n. 2.—For *Ibid.* read C. I. I. Vol. III.  
 „ 248, No. 40, para. 1, l. 4.—For Khambēsvaraī read Khambēsvari.  
 „ 250, f. n. 14, l. 2.—For śakala- read sakala-.  
 „ 252, text l. 32.—For (क्षेण) read (क्षेण).  
 „ 262, f. n. 8.—For Jēḍa(gaṭā)śriṅga read Jēḍa(Jaṭā)śriṅga.  
 „ 268, f. n. 1, l. 2.—For Rā aka read Rāṅaka.  
 „ 276, text l. 9.—For चमसि(त्र)व read चमसि(त्र)व  
 „ 280, l. 7.—For Chaṁḍije read Chaṁḍijē.  
 „ 280, l. 13.—For Chanja read Chanje.

# EPIGRAPHIA INDICA.

VOLUME XXIII.

No. 1.—PENDRABANDH PLATES OF PRATAPAMALLA: THE [KALACHURI] YEAR 965.

By PROF. V. V. MIRASHI, M.A., NAGPUR.

These plates were first brought to my notice in February 1934 by Pandit Lochana Prasada Pandeya, Honorary Secretary, Mahākosala Historical Society, who desired me to edit them. I requested the Curator of the Nagpur Museum to procure the plates for my examination, which he kindly did through the good offices of the Deputy Commissioner of Raipur. The plates are in the possession of Thākur Gokul Singh, Mālguzār of Pēṇḍrābandh, a village (N. Lat. 21°39', E. Long. 83) in the Balōdā Bazār *tahsil* of the Raipur District, C. P., and it is said that they have been in his family for some generations.

They are two massive copper-plates measuring from  $11\frac{1}{2}$ " to 12" in length and from  $7\frac{1}{2}$ " to 8" in breadth and about 1" in thickness. The first plate weighs 155 *tolas* and the second 133 *tolas*. At the centre of the top of each plate there is a hole,  $\frac{1}{2}$ " in diameter for a ring to connect it with the other plate. This ring, which is also of copper, is circular in shape and about 4" in diameter, with a round seal 2·6" in diameter. About one-third portion of the ring was broken off when the plates reached me. The plates were not, therefore, connected by the ring, but there is no reason to doubt that the latter actually belongs to the plates. The weight of the broken ring with the seal is 16 *tolas*. The edges of the plates have been neither fashioned thicker nor raised into rims. Still the inscription is very well preserved and there is no uncertainty about its reading. The plates are inscribed on the inner side only. There are 35 lines in all, 17 being inscribed on the first plate and the remaining 18 on the second. The average size of letters is '3" except in the last two lines where it is reduced to '2". On the seal is inscribed in the centre a crudely executed figure of Lakshmi, seated cross-legged on a lotus seat, flanked on either side by an elephant with a jar in his uplifted trunk to pour water on the head of the goddess. In the lower part of the seal there is the legend *Rāja-śrīmat-Pratāpamalladēvaḥ* in a horizontal line and below it appears a sheathed sword lying parallel to it. The characters are Nāgarī. The letters are deeply cut but not well formed. Besides the usual form of *k*, there appears another in the conjunct *ksh* and occasionally in *kr*; see *dī(vi)kramēṇa*, l. 9 and *samkrānta*, l. 10. In writing conjunct letters the engraver has not distinguished between *pa* and *ya* and *la* and *ṇa*; in some cases he has also incised *pa* for *ma*; see *tasya*, l. 6, *G/karṇṇau*, l. 12 and *Suvarṇṇa*, l. 21, and *nirmpita* for *nirṇmita*, l. 9. A final consonant is shown by a slanting stroke at the foot of the vertical only in one case, viz., *vasē*, l. 32; but contrast *vandhūna* for *bandhūn*, l. 6, *satrūna* for *satrūn*, l. 9, etc. The signs for the superscript *r* and *anusvāra* are, in some cases, added before the sign for medial *i*; cf. *-r-dīnē*, l. 19 and *mahatīm*, l. 19. The sign for *avagraha* in l. 2 differs from that in l. 26. A superfluous syllable is scored off by two short vertical strokes at the top, see *nṛi* in l. 32. The *visarga* which was wrongly omitted after *khamḍana* in l. 14 is written immediately below the line. In two other cases the omission is indicated by a *kākapada*, whose position and

form indicate whether the addenda are given at the top or at the bottom of the plate. A figure following the addendum indicates the line where the omitted syllable or word is to be supplied. Thus *suṛittāḥ* and *ga* which were omitted in ll. 11 and 14 are supplied with the figures 11 and 14 respectively at the bottom on the first plate. Similarly *nē*, which was omitted in the second line on the second plate, is incised with the figure 2 at the top of the plate.

The language is Sanskrit. Except the customary salutation to Brahman in the first line and mention of the date and the place of issue in the last, the whole record is in verse. The verses, of which there are twenty-nine, are all numbered except the last one. As regards orthography we may note that *v* is generally written for *b* and the dental *s* for the palatal *ś* (cf. *Vrahmaṇē* and *Sivaṇ* in l. 1) and *vice versa*, e.g., in *āsīd-āsīma-* for *āsīd-āsīma-*, l. 16; *y* is used for *j* in *Vāyapēya*, l. 31. The consonant following *r* is reduplicated only in a few cases; cf. *Kārttavīryaḥ*, ll. 2-3, *mārggaṇē*, l. 4, etc.

The object of the plates is to record a grant made by **Pratāpamalla**, a Kalachuri king of Ratanpur. After the usual salutation to Brahman in the first verse, comes the description of the genealogy of the donor. In the family of Manu, the primeval king, who was descended from the Sun, was born **Kārttavīrya**. From him were descended the Haihayas. Their descendants became well known as Kalachuris in the Chēdi country. In their family was born **Kōkalla** who had eighteen very brave sons. The eldest of them became the lord of Tripurī. He made his brothers lords of *maṇḍalas*. In the family of their younger brother was born **Kaliṅgarāja**. The engraver has, inadvertently, omitted here one complete verse which occurs in cognate records<sup>1</sup> and mentions **Kamalarāja**, the son of Kaliṅgarāja. The present record, as it stands, makes **Ratnarāja(I.)** the son and successor of Kaliṅgarāja. From Ratnarāja (I.) was born **Prithvidēva(I.)**, the father of **Jājalladēva(I.)**. The latter's son was **Ratnadēva(II.)**, of matchless valour who routed **Chōḍagaṅga** and **Gōkarṇa** in battle. From Ratnadēva (II.) was born **Prithvidēva(II.)**; his son was **Jagaddēva**, the father of **Ratnarāja(III.)**. From the latter was born **Pratāpamalla** the donor of the present plates. From the description in the plates that, though a boy, he was a second Bali in strength, it seems that Pratāpamalla came to the throne while quite young. The only important point in the otherwise conventional description of these princes is the mention of Gōkarṇa as an associate of Chōḍagaṅga in the fight with Ratnadēva II. I have, elsewhere,<sup>2</sup> discussed in detail the bearing of this on the date of the fight. Again, it is noteworthy that the present inscription has corroborated what Dr. N. P. Chakravarti had already shown from the damaged Kharoḍ inscription<sup>3</sup>, viz., that Jājalladēva II had a brother named Jagaddēva,<sup>4</sup> the father of Ratnadēva III. Our inscription has omitted Jājalladēva II's name probably because he was a collateral.

The next four verses (15-18) give the genealogy and description of the donee and state the occasion of the grant. There was a Brāhmaṇa named **Suvarṇakara** of the *Pārāsara-gōtra* and three *pravaras*, viz., **Vasishtha**, **Śakti**, and **Pārāsara**. He had a son named **Divākara**, who was proficient in the *Vēdas*. From him was born **Sādhāra**<sup>5</sup> who was honoured by the Kalachuris. To him Pratāpamalla gave a village named **Kāyathā** situated in the *Anargha-maṇḍala* on the day of the *Makara-saṅkrānti*. Then follow nine benedictory and imprecatory verses of the usual type. The last verse states that **Pratirāja**, who was born in a *Gauḍa* family and was the light (i.e., the chief) of the *Karaṇa* or Record Office, wrote on the plates with clear letters. The last line states

<sup>1</sup> See e.g. the Amodā plates of Prithvidēva I, above, Vol. XIX, p. 79, the Amodā plates of Jājalladēva II, *ibid.*, pp. 211-212, etc.

<sup>2</sup> Cf. the Sarkhō plates of Ratnadēva II, above, Vol. XXII, pp. 161f.

<sup>3</sup> Above, Vol. XXI, pp. 160 and 162.

<sup>4</sup> This king may be identical with king Jagaddēva glorified in v. 1261 of the *Śrīragadhara-paddhati* (Bombay Sanskrit Series, 1888, p. 207).

<sup>5</sup> See below, p. 8, footnote 1.

that the plates were issued from the victorious camp at Palasadā on Tuesday the tenth day of the bright half of Māgha in Śaṁvat 965. The *tithi* and the year are expressed in decimal figures only.

As in the case of most other records of the Kalachuri kings of Ratanpur, this date must evidently be referred to the Kalachuri-Chēdi era. Till now Ratnadēva III, whose Kharoḍ inscription is dated Chēdi Śaṁvat 933, was the last known prince of the Ratanpur branch of the Kalachuris. The present plates give us one more name, viz., that of Pratāpamalla, in this line. As a matter of fact the name of this prince was already known from some copper coins, round or hexagonal in shape, found in the vicinity of Bālpur on the Mahānadi. Mr. Pandeya's conjecture that Pratāpamalla was a Kalachuri king<sup>1</sup> has been corroborated by the discovery of the present plates. It may be noted in this connection that like the seal of the present plates, these coins also bear the figure of a sword on the reverse<sup>2</sup> and can, therefore, be undoubtedly assigned to the donor of the present plates.

The date of our record appears to be irregular; for according to R. B. S. K. Pillai's *Indian Ephemeris*, the tenth day of the bright half of Māgha in the Chēdi year 965 (taking it to be an expired year as in the case of most other dates in the Chēdi era) fell on Thursday, 23rd January, A.D. 1214 and not on Tuesday as stated in our plates.<sup>3</sup> If we take the year to be current, the *tithi* falls on Saturday, 2nd February, A.D. 1213. The discrepancy can, however, be explained as follows:—Though the grant was made on the day of the Makara-saṅkrānti, the plates were actually issued a few days later as in the case of the Kāvi grant<sup>4</sup> of Jayabhata III. Now the Makara-saṅkrānti in the expired Chēdi year 965 fell on Wednesday, the eleventh *tithi* of the bright half of Pausha (25th December, A.D. 1213). The plates were, however, actually incised after about a fortnight on the tenth *tithi* of the dark half of Māgha, which (taking the month to be pūrṇimānta as in the case of other Chēdi dates) fell on a Tuesday. The engraver may have, by mistake, incised *sudī* for *vadi*. The corresponding English date is, therefore, Tuesday, 7th January, A.D. 1214.

As for the geographical names mentioned in the present plates, Anarghavalli, as stated elsewhere<sup>5</sup>, roughly corresponds to the modern Jānjgir *taluk* of the Bilāspur District. The village named Kāyaṭhā is still extant in the form Kaitā about 14 miles almost due west of Pēṇḍrābandh and about 4 miles beyond the southern limit of the Jānjgir *taluk*. About Palasadā I may mention that there are several villages named Parsadā or Parsadi in the Balodā Bazār *taluk*, but the village, where Pratāpamalla's camp was pitched, may be Parsodi about a mile to the north of Kaitā.

I edit the inscription from the original plates.

#### TEXT.

[Metres: Vv. 1, 7, 9, 11, 15-16 and 19-28 *Anuṣṭubh*; vv. 2, 5 and 14, *Upajāti*; vv. 3 and 12 *Sragdharā*; v. 13 *Sārdūlavikrīḍita*; vv. 8 and 18 *Mālinī*; v. 10 *Śikhariṅī*; vv. 4, 6 and 17 *Vasantatilakā*; v. 29 *Indravajrā*.]

#### First Plate.

1 श्रीं ब्र(ब्र)ह्मणे नमः । निर्मु(र्मु)षं व्यापकं नित्यं सि(शि)वं परमकारणं(णम्) ।

भावग्राह्यं परं ज्योतिस्तस्मै सद्र(द्र)ह्मणे नमः ॥१॥

<sup>1</sup> *Ind. Hist. Quart.*, Vol. III, p. 175.

<sup>2</sup> I owe this information to Mr. L. P. Pandeya who has kindly sent me some coins of this type.

<sup>3</sup> [The date may be Wednesday, 22nd January, as on this day the tenth *tithi* commenced 1 hour 45 minutes after mean sunrise.—Ed.]

<sup>4</sup> *Ind. Ant.*, Vol. XVII, pp. 220-21.

<sup>5</sup> Above, Vol. XXII, p. 163.

<sup>6</sup> Expressed by the letter ष with a dot on it.



- 2 यदेतदग्रेसरमंव(त्र)रस्य ज्योतिः स पूषा पुरुषः पुराणः । अथास्य पुत्रो  
मनुरादिराजस्तदन्वयेऽभूद्भुवि कात्तं-
- 3 वीर्यः ॥२॥ तस्माच्छक्रातिकीर्त्तः सकलगुणधरा हैहया नेकसः<sup>1</sup> कौ जाताः  
प्रत्यर्थिपृष्वोपतिकरिह-
- 4 रयो मारुणे कल्पवृक्षाः । तडंसा(शा)श्चेदिदेसे(शि) कलचुरिरिति च स्याति-  
मीयुष्णं<sup>2</sup>रिन्द्रा जातः कोकिलदेवो वृ-
- 5 पतिररि कुलच्छामुजां धूमकेतुः ॥३॥ अष्टादसा(शा)रिकरिक्ंभविभग्ं<sup>3</sup>सिंहाः- पुत्रा  
व(त्र)भृवुरतिसौ(शौ)र्यप-
- 6 राद्य तस्य । तत्रायजो वृषवरस्त्रिपुरीस(श) आशी(सौ)त्यार्खं(त्र्यं) च मंडल-  
पतीन्स चकार वं(वं)धून(न्) ॥४॥ तेषामनूजस्तु
- 7 कलिंगराजः प्रतापवन्दि(ङ्ग)क्षपितारिराजः । जातोन्वये [दु]<sup>4</sup>ष्टरिपुप्रवीरप्रियानना-  
श्वोरुहपावर्णे-
- 8 न्दुः ॥५॥ तेनाथ चंद्रवदनोजनि रत्नराजो विश्वो(श्वो)पकारकरुणार्जितपुण्यभारः ।  
येन स्ववा(वा)ड्यु-
- 9 गनिर्मि(र्मि)तदि(वि)क्रमेण नीतं यस(श)सि(स्त्रि)भुवने विनिहत्य स(श)चून(न्) ॥६॥  
पृष्वीदेवोभवत्तस्मान्द्रुपः सा(शा)दूल-
- 10 विक्रमः । नखदर्पणसंक्रान्तनमडूपालमंडलः ॥७॥ अथ रुचिररुचिसौ(श्री)रात्रयः  
सत्कलाना-
- 11 मनुपहितकलंकोनर्धमूर्त्तिः सुवत्तः<sup>5</sup> [1\*] सकल[गु]णसमूहः स्त्री(श्री)मतस्तस्य  
सूनुर्विधुरिव सुकृतानारधा(न्धा)म जाजङ्गदेव-
- 12 : ॥८॥ रत्नदेवोभवत्तस्मादभूतोपमविक्रमः । यद्योडगंगगोकर्णौ युधि चक्रे पराङ्मुखौ<sup>6</sup>  
॥८॥ ततोभूदाश्रीम-
- 13 क्षितिवल्लयविक्रान्त<sup>7</sup>महिमा हिमानीवल्कान्तैर्ज्जगदपि यशोभिर्ध(र्ध)वल्लयन(न्) ।  
रषे<sup>8</sup> क्रवा(ङ्)वेपिहिपदलनदीवाहरिसमः

<sup>1</sup> Read नेकसः.

<sup>2</sup> The intended change of न् to ण् here is ungrammatical. See Pāṇini, VIII, 4, 1. Read -इरिन्द्रा.

<sup>3</sup> Read -विभङ्गः.

<sup>4</sup> The vowel of न् is lengthened for the sake of metre. Many other records of the Kalschuris of Ratanpur read -चूनजस which seems to be proper, since such a word is required to be connected with चन्ददे. See Sarkhō plates (above, Vol. XXII, p. 165, footnote 1).

<sup>5</sup> Other cognate plates read विट्.

<sup>6</sup> This word which was omitted here is supplied with the figure 11 at the bottom of the plate.

<sup>7</sup> The engraver had first incised the conjunct ञ् but afterwards cancelled it and incised only the letter ञ् at the top of न्.

<sup>8</sup> The vertical stroke of ञ् is not engraved.

i.

2 ॐ बुद्धो लेतमः॥ त्रिपुले व्यापकं विद्ये सितं पत्रमना पत्रो नातया द्रौपदीं चोति मरुत सवृत्तं लेतमः॥ ११ ॥  
 4 प्रदेतय्ये सपत्रवयस्यो तिः सपूक पुनृषु मालः। अथोय्यु प्रो मने नादिनाम स्रदवये ॥ प्रदु विकार्त्त  
 6 नो घः॥ १२ ॥ तस्मात्कृत्वा तिकी त्रैः सकलं गुल्फनाह हयातेक संको मा ताभ्यता धिपुष्टी पतिक रिह  
 8 यद्ये म्मने लेक स्य वृत्तानतुं सा खेदिदै शकल बुनितिव व्यादिमी पुर्त्त नैदो जातः कोक जेदो न  
 10 पतिन विकल म्मा मुजा धूमके तुशा ॥ ३ ॥ अक्षा दसापिक रिक्तं न विन श्रं सिहाः पु वा वत्रवु नो तसौ यव  
 12 नास्तसात नयजो न पव नास्त्रपु नो स्यातीत्या लेख मंडन पती सवका वं नना ॥ ४ ॥ ते वा मन् रुसु  
 14 कलिंग नासः प य प तदि क वि ना नि नासः ज्ञो नो वु ये द म्म नि सु प वी न वि व्या क्त नो नो नु ह पा र्त्त ले  
 16 दुःशा ॥ ५ ॥ ते ताश्च वंड तद नो जति न त रा ज्ञो वि ज्ञो क ता य क बु ल क्ति त पु न्याना ॥ ६ ॥ येन ह वा ५ पु  
 गतिभ्यो तदि क्ते ल नी तं व स सि नु व ने विनि ह य स न्ना ॥ ७ ॥ पृथी देतो तव तः म्ना नृ पः सा ई ल  
 विकेतः। तलद र्प ल से कान न म्म द्वा पाल मंड लश्चा ॥ ८ ॥ अथ यति न वि वि सो ना स प्रः स क लो ना  
 म नु परि त क ले को न प म्म त्रिः सकल पु न म्म ६ ० खो म त ल श्च नु वि धु वि व सु र ता ना स म्म जा रु ध र्त्त  
 ॥ ९ ॥ १० ॥ त्रदे वो त व र सा र्त्त नो प म्म विक म्म व स्रो द गं भ गोक त्रौ पु वि त्के प ना ॥ ११ ॥ १२ ॥ ता नो म्म ह र्त्त म्म  
 दि वि त ल व्ति का र्त्त म्म दि मा हि मा नो व ता नै र्त्त ग य पि यो नि वृ त्त ल प ता ग ले कु प्ते दि वि प द ल त वी क्त्वा दि स म्म  
 सुतः पृथी ॥ १३ ॥ तौ द नु र्त्त ल न स स त्प ते मा ॥ १४ ॥ प्र वे दा वि द सू पाल पु द्द क ह नि खे द न त ई वो त व त र सा त्प पः सा ई ल  
 विक म्म ॥ १५ ॥ त सु व खि व की र्त्तः सकल क ल बु नि द्वा मु ज्ञो नू ष ल सीः सी मा नु प्त्त म्म लो मि  
 व न नि स य सो ना सि ति य वि सः ॥ १६ ॥ यो रो वी रो म्म म्म जी व ल य प वि वृ ष षो द सो को ट ली ला  
 नि र्त्त ता से ष वै वि ति पि ति वि व से ष ॥ १७ ॥ प ती न त रा ज्ञः ॥ १८ ॥ पु व स्र से य सो वि लो  
 सु व त्रः ११

ii.

18 ललहरी विद्विदिभ्यो नो म्म वि र्त्त म्म यः ॥ स म्म न व त र्त्त म्म य ता पो र्त्त पः ॥ नृ पा ला र्त्त व लो ष ले  
 20 मुनि र्त्तौ द्वा पो नु व ग म्म दि दी ने वै दि तौ दि जे गु लि ग ले ति यं ति वि त्रा म्म ति ॥ १३ ॥ जे वा म्म त्वा म्म तौ म  
 22 ही सः १ ना प म्म म्मो र्त्त ग दे क म्म त्मः ॥ पृथी म्म पृथी म्म क रो क ना र्त्तो व ने त वा लो वि र्त्त वि र्त्त नो घः ॥ १४ ॥  
 24 वृक्षे ष ल कि पा ना सि र्त्त ति प्र व त्प ग म्म वृ र्त्त क र ता म्म नो वे पा ना स मे दि र्त्त ॥ १५ ॥ दि वा क र ता म्म नो क  
 26 ते ना ज ति दि ता क रा पे ना ना न त म्मो न श्रै वे द त त्वा वि वा नु वि ॥ १६ ॥ त स्मा द्वा य त म्म ली गु लि म्मो म्म  
 28 पु दा र्त्त द स्य कृ प या र्त्त दि र्त्त ते व वा य श म्म म्मो न व स्यो म्म ति मा म्म व स्यु सा म्म न स्य म्म व नो त  
 30 ल नु ग सि द्दः ॥ १७ ॥ अ स्मि ल न व वि लो म्म म्मो वि वि वि ज्ञो म्म त व त र्त्त वि र्त्त र्त्त य वि र्त्त नु वि ॥ १८ ॥ स क ल पु  
 32 ल नु सः स य ल म्म ना म्म क ल बु ति क्ते लो म्मो यो त व त र्त्त पु र्त्त ॥ १९ ॥ त लो प ना प चे न ना य ग  
 34 र न म्म ५ नो ग म्मो ज क र ल श्रौ ष द्वा ॥ स क न्य पु र्त्त क मा र्त्तो र्त्त लं त ग स र्त्त क र ग म्म व र्त्त व नो ॥ २० ॥ मि दा न स पि  
 लानि प र्त्त र्त्त म्म पु र्त्त ॥ २१ ॥ वै दि नि र्त्त स्र वा द नो म्म नि स र्त्त ना दि तिः ॥ म्म व स्र व स्र व द न्म मि स र्त्त न स्यो  
 २३ ॥ त दौ फे लो म्म २१ ॥ स्र वि वः प ति य ल वि व र्त्त नु वि व य क ति ॥ २२ ॥ नो नो पु ल्य क म्मो लो नि य नो ल र्त्त ग  
 २४ ॥ २३ ॥ २४ ॥ २५ ॥ २६ ॥ २७ ॥ २८ ॥ २९ ॥ ३० ॥ ३१ ॥ ३२ ॥ ३३ ॥ ३४ ॥ ३५ ॥ ३६ ॥ ३७ ॥ ३८ ॥ ३९ ॥ ४० ॥ ४१ ॥ ४२ ॥ ४३ ॥ ४४ ॥ ४५ ॥ ४६ ॥ ४७ ॥ ४८ ॥ ४९ ॥ ५० ॥  
 ३१ ॥ ३२ ॥ ३३ ॥ ३४ ॥ ३५ ॥ ३६ ॥ ३७ ॥ ३८ ॥ ३९ ॥ ४० ॥ ४१ ॥ ४२ ॥ ४३ ॥ ४४ ॥ ४५ ॥ ४६ ॥ ४७ ॥ ४८ ॥ ४९ ॥ ५० ॥

SEAL.



ACTUAL SIZE.

From a photograph.

- 14 सुतः पृथ्वीदेवो दनुजदलनस्तस्य नृपतेः<sup>1</sup> ॥१०॥ प्रचंडाखंडभूपालयु<sup>2</sup>इकंडूतिखंडनः<sup>3</sup>  
[1\*] जग<sup>4</sup>देवोभवत्तस्माद्दृपः स्प(शा)र्दल-
- 15 विक्रमः ॥११॥ तत्पुत्रश्चित्रकीर्तिः सकलकलचुरिच्छाभुजां भूषणश्रीः श्रीमानुत्फुल्ल-  
मल्लीनि-
- 16 करनिभयसो(शो)रासि(शि)भिर्व्याप्तविस्त्रः(श्वः) । आशी(सी)दाशी(सी)मभुमीबलयपरिवृ-  
टप्रौढदोःकांडलीला-
- 17 निर्द्वृतासे(शे)पवैरिचितिपतिनिवहो भूपती<sup>5</sup> रत्नराजः ॥१२॥ पुत्रस्तस्य यसो(शो)-  
स्वि(स्वि)लो-

*Second Plate.*

- 18 ललहरीनिर्द्वृतदिग्मंडलो मूर्त्त्या निर्जितमन्मथः समभवतश्री(च्छ्री)मन्मतापो नृपः ।  
भूपालार्णवसो(शो)षणे
- 19 सुनिरसौ च्छापालचूडामणिर्दीनि वंदिजन<sup>6</sup> द्विजे गुणिगणे नित्यं हि चिन्तामणिः  
॥१३॥ मत्या महत्या महतीं म-
- 20 हौसः(शः) प्रतापमल्ली जगदेकमल्लः । पृथ्वीमपृथ्वीमकरोत्कराभ्यां व(व)लेन  
वा(वा)लोपि व(व)लिर्द्वितीयः ॥१४॥
- 21 वसिष्ठस(श)क्तिपारास(श)र इति प्रवरत्रयः । सुवर्णशरनामाभूहोत्रे पारास(श)रे  
द्विजः ॥१५॥ दिवाकरश(स)मो लोके
- 22 तेनाजनि दिवाकरः । येनाज्ञानतमो नष्ट<sup>7</sup> वेदतत्व(च)विदा भुवि ॥१६॥ तस्माद-  
जायत गुणी गुणिनां गणे-
- 23 पु दानं ददन्नु कृपयार्थिजते(ने) वदान्यः । मूर्त्त्या मनोभवसमो महिलामनसु  
साधार इत्यमवनीत-
- 24 लसुप्रसिद्धः ॥१७॥ अखिलजनवरिष्टो(ष्टो) धर्मकीर्त्तिप्रतिष्टो(ष्टो) जनितजनविसु(श)-  
द्विर्या(न्या)यनिस्त्रा(ष्णा)तवु(वु)दिः । सकलगु-
- 25 णसमूहः सत्यसाधारनामा कलचुरिकुलमान्यो योभवत्तस्य पुत्रः ॥१८॥ तस्मै  
प्रतापमल्लेन कायटा-

<sup>1</sup> The engraver first incised नृ and then corrected it into नृ.

<sup>2</sup> The vowel of यु was first incised as long and then shortened.

<sup>3</sup> The *visarga* after नृ which was omitted at first is incised below the line.

<sup>4</sup> The syllable नृ which was omitted here is incised with the figure 14 at the bottom of the plate. There are superfluous marks of *repha* on both दे and वी.

<sup>5</sup> The curve of the medial वृ here is not clearly formed.

<sup>6</sup> The syllable जे which was omitted here is incised with the figure 2 at the top.

<sup>7</sup> The sense requires the form नाशित here.

- 26 ऽनर्घमंडले । आग्नी सकारसंक्रान्तौ दत्तः<sup>1</sup> संकल्पपूर्वकः ॥१८॥ सं(शं)खं<sup>2</sup> भद्रासनं  
च्छ(ह)वं गजाखं(यं) वरवाहनं(जम्) । भूमिदानश्च(स्य) चि-
- 27 श्ला(ह्म)नि फलं स्वर्गः पुरंदर ॥२०॥ व(व)हुभिर्वसुधा दत्ता राजभिः सगरा-  
दिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य<sup>3</sup>
- 28 तदा फलम(म्) ॥२१॥ भूमिं यः प्रतिगृह्णा(ह्म)ति यश्च भूमिं प्रयच्छति ।  
उभौ तौ पुण्यकर्माणी नियतौ स्वर्गगा-
- 29 मिनो ॥२२॥ पूर्वदत्तां द्विजातिभ्यो यन्नाद्रच पुरंदर । महीं महीसृतां  
स्रे(त्रे)ष्ठ दानाच्छ्रेयो हि पालनं(नम्) ॥२३॥
- 30 स्वदत्तां परदत्तां वा यो हरेद्द(त व)सुंधरां(राम्) । स वि[ष्ठा]यां कर्मिभूत्वा  
पितृभिः सह मज्जति ॥२४॥ तडागानां सहस्रे(स्रे)ण
- 31 वाय(ज)पेयस(श)तेन च । गवां कोटिप्रदानेन भूमिहर्ता न सु(श)ध्यति ॥२५॥  
षष्टिवर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः ।
- 32 आच्छेत्ता चानुमत्ता(न्ता) च तान्येव नरकं वसेत् ॥२६॥ इष्टन्दतं(त्तं) हुतं चैव  
यत्किंचिद्विद्वन्संचितं(तम्) । अर्धांगुलेन सीमायाः<sup>4</sup>
- 33 हरणेन प्रणश्य(श्न)ति ॥२७॥ यथाशु पतितं स(श)क्र तैलविं(धिं)दुर्व्विसर्पति ।  
एवं भूमिजतं दानं सद्ये सद्ये प्ररोहति ॥२८॥
- 34 गौडान्वयीयं प्रतिराजभा(जा)भा विद्यासु(म्बु)धिः स्त्री(थी)करणप्रदीपः । स्वच्छा-  
स(श)यः सर्वजनप्रसिद्धस्तां(स्ताम्बे) निलिख प्रकटैस्तु वर्षेः ॥[२८]\*
- 35 संवत(त्)८६३ द<sup>5</sup> पलसदासमांवासिद्धि(तवि)जयकटके ॥ माघसुदि १० अंगसदिने ॥

## TRANSLATION.

Om! Obeisance to Brahman!

(Verse 1) Obeisance to that reality, Brahman, which is attributeless, all-pervasive, eternal and auspicious, the ultimate cause (of the universe) and supreme light, conceivable by the mind.

(V. 2) This foremost luminary of the firmament that is the Sun, the primeval Being. Then was (born) his son, Manu, the first of kings. In his dynasty was (born) Kārtavīrya on the earth.

(V. 3) From him who surpassed the fame of Indra, were born on the earth many Haihayas, endowed with all merits, who were lions to the elephants in the form of hostile kings and wish-

<sup>1</sup> The engraver first incised द and then corrected it into दत्त.

<sup>2</sup> च which was first incised is corrected into सं.

<sup>3</sup> This दस्य is superfluous.

<sup>4</sup> There is a syllable म् after ा but the engraver has indicated by two vertical strokes on it that the syllable was incised by mistake and is to be omitted.

<sup>5</sup> Read सीमाया.

<sup>6</sup> This syllable is superfluous. In the present case, it can hardly be taken as the Kanerese genitive affix. [The portion in this line beginning with Palasodā and ending with the dāṅjas after kṣakē should perhaps have come at the beginning. It may be that the engraver finding out his mistake used this sign to indicate that this portion is not connected with the date.—Ed.]

fulfilling trees to the supplicant. The kings, who were (*born*) in their family, became famous as Kalachuris in the Chādi country. (*In their family*) was born king **Kōkalladēva**, who was a comet to the kings of the families of his enemies.<sup>1</sup>

(V. 4) To him were born eighteen, very valorous sons, (*who were*) lions in breaking open the temples of elephants in the form of his enemies. The eldest of them was the lord of Tripuri, and he made his brothers the lords of *maṇḍalas* by his side.

(V. 5) In (*that*) family was born their younger brother, **Kaliṅgarāja**, who exterminated the hostile kings by the fire of his valour, and who was the full-moon to the day-lotuses in the form of the faces of the beloveds of the mighty warriors of (*his*) wicked enemies.

(V. 6) He begat the moon-faced **Ratnarāja**, who had acquired a mass of religious merit by showing compassion to and conferring obligation on the (*whole*) world (*and*) who, destroying his enemies by the valour of both his arms, spread his fame in the three worlds.

(V. 7) From him was born king **Prithvidēva** whose prowess was like that of a tiger (*and*) in the mirrors of whose nails was reflected a host of princes who bowed to him.

(V. 8) Then that glorious king's son was **Jājalladēva** who was, like the moon, without any spots, who was of radiant complexion and majesty, was the repository of good arts (as the moon contains the *kalās*), was endowed with an inestimable form, was virtuous (as the moon has a well-rounded form), who possessed all the qualities and who was an abode of all merits.

(V. 9) From him was born **Ratnadēva** of incomparable valour, who, in battle, vanquished **Chōḍagaṅga** and **Gōkaruṇa** (lit. made them turn their faces away).

(V. 10) Then was born to that king a son named **Prithvidēva**, whose power extended to the bounds of the circle of the earth, who whitened the world with his lovely glory, like a mass of snow, who devoted himself to the extermination of his wrathful foes in battle, as a lion does (*in the case of*) infuriated elephants and who was a destroyer of demons (*i.e.*, wicked people).

(V. 11) From him was born king **Jagaddēva**, who possessed the prowess of a tiger and who destroyed the itch of fighting of all powerful kings.

(V. 12) His son was the glorious king **Ratnarāja**, of wonderful fame, who was the excellent ornament of all Kalachuri kings, who filled the universe with the mass of his fame resembling a heap of blooming jasmine flowers, who destroyed all the hosts of hostile kings by the play of his massive arms, which were the masters of the circle of the earth to the (*extreme*) boundaries.

(V. 13) Then was born his son, the glorious king **Pratāpa**, who has cleaned the circle of quarters with the rolling waves of the ocean of his fame, who has surpassed Cupid by his form, who is the sage (*Agastya*) in drying up the ocean in the form of (*hostile*) kings, (*who is*) the crest-jewel of kings and who is always the philosopher's stone to the poor, the panegyrists, the Brāhmaṇas and the meritorious.

(V. 14) **Pratāpamalla**, of great intellect, who is the lord of the earth, (*and*) the pre-eminent warrior of the world, and who, though a boy, is a second Bali in strength and has made, by his arms, this wide earth (*look*) small.

(V. 15) There was a Brahmaṇa named **Suvarṇakara** in the **Pārāsara-gōtra**, with three *pravaras*—*viz.*, **Vasishṭha**, **Śakti** and **Pārāsara**.

(V. 16) He begat **Divākara**, who was like the sun in this world, who knowing the essence of the **Vēdas**, dispelled the darkness of ignorance on the earth.

(V. 17) From him was born a meritorious (*son*), who has become well-known by the name of **Sādhāra**, who, is (*reckoned as*) the (*most*) meritorious among multitudes of meritorious persons (*and as*) beneficent among those who make gifts out of compassion (*and*) who in form appears like the mind-born (*Cupid*) to the minds of ladies.

<sup>1</sup> *I.e.*, he caused their destruction.

(V. 18) Who was his (*i.e.*, Divākara's)<sup>1</sup> son, the foremost among all people, who is famed for religious merit, who has caused the purification of the people, whose intellect is proficient in Nyāya (logic), who, being possessed of the whole multitude of merits, is truly called Sādhāra and who is honoured by the Kalachuri family.

(V. 19) To him Pratāpamalla gave, with a solemn declaration, on the Makara-saṅkrānti, a village named Kāyaṭhā (*situated*) in Anargha-maṇḍala.

(Here follow nine benedictory and imprecatory verses.)

This ocean of learning named Pratrāja of the Gauḍa family, the light (*i.e.*, chief) of śrī-karaṇa (Record Office), who entertains pure thoughts and is famous among all people has written (*on this*) copper (*charter*) with clear letters.

At the victorious camp pitched at Palasādā, on Tuesday the tenth of the bright half of Māgha in the year 965.

## No. 2.—ANJANAVATI PLATES OF GOVINDA III; SAKA YEAR 722.

BY PROF. V. V. MIRASHI, M.A., AND L. R. KULKARNI, M.A., NAGPUR.

The copper-plates, which are edited here for the first time, were found in May 1935, in the possession of Mr. Narayan Tukaram Pande of Añjanavati or Añjatī, a village (Lat. 20° 55' N., Long. 78° 6' W.) in the Chandur Taluq, about 22 miles almost due east of Amraoti, in Berār. We obtained them for editing from Mr. N. R. Puranik of Nāchaṅgāon through the good offices of Dr. K. B. Hedgewar of Nāgpur. The plates when first found, were covered with verdigris in some places but they have since been cleaned by the Government Epigraphist who has also kindly supplied us with ink-impressions.

They are three copper-plates each measuring 10·3" in length, from 6·5" to 6·9" in breadth and about ½" in thickness. The middle plate is slightly thicker than the others. Their ends are raised to serve as rims for the protection of the inscription. The first and third plates are inscribed on one side only and the second on both the sides. At the centre of the proper right side, about ½" from the end, each plate has a circular hole about 6" in diameter for the ring which has connected it with other plates of the set. The ends of this ring, which is about 4" in thickness and 3·1" in diameter, were soldered into the socket of a seal. The latter is circular, 1·6" in diameter, and contains on a countersunk surface a representation of Garuḍa, sitting cross-legged on a lotus and facing full front. The seal does not contain any legend. The ring was not cut when the plates came to our hands. The weight of the plates together with the ring and the seal is 228½ tolas.

The plates are fairly well preserved. Some letters here and there are damaged by verdigris, but in almost all cases they can either be read from the traces left on the plates or easily supplied from other records of the Rāshṭrakūṭas, with which the present plates have a considerable portion in common. The names of the donees and localities are difficult of deciphering due to the careless manner in which the record is incised. The repetition of the names of most of the donees in ll. 55-58 where their *gōtras* as well as the shares assigned to each are recorded, has, however, helped us in the correct decipherment of some doubtful letters. There are 58 lines in all, of which fourteen are inscribed on the first plate, thirteen and fifteen on the first and second sides respectively of the second plate, and the remaining sixteen on the third plate. The last line

<sup>1</sup> This verse *primā facie* seems to describe a person named Satyasādhāra, who was a son of Sādhāra mentioned in the preceding verse. But, in that case, Satyasādhāra would be a queer name, though the title 'Dakṣiṇāpatha-Sādhāra' of Avanijanāraya Pulakēśin may be cited in support of it. I think the poet shows in this verse how the name Sādhāra was truly significant. He was so called because he was the support (*ādāra*) of all virtues. There are thus two verses in praise of Sādhāra. An analogous instance is furnished by the Nidhanapur plates of Bhāskaravarman. See verses 17-18 (above, Vol. XII, p. 74) and footnote 11 (*ibid.*, p. 77). [But cf. names like Vijaya-sādhāra and Sumati-sādhāra in the Arthūnā inscription of the Paramāra Maṇḍanaḍēva (above, Vol. XIV, p. 303). On this analogy Sādhāra and Satya-sādhāra of the present inscription may be the names of the father and the son respectively.—Ed.]

which is incised in the right hand corner of the third plate for want of space, is only 3' in length. The letters are deeply, though somewhat carelessly, cut. They do not, however, show through on the reverse. Their average size is about 3' except in the last four lines where it is reduced to 2'. Several letters have identical or closely similar forms, so that in many cases it is difficult to say which of them is meant; see, for example, *ē*, *v* and *dh* in *-vādhaḥ*, l. 11, and *ēvam*, l. 35 and compare *s* in *nāsira-*, ll. 19-20, and *pātakais-*, l. 47 with *m* in *-agamad-*, l. 19. Similarly, *p* and *y* are exactly alike in *Paramabhāṭāraka*, l. 28 and *yathā*, l. 31; so also, *kv* and *ksh* in *kv-āpi*, l. 18, and *kshītau*, l. 5. Again, the looped form of *n* stands for *bh* in *a-bhrū-vibhaṅgam-*, l. 9, *bhaya-*, l. 18, *-bhyantara-*, l. 41, etc.; for *k* in *-kshayakaram-*, ll. 18-19; and also for the subscript *ḍ* and the superscript *t* in *danḍa-*, l. 10 and *-ātapattra*, l. 19 respectively. The vertical stroke of *k* is not incised in some cases, e.g., in *kshṁpāḥ*, l. 5, *kshata-*, l. 11, *Kutimāsha*, l. 56, *Nārauka* and *Chhaṭhikumaraśhya*, l. 57 and probably also in *Kukkaikēn-ēti*, l. 55. The engraver has again inadvertently omitted some words and syllables in a few places, e.g., *°r-vidhu-* in l. 2, *chāru* in l. 25, *-kraḥ* in l. 22, etc., and has wrongly repeated *bhūpāḥ* in l. 2, *dhāma* in l. 4, *s-ōdraṅgaḥ sa-parikaraḥ* in l. 39, etc. The words [*nadī*] *Mari[cha]*, (l. 37) and the letter *sa* in *Vājasanē* (l. 57) which were at first omitted are engraved immediately below. In one case the engraver has corrected his mistake by scoring out a wrong stroke; see *Aṁjānavamty-* in l. 37 where the curve for medial *u* of *ju* is cancelled.

The characters are Nāgarī as in the Paṭhaṅ plates of Gōvinda III. As regards individual letters we may note the following peculiarities:—Besides the regular form of initial *ā* in *āsīd-*, l. 1, another in which the letter is laid on its side occurs in *ā-chandr°*, l. 40. The medial *ā* is generally marked by downward vertical stroke, but in conjunction with *j*, *t*, and *h* it rises upwards, occasionally ending in a curve, cf. *-prajā-vādhaḥ*, l. 11, *-bhāṭāraka-* and *Mahārāja-*, l. 28. The medial *u* is generally shown either with a serif as in *Dantidurgga-*, l. 7, or with a curve open on the left as in *chatur-*, l. 6, but also occasionally with a loop as in *krōdhād-utkhāta-*, l. 16, *niyukta-*, l. 31, *vindu*, l. 52 and with a curve turned downwards in cases where the vertical stroke already ends in a serif as in *ruchi-*, l. 17 and *Dhruva-*, l. 22. Besides the usual form of the medial *ū* as in *bhūpāḥ*, l. 2, *tanūjāḥ*, l. 6, etc., there are two others seen in *-rūpaḥ*, l. 19, and *-grāmakūt-*, l. 31. Several letters have more than one form; see for example, *j* in *Rājādhirāja-*, l. 16 and *rājasu*, l. 3; *p* in *pranayishu*, ll. 13-14 and *nirvapaṇam*, l. 14; *bh* in *bhōktā*, l. 7 and *a-bhrū-vibhaṅgam-*, l. 9; *l* in *Vallabha-* and *dhūli* both in l. 20 and *ruchir-ōllikhit-*, l. 5; *v* in *vō* l. 1, *Vajraṭa*, l. 8 and *-varggō*, l. 18; *ṭh* in *Chhaṭhikumara-*, ll. 34-35 and *Vasishṭha*, l. 32; and finally the subscript *ḍ* in *Pāṇḍya-*, l. 8, *Mayūrakhaṇḍī*, l. 42 and *danḍa*, l. 10. *N* is generally shown with a loop and *t* without it, but the opposite forms also occur sporadically; see *n* in *-abhidhāno*, l. 37, *-bhyantara*, l. 41, *Vājasanē*, l. 57, etc., and the superscript *t* in *-ātapattra*, l. 19. *H* occasionally shows a tail as in *mahū-*, l. 22 and *r* a loop on the left as in *-ruchir°*, l. 5, *-prahāraiḥ*, l. 15; when the latter forms a member of the ligatures *rya* and *rea* it is placed horizontally as in *sūrya*, l. 42 and *parvanīta*, l. 40. The conjunct *riḥ* is marked by a curled curve turned to the left as in *samarthaḥ* and *Pārth-ōpamaḥ* in l. 23. The final form of *t*, which occurs in ll. 7, 12, 49, and 50, is shown with an encircling curve.

The language is Sanskrit. Some of the names of the donees and *gōtras*, however, are in Prākṛit, e.g., *Chhaṭhikumara* for *Shashṭhikumāra*, *Kramāitta*, for *Kramādītya*, etc. The first twenty-seven lines which form the eulogistic part are in verse. Then comes the formal part of the grant in prose, which is followed by four benedictory and imprecatory verses of the usual type. The last four lines are again in prose, and record the name of the writer and the *dūtaka* of the record as well as the *gōtras* and shares of some of the donees. As regards orthography attention may be drawn to the following:—(1) The consonant following *r* and that before *y* are occasionally doubled;



*vig.*, Dantidurga, l. 7 and *pād-āmuddhyāta*, l. 29. (2) A class nasal is only rarely used for *anusvāra*, e.g., *abhānta*, l. 10; *pañcha*, l. 36, etc. (3) *V* is used for *b* throughout, cf. *vāla* for *bala*, l. 8; *-vādhaḥ* for *-bādhaḥ*, l. 11, etc. (4) *Ṛi* is wrongly incised for *ri* in *Kanak-āddri*, l. 6, *kriy-ātsarppay-*, l. 36, etc. (5) *Anusvāra* is wrongly changed to *n* in *-ānsa-piṭhaḥ*, l. 5 and *vice versa* in *mahattar-ādīm*, l. 31, etc. (6) The palatal *ś* and the lingual *sh* are wrongly incised for the dental *s* in *vijaya-śhan-dhūga(vā)r-*, l. 42 and *Chhaṭhikumārashya*, l. 57 respectively.

Besides these, there are several mistakes due to the carelessness of the writer or the engraver, e.g., the use of the unaspirate *t* for the aspirate *tha* in *stūtyā*, l. 43; the omission of *visarga* before *s* in *samyukta syād*, l. 47; the use of *anusvāra* to denote length in *mahām-dēvyā*, l. 54 and *Hāmridra*, l. 55. In the formal part of the grant there are some wrong *sandhis*, e.g., *prakṣhē-pañiyō ā-chandr-ār-*, l. 40; *parvaṇyudaka*, l. 42, etc.

The plates were issued by the Rāshtrakūṭa king Gōvinda III from his victorious capital at Mayūrakhaṇḍī on the occasion of a *tulā-purusha*<sup>1</sup> gift at the time of a solar eclipse in the expired Śaka year seven hundred and twenty-two. The date cannot be verified for want of the necessary details. There was only one solar eclipse in the expired Śaka year 722, viz., that which occurred on the New-Moon day of the month of Āshāḍha, the corresponding Christian date being Thursday, 25th June, A.D. 800. This date falls in the reign of Gōvinda III, who ruled from circa A.D. 794 to A.D. 814.

Like the earlier Paiṭhaṇ plates<sup>2</sup> the present inscription incorporates many old verses descriptive of the ancestors of Gōvinda III, which are known from the older records of Dantidurga, Kṛishṇa I and Dhruva. The eulogistic part of the present plates is, however, shorter than that of the Paiṭhaṇ plates, as eleven verses, viz., 3, 4, 10, 12, 17, 20-22, 25-27, which occur in the latter are not included here.

The genealogy of Gōvinda III is given here as in his other plates, commencing from Gōvinda I, viz., Gōvinda (I); his son Kakka (I); his son Indra (II); his son Dantidurga, who defeated the innumerable forces of the Karṇāṭas which were clever in defeating the lord of Kāñchi, the king of Kēraḷa, the Chōla, the Pāṇḍya, the illustrious Harsha and Vajraṭa and who attained the position of *Rājādhirāja Paramēśvara* by easily defeating Vallabha; (his uncle) Kṛishṇa-Subhantuṅga-Akūlavarsha, the son of Kakka I, who defeated Rāhappa and assumed the titles *Rājādhirāja* and *Paramēśvara*; his son, Gōvinda (II); his younger brother Dhruva; his son Gōvinda (III), who was crowned king by his father in supersession of his other sons. Gōvinda III is here said to have assumed the *birudas* of *Prithivī-vallabha*, *Prabhūtavarsha* and *Śrīvallabha*. There is nothing new in the eulogistic verses, which, as stated above, are copied from earlier records. As in the Paiṭhaṇ plates there is here no reference to any of Gōvinda's campaigns in the north or the south.

The object of the present inscription is to record the grant of the village **Amṛjāvavahṭī** on the occasion of a solar eclipse to the following thirteen Brāhmanas:—(1) Ruddappa Dīkshita, son of Gōvinda-bhaṭṭa of Vasishṭha-gōtra, who was a religious student of the Rīgvēda, and a resident of Vēyaghana; (2) Durgappa of Kramaitta-gōtra who was a resident of Talēvātaka; (3) Dēvadatta of Hāridra-gōtra<sup>3</sup>; (4) Nārāyaṇa<sup>4</sup> of Kutimāsha (Kulmāsha?)-gōtra; (5) Maṅgappa;

<sup>1</sup> Gōvinda III seems to have weighed himself against gold before making the gift; cf. The Cambay Plates of Gōvinda IV, ll. 46-47 and 50-53, above, Vol. VII, p. 40. A similar expression *tulā-purusha-sthīl* occurs in the Sāmāngā plates of Dantidurga which Fleet was inclined to take as an astronomical expression (*Ind. Ant.*, Vol. XI, p. 114), but the expression probably qualifies the word *masi* which seems to have been omitted inadvertently.

<sup>2</sup> Above, Vol. III, p. 103.

<sup>3</sup> The gōtras of nos. 3, 4, 6-8, and 10-12, which were at first omitted, are supplied in ll. 55-57.

<sup>4</sup> This name appears wrongly as Nārāya in l. 56.

(6) Vōppaṇa of Hāridra-gōtra; (7) Aiyani<sup>1</sup> of Mōggala-gōtra; (8) Gantiyamma of Bhāradvāja-gōtra; (9) Lavvaiya; (10) Kasamaṇa<sup>2</sup> of Kāśyapa-gōtra; (11) Chhaṭhikumara of Vājasanū(ya)-gōtra<sup>3</sup> (?); (12) Nārauka of Sigali (Sāṅgali ?)-gōtra and (13) Vādi. The revenue of the village was divided into eighteen (equal) shares of which the Dīkshita Ruddappa was given five, Dēva-datta two and the remaining eleven one each. The donated village was situated in the *viśaya* (district) of Achalapura and was bounded on the east by the village Raṅgalachhyi and the river Mari, on the south by the village Gōhasōdvā, on the west by the village Sallaimāla and the hill Timisa, and on the north by the village Kurē and Vaṭapura. The charter was written by Kukkaika, the minister in charge of peace and war, and the son of the military officer *Sāmanta śri-Gauta*, by the order of the Emperor (Gōvinda III), and with the consent of the Great Queen (*Mahādēvi*). The *dūtaka* was the illustrious Chākkirāja.

The present plates do not add anything to our knowledge of Gōvinda III's reign, but the mention of Chākkirāja as the *dūtaka* of the present grant is interesting. He evidently occupied a high position at Gōvinda's court and is probably identical with the illustrious Chākkirāja, the lord (*adhirāja*) of the entire Gaṅga-maṇḍala, who made a request to Gōvinda III to grant a village to the Jaina ascetic Arkakīrti to avert the adverse influence of Saturn from his sister's son Vimalāditya as recorded in the Kaḍaba plates of the reign of Gōvinda III<sup>4</sup>. The circumstances which led to the elevation of Chākkirāja, who was at first an officer at the court of Gōvinda III, to the position of the ruler of the entire Gaṅga province can now be clearly stated. The Gaṅga king was one of those princes who had come to the help of Gōvinda II, when his brother Dhruva rebelled against him. He was imprisoned by the latter who placed his son Stambha in charge of the conquered Gaṅga province. The Gaṅga prince was released by Gōvinda III after his accession, probably to create a rival to his brother who had become hostile to him<sup>5</sup>. He ungratefully joined Stambha but was speedily defeated along with the latter. Though Gōvinda III magnanimously pardoned Stambha as implied in the Sanjān plates<sup>6</sup>, he is not likely to have reinstated him as a ruler of the *whole* of the Gaṅga province. He must have placed some trusted officer of his, like Chākkirāja, in charge of some portion of the Gaṅga-maṇḍala to serve as a check on his brother. Later on, when the whole Gaṅga country was annexed consequent on a second revolt or, perhaps, the death of Stambha, Chākkirāja must have been put in charge of the *entire* Gaṅga province as stated in the Kaḍaba plates. If the above reasoning is correct, Stambha's revolt and defeat must be placed between A.D. 800, the date of the present grant and A.D. 805, the date of the Nēsari plates, in which the defeat of the Gaṅga king is mentioned for the first time<sup>7</sup>.

<sup>1</sup> This name is written as Aiyā[ni] in l. 56.

<sup>2</sup> The name appears as Kasamana in l. 56.

<sup>3</sup> The name of the *śākhā* is here wrongly mentioned as *gōtra*.

<sup>4</sup> Above, Vol. IV, p. 332.

<sup>5</sup> Altekar—*The Rāshtrakūṭas and Their Times*, pp. 61 f.

<sup>6</sup> Above, Vol. XVIII, p. 244, verse 18.

<sup>7</sup> (In this connection attention may be drawn to the following note of Mr. N. Lakshminarayan Rao :—

Though it is known from inscriptions that Gōvinda III put down the rebellion headed by his elder brother Stambha, it is nowhere stated that Gōvinda pardoned him. But from the Manne plates (*Ep. Carn.*, Vol. IX, No. 61) of A.D. 802 and the Badanaguppe plates (*Mys. Arch. Report 1927*, p. 112) of A.D. 808, both issued by Khambhadēra (*i.e.*, Stambha), we learn that he was a subordinate of Gōvinda. The former of these records states that Khambha made the grant specified in it with the permission of his younger brother while in the latter he acknowledges the suzerainty of Gōvinda. There is no reason to suppose that he was placed in charge of only a portion of the Gaṅga-maṇḍala, since the two grants referred to above were issued respectively from Māyapura (Manne in Mysore State) and Talavanagara (Talākūḍ in Mysore), the two important capitals of the

While editing the Kaṣāba plates Dr. Lüders has enumerated in detail the several circumstances which, in his opinion, create a suspicion about the genuineness of those plates<sup>2</sup>. The occurrence of Chākīrāja's name in the present plates<sup>3</sup>, though it cannot decide the question, may still be adduced as a point in favour of the genuineness of the Kaṣāba grant.

As for the places mentioned in the present plates, Mayūrakhaṇḍī where the King's victorious capital was situated is mentioned as the place of issue in four other published records, viz.—Vaṇī-Diṇḍorī<sup>4</sup>, Rādhanpur<sup>5</sup>, Bhārata Itihāsa Saṁśōdhaka Maṇḍala<sup>6</sup> and Kaṣāba<sup>7</sup> plates. In the first three of these the word 'vijayaskandhāvāra' does not occur. Our plates<sup>8</sup>, however, have it in common with the Kaṣāba plates. Dr. Bühler first identified Mayūrakhaṇḍī with Morkhaṇḍ<sup>9</sup>, a hill fort in the Sātmālā or Ajaṅṭā range, close to Saptasīṅgī and north of Vaṇī in the Nāsik District and this identification has, since then, been accepted without question. As Mayūrakhaṇḍī has been mentioned as a place of royal residence in as many as five records<sup>10</sup>, it could not have been only a temporary site of the royal camp. Besides in the present plates the charter is said to have been written with the consent of the Great Queen (*Mahādēvi*), who was, thus, probably present at Mayūrakhaṇḍī at the time of the solar eclipse. The place may, therefore, have been the Rāshṭrakūṭa capital in the time of Gōvinda III. No other place has been mentioned as the capital in any of his plates. We may, again, note in this connection that *skandhāvāra* is used in Sanskrit in the sense of a royal capital<sup>11</sup> also and the word *vijaya* (victorious) is not unknown as a prefix of its name<sup>12</sup>. As for Bühler's observation that Mayūrakhaṇḍī does not seem to have been Gōvinda III's capital, 'though it may have been an occasional place of residence' because 'Indian princes do not usually govern their dominions from lonely forts', we may point out that the difficulty pointed out

Gaṅga-maṇḍala. Further, neither in the record under publication, which contains the earliest mention of Chākīrāja, nor in another set of Maṇḍala plates issued by Gōvinda in Śaka 732 (*Journal of the Mythic Society*, Vol. XIV, p. 88), is he called *Gaṅga-maṇḍal-adhirāja*, which epithet is applied to him for the first time in the Kaṣāba plates of A.D. 812. It is therefore likely that he was appointed to govern the Gaṅga-maṇḍala only after the death of Khambha, which must have taken place subsequent to the date of his Badanaguppe plates, viz., A.D. 808, and probably after A.D. 810, the date of the second set of Maṇḍala plates which does not style him 'the ruler of Gaṅga-maṇḍala'. So, the mention of Chākīrāja—without even an official designation or title—in the Aśjanavati plates cannot help us in fixing the date of Stambha's revolt or defeat. All that can be said is that Stambha must have submitted to Gōvinda before A. D. 802, the date of the first set of Maṇḍala plates where also we find the earliest mention of the defeat and re-imprisonment of the Gaṅga king—and not in the Nēsari plates of A.D. 805 as stated by Prof. Miraśi.—Ed.]

<sup>2</sup> Above, Vol. IV, pp. 333 f.

<sup>3</sup> [Chākīrāja's name is found also in the Maṇḍala plates of A.D. 810; see n. 4 above.—Ed.]

<sup>4</sup> मयूरखण्डीसमावासितेन मया, etc. *Ind. Ant.*, Vol. XI, p. 159.

<sup>5</sup> मयूरखण्डीसमावासितेन मया, etc. Above, Vol. VI, p. 245.

<sup>6</sup> श्रीमयूरखण्डीसमावासितेन मया, etc. Khare, *Sources of the Medieval History of the Deccan*, Vol. III, pp. 271. (pub. by B. I. S. Maṇḍala, Poona).

<sup>7</sup> मयूरखण्डिमण्डलस्य विजयस्कन्धावारी चाकिराजेन विजयि वल्लभनरेन्द्र, etc.

<sup>8</sup> मया . . . . . मयूरखण्डीसमावासितविजयि (क)भान(वा)रावस्थितेन below p. 17.

<sup>9</sup> *Ind. Ant.*, Vol. VI, p. 64. The expression 'vijayaskandhāvāra' occurs also in two more sets of Gōvinda III's plates recently found in Berār, which record donations of villages in Berār.

<sup>10</sup> See the above foot-notes.

<sup>11</sup> The word is used in the sense of capital in the *Mahābhārata*, *Ādiparvan*, Adhyāya 185, verse 6, (Bombay Recension) and Bāṇa's *Harsha-charita*, p. 153 (Nirṇaya Sāgar ed.). Cf. Hēmachandra's *Abhidhāna Chintāmaṇī* (ed. by N. C. Bhattacharya) p. 25. Note also in this connection the expression श्रीमहोदयसमावासितानिकनीहस्त्ववस्थापितसम्पन्नम्भावारान् which occurs in many plates of the Gurjara-Pratihāras. Mahōdaya was the capital of the Pratihāras. Cf. The Cambay Plates of Gōvinda IV, v. 19 (above, Vol. VII, p. 38).

<sup>12</sup> Cf. विजयानिहदपुरात in the Surat Plates of Vyāghrasēna.

by Bühler is of his own creation. For we need not identify Mayūrakhaṇḍī with Morkhaṇḍ, the hillfort in the Nāsik District, where no early remains of any kind are found. There is a village called Markaṇḍī on the bank of the Waingāṅgā, 56 miles south-east of Chāndā in the Central Provinces. It contains some twenty elaborately carved temples which have been described and enthusiastically praised by Cunningham<sup>1</sup> whose opinion Bloch<sup>2</sup> has endorsed. As Cunningham says, it was once a large place, but frequent inundations have driven most of the people away. The principal temple is called after Mārkaṇḍēya Rishi; there is another, named after his brother Murkaṇḍ Rishi. Both of these are dedicated to Śiva and assigned to the 10th or 11th century A.D. by Cunningham. There is another temple called Daśāvātāra dedicated to Viṣṇu to which Cunningham assigned a period two or three centuries earlier. There are, besides, inscriptions on square monolith pillars which, on palæographic grounds, can be referred to the 6th or 7th century A.D. It is clear, therefore, that Markaṇḍī was a flourishing place in the time of the Rāshtrakūṭas and may have been the ancient Mayūrakhaṇḍī mentioned as a place of royal residence in several grants of Gōvinda III. In later times, when its ancient name was forgotten, it seems to have been conjecturally connected with Mārkaṇḍēya Rishi. **Añṇaṇavarāntī** the donated village still retains its name practically unchanged. **Achalapura**, which gave its name to the district in which the above village was situated is identical with modern Ellichpur in Berār<sup>3</sup>. Most of the boundary villages can also be definitely identified in the vicinity of Añjanavati. Thus, **Gōhasōdvā** is Gahvā, 1½ miles to the south; the village **Sallaimāla** is now represented by two villages—**Salōra**, 2½ miles to the west and **Amlā** which lies about 5 miles to the south-west; **Kurē** is undoubtedly modern Kurhā, 3 miles to the north-west and **Vaṭapura** is Vaḍur about a mile east of Kurhā. **Raṅgalachhyi** cannot be identified. **Timisa** may have been the ancient name of the hills west of Añjanavati and Mari that of a *nālā* flowing near by, which have no particular names now. **Vēyaghana** and **Talēvāṭaka** where the donees resided are now represented by Waigaon 3 miles south and Taḷegaon about 10 miles south by west of Añjanavati.

TEXT.<sup>4</sup>

[Metres : Vv. 1, 18 and 20 *Anuṣṭubh*; vv. 2, 3, 4, 6, 7, 11, 15 and 16 *Vasantatilakā*; v. 5 *Gīti*; vv. 8-10 and 17 *Āryā*; vv. 12 and 13 *Sragdharā*; v. 14 *Upajāti*; v. 19 *Indravajrā*; v. 21 *Pushpitāgrā*.]

## First Plate.

- 1 श्री [1\*] स वोव्यादेधसा [ध]म यन्नाभिकमलं क्ततं [1\*] हरख यस्य  
का[न्ते]दुकलयया कमलंक्त[तं] ॥१\*॥ आसीद्वि[द्वि]ष-
- 2 त्तिमिरमुद्यतमंडलायो [ध्व]स्तिन्नयन्नभिमुखो रणशर्वरीषु [1\*] भूपः भूपः<sup>०</sup> शचि[रि]वा-  
स्तंदिगन्तकी-

<sup>1</sup> Cunningham, *A. S. R.*, Vol. IX, pp. 142 ff.

<sup>2</sup> PRAS, *E C.*, for 1907-1908.

<sup>3</sup> This name is a corrupt form of Alachapura which is derived from Achalapura by metathesis. Hōmachandra has actually cited the present name to illustrate metathesis (*Achalapurē chalōh*) in his *Prakrit Grammar* (*Siddha-Himachandra*, VIII, 2, 118). Achalapura is mentioned as the place of issue in the Tivarkhēḍ plates of the Rāshtrakūṭa Nannarāja, Śaka 553 (above, Vol. XI, pp. 276 ff.).

<sup>4</sup> From the original plates and ink-impressions.

<sup>०</sup> Expressed by a symbol.

<sup>\*</sup> This word is superfluous.

<sup>०</sup> Read ०र्विषु after शचि.

<sup>०</sup> Read ०रिवात्. The Alās plates of Yuvarāja Gōvinda II read भूपय्याशंकरदत्त.

- 3 तिर्गोविंदराज इति राजसु राजसिंहः ॥[२\*] तस्यात्मजो जगति विद्युतदीर्घ-  
कीर्तिरा[र्त्ता]र्त्तिहारिहरिवि-
- 4 क्रमधाम[ध]मंधा[रो] [1\*] [भू]पस्तृविष्टपट्टपा[नु]कृतिः कृतज्ञः श्रीक<sup>४</sup>कराज इति  
गोत्रमणिवं(वं)[भूव] ॥[३\*] त-
- 5 स्य प्र[भिन्न]करटच्युतदानदन्तिदन्तप्रहाररुचिरोल्लिखिताम्स<sup>५</sup>पीठः [1\*] स्त्रायः क्षिती  
क्षपित[श]चुरभू-
- 6 तनूजः सद्राद्रुकूटकनकादृ<sup>६</sup>रिवेन्द्रराजः ॥[४\*] तस्योपार्जितमहसः<sup>७</sup> तनयस्यतुरुदधि-
- 7 वल[यम]गिन्याः [1\*] भोक्ता भुवः शतक्रतुसदृश<sup>८</sup>श्रीदन्तिदुर्गराजोभूत् ॥[५\*]  
काक्षीशक(के)रल-
- 8 नराधिपचौल<sup>९</sup>पाण्ड्यश्रीहर्षवञ्चटविभेदविधानदत्तं [1\*] कार्ण्णाटकं व(व)लम[न]न्त-
- 9 मजियमन्यैर्भृत्यैः कियद्विरपि यः सहसा जिगाय ॥[६\*] अभ्रुविभंगमगृहीत-
- 10 निशातशस्त्रमत्रा<sup>१०</sup>न्तमप्रतिहताञ्जमपेतयत्नं [1\*] यो वल्लभं सपदि दण्डव(व)लेन  
जित्वा
- 11 राजाधिराजपरमेश्वरतामवाप ॥[७\*] तस्मि<sup>११</sup> दिवं प्रयाते वल्लभराजे क्षतप्रजा-  
वा(वा)धः [1\*]
- 12 श्रीककराजस्तुर्महीपतिः कृष्णराजोभूत् ॥[८\*] श्रुभतुंगतुंगतुरगप्रह्वरेणू-
- 13 र्दं(र्दं)रुद्धरविकरणं [1\*] श्रीषेपि नभो निखिलं प्राहृदालायते स्पष्टं ॥[९\*]  
दीनानाथप्रण-
- 14 यिषु यथेष्टचेष्टं समीहितमजसं [1\*] तत्क्षणमकालवर्षो वर्षति सर्वांसिनि-  
र्व्वपणं<sup>१२</sup> ॥[१०\*]

*Second Plate ; First Side.*

- 15 राष्ट्रप्यमात्मभुजजातव(व)लावली[पमा]जौ विजित्व निशितासिलताप्रहारेः [1\*]  
[पा]लि-

<sup>१</sup> The Alās plates read दीनकौर्ति.

<sup>२</sup> This word is superfluous.

<sup>३</sup> Read सिविष्टप.

<sup>४</sup> This name generally appears as here. The Paithan plates, however, give श्रीककराज इति.

<sup>५</sup> Read लिखितासपीठ.

<sup>६</sup> Read कनकादि.

<sup>७</sup> The Alās plates read षडसः, and the Talegaon plates of Krishnarāja (above, Vol. XIII, pp. 279 ff.) तपसः.

<sup>८</sup> Read सदृशः श्रीदन्तिदुर्ग.

<sup>९</sup> Read चोल as in the Paithan and many other plates.

<sup>१०</sup> The Alās and Talegaon plates read अज्ञातमप्रतिहताञ्.

<sup>११</sup> Read तस्मिन्दिवं.

<sup>१२</sup> The Alās and Talegaon plates read सर्वांसिनिर्व्वपणे.

- 16 ध्वजावलिशुभामचिरेण यो हि राजाधिराजपरमेश्वरतां ततान ॥[११\*] क्रो-  
[धादु]त्स्वातख-
- 17 इप्रसूतवचिचयैर्भासमानं समनादाजावुद्धुत्तवैरिप्रकटगजघटाटोपसंचोभ-
- 18 दत्तं [1\*] शौर्यं त्यक्त्वा(क्त्वा)रिवर्गो भयचकितवपुः कापि दृष्टैव<sup>1</sup> सद्यो दर्प्या-  
ध्यातारिचक्रचयक-
- 19 रमगमद्यस्य दीर्घरूपं ॥[१२\*] येन श्रे(ये)तातपन्नप्रहतरविकरत्राततापात्सलीलं  
जग्मे [ना]-
- 20 सौरध्रुलीधवलितशिरसा वक्त्रभाख्या(ख्यः) सदाजौ [1\*] स श्रीगोविंदराजो जित-  
जगदहि[तस्त्रै]-
- 21 शवैधव्यहेतुस्तस्मासी[त्\*] सूतुरेकक्षणरणदलितारातिमत्तेभकुंभः ॥[१३\*] तस्थानु-
- 22 ंजश्रीध्रुवराजनामा महानुभावो विततप्रताप<sup>2</sup>[ः1\*] प्रसाधिताशेषनरेन्द्रच[क्रः\*]  
क्रमेण
- 23 व<sup>3</sup> वा(वा)लाङ्गवपुर्व्व(र्व्व)भूव ॥[१४\*] तस्याप्यभुङ्गुधनभारभृताौ समर्थः पार्थीपमः  
पृथु[स]मा-
- 24 नगुणो गुणत्रः [1\*] दुर्व्वारवैरिवनितातुलतापहेतुर्गोविंदराज इति सूतुरिनप्रता-
- 25 पः ॥[१५\*] यच्च प्रभुचतुर<sup>4</sup>रुदारकीर्त्तारासेदिवान्निरूपमस्य पितुः सकाशात्स-  
(त् । स)त्स्रप्यने-
- 26 कतनयेषु गुणातिरेकान्मूर्धाभिषिक्तनृपसम्मतमाश राज्यं ॥[१६\*] तेनेदमनि-
- 27 लविद्युच्चंचलमवलीक्य जीवितमसारं [1\*] क्षितिदानपरमपुण्यः प्रवर्त्तितो

*Second Plate ; Second Side.*

- 28 व्र(व्र)ह्मदायोयं ॥[१७\*] स च परमभट्टारकमहाराजाधिराज[प]रमेश्वरश्रीमहारावर्च-  
29 देवपादानुद्धातपरमभट्टारकमहाराजाधिराजपरमेश्वरपृथ्वीवक्त्रभप्रभूतव-
- 30 र्चश्रीवक्त्रभनरेन्द्रदेवः कुशली ॥ सर्वानिव यथासं(व)ध्यमानकान्नाद्रूपतिविषय[प]-  
तिग्राम-
- 31 कूटायुक्तकनियुक्तकाधिकारिकमहत्तरादी<sup>5</sup> समाज्जापयत्वस्तु वः संविदितं यथा मया  
मातापि-

<sup>1</sup> Read दृष्टैव.

<sup>2</sup> Read ंक्रः.

<sup>3</sup> The Paithan plates read महानुभावोप्रहत्प्रताप.

<sup>4</sup> This syllable is redundant.

<sup>5</sup> Read -चतुरचारुदार- as in the Paithan plates.

<sup>6</sup> Read महत्तरादीन्.

- 32 चोरात्मनश्चैहिकामुषिकपुण्ड्रयगोभिवृद्धये [वि]यघन<sup>1</sup>वास्तव्य वसिष्ठसगोत्रव(त्र)हृच-  
सत्र(त्र)-
- 33 ह्यचारिमंक्षकगोवैकभट्टपुत्ररुद्रपदीक्षित । तथा तलेवाटकवास्तव्यदुर्गम्पक्रमइत्त । गी-  
34 त<sup>2</sup> । देवदत्त । नारायण । मंगप्य । वोप्यण<sup>3</sup> । ऐयनि<sup>4</sup> । गंतियम् ।  
लव्वै[य्य]<sup>5</sup> । कसमण । कठि-
- 35 कुमर । नारोक । वादि । एवमाद्यष्टादशसंख्याभागविभक्तस्य<sup>6</sup> म[हा]जनस्य  
[व(व)लि]-
- 36 चरुवैश्वदेवाग्निहोत्रातिथिपञ्चमहायज्ञक(क्ति)योत्सर्पणार्थं श्रीमदचलपुरवि[पया]न्तर्गत-  
37 शंजु(ज)णवंत्यभिधानो ग्रामः यस्याघाटनानि पूर्वती रंगलच्छि ग्रामः [नदी]  
सरि[च] द[क्षिणतः] [गो]हसो
- 38 [हा]<sup>7</sup>ग्रामः पश्चि[म]तः सङ्गैभालग्रामस्तिमिसगिरिश्च उत्तरतः कुरिया[मः] वट-  
[पु]रं च एवम-
- 39 यं [चतु]राघाटनोपलक्षितः सोदंगः <sup>8</sup>सपरिकरः सधान्यहिरण्यदेय[ः\*] सोदंगः<sup>10</sup>  
सपरिकरः
- 40 समस्तराजकीयानामहस्तप्रक्षेपणीयो<sup>11</sup> आचन्द्रार्काण्यवक्षितिसरित्पर्वे(र्व)तसमकालीन[ः\*]  
पुत्रपौत्रान्व-
- 41 यक्रमोपभोग्योभ्यन्तरसिद्ध्या शकनृपकालातीतसंवत्सरग्रे(श)तिषु म(स)ससु द्वाविंश-  
त्यधिकेषु मयूर-

<sup>1</sup> The first letter of this place-name can also be read as *वे* or *वे* and the third letter is damaged by rust; but the reading given above appears probable, as it corresponds to Vaigaon in the vicinity of Añjanavati.

<sup>2</sup> Read क्रमइत्तनीच । It may be noted in this connection that the enumeration of the *gōtras* in II. 55. 57 starts with देवदत्त. The *gōtra* of दुर्गम्प must, therefore, have been mentioned before. Besides, the number of the Brahmin donees was only thirteen. So *gōmā* cannot be taken as a name. [*Kramaitta* probably stands for Sūt. *Kramavit* and not *Kramāditya* as suggested by Prof. Mirashi. *Kramāditya* as a *gōtra* name does not find place in the *Gōtra-Pravara-nibandha-kalamba*. It may be that the *gōtra* of Durgappa who was a *kramavit*, was omitted through inadvertence.—Ed.]

<sup>3</sup> With the first letter of this, compare *वे* in महागुभावी in l. 22. The name occurs again in l. 56 where the first letter is clearly *वे*.

<sup>4</sup> That the first letter of this name is *ऐ* is clear from the form [अ]इयने which occurs in l. 55.

<sup>5</sup> [Or probably Lachchaitya.—Ed.]

<sup>6</sup> This expression should properly qualify ग्रामः in l. 37. Read, therefore, विभक्तः.

<sup>7</sup> The *assasāra* on च is clear on the original plate. The engraver first incised the medial *च* of ज and then cancelled it. Read मंतजनवत्यभिधानो. [The fourth letter here looks more like *pañ* than *pañ*.—Ed.]

<sup>8</sup> This syllable can also be read as *हा*, but the reading given above is probable, since the name corresponds to Gahvā near Añjanavati.

<sup>9</sup> This word appears as here in the Paithan plates also. Read सोपरिकर, as in many other plates.

<sup>10</sup> This and the next word are unnecessarily repeated here.

<sup>11</sup> Read प्रक्षेपणीय आचन्द्रा-

ii.

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42 [ख]ण्डीसमावासितविजयशकन्धागरावस्थितेन<sup>1</sup> सूर्यग्रहणे तुलापुरुषप्रदानप[र्व]स्थिदक्षा-  
तिसर्गे-

*Third Plate.*

43 ण प्रतिपादितो महाजनस्य [1\*] यतोस्योचितया व्र(व्र)ह्मदायस्ति(स्थि)[त्वा]  
कषतः क[र्षे]यतः भुंजतो भोजयतः

44 प्रतिदिशतो<sup>2</sup>र्वा न केनचिद्गासेधे प्रवर्त्तितव्यं [1\*] तथागामिभद्रनृपतिभिरस्मदं-  
श्वैरन्यैर्वा सामान्यं

45 भूमिदानफलमेव्य विद्युल्लोलान्यनित्यैश्वर्याणि तृ[णा]ग्रलम्नजलविं(विं)दुरं(चं)चलं  
च जीवितमाकल-

46 व्य स्वदायनिर्विशेषोयमस्मद्दायोनुमंतव्यः रा(पा)लयितव्यश्च । यथाज्ञानतिमिरपट-  
लावृत-

47 मतिराक्षिं(च्छिं)द्यादाक्षि(च्छि)द्यमानं वानुमा(मो)दित स पंचभिर्भ्रंहापातकैस्त्रोप-  
पातकैश्च संयुक्त[:\*] स्यादित्यु-<sup>4</sup>

48 क्तं च त(भ)गवता वेदव्यासेन व्यासेन ॥ षष्टिं वर्षै(र्षे)सहस्राणि स्वर्गं  
तिष्ठति भूमिदः [1\*] आच्छेत्ता चा-

49 नुमंताच्च<sup>5</sup> तान्धेव नरके वसेत् ॥[१८\*] अग्नेरपव्यं(त्वं) प्रप्र(य)मं सुवर्णं  
भूर्त्वेणवी सूर्यसुताश्च ग(गा)-

50 वः [1\*] लोकत्रयं ते[न] भवेद्दि दत्त(त्त) यः काश्चनं गां च मर्ही च दद्यात्  
॥[१९\*] व(व)हुभिर्वसुधा

51 भुक्ता राजभिः सगरादिभ(भिः) [1\*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा  
फ[लं] ॥[२०\*] इति

52 कमलदलाम्बुविन्दुलो<sup>6</sup> श्रियप्र(म)नुचिंत्य मनुष्यजीवितं च [1\*] सकलमिदमशाश्व-  
53 तं च वु(वु)द्वा न हि पुरुषैः परकीर्त्तयो विज्ञोप्याः ॥[२१\*] लिखितं  
चैतन्मया धर[मि]श्वराज्ञया

54 श्रीमहं(हा)देव्यानुमतेन श्रीचाक्रिराजदूतकं सामन्तश्रीगोतव(व)लाधिकृतसूनुना महासा-

<sup>1</sup> Read विजयशकन्धागरावस्थितेन.

<sup>2</sup> The writer first wrote पर्वणि and then thought of joining the last syllable with the initial च of उदक.

Read पर्वण्युदक<sup>3</sup>.

<sup>3</sup> Read प्रतिदिशतो वा.

<sup>4</sup> Read इदिति ।

<sup>5</sup> Read नुमना च.

<sup>6</sup> Read दलाम्बुविन्दुलोकां.

- 55 श्विविराहाधिकृतश्रीकु[कै<sup>1</sup>]केनेति । देवदत्तस्य हं(हा)रिद्रगोचं । मोगलगो[चं]  
[अ]इयनेः [i] [गं]-
- 56 तियमस्य भ(भा)रडाजगा(गो)चं । नारणस्य<sup>2</sup> कुतिमापगोचं । वोपणस्य हारिद्रं  
गोचं । कसमनस्य का[श्व]प-
- 57 गोचं । नारौकस्य<sup>3</sup> मीगुलि [i\*] छडिकुमरस्य<sup>4</sup> वाजसने<sup>5</sup>गोचं(चं) [i\*] दीक्षितस्य  
भागाः पंर(च) देवदत्तस्य [द्वौ भागौ<sup>6</sup>]
- 58 शेषा एकादश [i\*] एवमष्टादश भा[गाः i\*]<sup>7</sup>

No. 3.—ARANG PLATES OF MAHASUDEVARAJA.

BY PANDIT L. P. PANDEYA.

The charter which is edited below consists of three copper-plates and was first brought to light by me in March, 1929. I published a short notice of it in the English paper "The Hitavada" of Nāgpur in its issue of April 11, 1929<sup>8</sup>. The plates<sup>9</sup> were in the possession of a cultivator named Bhagirathi Sonkar of Arang in the Raipur District of the C. P. Nothing definite is known about the provenance of the grant except that it had been lying in the house of the owner for over fifty years—since the time of his father.

Arang has all the appearance of having once been a large and important city. Here and there are many fine old tanks with numerous remains of temples and sculptures, both Jain and Brahmanical. The only temple that is now standing is of Jain origin. It is popularly known as Bhanddewal from the fact that it contains three colossal naked Jain figures. The temple is richly carved and adorned with a profusion of sculptured statues on the outside, many of which are highly indecent. To the west of the town on the bank of a tank there is a small temple dedicated to Mahāmāyā. A description of this temple and also that of the other antiquarian remains at Arang has been given by Cunningham.<sup>10</sup> Besides the present set, two other sets of copper-plates were discovered at the place in addition to a fragmentary Brāhmī inscription.<sup>11</sup>

The plates are held together by a ring the ends of which are secured in a circular seal about 3½" in diameter. The seal is identical with that described by Fleet in *C. I. I.*, Vol. III, p. 196. Its upper part shows the representation of a standing Lakṣmī facing full front; on each side of her

<sup>1</sup> The vertical stroke of the superscript कै of क is not incised.

<sup>2</sup> Read नारायणस्य.

<sup>3</sup> This name is evidently identical with नारौक in l. 35 above, though here the medial stroke of क is not missed.

<sup>4</sup> Read छडिकुमरस्य. The vertical stroke of क in कु is not incised.

<sup>5</sup> Read वाजसनेय.

<sup>6</sup> These letters are damaged by rust, but traces of the first and the last can be marked on the plate.

<sup>7</sup> Traces of श are visible on the plate.

<sup>8</sup> Hiralal also has noticed it in his *List of Inscriptions in C. P. and Berar* (2nd ed.), p. 106-A.

<sup>9</sup> Since writing this the plates have been acquired by the Central Museum, Nāgpur, where they are now deposited.

<sup>10</sup> Cunningham, *A. S. B.*, Vol. XVII, pp. 20 ff.; see also *Raipur District Gazetteer*, pp. 257 ff.

<sup>11</sup> See above, Vol. IX, pp. 342 ff.; *C. I. I.*, Vol. III, pp. 191 ff. and Hiralal, *List of Inscriptions in C. P. and Berar* (2nd ed.), pp. 94, 105 and 110.

an elephant is standing on a water-lily, with its trunk raised above her head. In the proper right corner there is a figure of an expanded water-lily and in the proper left that of a conch (*śaṅkha*). Below is the legend in two lines. The rims of the plates are not raised. The plates measure 6·4" in length and 3·2" in breadth. The weight of the plates is 48½ *tolas* and that of the seal 45 *tolas*. The letters show through on the back of the plates, especially in the case of the last plate which was too thin and was, therefore, cut while incising the second and third letters of l. 21. The engraver has, therefore, left 1" of the breadth on the back of the last plate unincised. The first plate contains five lines of writing on its second side and the second plate has the same number of lines on its first side. The second side of the second plate and the first side of the third contain each six lines of writing, while the second side of the third plate has only four lines.

The characters belong to the box-headed type in which the inscriptions of the Vākātakas and the Rājim and Balodā plates of Mahāśiva Tivaraṛāja, are written.<sup>1</sup> The sign of the *upadhmaniya* occurs in ll. 3, 8 and 17, and that of the *jihvāmūliya* in l. 21. The numerical symbols for 8,<sup>2</sup> 9 and 20 occur in l. 26. The language is Sanskrit and, excepting the five benedictory and imprecatory verses at the close, the whole record is in prose.

As regards orthography, attention may be drawn to the use of *ri* for *ri* in *tridaśapati*, l. 6; of *ñ* for *anusvāra* in *adhyarddhāśēna*, l. 10 and of *gna* for *jña* in *svamukh-āgnayā*, ll. 25-26. In *bhavamānti*, l. 21, the *anusvāra* is wrongly retained after its change to the nasal of the class to which the following letter belongs.

The engraver was Drōṇasiṅgha, who also engraved the Khariyār Plates of Mahā-Sudēvarāja and the Raipur Plates of the same king, both of which records were issued from Śarabhapura.

The record is dated in the 8th regnal year<sup>3</sup> of the donor Mahā-Sudēvarāja on the 29th day of Vaiśākha. The place of issue was Śarabhapura, which town or city has not yet been definitely identified. Sambalpur town in Orissa, Sirpur (old Śrīpura) the ancient capital of Mahākōsala on the bank of the Mahānadi, in the Raipur District, Sarabhavaram in the Godāvari District, Sarappgarh or Sarabpur in the Gangpur Feudatory State in the E. S. A. and Sarawā, a village near Sheorinarayan town in the Bilāspur District have been suggested by different scholars as the probable site of the ancient Śarabhapura. These suggestions have been made on the similarity of names only. No authentic evidence has yet been found to confirm the identification. But this seems certain that the dynasty held sway, at least over a part of Mahākōsala—present Chhattisgarh Division in C. P.—where about seven charters of this family have been discovered. They belong to three different kings:—viz., Mahā-Sudēvarāja, Mahā-Jayarāja and Mahā-Pravararāja.

Mahā-Pravararāja's charter was issued from Śrīpura, which is no other than the capital town of Mahākōsala referred to in the Rājim and the Balodā Plates of Mahāśiva Tivaraṛāja who is styled as the supreme lord of Kōsala (*Kōsalādhipati*). The other charters were issued from Śarabhapura. Whether Śarabhapura was also the capital of Prasannamātra and of his son Mānamātra is not known. No copper charters of either have yet been brought to light.

A silver coin of Śrī-Prasannamātra, the grandfather of Mahā-Sudēvarāja and Mahā-Pravararāja and the father of Mahā-Jayarāja, with the legend inscribed in beautiful box-headed characters was recovered from the bed of the Māna or Māndh<sup>3</sup> river near Salhepali, a village lying in the

<sup>1</sup> C. I. I., Vol. III, pp. 291 ff. and above, Vol. VII, pp. 106 ff.

<sup>2</sup> [See below p. 22 n. 4.—Ed.]

<sup>3</sup> This river is a tributary of the Mahānadi—the great river of Mahākōsala—otherwise known as Chitrōtpalā.

Raigarh Feudatory State, E. S. A. and is in the possession of the Mahākōsala Historical Society at Balpur in the Bilāspur District.

No materials are available to ascertain whether the town or city of Śarabhapura was situated on the Mahānādī and whether it was ever the royal capital of the lords of Kōsala. Not a single charter out of the seven sets of plates of this family known to us, mentions its donor as 'the lord of Kōsala'. Nor does any set describe the village granted to be situated in the Kōsala kingdom. The only reference to the name 'Śarabha' is found in the Eran Posthumous Stone Pillar Inscription of Gōparāja, dated in the Gupta year 191 (A. D. 510-511), in which he is stated to be the daughter's son of one Śarabharāja.

The present charter records the royal confirmation of the grant of a village named Śiviliṅga-ka situated in the Tōsaṣṭa-bhukti, by the Pratihāra Bhōgilla. The particulars of the donees and their shares in the village are as follows :—

- |  |                   |
|--|-------------------|
| (1) Yajñasvāmin of Kātyāyana-gōtra, a student of the Mādhyandina-śākhā of the white Yajurveda; one share and a half. |                   |
| (2) Kumāravatsa of Bhāradvāja-gōtra . . . . .  | } one share each. |
| (3) Yajñasvāmin of Ātrēya-gōtra, a student of the Kāṇva-śākhā of the white Yajurveda. . . . .                        |                   |
| (4) Viśākhasvāmin of Kātyāyana-gōtra . . . . .   | } ½ share each.   |
| (5) Gōlasvāmin of Kauśika-gōtra, a student of the Mādhyandina-śākhā . . . . .  |                   |
| (6) Dāmōdarasvāmin, same as above . . . . .  |                   |
| (7) Dāmasvāmin, same as above . . . . .  |                   |
| (8) Pañchālīsvāmin of Bhāradvāja-gōtra . . . . .   |                   |
| (9) Dīkshita Āyanika of Bhāradvāja-gōtra . . . . .   |                   |

Of the geographical names Tōsaṣṭa may be the Tōsarā village in the Patnā State, E. S. A. Prof. V. V. Mirashi identifies Tōsaṣṭa with Tusdā near Dumarpalli about 30 miles to the south-east of Arang. Śiviliṅga is not traceable near about Arang and Sirpur (old Śrīpura).

I edit the inscription from the original plates.<sup>1</sup>

### TEXT.

#### First Plate.

- 1 श्रीं स्वस्ति [।\*] शरभपुरादिक्कुमोपनतसामन्तमकुटचूडामणिप्रभाप्र-
- 2 सेकास्वधौतपादयुगलो रिपुविलासिनौसीमन्तोदरणहेतु-
- 3 र्वसुवसुधागोप्रदपरमभागवतो मातापितृपादानुध्यात-
- 4 श्र्यीमहासुदेवराजः तोसटु(ड)भुक्तोयशिविलिङ्गके प्रतिवासि-
- 5 कुटुम्बिनस्त्रमात्रापयति ।<sup>2</sup> विदितमस्तु वो यथायं ग्राम-

#### Second Plate; First Side.

- 6 स्तु(स्त्रि)दशपतिसदनसुखप्रतिष्ठा[क\*]रो यावद्रविशशिताराकिरणप्रति-

<sup>1</sup> Ink-impressions of this inscription were also kindly supplied to me by Mr. M. A. Saboor of the Nāgpur Museum, through Prof. V. V. Mirashi of the Nāgpur University. I am indebted to Prof. Mirashi for very valuable suggestions towards the correct reading and interpretation of certain portions in the text.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> The engraver had begun to incise *ma* after *pa*, but later on corrected it into *ra*.

<sup>4</sup> The subscript *r* appears like the sign of medial *ri*.

<sup>5</sup> This mark of punctuation is shown by two dots.

i.

2

4

ii, a.

6

8

10

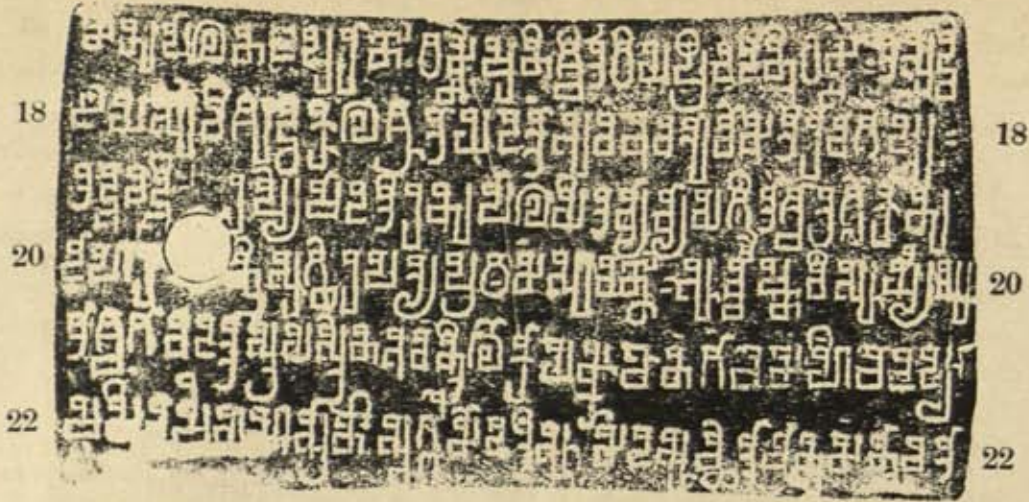
ii, b.

12

14

16

iii.a.



iii.b.



Seal

From a photograph.

Actual size.



- 7 हतघोराभ्यका[रं]<sup>1</sup> जगदवतिष्ठते तावदुपभोग्यस्मनिधिन्मोपनिधि-  
 ✓ 8 रचाटभट<sup>2</sup>प्रावेद्यस्मर्व्वकरविसर्जितः<sup>3</sup>प्रतिहारभोगिन्नेन माता-  
 9 पित्रोरात्मनश्च पुण्याभिद्वये कात्यायनसगोत्रमाध्यन्दिनवाज-  
 10 सनेययज्ञस्वामिनः(ने) अर्धर्धाङ्गेन<sup>4</sup> भारद्वाजकुमारवत्सचा(वत्सा)चे-

Second Plate ; Second Side.

- 11 यकागुवाजसनेययज्ञस्वामिन(नौ) प्रत्यङ्गेन<sup>5</sup> कात्यायनविशा[ख]-  
 12 स्वामिकौशिकम(मा)ध्यन्दिनगोलस्वामि एवं दामोदरस्वामि दामस्वामि  
 13 भारद्वाजपञ्चालिस्वामि दौक्षितायनीका[न्\*] प्रत्यर्धाङ्गेन<sup>6</sup> ताम्ब्र(म्ब)शास-  
 14 नेनातिष्ठष्टो भूत्वास्माभिरनुमोदितः<sup>7</sup> [।\*] ते यूयमेवमुपलभ्यैषा-  
 15 माज्ञान्यवणविधेया भूत्वा यथोचितं भोगभागमुपनयन्तस्सुखं  
 16 प्रतिवत्स्यथ [।\*] भविष्यतश्च भूमिपाननुदर्शयति [।\*] दानादिशिष्ट-<sup>8</sup>

Third Plate ; First Side.

- 17 मनुपालनज(जं) पुराणा धर्मेषु निश्चितधियप्रवदन्ति धर्म(र्मम्) ॥(।)  
 तस्माद्दि(द्दि)-  
 18 जाय सुविशुद्धकुञ्चयुताय दत्तां भुवं भवतु वो मतिरेव गोप्त[म्] ॥<sup>10</sup>  
 19 तद्भवद्भिरप्येषा दति(त्ति)रनुपालयितव्या [।\*] व्यासगोता(तां)श्चाच श्लोकानु-  
 20 दाहरन्ति [।\*] अग्नेरपत्य(त्वं) प्रथमं सुवर्णं ॥<sup>11</sup> भूर्वेष्वी सूर्यसु-  
 21 ताश्च गावः[।\*] दत्तास्त्रयस्तेन भवं(व)न्ति लोका यज्ञाच्चनं गां च मही-  
 (ही) च दद्यात् [॥\*]<sup>12</sup>

<sup>1</sup> The letter ra which was first omitted is written below ja of jagad with a kâkspada sign and the anusvâra meant for ra is placed on kâ.

<sup>2</sup> The cross on ङ shows that a syllable was omitted.

<sup>3</sup> ङ is written below the line.

<sup>4</sup> The visarga is superfluous.

<sup>5</sup> Read अर्धर्धाङ्गेन.

<sup>6</sup> Read प्रत्यर्धाङ्गेन.

<sup>7</sup> Read प्रत्यर्धाङ्गेन.

<sup>8</sup> The medial i sign which was first engraved above taś by mistake has been cancelled.

<sup>9</sup> There are two small horizontal strokes here.

<sup>10</sup> Metre : Vasantatilakî.

<sup>11</sup> The sign of punctuation here is superfluous.

<sup>12</sup> Metre : Indrasvajrâ.



22 षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः।<sup>1</sup> आच्छेत्ता वातुमं(म)न्ता च ता-

*Third Plate ; Second Side.*

23 न्येव नरके वसेत् ॥<sup>2</sup> वहुभिर्वसुधा दत्ता(त्ता) राजभिक्षगरादिभिः।<sup>3</sup>

24 यस्य यस्य यदा भूमित(स्त)स्य तस्य तदा फलं(लम्) ॥<sup>4</sup> स्वदन्ता(त्तां)  
परदन्ता(त्तां) वा यद्वा-

25 द्रक्ष युधिष्ठिर ।<sup>5</sup> महोन्नहिमताच्छ्रेष्ठ दानांच्छ्रेयोनुपालनमिति<sup>6</sup> ॥<sup>7</sup> स्वसु-

26 खान्न(न्न)या संव(वत्) ८ वैशाख दि २० ८ उक्ती(क्ती)र्णं द्रोण[सिंघे]न ॥

*The Seal.*

1 प्रस[न्नाण]वसभू[त]मा[न]मात्रेन्दुजन्मनः ।<sup>8</sup>

2 श्रीमत्त . . . . . [शा]सनं ॥<sup>9</sup>

#### No. 4.—A NOTE ON THE PANCHAVARA COMMITTEE.

By K. V. SUBRAHMANYA AIYER, B.A., COIMBATORE.

One of the principal duties of the village assemblies, of whatever description they may be, *sabhā, ūr* or *nagara*, was to secure to the king the taxes or incomes due by the village as a whole. These incomes seem to have been once for all determined and entered in the accounts of the State, the *nāḍu* and the village. The various assemblies mentioned above are given a latitude of free action in the general management of the lands in the village, but are made primarily responsible for the realisation and payment to the State of the incomes due to it. Subject to this responsibility, they seem to have been empowered to dispose of lands according to circumstances, *viz.*, to compound taxes on lands given away as *dēvadānas, brahmadēyas, paḷlichchandas, śālābhōgas*, etc.; to afford facilities for making the waste lands arable; to authorise the opening of channels, tanks and the like for improving farms; and to regulate the supply of water both for drinking and for cultivation purposes. Besides this responsibility, their chief function appears to have been the management of endowments made to temples and charitable institutions in the villages under their jurisdiction; the well-being of the subjects; local administration of justice, etc., for which they seem to have been vested with necessary powers. For carrying out these varying duties, the members of village assemblies appear to have formed themselves into different committees.

<sup>1</sup> Metre: *Anuṣṭubh*.

<sup>2</sup> The syllables दाना which were omitted here have been incised below the line with a *kākapada* sign.

<sup>3</sup> Read "pālanam ॥ iti.

<sup>4</sup> [I am inclined to read this symbol as 7.—Ed.]

<sup>5</sup> Metre: *Anuṣṭubh*. Read the latter half of the verse as *Śrīmat-Sudēvarājanya śhirona jagati śāsana(m)* following the other plates of this ruler.

Of such committees, the *Pañchavāra-vāriyam*<sup>1</sup> is one. Beyond the mere mention of the name *Pañchavāra-vāriyam* we have not as yet been able to understand the object for which it was formed. And this is the case with the other *vāriyams* as well. Neither does the designation of this committee give us a clue as to the probable sphere of its work. In the compound *Pañchavāra-vāriyam*, the latter part, viz., *vāriyam*, has been understood to mean 'a committee' as in the case of the other groups<sup>2</sup>; the first part, viz., *Pañchavāra*, like *ṭṭam*, *ēri*, *kuḍumbu*, *kaḷani*, with which the other committees were connected, may denote the object of prime concern of this body. *Pañchavāra*, however, is not a simple word like *ṭṭam*, *ēri*, etc., but is a compound in itself with a qualifying particle. Literally, it may be rendered into 'five shares' (*pañcha*-five, *vāra*-share).

There are a few inscriptions which throw some light on the interpretation of the term *Pañchavāra-vāriyam*. We give below extracts from these, with translations and short notes, from which it will be seen that it was a committee concerned in the realisation of the revenue in kind due to the king on certain class of lands amounting to five shares (*pañcha-vāra*) out of the six of the entire assessment.

#### EXTRACT I.<sup>3</sup>

Il. 54-61 ... a[ā]n]du araiyēy-oru-mā-chcheyyum o[u]k[avi]ppuṣamum-o[lu]kkuppūṣamum a[r\*]chchānābhōgamum-āga i-nai[la\*]ttāl pañchavāramum echchōṟum nēr[v]āyamum veṭṭi-vedipaiyuñ-cheppir-podivi.....

#### TRANSLATION.

For *o[lu]kkavi*, *o[lu]kku*<sup>4</sup> and *archanābhōga*, (the incomes from) this land, viz., *pañchavāram*, *echchōru*, *nērvāyam*, *veṭṭi*, *vedinai*, and *cheppirpodivi*...

NOTE.—The earliest use of the word *pañchavāra* occurs in this extract from an inscription dated in the 21st year of the reign of the Pallava king Nripatūnga (circa A.D. 865), found at Tirukkaṇḍiyūr in the Tanjore District. Here, it will be noted that the word *pañchavāra* is used as the name of one of the dues on land, being grouped with *echchōru*, *nērvāyam*, *veṭṭi*, *vedinai* and others, all of which we know from numerous epigraphs to be the names of taxes or fees.

<sup>1</sup> Line 10 of the first Uttaramallūr inscription published in the *A. S. R.* for 1904-05, pp. 131 ff., describes the method of selection of the members of the committees of *Pañchavāra-vāriyam* and *Poṅ-vāriyam* in the following words:—

*Pañchavāra-vāriyattukkum poṅ-vāriyattukkum muppadu kuḍu[m]b[i]lum mup[pa]du kuḍa[v-ō]lai ittu śēriyāl o[ru]ttaraiṅkuḍav-ōlai pari[ttu] pappiravāriḷum [a]ṟuvār pañcha[vāra\*]-vāriyam-avid[ā]vad-āgavum [i]\*].*

This means: "for the *Pañchavāra* committee and the gold committee, thirty pot-tickets shall be put in for the thirty *kuḍumbu* and one man for each *chēri* shall be taken: and of the twelve persons (so taken), six shall constitute the *Pañchavāra* committee and (the other) six shall constitute the gold committee". The second Uttaramallūr inscription describes more clearly how the members for these two committees were selected. Lines 13 and 14 of its text run as under:—

*Pañchavāra-v[āriya]t[tukkum] poṅ-vā[ri]yattukku-muppadu (k)kuḍumbilum kuḍav-ōlaikku pēr tittu muppadu vāy-ō]lai-kaṭṭum puga [it]tu mup[pa]du kuḍav-ō[ai] parittu muppadiḷum [papp]iraṇḍu pēr [pa]rittu-kko]vad-āgavum [i]\* paritta pappiraṇḍilum aṟavar poṅ-vāriyam aṟuvār pañchavāra-vāriyamum āvaṅavāgavum [i]\*].* The passage means: "for the *Pañchavāra* committee and the gold committee, names shall be written in the thirty *kuḍumbu* for pot-tickets and thirty bundles with covering tickets shall be put in and thirty pot-tickets shall be taken: from (these) thirty, twelve persons shall be drawn. Of the twelve (so) taken, there shall be constituted six for gold committee and six for *Pañchavāra* committee".

<sup>2</sup> It will be unnatural to take *vāriyam* in *pañchavāra-vāriyam* in a sense different from what it connotes (viz., committee) in other places in the same inscription.

<sup>3</sup> *S. I. I.*, Vol. V, No. 572.

<sup>4</sup> *o[lu]kku* and *o[lu]kkari* seem to be some kinds of oblations.

EXTRACT II.<sup>1</sup>

I-ppilattāl vanda pū-ppoppum pañchavāramum vēlikkāsum nīrvilaiyum ulliṭṭa antarāyaṅgaḷum veṭṭi mutṭaiyāl eḥchōṛru-kkūrrunel ulliṭṭa kuḍimaigaḷ eppēṛpaṭṭadam eṅgaḷ ūrgaḷ mēḷē ēṛri.....i-nnilattāl vanda iraiy-iḷichechi.

## TRANSLATION.

All the internal taxes (*antarāya*) inclusive of *pū-ppon* (gold due at harvest) *pañchavāram*, *vēlikkāsu* (the *kāsu* due on *vēli*), and *nīrvilai* (water-rate), as well as all *kuḍimai* inclusive of *veṭṭi*, *mutṭaiyāl*, *eḥchōru* and *kūrrunel*, accruing from this land, shall (*hereafter*) be imposed on our village and this land shall be enjoyed free of taxes.

NOTE.—From this extract it is made plain that *pañchavāra* is one of the internal taxes or fees (*antarāya*) accruing from lands such as *pū-ppon*, *vēlikkāsu* and *nīrvilai*, which incomes, we know from other inscriptions, were due to the king from lands. The fees forming the *antarāya* are, in this inscription, differentiated from another kind of fees named *kuḍimai*.

EXTRACT III.<sup>2</sup>

L. 8 .....kōv-Irājakēsaripanmar-āya uḍaiyār śrī-Rājādh[i\*]rājādēvarku yāṅḍu 28-āvadu Jayaṅḡḍasōḷa-maṅḍalattu

9 Ōymā-nāṭṭu=kKiṭṭkay-nāṭṭu=kKiḍaṅgil-āna Mummaḍisōḷanallūr [ūrōm] nila-vilaiy-āvaṅam [i\*] eṅgaḷūr-tTiruttiṅḍisvaramuḍaiya-māḍēva[r]

10 kōyilil śrī-Irājādhirājaviṭaṅkar-Śaṅḍēsvaradēvar-pakkal koṅḍa kāsu 100 i-kkāsu nūruṅ-koṅḍu nāṅgaḷēy-eḡḡum śaṅtrādittavar siddhāya-ppañchavāram uṭ-

11 paḍa=chchilvariyaḡu peruvaryaḡu ellām iṛukka ittēvar-iraiyili aḡubavikka-kkaḍa-varāga viṛṅṅkuḍutta nilam-āvadu [i\*]

18 .....śrī-Rājādh[i\*]rājaviṭaṅkarḡu nāṅgaḷ-iraiyili dēvadānamāga viṛṅṅkuḍutta

19 pariśāvadu [i\*] ūrāḡḡum ēri-vēṅḍum siddhāya-pañchavāram śilvarigaḷu[m\*] maḡḡum eppēṛpaṭṭa irai kaḷippittu-tTiruttiṅḍisvaramuḍaiyārḡēy-iraiyili dēvadāna-

20 māga aḡubavikka-kkaḍavārgaḷāga viṛṅṅkuḍutta nilattil uḷudu kuḍigaḷai eppē-paṭṭa .iraimaḡḡa .kāṭṭapperādōmāgavum=ippariśu viṛṅṅu vilai-kāsum Śa-

21 ṅḍēsvaradēvar-pakkal vilai-pporuḷum-irai-pporuḷumāga-kkoṅḍu ivv-ūrum ēriyūm-iraiyili dēvadānam=ākki [vi]ṛṅṅu vilaiyāvaṅam śeydu kuḍuttōm

22 Tiruttiṅḍisvaratt-eḷundaruḷuvitta Irājādh[i\*]rājaviṭaṅkadēvar Śaṅḍēsvaradēvar[k\*]ku Kiḍaṅgil-āna Mummaḍisōḷanallūr-ūrōm.

## TRANSLATION.

In the 28th year of (*the reign of*) king Rājakēsarivarman *alias* Uḍaiyār Rājādhirājādēva, we, the village (*assembly*) of Kiḍaṅgil *alias* Mummaḍisōḷanallūr in Kiṭṭkai-nāḍu, a sub-division of Ōymā-nāḍu, (*which was a district*) of Jayaṅḡḍasōḷa-maṅḍalam, made the following sale deed of land. (*We*) received from Rājādhirājaviṭaṅkar-Śaṅḍēsvaradēvar of the temple of Tiruttiṅḍisvaramuḍaiya-Mahādēva of our village 100 *kāsu*. Having received (*this amount of*) one hundred *kāsu*, we sold (*the following*) land, ourselves paying for it, as long as the moon and the sun last, all (*the dues of*) *śilvari* and *peruvari* including *siddhāyam*, *pañchavāram*, etc., and the god enjoying it free of taxes.

<sup>1</sup> S. I. I., Vol. III, No. 64, unpublished portion.

<sup>2</sup> S. I. I., Vol. VII, No. 842.

In this wise, we sold (*the land*) as a tax-free *dēvadāna* to the god Rājādhirājavīṭaṅkar. Causing the deduction of all kinds of dues such as *siddhāyam*, *pañchavāram* and *śilvari* required (*to be paid*) to the *ūr* and the tank, we sold and gave the land to (*the god*) Tiruttiṇḍisvaramuḍaiyār to be enjoyed as a tax-free *dēvadāna*. We shall not (*let*) this land for cultivation or receive any kind of dues thereon. We, the village (*assembly*), of Kiḍāṅgil *alias* Mummaḍiśōlanallūr, having sold the land in this wise, and having received from Śaṅḍēsvaradēvar the sale amount and tax amount, made this village and the tank a tax-free *dēvadāna*, drew up the sale deed and gave it to Rājādhirājavīṭaṅkar-Śaṅḍēsvaradēvar set up in (*the temple of*) Tiruttiṇḍisvaram.

NOTE.—The above extract is from an inscription of the time of the Chōla king Rājādhirāja I., dated in the 28th year of his reign (-A.D. 1040), found at Kiḍāṅgil in the South Arcot District. The inscription registers a sale of land—together with the right to three-fourths of the tanks irrigating it (this is found in the unextracted portion of the inscription)—to the temple of Tiruttiṇḍisvaramuḍaiyār at the place, by the *ūr* assembly. In this, the assembly, after acknowledging receipt of the price of the land sold and the amount for making it tax-free, states that it had caused the taxes due on the land to be deducted (from the accounts) and conveyed it to the temple to be enjoyed as a tax-free *dēvadāna*, the *ūr* assembly meeting the taxes due on the land and the tank. Here also, as in the second extract *pañchavāram* is mentioned among the taxes due from lands, *e.g.*, *siddhāyam*, *śilvari* and *peruvāri*.

#### EXTRACT IV.<sup>1</sup>

L. 4 .....iraṇḍu tirunandāviḷakk-erippadaṅku pañchavāra-kkālōḍ-okku[m\*] nāliyaḷ  
tiṅgaḷ

5 padin-aṅu-nāli uri āḷākku neyyum kōyilukkē koṇḍu-śeṅṅu....

#### TRANSLATION.

For burning the two perpetual lamps, sixteen *nāli*, (*one uri*, and one *āḷākku* of ghee, as measured by the measure equal in capacity to the *pañchavārakkāl*, shall be taken monthly to the temple.

NOTE.—The above extract is dated in the 14th year (-A.D. 983-4) of the reign of the Chōla king Parakēsarivarman Uttama-Chōla and states that the quantity of ghee given to the temple must be measured by the *nāli* equal in capacity to the measure called *pañchavārakkāl*. Incidentally this inscription helps us to understand that *pañchavāra* is a payment in kind and that for measuring it a special measure was employed which derived its name *pañchavārakkāl* from the use which it was put to. From one of the Takkōlam inscriptions of Parāntaka I,<sup>2</sup> we get the information that the capacity of a *pañchavāra* measure (*marakkāl*) was 7 *nāli* and 1 *uri* as measured by the *Rājakēsari-nāli*. Thus the *pañchavāra-marakkāl* was less than the ordinary *marakkāl* only by 1 *uri*.

#### EXTRACT V.<sup>3</sup>

L. 27 Paḷan-dēvadānamāpa Pūṅḍuḍi nilam paṅḍiru-vēliyiṅḷ muṅ dēvarkku nīkki iṅukka-  
kkaḍava pañchavāram nel-

28 lu aṅunūṅḍu-kkalamum Muṣiṭṭaikkūḍi nilam nāl-vēliyiṅḷ dēvarkku nīkki iṅukka-  
kkaḍava pañchavāra-nell-i-

<sup>1</sup> S. I. I., Vol. VII, No. 114.

<sup>2</sup> No. 261 of the Madras Epigraphical Collection for 1921.

<sup>3</sup> S. I. I., Vol. III, No. 151.

29 runūrru-kkalamum i-dēvarkkēy-iruppādāga=kkuḍi nikki iraiyiliyāga yāṇḍ=ārāvadu-mudal variyil-iṭṭu=kkuḍutt-aruli-

30 iru [\*]

### TRANSLATION.

In order that the six hundred *kalam* of paddy of *pañchavāram* which previously had to be set apart and paid to the *dēva* (king) from the twelve *vēli* of land of the old *dēvadāna* village of Pūnguḍi and the two hundred *kalam* of paddy of *pañchavāram* which had to be set apart and paid to the *dēva* (king) from the four *vēli* of land of Muṣiṭṭaikkuḍi, shall (*hereafter*) be paid to this god (temple), the ryots removed and the lands made tax-free and entered as such in the accounts and given over with effect from the sixth year (*of the king's reign*).

NOTE.—This extract is from an inscription from Kōpērirājapuram in the Tanjore District, dated in the 7th year of the reign of Parakēsarivarman and relates to grants of lands in the two villages Pūnguḍi and Muṣiṭṭaikkuḍi to the temple at the village. From it, it is seen that this item of *pañchavāram* was paid in paddy and to the king before the assignment of the lands in the two villages was made to the temple. The phrase *dēvarkku nikki irukka-kkaḍava* qualifying *pañchavāram* occurring twice in the extract makes this sense clear, and precludes us from taking the word *dēva* in this phrase to mean the temple or god. The effect of the grant of the lands was that the stated incomes in paddy which till then used to be paid to the king were transferred to the temple. This extract further lets us know the rate at which this fee of *pañchavāram* was paid. Since 600 *kalam* was the *pañchavāra* for 12 *vēli* and 200 *kalam* for 4 *vēli*, it works out at 50 *kalam* per *vēli*. The extracts IV and V thus make it quite plain that *pañchavāra* was a tax or fee paid to the king, in kind, on the lands of a village, at 50 *kalam* per *vēli*.

To judge from the rate, it may be said that *pañchavāra* was not an insignificant item in the revenue of the king but was the chief one. The word *vāram* in the compound *pañchavāram* would even suggest that it may be the (*king's*) share, rent or assessment on land. And the particle *pañcha* can have nothing to do with *pañchi* or *pañchu* meaning 'cotton' or with *pañcham* meaning famine.

We shall now give one more extract with translation to show what the ordinary rate of assessment on lands was and how and when it was realised. It will furnish the ratio of *pañchavāram* to the entire assessment.

### EXTRACT VI.<sup>1</sup>

L. 20 .....Ivvūr irukkum-iḍattu irubattu-

21 [n]ā[l-a]ḍiyāpa Sundara-Pāṇḍiyāṅ-kōlāl nilam=aḷandu payir pā[r][t\*]tu vīḷainda nilattukku [a]ntarāyamum [m] viṇḍiyōgamum taruvaḍāga aḥchum kāriyavarāchchiyum<sup>2</sup> veṭṭipāṭṭamum paṅchupūli sanduvikkiragappērum mar[ru]m e[p]pe[ya]rpa[ṭṭi]ḥavum utpaḍa kārukku mātṭāl

22 kāsū kālum mudal Vira-Pāṇḍiyāṅāl nellu mukkalamum tuḷā vīraichchu vīḷainda nilattukku ivvarisaiyil [o]ṇru-pāḍiyum e[ ] [va]ragu [ti]ḥaippull=iruṅgu vīḷainda nilattukku mātṭāl tira[ma]m=iraṇḍum [pa]ṣāṇam=ivva[ri]ṣai[ya]māga ivv-āṇḍu-mudal iruppa-

<sup>1</sup> S. I. I., Vol. V, No. 448, pp. 170-1.

<sup>2</sup> Read *kāriyavārāchchiyum*.

23 dāga iṭṭu variyilār eḷuttitṭa uḷvariyaṃ nam oḷai]yun=tara=chchoṇṇōm [\*] kaikkoṇḍu ippaḍi cha[nḍrā]dityavat śelvadāga=kka[\*]lūlum śembilum veḷ[ti]kko]gaveṇṇu tīruvāymo[li]n-  
darūḷiṇār [||\*].

### TRANSLATION.

In respect of payment of taxes of this village, the lands shall be measured by the rod Sundara-Pāṇḍya-kōl of twenty-four feet length, the crops examined, and on lands on which crops had been realised, for *antarāya* and *vinīyōga*, for *achchu*, *kāriyavārāchchi*, *veṭṭi-pāṭṭam*, *pañchupīli*, *sandu(sandhi)vigrahappēru* and for all other payable dues, there shall be paid from this year one-fourth *kāśu* and three *kalam* of paddy as measured by Vira-Pāṇḍya (-kāl) during *Kār* on each *mā* of land ; one-half of this rate shall be paid on lands sown in *Tulā* and crops raised ; two *tiramam* shall be paid on each *mā* of land in which *eḷ*, *varagu*, *tinaippul* and *iruṅgu* had been harvested ; and that this same rate shall be (levied) for *paśānam* also : and that a copy of the tax register signed by the *variylār* as well as a copy of our order shall be issued. Thus receiving (*ū*), let the same be engraved on stone and copper so that it may remain in force as long as the moon and the sun last.

NOTE.—This inscription is dated in the 8th year and 988th day of the reign of Māvarman Sundara-Pāṇḍya II and is of importance in several ways. In the first place it lets us know that arrangements existed for the periodical inspection of crops and land ; that assessment was charged only on such of the lands as had been sown and crops realised ; that this assessment was paid both in kind and in money, which included a number of fees, small and great. The following are stated to be the rates, viz., 3 *kalam* of paddy and  $\frac{1}{4}$  *kāśu* on each *mā* for *Kār*, half of this rate for *Tulā* cultivation, 2 *tiramam* (drammas) on each *mā* for the cultivation of *eḷ*, *varagu*, etc. ; for *paśānam* also, the above rates prevailed. The information would have been complete and left nothing to be desired, had the inscription specified the quantity to be paid for each item separately. Even as it is, it serves a very useful purpose as we shall see presently. From the rate given for *mā*, the assessment for a *vēli* works out to 60 *kalam* of paddy and 5 *kāśu*. This covered all the taxes payable on land, *antarāya* and others, mentioned and unmentioned as the inscription puts it, some of which were given in kind and others in money. We have already shown that one of the items included in the *antarāya* was *pañchavāra* and it was 50 *kalam* for a *vēli*. Therefore, deducting this 50 *kalam*, the balance of 10 *kalam* and 5 *kāśu* should have been the charge for all the other items put together. Thus, the single item of *pañchavāra*, amounting to as much as 50 *kalam* out of 60 paid in paddy, seems to be the prime source of the state income from lands. The proportion of this item of *pañchavāra* to the entire income in paddy being five-sixths, an explanation of the connotation of this term is furnished. The duty of the *Pañchavāra* committee may therefore be taken to be the realisation of this important revenue. Here we may note also that a few Sanskrit charters make mention of committee-assemblies and that one in particular has reference evidently to the *Pañchavāra* committee. Verse 6 of the Kolavennu plates<sup>1</sup> of Chālukya-Bhīm II, in describing the donee of the grant, has "yat-putra-pautrāḥ paṭavō vaṭavō vāragōshṭhishu." The Masulipatam plates<sup>2</sup> of the same king, besides employing the term *vāragōshṭhi*, refer to *pañchavāri*. The verse in question runs as follows :—

yat-putra-pautrā vaṭavō vāragōshṭhishu vāgmināḥ |  
pañchavārim samāpayya samrūjyantē malājanaiḥ ||

<sup>1</sup> S. I. I., Vol. I, p. 45.

<sup>2</sup> Above, Vol. V, p. 137, v. 8 ; see also p. 138, n. 7.

It is not unlikely that *vāragōshthi* in these inscriptions is an equivalent of *vāriyam* and that *pañchavāri* has the same significance as *pañchavāravāriyam* of the Uttaramallūr records. The Siyadōṇī inscription<sup>1</sup> uses the word *vāra-pramukha* in which one may easily recognise the Tamil *vāriya-pperumakkaḷ*. From the reference in the Masulipatam plates, it may be gathered that the choice of a person to serve on the *Pañchavāra* committee was done by the *Mahājanas* by which term are perhaps meant the great men of the village assembly and that the selection was considered a great honour.

No. 5.—KOLHAPUR COPPER-PLATES OF GANDARADITYADEVA : SAKA 1048.

BY A. N. UPADHYE, M.A., KOLHAPUR.

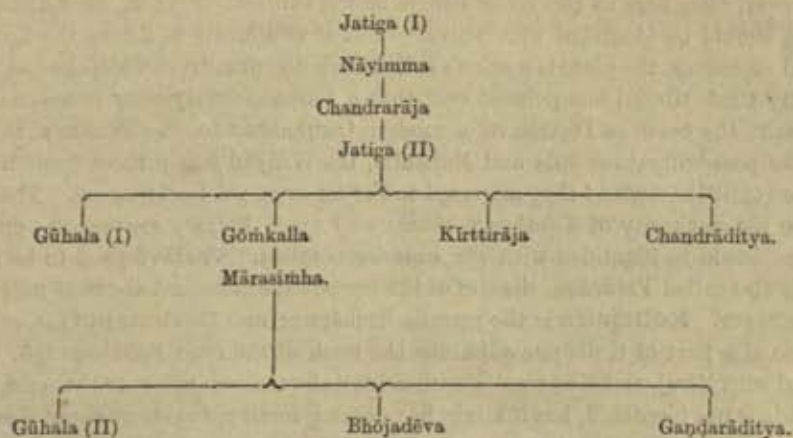
The present copper-plates were discovered in course of the operations of levelling the Khāsāg grounds, Kolhāpur. They were put in a nice stone-case with a slipping lid, and buried some six to seven feet below the surface. The plates with the stone-case are now kept in the Rajaram College Museum, Kolhāpur. I am very thankful to the Principal, Rajaram College, for his kindness in placing these plates at my disposal for their study.

The plates consist of three copper sheets each measuring 11 inches in length and about 7½ inches in breadth. They are strung together with a ring of 3 inches in diameter to which is fixed a square seal (2½ by 2½ inches) 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 the marks of the moon and the sun. The plates are tolerably thick, at least 1/10 of an inch, 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 plates are preserved in a good condition, due to being enclosed in the heavy stone-case. The characters are Dēvanāgarī, and they are deeply incised. A few letters are worn out, but the reading can be easily guessed. The record is composed partly in prose and partly in verse, the language being Sanskrit. As to orthography almost all the conjuncts with *r* have their other consonant duplicated, e.g., *kīrtti* (l. 7), *dharmma*, *varuṣa* (l. 12), *sarppa* (l. 18), *nirmmita* (l. 25), etc. Sometimes the consonants have been doubled wrongly, e.g., *maulli* (l. 9), *pañchchānana* (l. 10), *akhillān* (l. 12), *vikalla* (l. 13), *pratipāllana* (l. 21), *adhigamya* (l. 27), etc. Almost uniformly *b* is represented by *v* in these plates. Though the language is Sanskrit, it shows a good deal of Kannaḍa influence. Perhaps the grant was drafted on a Kannaḍa model. The text contains a few Kannaḍa words too, viz., *maruvamka-sarppa*, *ayyana-sihō* (l. 18), *iḍuvar-ādityō* (l. 19), *viḍ-ānuvṛityā* (l. 22), *khampāna* (l. 30) and *magila* (ll. 32, 38). *Viḍ-ānuvṛityā* is decidedly an imitation of Kannaḍa *biḍinoḷ* which occurs in the same context in various Kannaḍa grants. The meaning of *malavam* or *mallavam*, etc. (ll. 34, 38) is not clear; even the scribe, in fact, does not appear to be sure about its sound, as he is not uniform in its spelling.

<sup>1</sup> Above, Vol. I, pp. 173ff.

The genealogy of the Śilāhāra dynasty given in these plates is as shown below :—



It agrees with the usual genealogy of the Śilāhāras of Kolhāpur<sup>1</sup> with the differences : (i) that here we have no mention of Ballāja, a brother between Bhōjadēva and Gaṇḍarāditya ; and (ii) that Gūhala (I), in these plates, is shown as the elder brother of Gōmkalla which information we have got here for the first time. In other Śilāhāra plates<sup>2</sup> we are only told that Gōmkalla and Gūhala were the sons of Jatiga, but in the present record Gūhala is definitely mentioned as an *agraja* which cannot mean anything but an elder brother.<sup>3</sup> Gūhala is called *īśa* here, and in the plates published by Bhagvanlal Indraji we also get : *tad-bhrūā Gūvalō rājā nirjit-āri-erajō-’bhavat*. But it is very difficult to say in the light of the available materials whether Gūhala ruled the country any time, for it appears to have been usual to call all the royal brothers as *rājā*, etc. Possibly Gūhala died early and without any issue. That might explain why Gōmkalla is so prominently mentioned ; and after him Gūhala is mentioned casually, though he was the elder brother.

As to the contents of the plates, the grant opens with a few verses giving the genealogy of Gaṇḍarādityadēva of the Kolhāpur branch of the Śilāhāra dynasty. Then we have a long list of the titles of this ruler. Gaṇḍarāditya, in response to the request of his minister Maillapayya, is stated to have granted lands at Kōrinjavāḍa which is in the *khampaṇa* (something like our modern Taluk) of Kōḍavalli in the district of Miriñji, for the repairs of the temple of Khēḍāditya at Brahmapuri in Kōllāpura and for the maintenance of eight Brahmīns whose names and *gōtras* are given. The grant was made in the Saka year 1048 when Gaṇḍarādityadēva was in his camp at Vallavāḍa-grāma. The grant concludes with the usual verses of curse on those who may violate the conditions of the grant.

A few words may be added regarding the localities mentioned in these records. The Śilāhāras are called *Tagarapuravarādhiśvara*, and about the identification of the city of Tagara

<sup>1</sup> See *J. B. B. R. A. S.*, Vol. XIII, p. 8 ; Bhandarkar, *Collected Works*, Vol. III, p. 175.

<sup>2</sup> See Khare, *Sources of the Medieval History of the Deccan*, Vol. I, p. 33.

<sup>3</sup> [The word *agraja* here has probably to be taken in the sense of 'the first born son' (i.e., Gōmkalla was the eldest son of Jatiga). The Śilāhāra grant of Mārasimha dated Saka 980 published in the *Inscriptions from the Cave Temples of Western India* (pp. 102 ff.) states clearly that Gūhala was the younger brother of Gōmkalla. The Kāśī plates of Bhōjadēva (*An. Rep. of the Bhārata Itihāsa Samśōdhaka Maṇḍala for Saka 1835*, pp. 222 ff.), which also contain the verse under discussion give the reading *āditaḥ* in place of *agrajaḥ*. Thus we find in the plates under publication the same order of descent of the brothers, viz., Gōmkalla, Gūhala, Kirttirāja and Chandraditya as in other Śilāhāra charters.—N. L. R.]



much has been written. Fleet's identification of Tagara with Tēr is now generally accepted. I might, however, refer here to two latest papers on the subject. Prof. K. G. Kundangar proposes that Tagara should be identified with Törke.<sup>1</sup> But it is difficult to derive the form Törke from Tagara, and moreover, the place is nowhere called Tärkshyapura from which he has tried to derive it. Recently Prof. Hiralal has pointed out<sup>2</sup> that a Vidyādhara dynasty is associated with Tēr, twelve miles to the north of Dhārāsiva or modern Osmanabad in the Nizam's Dominions. He indicates the possibility that Nīla and Mahānīla, two Vidyādhara princes from Himālaya, were the ancestors of Śilāhāras, and they migrated to Tēr for some political reasons. Thus Prof. Hiralal confirms, on the authority of *Karakaṇḍa-chariṭ* and other literary sources, the opinion of Fleet that Tagara should be identified with Tēr near Osmanabad. **Vallavāḍa** is to be identified with **Vajayavāḍa** also called **Vajavāḍa**, the site of the present Rādhānagarī about 27 miles to the south-west of Kolhāpur. **Kōllāpura** is the present Kolhāpur; and **Brahmapurī** is, even to this day, a local name of a part of Kolhāpur adjoining the bank of the river Pañchagaṅgā. **Miriñji** is to be identified with Miraj, and **Kōḍavalli** with Kōḍoli about seven miles to the east of Kolhāpur. **Kōmnijavāḍa** is not identified, but it might have been a small village near about Kōḍavalli.

The date, Śanivāra, Āshāḍha sukla Chaturthī, Śaka 1048 of the plates, as kindly worked out for me by Principal R. N. Apte, corresponds with Saturday, 26th June 1126 A.D., which was a day of Karka-samkrānti.

#### TEXT.

[Metres : vv. 1-3, 5, 9, 10 *Anuṣṭubh* ; vv. 4, 6, 8 *Śārdūlavikrīḍita* ; v. 7 *Upajāti*.]

#### First Plate.

- 1 Svasti śrī [||\*] Jayaty=āvishkṛitān Vishṇōr-vārāhaṁ kshōbbhit-ārṇavaṁ [!\*] dakṣiṇ-ōmna  
(ōmna)ta-damshṭr-āgra-viśrāhita<sup>2</sup>-bhuvanaṁ
- 2 vapuḥ [|| 1 ||\*] Āsīd=vidyādharaḥ pūrvaṁ nānmā<sup>4</sup> Jimūtavāhanaḥ [!\*] par-ārthaṁ jīvitaṁ  
yēna Garuḍāya
- 3 nivēditaṁ [|| 2 ||\*] Śilāhār-ākhyā-vamśo-yaṁ Tagarēsvara-bhūbhṛitāṁ [!\*] tad-vamśē  
Jatigō nāma jā-
- 4 tō bhūbhṛich-chhikhāmaṇiḥ [|| 3 ||\*] Svasti śrī-Jatiga-kshitiśa-tanayō Nāyimma-nāmā nṛi-  
paḥ putras-tasya cha Chamdrarāt=prithu-yaśās-tasy=āpi sūnuḥ kila [!\*] samjātō Jatigō
- 5 jagaj-jana-nutaḥ śrīmāhś=cha tam(n)-namdanō Gōmkaḷlō bhuvī bhūmi-pāla-ti-
- 6 lakas-tasy=āpy=abhūd-agrajaḥ<sup>3</sup> [|| 4 ||\*] Gōhalēsō=tha tad-bhrātā Kirttirājō=nujō-
- 8 sya cha [!\*] Chamdrādityas=tatas-tasya chakrē rājyam-akamṭakam [|| 5 ||\*] Śrīmad-Gōm-  
kaḷa-bhū-
- 9 mi-pāla-tanayaḥ śrī-Mārasirhō nṛipas-tat-sūnur-nṛipa-maulli(li)-lāhita-pa-
- 10 da-śrī-Gōhal-ākhyō nṛipaḥ [!\*] tad-bhrātā bhuvī Bhōjadōva-nṛipatir-vair-ibha-paṁchchā  
(chā)-

<sup>1</sup> See *Karakaṇḍa Sāhitya-pariśat-patrike*, October, 1934.

<sup>2</sup> See Introduction to his edition of *Karakaṇḍa-chariṭ*, pp. 41 ff, and his article in the *Annals of the B. O. R. I.*, Vol. XVI, pp. 4 ff.

<sup>3</sup> In these plates very often *anuvāra* is used in place of *parusavarna*.

<sup>4</sup> Read *nāmnā*.

<sup>5</sup> [See note 3 on p. 29 Ed.]

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श्रीकाञ्चनवद्वानिर्मितवद्वानुमाश्रयिडादिहृदकस्मडीमिषासा  
 दसमुषुवामपुत्रस्यचक्रिकटप्रासादविनिष्ठादितत्रवद्वानिष्कृ  
 तिप्राणुत्रवधूमिमीपदाविज्ञापितशीगंडादिगुदेवस्रदविगम्भा  
 एकवषेषुतद्वानुमाश्रयवद्वानिष्ठादिगतामावत्रमानपुत्रवसंवत्स  
 यातुभूतापादशुक्रयद्वेषाशनिवायेदकिपाद्यनसकात्तौमिधिजिदेश  
 तत्रकोडवस्त्रियपगावुचत्रिनिकानिज्ञावाडगमेतवद्वानामा  
 बुडवाङ्गदमेनव्यान्नातामावुडसाश्रयतेकडिदडेननिवर्त  
 नकदात्मन्वद्वानिष्ठादिहृदकस्मडीमिषासादस्रकटोपादत  
 यामस्रमिमधेतेनिवदडेनरद्वानिष्ठादिहृदकस्मडीमिषासादस्रकट  
 त्रिवधूमस्रवकुत्रुवचकवाचवद्वानिष्ठादिहृदकस्मडीमिषासादस्रकट  
 स्रनिवेशनसेनेवद्वानुमाश्रयतेकडिदडेननिवर्त  
 यवद्वानुमाश्रयतेकडिदडेननिवर्त

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तिनरुकापवतुत्रशकियताडनापतावुतादवतनददडनमानानवतनद  
 तलतस्रुववमगित्तमधवतुर्विष्ठादिहृदकस्मडीमिषासादस्रकटोपादत  
 शानाचेतेतदातघातस्रुवधूमिमीपदाविज्ञापितशीगंडादिगुदेवस्रदविगम्भा  
 द्यासापद्वानुमाश्रयतेकडिदडेननिवर्त  
 वस्रुमावनापाद्यापतद्याःसापद्वानुमाश्रयतेकडिदडेननिवर्त  
 द्यासापद्वानुमाश्रयतेकडिदडेननिवर्त  
 तेनेवदडेनवपाकशतचतुषदमगित्तमधेपतेकषद्वानिष्ठादिहृदकस्मडीमिषासा  
 नवतयातत्रिकटप्रासादसायदस्रुवद्वानुमाश्रयतेकडिदडेननिवर्त  
 पद्यवद्वानुमाश्रयतेकडिदडेननिवर्त  
 द्यासापद्वानुमाश्रयतेकडिदडेननिवर्त  
 द्यासापद्वानुमाश्रयतेकडिदडेननिवर्त

- 11 nanaś=chakrē rājyam=akhamḍitarā pritha-yaśā lamkaśā<sup>1</sup>-tullyam(lyam) kila | [16 ||\*] Tasya-  
ānujō dha-  
12 rama-dharō dharitryām dadhāra varṇṇāu=akhillā(lā)n=eva-dharmmē [1\*] dhairy-ōgra-dhuryō  
Dhanadō dhanānām

*Second Plate : First Side.*

- 13 śrī-Gaṁḍarāditya iti prasiddhaḥ | [17 ||\*] Din-ānātha-daridra-duḥkhi-vikalla(la)-vyākīrṇa-  
nānā-  
14 vidha-prāpi-trāṇa-parāyaṇaḥ pratidinam gupt-ākhyā-dānēna yaḥ [1] yaḥ kṛishṇ-ājina-dhē-  
15 nu-bhūmy-ubhayatōmukhy-ādi-dāna-pradaḥ śasvad=V(B)rahma-mati-praviṇa-hṛidayō bhū-  
dōva-ka-  
16 Ipa-drumaḥ || [8 ||\*] Svasti [1\*] Samadhigata-patīchamahāśav(b)da-Mahāmamḍalēsvaras-  
Tagara-pura-  
17 var-ādhisvarāḥ śrī-Silāhāra-narēndrō Jimūtavāhan-ānvaya-prasūtas=suvarṇa-Ga-  
18 ruḍa-dhvaḥjō maruvaṁka-sarppa<sup>2</sup> ayyana-si(sim)hō ripu-mamḍalika-bhairavō vidviṣṭa-  
gaja-kamṭhīrava  
19 iduvar-ādityō rūpa-Nārāyaṇaḥ Śaṇivāra-siddhī(ddhir=)giri-durgā-lamghanaḥ Kali-yuga-  
Vikramā-  
20 dityaḥ śrī-Mahālakshmi-lav(b)dha-vara-prasād-ādi-samasta-rājāvali-virājita-  
21 śrīman-Mahāmamḍallō(lē)śvarō Gaṁḍarāditya-dēvō dushṭa-nigraha-śiṣṭa-pratipālla(la)-  
22 na-purassaram eva-dharmmē=aika-chchhatram=upabhūmjānō Vallavāḍa-grāmē viḍ-  
ānuvri-  
23 tyā(ttyā) sukha-samkathā-vinōdēna vijaya-rājyam(jyam) chiram kurvan virājatō [1\*] Tat-pā-  
24 da-padm-ōpajivi-mahāpradhānēna Kaḍitāmātya-Maillapayyēna mahā-tīrtḥē

*Second Plate : Second Side.*

- 25 śrī-Kōllāpurō V(B)rahma-nirmmita-V(B)rahmapuryām śrī-Khōḍāditya-dēvassyā(sya) jirṇa-  
prāsā-  
26 da-samudhdh(ddha)araṇa-purassaram Trikūṭa-prāsadam vinirmāya tatra V(B)rahma-  
Vishṇu pra-  
27 tishṭhāpya tatra dharmma-chikīrshayā vijñāpita-śrī-Gaṁḍarādityadēvas-tad-adhigammya  
(mya)  
28 Saka-varshēshu sahasr-ōparyy-ashṭāchatvāriṁśati gatāyān varitāmāna-Parābhava-  
samvatsa-  
29 r-āntarggat-Āshāḍha-śukla-chaturthyām Śaṇivārē dakshināyana-samkrāntau Mirimji-dē-  
ām-  
30 targgata-Kōḍavalli-khampaṇ-ānuvarttini Kōrṇijavāḍa-grāmē tatritya-Nārgā-  
31 vumḍa-Rājaya-Sēnayābhyām Nārgāvumḍa-sāmyabhūtam Kūmḍi-damḍēna nivartta-  
32 na-dvayam mānyam chaturvīṁśati-hasta-vistarām magilam-ashṭa-bhōga-tēja-sāmyam  
cha krayēṇ-ādāya

<sup>1</sup> Apparently there is a scribal error. I propose the reading *Lauktia*.

<sup>2</sup> Read *maruvakka-sarppa*.

- 33 grāma-bhūmi-madhyē tēn=aiṅva daṁḍēna chatvāri nivarttanāni nikshipyā shaṅ=nivarttanāni mānyān kṛtvā ta-
- 34 t-prativadhān<sup>1</sup> mallavaṁ kutruvaṁ cha kṛtvā chaturviṁśati-hastaṁ vistarān nivēśanaṁ anyad-ashṭāchatvāriṁśadh(d)-dhasta-vi-
- 35 staraṁ nivēśanaṁ ch=ēty=ēvaṁ dvāsapṭati-hasta-vistarān magilaṁ ch=ēty=ētat=sarva-Nārgāvumḍaṁ sāmyaṁ kṛtvā tan-ma-
- 36 dhyē V(B)rahmapuryān śri-Khēḍādityadēva-sannidhau dvādaśānān v(b)rāhmaṇānān śvēta-vrihy-ōdanēna āḍhaky-ādi-sūpēna ghṛi-

*Third Plate.*

- 37 tēna takrēṅga chaturbhiḥ śākaiś=cha bhōjanāya tārūbūlāya cha tēn=aiṅva daṁḍēna mānyān nivarttana-dvayaṁ
- 38 malavaṁ cha kuruvaṁ cha magila-madhyē chaturviṁśati-hasta-vistarān nivēśanaṁ cha ashṭa-bhōga-tēja-
- 39 sāmyaṁ ch=ēty=ētat | Tathā tat=sarvva-dharma-prachintakāḥ Gautama-gōtrā Gaṅgādharā-chaturvvēdi-bhaṭṭ-ōpādhyā-
- 40 yāḥ Bhāradvāja-gōtrā Gōvinḍa(nda)-kramavidāḥ Atri-gōtrā Bhāskara-Chaturvvēdinaḥ Jāmadagnya-
- 41 Vatsa-gōtrā Nārāyaṇa-bhaṭṭāḥ Bhāradvāja-gōtrō Mādhaveḥ Kāśyapa-gōtrō Vāmanaḥ Dhanamja-
- 42 yā(ya)-gōtrā Vishṇu-bhaṭṭāḥ Bhāradvāja-gōtrō Vāmanaḥ ēvam=ashṭau v(b)rāhmaṇāḥ tēbhyāḥ pratyēkaṁ
- 43 tēn=aiṅva daṁḍēna vappaka-śata-chatusṭayaṁ magila-madhyē pratyēkaṁ shaḍh(d)-dhasta-vistarān nivē-
- 44 śanaṁ cha tathā tat-Trikūṭa-prāsādasya khamḍa-sphuṭita-jīrṇ-ōddhārāya tēn=aiṅva daṁḍēna vappaka-śata-chatu-
- 45 ṣṭayaṁ ēvam=ētat=sarvvaṁ pāda-prakshālana-dhārā-pūrvvakaṁ sarvva-namasyaṁ sarvva-vā(bā)dhā-parihāraṁ sarv-āya-viśu-
- 46 ddhaṁ rājakiyānām-anatṅguli-prēkshaṇīyaṁ ā-chamdr-ārkkam dattavān | État=sarvva-dharma-gōptārō V(B)rahmapuri-
- 47 mahājanāḥ | Va(Ba)hubhir-vvasudhā dattā rājabhiḥ Sagar-ādibhiḥ [\*] yasya yasya yadā bhūmis-tasya tasya tadā phalaṁ | [1 9 [\*] Sva-da-
- 48 ttām para-dattām vā yō harōta vasumḍharām | shashṭir-vvarsha<sup>2</sup>-sahasrāṇi viśṭhāyān jāyatē krimiḥ || [10 [\*] Maṅgalaṁ mā(ma)hā-śrī [1] [\*]

**TRANSLATION.**

(Line 1) Welfare ! Prosperity !

(Verse 1) Victorious is that Vishṇu's manifested form of a boar which has agitated the ocean and which has the earth resting on the tip of its uplifted right tusk.

(Verses 2-8) Formerly there was a Vidyādharā, Jimūtavāhana by name, who, for the sake of others, offered his life to Garuḍa. This family, called Śilāhāra, (is) of kings (who were) the lords

<sup>1</sup> Read *prativaddhaṁ*.

<sup>2</sup> Read *shashṭīn vvarsha*.

of Tagara ; in that family was born a crest-jewel of kings **Jatiga** by name. Welfare ! The prosperous lord of earth **Jatiga** had a son, king **Nāyimma** by name ; his son was **Chandrarāṭ** of great fame ; to him in turn was born a son, **Jatiga** by name, who was praised by the people of the world ; and his prosperous son was **Gōṅkalla** who was a saffron-mark (*on the forehead*) of all the kings on the earth. His elder brother<sup>1</sup> was king (? *īśa*) **Gūhala** ; his younger brother was **Kirtirāja**, and next to him was **Chandrāditya** who made his kingdom free from all the troubles. That prosperous lord of the earth, **Gōṅkalla**, had a son, viz., king **Mārasimha** ; his son was king **Gūhala** by name whose feet were fondled by the crowns of kings ; his brother was king **Bhōjadēva** who was a lion to the elephants in the form of enemies on the earth, and who is reported (*kīla*) to have consolidated his kingdom with wide fame like that of the king of **Laṅkā** (?).<sup>2</sup> His younger brother is the famous **Gaṇḍarāditya** who is a protector of *Dharma* on the earth, who has maintained all the *Varyas* in their respective duties, who is a courageous and foremost leader, and who is a **Kubēra** of treasures. Day to day he is engrossed in sheltering by anonymous gifts the various living beings that are distressed, helpless, poor, miserable, maimed and wandering ; he bestows, in both the ways,<sup>3</sup> eminent gifts such as the skin of the black-antelope, cows and lands ; his mind is skilled in reflecting on the eternal Brahman ; and he is a wish-fulfilling tree to the Brahmins.

(Ll. 16-23). Welfare ! The prosperous *Mahāmaṇḍalēśvara* **Gaṇḍarādityadēva**—who is honoured by all the royal titles such as : one who has obtained *pañchamahāśabda*, a *Mahāmaṇḍalēśvara*, the overlord of Tagara, the best of towns, the prosperous **Śilāhāra** Monarch, one born in the lineage of **Jimūtavāhana**, one who has the banner of golden **Garuḍa**, one whose shelter is sought by the serpent,<sup>4</sup> a lion to his father,<sup>5</sup> a **Bhairava** to the inimical *Maṇḍalikas*, a lion to the elephants (*in the form*) of antagonists, the sun of the archers,<sup>6</sup> **Nārāyaṇa** in handsomeness, one who achieved success (*even*) on Saturdays, one who seized the mountain forts, a **Vikramāditya** of the **Kali** age, and one who received the favours of the boon from **Śrī-Mahālakṣmī**—is carrying on for a long time his victorious reign enjoying the sole mastery of the kingdom by carrying out his

<sup>1</sup> [See p. 29 n. 3, above.—Ed.]

<sup>2</sup> The reading *prithivyā laṅkāśa* is decidedly defective, and the metre too is spoiled. I have taken it as *Laṅkāśa*.

<sup>3</sup> *Ubhayataḥ* refers to gifts given in two ways, namely, openly and anonymously. [Dr. Chhabra correctly points out that *ubhayatōmukhī* has been used here in the sense of a parturient cow, a gift of which is highly eulogised in the *Smṛitis*. Cf. *Hemādri, Chaturvargachintāmaṇi, Dānakhaṇḍa, prakaraṇa 7*.—Ed.]

<sup>4</sup> The correct reading should be *maṛuvakka-sarppa*. The nasal here is due to that deceptive *śūnya* (called *nolli*) used in Old-Kannaḍa script which has two values, when it is fat with space inside it means that the next consonant is duplicated, when small it is an *anuscāra*. *Maṛuvakka* is a Kannaḍa word, a further corruption from *maru* or *mare pokka* or *hokka* from the root *maru* or *mare poga* 'to seek shelter'. It is a title of the **Śilāhāras**, because they are **Garuḍa-dhvajas**, the serpent being always at the mercy of **Garuḍa**. [Mr. N. Lakshminarayan Rao suggests that it would be better to interpret the expression as a 'serpent to the hostile army' taking *maṛuvakka* to mean 'a hostile army'—in which sense it is widely used in Medieval Kannaḍa literature—than to consider both the component parts of the word as corruptions (*i.e.*, of *mare* and *pokka*). *Maṛuvakka-sarppa* corresponds to Skt. *para-bala-sarppa* which is found among the *birudas* of the chief **Mārasimha** of the **Sēnāvāra** family which, like the **Śilāhāras**, claimed to belong to **Jimūtavāhan-ānvaya** and **Khachara** (*i.e.*, **Vidyūdhara**)-*varṣa* (see *Ep. Carn.*, Vol. VI, Cm. 94).—Ed.]

<sup>5</sup> *Ayyana śiśūhō* : again a Kannaḍa word 'a lion-like son' of his father, meaning a pet and brave son of his father. This reminds us of the Kannaḍa phrase 'bappare huliya', meaning, 'Bravo, my tiger', generally addressed by the father to his son.

<sup>6</sup> *Iducar* is a Kannaḍa word meaning 'those that put (an arrow to the bow)', 'those that shoot arrows', that is, the archers.



duties (*svadharmēṇa*), by punishing the wicked and protecting the good, and spending his time merrily in happy talks in his standing camp<sup>1</sup> at Vallavāḍa-grāma.

(Ll. 23-39) Kaṣṭitāmātya Maillapayya, the<sup>2</sup> *Mahāpradhāna* dependent on his (*i.e.*, of Gaṇḍarādityadēva) lotus-like feet, after repairing the dilapidated temple of śrī-Khēḍādityadēva, situated in Brahmapurī, created by Brahman in the great holy place of śrī-Kōllāpura, built a *Trikūṭa-prāsāda*, installed there (*the images of*) Brahmā and Viṣṇu, and with a desire to do some religious act requested Gaṇḍarādityadēva who understood it (*i.e.*, his desire). And when the Śaka years one thousand and forty-eight had elapsed, in the Parābhava year, on the fourth day of the bright half of the month of Āshāḍha, on Saturday, on the Dakṣiṇāyana-saṁkrānti, he bought, by paying the cost, from Rājaya and Sēnaya of the Nārgāvunḍa<sup>3</sup> family in the village of Kōṁnijavāḍa in the *khaṁpaya* of Kōḍavalli in the province of Miriñji two *nivartanas* of non-taxable land (*mānya*) that had the rights of Nārgāvunḍas, measured by the Kūṇḍi pole, and a plot for a house twenty-four cubits in extent with the eight rights, etc.; then he added thereto from the land in the village, four *nivartanas* measured by the same pole, and thus made six *nivartanas* of land free from tax, etc.,<sup>4</sup> [constructed] a house 24 cubits in extent and another 48 cubits in extent: thus in all 72 cubits in extent. All these had the rights of the Nārgāvunḍas. In Brahmapurī, in the presence of (*the god*) śrī-Khēḍādityadēva, he gave two *nivartanas* of land measured by the same pole with a house 24 cubits in extent along with eight rights, etc., to twelve Brahmins for their food with rice of white grains, with broth made of *āḍhakī* and other pulses, with ghee, butter-milk and four vegetables and for *tāmbūla*.

(Ll. 39-44) Then there are these eight Brahmins all of them intent on religious practices: Gaṅgādhara-Chaturvēdi-Bhaṭṭōpādhyāya of Gautama-gōtra, Gōvinda-kramavid of Bhāradvāja-gōtra, Bhāskara-Chaturvēdin of Atri-gōtra, Nārāyaṇa-bhaṭṭa of Jāmadagnya-Vatsa-gōtra, Mādhaba of Bhāradvāja-gōtra, Vāmana of Kāśyapa-gōtra, Viṣṇu-bhaṭṭa of Dhanañjaya-gōtra and Vāmana of Bhāradvāja-gōtra.<sup>5</sup> To each of them were granted 400 *vappakas*<sup>6</sup> measured by the same pole and to each a house six cubits in extent. Similarly for the repairs of the broken parts, etc., of the *Trikūṭa-prāsāda* 400 *vappakas*<sup>6</sup> were given by the same measure.

(Ll. 44-47) This *sarva-namasya* (*grant*) which is free from all obstacles, which is faultless with regard to its income and which is not to be touched by finger (*even*) by the royal officers, is made to last as long as the sun and the moon after a libation of water and a washing of the feet. The *Mahājanas*<sup>7</sup> of Brahmapurī shall protect all these religious gifts.

(Verses 9-10) [These are two of the well-known imprecatory verses.]

(L. 48) Auspicious glory.<sup>8</sup>

<sup>1</sup> *Vīḍānuṣṭītyā* is probably to be taken as meaning 'following the custom of a *vīḍu* (*i.e.*, camp)'. It reminds us of a similar expression in Kannaḍa grants *bīḍinōḷ* meaning 'in the camp'.

<sup>2</sup> *Nārgāvunḍas* are those who are now known as *Nāḍagaunḍas*, a Kannaḍa word meaning 'headmen of the country'.

<sup>3</sup> *Magila* means a site for a house.

<sup>4</sup> The meaning of *malasū*, etc., is not clear. The same phrase is spelt differently in ll. 34 and 38.

<sup>5</sup> It should be noted that some names are in singular and some in plural.

<sup>6</sup> *Vappaka* is a measure.

<sup>7</sup> *Mahājanas* were members of a particular assembly probably something like our *Pañchas*.

<sup>8</sup> My thanks are due to my colleague Prof. K. G. Kundangar who helped me in translating certain technical terms in the plates.

## No. 6.—HIDDA INSCRIPTION OF THE YEAR 28.

BY DR. STEN KONOW, OSLO.

The credit for bringing this record to light belongs to Professor F. W. Thomas. In a paper contributed to the *Journal of the Royal Asiatic Society*, 1915, pp. 91 ff., he draws attention to some remarks by Masson about a Kharōshthī inscription he had found at 'Tope No. 13 of Hidda' on an earthen jar, and which he had copied. A lithographed reproduction is found opposite p. 262 of the *Ariana Antiqua*.

Professor Thomas further tells us that, in going through Masson's papers in the India Office Library, he found 'a number of attempts at decipherment of one or two Kharōshthī inscriptions', and one of them proved to be the very record reproduced in the old publication. There were several attempts, and Professor Thomas reproduced the most careful one and published his reading of the inscription, which was subsequently, with some alterations, reproduced in my edition of the record in the *Corpus*, pp. 157 ff.

The copy published by Professor Thomas is far from being satisfactory, but the way in which he was able to rearrange the sequence of the letters and bring out the meaning is highly to be admired. But now new material has come to hand, which makes it possible to read the legend with greater certainty.

In a letter of the 13th December 1935, Dr. E. H. Johnston writes: 'In the course of cataloguing the Masson papers in the India Office Library, I have come across a number of copies of the inscription on the Hiddah jar. . . . . Most date from after Masson's return to England early in 1842 and have no special value. . . . . Three however are on blue paper; one seems to be a new working copy, written out for an attempted transliteration. The others are on two strips of paper, which Masson pasted on to another sheet of paper after his return to England.'

Fuller particulars about these last-mentioned copies were given in another letter from Dr. Johnston of the 13th January 1936: 'The copies are on two strips of blue foolscap, measuring 55 by 315 millimetres and 98 by 313 millimetres, respectively. I regard them as Masson's originals for various reasons. That he looked on them as particularly important is shown by the fact that he has cut them out of the particular sheet on which they were and pasted them on to another sheet; this must have been done after his return to England, as the kind of paper on to which they have been pasted shows. Masson used this blue foolscap almost exclusively in 1834 and many of his original sketches of the Topes of Hiddah and Chaharbagh are on similar paper, having been done that year (1834) at the time of excavation. The writing is done with a broader pen than he was in the habit of using. There are at least a dozen copies of this inscription among his papers, most of them made after he had left Afghanistan, and in every case except this the copy was evidently made in order to put between the lines an attempt at transliteration. No room has been left for such writing on these strips, though you will notice some remains of such an attempt at the bottom. I imagine the first strip was left incomplete after writing the first line because of the disfigurement by blots.'

With the kind permission of Dr. Randle, the Librarian of the India Office, excellent photographs of these strips have been prepared, and I have been authorized to make use of them for an eventual new edition of the record.

There cannot be any doubt that Dr. Johnston is right in considering these strips as Masson's original draft. And we can also see that the incomplete strip is the first one. It has partly been corrected in the second. And we shall find several certain indications which show that the copies reproduced in the *Ariana Antiqua* and in Professor Thomas' plate have been made from our strips.



The arrangement of the letters is the same as in the published plates, and it is clear that the two lines of the inscription ran all round the jar, and that Masson failed to see where the record begins. Professor Thomas' ingenious restoration of the sequence is absolutely certain, and I shall follow it in my ensuing remarks, using the abbreviations **A** for the *Ariana Antiqua* plate, **B** for the copy published by Professor Thomas, **I** for the first strip and **II** for the second.

The first word is correctly given as *sambatsarac* in I. In II the *anusvāra* hook is more rounded, and Masson has added an *e-mātrā* above *sañ*, probably because the top of the *akshara* was blurred. This wrong *e*-stroke is then found both in A, which here faithfully reproduces II, and in B, which represents a combination of I and II.

The ensuing *āhavisātihi 20 4 4* do not call for any remark. We can only see that Masson first misread the *vi*, but corrected it in II.

Then follows *mase* with a bottom stroke crossed by a horizontal, bent downwards at both ends and surmounted by a curved upright, below *se* in I, while these additions have been omitted in II, evidently as the result of closer inspection, so that we must certainly read *mase*. The bottom strokes return, however, in B, where they are the same as in I, and in A, where there is only a long horizontal.

Then comes *Apelae* in I. In II the *pe* and the final *e* have been slightly modified. In A *pe* has been misread as *pi*, and *la*, which is a little misshapen in I, has been miswritten. In B the two different forms of *e* have been entered, that of II in the line, that of I, slightly misshapen, above.

The ensuing *sasthehi* is quite clear; but it is hardly probable that *sta* with the vertical to the right had a different sound from the ordinary *sta*. The word itself is, as we know, Iranian, cf. Av. *sand-* 'to appear', Khotani Saka *sasta-* 'appeared'. Between the letters *sa* and *sthe* there is in II a long vertical stroke. It is impossible to tell why Masson has inserted it.

The *hi* of the following *dasahi* is misdrawn in II, the bottom having been continued into the preceding *sa*, causing a break in the left bar of the latter. Both forms are reproduced in B.

The *i* of the ensuing *isa* (not *ise* as read by Professor Thomas) has an angular top in I, and this form recurs in A, and also in B, where, however, the rounded form of II is added above the line; *sa* is misshapen in A, and in B a second form has been added above the line, we cannot say from which source.

In the word *pratisthapita* we can clearly follow the process of deterioration. I is quite clear, though the upright of *stha* is separated from the cross-bar. In II the horizontal of *pra* protrudes slightly to the left of the vertical, and the bottom of the final *ta* has been lengthened, and a short vertical has been added, so that the *akshara* looks almost like *ro*. The results can be seen in the apparent *phra*, the disjointed *stha* and the misshapen *ta* of A, and in the similar *pra* and the splitting up of *tistha* into three *aksharas* in B.

In the word read as *[ra]javarāntimi* by Professor Thomas, we can now see that the apparent hook which he took to be a mutilated *ja* is a clear *ma*. The preceding *ra* shows a short horizontal stroke protruding to the left just above the bottom in I, so that we could think of reading *ro*. But it is absent in II, and as the same *rama* recurs in l. 2, the reading seems to be certain. *Rama* can hardly be anything else than the name of a person, probably the Indian name, which already occurs in the *Rigveda*.

The *akshara* following after *rama* looks like *tañ*, but can also be a shortened cursive *yañ*. Then comes an evidently misdrawn letter in I, while II has an unmistakable *ñā*. A and B give both forms, one above the other, and here again clearly show their dependence on I and II. With the ensuing *mi* we thus get *ramataññami* or *ramaraññami*. If it were possible to assume a

doublet *tanya* besides *taniya* 'own', which we read on a Tor Dherai potsherd<sup>1</sup>, we might think of connecting *ramatānāmi* with the following *thubami* 'in the Stūpa belonging to Rāma', but we have no reason for supposing the existence of such a variant, *taniya* itself being doubtful and probably only the final portion of *ataniya*. The word *raña*, Skr. *araṇya* 'wood, grove', on the other hand, occurs in connection with *thubā* on the Kurram casket.

'The Rāma wood' is then the name of the place where the stūpa was situated, and most probably the real name. Cf. passages such as *Takṣāśilae nagare—utareṇa—prachu deśo—Kshema nama—atra..... śariram [pra\*]tithaveti* 'in the town of Takṣāśilā,—to the north,—the eastern quarter,—Kshema by name,—here he establishes a relic' (Taxila copper-plate, with the enumerating idiom which we know so well from Marāṭhī); *ime pradistavita bhagavato dhatuo dhammarāṇe Takṣāśilā[la\*]e taṇuvae bosī(dhī)satevagaṇāmi* 'these relics of the Lord were established in the Buddha relic-stūpa of Takṣāśilā, in his own Bodhisattva-chapel' (Taxila silver scroll); *Chhaḍāśilae śarira praistaveti gahathubami* 'in Chhaḍāśilā he establishes a relic in the house-stūpa'<sup>2</sup>; *Vagramari(r)aviharam(r)i thu[ba]m(r)i dhag(r)avada Śākyamuni śarira parithaveti* 'in the Vagramariya vihāra, in a stūpa, he (sc. Vagramariya) establishes a relic of the Lord Śākyamuni' (Wardak vase), etc. The last-mentioned passage shows that such a name can be derived from the name of a living person.

In my edition of the Kalawān record I have shown that the list of Yakshas in the *Mahāmāyūrī*<sup>3</sup> contains details which may be of interest in connection with Kharōshthī inscriptions, but that the forms of the names used in the *Māyūrī* must sometimes be checked by the help of the Chinese and Tibetan versions of the work. I believe that such is also the case with reference to our record.

In the *Mahāmāyūrī* l. 83 we read: '*Lañkēvaraś ca Kapīśyām Mārīci Rāmakakshayām*' 'the lord of Lañkā (i.e., Rāvaṇa, is the Yaksha) in Kapīśī, Mārīci in Rāmakakshā.'

Now the arrangement of the various localities in the *Mahāmāyūrī* is roughly geographical, and we are probably justified in assuming that Rāmakakshā should be looked for in Afghanistan. Professor Helmer Smith has drawn my attention to the fact that the irregular form *-kakshayām* for *-kakshāyām* may point to some corruption. Of the Chinese versions one has *lo-mo-K'i-lo*, i.e., *Rāmakhūlē*, which is just as unsuitable in the rhythm as *Rāmakakshāyām*. Yi-tsing gives *o-lo-mo-lin* 'the forest of Rāma', and the Tibetan translation *dga-bahī tshan-tshin* 'the wood of the pleasant one'. From these renderings we learn that the literal meaning of the name was 'Rāma wood', and from the fact that Mārīci and not Rāma is mentioned as the Yaksha of the place, we must necessarily draw the inference that the Rāma wood was not considered to be a grove dedicated to a Yaksha or other supernatural being called Rāma, but as a place founded or owned by a person of the name Rāma.

As indicated above, the Rāma-grove was most probably situated in Afghanistan, and I think that we are justified in assuming that it was the very same 'Rāma-grove' which is mentioned in our record. Since the inscription in l. 2 contains wishes for the welfare of Rāma, he was probably at that time the owner of the wood, and we may draw the inference from the *Mahāmāyūrī* that his name stuck to the place also in later times, after his death.

The Hidda inscription would then be the oldest record in which this 'Rāma-grove' is mentioned. It is, besides, written in prose, and we have every reason for assuming that it contains the genuine form of the name. The author of the *Mahāmāyūrī*, who, according to Professor

<sup>1</sup> C. I. I., Vol. II, Pt. I, p. 176.

<sup>2</sup> Kalawān inscription, *Ep. Ind.*, Vol. XXI, pp. 251 ff.

<sup>3</sup> Cf. the late Sylvain Lévi's important paper, *J. A.*, XI, ii, 1915, pp. 19 ff.

Smith's observations, is remarkably careful with regard to the rhythm, could not use *Rāmāraṅgā* in his verse. He therefore chose a synonym of *araṅga*, as indicated by Yi-tsing and the Tibetan translation. *Khila* might be a translation of *araṅga*, taking this to mean 'wilderness, desert', but the word does not suit the metre and is evidently a later 'improvement'. *Kakshayām* might be considered as a metrical license instead of *kakshāyām*, but then *kakshā* is not known to have had the meaning 'wood, forest'. *Kaksha*, on the other hand, has this sense, and it is, therefore, I think, probable that the author of the *Mahāmāyūrī* wrote *Rāmakakshake*, and that this was subsequently changed to *-kakshayām* by somebody who did not know that there was a 'Rāma wood', but knew the word *kakshā*.

After *ramaramānāmī* both I and II have *thubami saṅghamitrena ṅavakarmiana*, i.e., *ṅavakarmiana* 'in the stūpa, through the *Navakarmika* Saṅghamitra'. The shape of *gha* is a little irregular, and the loop is half open in II, which has led to a misshapen *gha*, with the better form above it, in B. No importance can be attached to the fact that the initial *na* of *ṅavakarmi[ḥ]na* looks like a cerebral *ṅa*. Since we have a dental *na* in the beginning of *nirvanā*, l. 2, it is clear that the two characters are not distinguished in such a way that the apparent *ṅ* is used when initial and the apparent *n* between vowels, in which case we should have to assume that *ṅ* in reality denotes the dental, and *n* the lingual *ṅ*. It is, on the contrary, probable that the clear distinction between *ṅ* and *n* which we find in the Dutreuil de Rhins manuscript only corresponds to the actual state of things in a restricted area and is partly due to the influence of literary tradition, while the North-Western Prakrit generally only knew the dental *n*<sup>1</sup>.

The designation *navakarmika* is used in two other Kharoṣṭhī records. In the Taxila copper plate we read, according to Professor Thomas' evident correction,<sup>2</sup> *mahadanapati Patika saja uvajhae[na\*] Rohiṇimitreṇa ya imami saṅgharame navakarmika* 'the great gift-lord Patika together<sup>3</sup> with the Upādhyāya Rōhiṇimitra, who is *navakarmika* in this Vihāra'. The Māṇikiālā inscription, l. 12 runs *sadha Buddhilena navakarmigeṇa* 'together with the *navakarmika* Buddhila'. The term is also met with in Brāhmī inscriptions, cf. Professor Lüders' List, and in several passages in Pāli literature, to which Professor Smith has been good enough to give me some references. According to *Kaccāyana* 353, *Saddanūti* 786<sup>32</sup> a *nāvakammika* is one who is entrusted with a *navakamma*, a monk or a nun selected by the Saṅgha in order to act on its behalf. *Vinaya Piṭaka* II, 159, ll. 22 ff., we read about people who undertake some *navakamma* and take care of the monks who supervise the work (*navakammaṃ adhiṭṭhenti*), and the Buddha gives instructions about the choice of such bhikkhus. A *navakammika* monk is to be zealous so that a Vihāra may be completed quickly and dilapidated portions repaired (*navakammiko, bhikkhave, bhikkhu ussukkaṃ āpajjissati kinti nu kho vihāro khippaṃ pariyoṣānaṃ gaccheyā ti, khaṇḍaphullaṃ paṭisaṃkharissati*), and he should be selected by the Saṅgha after such assistance has been requested by some householder. In *Vinaya Piṭaka* IV, 211, Sālha wants to build a Vihāra and asks for a nun as *navakammikā*, and the bhikkhunisaṅgha deposes the nun Sundarīnandā for the purpose. She constantly repairs to Sālha's residence and asks for various implements (*vāsiṃ detha, pharasuṃ detha, kuṭhārīṃ detha, kuddālaṃ detha, nikhādanaṃ dethā ti*), while Sālha constantly goes to follow the progress of the work (*katākatam jānitum*). In accordance with such passages Buddhaghōsa, *Samantapāsādikā* on *Vinaya Piṭaka* II, 160, l. 12 says that the *navakammika* does not do the manual work, but supervises the progress (*taddāhanavakammena bhikkhunā vāsipharasu-nikhādanādāni gaheṭvā sayam na kātabbam, katākatam jānitabbam*). In *Vinaya*

<sup>1</sup> Professor Turner has been good enough to tell me that in Shina. Skr. -ṅ- regularly appears as -ṅ- and -n- as -n-.

<sup>2</sup> *Göttingische gelehrte Anzeigen*, 1931, p. 6.

<sup>3</sup> Professor Thomas explains *saja* = *sadya* 'at present'. I identify it with Vedic *saci* 'together'.

*Piṭaka* IV, 34, ll. 2 ff. we read about the Ājavaka monks that they were engaged in *navakamma* (*navakammaṃ karontā*), and that they cut down trees or had trees cut down. But one of the monks, who was felling a tree, was warned by its *dēvatā* not to destroy her dwelling in order to make one for himself, and the Buddha speaks about the offence in connection with the destruction of life which was inevitable when a tree was cut.

A *navakammika* may reside for a prolonged period at one place. In *Vinaya Piṭaka* II, 15, ll. 29 ff. we read about the venerable Sudhamma, who stayed with the householder Chitta as his *navakammika*, and in *Jātaka* IV, 310, ll. 13 f. about residence as *navakammika* in a great Vihāra in Kajaṅgalā (*āvāsiko hotu mahāvihāre, navakammiko hotu Kajaṅgalāyaṃ*), and the commentary here speaks of a dilapidated Vihāra (*jiṇṇavihāra*), i.e., one in need of repairs.

It is evident from the above quotations that the *navakamma* was of different kinds, from the building of a Vihāra down to various sorts of repairs. *Manorathapūraṇi* I, 31, l. 15 speaks of a *navakammika* in connection with Uposatha halls, almshouses, etc. (*uposathāgāra-bhojanasālādāni*), and such work was formerly considered as a good means of banishing distracting thoughts (*porāṇakapaṇḍitā pana navakammaṃ katvā pi vitakkaṃ pachhindimsu, Papañcha-sūdani* II, 91, l. 18). And in *Vinaya Piṭaka* II, 172 we hear of several minor kind of *navakamma* such as heaping up clay or earth, replastering a wall, making a door or a socket for a bolt, white-washing, etc.

A *navakammika* is consequently in most cases a monk, acting on behalf of the Saṅgha in supervising new buildings, repairs, etc., and such was evidently the case with Saṅghamitra. What he had to superintend may have been the erection of the Stūpa, or some repairs, or even only the putting down of the relic.

For the second line the new material consists of one copy only, viz. II. As seen by Professor Thomas, we must evidently begin with the sixth *akshara* from the end.

The first word is certainly *edena*, though the *e*-stroke of *de* is curved and joined to the upright in such a way that Masson in A and B has introduced a small loop.

The next word was correctly read as *kuśalamulena* by Professor Thomas, who pointed out that the *u* of *ku* and the final *na* are missing. The new copy shows definitely that I was wrong in assuming that the ensuing *e* was misdrawn for *na*. After *śa* follows in II what looks like a second *śa*, corrected to *na*, and then a cancelled letter which looks as an unsuccessful attempt at writing a *la*. In A both these letters are clumsily imitated, one above the other, while B seems to combine them into one misshapen *akshara*. What looks like *śa* corrected to *na* might be the *na* we miss after *le*, in which case we would have to infer that it had been misplaced in the original. It is, however, more probable that Masson has forgotten to cancel it properly. The dot before the ensuing *la* is, as Dr. Johnston informs me, not in ink, but the remains of a drop of moisture.

Then follows, as read by Professor Thomas, *etsha dharmaṇa*, where the final *na* is misshapen in A.

The next *aksharas* were read *lokika vija* by Professor Thomas, while I suggested to read *abhibhuti*. The new copy clearly shows that the first *akshara* was *la*. A comparatively long sloping line descends towards the left from the underside of the hook of *la*, which itself is continued on to the vertical. It might be taken to be the *o*-stroke, which, however, protrudes from the vertical in other inscriptions. It is therefore possible that it is of the same kind as the superfluous and meaningless stroke between *sa* and *sthe* in *sasthehi* II, l. 1. It is considerably shortened in B and it has led to a distorted sign in A. The next *akshara* is certainly *bhi*, as stated by Professor Thomas, and the new copy clearly shows that it is followed by *bhavima*.

The curve of *ma* is here narrower than in *rama*, l. 1, and we understand how Masson has come to write the hook which has been misinterpreted as a mutilated *ja*. If we bear in mind that the nom. pl. of *in*-bases frequently ends in *ī* in Pāli and Prakrit, it becomes evident that we must translate *labhi* (or, *lobhi*) *bhavima* 'may we become possessed (or, desirous) of,' and the usual wording of such wishes in other texts favours the reading *labhi*.

With regard to the ensuing *yasha*, which is perfectly clear in all copies, it is, of course, possible that it corresponds to Skt. *yat śhaṭ*. But, in the first place, we should expect *sho* for *śhaṭ*, and, in the second, the parallelism with the preceding *etesha dharmāna* leads us to expect *yasha*, so that *ya* is probably a miswriting or misreading for *ye*. But then it seems almost certain that the *akshara* following after *dharma* must be *ṇam* and not *kha*, so that we must read *dharmāṇam*. The use of *ṇa* instead of *na* does not make any difficulty, as we have already seen. As a matter of fact the *akshara* in question looks more like *ṇam* than *kha*. And there is also another difficulty in reading *kha*. This *kha* would have to be connected with the following *e* to *khæ*, corresponding to Skt. *kshayō*. But the regular development of old *ksha* in our dialect is to become a sound written with a sign which has been variously transliterated *ksha* and *ḥḥa*, and which clearly denotes the cerebral affricative known from Dardic.<sup>1</sup>

It cannot be objected that the *anuscāra* is suspicious. We have the same uncertainty in *kshunāmi*, *raṇāmi*, *thubāmi*. I shall only mention in passing that in all other instances of the genitive plural in our record a consonant follows, while here the next sound is a vowel. But it may be worth while remembering that final *am* is written *a* in the Dutreuil de Rhins manuscript, and still we can see that the final nasal made itself felt, so that, e.g., Pāli *siham* *va* is represented by *siha ba<sup>2</sup>* and not *siha va*.

*E* must then be taken to the following *akshara*, which we now see cannot be *ba* but must be *ta*, a reading which Professor Thomas mentions as possible.

Then follows what he read as *dho*, but which looks much more like *vo* and may be the enclitic personal pronoun of the second plural, used in a weakened sense 'you see', much like the corresponding *ū* in Khotanī Saka.

The next two *aksharas* seem to be *syeta*; A has *syata*. I do not any more think that we can adopt Professor Thomas' emendation of *tavosyeta* to *bodhisatva*, because Masson's new copy seems to be so reliable throughout. The only way of explaining *syeta* I can think of is that the *e* above *sya* has come in in the same way as the *e* of *sembatsaræ* in II l. 1, as also assumed by Professor Thomas, and that there has been an invisible *i*-mātrā in *ta*. I would therefore read *syati* and translate: may we become possessed of these *dharmas* of which *dharmas* this may be, i.e., of which *dharmas* the following may consist (or, be the cause).

The next passage can be read without any doubt, as done by Professor Thomas: *śarira sarvasatvāna nirvanasambhāræ bhavatu*. The final *ra* of *śarira* is provided with a small hook, which has become a regular *anuscāra* in A, but there is no reason for reading *śariraṃ*. The *r*-loop of (*sa*)*rva* runs into the vertical of the preceding *sa*; the top of the *sa* of *satvāna* has been connected with the upright of the *va* of *tea*, and there is an apparent bar to the right of the vertical of *rva* in *nirvāna*, which evidently is only the disjointed continuation of the *i*-stroke of the preceding *nī*. The result is that we find various distortions both in A and in B which here again clearly show their dependence on II. *Sarva* looks like *saṃ* and a mutilated *rva*; *satvāna* has been split up and mutilated in different ways; the *rva* of *nirvāna* looks

<sup>1</sup> Cf. Turner, *Gypsy Lore Society, Monographs No. 4*, p. 11.

<sup>2</sup> The form *avalāś va* (A<sup>2</sup> 15) shows that we have to do with the acc. pl., and that *abalassam* in the *Dhammapada* is due to a misunderstanding of the original.

almost like *rka*, and in B slightly differing forms have been added above the *na* of this word. In A, moreover, the *bha* of *sambharae*, has been slightly distorted.

The whole sentence is a blessing of the same kind as the final clause of the Taxila silver scroll. We may only be in doubt whether *śarira* should be connected with the preceding *eta*, in which case we might think of construing  $y[e^*]sha\ dharmāṇāṃ$  with *nirvanasambharae* and taking *bhavatu* as a further explanation of *syeta*, i.e., *syati* 'to the nirvāṇa equipment of which dharmas for all beings this your *śarira* might serve'. Such an explanation seems, however, to be rather hard, and it is more in accordance with the usual formula to translate: 'out of which dharmas this may result: let the *śarira* be for the nirvāṇa equipment of all beings', or, more probably, 'of which dharmas this your *śarira* may consist (or, be the cause). Let it be for the nirvāṇa equipment of all beings'.

As already indicated the next word is clearly *ramasa*, and the suspicious form *rajasa* instead of *raño* 'of the king' disappears from the dialect. The form *rajasa* in the Niyā inscriptions corresponds to Skt. *rājyasya*.

Then comes a difficult *akshara*, which Professor Thomas describes as an 'unintelligible form, which seems to contain a *y*'. He read the ensuing letters as *griprachāṇya* and added: 'We have a sufficiency of parallels to prove that the idea intended is that conveyed by the word *agrāpratyāṇśa*, and we are free to choose between two suppositions: either there has been a misreading of *agrāprachāṇśa* (confusion of *ya* and *śa* being easy), or the inscription had employed a synonym, possibly *agrāprachāya=agrāpratyāya*, in which the second member had the (rare) sense of "tribute," "share"'.

As long as we did not know Masson's original copy, we were justified in assuming that his reproductions were not quite reliable. Now we cannot do so any more, and we must assume that the 'unintelligible' letter, which has become quite disfigured in A and B, is a fairly reliable copy of what Masson saw on the jar. So far as I can see, it is possible to read it as *no*, the *akshara* being turned backwards in a similar way as the *de* of *edena*, but it is more probable that we have to do with a misshapen *a*. Then follows *griprachaya*. The *p* of *pra* shows the same protrusion, only more pronounced, as in *pratisthapita* l. 1. The same is the case in A, and also in B, where we find two slightly varying attempts at rendering the *akshara*. The bottom of *cha* is curved like the bottom of *dha*, but it does not seem possible to read *cham*. *Prachaya* may represent Skt. *pratyaya* as well as *pratyāya*. The latter word is, so far as I know, only found in lexicographical works as one of the meanings of *kara*, e.g., in Hēmachandra's *Anēkārthasaṅgraha* 405 *karaḥ pratyāya-śuṇḍayōḥ raśmau carshōpalē pāṇau* 'kara means toll, trunk, ray, hail, hand.' We have no right to assume that it could mean 'share'. Moreover, it is *a priori* unlikely that *prachaya* in a Buddhist inscription is anything else than the well-known *pratyaya*, Pāli *pacchaya*.

If the reading *a* is correct, we thus have *ramasa agri prachaya*, where *agri-agrē*. It is hardly allowed to connect this *agri* with the ensuing *prachaya* into a compound. There cannot however, in my opinion, be much doubt that Professor Thomas was right in supposing that what is meant is to invoke a blessing on Rāma as the person who is to receive the principal share of the *prāya* connected with the establishment of the relic, just as we read in the Wardak vase inscription *mahiya cha Vag(r)amareg(r)as(r)a agrābhag(r)apad(r)iyāṇśae bhavatu* 'may it be for the sharing in the principal lot for myself Vagramareya,' where the person there singled out is the owner of the Vihāra, which fact makes me inclined to think that Rāma in our inscription occupied a similar position, i.e., that he was the donor or owner of the Stūpa and not an eponymous Yaksha.

If I am right about the purport of the sentence, (*agri* means or it is 'in future,' the locative of *agra* 'first, principal,' and means about the same thing as *agrapratyamśa*. With regard to *prachaya*, if it is not miswritten for *prachaśa*, i.e., *prachamśa=pratyamśa*, we may doubt whether it is to be taken as a nominative or as an ablative, but the former seems to me to be the proper explanation.

I cannot finish these lines without paying my tribute to Professor Thomas for the sagacity and ingeniousness with which he has succeeded in solving almost all the problems connected with the Hidda record at the hand of the inferior reproductions at his disposal. And I should also like to give expression to my admiration of Masson's achievement. Without apparently understanding a single word he has left us a reliable and extremely careful copy, which gives an almost perfect reproduction of the original.

With some confidence I then give the following text and translation.

#### TEXT.

L 1. saṃbatśarae aṅhaviśatihi 20 4 4 mase Apelae sasthehi daśahi 10 śa kshunaṃmi pratishapita śarira Ramaramṇami thubami Saṅghamitrena ṇavakarmiana(-ens).

L 2. edena k[u]śalamule[na\*] etesha dharmana labhi bhavima y[e\*]sha dharmapaṇ etavo syeta. (syati) śarira sarvasatvana nirvanasambharae bhavatu Ramasa agri prachaya.

#### TRANSLATION.

In the twenty-eighth—28—year, in the month Appellaios, after ten—10—had appeared, in this instant was established a relic in the Rāma grove, in the Stūpa by Saṅghamitra the superintendent of work. Through this root of bliss, might we become recipients of these *dharmas*, of which *dharmas* this your relic may be. Let it lead to nirvāṇa equipment for all beings and be the support in future (or, the cause for the foremost share) for Rāma.

#### No. 7.—THREE MAUKHARI INSCRIPTIONS ON YUPAS: KRITA YEAR 295.

By Prof. A. S. ALTEKAR, BENARES HINDU UNIVERSITY.

The three Maukhari inscriptions, that are being published here for the first time, were discovered by me at Baḍvā in Kotah State in Rājputāna on the 1st of March 1936 in the course of a tour of archaeological exploration organised by the State Historian, Dr. Mathuralal, at the instance of the Kotah government. Baḍvā is a large village, about 5 miles south-west of Antah, a railway station on the Kotah-Bina line of the G. I. P. Railway. The stone pillars, on which the inscriptions are engraved were at the time of their discovery situated outside the village, about half a mile to its east, at a locality known as Thamb-Tōraṅ<sup>1</sup> which is obviously a vernacular form of the Sanskrit expression *Stambha-Tōraṅa*. This name was probably given to the locality, about 1,700 years ago, when two stone structures, partially resembling an arch, were raised there by the erection of four sacrificial posts by the Maukhari rulers, then ruling over the territory. At the time of their discovery only three of these pillars were *in situ*, one inclined at an angle of about 80°, and the other two lying flat on the ground. One of the latter pillars had to be raised before ink-impressions of its inscription could be taken, as it had fallen with the inscribed side downwards. The remnants of the fourth pillar could be found at a distance of about two furlongs, where a

<sup>1</sup> The Kotah government is taking steps to remove these pillars to Kotah.

Handwritten text in Devanagari script, likely the first line of the inscription. It includes a date 'Year 28' and a signature 'N. P. Chakravarti'.

Handwritten text in Devanagari script, likely the second line of the inscription. It includes a date 'Year 28' and a signature 'N. P. Chakravarti'.





portion of it was discovered converted into a *sati*-stone. On one side of this stone are still to be seen the letters *yajñō* of the original inscription of the 3rd century A. D. It is therefore clear that this fourth pillar also bore an inscription, similar to, but not identical in its contents<sup>1</sup> with those on the other three.

The two pillars of the front row were separated from each other by a distance of about 25 feet. The rear row, of which only one pillar was *in situ*, stood behind the first at a distance of about 25 yards. The ends of the *yūpas* turn inwards to their proper right, as will be seen from the accompanying photograph; two *yūpas*, standing at a distance of about 25 feet with their inclined portions facing each other, must have appeared like the lower portions of a *tōraṇa*. This may have been the reason, as I have already suggested, for the name *Stambha-Tōraṇa* being given to the locality, probably ever since the time of the erection of the pillars.

Each of the three pillars is described as a *yūpa* in the inscription engraved upon it. Sacred texts declare that *yūpas* should be made of wood. The *Kātyāyana-Śrautasūtra* vividly describes the expedition for securing a suitable stump for this purpose<sup>2</sup>—how the tree is to be felled, how its superfluous branches are to be chopped, etc. Different results are promised to the sacrificer according to the tree that may be selected for making the *yūpa*. The *Āitarēya-Brāhmaṇa* lays down that the *yūpa* itself was to be offered as an oblation at the end of the sacrifice.<sup>3</sup> No wooden *yūpas* have, however, been so far discovered.<sup>4</sup> The stone ones, that we have come across so far, begin from the 2nd century A. D., and seem to be an innovation introduced for commemorative purposes by the advocates of the Vedic revival, probably with a view to emulate Buddhist pillars like those of Aśōka. We have so far discovered only four complete stone *yūpas*, besides the present three. In the early centuries of the Christian era the stone *yūpas*, commemorating different sacrificers, must have been fairly common; otherwise the word *yūpa* would not have acquired the sense of a *jaya-stambha*.<sup>5</sup>

It is interesting to note that the practice of erecting commemorative *yūpas* runs counter to the sentiments expressed in this connection by the authors of the *Gṛihyasūtra* and *Dharmasūtra* literature. Their writers probably flourished just after the time of the Upanishadic and Buddhist revolt against the practice of slaughter of animals in sacrifices. Many of them like *Vāsiṣṭha*,<sup>6</sup> *Baudhāyana*,<sup>7</sup> *Vishṇu*<sup>8</sup> and *Āśvalāyana*<sup>9</sup> declare that the touch of a *yūpa* is as polluting as that of a funeral pyre or a woman in her courses; the *Hiranyakēśi-Gṛihyasūtra* says that by touching a *yūpa* one brings upon oneself the guilt of whatever faults may have been committed in the sacrifice.<sup>10</sup> It would appear that with the revival of Vedic sacrifices, the leaders of society and of the new movement ceased to subscribe to the above views of the *Dharmasāstra* writers

<sup>1</sup> In the inscriptions on the pillars completely preserved the word *yajñō* does not occur.

<sup>2</sup> VI, 3.

<sup>3</sup> II, 1.

<sup>4</sup> The wooden post, bearing a fragmentary inscription, discovered at Kirāri (*ante*, Vol. XVIII, p. 152), does not look like a *yūpa*. It has a *kalāśa* at the top, which no sacred text recommends in the case of a *yūpa*. Its inscription is too fragmentary to determine whether it was a *yūpa*.

<sup>5</sup> Cf. संवामनिर्विष्टसहस्रबाहुरटादमहीपनिष्ठातयुपः । अनन्वसाधारणराजशब्दो बभूव योवी किल कार्तवीर्यः ॥ *Raṅghu-sambhā*, VI, 38.

<sup>6</sup> Cf. यूपधितिक्रमानरजस्रलातिकायुवीतुपस्त्रश्च सन्निरा चभ्युपेयादप इति । IV, 31.

<sup>7</sup> I, 5, 9, 5.

<sup>8</sup> 22, 69.

<sup>9</sup> III, 6, 8.

<sup>10</sup> Cf. न यूपमुपस्त्रश्चेत् । दुरिष्टं यन्नस्य प्रतिमुचति यद्येकमुपस्त्रश्चेत् । I, 5, 16, 16. The commentator adds:— दुरिष्टमिति भूतनिदग्नास्नाह एव यानि प्रतिषिद्धो नास्नाहे ॥

and began to encourage the construction of stone *yūpas* as a triumphant and enduring testimony to the revival of the old Vedic religion. *Yūpa* is a veritable thunderbolt, says the *Āitarēya-Brāhmaṇa*.<sup>1</sup> Hindu champions of the revival of the Vedic religion were obviously ~~so~~ proud of their commemorative stone *yūpas* as Indra was of his thunderbolt.

Detailed instructions have been given in the Vedic literature about the shape and size of the sacrificial post. The height was rigidly fixed only in the case of the Vājapēya sacrifice, where the post had to be made 17 cubits high; in the case of other sacrifices it could vary from five to fifteen cubits.<sup>2</sup> After the leaves and branches of the stem were cut off, it was to be given an octagonal shape, for that was the shape of the thunderbolt of Indra, and *yūpa* is a thunderbolt.<sup>3</sup> The stem was not to be straight, it was to be curved both at the top and the centre, the concavity in either case facing the same side.<sup>4</sup> It was never to be made tapering at the top, for such a post was supposed to hasten the death of the sacrificer.<sup>5</sup> At a distance of two to eight inches from the top of the post was to be slipped in a ring or *kaṭaka*, technically known as *chashāla*, which also had naturally to be octagonal in shape.<sup>6</sup> *Yūpa* resembled in its external appearance a *Brahmachārin*; so it had a girdle at its centre and a triple *upavīta* across it. It was to be covered by a number of cloths.<sup>7</sup>

These detailed instructions about the nature of the *yūpas* do not seem to have been known to the sculptors responsible for the construction of the stone *yūpas* of King Mūlavarman of Borneo; for they are roughly dressed stones of irregular shape.<sup>8</sup> In India, however, the Hindu revivalist tried to conform to the requirements of the sacred texts as far as possible. Thus none of the complete and undamaged *yūpas* discovered so far is pointed at the end. They all bend at the top. The *yūpas* on the *Āśvamēdha* coins of Samudragupta show a bend at the middle also; the omission of this feature in the case of stone *yūpas*—for we do not find it on a single *yūpa* so far discovered—is probably to be attributed to a greater regard being paid to artistic beauty than to the injunctions of the sacred texts. A stone pillar showing a bend in the middle and at the top would be hardly graceful. The portion above the ground of the three *yūpas* at Baḍvā is octagonal; the underground shaft of two of them is, however, square. The shafts of the *yūpas* discovered at Isāpur and Bijayagaḍh<sup>9</sup> are, however, square at the bottom and octagonal above. This departure from the requirements as laid down in the sacred texts also seems to be due to architectural considerations. A pillar square at the bottom and octagonal above was probably regarded as more graceful than one octagonal throughout. The

<sup>1</sup> II, 1.

<sup>2</sup> *Kātyāyana-Śrautasūtra*, VI, 3. The cubit is to be the cubit of the *Yajamāna*. The *Śatapatha-Brāhmaṇa*, however, allows any height for the *yūpa*; see III, 6, 4, 26.

<sup>3</sup> *Āitarēya-Brāhmaṇa*, II, 1. The *Śatapatha-Brāhmaṇa* connects the eight sides of the shaft of the post to the eight syllables of each line of the *Gāyatrī* metre (V, 2, 1, 5). This is a fanciful reason.

<sup>4</sup> The *Śatapatha-Brāhmaṇa* requires it to be चान्त उपरिष्ठादुपनती मध्ये and not उपनती मध्ये, XI, 7, 4, 3; the *Kātyāyana-Śrautasūtra* lays down that it should be मध्याशीपनतम् । VI, 1.

<sup>5</sup> *Cf. Śatapatha-Brāhmaṇa*, XI, 7, 4, 3; अथ यस्य . . यत्न इवारं भवति स इ कपोती नाम । यथाद्वयं यूपं कुर्वते परा इत्युपोऽन्तं लोकाभिति ।

<sup>6</sup> *Kātyāyana-Śrautasūtra*, VI, 1, 26. Some authorities permitted a *chashāla* made of wheaten dough. See *Śatapatha-Brāhmaṇa*, V, 2, 1, 6.

<sup>7</sup> *Śatapatha-Brāhmaṇa*, III, 7, 1, 21. For the resemblance between the sacrificial post and a *Brahmachārin*, see *Rigveda*, III, 8, 4 & 5.

<sup>8</sup> Vogel, *The Yūpa inscriptions of King Mūlavarman from Koetei*, p. 202. [As Dr. B. C. Chhabra has pointed out, they might not have been intended to represent sacrificial posts; see *J. A. S. B. Letters*, Vol. I (1935), p. 41.—Ed.]

<sup>9</sup> *Annual Report, A. S. I.*, 1910-11, pp. 40ff. Fleet, *C. I. I.*, Vol. III, p. 253.

architect responsible for the *yūpa* at Nāndsā seems to have paid scanty regard to the sacred texts; for he has fashioned a pillar entirely circular.<sup>1</sup> None of the pillars at Baḍvā has a girdle at the middle; we can, however, see it clearly on the *yūpas* of the *Aśvamēdha* coins of Samudragupta<sup>2</sup> and on one of the two Isāpur pillars. Our *yūpas*, like all the rest discovered so far, do not show any *upavīta*.<sup>3</sup> Nor do they show any cloths carved round them. Probably it was felt that it would not be easy to show this detail in stone, and so the architects in all cases discovered so far, have omitted it. Cloths fluttering like banners at the ends of the *yūpas* on the coins of Samudragupta seem to be the ends of the cloths with which the *yūpa* was to be covered. The *yūpas* on these coins have pedestals; no traces of these were discovered near the *yūpas* at Baḍvā. Sacred texts do not recommend them.

The total height of two of our *yūpas* is 13' 3" and that of the third 15' 8"; the length of the shaft underground is about 4' in each case. Each of them has a square *chashāla* about eight inches from the top, as laid down in the sacred texts. The portion above the *chashāla* bends inwards, as is the case with all the other sacrificial pillars discovered so far.

The inscriptions on these *yūpas* have been written not in horizontal lines, as is the case with the Isāpur pillar, but in one long vertical line, reading from the top to the bottom, and about 8 feet in length.<sup>4</sup> The inscription on the *yūpa* of Balasimha, however, is written in two such vertical lines on two different facets of the octagonal pillar owing to some natural defect in the stone in the first facet. Each of these lines is 4 feet and 8 inches long. The height of the normal letters is about 1·8", of letters with verticals like *ka*, *ra*, etc., about 4", of conjunct letters like *kla*, *sya*, etc., 4½" and of conjuncts with medial vowels like *tri* about 6". The letters on the *yūpa* of Balasimha are slightly bigger and broader, and seem to have been engraved by a different mason, copying a manuscript written in a different duct. The Characters bear a general resemblance to those of the third century A. D. in general, and to those on the Nāndsā *yūpa* in particular, engraved 13 years earlier.<sup>5</sup> We do not see here any precursors of the Eastern variety forms of the Gupta alphabet. Medial *ā* and *ē* strokes are still indicated by horizontal lines (except in some rare cases like *dē* in *Sōmadēva* in inscription B) usually attached at the top. In *mō* of *Mōkharēḥ* the vowel sign is attached in the middle. *Ya* has developed a loop in its left limb, and when the last member of a conjunct, it shows all possible varieties of form. Sometimes it is archaic,—tripartite and with a curved back (cf. *sya* in *śuklasya* in the first line of the record of Balasimha; in this same inscription, however, is to be seen the relatively later bipartite form in *-simhasya*). Normally, however, this letter shows a loop on the left. In inscription C, there is the stop *m* at the end; it is denoted by the normal form of the letter *ma*, but smaller in size and written below the line as is usually found in the writing of this period.

**Numerical Symbols** for 200, 90 and 5 occur in each of the three records. The signs for 90 and 5 are the usual ones for the period, but the additional stroke attached to the symbol for hundred in order to convert it into 200 is rather unusual. Instead of a short horizontal stroke being attached to the vertical, in each of the three inscriptions we find the horizontal stroke first taken upwards and then led right across the top of the symbol to more than half its breadth. That this modified symbol stands for two hundred is rendered absolutely certain by its being identical in form with the symbol used in the Nāndsā *yūpa* inscription. In the latter record the

<sup>1</sup> *Ind. Ant.*, Vol. LVIII, p. 53.

<sup>2</sup> Allan, *The Catalogue of the Coins of the Gupta Dynasties*, Pl. V, Nos. 9-14.

<sup>3</sup> Possibly the garlands round the top of the *Yūpas* discovered at Isāpur may have been intended as substitutes for the *upavīta*.

<sup>4</sup> The inscription on the Bijayagaḍh pillar is also vertical and written in the same manner.

<sup>5</sup> *Ind. Ant.*, Vol. LVIII, p. 53.

date is also expressed in words and the import of the numerical symbol engraved there is thus absolutely certain. As will be presently shown, the year 295 of the record has to be referred to the Vikrama era. The earliest known inscription of this era is that on the Nāndsā *yūpa*, which is dated in the year 282.<sup>1</sup> This record, however, has not yet been properly edited.

The Language of the record may be described as incorrect Sanskrit. *Kritāhi* at the beginning of the inscriptions seems to be a mistake for *Kṛitaiḥ*. Among other mistakes may be pointed out *Phalguṣa* for *Phālguna*, *pañchē* for *pañchamē* and *śri* for *śrī*. The reading *dakshinyam* is absolutely certain on the *yūpa* of Balasimha; it seems to be a mistake for *dakshiyā*. In the inscriptions on the *yūpas* of Sōmadēva and Balavardhana *sahasraṁ* has been spelt as *sahashraṁ*. Usually no *sandhi* rules have been observed, the solitary exception being *Mōkharēr-Bala-putrasya* in the inscription on the pillar of Balasimha.

Each record commemorates the performance of a *Trivātra* sacrifice. The *Taittirīya-Samhitā* gives a detailed description of the origin and nature of this sacrifice.<sup>2</sup> We are told that Prajāpati invented it for Vasus, Rudras and Ādityas and won thereby the three worlds. The *Sāṅkhāyana-Srautasūtra* declares that by the merit of this sacrifice, the sacrificer can win for himself whatever is threefold (*trividha*) in affairs both mundane and spiritual.<sup>3</sup> This sacrifice is an amalgam of Agnishtōma, Ukthya and Atirātra sacrifices, performed on the first, second and third days respectively.<sup>4</sup> Its full name is *Gaṛga-Trivātra*; it was called *Aśvi-Trivātra* if a horse was immolated on the second day.<sup>5</sup> The wording of the concluding portion of each record, *Trivātra-sammitasya dakshinyam(yā) gavāṁ sahasraṁ* appears to be suggested by that of the concluding sentence of the description of this sacrifice in the *Taittirīya-Samhitā* (VII, 15) where we read,

तदेतन्नहस्रायनं सहस्रं स्तोत्रियः रुहस्रं दक्षिणा सहस्रसंमितः स्वर्गो लोकः ।

The Maukhari sacrificers gave precisely the same amount of *dakshiyā* as prescribed by the sacred texts. As a matter of fact, *Trivātra* sacrifice has been described in one place as *Sahasradakshiyā-Trivātra*.<sup>6</sup> Out of these 1,000 cows, 333 were to be given every day in groups of ten; the three that remained every day, along with the thousandth one, which was required to be variegated in colour, were to be given to the *Hōtri* on the last day of the sacrifice.

The fragmentary *yūpa*, discovered at Nagari, records the performance of a Vājapēya sacrifice by at least three brothers.<sup>7</sup> The three sacrificers at Baḍvā, though brothers, chose to set different commemorative *yūpas*. Their number was four, but the name of the fourth sacrificer has perished along with his commemorative *yūpa*, of which only a fragment could be discovered and recovered.

The names of the brothers, whose memory has been preserved by their commemorative pillars, are Balavardhana, Sōmadēva and Balasimha. They are described as the sons of Mōkhari Mahāsēnāpati Bala.<sup>8</sup> The term Mōkhari is a mere variant for Maukhari and thus our record, which is dated in the year 295 of the Vikrama era, is the earliest dated Maukhari record to be so far published. The Maukhari family of Bala is undoubtedly earlier than the house of Yajñavarman ruling in Bihār, as the former was ruling in Rājputāna in the first half of the 3rd century A. D., and Yajñavarman cannot be placed earlier than the fourth

<sup>1</sup> *Ibid.*; ante, Vol. XIX, Appendix, p. 1, No. 1.

<sup>2</sup> VII, 15.

<sup>3</sup> XVI, 21.

<sup>4</sup> *Taittirīya-Samhitā*, VII, 15.

<sup>5</sup> *Sāṅkhāyana-Srautasūtra*, XVI, 21.

<sup>6</sup> *Śatapatha Br.*, XIII, 4, 2, 1.

<sup>7</sup> *Memoirs, A. S. I.*, Vol. IV, p. 120.

<sup>8</sup> [See p. 52 n. 8 below.—Ed.]

century A. D. The seal discovered by General Cunningham in Gayā district bearing the legend *Mokhalīnam* in Aśōkan Brāhmi is still the earliest Maukhari document, but it bears no personal name.<sup>2</sup>

The term Maukhari connotes that the family was founded by a progenitor named Maukhara;<sup>3</sup> if he was a real historical personage, we have now to place him earlier than the third century A. D. Whether the Maukhari families of Bihār, Kanauj and Baḍvā were all descended from him, we do not know. No evidence is available at present to establish any family connection between these three houses. The *varman*-ending names of the members of the Bihār and Kanauj Maukhari families, along with the epithet *kshatrasthītēr-dēśīkaḥ* given to one of the members of the former family,<sup>4</sup> make it clear that they were Kshatriyas by caste. Three of the four names of the members of the new Maukhari family, Bala, Balavarddhana and Balasūiḥa, confirm the same conclusion. It is also interesting to note that all these Maukhari rulers are seen to be zealous patrons of the Vedic sacrifices.<sup>4</sup>

None of the Maukhari chiefs mentioned in these records were known to us so far.<sup>5</sup> Bala, the head of the family, is designated as *Mahāsēnāpati*. It is, however, not easy to determine the precise political status denoted by this title. *Sēnāpati*, the title by which Pushyamitra, the founder of the Śuṅga dynasty, was known even to posterity, is a humbler title than the one given to Bala in our records. Bala, therefore, may well have been more than a mere general. In contemporary Āndhra<sup>6</sup> and Ikshvāku records,<sup>7</sup> however, this title seems to denote a feudal chief of considerable importance, ruling over a fairly big district.<sup>8</sup> It would appear that the Maukhari Commander-in-chief Bala was very probably enjoying a similar status. He does not seem to have been an independent ruler.

If he was not independent, whose feudatory was he? This question cannot be confidently answered at present. At the time of our record, *i.e.*, in A. D. 239, the Kushāpas were too weak to exercise any paramount control over southern Rājputāna, even if we suppose that the accession of Kanishka took place in c. 120 A. D. From the very brief and imperfect summary of the Nāndsā *yūpa* inscription published so far,<sup>9</sup> it would appear that in A. D. 226, *i.e.*, 13 years earlier than the time of our record, the rule of the Western Kshatrapas extended up to Nāndsā, which is about 70 miles nearly due west of Baḍvā.<sup>10</sup> It is therefore not improbable that the imperial overlord of

<sup>2</sup> *C. I. I.*, Vol. III, Introduction, p. 14. It may be pointed out that the facsimile of this important seal has never been published and that its present whereabouts are unknown.

<sup>3</sup> See Kaiyata on the *Pātāñjala Mahābhāshya* on Paṇini IV, 1, 79. Our record does not connect the Maukharis with Aśvapati, the Madra king, as does the Harāhā record. The Madras were originally in the Punjab, and if the statement of the Harāhā inscription is true, it is likely, as my colleague Dr. R. S. Tripathi has suggested, that like the Mālōyas and Yaudhōyas, the Maukharis also may have had their home in the Punjab, from where they may have gradually migrated south-eastwards. If so, this movement must have begun very early; for we find the Maukharis in Bihār in the 3rd century B. C. It is, however, possible that the connection with Aśvapati may be more Puranic than historical.

<sup>4</sup> *C. I. I.*, Vol. III, Inscription No. 49.

<sup>5</sup> For the Bihār family's patronage of the Vedic religion, see *ibid.*, Inscription No. 49, v. 1. For the Kanauj family's patronage see v. 7 of the Harāhā inscription, *ante*, Vol. XIV, p. 116. These references are not merely conventional.

<sup>6</sup> A Mathurā inscription dated in the year 80 mentions Bala as a son of a certain lady (*ante*, Vol. I, p. 392, No. 24). If we place Kanishka in c. 120 A. D., then the date of this Bala would be c. 200 and it would be possible to identify him with Bala of our inscriptions. But from the fragmentary Mathurā record it does not appear that Bala, mentioned therein, was a Maukhari.

<sup>7</sup> *Ante*, Vol. VIII, p. 94.

<sup>8</sup> *Ante*, Vol. XIX, p. 1.

<sup>9</sup> *Ibid.*, p. 6.

<sup>10</sup> *Ind. Ant.*, Vol. LVIII, p. 53.

<sup>11</sup> Nāndsā is 36 miles from the railway station Bhilwara on the Chitor-Ajmer line.

the Maukhari Commander-in-chief Bala was the Kshatrapa ruler Vijayadāman, who was ruling from A. D. 238 to 250.<sup>1</sup> If agreeing with Prof. Rapson<sup>2</sup> and disagreeing with Dr. D. R. Bhandarkar,<sup>3</sup> we place Ísvaradatta Ābhīra's intervention in A. D. 236, it is probable that Bala may have been compelled to transfer his allegiance to the interloper, provided he had made his power felt up to Kotah.

From the Chandravalli inscription of Mayūśarman, the famous founder of the Kadamba house, it appears that he had defeated the Pallavas, Punadas, Traikūtakas, Ābhīras, Pāriyātrikas, Śakas and Maukharis.<sup>4</sup> Since the record mentions specific kings and dynasties defeated, we cannot suppose that it contains mere empty boasts. All except the first two powers in the above list, belong to Central or Western India. The date of Mayūśarman is, however, not definitely fixed, but I think the view of Dr. Krishna that he flourished about the middle of the 3rd century A. D.,<sup>5</sup> is to be preferred to that of Mr. Moraes who places him a century later.<sup>6</sup> If such be the case, then our new Maukhari inscriptions will throw considerable light upon the political situation of the time. It has been suggested that the Maukharis defeated by Mayūśarman were the Maukharis of Bihār; but it does not appear from the list of Mayūśarman's victories that he had extended his sphere of activity much beyond Western India. If, as suggested above, the Maukharis of Baḍvā were the feudatories of the Śakas (and of the Ābhīras also during their temporary ascendancy), then it is very probable that the Maukharis whom Mayūśarman defeated were some of the descendants of Bala. After defeating (or encountering) the Traikūtakas and Ābhīras, Mayūśarman attacked Central Gujarāt. He was there opposed by the Śakas, a portion of whose forces were under the command of their Maukhari feudatories of Central India. This circumstance is very probably responsible for the victory over the Maukharis claimed by Mayūśarman. It does not seem that he had ever invaded Bihār.

It would appear that at the time of the performance of the sacrifice in A. D. 239, *Mahāsēnāpati* Bala was still alive. His sons were probably occupying subordinate positions in his principality. None of them seems to have made much progress in his official career, as no title like *Sāmanta* or *Sēnāpati* or *Daḍḍanāyaka* is associated with any one of them.<sup>7</sup>

The date of the records is given at the beginning of each of them in identical phrases. The expression used is:—*Kritēhi 200, 90, 5, Phalguṇa-śuklasya pañchē di.*

In order to get at the real meaning of the first word used here, it is necessary to compare the expression with similar ones occurring in early Indian inscriptions. Relevant passages to be considered are the following:—

- (1) *Kritayōr=devayōr=varsha-śatayōr=divyāśītayōh 200 80 2 Chaitra-pūrṇamāsī(syā)m.*—Nāndsā pillar inscription (*Ind. Ant.*, Vol. LVIII, p. 53).
- (2) *Kritēshu chaturshu varsha-śatēshv=ashṭāvin(m)śēshu 400 20 8 Phalguṇa(na)-bahulasya pañchadaśīyām=ētasyām=pūrvāyām.*—Bijayagaḍh pillar inscription (*Fleet, C. I. I.*, Vol. III, p. 253).
- (3) *Śri(r-m) Mālava-gaṇ-āmnātē praśastē Kṛita-samjñūtē ēkashashṭy-adhikē prāptē samāśata-chatusṭayē...dīnē Āśvōja-śuklasya pañchamyām.*—Mandasor inscription of Naravarman (*ante*, Vol. XII, p. 320).

<sup>1</sup> Rapson, *Catalogue, etc.*, p. 129.

<sup>2</sup> *Ibid.*, p. cxxxv.

<sup>3</sup> *Annual Report, A. S. I., 1913-14*, pp. 227-45.

<sup>4</sup> *Archaeological Survey of Mysore, Annual Report, 1929*, p. 50.

<sup>5</sup> *Ibid.*, p. 56.

<sup>6</sup> *The Kadamba-kula*, p. 71.

<sup>7</sup> [See p. 52 n. 8 below.—Ed.]

- (4) *Yātēshu chatu[r]shu Kri(Kṛi)tēshu śatēshu sausyaiśhvā (? śhṛhā)āta-sōttara-padēshv-  
iḥa vatsa[rēshu]|| śuklē trayōdaśa-dinē bhūvi Kārttikasya māsasya.*—Gaṅgdhār ins-  
cription (*C. I. I.*, Vol. III, p. 74).
- (5) *Kṛitēshu chaturshu varsha-śatēshv-ēkāsity-uttarēshv-asyām Mālava-pūrvāyām 400  
80 I Kārttika-śukla-pāñchamām.*—Nagarī inscription (*P R A S W C.*, 1915-16,  
p. 56; *Memoirs A. S. I.*, No. 4, p. 120).

Besides the present three records, we have thus five other instances where the word *Kṛita* is used in connection with the reckoning of an era. Out of these, in three passages, viz., Nos. 1, 2, and 4, the term *Kṛita* alone has been used and in the remaining two, viz., Nos. 3 and 5, it is used along with a reference to the Mālavas. In the two other Mandasor inscriptions, one of Kumāragupta and Bandhuvarman<sup>1</sup> and the other of Yaśōdharman<sup>2</sup> the term *Kṛita* has been omitted altogether and the era is indicated as *Mālavānām gaṇa-sthityā* and *Mālava-gaṇa-sthiti-vasāt*.

The controversy connected with the interpretation of the term *Kṛita* used in the above passages has not yet closed. That all the above passages refer to the years of the Vikrama era is now admitted, but why the terms *Kṛitēshu*, *Kṛitayōh*, etc. have been used in connection with the era is not yet definitely known. On the analogy of the passages Nos. 1 and 2 above, it is clear that *Kṛitēhi* of our inscriptions is to be corrected into *Kṛitaiḥ* and is to be taken as governing a term like *varshaiḥ* which is understood. The usual locative is here supplanted by the instrumental. But the meaning is the same, viz., 'when *Kṛita* years 295 had passed away.'

Dr. Fleet, while discussing the passage No. 4 above, was inclined to hold that *yātēshu Kṛitēshu vatsarēshu* should be interpreted as 'when fully completed (480) years had passed.' He held that *kṛitēshu* is more or less synonymous with *yātēshu*. The passage No. 3 above, however, makes it clear that *kṛita* cannot be taken in that sense, but is clearly the proper name of the year or the era referred to in that document. While discussing the passage No. 3 above, the late MM. Haraprasad Sastri suggested that *Kṛita* was the proper name of the first year of a cycle of four years current in ancient India. He could substantiate his theory only by supposing that Bijayagaḍh and Gaṅgdhār inscriptions, which are dated in the years 428 and 480 respectively, expressed expired years. This theory is now no longer tenable, for in our present records and in the passage No. 1 above, the years mentioned are 295 and 282 respectively, and still they are described as *Kṛita*. In a cycle of four years, these years would be 3rd and 2nd respectively, or 4th and 3rd, if we take them to be expired years. MM. Sastri's theory has therefore to be abandoned in the light of the new data.

While commenting upon the passage No. 3 above, Dr. D. R. Bhandarkar has observed that time has not yet come for suggesting a definite interpretation for the word *Kṛita*.<sup>3</sup> He was inclined to hold that *Kṛita* was not the name of a king or royal dynasty associated with this era. To him it appeared that what is now known as Vikrama era was invented by the people or astronomers for the purpose of counting years and was consequently originally known as *kṛita* or 'made'. We do not so far know of any great astronomer having flourished in c. 57 B. C. None of the famous Hindu astronomers like Āryabhaṭa, Varāhamihira or Brahmagupta is known to have attempted the founding of an era. Astronomers in ancient India have invented eras like the Saptarshi and the Kaliyuga ones going back to pre-historic times; they are not known to have founded eras commencing at any specific historic date.

<sup>1</sup> *C. I. I.*, Vol. III, p. 81.

<sup>2</sup> *Ibid.*, p. 152.

<sup>3</sup> *Ind. Ant.*, Vol. XLII, p. 163.



What then is the meaning of the term *Kṛita* in the above passages? I see no reason why it should not be taken as the proper name of the era. From the passage No. 3 above it is clear that though the era was traditionally handed down in the Mālava tribe, it was known as *Kṛita*. The term *Kṛita* there does not designate any particular year of the era, but the whole collection of years, cf. *Kṛita-samjñitē śkashashṭy-adhikē prāptē samā-sata-chatusṭayē*. The era may have been originally known by that term because of the name of its founder. *Kṛita* as a personal proper name is not familiar in later Indian history and literature, but the case seems to have been different in earlier times. *Kṛita* was the name of one of the Viśvādēvas; Vasudēva had given it to one of his sons from Rōhiṇī; a pupil of Hiranyanābha was known by that name; and fathers of Upa-rīchāra and Haryavana were christened by it.<sup>1</sup> What inherent improbability is there in postulating that the so-called Vikrama era may have been originally started by a king named *Kṛita*? According to the *Viśvarūpa*, *kṛita* has also the sense of fruit or reward. This meaning seems to be connected with one of the Vedic meanings of the word,—‘booty’. At the time of the founding of the era, a king named *Kṛita* may probably have scored a memorable victory and won great booty (*kṛita*). To commemorate the victory an era was started called *Kṛita* named after its founder and his great achievement.

This theory is only a tentative one. I admit that so far we have no evidence whatsoever of a king named *Kṛita* having flourished by the middle of the 1st century B. C. But it is not improbable that in course of time we may discover a king of that name ruling at that time. It is also true that an era named after king *Kṛita* should be known by a *taddhita* expression like *Kārta-varsha* or *saṁvatsara*, on the analogy of the expression *Goupt-ābdē varsha-sata-trayē varṣamānē* occurring in the Ganjūm plates of the time of Śaśāṅkarāja.<sup>2</sup> The authors of early inscriptions were not particularly strong in Sanskrit (as is, for instance, evidenced by the present inscriptions) and the expression *Kṛita* (*saṁvatsara*) for *Kārta* (*saṁvatsara*) is quite possible in their compositions. It may be further pointed out that in several cases *taddhita* expressions have not been used in such cases. Thus in the Sūnak plates of Kārṇadēva<sup>3</sup> dated in the year 1148 and in the Bhadreswar inscription of the time of Chaulukya king Jayasīṃhadēva<sup>4</sup> dated in the year 1195, we have the expressions *Vikrama saṁvat* 1148 and 1195 and not *Vaikrama saṁvat* 1148 and 1195. Similarly we come across the expression *Valabhī Saṁvat* and not *Vālabhēya saṁvat*.<sup>5</sup> There is therefore nothing unusual in the years of the era of king *Kṛita* being known as *Kṛitaiḥ varshaiḥ* or *Kṛitēshu vatsarēshu* or *Kṛitayōr-vatsara-satayōḥ*.

The foundation of the Vikrama era is still shrouded in impenetrable mystery. Dr. Sten Konow has suggested on the authority of the *Kālakūchārya-kathānaka* that the era was founded by king Vikramāditya of Mālava in commemoration of his ousting the Śakas from Ujjāyini, where they had obtained a temporary footing.<sup>6</sup> What is stated by the Jaina tradition is not, however, confirmed by the epigraphical data. If we analyse the inscriptions where the Vikrama era has been used, we find that the earliest instance, so far known, of the term Vikrama being associated with the era occurs full 794 years after its foundation.<sup>7</sup> This Vikrama is for the first time called a king only in the 11th century of the era.<sup>8</sup> It is therefore clear that in the

<sup>1</sup> See Monier Williams' Sanskrit-English Dictionary under *Kṛita*.

<sup>2</sup> *Ante*, Vol. VI, p. 144.

<sup>3</sup> *Ante*, Vol. I, p. 317.

<sup>4</sup> *Archaeological Survey Report for Western India*, No. 2, Appendix, p. xiii, No. 56.

<sup>5</sup> *Unā* inscription, *ante*, Vol. IX, p. 4.

<sup>6</sup> *Ante*, Vol. XIV, pp. 293-5.

<sup>7</sup> Dhiniki inscription of Jāikadēva, *Ind. Ant.*, Vol. XII, p. 155.

<sup>8</sup> Ēklōngī inscription of Naravāhana, dated V. 1028; *J. B. B. R. A. S.*, Vol. XXII, p. 166.

first seven centuries of this era, its connection with a king named Vikrama was altogether unknown. If, as the Jaina tradition asserts, king Vikramāditya of Ujjayinī, the expeller of the Śakas, was the founder of the era, it has to be admitted that people had completely forgotten his memory within 250 years after his death. We shall have to suppose that it was somehow revived in the 11th century, probably due to the historic researches of the time; and that the era came to be renamed after him. This seems to be altogether improbable.

The precise interpretation of the term *kṛita* being for a long time doubtful, the earliest proper name associated with the era was for a long time considered to be that of the Mālavas. Kielhorn had observed that from about the 5th to the 9th century of this era it was believed by poets to be specially used by the princes and people of Mālava.<sup>1</sup> The Mālavas, however, do not seem to be connected with the foundation of the era. It is interesting to note that in the three earliest instances of the use of this era, *viz.*, the present records and the passages Nos. 1 and 2 above, the Mālavas have not been associated with the era at all. The term *Kṛita* alone is used to denote it. The same is the case with the Gaṅgadhār inscription of the year 480 (passage No. 4 above). The passage No. 3 above is the earliest instance, known so far, of the association of the Mālavas with the era; but there it is expressly stated that *Kṛita* was its proper name, though it was traditionally handed down among the Mālavas.<sup>2</sup> The evidence available so far shows that the association of the Mālavas with the era commenced sometime towards the middle of the 5th century A. D., as evidenced by the passage No. 3 above. Towards the end of that century its original name *Kṛita* was dropped, as would appear from the name of the era in the Mandasor inscription of Kumāragupta and Bandhuvārman.<sup>3</sup> People of the 8th century believed that the era was founded by a Mālava ruler.<sup>4</sup> Down to the 4th century, however, the Vikrama era was known as *Kṛita* and was not known to be connected with the tribe or king of the Mālavas. The supersession of the name *Kṛita* by Mālava is paralleled by the supersession of the name of Gupta era by the term Valabhī era in western India.

The geographical position of the places, where *Yūpa* inscriptions and inscriptions with the term *Kṛita* occur, is worth noting. *Yūpa* inscriptions have been found at Īsāpur, Bijayagaḍh, Baḍvā, Nagari and Nāndsā. Bijayagaḍh is about 50 miles south-east of Īsāpur; Baḍvā is about 140 miles south-south-east of Bijayagaḍh; Nagari is about 90 miles east of Baḍvā; and Nāndsā is about 40 miles north-east of Nagari. It would appear from this that eastern Rājputāna played an important part in the revival of Vedic religion. *Kṛita* era inscriptions have been discovered at Nāndsā, Baḍvā, Mandasor, Bijayagaḍh, Gaṅgadhār and Nagari. Mandasor is about 100 miles south-west of Baḍvā and Gaṅgadhār is about 36 miles east of Mandasor. South-eastern Rājputāna was thus the country where the designation *Kṛita* was current. It is worth noting that it is precisely in this area that the term Mālava came to be later associated with the era; for Mandasor, Nagari, Kaṇaswa and Gyārāspur are situated in the same sector of the country. It is therefore clear that in this province the term Mālava superseded the earlier name *Kṛita* after the 4th century.

The inscriptions mention no places. The village where they were discovered, is known as Baḍvā; it is not improbable that Baḍvā may be a contraction of Balavāḍī and that the modern humble village may have been once a flourishing capital,—founded by the *Mahāsēnāpati* Bala,

<sup>1</sup> *Ind. Ant.*, Vol. XXI, pp. 403-4.

<sup>2</sup> This is no place to discuss the precise interpretation of the terms *Mālavagana-ānvāṭī*, *Mālavagana-śhīti-ānvāṭī* and *Mālavagana-śhītyā*. All these refer to the established usage in the Mālava tribe. I do not think that the era has anything to do with any tribal organisation of the Mālavas.

<sup>3</sup> Fleet, *C. I. I.*, Vol. III, p. 81.

<sup>4</sup> See Kaṇaswa inscription, *Ind. Ant.*, Vol. XIX, p. 57.

who may have been the founder of the Maukhari branch in Kotah state. Its present population is only about 1,600, but half a century ago, it is said to have been four times more populous.

Before concluding, I would like to express my deep indebtedness to Major-General Ap-Onkar Singh, C.I.E., Dewan of Kotah, and to Dr. Mathuralal, State Historian, Kotah, for procuring the photographs of the *Yūpas* and supplying valuable information for the preparation of this article.

### TEXT.<sup>1</sup>

#### A. The Yūpa of Balavarddhana.

L. 1. Siddham [\*] Kṛitēhi(Kṛitaiḥ) 200 90 5 Phalguṇa(Phālguna)-śuklasya pañchē di śri(śrī)-mahā-sēnāpatēḥ \* Mōkharēḥ<sup>2</sup> Bala-puttrasya Balavarddhanasya yūpaḥ[\*] Tri-rātra-saṁmitasya dakshinyam(ṇā) gavām sahasram(sahasram)<sup>4</sup>[\*].

#### B. The Yūpa of Sōmadēva.

L. 1. Siddham[\*] Kṛitēhi(Kṛitaiḥ) 200 90 5 Phalguṇa(Phālguna)-śuklasya pañchē di śri(śrī)-mahā-sēnāpatēḥ \* Mōkharēḥ<sup>2</sup> Bala-puttrasya Sōmadēvasya yūpaḥ[\*] Tri-rātra-saṁmitasya dakshinyam(ṇā) gavām sahasram(sahasram)<sup>4</sup>[\*].

#### C. The Yūpa of Balasimha.

L. 1.\* Kṛitēhi(Kṛitaiḥ) 200 90 5 Phalguṇa (Phālguna)-śuklasya pañchē da(di) śri(śrī)-mahā-sēnāpatē[r]-Mōkharē-.

L. 2. r-Bala-puttrasya Balasimhā(ha)sya yūshah<sup>3</sup>(paḥ) [\*] Tri-rātra-saṁmitasya dakshinyam(ṇā) gavām sahasram [\*].

### TRANSLATION.

Well accomplished! On the fifth day of the bright half of Phālguna (*of the year*) 295 by Kṛita(*years, this*) sacrificial pillar (*was erected*) by Balavardhana (Sōmadēva in inscription B and Balasimha in inscription C), son of Bala, the glorious Mōkhari commander-in-chief.<sup>5</sup> The fee of a thousand cows as laid down for the Trirātra sacrifice (*was duly given to Brāhmaṇas*).

### No. 8.—NANDAPUR COPPER-PLATE OF THE GUPTA YEAR 169.

By N. G. MAJUMDAR, M.A., INDIAN MUSEUM, CALCUTTA.

This copper-plate, which is edited here for the first time, has been in the possession of Mr. Ganapati Sarkar, Zemindar of Beliāghāṭā, Calcutta, since 1929. I first saw it at the Annual

<sup>1</sup> From ink-impressions.

<sup>2</sup> Read *-patēre*.

<sup>3</sup> Read *Mōkharē*.

<sup>4</sup> There is a triangular symbol at the end.

<sup>5</sup> There are two symbols at the end of this record, one triangular and the other circular.

<sup>6</sup> The word *siddham* has been omitted in this record.

<sup>7</sup> The letter *sa* is a result of the engraver's carelessness.

<sup>8</sup> [According to the text *Mōkharēḥ* and *śri-mahā-sēnāpatēḥ* would refer to each of the three brothers and not to their father Bala. Since all the three bear the title of *mahā-sēnāpati* it is to be presumed that it was meant to be only a title of nobility as in the inscriptions of the southern Ikshāku rulers.—Ed.]

THREE MAUKHARI INSCRIPTIONS ON YUPAS: KRITA YEAR 295.

A. The Yupa of Balavarddhana.



Left half.



Right half.

B. The Yupa of Somadeva.



Left half.



Right half.

C. The Yupa of Balasimha.



First line



Second line

A photograph of the Yupas.



Exhibition of the Asiatic Society of Bengal, held on the 3rd February, 1936. Subsequently, at my request Mr. Sarkar very kindly handed it over to me for decipherment and publication. So far as available information goes, the copper-plate comes from a village called **Nandapur**<sup>1</sup> which lies on the southern bank of the Ganges, at a distance of about two miles to the north-east of Surajgarhā in the District of Monghyr. The plate is said to have been fixed to the wall of a niche in a dilapidated temple close to the site of a *Śiva-līnga* locally known as 'Burbhānāth Mahādēva'. According to reports collected by Mr. Sarkar, Nandapur and its neighbourhood are full of ruins representing an ancient site, a part of which has perished due to the erosion of the river bank.

This is a **single sheet** of copper, measuring about  $7\frac{1}{2}'' \times 4\frac{1}{2}''$ . It bears inscription on both sides, there being in all nineteen lines of writing of which fifteen are on the obverse and only four on the reverse. A **seal** is attached to the plate, which originally must have borne an inscription. But it has since suffered much from corrosion with the result that none of the letters is at present preserved. Probably two letters are also missing in line 4, just where the donee's name was mentioned, and a few are damaged, or partly obliterated, in lines 17 and 18. The rest of the document is in a fair state of preservation, and the engraving is, on the whole, well executed.

The **characters** belong to 'the eastern variety' of the Gupta Alphabet (cf. *la, sha, sa* and *ha*) as found in the Dhānāidaha, Dāmōdarapur, Baigrām and Pāhārpur copper-plates, being typical of the writing prevalent in Bengal during the fifth century A.D. Attention may be drawn to the hook-like sign for medial *ā* attached to the bottom of some letters in making up the sign for the medial *ō*, e.g., in *Gōrakshita* (l. 12), which occurs also in other records of the period. Another form of the medial *ā* sign is also used, in the shape of an upright stroke hanging from the right side of the *mātrā*. When applied to *ya* and *ma* this stroke is lengthened, reaching the bottom of the letter where it is slightly bent to the left, e.g., in *Brāhmaṇā-* (l. 3) and *saṁmānaṁ* (l. 15), in which we must recognize an advanced form of the sign.<sup>2</sup> The forms of the final *t* and *m* are noteworthy, e.g., in *vasēt* (l. 19) and *dattam* (l. 13). The numerical signs for 4, 100, 60, 9 and 8 occur in the inscription (ll. 13, 19).

The **language** of the record is Sanskrit prose, excepting that there are two imprecatory verses in lines 17-18. The phraseology will be found to tally in many respects with that of the Baigrām copper-plate.<sup>3</sup> As regards **orthography**, we should note the use of both *ba* and *va*. But the writer of the document has failed to distinguish between the two letters in the words *bāhya* (ll. 5, 9), *stamba* (ll. 5, 9), *kuṭumbin* (ll. 2, 13) and *Bandhudāsa* (l. 8), in all these instances the sign for *va* being used instead of that for *ba*.<sup>4</sup> The consonants *ka* and *ta* are often doubled before a subscript *r*, e.g., in *vikkrayō* (ll. 6, 9), *gōtra* (l. 3) and *kshētra* (l. 13), although the word *vikraya* is spelt with a single *ka* in line 10. Some of the consonants following a superscript *r* are occasionally doubled, e.g., in *pravarttanāya* (l. 4) and *dharmma* (l. 11).

The charter was issued from a village called **Ambīla**. It records the purchase of 4 *kulyavāpas* of fallow land within the village of **Jaṅgōyikā**, at the rate of two *dināras* per *kulyavāpa*, by the *Vishayapati* **Chhatramaha**, and the transfer of the same property as gift to a Brāhmaṇa, to enable him to perform 'the Five Great Sacrifices'. The name of the donee ending in *svāmin* cannot be made out with certainty. He was an inhabitant of **Nanda-cīthi** and **Khaṭā-pūraṇa-agrahāra**, and belonged to the *Kāśyapa-gōtra* and the *Chhandōga* (*charaṇa* of the *Sāma-vēda*). The land was bounded on the south by the plot given away to *Gōrakshita* and on the

<sup>1</sup> It is marked as 'Nandpur' in the 1'-scale map of the Survey of India (Sheet No. 72 K : 3 and 7) published in 1925.

<sup>2</sup> Cf. e.g., Faridpur grant of Gōpachandra, *Ind. Ant.*, Vol. XXXIX, Pl. III (facing p. 204), l. 24.

<sup>3</sup> *Ante*, Vol. XXI, pp. 81-82.

<sup>4</sup> Similarly in the Baigrām copper-plate the letter *va* instead of *ba* occurs in *stamba* in line 5, while *ba* is correctly employed in *stamba* in line 11, in *bāhya* in lines 5 and 11, and in *kuṭumbin* in line 2.

west by the land known as Gōpālibhōga. In the present transaction, the *Vishayapati* Chhatramaha himself was the applicant and appeared before the *Adhikaraya* to secure the plot of land by means of a *tāmra-patta*. The matter was enquired into and reported on by the Record-keepers (*Pustapāla*) Pradyōtasīnha and Bāndhudāsa. The land was measured by the standard unit of  $8 \times 9$  *nalas*, following the recognized cubit length of Darvvikarmma, as in the Baigrām charter. The copper-plate is dated **the 8th day of the bright half of Vaiśākha, the year 169**, which is referable to the **Gupta era** of 319 A.D. The date would thus correspond to the year **488 A.D.**

I am unable to identify **Ambila** whence the charter was issued, or **Jaṅgōyikā**, the village in which the plot of land was situated. But the name '**Nanda-vīthī**' has perhaps survived in '**Nandapura**' where the plate is said to have been discovered. That the document was drafted, engraved and issued from Bengal, or more precisely from North Bengal, follows not only from the nature of the script but also from the close agreement of its phraseology with that of Baigrām and other plates of this century discovered in North Bengal. Moreover, from the mention of  $8 \times 9$  *nalas* and the standard cubit length of Darvvikarmma, the conclusion becomes irresistible that the land that was so measured and given away must have also belonged to the same region, although the donee himself resided at Nandapura in the Monghyr District of Bihār.

### TEXT.<sup>1</sup>

#### Obverse.

- 1 Svasty-**Amvi(mbi)la**-grām-āgrahārāt<sup>2</sup>-sa-viśvāsam-adhikarāṇām(ṇam) **Jaṅgōyikā**-grāmē  
Brāhmaṇ-ōttarān-saṁvyavahā-
- 2 ry-ādī-kuṭumvi(mbi)naḥ kuśalam-anuvarṇṇya bōdhayanti(ti) likhanti(ti) cha [I\*] Vijñāpayati  
naḥ vishayapati-**Chhatramahaḥ**
- 3 ichchhāmy-aham sva-puṇy-ābhividdhayē **Nanda**-vaiṭhēya-**Khaṭpūra**-āgrahārika-  
Chchhāndōga-Kāśyapa-sa-gōttra-Brāhmaṇā-
- 4 . . . **svāminō** pañcha-mahā-yajña-pravarṭtanāya khila-kshētra-kulyavāpa-chatuṣṭayam  
krītv-ātisraṣṭum [I\*]
- 5 Yushmad-vishayē cha samudaya-vā(bā)hy-ādy-astamva(mba)-khila-kshētrāṇām śasvad-ā-  
chandr-ārka-tāraka-bhōjyā[nā\*]-
- 6 m-akshaya-nīvyāḥ dvi-dīnārikya-kulyavāpa-vikkrayō-nuvṛittas-tad-arhatha mattō-shṭau  
dīnārān=upa-
- 7 saṅgrīhya **Jaṅgōyikā**-grāmē khila-kshētra-kulyavāpa-chatuṣṭayam-akshaya-nīvyās-  
tāmrapaṭṭēna dātum=iti [I\*]
- 8 Yataḥ Pustapāla-Pradyōtasīnha(sīnha)-Va(Ba)ndhudāsayōr-avadhāraṇay<sup>3</sup>-āvadhṛitam=ast-  
īha vishayē samudaya-
- 9 vā(bā)hy-ādy-astamva(mba)-khila-kshētrāṇām-akīñchit-pratīkarāṇām dvi-dīnārikya-kulya-  
vāpa-vikkrayō-nuvṛittaḥ [I\*]
- 10 Ēvam-vidh-ōtpratīkara-khila-kshētra-vīkayē cha na kaś-chid-rāj-ārttha-virōdhaḥ dīya-  
mānē tu Paramabhāṭṭāraka-
- 11 pādānām dharmma-śaḍ-bhāg-āvāptis-tad-dīyatām-ity-ētasmād-vishayapati-**Chhattra-**  
**mahād**-aṣṭau dīnārān=upa-

<sup>1</sup> From the original.

<sup>2</sup> [As in the Pāhārpur Plate one would expect here the mention of some officers like *Ayuktakas* who conveyed the necessary information to the Court. See p. 55 n. 1.—Ed.]

<sup>3</sup> The letter *ra* in *avadhāraṇay* was at first omitted through inadvertence and later inserted below.

Obverse.

2 2  
 4 4  
 6 6  
 8 8  
 10 10  
 12 12  
 14 14

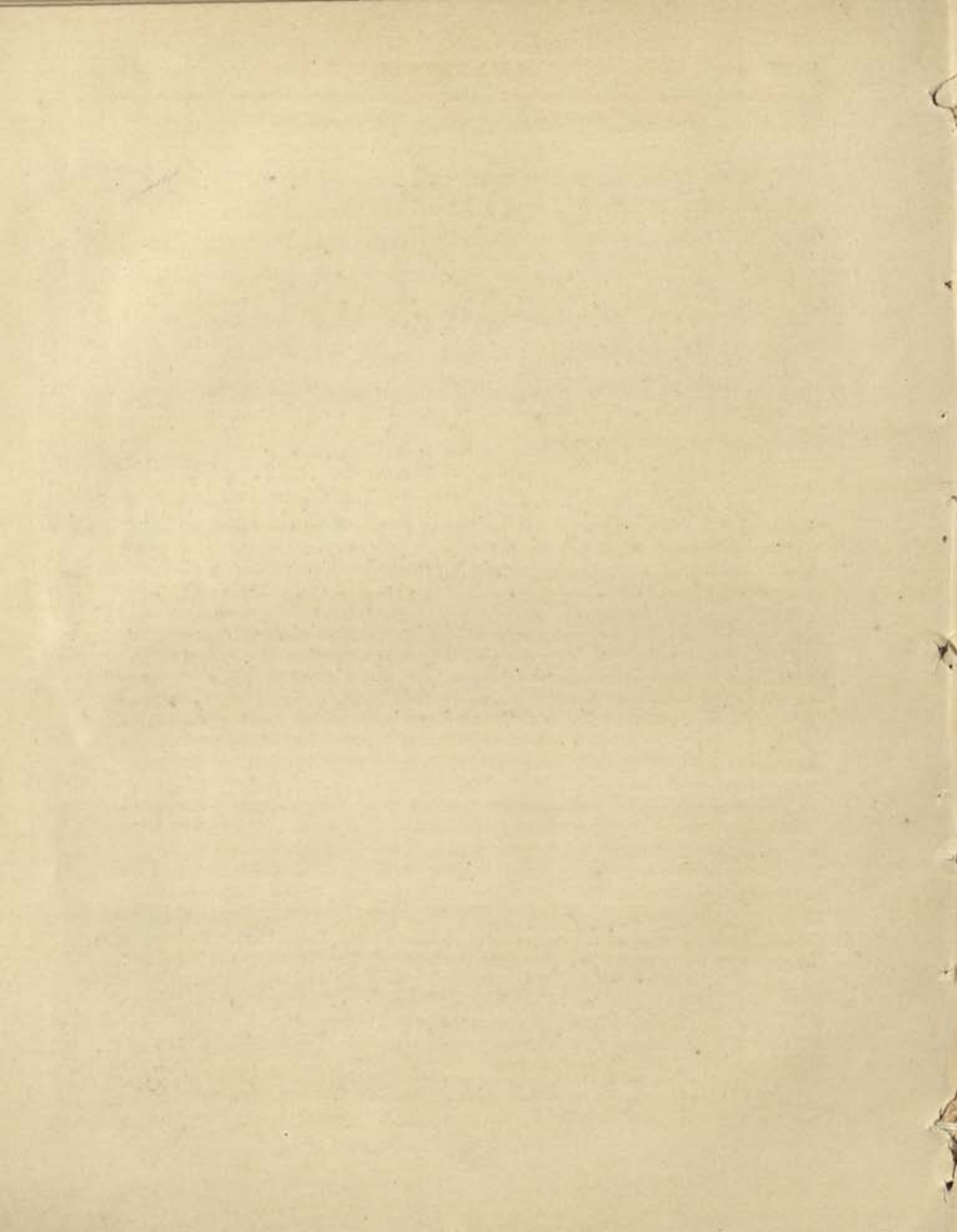
Handwritten text in Devanagari script on a copper plate fragment. The text is arranged in approximately 14 horizontal lines, with some characters appearing to be in a different script or dialect. The fragment is dark and shows signs of wear and corrosion.

Reverse.

16 16  
 18 18

Handwritten text in Devanagari script on the reverse side of the copper plate fragment. The text is arranged in approximately 2 horizontal lines. The fragment is dark and shows signs of wear and corrosion.





- 12 satṅgrīhya **Jaṅgōyikā**-grāmē Gōrakshita-tāmrapaṭṭa-dakshipeṇa Gōpālibhōgāyā paśchi-  
mēna khila-  
13 kshētra-kulyavāpa-chatusṭayaṁ dattam ku 4 [I\*] Tē yūyam=ēvati viditvā kuṭumvi-  
(mbi)nām karshaṇ-āvīrōdhi-sthānē  
14 Darvvikarma-hastēn=āshṭaka-navaka-nalābhyaṁ-apaviñchhya chira-kāla-sthāyi-tush-  
āṅgār-ādi-chīhnaiś-chaturddi-  
15 n-niyamita-saṁmānaṁ kṛtvā dāsyatha datvā(ttvā) ch-ākshaya-nīvi-dharmmēṇa śāsvat-  
kā-lam=anupālayishyatha

Reverse.

- 16 varṭtamāna-bhaviṣyais=cha saṁvyavahāribhir-ētad-dharmm-āpekshay=ānupālayitavyam=  
iti [I\*] Uktañ=cha bhaga-  
17 [vatā Vyā]sē[na] [I\*] Sva-dattāṁ paradattāṁ vā yō harēta vasundharāṁ [I\*] sa viśṭhā-  
yāṁ kṛimir-bhūtvā pitṛibhiḥ saha  
18 pachyatē [I\*] [Shashṭim] varsha-sahasrāṇi svargē mōdati bhūmidāḥ [I\*] ākshēptā ch=ānu-  
mantā cha tāny=ēva na-  
19 rakē vasēt [I\*] **Sam 100 60 9 Vai śudi 8**

#### TRANSLATION.

(Ll. 1-2) Hail! From the (royal) grant (*agrahāra*) of **Ambila** village, our Head of the District (*Vishayapati*) **Chhatramaha**<sup>1</sup>, with confidence<sup>2</sup> intimates, addresses in writing and informs the Court (*Adhikaraya*), as well as the Brāhmaṇas, the chief officers and others, and also the householders, at the village of **Jaṅgōyikā**, after having enquired about their well-being:

(Ll. 3-7) "I wish to make over, for the sake of the increase of my religious merit, 4 *kulyavāpas* of fallow land, after (it) has been purchased, to the Brāhmaṇa..... **svāmin**, an inhabitant of the *agrahāra* of **Khaṭāpūrāna** in **Nanda-vīthi**,<sup>3</sup> belonging to the *Kāsyapa-gōtra* and the *Chhāndōga-charaṇa* of the *Sāmavēda*, to enable him to perform the Five Great Sacrifices.<sup>4</sup> Now, in your District (*vishaya*) there is established the system of sale at the rate of two *dināras* per each *kulyavāpa* of fallow land, originally devoid of vegetation, which does not yield any revenue (to the State) and being under perpetual endowment (*akshaya-nīvi*)<sup>5</sup> can be enjoyed eternally, as long as the moon, the sun and the stars endure. So you should accept from me eight *dināras* and grant (me) by means of a copper-plate, for the sake of perpetual endowment, four *kulyavāpas* of fallow land in the village of **Jaṅgōyikā**."

(Ll. 8-11) Whereas it has been ascertained on enquiry by the Record-keepers, Pradyōtasinha and Bandhudāsa, that there is established in this District the system of sale at the rate of two *dināras* per each *kulyavāpa* of fallow land, originally devoid of vegetation, which does not yield any revenue (to the State), and whereas there can be no loss of income to the Crown in such sale of revenue-free fallow land—rather in case of gift a sixth part of the religious merit would accrue to the King (*Paramabhāṭṭāraka-pāda*)<sup>6</sup>—now therefore let (the land) be granted.

<sup>1</sup> (See p. 54 n. 2. I should translate: 'From . . . Ambila . . . (the Āyuktakas) . . . intimate and write to (*bōdhayanti līkhaṁti cha*) the Court that *Vishayapati* Chhatramaha informs us . . . '—Ed.

<sup>2</sup> Cf. *sa-viśvāsam* in a Dāmōdarpur copper-plate; *ante*, Vol. XV, p. 136, l. 2.

<sup>3</sup> The term *vīthi* is used in the sense of a part of a district or sub-division. Cf. Majumdar, *Inscriptions of Bengal*, Vol. III, p. 71.

<sup>4</sup> The five sacrificial rites are *balī*, *charu*, *vaiśvadeva*, *agnihōtra* and *atithi*.

<sup>5</sup> The expression *akshayanīvi* is used in l. 6 as well as in l. 7 in the fifth case, evidently as *accus.* In the Baigrām copper-plate, l. 17 it has the same case-ending in this sense.

<sup>6</sup> The reigning king is thus referred to also in other grants, e.g., in Baigrām (l. 13), Dāmōdarpur, No. 5 (ll. 12-13, where the correct reading should be *dharma-shad-bhōg-ācāpti*), and in Faridpur grant of Dharmāditya (*Ind. Ant.*, Vol. XXXIX, p. 195, l. 13).

(Ll. 11-13) So having realized eight *dīnāras* from the Head of the District, **Chhattaramaha**, four *kulyavāpas* of fallow land, *ku 4*, is being granted in the village of **Jaṅḍōyikā**, (*the land being bounded*) on the south by (*the plot granted by*) a copper-plate charter to Gōrakashita and on the west by Gōpālibhōga.

(Ll. 13-16) Therefore having known this, you should give away (*the plot*) in a land that may not cause hindrance to cultivation of householders, after measuring (*it*) by (*the standard unit of*) 8×9 reeds, according to the cubit length of Darvvikarma, and also after demarcating the area in four directions by permanent marks of chaff, charcoal, etc.

(Ll. 15-16) And having made over you should still maintain (*it*) for ever, under the operation of the principle of perpetual endowment (*akshaya-nīvī*). Likewise, it should be maintained, out of regard for piety, by the present and future administrative officers as well. And so says Lord Vyāsa. (Here follow two imprecatory verses.)

(L. 19) **The year 169, the 8th day of the bright half of Vai(śākha).**

No. 9.—SRUNGAVARAPUKOTA PLATES OF ANANTAVARMAN, KING OF KALINGA.

By Prof. R. C. Majumdar, M.A., Ph.D., Dacca.

This is a set of **three copper-plates**, measuring 8½ inches in length and 2 inches in breadth. The right half of the third plate is broken and missing. The outer faces of the first and third plates are blank, while the second plate bears writing on both the sides. The plates are strung on a ring, the ends of which are soldered to a circular seal bearing in relief the figure of a conch with some indistinct emblem inside it.

The plates were discovered at the village of **Srungavarapukōṭa**, in the district of Vizagapatam (Madras). The cultivator who found them was under the impression that the metal was gold. So he broke the third plate, and had one piece melted by a goldsmith who, of course, declared it to be made of copper. Thus the remaining plates were left intact and secured by Dr. C. Narayana Rao, M.A., Ph.D. He gave them to Mr. M. Narasimham, who sold them to the **Madras Museum** where the plates are now preserved.

Mr. M. Narasimham edited the inscription in the *Journal of the Andhra Historical Research Society* (Vol. VIII, pp. 153-160), with Photo-prints of the plates. Unfortunately, his reading contains several errors, and many of his introductory remarks are either palpably wrong or open to serious objections.

I re-edit the inscription from ink-impressions kindly supplied by Dr. N. P. Chakravarti, the Government Epigraphist for India.

The **alphabet** is of an early southern type. It is undoubtedly earlier than the early Gāṅga records, *e.g.*, those of Hastivarman<sup>1</sup> and Indravarman,<sup>2</sup> dated respectively in the years 80 and 87 of the era used by the family. It shows great resemblance to the alphabet of the Kōmarti plates of Chaṇḍavarman.<sup>3</sup> Dr. Hultsch, who edited this inscription, observed that its alphabet resembled that of the Kollēru plates of the Śālaṅkāyana King Vijayanandivarman. Since then the Pedavegi grant<sup>4</sup> of this king has given us an approximate idea of his date. He was the great-

<sup>1</sup> Above, Vol. XVII, pp. 332 ff.

<sup>2</sup> Above, Vol. III, pp. 128 ff.

<sup>3</sup> Above, Vol. IV, pp. 142 ff.

<sup>4</sup> *J. A. H. R. S.*, Vol. I, pp. 92 ff.

grandson of Hastivarman, who must almost certainly be identified with the king of Vēṅgī defeated by Samudragupta. The reign of Vijayanandivarman thus falls in the fifth century A. D.

The present record is dated only in the regnal year, but so far as we can judge from palaeography alone, it would, I think, be safe to presume that the present plates belong to the century 450-550 A. D.

The language is Sanskrit. With the exception of the three well-known imprecatory verses (ll. 16-19) the inscription is written in prose.

As regards orthography, the following points may be noted. Separate signs are used for *b* and *v*. Consonants are doubled after *r* with a few exceptions, viz., *-chandrārka* (l. 10), *-ājñairbhava°* (l. 11), *°bhir-vrittam* (l. 14) and *rājarshi* (l. 13). Consonants *k*, *m* and *t*, followed by *r*, are also doubled, and *dh* is doubled before *y*. *Anusvāra* is used for palatal *ñ* in *prabhāñjana* (l. 4), the *anusvāra* sign being wrongly placed above *j*. Both *jihvāmūliya* and *upadhmanīya* are used. The final *t* and *m* are indicated by small-sized letters (*m* in l. 12, *t* in l. 19).

The inscription records the grant of the village of **Kiṇḍēppa** in **Tēllavalli-vishaya** as an *agrahāra* to the Brāhmaṇa **Māṭṛisārman**, by the king of **Kaliṅga**, **Mahārāja Anantavarman**, son of **Mahārāja Prabhañjanavarman**, and the grandson of **Mahārāja Guṇavarman**, lord of **Dēvarāshṭra**. The grant was issued from the victorious city of **Piṣṭapura**.

King Anantavarman is also known to us from the Siripuram copper-plate grant.<sup>1</sup> It was issued by Anantavarman, lord of Kaliṅga, from the victorious city of Dēvapura. It gives the name of the king's father as Prabhañjanavarman, evidently a mistake for Prabhañjanavarman, and that of his grandfather as Guṇavarman. There is no mention, however, of the last named king being lord of Dēvarāshṭra.

There can, of course, be no doubt about the identity of the donors of the two grants. Still, it may be remarked in passing that the phraseology of the two grants shows no close resemblance, and that they were issued from different places. This point is noteworthy as, very often, arguments for and against the identity or close association of two kings are based on such considerations.

**Dēvarāshṭra**, over which king Guṇavarman ruled, must be the kingdom of the same name which was conquered by Samudragupta. Formerly this was identified with Mahārāshṭra. But G. Jouveau-Dubreuil proved, with the help of the Kāsīmkōṭa plates, that **Elamañchi-Kaliṅgadēśa** formed part of Dēvarāshṭra.<sup>2</sup> Elamañchi-Kaliṅgadēśa was taken to mean "the Kaliṅga country of which Elamañchi (the modern Yellamanchili) was the chief town"; and hence Dēvarāshṭra was located in the Vizagapatam District. This view is supported by the present grant, inasmuch as it seems to show that Piṣṭapura was included within the kingdom of Dēvarāshṭra. It is, no doubt, possible to take the view that Dēvarāshṭra, over which Guṇavarman ruled, did not originally include Piṣṭapura which was subsequently acquired by Anantavarman; but, even then, we must regard the two as neighbouring localities.

In any case, it appears to be reasonably certain, that Anantavarman ruled over both Piṣṭapura and Dēvarāshṭra which were two separate kingdoms in the time of Samudragupta. Of the two 'Victorious Cities' from which he issued the grants, Piṣṭapura is, no doubt, the same as

<sup>1</sup> It was edited by Mr. M. Narasimham in the Telugu Journal *Bhārati* (September, 1931) which is not accessible to me. A short account of its contents is given in his article on the present grant (*J. A. H. R. S.*, Vol. VIII, p. 153). The Government Epigraphist has, at my request, very kindly placed at my disposal an excellent ink-impression of the Siripuram plates. My remarks are based on the original reading of these plates.

<sup>2</sup> *Ancient History of the Deccan*, p. 60.

Pithāpuram in the Godāvāri District. The other, Dēvapura, from the close resemblance in name, may be regarded as the capital of Dēvarāshṭra, but of this there is no definite evidence as yet.

Of the kings who ruled in Kaliṅga during the interval between the invasion of Samudragupta and the rise of the Gāṅga dynasty, only the names of Chaṇḍavarman,<sup>1</sup> Umavarman,<sup>2</sup> Nanda-Prabhañjanavarman,<sup>3</sup> Śaktivarman<sup>4</sup> and Viśākhavarman<sup>5</sup> were hitherto known from inscriptions. The present grant adds the names of three new kings belonging to a dynasty, viz., Guṇavarman, Prabhañjanavarman and Anantavarman.

We cannot definitely postulate any relationship between this dynasty and the kings previously known, although they all probably flourished between 400 and 550 A. D. But, in view of the very little knowledge we possess of the history of Kaliṅga during this period, two suggestions are made below in the hope that they may be of some use for future research in this direction.

As regards the king Nanda-Prabhañjanavarman, it has been suggested by Mr. D. C. Sarkar, that the name probably signifies "Prabhañjanavarman of the Nanda family."<sup>6</sup> If this view were accepted, this Prabhañjanavarman might be tentatively identified with the father of Anantavarman. It may, however, be pointed out that no other ruler of Kaliṅga styles himself as belonging to the Nanda family.

Some association may also be inferred between Anantavarman and Śaktivarman. Both issued their plates from the victorious city of Piśṭapura, and both had Varman as their name-endings. Further, Śaktivarman is called 'Vāsishṭhīputra', while in the present grant, Anantavarman's father is described as 'moon in the Vāsishṭha family'.<sup>7</sup>

As to the time of King Anantavarman, I have already expressed above my view that the grant is to be placed, on paleographical grounds, during the period between 450 and 550 A. D. The date, most probably a regnal year, was mentioned at the end of line 19, but unfortunately this portion is missing, as noted above.

Mr. M. Narasimham has referred King Anantavarman to the first century A. D.<sup>8</sup> He bases this conclusion on the following expression in the Siripuram grant: *ashṭāśśakasamkhyabhya . . . mahāsvayujē savva(mva)tsarē*. He interprets it as 'the eighth year of the Śaka era, in the year of Mahāsvayuja'. He ignores, however, the fact that '*ashṭāśśaka-samkhyabhya*', obviously a mistake for '*samkhyabhya*', cannot be taken as either qualifying the word *samvatsarē*, or as an independent word expressing date. I believe, the word qualifies the preceding word '*brāhmaṇēbhyaḥ*' and denotes the number of *Brāhmaṇas* to whom the grant is made. I must confess, however that I am unable to explain the word, beyond merely suggesting that it might stand for 18, 28 or 88.

In any case, whatever may be the interpretation of the word, the king Anantavarman can never be referred to the first century A. D., as the alphabet of the inscription is too late for that

<sup>1</sup> Kōmarti pl.; above, Vol. IV, pp. 144 ff.

<sup>2</sup> Brihatprōshthā grant; above, Vol. XII, pp. 4 ff. Tekkali pl.; *J. A. H. R. S.*, Vol. VI, pp. 53-4. King Umavarman mentioned in these two plates may be the same or different persons.

<sup>3</sup> *Ind. Ant.*, Vol. XIII, pp. 48 ff.

<sup>4</sup> Rāgōlu pl.; above, Vol. XII, pp. 1 ff.

<sup>5</sup> Above, Vol. XXI, pp. 23 ff.

<sup>6</sup> *Journal of the Department of Letters* (published by the Calcutta University), Vol. XXVI, p. 66, f. n. 2.

<sup>7</sup> [It may be noted that while Prabhañjanavarman and his father Guṇavarman are described as 'Moon in the Vāsishṭha family', i.e., belonging to the Vāsishṭha-gōtra, Śaktivarman bears the metronymic Vāsishṭhīputra, which indicates that probably the last mentioned belonged to a family different from that of the two former rulers.—Ed.]

*J. A. H. R. S.*, Vol. VIII, p. 158.

period. It may be further pointed out that *ashṭāśaka* is not a correct grammatical form for denoting 'the eighth Śaka year', and that no king of Kalinga was likely to use the era, under that express name, in the eighth year of its foundation.

As to the localities mentioned in the inscription, **Piṣṭapūra** and **Dēvarāshṭra** have already been dealt with. The village **Kiṇḍēppa**, the object of the grant, was situated in the **Tēllavalli-vishaya**. Neither of these can be identified with certainty. Mr M. Narasimham says that the river called 'Tel' in the *Zamindari* of Jeypore used to be called the 'Telivāhi' in early times. He then argues that "the modern Jayapore (sic) must have been called Tēllavalli (sic) vishaya on account of the river Telivāhi which flows across it."<sup>1</sup> This cannot, however, be regarded as a satisfactory argument.

About fourteen or fifteen miles to the south-west of Srungavarapukōṭa, where the plates were found, there is a village called Tella-gamudy (82°-58' × 17°-58') and near it, another village, called **Koṇḍapālem**. The former is situated at the crossing of two roads, and on the bank of a rivulet, thus indicating an important site. I venture to suggest that Tella-gamudy may be identified with the **Tēllavalli-vishaya** of the grant. But as there are several villages of the name of **Koṇḍapālem** in the neighbourhood of Srungavarapukōṭa it is not certain which of these is referred to in the inscription as the **Kiṇḍēppa-grāma**. Probably the latter has to be identified with **Koṇḍapālem** near Tella-gamudy.

The donee is styled **Achaṇṭapūra-bhōgika**. I have translated it as 'resident of Achaṇṭapūra', taking the term '*bhōga*' as a territorial division. I am unable to identify this place.

In the inscriptions of the **Śailōdbhava**, the **Parivrājaka** and the **Uchchakalpa** kings, the term '*bhōgika*' is used as a technical official title, possibly connected, according to Fleet,<sup>2</sup> with the territorial division called *bhōga*. But the term is used only with reference to the fathers and grandfathers of persons who wrote the charters.<sup>3</sup> In the case of the records of the **Gāṅga** dynasty we have, as the engravers of their charters, (1) **Āditya-Maṅchin**, also called **Āditya-Bhōgika**, and his son (2) **Khaṇḍichandra**, also called **Khaṇḍichandra-Bhōgika**.<sup>4</sup> In all these cases, the term **bhōgika** must be taken as an official title, probably the chief of a *bhōga*, and whatever may be the particular duties of this official, the writing and engraving of charters were most probably included in them. But there is no doubt that the office carried dignity and prestige with it; for, in the records of the **Parivrājaka** and **Uchchakalpa** kings, even high officials like **Mahāsāndhivigrahika** performed the same office, and described their fathers and grandfathers as *bhōgika*. In Sanskrit Dictionaries, the term *bhōgika* is explained as 'groom, horse-keeper'. The term has also been regarded as equivalent to Telugu *Bhōi*, a palankeen-bearer.<sup>5</sup>

None of the above meanings of *bhōgika* is suitable in the present case. We cannot think of the donee **Mātriśarman** who was a **Brāhmaṇa**, possibly following scholarly pursuits, either as a regular official, or following such menial occupations as those of a groom or a palankeen-bearer. We have, therefore, to take **Achaṇṭapūra-bhōga** as the name of a territorial unit, and regard **Mātriśarman** as a resident of the same.

<sup>1</sup> J. A. H. R. S., Vol. VIII, p. 157.

<sup>2</sup> Fleet, C. I. I., Vol. III, p. 100, f. n. 2.

<sup>3</sup> *Ibid.*, pp. 100, 105, 109, 120, 124, 129, 134; above, Vol. III, p. 46; J. B. O. R. S., Vol. XVI, p. 182.

<sup>4</sup> Above, Vol. XVIII, p. 308.

<sup>5</sup> *Ibid.*, f. n. 8.

## TEXT.

## First Plate.

- 1 Ōm<sup>1</sup> Svasti[|\*]Vijaya-Piṣṭapur-ādhiṣṭhānān=mahī-maṇḍala-vyāpi-śārād-ēndu-kara-nirmma-  
la-guṇasya  
2 Dēvarāshṭr-ādhipatēr=anēka-samara-saṅghaṭṭa-vijay-ādhiḡata-yasāsō Mahārāja-śrī-Gu-  
3 ṇavarmmaṇaḥ parama-pautraḥ śakti-ttray-ōpanata-rājya-sampadō Vāsishṭha-kula-cha nd-  
rama-  
4 saḥ śrī-Mahārāja-Prabhajamna<sup>2</sup>varmmaṇaḥ priya-puttras=sva-bala-vikkrām<sup>3</sup>-ōpārjjita-  
bhūr=na-  
5 ya-vinaya-sattva-sampann-ādhiḡata-yasā dēva-dvijāti-guru-jan-ānuddhyāna-saḥ-

## Second Plate ; First Side.

- 6 varddhita-mahimā parama-māhēśvarō mātā-pitṛi-pād-ānuddhyātāḥ Kaliṅg-ādhipatiś=  
śrī-  
7 Mahārāj-Ānantāvarmma<sup>4</sup> Tēllavalli-vishayē Kiṇḍōppa<sup>5</sup>-grāmē sarvva-samavētān=kuṭu-  
8 mbinaḥ samājñāpayaty=asti ēsha grāmō=smābhir-Uttārāyaṇē<sup>6</sup>=smat-puṇy-ābhivṛiddha-  
9 yē ētasmai Kauśika-sa-gōttrāya Taittirīya<sup>7</sup>-sa-bramhachāriṇē<sup>8</sup> Achaṇṭapura<sup>9</sup>-bhōgi-  
10 ka-Mātrīśarmmaṇē ā-chandr-ārka-tāraka-pratiṣṭham=agrahāraḥ kṛitvā sarvva-kara-  
bharaḥ

## Second Plate ; Second Side.

- 11 pariḡṛitya sampradattas=tad=ēvam=avadhṛit-ājñair-bhavadbhis=tad-ājñ-ānuvidhāyibhi-  
ḥ pratyaha-  
12 m=upasthātavyam[|\*] Brāhmaṇēna ch=ātmanō=grahāraḥ puttra-pauttrikam=upabhuḡyamā-  
13 nō na kaiś-chid=vallabha-durllabhair-upahantavyaḥ[|\*] Āgāmibhir=api rājarahi-  
14 bhir-vṛittam=anupālayadbhir=yyath=āśya dharmma-prasavasy=āvichchhēdēna pravṛi-  
15 ttir=bbbhavati<sup>10</sup> tath=ānushṭhēyam ēvañ =cha sati tatra tēshām=api dharmmēṇ=ābhisamba-

## Third Plate ; First Side.

- 16 ndhas=smaryyatē || Bahubhir=vvasudhā dattā bahubhi [ś=ch=ānupālītā | yasya yasya yadā  
bhūmis=ta.\* ]  
17 sya tasya tadā phalaḥ [|\*] Sva-dattām=para-dattām vā yatnā[d=raksha Yudhishṭhira |  
mahim mahimatām śrēshṭha dānā.\* ]

<sup>1</sup> Expressed by a symbol.

<sup>2</sup> Read *Prabhajana*.

<sup>3</sup> Read *vikram*.

<sup>4</sup> Read *Ananta*.

<sup>5</sup> N. reads *Kiṇḍōppa*,—but the right vertical stroke is a regular part of the letter ṣ (N. denotes Mr. Narasimham).

<sup>6</sup> Read *Uttarāyaṇē*.

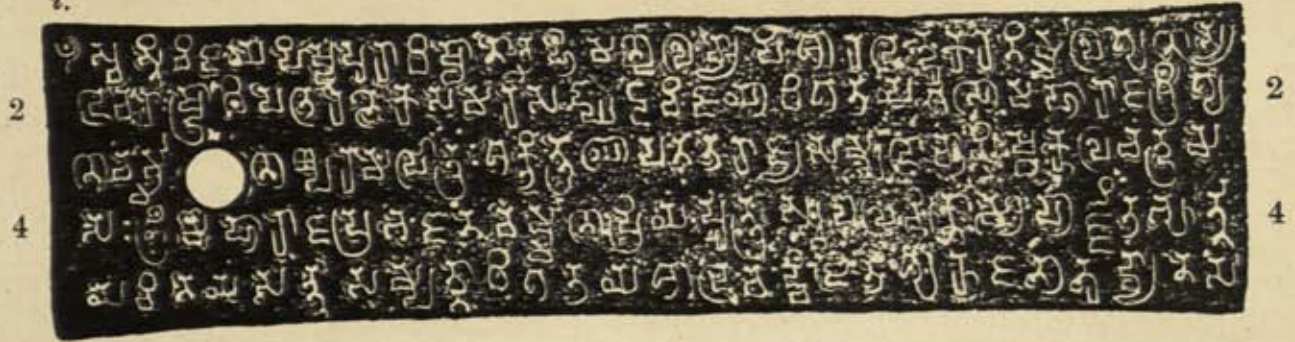
<sup>7</sup> Read *Taittirīya*.

<sup>8</sup> Read *sa-brahma*.

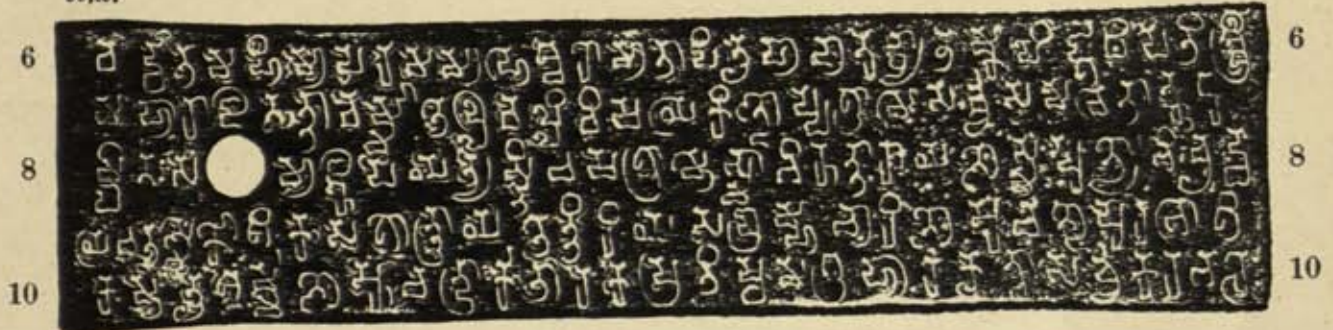
<sup>9</sup> N. reads *Achaṇṭapura*.

<sup>10</sup> Read *bbbhavati*.

i.



ii.a.



ii.b.



iii.





Seal.



From a photograph.

- 18 ch=chhrēyō=nupālanam(m) [||\*] Shashṭim varsha-sahasrāṇi svarggē [mōdati bhūmidah |  
ākshēptā ch=ānumantā cha tā \*]-  
19 ny=ēva narakē vasēt [||\*] Pravarddhamānayā rājya-śriyā rājava . . . . . [tra\*]  
20 yōdaśyām=Uttarāyaṇē dharmma-pradānam kṛitam=iti bhū<sup>1</sup> . . . . .

TRANSLATION.

Om. Hail! From his residence in the victorious city of **Piṣṭapura**, the glorious *Mahārāja Anantavarman*,—who is the lord of **Kaliṅga**; who adores the feet of (*his*) mother and father; who is the devout worshipper of Mahēśvara; whose greatness has been enhanced by affectionate solicitude for the gods, the twice-born, and the elders; who has acquired fame by reason of his being endowed with wisdom, modesty, and virtue; who has acquired the earth by his own strength and valour;

who is the dear son of the glorious *Mahārāja Prabhañjanavarman*, the moon of the Vāsishṭha family, who (*Prabhañjanavarman*) brought about the prosperity of the kingdom by the three elements<sup>2</sup> of regal power;

who is the most excellent grandson of the glorious *Mahārāja Guṇavarman*, who<sup>3</sup> acquired fame by victories in many stubbornly fought battles, who<sup>4</sup> was the lord of **Dēvarāshṭra**, and whose<sup>5</sup> spotless virtues, like the rays of autumn moon, pervaded the whole world:—

commands<sup>6</sup> (*as follows*) all the ryots present at the village of **Kiṇḍēppa** in the district (*vishaya*) of **Tēllavalli**: this village has been granted by us, during summer solstice, for the sake of increasing our religious merit, to this **Māṭriśarman**,—a member of the Kausika *gōtra*, a student of the Taittirīya (*sākhā*), and a resident of **Achaptapura-bhōga**—after having made (*it*) an *agrahāra*, which is to last as long as the moon, the sun, and the stars, and exempting (*it*) from all burdens of taxation.

Having understood this command you should, every day, act in accordance with it. The *Brāhmaṇa*, enjoying his own *agrahāra* in hereditary succession (*lit. through sons and grandsons*) should not be hindered in any way, by any officer (*however*) eminent.<sup>7</sup>

The future royal ascetics, following the traditional usage, should pursue that (*course*) which would lead to continuous progress (or practice) of this act of virtue. This being so, the association of these (*succeeding kings*) also with religious merit in this matter is mentioned in the *Smṛitis*.

[*Three customary verses follow.*]

By the increasing majesty . . . . .

On the thirteenth (*tithi*), during the summer solstice, this religious gift is made.

<sup>1</sup> N. reads 'bha'. The ā-kāra-like sign may really be part of the next letter.

<sup>2</sup> There are three elements of royal power (*śakti*), *viz.*, (1) *prabhūśakti*, *i.e.*, the majesty or pre-eminent position of the king himself; (2) *mantraśakti*, *i.e.*, the power of good counsel, and (3) *utsāhasakti*, *i.e.*, the power of energy.

<sup>3</sup> Refers to Guṇavarman.

<sup>4</sup> Refers to Anantavarman.

<sup>5</sup> The original expression is '*Vallabha-durllabha*.' The first word means 'Overseer, Superintendent, or herdsman', and probably stands for royal officials in general. I am unable to suggest any definite meaning for *durllabha*. One of its meanings given in the lexicon, is 'eminent or extraordinary,' and it may be regarded as an adjective of *Vallabha* (*Mayūra-eyamsakādivat*). Or possibly, from its association with Vallabha, it may also have to be taken in the sense of an Official, though the term in this sense is not known from any other source.

## No. 10.—NARASINGAPALLI PLATES OF HASTIVARMAN; THE YEAR 79.

By Prof. R. C. MAJUMDAR, M.A., Ph.D., DACCA.

This is a set of **three copper-plates**, measuring  $6\frac{1}{2}$  inches in length and  $2\frac{1}{4}$  inches in breadth. The outer face of the first plate has been left blank while the two other plates bear writing on both the sides. The writing is distinct and in good preservation. The plates are strung on a ring, the ends of which are soldered to the bottom of a circular seal showing indistinctly a couchant bull, facing right.

The plates were discovered in a field in the village of **Narasingapalli**, Chicacole *tāluk*, Ganjām District, by one Suran Nayudu, while digging earth. He gave it to Mr. Byri Appalaswami Nayudu, from whom it was obtained by Mr. M. S. Sarma and sold to the **Madras Museum**. The inscription has been published in the Telugu Journal *Bhārati*, Vol. XI (September, 1934), pp. 461 ff., which is not accessible to me. I edit the inscription from an excellent ink-impression supplied by the Government Epigraphist for India.

The **alphabet** is of an early southern type and closely resembles that of the Urlām plates of the same king and the copper-plate grants of Indravarman II. This is only what could be expected, for Vinayachandra, who wrote the present plates, is also the writer of all the plates of the Kalinga kings **Hastivarman** and **Indravarman II**, viz.:—(1) Urlām plates of Hastivarman;<sup>1</sup> (2) Achyutapuram plates of Indravarman II;<sup>2</sup> (3) Santabommali plates of Indravarman II;<sup>3</sup> and (4) Parlā-kimēdi plates of Indravarman II.<sup>4</sup>

If we compare the alphabet of our grant with that of the Jirjingi grant of Indravarman I,<sup>5</sup> dated in the year 39, we find that the latter belongs to a distinctly earlier class, and indeed the difference appears to be far greater than would be warranted by the interval of 40 years between the two. Attention may be specially drawn to the forms of *kh*, *g*, *ṅ*, *n*, *bh*, *m*, *v* and *ś*.<sup>6</sup>

The final form of *m* occurs at the end of the inscription, while it is replaced by *anusvāra* in *phalam* (l. 23), *°nupālanam* (l. 24), and *dvādaśyām* (l. 27). The two **numerical symbols** 70 and 9 are used in the date (l. 27).

The **language** is Sanskrit, and with the exception of five verses, the inscription is written in prose. The influence of Prākṛit may be traced in the form *ekūnāśiti* (l. 27). As regards **orthography**, *anusvāra* is represented by guttural *ṅ* in *Rājasinhasya* (l. 28) and *saṅghatēḥ* (for *saṅhatēḥ*, l. 29), while dental *n* is represented by *anusvāra* in *gūtām* (l. 24). Consonants are doubled after *r*, with the exception of *śh* in *varsha* (l. 25), and *dh* is doubled before *y* in *anuddhyāta* (l. 8). Separate signs are used for *b* and *v*.

The inscription records the grant of a piece of land for defraying the expenses of the worship of god Nārāyaṇa and repairing his temples. The land included four *nivēśanas* (which means houses or probably sites for the same) and was situated in the village **Rōhapaki** in the district of **Varāhavartanī**. **Mahārāja Hastivarman** of Kalinga, who makes the grant, belongs to the **Gāṅga** family. As noted above, this king is already known to us from the Urlām plates, dated in the year 80.<sup>7</sup> The present grant is **dated in the year 79**, and is thus earlier of the two. Except

<sup>1</sup> Above, Vol. XVII, p. 330.<sup>2</sup> Above, Vol. III, p. 128.<sup>3</sup> *J. A. H. R. S.*, Vol. IV, p. 21.<sup>4</sup> *Ind. Ant.*, Vol. XVI, p. 134.<sup>5</sup> *J. A. H. R. S.*, Vol. III, p. 49.<sup>6</sup> The difference is, no doubt, partly the result of difference in the style of writing, but as the two records belong to the same locality, we may assume, with a tolerable degree of certainty, on the basis of the palaeographic examination alone, that the Jirjingi grant is earlier than the present one.<sup>7</sup> Above, Vol. XVII, p. 330.

the Jirjīngi grant of Indravarman I, dated in the year 39, this is the earliest copper-plate grant of the *Gāṅga* family so far discovered.<sup>1</sup>

The introductory portion of this grant agrees word for word with that of the Urlām plates, save that in the latter the word *sukhā* is added after the word *sarvārtthā* in line 1. As is well known, this long phraseology became stereotyped in the grants of the family, and, with some additions and alterations, continued for nearly five hundred years. The corresponding phraseology of the Jirjīngi grant is, however, quite different. The present grant is, therefore, the earliest document where we can trace the stereotyped phraseology of the *Gāṅga* records. The five verses of the Urlām plates also occur in this grant.

The inscription is dated in the year 79. The exact equivalence of this date depends upon the determination of the epoch of the *Gāṅga* era to which it is presumably to be referred. As is well known, scholars differ widely on this point. This subject is too vast and complicated to be dealt with here. I may note, however, that whereas some earlier writers like Sewell<sup>2</sup> and R. D. Banerji<sup>3</sup> placed the initial date of the era, respectively in the ninth and eighth century A.D., Mr. G. Ramdas<sup>4</sup> pushes it back to the fourth century A.D. Dr. Fleet,<sup>5</sup> who first dealt with the subject, was of opinion that the two extreme dates for the epoch of the *Gāṅga* era were A.D. 481 and 634. He based his views partly on palæographic and partly on historical grounds. The latter have now lost much of their force, but I believe his view still holds good on palæographic grounds. The present grant may be regarded on palæographic grounds as somewhat later than that of Anantavarman which I have edited above. I have there shown my grounds for referring the latter to the century 450-550 A.D. The present grant may, therefore, be referred to the period 550-650 A.D. The epoch of the *Gāṅga* era would accordingly fall between 470-570 A.D.

This is in accord with the latest theory on the subject, viz., that of Prof. R. Subba Rao,<sup>6</sup> who is the first to work on the subject with the help of some positive data. He fixes the epoch of the era at A.D. 494.<sup>7</sup> Although one may differ from him in some of his arguments and conclusions, and may not be inclined to be dogmatic about the particular year A.D. 494, I think, the data presented by him would reasonably lead to the hypothesis that the epoch of the *Gāṅga* era lies between 494 and 560 A.D., i.e., roughly speaking, about the first half of the sixth century A.D.<sup>8</sup> Hastivarman may thus be regarded as flourishing towards the end of the sixth or the first half of the seventh century A.D.

No new information of Hastivarman's reign is furnished by this record. As in the Urlām plates, two of his *birudas* or epithets, viz., **Rājasimha** and **Rapabhīta** are mentioned in the present grant. As regards the last, Dr. Hultsch has already drawn attention to its peculiar

<sup>1</sup> I leave out of account the Tirlingi grant, dated 28 (*J. A. H. R. S.*, Vol. III, p. 54), for the reading of the date appears to me to be very doubtful. The writer of this grant is also Vinayachandra, son of Bhānuachandra. So if the year of the Tirlingi plate belongs to the same era to which those of Hastivarman and Indravarman II are to be referred, we have to presume that Vinayachandra was in active service from the year 28, or some time previous to it, to the year 91 (date of Parlā-kimēḍi plates of Indravarman II), or some time posterior to it. In other words, he held the office for nearly sixty-five to seventy years. This appears to be highly improbable.

<sup>2</sup> *The Historical Inscriptions of Southern India*, edited by Dr. S. K. Aiyangar, p. 357.

<sup>3</sup> *History of Orissa*, Vol. I, p. 239.

<sup>4</sup> *J. B. O. E. S.*, Vol. IX, pp. 398 ff.

<sup>5</sup> *Ind. Ant.*, Vol. XVI, p. 133.

<sup>6</sup> *J. A. H. R. S.*, Vol. V, pp. 272-4.

<sup>7</sup> Mr. J. C. Ghosh suggested that it should more properly be A.D. 496; *Ind. Ant.*, 1932, p. 237. See also Bhandarkar's *List*, p. 201, note 1.

<sup>8</sup> I shall discuss the question more fully in a separate article.

character and the fact that it occurs as a name of a member of the Śailōdbhava family.<sup>1</sup> I may add that several other members of the same family bear similar names, viz., Yasōbhīta (or A-yasōbhīta) and Sainyabhīta.<sup>2</sup>

So far as is at present known, such names do not occur elsewhere. Hastivarman's rule in Kalinga falls during the period when the Śailōdbhava family was ruling in Kōṅgōda immediately to its north. The assumption of such a peculiar title by Hastivarman may not be totally unrelated to the rule of Śailōdbhava family, though we have no definite information as to any relation between the two.

The present grant of Hastivarman is a *dev-āgrahāra*, i.e., a free-hold created, not for the benefit of an individual person, but for the regular worship of god Nārāyaṇa and the repairs of his temples.<sup>3</sup> We have a similar example in the Santabommali plates of Indravarman II<sup>4</sup> which repeat the exact phraseology of this inscription denoting the object of the grant.

As noted below, the three epithets of god Nārāyaṇa (ll. 12-13) occur in a single verse of *Kāh-dāsa's Raghuvamśa* (canto X, verse 21), and it is not unreasonable to presume that the composer of the record was acquainted with that work. Of far greater interest, from the historical point of view, is the designation of the god, viz., *Raṇabhītōdaya* (l. 13). There can be hardly any doubt, that this was derived from the king's own *biruda*, *Raṇabhīta*. It thus furnishes an example, well known in India and Indian Colonies in the Far East, of designating (the image of) a god after the king who set it up.<sup>5</sup>

The king made this grant presumably at the request, or on the recommendation, of *Buddha-māñchi-Bhōgika* (l. 16). The word *pratibōdhita* (l. 17), used in this connection, literally means 'to awaken, to inform, to entrust, etc.', but, considering the context, it is clear that 'to request' or 'to recommend' would convey the real sense.<sup>6</sup>

As to *Buddha-māñchi-Bhōgika*, there is no doubt that *Buddha-māñchin* was the name of a person who held the office of a 'Bhōgika'. The different meanings of the term '*Bhōgika*' have been discussed by me while editing the Srungavarapukōṭa grant of Anantavarman (above, p. 59). For an example of personal name of this type I may refer to *Āditya-māñchin*, the writer of the Chicacole plates<sup>7</sup>, and the son of Vinayachandra who wrote the present grant. It is interesting to note that this *Āditya-māñchin* is referred to as *Āditya-Bhōgika* in the Purle plates.<sup>8</sup> This alteration of titles led Dr. Hultzsch to remark that like '*Bhōgika*', *Māñchin* is perhaps an equivalent of the Telugu *Bhōi*, 'a palankeen-bearer'. The presence of both the words in the name of *Buddha-māñchi-Bhōgika* disproves this assertion. Besides, the sense 'palankeen-bearer' can hardly be applied to either *Āditya*, or *Buddha-māñchin*. I have shown that the duties of the official called *Bhōgika* included writing or engraving of royal charters. In the present instance the term might mean the chief of the territorial unit called *bhōga*.<sup>9</sup> In that case it would be the duty of this officer to suggest to the king the grant of land for the maintenance of a temple of

<sup>1</sup> Above, Vol. XVIII, p. 331.

<sup>2</sup> For the Śailōdbhava Inscriptions, cf. Bandarkar's List, Nos. 1672-6.

<sup>3</sup> The phrase *khaṇḍa-sphujita-bhagna-ghaṭana* occurs in the Madras Museum plates of Vajrahasta; above, Vol. IX, p. 98.

<sup>4</sup> *J. A. H. R. S.*, Vol. IV, p. 21.

<sup>5</sup> Cf. my book *Ancient Indian Colonies in the Far East*, Vol. I. *Champā*, pp. 184-6.

<sup>6</sup> Cf. *Ind. Ant.*, Vol. XVI, p. 132, f. n. 3.

<sup>7</sup> *Ind. Ant.*, Vol. XIII, p. 121.

<sup>8</sup> Above, Vol. XIV, p. 362.

<sup>9</sup> It is a sub-division of a district. Cf. e.g., '*Vishayapati-bhōga-pati*' in Khālimpur Copper plate of Dharmapāla; above, Vol. IV, p. 243; also *Vōṅkhāra-bhōga-sambaddha-Jijjika-grāmē* in l. 11 of the Jirjingi grant of king Indravarman (*J. A. H. R. S.*, Vol. III, p. 52). The editor reads *Jijjika*.

Nārāyaṇa in his jurisdiction. The first part of the name Buddha-māñchin may be a reminiscence of the stronghold which Buddhism once had in this region.

Of the localities mentioned, **Kaliṅganagara** is now usually identified with Mukhalīngam<sup>1</sup>. The district **Varāhavartanī** (l. 9) is mentioned, in several Gāṅga records. Dr. Sten Konow suggested that it was probably near Chicacole<sup>2</sup>. This view is supported by the present grant. For the village **Rōhaṇaki**, mentioned in the present grant as situated in the district of **Varāhavartanī**, may be identified with modern **Rōṇaṅki** (Ronunky of the Indian Atlas, Degree Sheet, 84°×18°-20'), a hamlet of Singupura of the Chicacole *tāluk*. Further, an unpublished grant of Vajrahasta III<sup>3</sup> refers to the village of Navagrāma in Varāhavartanī-*vishaya*, and this village can be easily identified with the present Naogam in Tekkali *tāluk* of the Ganjām District. Mr. G. R. Pantulu has identified the village Siddhārthaka in the Varāhavartanī-*vishaya* with Siddhāntam near Chicacole<sup>4</sup>. The Varāhavartanī district would thus roughly correspond to the coastal region between Chicacole and Tekkali. It was presumably bounded on the west by Kurakara-*rāshṭra*, corresponding to modern Palakoṇḍa *tāluk*<sup>5</sup>. According to Mr. G. Ramdas, the village Sellāda in the Rūpāvartanī-*vishaya*<sup>6</sup> belongs to Tekkali *tāluk*. If this identification be accepted, Rūpāvartanī-*vishaya* may be located to the north of Varāhavartanī. As already suggested by Hultzsch, this Rūpāvartanī-*vishaya* is probably the same as Rūpyavatī-*vishaya* mentioned in the Tekkali plates of Indravarman<sup>7</sup>.

About two miles to the south-east of Rōṇaṅki, there is a village called Byrey in the Atlas. It is at the junction of two roads, and on the bank of the Vamśadharā river. Is the name a reminiscence of the old Varāha-vartanī? Local investigations alone can solve this problem.

### TEXT.

#### First Plate.

- 1 Ōm<sup>8</sup> Svasti [||\*] Sarvv-arttu-ramaṇīyād-vijaya-Kaliṅga-nagarāt-sakala-bhuvana-
- 2 nirmmaṇ-aika-sūtradhārasya bhagavatō Gōkarṇṇa<sup>9</sup>-svāmināś-charaṇa-kamala-
- 3 yugala-praṇāmād=apagata-kali-kalaṅkō vinaya-naya-sampadā-
- 4 m=ādhāraḥ sv-āsi-dhārā-parispand-ādhighata-sakala-Kaliṅg-ādhirājya-
- 5 ś=chatur-udadhī-taraṅga-mēkhal-āvani-tala-pravitat-āmala-yaśāḥ anēka-
- 6 samara-saṅkshōbha-janita-jaya-śabdō Gāṅg-āmala-kula-pratishṭhaḥ pratā-
- 7 p-ātīśay-ānāmīta-samasta-sāmanta-chūḍā-maṇi-prabhā-maṇjarī-

#### Second Plate; First Side.

- 8 puṅja-rañjita-charaṇō mātā-pitṛi-pād-ānuddhyātāḥ parama-māhēśvaraḥ

<sup>1</sup> Kaliṅganagara was identified by Fleet with Kalingapatam (*Ind. Ant.*, Vol. XVI, p. 132). Mr. G. V. Ramamurti proposed the identification with Mukhalīngam (above, Vol. IV, pp. 187-8). This view is now generally accepted, but it is not free from doubts (*cf. Ann. Rep. S. Ind. Ep.* 1924-25, p. 79). Fleet's view is still upheld by some (*cf., e.g., Prof. B. C. Bhattacharya's* article in *J. B. O. R. S.*, Vol. XV, pp. 623 ff.). For a detailed discussion of the subject, *cf. J. A. H. R. S.*, Vol. VI, pp. 57 ff.

<sup>2</sup> Above, Vol. IX, p. 95.

<sup>3</sup> Edited below, pp. 67 ff.

<sup>4</sup> Above, Vol. XIII, p. 213.

<sup>5</sup> See above, Vol. XIV, p. 361.

<sup>6</sup> *Journal of the Mythic Society*, Vol. XIV, p. 271.

<sup>7</sup> Above, Vol. XVIII, pp. 307 ff.

<sup>8</sup> Expressed by a symbol.

<sup>9</sup> This letter has been read by Dr. Hultzsch (above, Vol. XVII, p. 332, l. 2) as *raṣa*. But undoubtedly we have to take it as the normal symbol for *raṣa*, in which the curves of ṛ are not repeated twice

- 9 śrī-Mahārājō Hastivarmanā/ Varāhavarttanī-vishayē Rōhaṇakyaṁ  
 10 sarvva-samavētān-kuṭumbinas-samājñāpayati [\*] Vīditam-astu vō ya-  
 11 th-āsmin-grāmē shaṇṇām halānām bhūś-chhēdikṛitya chatur-nnīvō-  
 12 śana-sahitā bhagavatē sapt-ārṇava-śāyinē sapta-sām-ōpa-  
 13 gītāya sapta-lōk-aika-nāthāya Raṇabhītōday-ābhīdhānāya  
 14 Nārāyaṇāya bali-charu-satra-pravarttanāya khaṇḍa-sphuṭita-

*Second Plate ; Second Side.*

- 15 samskārāya cha sarvva-karaiḥ pariḥṛity-ā-chandr-ārkkā-pratishṭham dēv-āgrahāram  
 16 kṛtvā mātā-pitrōr-ātmanas-cha puṇy-ābhivṛiddhayē Buddha-maṇchi-bhōgikēna prati-  
 17 bōdhītaiḥ-asmābhir-ddattā [\*] tad-viditvā na kēnachit-parivādḥā<sup>2</sup> kāryyā [\*]  
 18 Simānta-lūgāni ch-ātra pūrvvēṇ-āsya grāma-garttā dakṣiṇēna  
 19 varaṇḍakal<sup>3</sup> paśchimēna vishaya-garttā kuravaka-mūla-sahitā utta-  
 20 rēṇa saha tāla-vāṭikay-ēti | Bhavishyad-rājabhis-ch-āyan-dāna-  
 21 dharmmō-nupālanīyas-tathā cha Vyāsa-gītām<sup>4</sup> ślōkān-udāharanti [\*]

*Third Plate ; First Side.*

- 22 Bahubhir-vvasudhā dattā bahubhis-ch-ānupālītā [\*] yasya yasya  
 23 yadā bhūmis-tasya tasya tadā phalaṁ(lam) [[1\*] Sva-dattām-para-dattām vā  
 yatnād-ra-  
 24 ksha Yudhishṭhira [\*] mahīm-mahimatām śrēṣṭha dānāch-chhrēyō-nupālanam  
 (nam) [[2\*]  
 25 Shashṭīm varsha-sahasrāpi mōdatē divi bhūmidāḥ [\*] ākshēptā ch-ā-  
 26 numantā cha tāny-ēva narakē vasēd-itī<sup>5</sup> | pravarddhamāna-vījaya-rājya-samva-  
 27 tsarāḥ ēkūnāsīti (ēkōnāsītī) 70 9 Jēshṭha<sup>6</sup>-śukla-dvādaśyām(śyām) || Idam Vinaya-  
 chandrēna  
 28 Bhānuchandrasya sūnunā [\*] śāsanath Rāja-siṅhasya<sup>7</sup> likhītam sva-mukh-ājñayā  
 [[4\*]

*Third Plate ; Second Side.*

- 29 Maṇḍalāgr-āgra-nishpēha-nishpishṭ-ārāti-saṅghatēḥ<sup>8</sup> [\*]  
 30 Śrīmatō-pratigh-ājñāsya Raṇabhītasya śāsanam [[5\*]

TRANSLATION.

Om. Hail ! From the victorious (*city of*) Kalīṅganagara, which is pleasant in all seasons, the glorious *Mahārāja Hastivarman*<sup>1</sup> . . . commands (*as follows*) all the ryots assembled at Rōhaṇaki, in the district of Varāhavarttanī :

<sup>1</sup> This mark of punctuation is unnecessary.

<sup>2</sup> Read *parivādḥā*.

Read *varaṇḍakal*.

<sup>3</sup> Read *gītān*.

<sup>4</sup> Read *vasēd* [[3\*] *itī*.

<sup>5</sup> Read *Jyēshṭha*.

<sup>6</sup> Read *siṅhasya*.

<sup>7</sup> Read *samghatēḥ*.

<sup>8</sup> The long epithets of the king are omitted in the translation, as they have been translated many times (*cf.* above, Vol. III, p. 129).

i.

1 ॐ स्वस्ति नमो भगवते वासुदेवाय ॥ इति नारायणस्तोत्रं ॥ १ ॥  
 2 नमो भगवते वासुदेवाय ॥ इति नारायणस्तोत्रं ॥ २ ॥  
 3 ॐ नमो भगवते वासुदेवाय ॥ इति नारायणस्तोत्रं ॥ ३ ॥  
 4 ॐ नमो भगवते वासुदेवाय ॥ इति नारायणस्तोत्रं ॥ ४ ॥  
 5 ॐ नमो भगवते वासुदेवाय ॥ इति नारायणस्तोत्रं ॥ ५ ॥  
 6 ॐ नमो भगवते वासुदेवाय ॥ इति नारायणस्तोत्रं ॥ ६ ॥

ii.a.

8 ॐ नमो भगवते वासुदेवाय ॥ इति नारायणस्तोत्रं ॥ ८ ॥  
 9 ॐ नमो भगवते वासुदेवाय ॥ इति नारायणस्तोत्रं ॥ ९ ॥  
 10 ॐ नमो भगवते वासुदेवाय ॥ इति नारायणस्तोत्रं ॥ १० ॥  
 11 ॐ नमो भगवते वासुदेवाय ॥ इति नारायणस्तोत्रं ॥ ११ ॥  
 12 ॐ नमो भगवते वासुदेवाय ॥ इति नारायणस्तोत्रं ॥ १२ ॥  
 13 ॐ नमो भगवते वासुदेवाय ॥ इति नारायणस्तोत्रं ॥ १३ ॥  
 14 ॐ नमो भगवते वासुदेवाय ॥ इति नारायणस्तोत्रं ॥ १४ ॥

ii.b.

16 ॐ नमो भगवते वासुदेवाय ॥ इति नारायणस्तोत्रं ॥ १६ ॥  
 17 ॐ नमो भगवते वासुदेवाय ॥ इति नारायणस्तोत्रं ॥ १७ ॥  
 18 ॐ नमो भगवते वासुदेवाय ॥ इति नारायणस्तोत्रं ॥ १८ ॥  
 19 ॐ नमो भगवते वासुदेवाय ॥ इति नारायणस्तोत्रं ॥ १९ ॥  
 20 ॐ नमो भगवते वासुदेवाय ॥ इति नारायणस्तोत्रं ॥ २० ॥



iii.a.

22 ॐ धृतिं सुखं च ॥ १ ॥ धृतिं सुखं च ॥ १ ॥ धृतिं सुखं च ॥ १ ॥ 22

ॐ धृतिं सुखं च ॥ १ ॥ धृतिं सुखं च ॥ १ ॥ धृतिं सुखं च ॥ १ ॥ 24

ॐ धृतिं सुखं च ॥ १ ॥ धृतिं सुखं च ॥ १ ॥ धृतिं सुखं च ॥ १ ॥ 26

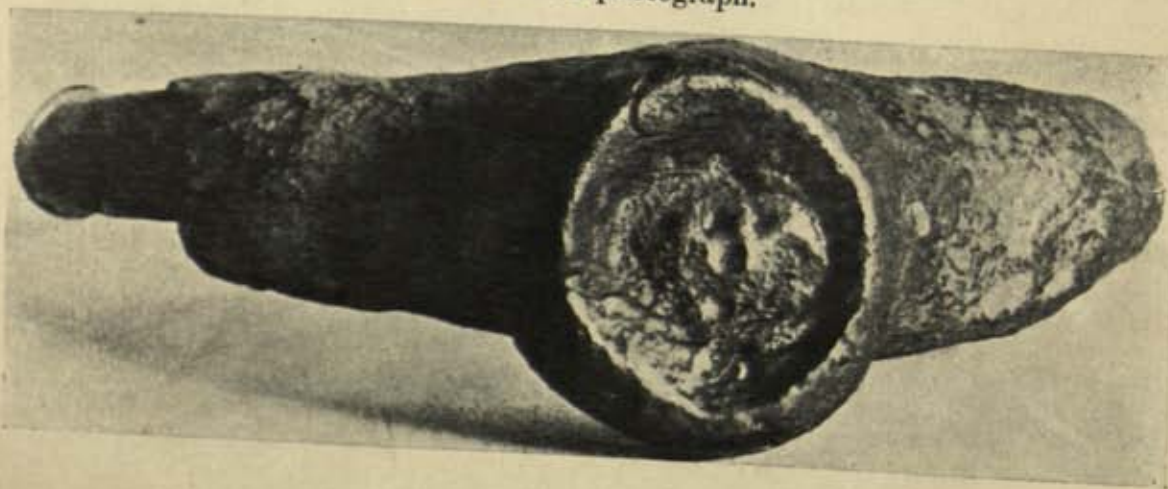
ॐ धृतिं सुखं च ॥ १ ॥ धृतिं सुखं च ॥ १ ॥ धृतिं सुखं च ॥ १ ॥ 28

iii.b.

30 ॐ धृतिं सुखं च ॥ १ ॥ धृतिं सुखं च ॥ १ ॥ धृतिं सुखं च ॥ १ ॥ 30

ॐ धृतिं सुखं च ॥ १ ॥ धृतिं सुखं च ॥ १ ॥ धृतिं सुखं च ॥ १ ॥

Seal: From a photograph.



Be it known to you, that having constituted six *halas* of land, with four cottages, in this village, as (a separate) section, and making it an *agrahāra* for god, which is to last as long as the moon and the sun, and having exempted it from all taxation, we have, at the request of (*lit. being informed by*) **Buddha-maṅchi**, the Bhōgika, and for increasing the religious merit of (*our*) parents and ourselves, granted it to **god Nārāyaṇa**,—who lies on the seven seas, who is sung in seven hymns (*Rathantara*, etc.), who is the sole lord of seven worlds<sup>2</sup>; and who has the designation **Raṇabhītōdaya**,<sup>3</sup>—for the sake of performing (*oblations known as*) *bali*, *charu* and *satra*, and for the repairs of dilapidations (*of the temple*).

Having known this, nobody should cause any hindrance.

The boundary marks are as follows :—On the east, the trenches of the village; on the south, the mound of earth; on the west, the trenches of the district with the Kuravaka-thicket; on the north, along with the palm-grove.

The future kings should maintain this religious gift. And likewise the verses sung by Vyāsa are quoted.

(Here follow three of the customary verses).

In the year **Seventy-nine 70, 9** of the prosperous victorious reign, on the twelfth day of the bright fortnight of *Jyēshṭha*.

(Verse 4) At the command of his (*the king's*) own mouth, this charter of **Rājasīrṅha** has been written by **Vinayachandra**, son of **Bhānuchandra**.

(Verse 5) (*This is*) a charter of the glorious **Raṇabhīta**, whose commands are irresistible, and who has totally crushed the hostile confederacy by the strokes of the point of (*his*) scimitar.

#### No. 11.—GANJAM COPPER-PLATES OF VAJRAHASTA III; ŚAKA-SAMVAT 991.

BY PROF. R. C. MAJUMDAR, M.A., PH.D., DACCA.

This is a set of **five copper-plates** measuring  $8\frac{1}{2}$  inches in length and about 4 inches in breadth. The outer face of the first plate has been left blank, while there is no writing on the last plate, which was evidently put in to protect the writing on the second side of the fourth plate. The plates are strung on a ring, the ends of which are soldered to the bottom of a circular seal bearing a couchant Nandi, a drum, a conch, two fly-whisks (*chāmaras*), two darts or lances, an umbrella, a *makara-tōraṇa* and the sun and the moon.

The inscription consists of fifty-three lines. It is, generally speaking, in a good state of preservation. The second side of the third plate and the first side of the fourth plate, are, however, partly corroded, and a few letters are either wholly or partly effaced.

The plates were found somewhere in the **Ganjām** District and are now deposited in the **Madras Museum**. The text was published in the Telugu Journal *Bhārati*, which is not accessible to me. I edit them from excellent ink-impressions supplied by the Government Epigraphist for India.

The **alphabet** is northern Nāgarī of the same kind as is used in four other plates<sup>4</sup> of Vajrahasta. The final form of *m* occurs in *mahim* (l. 36) where, in addition to the sign of the *virāma*, the top-stroke of the letter is omitted. The sign of the *virāma* is also found in *avdakān* (l. 17) and

<sup>1</sup> All the three epithets of Nārāyaṇa occur in the *Raghuramāta*, X, 21.

*Sapta-sām-ōpagitāṁ tvām sapt-ārṇava-jalēṣyam |*

*sapt-ārchir-mukham-āchakhyuḥ sapta-lōk-aika-samīrayam |*

<sup>2</sup> See introductory remarks.

<sup>3</sup> (a) The Nadagām plates, year 979 Śaka (above, Vol. IV, p. 183); (b) The Madras Museum plates, year 984 Śaka (above, Vol. I, p. 94); (c) The Chicacole plates, year 971 Śaka (*J. A. H. R. S.*, Vol. VIII, p. 171) and (d) Narasapatam plates, year 967 Śaka (above, Vol. XI, p. 147).

vāraṇān (l. 41). The letter ṅ in conjuncts ṅch and ṅchh is placed after ch and chh and is not connected with it (cf., e.g., lāṅchhana in l. 8, and paṅchabhiḥ in l. 13). The anusvāra is denoted by a circle after the consonant, and very often a virāma is added underneath.

There are several superfluous signs of interpunctuation in the grant (cf. ll. 47, 51, 52), the most glaring instance being that in line 2, where the sign is used between two words of the same compound, dākshīṇya and satya.

As regards **orthography**, the class nasal is used before surds, the only exception being *saṅkhyāṁ* (l. 33). The letter v is used throughout for b. Consonants are doubled after r, except in *varsha* (l. 16), and *paursha* (l. 53), but cf. *varshshūyi* in ll. 26-27. In doubling bh, the form *bhbh* is used instead of *bbh*. In one case alone, t seems to be doubled before r (*puttraḥ*, l. 51), though it is doubtful whether the letter really denotes *ttra*. There are several cases of interchange of sibilants. Thus s is used for ś in *samit-āri* (l. 24), *mahisāḥ* (l. 26), and for sh in *Āsādha* (l. 50); ś is used for s in *śalīla* (l. 3), *āśinē* (l. 42), and sh for s in *shutaḥ* (l. 12). As in the other plates<sup>1</sup> of Vajrahasta, we have *prakshyālita* (l. 3) instead of *prakshālita*, and *samujjala* (ll. 8, 25) instead of *samujjala*. It is difficult to distinguish between medial i and ē.

The **language** of the inscription is Sanskrit. It contains twelve verses, the remainder being in prose.

The inscription is one of king **Vajrahasta** (III, or, according to another reckoning, V) of the Gāṅga dynasty, the son of **Kāmārṇava** and **Vinayamahādēvī**. Six other copper-plate grants of this king are known, of which four have been edited and published in well-known journals<sup>2</sup>. Of the remaining two, the Triplicane Grant, dated in the Śaka year 982, is noticed in the *Annual Report on South Indian Epigraphy*, 1924-25 (p. 7, No. 5) with a summary of its contents. The remaining one, the Boddapāḍu Grant, is described by Prof. Subba Rao<sup>3</sup>, but no reference is given. It was published in the Telugu Journal *Bhārati* (Vol. II, No. 5<sup>4</sup>). In the following remarks I shall confine myself to the four published copper-plate grants of the king known to me.

The introductory portion of the present grant, which covers the first forty-two lines and six letters of the forty-third line, is an exact repetition of what we find in the other four plates<sup>5</sup>. It contains, in addition to the opening stereotyped panegyric passage, the genealogical account of the family, to which we shall refer later.

The next portion beginning with *Kalīṅga-nagarāt* in l. 43, and ending with *viditam=astu bhavātām* in l. 46, also occurs in the first three grants mentioned in footnote 1, with this difference, that whereas in the present grant, and the Madras Museum plates, the name of the king is written as *Śrīmad-Anantavarmā Vajrahasta-dēvaḥ*, it is simply "*Śrīmad-Vajrahasta-dēvaḥ*" in the other two.

The remaining portion, which actually records the grant, is, of course, different, though the usual legal phrases, which occur in ll. 47-49, are common to all. Thus, with the exception of the name of the village in l. 47, the first forty-nine lines of the present inscription contain nothing new<sup>6</sup>. It must be noted, however, that the present grant contains, comparatively speaking, fewer mistakes than the others.

<sup>1</sup> (a) The Nāgaḡā plates, year 979 Śaka (above, Vol. IV, p. 183); (b) The Madras Museum plates, year 984 Śaka (above, Vol. IX, p. 94); (c) The Chicacole plates, year 971 Śaka (*J. A. H. R. S.*, Vol. VIII, p. 171) and (d) Narasapatam plates, year 967 Śaka (above, Vol. XI, p. 147).

<sup>2</sup> *J. A. H. R. S.*, Vol. VI, pp. 203-205.

<sup>3</sup> This has been noticed also in the *Annual Report on South Indian Epigraphy* for 1925-26 (No. 1 of Appendix A). But by mistake the name of the dynasty is given as Eastern Chālukya instead of Eastern Gāṅga.

<sup>4</sup> A few minor changes are introduced in Narasapatam plates.

<sup>5</sup> Hence I do not give any translation of the text, for which cf. above, Vol. IV, pp. 192-93 and Vol. XI, pp. 152-53.

From the concluding four lines of the inscription we learn that the village mentioned in l. 47, viz., **Navagrāma** in (the district of) **Varāhavartanī** was granted by the king, in the Śaka year 991, on Monday, the seventh day of the first fortnight of the month of Āshāḍha, to **Gōkana-nāyaka**, son of Bhīmana-nāyaka and his wife Prōlakavā, and the grandson of Mallapa-nāyaka. The donee is said to be *Vēsyā(syā)-vaṁśōdbhava*, i.e., descended from a courtesan. The word *vēsyā* is possibly a mistake for *Vaiśya*, but I may point out that grants to courtesans, who were royal favourites, were not unknown in those days<sup>1</sup>. The word *paursha* in the last line I am unable to explain, but it is possibly a mistake for *paurusha*. In that case, the royal grant was a recognition of the donee's devotion and valour extending over a long period.

✓ The date of the grant has been calculated to correspond to 9th June, 1068 A.D., taking the Śaka year as current.

Of the localities mentioned, the village **Navagrāma** is to be identified with the present **Naogām** in Tekkali tāluk of the Ganjām District. As to **Varāhavartanī**, which must have been in the neighbourhood of Chicacole, and **Kaliṅganagara**, usually identified with Mukhaliṅgam, I have already discussed their identification while editing the Narasingapalli plates of Hastivarman, on p. 65 above.

Lastly, there is the title, 'Lord of **Tri-Kaliṅga**', applied to Vajrahasta. **Tri-Kaliṅga** is usually interpreted as the whole of Kaliṅga in its widest extent<sup>2</sup>. Thus Prof. R. Subba Rao, on the strength of the above title of Vajrahasta, infers that "he was also the paramount sovereign of **Tri-Kaliṅga** country which extended from the river Ganges in the North to the river Godāvāri in the South"<sup>3</sup>. Apart from well-known historical facts which militate against this view, I may point out that it is impossible to accept this meaning of the term **Tri-Kaliṅga**, at least for the period to which the present grant belongs. A perusal of the records of the Eastern Chālukyas throws very interesting light on this point. We learn from the Masulipatam plates of Chālukya-Bhīma<sup>4</sup> I (888-918 A.D.), and the Pithāpuram Pillar Inscription of Mallapadēva<sup>5</sup>, dated Śaka-samvat 1124, that the Eastern Chālukya king Vijayāditya III (844-888 A.D.) took 'by force the gold of the Gāṅga kings of Kaliṅga', and 'received elephants as tribute from the Kaliṅga king'. The Masulipatam plates of Amma<sup>6</sup> I (918-925 A.D.) tell us that king Vijayāditya IV (918 A.D.) ruled the 'Vēṅgīmaṇḍala, joined with **Tri-Kaliṅga** forest' (*Trikaliṅga-āṭavi-yuktam*). According to the Kolavennu grant<sup>7</sup> of Chālukya—Bhīma II, king Vikramāditya II (who ruled some time after 925 A.D.) ruled over Vēṅgī and **Tri-Kaliṅga**. Ammarāja II (945-970 A.D.) is also stated to have at first ruled over the Vēṅgī country with **Tri-Kaliṅga**<sup>8</sup>, but later left the parental throne and ruled in Kaliṅga for fourteen years (956-970 A.D.). Dānārṇava, too, ruled in Kaliṅga for three years, after the loss of Vēṅgī<sup>9</sup>.

These extracts show that in the Eastern Chālukya records of the tenth and subsequent centuries, **Tri-Kaliṅga** is distinguished from **Kaliṅga** and is obviously regarded as a place of less

<sup>1</sup> [Apparently *vēsyā* in the present record is an error in writing for *Vaiśya* to which caste the Nāyakas in this part are known to have belonged. Cf. *An. Rep. on Epigraphy*, 1918-19, C. P. No. 5.—Ed.]

<sup>2</sup> Cunningham—*Anc. Geogr.*, p. 594. Fleet, above, Vol. III, p. 327. Recently Mr. B. C. Majumdar and Mr. B. Misra have interpreted **Tri-Kaliṅga** as denoting the three countries 'Kaliṅga, Kōṅgōda, and Utkala' (*Oriente in the Making*, p. 187; *J. B. O. R. S.*, Vol. XIV, p. 145).

<sup>3</sup> *J. A. H. R. S.*, Vol. VI, p. 203.

<sup>4</sup> *Ann. Rep. on Epigraphy*, 1914, p. 84.

<sup>5</sup> Above, Vol. IV, p. 240.

<sup>6</sup> Above, Vol. V, p. 131.

<sup>7</sup> *S. I. I.*, Vol. I, pp. 43 ff.

<sup>8</sup> Ārumbāka pl. of Bādapa, above, Vol. XIX, p. 137.

<sup>9</sup> Mangallu Grant, *Ann. Rep. on Epigraphy*, 1917, p. 132; also cf. *I. H. Q.*, Vol. XI, p. 43.

importance than Kaliṅga. In any case, it is impossible to take Tri-Kaliṅga in these records in anything like the sense in which Prof. Subba Rao has taken it. The same conclusion follows from the fact that the Haihayas, the Chandēllas, and the Sōmavamśi kings of Kōśala also assumed the title *Tri-Kaliṅg-ādhipati*.

Mr. G. Ramadas has suggested that Tri-Kaliṅga denotes the highland to the west of the Mahēndra hills of Ganjām, from the upper course of the Mahānadī to about the source of the Lānguliyā river<sup>1</sup>. He was apparently unaware of the references to Tri-Kaliṅga and Kaliṅga in the Chālukya records cited above. But there is no doubt that they generally support his view, though we may have to extend the boundaries of the region further south. Without entering into further discussion on this point, I think we have to admit, that we cannot take Tri-Kaliṅga in the present record to denote the whole of Kaliṅga, and that it was the designation of a separate region, most probably the hilly tract to the west of Kaliṅga.

The genealogy of the Gāṅga family, as given in this and the four other inscriptions<sup>2</sup> referred to above, was shown in a tabular form by Mr. G. V. Ramamurti, while editing the Naḍagām plates. The same scholar also drew attention to the fact that it differs substantially from the genealogical account given in the Vizagapatam plates of Anantavarman Chōḍagaṅga, dated Śaka 1040<sup>3</sup>. The latter is also repeated in the Korni copper-plate grant<sup>4</sup> of Anantavarman Chōḍagaṅga, dated Śaka 1034. Curiously enough, the other copper-plate grants<sup>5</sup> of the same king Anantavarman Chōḍagaṅga corroborate the genealogical account given in the plates of Vajrahasta, including the present grant.

This is not the proper place for entering into a detailed discussion on these discrepancies. It is only necessary to point out that the genealogy given in the present grant and the other plates of Vajrahasta III appears to have far more historical value than the more elaborate genealogical account in the Korni and Vizagapatam plates of Anantavarman Chōḍagaṅga, dated respectively in 1034 and 1040 Śaka. The former looks like one based on family records, while the latter is undoubtedly an artificially concocted pedigree, reaching back to the creator of the universe.

The grant, like the other plates of Vajrahasta III, gives the exact time of the coronation of the king (ll. 33-35). This has been calculated to correspond to 3rd May, 1038 A.D., 8 h. 27 m. P. M.\*

## TEXT.

### First Plate.

- 1 Ōm' svastī [||\*] Śrīmatām-akhīla-bhuvana-vinuta-naya-vinaya-dayā-dāna-dākshi-  
 2 nya \* -satya-śaucha-śauryya-dhairyy-ādi-guṇa-ratna-pavitrakāṇām-Ātrē-  
 3 ya-gōtrāṇām vimala-vichār-āchāra-puṇya-śalīla<sup>10</sup>-prakshyālita.<sup>10</sup>ka-

<sup>1</sup> *J. B. O. R. S.*, Vol. XIV, pp. 547 ff; Vol. XV, pp. 635 ff.

<sup>2</sup> See f. n. 1 on p. 68. The Triplicane Grant also gives the same genealogy (*Ann. Rep. on S. Ind. Ep.*, 1924-25, p. 78).

<sup>3</sup> *Ind. Ant.*, Vol. XVIII, pp. 165 ff.

<sup>4</sup> *J. A. H. R. S.*, Vol. I, p. 106.

<sup>5</sup> (a) Vizagapatam Grant, dated 1003 Ś. (*Ind. Ant.*, Vol. XVIII, p. 161); (b) Vizagapatam Grant, dated 1057 Ś. (*Ibid.*, p. 172) and (c) Korni Grant, dated 1003 Ś. (*J. A. H. R. S.*, Vol. I, p. 39).

\* Above, Vol. IV, p. 185. Prof. S. Rao gives the date of Vajrahasta, once as 1037-1070 A.D. (*J. A. H. R. S.*, Vol. V, p. 276; Vol. VI, p. 208), and again as 1038-1069 A.D. (*Ibid.*, Vol. VI, p. 212).

<sup>10</sup> Expressed by a symbol.

<sup>10</sup> This sign of interpunctation is unnecessary.

<sup>10</sup> Read *śalīla*.

<sup>10</sup> Read *prakshālita*.

- 4 li-kāla-kalmasha-mashīṇām mahā-Mahēndr-āchala-śikhara-pra-  
 5 tiṣṭhatasya<sup>1</sup> sa-char-āchara-gurōḥ sakala-bhuvani<sup>2</sup>-nirmmā-  
 6 ṇ-aika-sūtradhārasya śaśāṅka-chūḍā-maṇḍor-bhāgavatō<sup>3</sup> Gōkarṇṇa-svāminah pra-  
 7 sādāt=samāsādit-aika-śaṅka-bhēri-pañcha-mahāśavda(bda)-dhavala-chehhatra-  
 8 hēma-chāmara-vara-vṛishabha-lāñchhana-samujvala<sup>4</sup>-samasta-sāmrajya-ma-

Second Plate; First Side.

- 9 himnām=anēka-samara-saṅghaṭṭa-samupalavdha<sup>5</sup>-vijaya-lakshmi-samāli-  
 10 ṅgit-ōtuṅga<sup>6</sup>-bhujā-daṇḍa-maṇḍitānām **Tri-Kaliṅga**-mahibhujām **Ga**<sup>7</sup>-  
 11 ṅgānām=anvayam=alañkarishṇōr=v Vishṇōr-iva vikram-ākrānta-dharā-ma-  
 12 pḍalasya **Guṇamahārṇava**-ksha(ma)hārājasya shutaḥ<sup>8</sup> ||o|| Pūrvvaṁ bhū-  
 13 patibhi[r]=v vibhājya vasudhā yā pañchabhīḥ pañchadhā bhuktvā<sup>9</sup> bhūri-  
 14 parākramō bhujā-valāt<sup>10</sup>-tām=ēka ēva svayaṁ [I\*] ēkīkṛitya vijitya  
 15 śatru-nivahāna<sup>11</sup> śrī-**Vajrahastāś**=chatuschatvāriṁśatam=atyudāra-charitaḥ  
 16 sarvvām=arakshīt=samāḥ || [I\*]<sup>12</sup> Tasya tanayō **Guṇama-rājā**<sup>13</sup> varsha-trayam-  
 apālaya-

Second Plate; Second Side.

- 17 d=mahīrī || (i) tad-anujāḥ **Kāmārṇavādōvaḥ** pañcha-triṁśatam=avdakān<sup>14</sup> || Ta-  
 18 sy=ānujō **Vinayādityas**=samās=tisraḥ || Tataḥ Kāmārṇavāj=jātō jagatī-  
 19 kalpa-bhūruhaḥ || (i) yō=rājad=rājita-chehhāyō **Vajrhastō**-vanīpatiḥ || [2\*]<sup>15</sup> Praś-  
 chyōda(ta)-  
 20 n-mada-gandha-luvdha<sup>16</sup>-madhupa-vyālīḍha-gaṇḍān=gajān(n)=artthibhyas=samadāt=sa-  
 21 hasram=atulō yas=tyāginām=agraṇ[ḥ]\* saḥ<sup>17</sup> śrīmān-**Aniyañkabhīma**-ṇi-  
 22 patir=gGaṅg-ānvay-ōtamśakāḥ<sup>18</sup> pañchatrīṁśatam=avdakān<sup>19</sup>=samabhuna-  
 23 k=pithvīm<sup>20</sup> stutaḥ pārthivaiḥ || [3\*]<sup>21</sup> Tad-agra-sūnuḥ sura-rāja-sūnunā samas-  
 samastā-  
 24 m samit<sup>22</sup>-āri-maṇḍalāḥ [I\*] sma-pāti-**Kāmārṇava**-bhūpatir=bhbbhuvan<sup>23</sup> samṛid-  
 dhīmān arddha-  
 25 samām samujvalāḥ<sup>24</sup> || [4\*]<sup>25</sup> Tad-anu tad-anujanmō<sup>26</sup> chittajanm-ōpamānō guṇa-

<sup>1</sup> Read *pratiśṭhitasya*.

<sup>2</sup> Read *bhāgavatō*.

<sup>3</sup> Read *samupalavdha*.

<sup>7</sup> Read *Gā*.

<sup>9</sup> Read *bhuktā*.

<sup>11</sup> Read *nivahān*.

<sup>13</sup> Read *-rājō*.

<sup>14</sup> Read *abdakān*. [This also appears to be a verse in faulty *Aryā* metre, though none of the published editions seems to have noticed it.—Ed.]

<sup>15</sup> Metre: *Ślōka*.

<sup>17</sup> Read *sa*.

<sup>19</sup> Read *abdakān*.

<sup>21</sup> Metre: *Śārdūlavikrīḍita*.

<sup>23</sup> Read *bhbbhuvan*.

<sup>25</sup> Metre: *Vamśastha*.

<sup>2</sup> Read *bhuvana*.

<sup>4</sup> Read *samujjala*.

<sup>6</sup> Read *-ōtuṅga*.

<sup>8</sup> Read *shutāḥ*.

<sup>10</sup> Read *-valāt*.

<sup>12</sup> Metre: *Śārdūlavikrīḍita*.

<sup>16</sup> Read *luvda*.

<sup>18</sup> Read *gGaṅg-ānvay-ōtamśakāḥ*.

<sup>20</sup> Read *prithvīm*.

<sup>22</sup> Read *samit*.

<sup>24</sup> Read *samujjalāḥ*.

<sup>26</sup> Read *-janmō*.

*Third Plate ; First Side.*

- 26 nidhir-anavadyō **Guṇḍam**-ākhyō mahīsaḥ<sup>1</sup> [\*] sakalam-ida[m-arakshat=]trīṇi va-  
 27 rahshāṇi dhātri-valayam-alaghu-tējō-nirjīti-ārāti-chakraḥ || [5\*]<sup>2</sup> Tatō dvai-  
 28 māturas-tasya **Madhukāmārṇavō** nṛipaḥ | avati sm-āvanīm-ētām-avdā-  
 29 m<sup>3</sup>-ēkārṇa<sup>4</sup>vīmśatiṃ ||o|| [6\*]<sup>5</sup> Atha Vajrahasta-nṛipatēr-agra-sutād-akhila-gu-  
 30 ṇi-jan-āgranyaḥ [\*] Kāmārṇavāt-kavindra-pragīyamān-āvadāta-  
 31 śubha-kīrttēḥ ||[7\*]<sup>6</sup> Śiya<sup>7</sup> iva **Vaidumv**<sup>8</sup>-ānvaya-payaḥ-payōnidhi-samu-  
 32 bhā(dbha)vāyās=cha[\*] yaḥ samajani **Vinayamahādēvyāḥ** Śrī-Vajrahasta iti  
 tana-  
 33 yaḥ ||[8\*]<sup>9</sup> Viyad-ritu-nidhi-saṅkhyām yāti Śāk-āvda<sup>10</sup>-saṅghē Dinakṛiti Vṛishabha-  
 34 sthē Rōhiṇī-bhē sulagnē [\*] Dhanudhī<sup>11</sup> cha sita-pakshē Sūryya-vārē tṛitīyām<sup>12</sup>.

*Third Plate ; Second Side.*

- 35 yuji sakala-dharitraṃ<sup>13</sup> rakshituṃ yō-bhishiktaḥ ||[9\*]<sup>14</sup> Nyāyyēna yatra samam=ū-  
 36 charituṃ tri-varggē<sup>15</sup> mārggēṇa rakshati mābīm mahita-pratāpē [\*] nirvvyā-  
 37 dhayaś=cha niraghās=cha nirāpadaś=cha śaśvat-prajā bhuvī bhavanti vibhū-  
 38 timarttyaḥ<sup>16</sup> ||[10\*]<sup>17</sup> Vyāptē Gaṅga<sup>18</sup>-kul-ōttamasya yaśasā dik-chakravālē  
 39 śaśi-padyōt<sup>19</sup>-āmalinēna yasya bhuvanaḥ<sup>20</sup>-prahlāda-sa-  
 40 mpādinā [\*] saindūrair-ati-sāndra-paṅka-paṭalai[ḥ\*] kumbha-sthali-paṭṭakēshv=āli-  
 41 mpanti punaḥ pūnaś=cha haritām=ādhorāṇā vāraṇān || [11\*]<sup>21</sup> Anurāgēṇa  
 42 guṇinō<sup>22</sup> yasya vakshō-mukh-āvjayōḥ<sup>23</sup> [\*] āśinē<sup>24</sup> Śrī-Sarasvatyāv=anu-

*Fourth Plate ; First Side.*

- 43 kūrē virājataḥ ||o|| [12\*]<sup>25</sup> **Kaliṅganagarāt**=parama-māhēśvara-parama-  
 44 bhaṭṭāraka-mahārāj-ādhirāja-**Tri-Kaliṅg**-ādhipati-śrīmad-**Anantava**-  
 45 **rmmā** **Vajrahasta**-[dē]vaḥ kuśali samast-āmātya-pramukha-janapadān=sa-  
 46 māhūya samājñāpayati vīditam=astu bhavatām || [Vīditam=a-

<sup>1</sup> Read mahīsaḥ.<sup>2</sup> Read abdān.<sup>3</sup> Metre : Śloka.<sup>4</sup> Read Śriya.<sup>5</sup> Metre : Giti.<sup>6</sup> Read Dhanudhī.<sup>7</sup> Read dharitrim.<sup>8</sup> Read varggam.<sup>9</sup> Metre : Vasantatilaka.<sup>10</sup> Read pradyōt.<sup>11</sup> Metre : Śārdūlavikṛīṭā.<sup>12</sup> There is a redundant medial ē sign before g.<sup>13</sup> Read āśinē.<sup>14</sup> Metre : Mālinī.<sup>15</sup> Read ekānna°.<sup>16</sup> Metre : Giti.<sup>17</sup> Read Vaidumb°.<sup>18</sup> Read Śāk-āvda-.<sup>19</sup> Read tṛitīyā-.<sup>20</sup> Metre : Mālinī.<sup>21</sup> Read matyaḥ.<sup>22</sup> Read Gaṅga.<sup>23</sup> Read bhuvana-.<sup>24</sup> Read -āvjayōḥ.<sup>25</sup> Metre : Śloka.

i.

१ इति श्रीमन्महादेवविष्णुसहस्रनामस्तोत्रे श्रीगणेशाय नमः ॥ १ ॥  
 २ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 ४ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 ६ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 ८ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

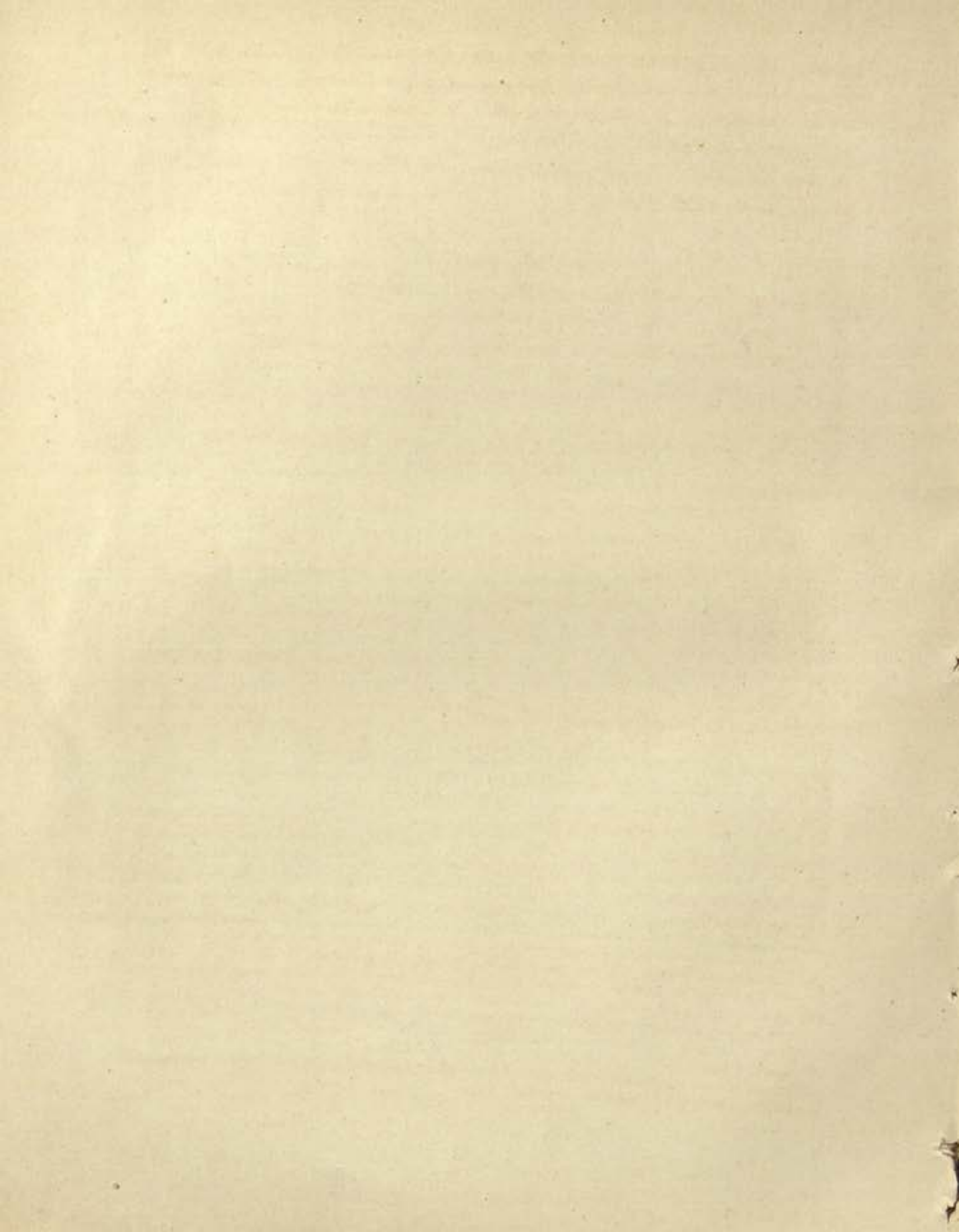
iv.a.

४४ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 ४६ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 ४८ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 ५० श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

iv.b.

५२ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥





- 47 stu bhava]<sup>1</sup> . . . . . <sup>2</sup>Varāhavarttanyām | Navagrāmas=chatus-sīm-āva-  
 48 chchhinnas=sa-jala-sthalas=sarvva-piḍā-vivarjītam=ā-chandr-ārka-  
 49 kahiti-sama-kālam [yāvan]<sup>3</sup>=mātā-pitrōr=ātmanas=cha puṇya-yaśō-bhividdha-  
 50 yē | śaśi-nanda-nidhi-[śā]k-āvdē<sup>4</sup> | Āsāḍha<sup>5</sup>-māsa-prathama-paksha-sa-

*Fourth Plate; Second Side.*

- 51 ptamyām Sōma-vārē vēsyā<sup>6</sup>-vaś-ōdbhavaḥ | Mallapa-nāyakas=tasya puttraḥ  
 52 Bhīmana-nāyakas=tasya bhāryyā Prōlakavā | tayōḥ putrāya | Gōkana<sup>7</sup>-  
 53 nāyakāya chira-kālam=ārādhya sva-paursha-paritōshitāya datta iti ||

No. 12.—INDIAN MUSEUM PLATES OF GANGA DEVENDRAVARMAN :  
 THE YEAR 308.

BY B. CH. CHHABRA, M.A., M.O.L., PH.D. (LUGD.), OOTACAMUND.

The charter under examination is one of the nine sets of copper-plates that were acquired, in the year 1935, by Mr. N. G. Majumdar, Superintendent, Archaeological Section, Indian Museum, Calcutta, through Mr. Satyanarayan Rajguru of Parlakimedi, District Ganjām. Regarding its find-spot no definite information is available. Mr. Rajguru, however, informs me that a cultivator, while digging a field in a village of the Badakhimedi Estate of Ganjām, came upon an earthen pot containing some ten sets of copper-plates of which the present record is one. Ink-impressions of these plates were kindly supplied to me by Mr. Majumdar with whose permission I edit them here.

These are **three copper-plates**, each measuring 5½" × 3". They were strung on a ring, about 3 inches in diameter, fixed to a circular seal. The seal, 1½" in diameter, is intact and bears the figures in high relief of a seated bull, facing the proper left, a crescent and a star above it and a blown lotus below. The plates weigh 112 *tolas*, while the ring and the seal together weigh 14 *tolas*. The plates have flat rims. The writing on them has undergone a slight damage, especially on the obverse of the second plate. There are 38 lines of writing in all, the first and the last faces bearing 7 each and the remaining three 8 each. All the three plates are inscribed on both the sides, the charter ending on the obverse of the third plate. On the reverse of this last appear two different writings, one upon the other, but neither seems to be relevant to the present grant. The three lines of writing on the lower portion, the first consisting of four *aksharas* only and the

<sup>1</sup> The syllables within the brackets are indistinct. Probably the engraver, through mistake, repeated the phrase *Viditamastu bhavati*, and then tried to cancel it by rubbing off the letters.

<sup>2</sup> The portion of the plate before this letter is very damaged, and there might have been two or three letters. The last one, immediately preceding *Va*, seems to be *tra*. There might be the word *atra*.

<sup>3</sup> These three letters are very indistinct, as this portion of the plate is very damaged.

<sup>4</sup> The letter *śā* is very indistinct. Read *-śāk-āvdē*.

<sup>5</sup> Read *Ashāḍha*.

<sup>6</sup> Read *vēsyā* or *Vaiśya*.

<sup>7</sup> There is a dot over *ka*, but I doubt whether it was intended for *anusvāra*, as this is usually represented in this plate by a circle to the right of the consonant.

other two of nine each, in clearer and bigger letters, were evidently engraved later without first completely smoothing the surface, for it shows traces of a previous engraving a considerable part of which can still be read. It presents the same text as found in ll. 27-32 of our inscription. It also betrays the same hand to which the incision of the present charter is due. Probably, the engraver, while incising the record on the plates, omitted the text contained in the ll. 24-26. But later, when he had engraved the subsequent six lines, he discovered his mistake. Thereupon he rejected that plate and carved afresh on the other one, beginning with what he had omitted. The rejected engraving was left as it was. The later addition of the three lines of writing in bigger characters, though quite clear, does not yield any coherent sense to me.

The **alphabet** belongs to a Northern variety and resembles closely that of the other known records of the king, **Dēvēndravarma**. The writing is cursive and is rather carelessly done. It does not look uniform. There are even instances where two independent syllables have been written with one flowing stroke, cf. °śali of *kuśali*, l. 14, and °śati of *samadiśati*, l. 16. In these as well as in certain other cases, the letter ś does not show the central bar which is shown clearly elsewhere, e.g., in *śaśāṅka*, l. 5. Several letters exhibit each more than one form, cf. *g* in *-dagarān-*, l. 3, *-gurī*, l. 4, *bhagavatō*, l. 6, and *Gāṅg-*, l. 8; *j* in *vijaya*°, l. 2, *-janita-*, ll. 9-10, *-jaya-*, l. 10, *t* in °rtu-, l. 1, *-pratiśthi*°, l. 4, °gata- l. 8, °ślakō, l. 9, *-janita-*, ll. 9-10, and *samavētām*, l. 15; *d* in *samadiśati*, *viditam-*, l. 16, and °ādibhiḥ, l. 26; *n* in °ānu°, l. 1, and *-janita-*, ll. 9-10; *r* in *sa-char-āchara-*, l. 4; *l* in *Kalāṅga*, l. 2, and °mala-kula-ślakō, l. 9; ś in *śaśāṅka*, l. 5, °śavda-, l. 10, and °daṅḍapāśik-, l. 26; *s* in *sa-char-āchara-*, l. 4, *sa[ka]la-*, ll. 4-5, and *-saghaṭṭa-*, l. 9, etc. Moreover, only in one instance, *m* has its Nāgarī form, whereas in all the other cases it has been represented by its ancient form. Both of them may be compared in *Śrīsāmāntēna* and *pravarddhamāna* in the last line, i.e., l. 38. It may further be noticed that, except in one or two cases, the medial long ī has throughout been represented by the sign of the medial short *i*, the exceptions being °ikr°, l. 37, and °īri-, l. 38. In like manner the signs of medial *u* and *ū* are not distinguished, that of the former representing the both.

The record is composed in **Sanskrit** prose, except that three verses occur in ll. 28-36. It offers only a few noteworthy points of **orthography**. The consonant after *r* is very rarely doubled; see for example *sarvartu-*, l. 1, *-nīman-*, l. 5, *-Rājēndravarma-*, l. 13, *Yajurvēda-*, l. 18, *Gōvindaśarmaṅē*, l. 19, and *-kirtay[ō]*, l. 35. In most cases *r* is used for *b*, like in *-śavda-*, l. 10. *Anusvāra* is used instead of the class nasal, in *śaśāṅka*, l. 5, *-kalāṅkā*, l. 8, *-āmbu-* l. 33, etc., as well as for the final *n*, cf. *samavētām*, l. 15, and *jānapadām*, l. 16. In certain instances an *akshara* or *visarga* has been wrongly left out, e.g., in ll. 2, 6 and 8. A few more mistakes of spelling, possibly attributable to the engraver, will be noticed in the footnotes to the text.

The charter records the gift of a village called **Puruḷjanā** (?) in Bukudravaka or Bukudravakōḷa, in Lōhadhaṅgara, by the **Gaṅga** king **Dēvēndravarma**, son of the **Mahārāja Rājēndravarma**, to one **Gōvindaśarma**, son of **Bhaṭṭa Nārāyaṅa**. The donee is described to be a resident of a place in **Uttara-Rāḍhā**, a member of the **Vatsa-gōtra** and a follower of the **Yajurvēda** and the **Kaṭha-charaṅa**. The name of the donee's native place could not be clearly made out. The name of the donated village which may be read as **Puruḷkhanā** or **Puruḷjanā** occurs in l. 21, but the subsequent details are not clear, as that part of the inscription is badly disfigured.

What is of chief importance in this record is its **date** which is the **year 308**. Although it is indicated only by decimal figures, yet there can be no uncertainty or ambiguity about its reading. This mention of date throws, as we shall presently see, a decisive light on the date, which up till now rests on a mere surmise, of another grant of the same ruler

Besides the present one, three more records are known of the same Dēvēndravarma, namely (1) Bangalore Plates,<sup>1</sup> (2) Chicacole Plates<sup>2</sup> and (3) Tekkali Plates.<sup>3</sup> The first of these, like the present one, has been issued from **Kaliṅganagara**, but it contains no date beyond mentioning an *ayana-samkrānti* on which occasion the village Sidhatā of the Varāhavartanī-*vishaya* is stated to have been granted to an individual "in order to provide for the worship and offerings to (the god) Paramēśvara." The Chicacole grant, it is reported, "records the gift of the village Viriṅṭika in the Pushkarinī-*vishaya* to four brothers."<sup>4</sup> It is undated, and it has been issued from Kaliṅganagara. The Tekkali Plates have been edited by Dr. Hultsch. This record has likewise been issued from Kaliṅganagara and it is dated. The wording of the date is, however, doubtful.<sup>5</sup> The editor has supposed it to be the year 310. This supposition now becomes most acceptable in the light of the present record, as has been pointed out above. The year refers itself to the Gaṅga era the initial date of which has been much discussed, but not yet been quite settled. Recently Mr. R. Subba Rao has outlined a history of the Gaṅgas of Kaliṅga. According to his calculation, the Gaṅga years 308 and 310 would correspond respectively to A. D. 802 and A. D. 804,<sup>6</sup> which may not be far wrong, if not exact. This date may, moreover, be borne out by the palaeographical evidence.

The name Dēvēndravarma has been borne by several Gaṅga kings. That of our record stands, in the genealogical order, as Dēvēndravarma IV.<sup>7</sup> That the self-same person figures as the grantor in all the four, dated and undated, records described above, is evident from two main considerations: firstly in all the instances he is mentioned as the son of Rājēndravarma, and secondly all the four charters have evidently been engraved by one and the same person. Moreover, except for the Bangalore grant which does not mention the composer's name, the re-

<sup>1</sup> *Epigraphia Carnatica*, Vol. IX, Bn 140, and Plates; see also the Introduction, p. 9 (text on p. 33 of the section called *Text of the Inscriptions in Roman characters*, and translation on pp. 26 f. of the section called *Translations of the Inscriptions*). It is stated that there is the figure of an 'elephant on the seal'. Possibly the figure of a bull has been mistaken here for that of an elephant. Moreover, the editor assigns the plates roughly to A. D. 700, of course without the knowledge of the dated records of this Dēvēndravarma.

<sup>2</sup> *An. Rep. on S. I. Epigraphy*, 1918-19, Appendix A, No. 7. These plates have been published first in Telugu by R. Subba Rao in the *Rao Sahib G. V. Ramamurti Pantulu Garu Commemoration Volume*, pp. 294 f. and later in English by C. Narayana Rao and R. Subba Rao jointly in the *J. A. H. R. S.*, Vol. VIII, pp. 185 ff.

<sup>3</sup> Above, Vol. XVIII, pp. 311-313, and Plates.

<sup>4</sup> According to the editors, while the name of the village is *Viriṅṭika*, it was granted "to Hētiṭōka, son of Vilachi" (*J. A. H. R. S.*, Vol. VIII, p. 193). It may be pointed out that the text given by the editors is obviously inaccurate in several places. Their account, therefore, may not entirely be depended upon. At the same time, it may be admitted that the writing on the plates is not very clear.

<sup>5</sup> The reading is *śata-mayē śat-śtārā*. The first compound is suggested to be a clerical error for *śata-śtāyē*; cf. above, Vol. XVIII, p. 312, and *A. R. on S. I. E.*, 1923-24, pp. 97-98.

<sup>6</sup> *J. A. H. R. S.*, Vol. VI, pp. 196-97. See also *A. R. on S. I. E.*, 1931-32, p. 45, where the origin of the Eastern Gaṅga era has been discussed, and almost the same conclusion has been reached.

<sup>7</sup> This is according to R. Subba Rao, whereas according to some other views, he is Dēvēndravarma III, see e.g., R. D. Banerji's *History of Orissa*, Vol. I, p. 234.

maining three have likewise been composed by an identical individual. Both the composer and the engraver bear titles, as is shown below :—

Plates.	Composer.	Engraver.
Bangalore . . . . .	<i>Nil.</i>	Śrī-Khaṇḍivillī.
Chicacole . . . . .	Sarvvachandra-Śrīsāmanta	Śrīsāmanta-Khaṇḍimāla.
Tekkali . . . . .	Rahasya <sup>1</sup> -Śrīsāmanta Sarvvachandra.	Akṣhaśālin-Śrīsāmanta-Khaṇḍimāla.
Indian Museum . . . . .	Rahasya Śarvachandra . . .	Akṣhaśālin-Khaṇḍimāla-Śrīsāmanta.

Notwithstanding the variant readings presented and in spite of the omission of titles in certain cases, we may safely assume that the **composer** and the **engraver**, in each case, were respectively *Rahasya Śrīsāmanta* Sarvvachandra and *Akṣhaśālin Śrīsāmanta* Khaṇḍimāla.

The official titles *Rahasya* and *Akṣhaśālin* are met with also in several other Gaṅga records.<sup>2</sup> They have been rendered by Dr. Hultzsch respectively as 'private secretary' and 'keeper of records'.<sup>3</sup> The latter term perhaps simply denotes 'an engraver'.

Among the **localities** mentioned in the inscription, **Kaliṅganagara** has been identified with Mukhalingam, a place of pilgrimage, 20 miles from Parlakimedi in the Ganjām District, while **Uttara-Rāḍhā** is that part of Bengal which includes a portion of the district of Murshidābād. I am unable to identify the other places occurring in the record.

#### TEXT.<sup>4</sup>

##### *First Plate ; First Side.*

- 1 Ōm<sup>5</sup> Svasty= Amaraṇur-ānukāriṇaḥ sarvv-artu-
- 2 sukha-ramaṇi(ṇī)ṇā[d\*]=vijayavatā(taḥ) **Kala(li)ṅga-**
- 3 **da(na)garān=**Mahēnda(ṇḍr-ā)chala (l-ā)-mala-śikhara-
- 4 prati\*shṭhida(ta)sya sa-char-āchāra-gurē(ō)[h\*] sa-
- 5 [ka\*]la-[bh]uvana-nirma(rmā)ṇ-aika<sup>6</sup>-su(sū)tradhārasya śaśāṅka-
- 6 chu(chū)ḍāmaṇē[r\*]-[bha]gava[tō\*] Gō<sup>7</sup>karṇa<sup>10</sup>-svāmināś=cha-
- 7 raṇa-[ka]mala-

##### *First Plate ; Second Side.*

- 8 yugala-pa(pra)ṇa(ṇā)ma(mā)[d\*]=v[i]gata-kali-kala[m]kā(kō) **Gāṅg-ā-**
- 9 mala-kula-tilakō=nēka-samara-sa[m\*]-ghaṭṭa-jani-
- 10 ta-jaya-śavda(bdaḥ) pratāp-ā[va]nata-samasta-sāma-
- 11 [n\*]ta-chūḍāmaṇi-prabhā<sup>8</sup>-mañjari(ri)-puñja-rañji-

<sup>1</sup> This reading is due to restoration.

<sup>2</sup> Above, Vol. III, p. 21.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> This letter has a peculiar form. It no doubt stands for *ka*. In *-ānata-*, l. 10, *ca* has an almost like shape, but in that case only the central dash is superfluous.

<sup>5</sup> The right-hand curve attached to the *ka* is superfluous here. Usually it represents medial *v* in this inscription; see, for example, in *kuśāli*, l. 14.

<sup>6</sup> The formation of this syllable is hardly recognizable.

<sup>7</sup> The doubling of the consonant is doubtful here.

<sup>8</sup> See, for instance, *Ind. Ant.*, Vol. XVIII, p. 145.

<sup>9</sup> From the impressions.

<sup>10</sup> This *ti* looks more like *ni*.

i.a.

2  
 4  
 6

i.b.

8  
 10  
 12  
 14

ii.a.

16  
 18  
 20  
 22



- 12 ta-charaṇa[ḥ\*]<sup>1</sup> parama-māhēśvara(rō) mātā-pitṛi-  
 13 pād-ānudyāta(tō) Mahārāja-śrī(śrī)-Rājēndravarma-  
 14 su(sū)nu[ḥ\*] śrī(śrī)-Dēvēndravarma(rmā) kuśali(lī) <sup>2</sup> Lōhadhaṅga-  
 15 ra-saṁhva(ba)ndhini Bukudravakē sa<sup>3</sup> samavēt<sup>4</sup>[ā]m(n)

Second Plate; First Side.

- 16 jānapadām(n) sama(mā)diśati veditam=astu bhavatā[m̄] yathā ?]  
 17 ch=Öttara-Rāḍhā <sup>5</sup> Pā[ṭa<sup>6</sup>]ka[bō]jya<sup>6</sup> ?]-vāstavyāya Vatsa-  
 18 gōtrāya Yajur-vēda-kāṭha-charaṇāya bhaṭṭa-Nāra(rā)ya-  
 19 ṇa-su(sū)navē <sup>7</sup> Gōvindaśarmaṇē . . . . .  
 20 ba(pa)ṇḍitāya Māgha-māsē . . . . .  
 21 ma . . . . pari Puruṣṭha(or jva)nā-nāma-grāma[s-tri-dharma . . . . .  
 22 mam-ānuvō(bō)[dhēna][mā]tā-pi[tr]ō[r-ātma]naś=cha pu[ṇy]-ābhi-  
 23 vṛid[dh]ayē śāsa<sup>7</sup> . . . . . chandr-ā<sup>8</sup> . . . . .

Second Plate; Second Side.

- 24 gra(grā)mē(mō)=yam=asmābhir=datta[ḥ] | yatō<sup>9</sup>=sya bha-  
 25 vish<sup>10</sup>yad-rāja-pu(pū)rva-rājā(ja)-va[1\*]-labha <sup>11</sup>chāṭa-bhaṭa-  
 26 danḍapāsīk-ādibhiḥ kē(kai)[ś]=chid=vā(bā)dhā na kartavy[ā] [1\*]  
 27 pūrva<sup>12</sup>-sthityā si(sī)mā sētu-parichē<sup>13</sup>(chchhē)dē-na pra-  
 28 bhasyatēḥ<sup>14</sup> uktañ=cha | Va(Ba)hubhir=vasu[dh]ā  
 29 da[t\*]tā rājabhiḥ Sagar<sup>15</sup>-ādibhiḥ [1\*] yasya yasya  
 30 yadā<sup>16</sup> bhū(bhū)nis=tasya tasya tadā phalaṁ(lam)<sup>17</sup> [1\*] [1\*]<sup>18</sup> Sva-datām(ttām)  
 31 para-datām(ttām)vā <sup>19</sup>yō harēta vasumdharam(rām) [1\*]

<sup>1</sup> A dash and a dot above are superfluously added to the left-hand vertical stroke of the pa. That they may have stood for an *upadhānīya* is highly improbable. Besides, the right-hand vertical stroke of the pa is abnormally long.

<sup>2</sup> The *danḍa* is unnecessary.

<sup>3</sup> This syllable seems to be redundant. Mr. N. L. Rao reads *Bukudravakōṇē* in which case there will be no superfluous syllable.

<sup>4</sup> The formation of this syllable is hardly recognizable.

<sup>5</sup> The reading *ṭa* is tenable, only if the dash and the two dots above it are regarded superfluous.

<sup>6</sup> The reading is very uncertain. Moreover, in case of the suggested reading, the form of *j* would be Nāgarī.

<sup>7</sup> Read probably *śāsanēna*.

<sup>8</sup> The corresponding phrase in the Tekkali Plates is *chandr-āditya-paryantam*.

<sup>9</sup> Perhaps we have to read this syllable as *pa* and correct it into *pā*, but the vowel sign here is quite different from that in the *pa* of the *-pūrva-*, l. 25.

<sup>10</sup> There is a curve below the *ch*, but it can hardly represent the required *chā* after the *ch*.

<sup>11</sup> Read perhaps *prabhāshyatē*. The *visarga* after this word must originally have been intended to be a *danḍa*.

<sup>12</sup> The syllable *vā* here resembles the *ka* as seen in *-aika-*, l. 5.

<sup>13</sup> The right-hand portion of the *ya* looks separated from it and affixed to the next letter.

<sup>14</sup> There is a sign after *phalam*, perhaps meant to be the required double *danḍa*.

<sup>15</sup> Metre *Anuṣṭubh*.



*Third Plate; First Side.*

- 32 sa viṣṭhāyām kṛim[ir]-bhūtvā piṭṛibhiḥ saha pachyatē [||\*] [2\*]<sup>1</sup> I.<sup>2</sup>  
 33 ti<sup>3</sup> kamala-dal<sup>4</sup>-āmbu-vindu-lōla(lā)ṁ śriyam=anuchi-  
 34 [n\*]tya manusha<sup>5</sup>(shya)-ji(ji)vitañ=cha | sakalam=idaṁ=udāhṛi-  
 35 taṁ cha vudhvā(buddhvā) na hi purushaiḥ para-ki(ki)rttay[ō] vi-  
 36 lō<sup>6</sup>-pyāḥ [||\*] [3\*]<sup>1</sup> likhitam=idaṁ śāsanam Śarvachandrā(ndra)-  
 37 rahasyēn-ō(ō)tkirpaṁ ch=āksha<sup>7</sup>śāli-khaṇḍimala-  
 38 Śrisāmantēna ga<sup>8</sup> pravarddhamāna-saṁvachha<sup>9</sup> 308

## No. 13.—BADAKHIMEDI COPPER-PLATES OF INDRAVARMAN.

BY P. N. BHATTACHARYYA, INDIAN MUSEUM.

These plates were found in Badakhimedi Estate in Ganjām and acquired for the Indian Museum, Archaeological Section, in 1935-36 through Mr. Satyanarayana Rajaguru, Municipal Councillor, Parlakimedi.

The plates are three in number of which the first and the third are engraved on one side only and the second on both sides. The size of the plates is 7½" in length by 4" in breadth. They were strung on a ring having a diameter of 3½ inches and thickness of ½ inch. The ends of the ring are secured in a circular seal (1½" diam.) which bears in relief the figure of a recumbent bull.

The inscription which is in a good state of preservation consists of 38 lines of writing. The characters are Nāgarī. The record is not dated but on palaeographical grounds it may be placed in the 12th century A. D. The language is Sanskrit, but the text is full of errors and contains a number of vernacular forms. Excepting the customary benedictive and imprecatory verses the whole record is in prose. In respect of orthography the only point that deserves notice is that in many cases sibilants have been used promiscuously.

The object of the inscription is to record the grant by the P. M. P. Indravarmadēva, son of Prithivivarmadēva, of the village called Tanardā in Hallanyara-vishaya to Bhattaputra Durgakhaṇḍi, son of Bhatta Bōdhana and belonging to the Chhāndōga-charaṇa, the Rāṇāyanīya-sākhā, the Vātsya gōtra, the Aurva-Bhṛigu-Chyavana-Āpnavāna-Jamadagni pravara, and anupravara. The grant was issued on the occasion of a solar eclipse from the royal residence of Śvēt(ta)ka.

Indravarmaṇ of this grant appears to be different from Indravarmaṇ mentioned in the Purle<sup>7</sup> plates; the father of the former was Prithivivarman whereas the father of the latter was Dānārṇava. This Indravarmaṇ cannot also be identified with Indravarmaṇ I of the Achyutapuram<sup>8</sup> and

<sup>1</sup> Metre Anuṣṭubh.<sup>2</sup> Two dots placed next to each other and a dash or a curve below constitute the usual sign for initial i in this script. In the present instance, however, only the two dots are visible. It looks probable that the scribe did put a dash beneath, but that the engraver mistakenly mixed it with the letter chī further below in the next line.<sup>3</sup> The formation of this syllable is hardly recognizable.<sup>4</sup> Metre Puṣpitaḍḍrā.<sup>5</sup> This ga possibly stands for Gaṅgavānī as is found in the Tekkaḥ Plates. Evidently the scribe intended to conclude the charter on this very face of the plate and was, through want of space, obliged to employ the abbreviation.<sup>6</sup> Read saṁvachhaḥ.<sup>7</sup> Above, Vol. XIV, p. 362.<sup>8</sup> Ibid., Vol. III, pp. 128 L.

the Parlakimedi<sup>1</sup> plates on palaeographical grounds. The former appears to be the son of Prithivivarman who issued a Ganjām grant<sup>2</sup> which like the present record was also issued from Śvēt(ā)ka, written by the *Saṁdhivigrahin Śrī-Sāmanta*, and engraved by Svayambhu. The name of this Indravarman is known from our plates for the first time. He is described as *Kōkalāvalapura-paṭṭaṣavirgata* (ll. 7-8). Prithivivarman, father of Indravarman, also calls himself *Kōlāulapura-paṭṭaṣaka* i.e., belonging to the city of Kōlāulapura. Generally the Eastern Gaṅga kings have the title *Kōlāhalapuravarāśvara* (Lord of the city of Kōlāhala). The terms Kōkalāvalapura, Kōlāhalapura and Kōlāulapura seem to denote one and the same place which has been identified by Mr. L. Rice with Kolār in the Mysore State. Indravarman bears the title of *Nandagirinātha*, or the Lord of Nandagiri, which has been identified with the well-known fortified hill to the west of Kolār District, Mysore, now called Nandidroog.<sup>3</sup> It may be noted that both the above titles were also adopted by some of the Western Chālukya<sup>4</sup> and Western Gaṅga<sup>5</sup> kings.

The inscription was written by the *Saṁdhivigrahin* who also bears the designation *Śrī-Sāmanta* but his name seems to have been omitted. It was engraved by the *Śrīśāthin* the *Śrī-Sāmanta* Svayambhu of the brazier class, son of Nṛipa, and registered by the Vaishṇavī Śrī-Gōsvāminī Śrī-Mahādēvī by which the chief queen may have been referred to.

## TEXT.

## First Plate.

- 1 Ōm<sup>6</sup> svasti (i\*) Śvēt(ā)k-ādhishtānād-bhagavataḥ sacharāchara-gurōḥ |<sup>7</sup> sa(śa)-
- 2 kala-sansāhāka<sup>8</sup>-śekhara-dharasya |<sup>7</sup> sthity-utpati(tti)-pralaya-kāraṇa<sup>9</sup>-hē-
- 3 tōr-Mahēndrāścha(cha)la-si(śi)khara-nivāsī(si)naḥ śrīmaḥ(ma)daḥ(d)-Gōkarna(ṇē)sva(śva)ra-
- 4 bha-
- 5 ṭṭārakasya charaṇa-kamal-ārādhanaṭ(d=a)vāpta-punya(nya)nicaya(yaḥ) ||<sup>7</sup> śakti(kti)-
- 6 traya-praka-
- 7 rish-ānurañjit-a(ā)śēsa<sup>10</sup>-sāmanta-chakra[ḥ\*] śva(śva)-bhujā-va(ba)la-parākram-ākraṇta-sa-
- 8 kala-Kaliṅg-ādhirājē(jyaḥ) |<sup>7</sup> parama-māhēśvarō mātā-pitṛi-pād-ānu-
- 9 dhyātō |<sup>7</sup> Gaṅg-āmala-kula-tilaka[ḥ\*] |<sup>7</sup> śrī-Nandagirinātha[ḥ\*] Kōkalāvala-
- 8 pura-paṭṭaṣa-vinirgata-kāmvalya-varayaghōsa-mā(ma)hārājādhirāja-pa-
- 9 ramēśvara-paramabhaṭṭāraka-śrī-Indravarmadēva[ḥ\*] kusa(śa)lī śrī-Prithi-
- 10 vivarmadēva-sutaḥ Hallanyara-vishāc(yē) yathākāl-ādhyāsi-mahāsā-

## Second Plate ; First Side.

- 11 manpa(ṇta)-śrīsāmanta-rājanaka-rājaputra-kamārāmāty-utpa<sup>11</sup>-daṇḍanū- ✓
- 12 yakaḥ(ka)-vishayapati-[grā]mapati(tīn) anyā(nyām)ś=cha chāṭa-bhā(bha)ṭa-vallaḥha-jō ✓
- 13 ti(tī)ya[n\*] rāṭrakūṭa-kuṭumbinaḥ<sup>12</sup> svāmavājika<sup>13</sup> sāmanta-janapadānā(dān) sa-
- 14 mādiśati viditam=astu bhavatā<sup>14</sup> etad-vishaya-samvandha-<sup>14</sup>grāmō=yaṁ Tana-

<sup>1</sup> *Ind. Ant.*, Vol. XVI, p. 134.

<sup>2</sup> *Imp. Gaz.*, Vol. XVIII, p. 359.

<sup>3</sup> *Ibid.*, Nos. 95, 124, 125, 130, 132 and 133.

<sup>4</sup> *Das* unnecessary.

*Kāraṇa* has been omitted in the Sāmantavarma inscription. Above, Vol. XV, p. 277.

<sup>5</sup> Read *-prakāśh-ānurañjit-śēśha*.

<sup>6</sup> Read *rāṭrakūṭa-kuṭumbinaḥ*.

<sup>7</sup> *Das* unnecessary. Read *\*tām=itad*.

<sup>8</sup> Above, Vol. IV, pp. 198 f.

<sup>9</sup> Kielhorn's *List of S. I. Inscr.*, Nos. 168, 170a.

<sup>10</sup> Expressed by a symbol.

<sup>11</sup> Read *śāśka*.

<sup>12</sup> Read *-ōparika*.

<sup>13</sup> Read *sāmavājika*.

<sup>14</sup> Read *sambodha*.

- 15 rdā nāma sa-jala-sthal-ārānya<sup>1</sup> chatuḥ-si(sī)m-ōpalla(la)kshitañ(taś)=cha |<sup>2</sup>  
 16 Chhāndōga-charaṇāyāḥ(ya)|<sup>2</sup> Rārāṇī<sup>3</sup>-sā(śā)khāya |<sup>2</sup> Vāchha(Vatsa)-gōtrāya |<sup>2</sup> pā(pa)ñcha-  
 17 pravarāya || Aūrva(Aurva)-Bhri(Bhri)gu-Chyavana-A(Ā)pnāvāna-Jāmadagni(ni)|| tatha iva  
 (tath=aiva)  
 18 anupravārā[ḥ\*] pañcha || bhāṭaputra-Duga(rga)khaṇḍi[nē\*] ||<sup>2</sup> bhaṭṭa-Vō(Bō)dhana-  
 sutāḥ(tāya) ihī  
 19 va (ih=aiva) su(sū)rya-graṇaṇē |<sup>2</sup> datā<sup>4</sup> mātā-pitrōr-ātmanāś=cha |<sup>2</sup> punya(ṇya)-  
 pravṛidhaē(dddhayē) |<sup>2</sup> salī(li)-  
 20 [la\*]-dhārā-puraḥsarēṇa<sup>5</sup> |<sup>2</sup> chandr-ārka-sthīti |<sup>2</sup> -sama-kāla[m\*] a-kari(ri)kritya |<sup>2</sup> pratipā-

Second Plate ; Second Side.

- 21 \*pāditō-smābhir-yatañ<sup>6</sup> |<sup>2</sup> sā(śā)sana-darasanāt dharma-gauravāḥt-tasmādaḥ-dgau-  
 22 ravā cha<sup>7</sup> na kēna-chipta(t=pa)ripanthina bhavitavya[m\*] tathā cha paṭhyatē dharma-sāstrē  
 [i\*]Va-  
 23 hubhir-vasudhā datā rājānai Sagar-ādhibhiḥ [i\*] yasya yasya yadā bhumi tasya tasya ta-  
 24 dā phalañ [i\*] Mā bhumi phala-saṅkā va para-dat-ēti pārthiva <sup>10</sup> Haratē harayatē  
 25 bhumi manda-vudhī tamā-vṛita[i\*] sa vadhdhō Vāruṇai pāsai tiryā-yō-  
 26 nyāñ=cha gachhati|| Sva-datām-para-datām-vā yō harēti vasundharā | sha  
 27 viśṭhāyā kṛimir-bhutvā pitribhiḥ saha pachatē || Hi[ra\*]nyam-ēkañ gōmē-  
 28 kañ=cha |<sup>2</sup> rbhum-ēkañ chatur-āṅgulañ [i\*] haraṇ-narakañm-āyāti yāvad=āhu-  
 29 ti-samplava || Sashṭhim-varisa satāni svagraṇ mōdati bhumiḥ ||( )<sup>12</sup>

Third Plate.

- 30 ākshēptā ch-ānumantā[cha\*]tāny-e[va\*] narakāñ vṛijēt || sva-dānāt-phalañ kuryā  
 31 paradatt-ānupālanāñ [i\*] <sup>11</sup>ubhau tō punya-karmāṇau niyatō svarga-gā-  
 32 minau || Iti kamala-dal-āmvu-vindu-lōlā[m] śrīyam-anu-  
 33 chintyā manusya-jivitañ=cha | sakalam=idam-udāhṛitañ vudhā  
 34 na hi purusai para-kīrtayō vilōpyā|| likhitam=idam sa-  
 35 ndhivigrahi-śrī-sāmañtēna || utkīrnañ=cha<sup>12</sup> sā(śā)sanañ kañsārā-kulaputraka-  
 36 śrēṣṭhī(śhṭhī)-śrī-sāmañta-Svayambhunā Napa-suttēna<sup>13</sup> | lāñchhitañ=cha parama-  
 37 vaishṇavi-<sup>14</sup>śrī-Gōsvāmini(nī) śrī-mā(ma)hādēvyā || uny-āksharam=adidhikāksha-  
 38 ram-vā<sup>12</sup> tat sarvva[m] pramāṇam=itiḥ(ti) || ॐ ||<sup>14</sup>

<sup>1</sup> Read *Aranyak*.

<sup>2</sup> Read *Rāṇāyānīya*.

<sup>3</sup> Read *paraḥsaram*.

<sup>4</sup> Read *yataḥ*.

<sup>5</sup> Read *darśanāt-dharmma-gauravāt amad-gauravāch=cha*.

<sup>6</sup> Reading of these verses is hopelessly incorrect. Since they are well known no correction is made.

<sup>7</sup> The second half of this verse is found in ll. 30-31.

<sup>8</sup> The first half of this verse has been omitted.

<sup>9</sup> Read *utkīrnañ cha*.

<sup>10</sup> Read *Nripa-sulēna*.

<sup>11</sup> Read *vaishṇavi*.

<sup>12</sup> Read *an-āksharam-adhik-āksharam va*.

<sup>13</sup> There is a symbol after this.

<sup>2</sup> *Daṇḍa* unnecessary.

<sup>3</sup> Probably intended for *datto* which is superfluous.

<sup>4</sup> This *pā* is superfluous.

i.

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ii.a.

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ii, b.

22 वादि तस्मादि यत् १२ वा विदुः उक्ता १२ वमहा उरवा १२ तस्मा द  
 २४ वादि तस्मादि यत् १२ वा विदुः उक्ता १२ वमहा उरवा १२ तस्मा द  
 २६ वादि तस्मादि यत् १२ वा विदुः उक्ता १२ वमहा उरवा १२ तस्मा द  
 २८ वादि तस्मादि यत् १२ वा विदुः उक्ता १२ वमहा उरवा १२ तस्मा द

iii.

30 अविष्णुं प्रोक्तुं मन्त्रं विष्णुं इत्युक्तं तत्र १२ वा विदुः उक्ता १२ वमहा उरवा १२ तस्मा द  
 32 वादि तस्मादि यत् १२ वा विदुः उक्ता १२ वमहा उरवा १२ तस्मा द  
 34 वादि तस्मादि यत् १२ वा विदुः उक्ता १२ वमहा उरवा १२ तस्मा द  
 36 वादि तस्मादि यत् १२ वा विदुः उक्ता १२ वमहा उरवा १२ तस्मा द  
 38 वादि तस्मादि यत् १२ वा विदुः उक्ता १२ वमहा उरवा १२ तस्मा द

## No. 14.—PATTAN PLATES OF PRAVARASENA II.

BY PROF. V. V. MIRASHI, M.A., NAGPUR.

**Paṭṭan** is a substantial village with a population of about 1,500 souls in the Multāi *tahsil* of the Betul District, Central Provinces. It lies about 10 miles south of Multāi, on the Multāi-Amrāoti road. Tradition says that the original village was turned upside down and buried underground by the curse of a Muhommadan saint Sulaiman Shah.<sup>1</sup> Even now when excavations are made, large-size bricks, beads of onyx and coins are found, which also shows that the modern village is occupying an old site. The present plates were turned up in a field by the plough of a farmer in 1935. Mr. Rajaram Jain, Head Master of the local Vernacular Middle School, first brought them to notice in the beginning of the next year. Finding himself unable to decipher the record, he made fairly accurate eye-copies of it, one of which reached the hands of Mr. M. A. Suboor, of the Central Museum, Nāgpur. The latter took immediate steps to acquire the plates for the Museum and thoroughly cleaned them when they were received. They are now deposited in the Museum. I edit them here as desired by Mr. Suboor.

They are five copper-plates of which the first and the last are inscribed on one side only and the remaining three on both the sides. Each plate measures 6·9" by 4" and is about 1" in thickness. The ends of the plates are neither fashioned thicker, nor raised into rims for the protection of the writing. About 1·9" from the proper right side of each plate there is a hole  $\frac{1}{2}$ " in diameter for the ring which originally connected the plates. When the plates reached the Nāgpur Museum, the ring had been straightened, and its seal, which is a round disc, 3" in diameter, separated from it. The usual band, to which the seal must have been rivetted, is not forthcoming now. The weight of the plates is 134 *tolas* and that of the seal 8 $\frac{1}{2}$  *tolas*.

Some of the plates have cracked at the edges. Their surface, which originally was not made quite smooth, has been further damaged by rust. The letters were deeply cut. Some of them show through on the reverse, especially in the case of the first and last plates which are somewhat thinner than the rest. Many letters in the right half of l. 45 and most of those in the two following lines have been almost obliterated by friction but can be read, though with some difficulty, from the traces left on the plate. The record consists of 47 lines. Each inscribed surface contains six lines, except the first side of the third plate which has only five lines incised on it. The seal contains the usual Vākāṭaka legend in verse, inscribed in four lines.

The characters are of the box-headed variety and closely resemble those of the Tirōḍi plates.<sup>2</sup> They include the signs for the initial short *i* in l. 27, long *i* in l. 46 and for the initial short *u* in l. 28. The only peculiarities worth noticing here are that the length of the medial *i* is generally denoted by a ringlet in the curve which represents its short form, but in one case by a curve turned in the opposite direction, cf. *Bhāgīratthy*-, l. 7, and in another by a dot in the circle, cf. *Śrī-Pravara-sēnasya*, l. 19; the *mātrās* for the medial *ā*, *ē* and *ō* are added at the foot of the letters *m* and *kḥ*; see *m-Āptōryyām-Ōkṭhya*, l. 1, *Āsvamēdha*-, ll. 2-3 and *Varadākhṭa*-, l. 20; the medial *ō* is cursive in *Lōhaṇagar*-, l. 20; the medial *au* is everywhere bipartite; see *Gautamīputra*-, ll. 8-9; the subscript forms of *n* and *ṇ* are not distinguished, while those of *j* and *b* have no notch on the left; see *utpannasya*, l. 18, and *suvarṇa*-, l. 45; *-ārjjava*-, l. 10, and *-āyur-bbala*, l. 27; a final consonant is indicated by its small form and in some cases by a short horizontal line at the top (see *Pravara-purāt*, l. 1, *dattam*, l. 23, etc.). The *upadhmaniya* occurs in ll. 15, 18, and 35 of the inscription and

<sup>1</sup> Betul District Gazetteer, p. 256.<sup>2</sup> Above, Vol. XXII, pp. 167 ff.

in l. 3 of the legend on the seal. Punctuation is marked by two or three vertical and somewhat curved lines followed by a dash.

The language is Sanskrit. Except the legend on the seal and the customary benedictory and imprecatory verses at the end, the whole record is in prose. It abounds in mistakes of orthography, *sandhi*, syntax, declension, conjugation, verbal and nominal derivatives, etc., most of which must be attributed to the ignorance or carelessness of the writer. As regards mistakes of orthography, we find *sunōh* everywhere written for *sūnōh* (see ll. 4, 9, 15 and 16), *Bhāraśivānām* for *Bhāraśivānām* in l. 8, *atyantya* for *atyanta*, ll. 4 and 10; *ri* is used for the vowel *ri* in *Prithivi*<sup>2</sup>, l. 14, and *vice versa* in *kriyābhis*, l. 35; similarly *li* is used for the vowel *li* in *-kṛipt-ṣpakṛiptah* in l. 33; the dental *n* is used for the lingual *n* in *kārunya*, l. 10 and *puny*, l. 38; the *anusvāra* before a sibilant is incorrectly changed to the dental nasal in *ansa*, l. 5, and to the guttural in *caṅśā*<sup>3</sup>, l. 6 and *sapāviṅśā*, l. 43. Other instances of orthographical mistakes are furnished by *-datyā*, l. 28 *dhimatca*, l. 11, *agrāhāra*, l. 30, *vīshī*, l. 32, etc. In many cases rules of euphony have not been followed or have been violated; see for instance *-niyuktāh ājñā*, l. 24, *gunai samuṣṭasya*, l. 12, *-aganayamāna svalpām*, l. 36, etc. For mistakes of declension, see *samrū* for *samrūjah* in l. 3, *pūrevyā* for *pūrvayā* in l. 25, etc.; and for those of conjugation, notice *kārayita* for *kārayēt*, l. 36 and *kuryyamaḥ* for *kuryyāma*, l. 37. Attention may also be drawn here to the verbal derivatives *vijñāpyēna* for *vijñāptyā*<sup>4</sup> in l. 23 and *kāraṇaka* for *kāraṇa* in ll. 46-47, and the nominal derivative *rājakya* for *rājakiya*, l. 22. The writer has violated the elementary rule of concord in *sutāyāh Prabhāvatiguptāyām*, l. 17 and in *ēshā...pratisriṣṭah*, ll. 26-29, and of compounding in *mūrdhna-ābhishiktānān*, l. 7. His carelessness is responsible for the repetition of *pūtra-gata-bhaktitva* in ll. 11-12. As regards the orthographical peculiarities sanctioned by Sanskrit grammar, we may notice that the consonant preceding *r* and *y* is doubled in *parūkkrama*, l. 6, *sarvāddhyakṣha*, l. 24, etc.; and that following *r* is similarly doubled in *varddhamāna*, l. 13, *dharmma*, l. 12, etc.

Like several other Vākātaka records, the present plates contain the word *drishṭa*<sup>5</sup> in the beginning. They were issued by the Mahārāja Prayasēna II. of the Vākātaka dynasty from Pravarapura.<sup>6</sup> His genealogy is given here as in his other plates, his maternal grandfather being called Dēvagupta. The present plates record the royal grant of 400 *nivartanas* of land by the royal measure<sup>7</sup> in the village of Aśvatthakhēta for the maintenance of a *sattra* or charitable hall in honour of the footprints of Mahāpuruṣa (Viṣṇu).<sup>8</sup> The village was situated on the road to Varadākhēta in the division (*bhāga*) of Lōhanagara. The gift was made at the request of Nārāyanarāja. The charter was written on the seventh day of the dark fortnight of Kārtika in the twenty-seventh (regnal) year. The scribe was Kālidāsa who was serving under the Sēnāpati Kātyāyana. The record was engraved<sup>9</sup> by the goldsmith Iśvaradatta

<sup>2</sup> The Chammak plates use the word correctly, see *C. I. I.*, Vol. III, p. 237.

<sup>3</sup> In the present record its masculine form *drishṭaḥ* is used, whereas everywhere else its neuter form *drishṭam* is met with.

<sup>4</sup> Since the grant was made at the capital, the expression *vaijyikē dharmasthānē*, 'at the victorious office of justice', occurs in it as it does in similar other Vākātaka grants, cf. above, Vol. XXII, p. 170.

<sup>5</sup> *Rājakya-māna*, l. 22, like *rāja-māna* in the Karṇūl plates of the Chālukya Vikramāditya I (*J. B. B. R. A. S.*, Vol. XVI, p. 240) denotes a royal measure as distinguished from local measures which were called 'vishaya-māna' as in the Saṅkhēdā plates (first set) of Dadda II (above, Vol. V, p. 39). The second set of the Saṅkhēdā plates of the same king mentions a *brihan-māna* 'larger measure' (*Ibid.*).

<sup>6</sup> For a similar grant of a slightly later period see the *Pōḍagad* inscription, above, Vol. XXI, p. 166. For Mahāpuruṣa or Mahāpuruṣa meaning Viṣṇu see the *Bhāgavata-Purāna*—II, l. 10; V, 15, 4 and 6; 17, 16-17, VIII, 5, 32, etc.

<sup>7</sup> With *khatam* 'engraved' cf. *khatam* in the Rithpur plates of Bhavattavarmaṇ, above, Vol. XIX, p. 103.

who was a servant (*santaka*)<sup>1</sup> of Kaundarāja. It is stated at the end that Pitāmaha and Nanda caused the charter to be drafted.<sup>2</sup>

Till now the latest known year of Pravarasēna II's reign was the twenty-third, furnished by his Dudiā<sup>3</sup> and Tirōḍi<sup>4</sup> plates. The present plates therefore increase his reign by about four years. Kaundarāja, whose servant Isvaradatta incised the present charter, is evidently identical with Kōndarāja,<sup>5</sup> the son of Śatrughnarāja, at whose request the grant recorded in the Chammaḥ plates was made.

The mention of Kālidāsa in the present grant raises the interesting question of his identity with the illustrious Sanskrit poet of that name. The date of the latter has been for more than a century the subject of controversy, and various theories have been advanced, attempting to fix it in periods ranging from the first century B.C. to the sixth century A.D. Of these the theory which places him in the Gupta age and makes him a contemporary of Chandragupta (II)-Vikramāditya is gradually gaining ground and receiving general acceptance. But nothing short of a contemporary inscriptional record mentioning the poet's name would remove the doubts of sceptics in this matter. The earliest epigraphical mention of this name, so far known, was that in the Aihole *prasasti* of Pulakēsin II, Śaka 556 (=A.D. 634).<sup>6</sup> This is, therefore, the first time that the name Kālidāsa has been discovered in a record of the Gupta period.

Kālidāsa, no doubt, figures only as a scribe in the present grant; but that does not *per se* disprove his identity with the great Sanskrit poet. Such charters were generally drafted and written on copper-plates by clerks working in the office of the *Sāndhivigrahika* or Minister for peace and war, but sometimes we find even great officers mentioned as writers of such documents. Thus the writer of the recently published Tirōḍi plates of this very Pravarasēna II was the Chief Minister (*Rājyādhhikṛita*) himself.<sup>7</sup> The Añjanayati grant of the Rāshtrakūṭa Gōvinda III, was written by his Minister for peace and war.<sup>8</sup> So there is nothing improbable in the supposition that the writer of the present plates was identical with Kālidāsa, the great Sanskrit poet. Recent researches have, again, shown that Kālidāsa was for some time at least connected with the Vākātaka court. From certain passages in the *Kuntalēśvaradautya*,<sup>9</sup> a Sanskrit work ascribed to Kālidāsa, which have been cited in the *Kāvya-mīmāṃsā*<sup>10</sup> of Rājasekhara, the *Śringāraprakāśa*<sup>11</sup> and the *Sarasvatī-kaṇṭhābharana*<sup>12</sup> of Bhōja, and the *Auchityaveichāraharchā*<sup>13</sup> of Kshēmendra, it has been conjectured with great probability that Kālidāsa was sent as an ambassador by his patron Vikramāditya to the

<sup>1</sup> *Santaka* which is connected with the Pāli word *santika* meaning 'proximity, presence' occurs elsewhere as a technical territorial term (see *C. I. I.*, Vol. III, pp. 118, 120 and 132). It is used in Vākātaka grants in the sense of a subordinate officer or a servant.

<sup>2</sup> *C. I. I.*, Vol. III, p. 99 note 3. The word *Kārtivika* used here corresponds to *Kārāpaka* which occurs elsewhere, e.g., in the Eklingji Stone Inscription, *J. B. B. R. A. S.*, Vol. XXII, p. 167.

<sup>3</sup> Above, Vol. III, p. 262.

<sup>4</sup> *Ibid.*, Vol. XXII, p. 174.

<sup>5</sup> *C. I. I.*, Vol. III, p. 237.

<sup>6</sup> Above, Vol. VI, p. 3.

<sup>7</sup> Above, Vol. XXII, p. 174.

<sup>8</sup> Above p. 18; also *C. I. I.*, Vol. III, p. 99, note 3.

<sup>9</sup> The name occurs as *Kuntalēśvaradautya* in the *Auchityaveichāraharchā* of Kshēmendra (*Nirṇayasāgara* Press ed., p. 139), but it is there probably a mistake for *Kuntalēśvaradautya*.

<sup>10</sup> *Gaekwad's Oriental Series*, Second edition, pp. 99-101.

<sup>11</sup> *Śringāraprakāśa*, Chapters XXII-XXIV, *Introd.*, p. xxii.

<sup>12</sup> *Nirṇayasāgara* Press ed., p. 168.

<sup>13</sup> *Kāvya-mālā*, *Guchchha I*, *Nirṇayasāgara* Press ed., pp. 139-40.



court of a Kuntalēśa (lord of Kuntala).<sup>1</sup> He stayed there for some time and when he returned, he reported to his patron that the lord of Kuntala was spending his time in enjoyment, throwing the responsibility of governing his kingdom on him (*i.e.*, Vikramāditya). This lord of Kuntala is probably none other than the Vākāṭaka king Pravaraśēna II; for it was during his reign that Gupta influence was at its highest at the Vākāṭaka court.<sup>2</sup> It seems that the Vākāṭaka princes had assumed the title of Kuntalēśa since the conquest of Kuntala by Pṛithivīśēṇa I.<sup>3</sup> It may be noted in this connection that the author of the *Sētubandha*, who is none other than this Pravaraśēna II, is called Kuntalēśa in the Sanskrit work *Bharatacharita*.<sup>4</sup> According to a tradition recorded by Rāmadāsa, a commentator of the *Sētubandha*,<sup>5</sup> Kālidāsa composed the Prakṛit work for Pravaraśēna by the order of Vikramāditya. This he must have done during his sojourn in Vidarbha. The idea of writing the *Mēghadūta* seems to have suggested itself to his mind at Rāmtēk near Nāgpur (Rāmagiri of the *Mēghadūta*) which, we know, was a holy place visited by the Vākāṭakas.<sup>6</sup> It is not unlikely that while in Vidarbha, Kālidāsa was attached to the office of the *Sēnāpati* as stated in the present record. There is, thus, *primā facie*, nothing against, and much in favour of, the identification of the scribe of the present grant with the illustrious Sanskrit poet.

But a close examination of the present record shows that **this view is untenable**. The scribe of the present plates had a very imperfect knowledge of Sanskrit. As pointed out above, there are numerous orthographical and grammatical mistakes, for most of which the writer, and not the engraver, must have been responsible. On the other hand, Kālidāsa had a great command over the Sanskrit language. He has emphasised the importance of correct speech in one of his similes<sup>7</sup> and his works contain fewer instances of solecism<sup>8</sup> than those of his predecessors and successors. It is incredible that such a great poet as Kālidāsa would commit so many mistakes of orthography, *sandhi*, syntax, nominal and verbal forms, etc., which disfigure the present record. Disappointing as it is, one has to admit that the scribe was only a namesake and contemporary of, and not identical with, the prince of Sanskrit poets. We may note here that similar names ending in *dāsa* were current in Vidarbha in the age of the Vākāṭakas. Thus we know of Namidāsa a *Sēnāpati*, Chamidāsa the Chief Minister, as well as Chakradāsa and Gōladāsa the scribes of the Poona and Dudiā plates respectively.

As for the localities mentioned in the present grant **Varadākhōṭa** is probably Warūḍ in the Morsi *tāluka* of the Amraoti District, about 12 miles due south of Paṭṭan. **Lōhaṇagara**, the headquarters of an ancient division, may be represented by Lōṇī about 9 miles south-west of Warūḍ. The name of the village **Aśvattha-khōṭaka**, in which the donated land was situated,

<sup>1</sup> For a full discussion on the subject see A. Rangaswami Sarasvati 'Further glimpses into Gupta Literary History' *Quart. J. Mythic Society*, Vol. XVI, pp. 93 ff; K. S. Aiyangar *Vākāṭakas and their Place in Indian History*, pp. 40 f.; V. V. Mirashi, *Kālidāsa* (Marāṭhi), pp. 37 ff.; N. Lakshminarayan Rao, 'The Gupta contemporary of Kākusthavarmān, I. H. Q., Vol. IX, pp. 200 f.; K. S. Ramaswami Sastri 'King Pravaraśēna and Kālidāsa', *Proceedings and Transactions of the Seventh Oriental Conference*, pp. 99 ff.

<sup>2</sup> Note for instance that in both the Poona and Riddhapur plates of the Vākāṭaka Dowager Queen Prabhāvatiguptā, the genealogy of the Guptas, and not that of the Vākāṭakas is given in the beginning.

<sup>3</sup> See the inscription in the Ajanta Cave XVI, *A. S. W. I.*, Vol. IV, p. 125.

<sup>4</sup> जलाशयश्चात्तरगाडमार्गमलम्बध्वनं निरि चौयंडव्या ।

श्रीशिवलं कालमपूर्वमेतुं इवम्व शौल्यां सह कुलश्रेयः || Canto I. v. 4. Trivandrum Skt. Series.

<sup>5</sup> Nirpayasāgara Press ed., p. 3; see also the colophon of the last chapter, *ibid.*, p. 497.

<sup>6</sup> The Riddhapur Plates of Prabhāvatiguptā (*J. A. S. B.*, Vol. XXII, pp. 58 ff.) were issued from the feet of the Lord of Rāmagiri.

<sup>7</sup> *Kumārasambhava*, Canto I, verse 27,

See *Ind. Ant.*, Vol. XLI, p. 214.

can no longer be traced; its site seems to be occupied by the modern village of Paṭṭan. It may be noted in this connection that it lies on the way from Multāi to Warūḍ (ancient Varadākṣhēṭa), and thus, answers to the description of its situation in the present plates.

I edit the inscription from the original plates.

TEXT.

First Plate.

- 1 इष्टः<sup>1</sup> [1\*] स्वस्ति ॥ प्रवरपुरात्<sup>2</sup> अग्निष्टोमाप्तोर्यामोक्थ्यवो-
- 2 इत्यतिरात्रवाजपेयवृहस्पतिसवसायस्त्रचतुरश्व-
- 3 मेधयाजिनः विष्णुवृहसगोत्रस्य सम्राट्<sup>3</sup> वाकाटका-
- 4 नाम्महाराजश्रीप्रवरसेनस्य सु(सु)नोः सु(सु)नोरत्यन्त्य(न्त)स्वामिम-
- 5 हामैरवभक्तस्य अन्स<sup>4</sup>भारमन्निवेशितशिवलिङ्गोदहनशि-
- 6 वसुपरितुष्टसमुत्पादितराजवङ्गा<sup>5</sup>नाम्पराक्लमाधिगतभा-

Second Plate; First Side.

- 7 गौरत्या(त्य)मलजलमूर्धा(र्धा)भिषिक्तानान्द्रशाश्वमेधावष्टस्राता-
- 8 नाम्भारशी(शि)वा<sup>6</sup>नाम्महाराजश्रीभवनाग[दौ]<sup>7</sup>हित्रस्य गौतमीपु-
- 9 त्रपुत्रस्य<sup>8</sup> वाकाटकानाम्महाराजश्रीरुद्रसेनस्य सु(सु)नोर-
- 10 त्यन्त्य(न्त)माहेश्वरस्य सत्यार्जवकारुण्य(स्य)शौर्यविक्रमन-
- 11 यत्रिनयमाहात्म्यधीमत्व(स्व)पात्रगतभ[क्तित्व]<sup>9</sup>पात्रगतभ-
- 12 क्तित्वधर्मविजयित्वमनोनेम्यंभ्यादिगुणैः[\*] समुपेतस्य

Second Plate; Second Side.

- 13 वर्षशतमभिवर्द्धमानकोशदण्डसाधनसन्तानपुत्रपौ-
- 14 त्र(त्रि)णः युधिष्ठिरवृत्तेर्वाकाटकानाम्महाराजश्रीप्रथिविसे-<sup>10</sup>

<sup>1</sup> Read इष्टम् as in other Vākāṭaka grants.

<sup>2</sup> Here and in many places below, rules of sandhi have not been observed.

<sup>3</sup> The letter ट् is clear on the original plate. Read सम्राजः.

<sup>4</sup> Read अंस-

<sup>5</sup> Read वंश<sup>०</sup>.

<sup>6</sup> The box at the top of the letter वा is not completely incised.

<sup>7</sup> The right curve at the top is not sufficiently raised for want of space.

<sup>8</sup> All the other Vākāṭaka plates discovered so far read गौतमीपुत्रस्य पुत्रस्य, thus making the construction ambiguous. See, above, Vol. XXII, p. 175. The reading in the present grant shows that the adjectival expressions from अन्सस्वामिमहामैरवभक्तस्य onwards qualify रुद्रसेनस्य.

<sup>9</sup> This expression is unnecessarily repeated.

<sup>10</sup> Read प्रथिविसेस्य.

- 15 नस्य सु(सु)नोर्मगवतश्कृपाणे प्रसादोपार्जितश्रीसु-  
 16 दयस्य वाकाटकानाम्हराजश्रीरुद्रसेनस्य सु(सु)नो-  
 17 म्(मं)हाराजाधिराजश्रीदेवगुप्तसुतायाः<sup>1</sup> प्रभाव[ति]गुप्ता-  
 18 यामुत्पन्नस्य शम्भो प्रसादघृतिक्वार्त्तयुगस्य वाकाटकाना-

*Third Plate; First Side.*

- 19 म्परममाहेश्वरमहाराजश्रीप्रवरसेनस्य वचना[त्]<sup>2</sup> ॥  
 20 लोहणगराभागे वरदाखेटमार्गे अश्वस्य(स्य)खेटके  
 21 सत्राङ्गणपुरोगो ग्रामो वक्तव्यः [1<sup>3</sup>] अत्र ग्रामे रा-  
 22 जक्यमानेन<sup>4</sup> भूमेर्निवर्त्तनशतानि<sup>5</sup> चत्वारि महापुरुषपा-  
 23 दमूलसतोपयोञ्च<sup>6</sup> नारायणराजविज्ञाप्येन<sup>7</sup> दत्तम्<sup>8</sup> [1<sup>3</sup>]

*Third Plate; Second Side.*

- 24 यतोऽस्मत्सन्तकास्त्वस्वीन्द्रचनियोगनिवृत्ताः आत्मासञ्चा-  
 25 रिकुलपुत्राधिकता भटा<sup>9</sup>त्वाच्च विद्युतपूर्व्वा(र्व)याज्ञया-  
 26 ज्ञापयितव्याः [1<sup>3</sup>] विदितमस्तु ष(षो) यथे(थै)षास्माभिरात्म-  
 27 नो धर्म्यायुर्व्वलविजयैश्वर्य्यविवृढये इहामुवहिता-  
 28 र्थमात्मानुग्रहाय वैजयिके धर्मस्थाने अपूर्व्वदत्या(त्या) उदक-  
 29 पूर्व्वभ्रतिसृष्टः<sup>10</sup> [1] अथासौचिताम्पूर्व्वरा[जा]नु[मता] चातु-

*Fourth Plate; First Side.*

- 30 अ(र्व्व)द्यापा(ग्र)हारमर्त्यादान्वितरामः<sup>10</sup> [1<sup>3</sup>] तद्यथा अकरदायी अमर-

<sup>1</sup> The medial *s* sign is faintly seen on the plate.

<sup>2</sup> Read सुतायां.

<sup>3</sup> So in the Seoni and Chammak plates. Read प्रसादघृतिक्वार्त्तयुगस्य.

<sup>4</sup> Read राजकीयमानेन.

<sup>5</sup> The engraver has cancelled a wrongly incised stroke on the left of *tā*.

<sup>6</sup> Read *-yōjyāni* and *datāni*.

<sup>7</sup> It is better to read विज्ञाया.

<sup>8</sup> The engraver first incised the subscript letter as *cha* and then tried to convert it into *chā* by adding a vertical stroke in the middle of the rectangle. Contrast the proper form of *chā* in l. 42.

<sup>9</sup> The feminine form एसा in l. 26 seems to qualify some word like भूमिः. प्रविष्टा is, therefore, required here. The writer has, however, used the masculine form throughout, as he has blindly copied the usual draft for the grant of a village ( ग्रामः ). [The intended reference here may be to the *agrakāra* mentioned in l. 30 in which case *śh-āsmābhīśh* should be corrected into *śh-āsmābhīśh*. Apparently the 400 *nicartāngas* of land constituted the *agrakāra* granted to the temple and an expression like *agrakāra* has been omitted before *datāni* in l. 23. As such an *agrakāra* would be mainly inhabited by Brahmins, the objections raised by Prof. Mitrahi in this note and the next do not seem to be justified.—Ed.]

<sup>10</sup> Read नद्यादां वितरामः. The writer has forgotten that the present grant was made to a temple and not to Brāhmanas versed in the four lores. See also वाकाटकैर्व्वदितम् in ll. 36-37 below. Some of the prohibitions and exemptions laid down here are appropriate only in the case of the gift of a whole village.

i.

2  
 4  
 6

2  
 4  
 6

ii.a.

8  
 10  
 12

8  
 10  
 12

ii.b.

14  
 16  
 18

14  
 16  
 18

iii, a.

20  
 22

20  
 22

iii, b.

24  
 26  
 28

24  
 26  
 28

iv, a.

30  
 32  
 34

30  
 32  
 34

- 31 च्छ(च्छा)वप्रावेश्यः अपारंपरगोत्रलिखईः अपुष्यचीरसन्दोह[ः\*] अ-  
 32 पा(चा)रासनचर्म्राज्जा(हा)रः अलवणक्लेषिखनकः सर्ववे(वि)ष्टिपरीडा-  
 33 रपरिहृत[ः\*] सनिधिः सोपनिधिस्त्राक्लि(क्ल)सोर्पाक्लि(क्ल)सः आषन्द्रादित्यका-  
 34 लीयः पुत्रपौत्रानुगामी भुज्यमान(नी) न केनचिदमघातयितव्यः  
 35 सर्वक(क्रि)याभिस्त्र(सं)रचितव्यपरिवर्तवितव्यश्च [1\*] य[द्या]स्त्रच्छासनम-

—Fourth Plate; Second Side.—

- 36 गणयमान[ः\*] स्वल्पामपि परिवाधां कुर्यात्कारयीत वा<sup>१</sup> तस्य ब्राह्म-  
 37 णैर्वैदितस्य सदण्डनिग्रहं कुर्यामः(म) [1\*] अस्मिन्<sup>२</sup> धर्मादरक-  
 38 [र\*]णे अतीवानेकराजदत्ता(त्त)मद्विन्तनपरिपालन<sup>३</sup>कृतपुत्र्या(स्थ)  
 39 नुकीर्त्तनपरिहाराय<sup>४</sup>त्र कीर्त्तयासः[ः\*] व्यासगीती चाव श्लोकी  
 40 प्रमाथीकर्त्तव्यौ [1\*] स्वदत्ताम्परदत्तां व्या(वा) वो हरत वसुधराम् [1\*]  
 41 शवां श्रतसहस्रस्य जन्तुर्हरति दुष्कृत[म्]<sup>५</sup> ॥[१\*]

Fifth Plate.

- 42 षष्टिवर्षसहस्राणि स्वर्गे मोदति भूमिद[ः 1\*] आच्छेत्ता  
 43 चानुमन्ता च तान्येव नरके वसेदिति ॥<sup>७</sup> [२\*] सांभवत्सरे<sup>८</sup> सप्तविंशे<sup>९</sup>  
 44 कार्त्तिकवहुलपक्षसप्तम्याम्<sup>१०</sup> सेता तिकाख्यायन-  
 45 सन्तकेन लिखित(ते) कालि<sup>११</sup>दासेन [1\*] [कीण्डराजसन्तकेन सुव]<sup>१२</sup> एण-  
 46 कार<sup>१३</sup> ईश्वरदत्तेन खतं ॥ अथ शसनस्य कारा-  
 47 वकी पितामहजन्तौ ॥

<sup>१</sup> As the stroke for medial ā at the side of r was not quite clear, the engraver seems to have added another at the top.

<sup>२</sup> Read *kārayat*-ra.

<sup>३</sup> Read अस्मिन्.

<sup>४</sup> Read परिपालनं कृत.

<sup>५</sup> The *anusvāra* is superfluous.

<sup>६</sup> Metre: *Anuṣṭubh*.

<sup>७</sup> Read *vaśat* [1\*] *iti* ॥ Metre: *Anuṣṭubh*.

<sup>८</sup> Read संवत्सर.

<sup>९</sup> Read सप्तविंशे.

<sup>१०</sup> Read सप्तम्यां.

<sup>११</sup> What looks like a dot in the middle of the circle for *m* dia *i* is probably due to a fault in the plate.

<sup>१२</sup> The letters in the brackets and those in the next two lines can be read with certainty on the original plate.

<sup>१३</sup> Read सुवर्णकारिणर.

## The Seal.

- 1 वाकाटकवज्र(ल)ल(ला)मस्य
- 2 क्लमप्राप्तनृपत्रियः [1\*]
- 3 राज्ञप्रवरसेनस्य
- 4 शासनं रिपुशासनं(नम्) [11\*]

## No. 15.—TANDIVADA GRANT OF PRITHIVI-MAHARAJA : 46TH YEAR.

By R. S. PANCHAMUKHI, M.A., MADRAS.

The subjoined inscription is engraved on a set of four copper plates received by the Assistant Archaeological Superintendent for Epigraphy, Madras, from M. R. Ry. M. Ramakrishna Kavi Garu, M. A., Assistant Curator, Government Oriental Manuscript Library, Madras, in the year 1917. They are included in Appendix A of the *Annual Report on Epigraphy*, Madras, as C. P. No. 6 of 1916-17 and described in a slip attached to the impression as follows: "These are four copper-plates oblong in shape and bearing a ring hole of about  $\frac{1}{4}$ " in diameter at about  $\frac{2}{10}$ " from the proper right margin. They have writing on six faces in all, the first and the last plates being blank on the outer faces. All the engraved faces have very slightly perceptible rims. The plates have an average thickness of about  $\frac{1}{10}$ " and measure about  $6\frac{1}{2}$ " in breadth and a little over 2" in height. It is much to be regretted that the seal of this record, the dynasty of which is not known, is missing."

The alphabet is of an early Southern type. It resembles the characters of the Chikkulla plates<sup>1</sup> of Vikramēndravarmaṇ, the Pulōrbūru grant<sup>2</sup> of Mādhavavarman, the Kopparam plates<sup>3</sup> of Pulikēsin II and the Gōdāvāri plates<sup>4</sup> of Prithivīmūla. The letters of the British Museum plates<sup>5</sup> of Chārudēvi and the Īpūr plates<sup>6</sup> of Dēvavarman's son Mādhavavarman are angular in shape and more antique than those of the present inscription. The Pulibūmra grant<sup>7</sup> and the Peddavēgi plates,<sup>8</sup> both belonging to the Eastern Chālukya king Jayasimha I., appear to be written in more developed characters. Thus the alphabet of the present inscription may be said to belong to the period between the dates of these two sets of inscriptions, i.e., to the beginning of the 7th century A.D. The letters *t* and *n* are not distinguished here by a loop as both have a similar shape except that the right curve of *t* is continued on the left side at the bottom. The medial long *i* is distinguished from the short one by an inside curl at the top as in *Prithivī-Mahārāja* (l. 8) and *Prithivīśarmmaṇaḥ* (l. 14). The initial *a* is used thrice (ll. 11, 19 & 24) and *ā* in two places (ll. 23 & 28). Orthography is generally free from errors. The language is Sanskrit prose with the exception of the three verses at the end.

<sup>1</sup> Above, Vol. IV, p. 193.

<sup>2</sup> *M. E. R.*, 1913-14, C. P. No. 7; *J. A. H. B. S.*, Vol. VI, pp. 17 ff.

<sup>3</sup> Above, Vol. XVIII, p. 257.

<sup>4</sup> *J. B. B. R. A. S.*, Vol. XVI, p. 114.

<sup>5</sup> Above, Vol. VIII, pp. 143 ff.

<sup>6</sup> *Ibid.*, Vol. XVII, p. 337.

<sup>7</sup> *Ibid.*, Vol. XIX, p. 254.

<sup>8</sup> *Ibid.*, Vol. XIX, p. 238.

iv, b.

36  
 38  
 40

36  
 38  
 40

v.

42  
 44  
 46

42  
 44  
 46

Seal.





The object of the record is to register a grant of the *agrahāra* village Tāṇḍivāḍa in Pāḡu-nāra-vishaya made from Pishṭapura by Pṛithivī-Mahārāja of the Kāśyapa-gōtra who bore the *biruda* Śrīrama,<sup>1</sup> son of Vikramēndra and grandson of Mahārāja Raṇadurjjaya, to Bhavaśarman of the Kāmākāyana-gōtra, who was the son of Pṛithivīśarman and grandson of Vishṇuśarman and was a resident of Kōṇḍamañchī, on the full-moon day of Kārttika in the 46th year of his reign. The *Ajñapti* of the grant was Rāmaleṅṅpurāja. The donor is extolled as meditating on the feet of his parents, a *parama-brahmaṇya* and as having subdued the whole circle of the *sāmantas*. His father Vikramēndra is not given the regal title *Mahārāja*, which perhaps indicates that he did not rule at all or his rule was very short and uneventful. The donee is described as a scholar well-versed in the Vēda, Vēdāṅga, Nyāya, Upanishad and Yōga and in 'three thousand sciences' (त्रिसहस्रविद्या) and as the author of twenty commentaries (*vyākhyāna*). His father, Pṛithivīśarman, had mastered the three thousand sciences and could expound and comment on them and his grandfather, Vishṇuśarman, had studied the Śruti and Smṛiti and performed the *Agnishōma* and other sacrifices.

There is no clue in the record to find out the exact period when Pṛithivī-Mahārāja lived. The language, phraseology and the 'formal elements'<sup>2</sup> of the inscription are strictly official and unostentatious and remind us of the Sanskrit charters of the early Pallava kings, the plates of the Śālaṅkāyanas and the Vishṇukunḍins, the Rāgōlu plates of Śaktivarman, etc. As stated above, the alphabet belongs to about the beginning of the 7th century A.D. Since it is known from the Aihole inscription<sup>3</sup> and the Timmāpuram plates<sup>4</sup> that Pishṭapura passed to the Eastern Chālukyas after its conquest by Pulikēsin II and remained in their hands since then, the present record must be assigned to a period prior to that event. A clear understanding of the political situation in the East Coast before the time of Pulikēsin (II)'s expedition will help us to determine the most approximate time when Pṛithivī-Mahārāja might have lived.

The earliest epigraphical reference to Pishṭapura is found in the Allahābād Pillar inscription<sup>5</sup> of Samudragupta (4th century A.D.) which shows that the city was held by Mahēndra<sup>6</sup> at the time of the Gupta king's southern expedition. The Rāgōlu plates<sup>7</sup> which may belong paleographically to the 5th century A.D., were issued from Pishṭapura which was evidently the capital of the Kaliṅga king Vāsishtḥīputra Śaktivarman who calls himself "an ornament of the Māthara family". The Kiṇḍōppa grant of Anantavarman 'Lord of Kaliṅga' who belonged to the

<sup>1</sup> See note 1, p. 99.

<sup>2</sup> Dr. O. Stein opines that the "formal elements" in inscriptions "serve as a guide for chronological considerations, when other sources are lacking"; see the *Ind. Hist. Quarterly*, Vol. IX, pp. 215 ff.

<sup>3</sup> Above, Vol. VI, p. 4.

<sup>4</sup> *Ibid.*, Vol. IX, p. 317.

<sup>5</sup> *C. I. I.*, Vol. III, p. 7.




<sup>6</sup> This Mahēndra has been conjectured to be a king of the Pallava family (*The Gōdāvarī Dist. Gazett.*, p. 18). This does not, however, seem likely, since (Pallava) Vishṇugōpa of Kāñchī is mentioned separately in the same epigraph. Further, there is no evidence to show that the Pallava territory had extended in the north beyond Kammarāshtra, the modern Guntur District, since the Śālaṅkāyana Hastivarman was holding the Vēngī country (*i.e.*, the Kistna District) at this period. We know that the Chandālūr plates of Kumāravishṇu and the Ōngōḍu grants 1 and 2 mention Kammarāshtra as the district under the control of the Pallavas. The towns of Palakkada, Dasanapura and Menamātura from where the Sanskrit charters were issued, were probably situated in this district (*J. Dubreuil: Ancient History of the Deccan*, p. 66). And Kudrahāra-vishaya of the Śālaṅkāyanas is identical with Gudrahāra of the later inscriptions, which comprised portions of the Kistna District.

<sup>7</sup> Above, Vol. XII, pp. 2 f. The alphabet is similar to that of the Kōḍagere plates of the early Kadamba king Śiva-Māndhātṛivarman. Compare also the Bṛihatprōshṭa inscription of Umāvarman and the Kōmarti plates of Chaḍḍavarman which are assigned to the first quarter of the 6th century A.D. (*Ancient History of the Deccan* by J. Dubreuil, p. 94).

Vāsishṭha-*kuta* is also stated to have been issued from Vijaya-Piṣṭapurādhiṣṭhāna.<sup>1</sup> After Anantavarman, Piṣṭapura appears to have been a bone of contention between the kings of Kaliṅga and the Viṣṇukunḍins of Deṇḍalūru who had succeeded the Śālikāyanas in the Kistna and a part of the Guntur Districts, and ultimately to have passed into the hands of the latter whom the Chālukyas of Bādāmi conquered in the first half of the 7th century A.D. Since, as stated above, the present charter belongs palaeographically to this period, it is necessary to find out exactly when and in what capacity Prithivī-Mahārāja ruled at Piṣṭapura during the Viṣṇukunḍin supremacy in the east coast. This object cannot be accomplished, as is evident from the sequel, without a full discussion of the genealogy and chronology of the Viṣṇukunḍin kings.

The most important document of the Viṣṇukunḍin family is the Pulōmbūru grant of Janāśraya-Mahārāja Mādhavavarman III issued on the occasion of a lunar eclipse in the month of Phālguna in the 48th year<sup>2</sup> of the king's reign. During the period of about seventy years in the sixth and the seventh centuries to which the record may be assigned on palaeographic grounds, lunar eclipse in the month of Phālguna occurred in the following years: (1) A.D. 593, February 21, Saturday; (2) A.D. 594, February 10, Wednesday; (3) A.D. 612, February 22, Tuesday; (4) A.D. 621, February 12, Thursday; (5) A.D. 639, February 23, Tuesday and (6) A.D. 653, February 23, Friday. Of these, on (1) and (3), the eclipse was not visible in India; (2) is too early for the 48th year of a king who was defeated, as shown below, in about A.D. 631, by Pulikēsin II or his brother Kubja-Viṣṇuvarddhana; (5) and (6) are too late for the king who had been defeated with his territory annexed to the Chālukya dominions prior to them. Hence the date of the Pulōmbūru grant may be equated with A.D. 621, February 12, Thursday on which day the lunar eclipse was visible in India.<sup>3</sup> It is noteworthy that this grant furnishes a few synchronisms for determining the genealogy and chronology of the Viṣṇukunḍin dynasty. Janāśraya-Mahārāja Mādhavavarman is described with the significant epithet *Trivara-nagara-bhavana-gata-parama-yuvati-jana-viharaṇa-ratīḥ* (l. 8) 'who delighted himself in playing with the maidens in the palace of Trivara-nagara', i.e., the city founded<sup>4</sup> by Trivara who has been identified in the sequel with Mahāśiva-Tivaradēva of Mahākōsala. Secondly, Śivaśarman, the donee of this record, figures as the father of Rudraśarman who was the recipient of a gift in the Pulibūmra grant of the Eastern Chālukya king Jayasīnha I. In addition to these, other historical and astronomical considerations gathered from the published charters of the family and contemporaneous history will help us considerably in the study of the family. These are: the archaic method of dating the inscriptions in seasons and fortnights; the Vākāṭaka-Viṣṇukunḍin relationship in the time of Mādhavavarman I; an ancient work<sup>5</sup> on prosody called *Jānāśrayi Chhandōvichiti* written presumably under the patronage of Janāśraya-Mahārāja of the Pulōmbūru record, which quotes a verse from the *Kirātārjunīya* of Bhāravi; and lastly, the Eastern Chālukya conquest of Kaliṅga which has an indirect bearing upon the subject. The cumulative evidence of all these points proves, as shown below, that the

<sup>1</sup> *J. A. H. R. S.*, Vol. VIII, p. 153.

<sup>2</sup> This regnal year is expressed by the numerical symbol  which appears to have been made up of  standing for 40, (see Kaye in *Ind. Ant.*, Vol. XI, p. 52 and Bühler's *Indian Palaeography*, plate IX) and  which resembles the one in the Chikkulla plates (l. 26) for 8. Mr. D. C. Sircar, however, takes it to be a single symbol for 40 which lacks epigraphical support (*Ind. Hist. Quarterly*, Vol. IX, p. 275, f. n. 2).

<sup>3</sup> Sewell's *Eclipses of the Moon in India*.

<sup>4</sup> Scholars have attempted to identify this place with Tewar in Central India (above, Vol. XVII, p. 334). This is unlikely, since Tewar is known to ancient literature and epigraphy under the name of Tripurī or Tripura.

<sup>5</sup> Similar instances are not rare in inscriptions. Pravarapura was the city founded by Vākāṭaka Pravaraśeṇa and Yayātinagara by Yayāti, otherwise known as Mahāśiva-gupta of the Sōmavamsi family.

<sup>6</sup> I am indebted to Mr. T. N. Subramaniam for drawing my attention to this work.

Vishṅukunḍins ceased to be an independent ruling power by the middle of the 7th century A.D. and that Janāśraya-Mahārāja Mādhavarman was the last king and a later member of the family different from the homonymous king who was probably the originator of the dynasty.

Of the five copper-plate inscriptions belonging to this family, the Īpūr plates (set I)<sup>1</sup> bears a date in the seventh fortnight of the hot season (*gihma*) and the Īpūr plates (set II)<sup>2</sup> in the seventh fortnight of the rainy season (*vāsa*). Similarly the Chikkulla plates<sup>3</sup> are dated in the eighth fortnight of the hot season (*gihma*). This dating presupposes the division of a year into three seasons of eight fortnights each, which is mentioned in the earliest extant works *Vedāṅga-jyōtiṣa* and the *Bṛāhmaṇas*. The latest epigraphical instances giving similar dates belong to about the 6th century A.D.<sup>4</sup>

From the Rāmatīrtham and the Chikkulla plates we get four generations of kings, *viz.*, Mādhavarman I, his son Vikramēndravarman I, his son Indrabhaṭṭāarakavarman, his son Vikramēndravarman II. In both the records Mādhavarman is described as a performer of one thousand *Agnishōma* and eleven *Aśvamēdha* sacrifices. The Īpūr plates (set II) furnish us with the genealogy: Mādhavarman I with the above epithets, his son Dēvarman, his son Mādhavarman II, the lord of Trikūṭa and Malaya. On account of the common epithets and the relatively early script of the record, Mādhavarman II may be supposed to be the grandson of Mādhavarman I through his another son Dēvarman. The Īpūr plates (set I) and the Pulōmbūru grant should be studied together. The former supplies the pedigree for two generations only, *viz.*, Gōvindavarman and his son Mādhavarman, while the latter supplements it by adding Gōvindavarman's father Vikrama[ma\*]hēndravarman.<sup>5</sup> In both the inscriptions, Mādhavarman is given the additional adjunct *Trivara-nagara*, etc.,<sup>6</sup> which distinguishes him from the homonymous king Mādhavarman I, mentioned above.<sup>7</sup> Trivara is evidently the Sanskritised form of Tivara, a Sōmavāṅṣī king of Mahākōsala who flourished about this period and who is the only king of that name known to Indian History. He is also mentioned under this Sanskritised name in the Kōṅḍēḍḍa and the Nivina grants<sup>8</sup> of the Śailōdbhava king Dharmarājadēva. Dr. N. P. Chakravarti who has edited the Nivina grant is inclined to think that Tivaradēva of Mahākōsala was a contemporary of Dharmarāja, grandson of Mādhavarāja II whom he has identified with Mādhavarāja Sainyabhita of the Ganjām plates dated in the Gupta Era 300 (A.D. 619-20).<sup>9</sup> The only known regnal year of Madhyamarāja, son of Mādhavarāja II, being twenty-six, Dharmarāja may have to be placed in the middle

<sup>1</sup> Above, Vol. XVII, p. 334.

<sup>2</sup> *Ibid.*, p. 337.

<sup>3</sup> *Ibid.*, Vol. IV, p. 193.

<sup>4</sup> The Halsi plates of the Kadamba king Ravivarman (*Ind. Ant.*, Vol. VI, p. 28). See also above, Vol. XVII, p. 337, f. n. 7 and Vol. IV, p. 195, f. n. 4.

<sup>5</sup> Vikrama[ma\*]hēndravarman is presumably the Vikramēndravarman II of the Chikkulla plates.

<sup>6</sup> I find from the impressions of the Pulōmbūru grant, and of the Īpūr plates (set I) that the *i*-sign in *Trivara* is distinctly long.

<sup>7</sup> This descriptive clause does not occur in connection with Mādhavarman of the Chikkulla, Rāmatīrtham and Īpūr (set II) plates. This is significant and I take that it is a *vyāvartaka dharma*, which differentiates him from his namesake though there are other adjectives common to both.

<sup>8</sup> Above, Vols. XIX, pp. 267ff. and XXI, pp. 34 ff.

<sup>9</sup> Above, Vol. XXI, p. 36.

of the 7th century A.D. and accordingly his opponent Tivara-dēva would belong to that period.<sup>1</sup> It is thus clear that Mādhavavarman of the Ipūr plates (set I) and the Pulōmbūru grant, who was a contemporary of Tivara, must be considered to be one and the same person and that he was a later member of the family, in spite of the fact that he bore some of the epithets of Mādhavavarman I.<sup>2</sup> It is noteworthy that the alphabet employed in both the charters belongs roughly to the same period and from the examination of individual letters, it does not appear to differ much from that of the Rāmatīrtham and the Chikkulla plates, whereas the script of the second set of the Ipūr plates is undoubtedly more archaic as remarked by Dr. Hultzsch.

Since Vikramēndravarmān is described as an ornament of the Vishṇukuṇḍin and the Vākāṭaka families, his mother must have been a Vākāṭaka princess. According to Dr. Dubreuil, this Vākāṭaka princess was the daughter or the grand-daughter of Rudrasēna II whose son Pravarasēna II placed his relative Vishṇukuṇḍin Mādhava (I) on the throne of Vēngī by uprooting the Śālanākāyanas in the 5th century A.D.<sup>3</sup> But neither Rudrasēna II nor his son Pravarasēna II is known to have conquered any of the territories in the East Coast. On the other hand Harishēṇa, the last Vākāṭaka king (circa 500 A.D.) is stated in the Ajaṅṭā inscription to have conquered Kuntala, Avanti, Kaliṅga, Kōsala, Trikūṭa, Lāṭa and Āndhra, and it is very likely that he contracted some matrimonial alliance with Mādhava I and with his help defeated the kings of the East Coast as stated above.

Indrabhaṭṭārakavarman, who has been identified with Indrabhaṭṭāraka of the Gōḍāvari plates of Prithivīmūla,<sup>4</sup> was an opponent of Adhirāja Indra who may possibly be the same person as the donor of the Jirjūngi plates<sup>5</sup> dated in the year 39 of the Gaṅga era. If the view of some scholars<sup>6</sup> that the era was started in about A.D. 496 be correct, the date of this grant would be about A.D. 535. According to the Chikkulla plates Indrabhaṭṭāraka defeated all the *dāyādas* in battle. We do not know of any *dāyādas* excepting the members of the collateral branch, viz., Dēvavarman and his son Mādhavavarman II. Since, as shown below, the Vishṇukuṇḍins ceased

<sup>1</sup> Fleet and Kielhorn have placed Tivara in about the 8th century A.D. (*C. I. I.*, Vol. III, p. 293; above, Vol. IV, p. 238). The Sirpur Lakshmana Temple inscription of Mahāśivagupta (above, Vol. XI, p. 184) is written in characters of about the 8th century A.D. Hence his grand-uncle Tivara would belong to the middle of the 7th century A.D. More likely, he lived in the beginning of the 7th century. Tivara-dēva appears to have had a long reign, since there is a reference to Trivara-nagara in the Ipūr plates (set I) dated in the 37th regnal year (i.e., A.D. 610) of Mādhavavarman III whose 48th year has been equated with A.D. 621. This date would no doubt be too early for him if it is assumed with Prof. D. R. Bhandarkar (above, Vol. XVIII, p. 240) that Chandragupta mentioned in the Sañjān plates of Amōghavarsha as the contemporary of Gōvinda III (A.D. 790-814) was the son of Nannayadēva and brother of Tivara-dēva of Mahākōsala. But for reasons stated above, he cannot be identified with the brother of Tivara-dēva.

<sup>2</sup> The late Rao Bahadur Krishna Sastri has expressed a similar opinion in *M. E. R.* for 1913-14, pp. 6 and 102. [But the description of Mādhavavarman in these two sets of plates as a 'performer of eleven *śamādhika* sacrifices and one thousand *kratus* or *agnishōmas*' seems to show that he may not be different from Mādhava I of the other Vishṇukuṇḍin charters. It may also be pointed out that, according to Dr. Hultzsch, the palaeography of the Ipūr plates (first set) is earlier than those of the Rāmatīrtham and Chikkulla plates (above, Vol. XVII, p. 334).—Ed.]

<sup>3</sup> *Ancient History of the Deccan*, p. 74. We know that the principality of Vēngī and Kudrahāra was held by the Śālanākāyanas up to the 5th century A.D. (*J. A. H. R. S.*, Vol. V, pp. 28 ff.)

<sup>4</sup> *J. B. B. R. A. S.*, Vol. XVI, pp. 114 ff. and above, Vol. IV, pp. 193 ff.

<sup>5</sup> *J. A. H. R. S.*, Vol. III, pp. 49 ff.

<sup>6</sup> *Jud. Ant.*, Vol. LXI, p. 237.

to be an independent ruling power before A.D. 631,<sup>1</sup> all the kings of the family must be accommodated in the interval of about 131 years (*circa* 500-631). According to our scheme of the genealogy there will be only six kings in the main line who can be very reasonably fitted in in this period. But if the kings Dēvavarman and Mādhavarman II are also to be included, there will be in all eight kings among whom the regnal years 10, 27, 48 and 47 are so far known for four kings. Granting that these are the last regnal years of the respective kings, the periods of their reign will cover at least 132 years which is in excess of the allotted interval and we will be driven to the contingency of eliminating the remaining four kings from the family. It is therefore reasonable to assume that Dēvavarman and his son Mādhavarman II belonged to the collateral branch and held a small principality in the Vishṇukuṇḍin territory.

Vikramēndravarmān II, the eldest son of Indrabhaṭṭāraka, as stated in his Chikkulla plates, appears to have become king even as a child, which perhaps indicates that his father died young leaving his eldest son only a child and consequently his rule might not have extended beyond 27 years. The next king was Mahārāja Gōvindavarman who bore the *biruda* Vikramāśraya. Lastly his son Mādhavarman III was the most powerful king of the family who bore the distinguished *biruda* Janāśraya-Mahārāja.

Mādhavarman III, Janāśraya-Mahārāja, must have been the last crowned king of the Vishṇukuṇḍin dynasty from whom the Eastern Chālukyas conquered portions of their eastern possessions. He must have lived some time after Bhāravi, the celebrated author of *Kirātārjunīya*. For, there is an ancient work on prosody called *Janāśrayi Chhandōvichiti*<sup>2</sup> which quotes the verse अथ वासवस्य वचनेन, etc., of Bhāravi<sup>3</sup> under the *Udgatā-prakarāṇa*. The work must have been named after Janāśraya-Mahārāja of the Vishṇukuṇḍin family, who is the only king of that name in the whole range of Indian History.<sup>4</sup> We know from the *Avantisundarikathā* that poet Dāmōdara was introduced to the presence of prince Vishṇuvarddhana by Bhāravi.<sup>5</sup> Consequently Bhāravi must have lived in the Court of Vishṇuvarddhana who is no other than Kubja-Vishṇuvarddhana, the younger brother of Pulikēsin II.<sup>6</sup> Since Ravikīrtti compares himself to Kālidāsa and Bhāravi in the Aihole inscription of A.D. 634, Bhāravi must have been well known as a great poet by A.D. 634. It is probable that he flourished about 600 A.D.<sup>7</sup> and Janāśraya-Mahārāja lived some time after that date. This date can be determined to some extent by the following synchronism. The king is stated in the Pulōmbūru grant to have endowed the village Pulōmbūru in Guddavādi-*vishaya* upon Śivaśarman, son of Dāmaśarman and grandson of

<sup>1</sup> [In spite of the arguments of the author, it is not impossible that the Vishṇukuṇḍins were struggling hard to maintain their independence in some portion of their territory even after A.D. 631. The description of Indravarmān in the Rāmaśrītham and Chikkulla plates as 'having gained victories in several *chāturdanta* battles' might also indicate the same state of affairs.—Ed.]

<sup>2</sup> The work is published partially in the *Tirumalai Śrī Vēkaṭṭha* by Mr. M. Ramakrishna Kavi, M.A.

<sup>3</sup> *Kirātārjunīya*, XII, 1.

<sup>4</sup> The opening verse in the work describes the king with the *biruda* Janāśraya, as having celebrated several sacrifices. This is in keeping with the account given in the Pulōmbūru grant and the Ipūr plates (first set). See *A Triennial Catalogue of Manuscripts* 1925-26 to (1927-28, Madras), Introduction p. 1 and B. No. 5043. [From the information available at present it is not certain whether Janāśraya refers to a different ruler or is an abbreviation of Avani-Janāśraya which was a surname of the Gujārāt Chālukya king Pulakōśirāja.—Ed.]

<sup>5</sup> See the correct text of the relevant passage of the *Kathā* in *Ind. Hist. Quarterly*, Vol. III, p. 169.

<sup>6</sup> As Vishṇuvarddhana is called merely *rāja-sūnu* in the *Avantisundarikathā*, p. 6, it is probable that he had not yet become king.

<sup>7</sup> This date is rendered plausible by the fact that Dāmōdara, after staying with Vishṇuvarddhana for a short period, went to the court of the Gaṅga king Durvinita, whose last date in the Gaṅga chronology cannot be beyond A.D. 605.

Rudrasarman of the Gautama-gōtra and Taittirika-śākhā. The same village was granted by the Eastern Chālukya king Jayasimha I in his 15th regnal year (A.D. 648) to the *pūrvāgrahārika* Rudrasarman of the Gautama-gōtra, who was the son of Śivaśarman and grandson of Dāmasarman. It is evident that this Rudrasarman was the son of Śivaśarman, the donee of the Pulōmbūru grant. The word *pūrvāgrahārika* indicates that he was in the enjoyment of the village for some time after his father, and that he had lost it during some troublous period, or his title to the village was contested and confirmed by a fresh order after the change of political power from the Vishṇukunḍins to the Eastern Chālukyas. This latter event took place probably some time before A.D. 631 when the Koppāram plates<sup>1</sup> of Pulikēsin II were issued. For, we learn from this copper-plate grant that Kammarāshṭra, which had been included in the Pallava and the Vishṇukunḍin kingdoms formerly, formed part of the Chālukya country at the time. A study of the political history of the Kālīṅga kingdom at this period would help us in fixing the date more precisely. The Chipurupalle grant<sup>2</sup> of Kubja-Vishṇuvardhana records the gift of land by the king from his camp at Cherupūra in Plaki-vishaya to two Brahmans, Vishṇusarman and Mādhavaśarman, sons of Durgasarman, who belonged to the Gautama-gōtra, in his 18th regnal year, i.e., A.D. 632. In the Achyutapuram plates<sup>3</sup> of the Eastern Gaṅga king Indravarman bearing a date in the year 87 of the Gaṅga era, the donee is stated to be Durgasarman of the Gautama-gōtra. This date may be equated with A.D. 581 provided the initial year of the Gaṅga era is accepted to be A.D. 496. It is very likely that the donees of the Chipurupalle grant were the sons of the donee in the Gaṅga record.<sup>4</sup> If this is correct, the southern portion of the Kālīṅga country must have been conquered and annexed by the Chālukyas some time between A.D. 581 and 632. This period is brought into a narrower compass by the statement in the Aihole inscription (A.D. 634) that kings of Kālīṅga and Kōsala submitted of their own accord, to the increasing power of Pulikēsin II (A.D. 610). It may be noted that the Varāhavarṭanī-vishaya of the Gaṅga grants was situated close to the Plaki-vishaya (or vāshṭra) and that the latter district had been a debatable ground between the Vishṇukunḍins and the Eastern Gaṅgas for a long time. The Eastern Gaṅgas appear to have occupied it for some time after the date of the Rāmatīrtham plates of Indravarman (cir. 535). It is probably to wrest back this province that Mādhava III started on an expedition to the Eastern region (*prāgdik*) as recorded in his Pulōmbūru grant, the result of which is, however, not known. The conquests of South Kālīṅga and the territory of the Vishṇukunḍins must possibly have been effected in one and the same campaign by Pulikēsin II. Since Tivaradēva lived, as shown above, in the middle of the 7th century<sup>5</sup>, it is possible that Mādhavavarman<sup>6</sup> of the Vishṇukunḍin

<sup>1</sup> Above, Vol. XVIII, pp. 267 ff.

<sup>2</sup> *Ind. Ant.*, Vol. XX, p. 16.

<sup>3</sup> Above, Vol. III, pp. 127 ff.

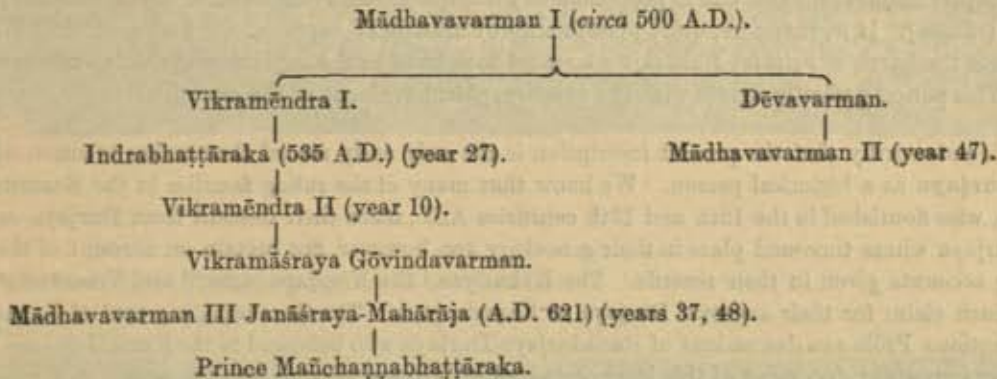
<sup>4</sup> [But it may be noted that while the two sons of Durgasarman of the Chipurupalle plates were followers of the Taittirīya-śākhā, which is a branch of the Yajurveda, Durgasarman of the Achyutapuram plates was a Brāhmaṇa of the Chhandōga school which is a śākhā of the Sāmaveda.—Ed.]

<sup>5</sup> Prof. V. V. Mirashi postulates two Tivaradēvas in the Sōmavamsī family and thinks that Trīvara who was a contemporary of the Vishṇukunḍin Mādhava was an earlier member and lived between A.D. 525-568 (above, Vol. XXII, pp. 15 ff). But among the Sōmavamsī kings there is only one Tivaradēva known so far (above, Vol. XI, p. 187). And such an early date is not possible for Mādhava who must have been an immediate predecessor in time of the Eastern Chālukya king Jayasimha I (*ibid.*, p. 21, f. n. 3 and Bhandarkar's *Northern List*, p. 293, f. n. 3).

<sup>6</sup> The Kōpājāda and Nivins grants of Dharmarāja mention a certain Mādhava, who contemplated to oust the elderly relations (*jyēsthān bhāvā*) from the country, but being foiled in his attempt took shelter under Tivaradēva and was ultimately defeated along with his master at the foot of the Vindhya hill. Since this Mādhava is supposed to be a prince of the Śailōdbhava family, he cannot be identified with the Vishṇukunḍin king of that name, though it happens that the latter had also contracted some political or matrimonial alliance with Tivaradēva.

family ruled for some time after A.D. 619, the date of the Ganjām plates, and was subsequently defeated by Pulikēsin II or Kubja-Vishṇu. As we have shown above that the date of the Pulōmbūru grant would fall in A.D. 621, we may conclude that the **Chālukya conquest of the Vishṇukunḍins was accomplished between A.D. 621 and A.D. 631.**

With the facts set forth above, the genealogy<sup>1</sup> of the family with known regnal years and approximate dates for a few kings is given below for easy reference :



The name of Vikramēndra, the father of Pṛithivī-Mahārāja of the present record may perhaps suggest some relationship with the Vishṇukunḍins among whom that name is found twice. It is not impossible that Pṛithivī-Mahārāja's father Vikramēndra was a subordinate of Vikramēndravarmān who was the grandfather of Mādhavarman, the donor of the Pulōmbūru grant. This surmise finds support from the fact that Piṣṭapura, the capital of Pṛithivī-Mahārāja, was situated within the limits of the Vishṇukunḍin dominions which comprised the country to the south of Kaliṅga up to the present Guntur district which was the northern limit of the

<sup>1</sup> Dr. Hultzsch's arrangement of the genealogy (above, Vol. XVII, pp. 334 and 337) comes into conflict with the pedigree given in the present record. According to him, Gōvindavarman's father would be Mādhavarman, whereas his name is given as Vikramēndra in the Pulōmbūru grant. A recent writer on the subject (*Ind. Hist. Quart.*, Vol. IX, pp. 275 f.) thinks that Mādhava III of the Pulōmbūru grant is identical with Mādhava I as both are stated to have performed eleven *Āśvamedha* and one thousand *Agnistōma* sacrifices. He holds that the family rose to political power in A.D. 500 under Vikramēndra, grandfather of Mādhava and continued to rule till the 8th century A.D. when it was completely overthrown by the Chālukyas. This view is not tenable. For, he has not taken into account the palaeographic evidence of the charters while constructing the history of the family. According to him, Ipūr plates (set I) and the Pulōmbūru grant would be earlier than the Ipūr plates (set II) whose script has been declared by Dr. Hultzsch to be more archaic than that of the other charters of the family (see also *Madras Epigraphical Report* 1913-14, pp. 6 and 102). Further, he has not considered the important synchronism with the Mahākōśala king Tivaradēva in the time of Mādhava (III) and the references contained in the *Janāśrayī Chhandōvichīti* mentioned above. And we find from the records of Pulikēsin II, Kubja-Vishṇuvarddhana, Jayasinhha I, Tyāgadhēnu Indravarmān and his successors that portions of the Viṣṇāpatam, Godavari, Kistna and Guntur Districts, which comprised the Vishṇukunḍin territory, were held by the Chālukyas since the first quarter of the 7th century A.D. and it is impossible that the Vishṇukunḍins could have ruled as independent kings in that region after A.D. 631 when, according to the Koppāram and the Timmāpuram plates, the Eastern Chālukya rule had been fully established. [See note 1 on p. 93.—Ed.]



Pallava territory, as can be gathered from the situations of villages or divisions mentioned in the Rāmatirtham, Chikkulla, and Ipūr plates (set I) and the Pulōmbūru grant and also from the stone inscription of Vishṇukunḍin Mādhavarman at Vēlpūru in the Sattenapalle Taluk of the Guntur district. Simultaneously with the subjugation of the Vishṇukunḍins by Pulikēsin II and occupation of their territory by his brother Kubja-Vishṇuvarddhana, Pṛithivī-Mahārāja, the ruler of Pishṭapura, appears to have held out against the Chālukyan attack for a while and finally to have sustained a crushing defeat in the fight. For, we definitely know from the Timmāpuram plates that Kubja-Vishṇuvarddhana was in possession of Pishṭapura which is mentioned as his secondary capital (*vāsaka*). It is, therefore, quite plausible that Pulikēsin II captured the fortress of Pishṭapura from the hands of Pṛithivī-Mahārāja who must have lived in the beginning of the 7th century A.D. This period perfectly agrees with the palaeographical evidence of the record.

It is noteworthy that the present inscription is the only early record that makes mention of **Raṇadurjaya** as a historical person. We know that many of the ruling families in the Eastern Decan, who flourished in the 12th and 13th centuries A.D., trace their descent from Durjaya or Raṇadurjaya whose time and place in their genealogy are, however, not certain on account of the varying accounts given in their records. The Kākatīyas,<sup>1</sup> the Koṇḍapaḍumaṭi<sup>2</sup> and Velanāṇḍu<sup>3</sup> Chiefs each claim for their ancestor Durjaya or Raṇadurjaya. The Garavapāḍu grant<sup>4</sup> of Gaṇapati mentions Prōla as a descendant of Raṇadurjaya-Durjaya who belonged to the Karikāl-*ānvaya*. The most important document of this later period, which gives a glimpse into the period of Raṇadurjaya, is the Tsandavōlu inscription<sup>5</sup> of Buddharāja which appears to embody a genuine historical tradition. It is stated in it that the Koṇḍapaḍumaṭi chief Buddharāja was the lion of the mountain, the Durjaya family—which shows that Durjaya was the originator of his family—and had for an ancestor one Buddharvarman who belonged to the fourth caste and was a servant of king Kubja-Vishṇu of the lunar race who conferred on him the country west of the hill, which contained 73 villages. Kubja-Vishṇu is, evidently, the brother of Pulikēsin II, who ruled from A.D. 615 to 633 in the Vēṅgi country. Buddharvarman's date, accordingly, falls in this period. Durjaya, who was his ancestor, must have lived some time before the 7th century A.D. Since Karikāla is said to be his lineal ancestor whose date has been approximately fixed to fall in the 5th century A.D.,<sup>6</sup> it is possible that Durjaya lived in the intermediate period and most probably in the 6th century A.D.; and his grandson Pṛithivī-Mahārāja, who had a long reign of at least 46 years, must have begun to rule in the latter half of that century.

The record does not disclose the name of the **dynasty** to which Pṛithivī-Mahārāja belonged. It only states that he belonged to the Kāśyapa-*gōtra*. It is clear from the foregoing discussion that Durjaya was a descendant of Karikāla-Chōla. The Chōla king Puṇyakumāra of the Cuddapah District belonged to the Kāśyapa-*gōtra* and Karikāl-*ānvaya*.<sup>7</sup> The Chōla Satyāditya, son of Vikramāditya, was of the same *gōtra* and family.<sup>8</sup> The Chōlas of Tanjore also are known to have

<sup>1</sup> Above, Vol. V, p. 142; *ibid.*, Vol. XVIII, pp. 346 ff.

<sup>2</sup> *S. I. I.*, Vol. IV, No. 692; above, Vol. VI, pp. 268 ff.

<sup>3</sup> Above, Vol. IV, pp. 33 ff.; the pedigree given in the Pishṭapuram Pillar inscription is a jumble of confused traditions. It contains two Raṇadurjayas among the ancestors of Pṛithivīśvara.

<sup>4</sup> Above, Vol. XVIII, p. 346.

<sup>5</sup> Above, Vol. VI, pp. 268 ff.

<sup>6</sup> *Ibid.*, Vol. XI, p. 340.

<sup>7</sup> Above, Vol. XI, p. 345.

<sup>8</sup> *Ibid.*

i.

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ii,a.

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ii,b.

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 14  
 10  
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iii.a.

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 18 18

16 16  
 18 18

iii.b.

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 22 22  
 24 24

20 20  
 22 22  
 24 24

iv.

26 26  
 28 28

26 26  
 28 28

belonged to the Kāśyapa-gōtra.<sup>1</sup> It is therefore very likely that Raṇadurjaya was a Chōla and his ancestors had settled in the Eastern Deccan, like their brethren in the Rēnāṇḍu country, in some early period. It may be noted that Raṇadurjaya was a member of the fourth caste as can be gathered from the Tsandavōlu inscription referred to above.

Of the places mentioned in the record, Pishṭapura is well known as the ancient name of Piṭhāpuram in the East Godavari District. Pāguṇāra-vishaya in which the village Tāṇḍivāḍa was situated is the same as Pāvunavāra-vishaya of the Vandaram plates<sup>2</sup> of Ammarāja II, Pāgunavara-vishaya occurring in a grant<sup>3</sup> of Bhīma II, and Pāguṇavara-vishaya of a record<sup>4</sup> of Viṣṇuvarḍhana V. This vishaya appears to have comprised the modern Tanuku Taluk of the Kistna District as can be seen from the stone inscriptions at Juttiga in that Taluk.<sup>5</sup> Tāṇḍivāḍa might be identical with Tāḍiparru in the Tanuku Taluk.<sup>6</sup> Kōṇḍamañchi, where the donee resided, I am not able to identify.

TEXT.<sup>7</sup>

## First Plate.

- 1 स्वस्ति<sup>8</sup> [1\*] श्रीमत्पिष्टपुराळकलजगदवनसमुद्भूतकीर्त्ति-
- 2 चारुचन्द्रिकासमुद्यो<sup>9</sup>(द्यो)तितदिगत(न्त)रस्य म-
- 3 हाराजरणदुर्जयस्य सूनोक्षमति-
- 4 शयितशक्रविभूतेर्विक्रमेन्द्रस्य प्रियतनय[:\*]

## Second Plate ; First Side.

- 5 प्रवर्द्धमानप्रतापोपनतसमस्तसामन्तमण्डल(ली) निज-
- 6 भुजविजयोदयाधिगतयशोविशेषभूषणः श्रीरम[:\*]
- 7 काश्यपसमोत्रः परमब्रह्मण्यो मातापितृपा-
- 8 दानुद्घात[:] श्रीप्रिथिवी<sup>10</sup>महाराजः पागुणारविषये ताण्डि-
- 9 वाडग्राममधिवस्यतसे(सतस्य)र्वसमवेतान्कटि(ट)म्बिनस्य[मा]ज्ञाप-

<sup>1</sup> See the Tiruvālaṅgāḍu plates and the Kanyākumāri inscription and the *Madras Epigraphical Report* for 1905, p. 40.

<sup>2</sup> Above, Vol. IX, p. 133.

<sup>3</sup> *Ind. Ant.*, Vol. XIII, p. 213.

<sup>4</sup> *Madras Epigraphical Report*, 1913-14, C. P. No. 6.

<sup>5</sup> Nos. 734 and 736 of 1920 of the *M. E. R.* for 1921.

<sup>6</sup> *List of Villages in the Madras Presidency*, p. 344.

<sup>7</sup> From an ink-impression.

<sup>8</sup> This word is engraved in the margin to the left of the ring hole near the third line of the text.

<sup>9</sup> [There is also a root *yut.bhāsane*.—B. C. C.]

<sup>10</sup> Read °प्रिथिवी°

## Second Plate; Second Side.

- 10 यति यथा। श्रुतिम्सु(सु)तिपारदृखनः यथावदनुष्ठिताग्नि(ग्नि)ष्टो-  
 11 मादिक्रियापूतात्मनो विशुशर्मणः पुत्राय<sup>1</sup> असक्तदिग्वा-  
 12 प्रयोगपरायमाणद्रविणसूचितर्त्विक्त्वा-  
 13 दस्यससृद्धेः त्रिसहस्रविद्याध्ययनप्रवचनव्याख्यान-  
 14 शीलिनः प्रियिवो(प्रियिवी)शर्मणः पुत्राय वेदवेदाङ्गन्याय(यो)प-

## Third Plate; First Side.

- 15 निषद्योग(गा)वबोधनिर्भलीकृतबुद्धये विविधाध्वरावभृथा-  
 16 श्चःपवित्रीकृतविग्रहाय देवपितृमनुष्यसमर्चन-  
 17 समानोतरात्रिन्दिवाय कोण्डमञ्चिग्रामनिवासिने  
 18 त्रिसहस्रविद्याय विंशतिव्याख्यानाय कामकायनस-  
 19 गोत्राय छ(च्छ)न्दोगसन्नद्धाचारिणे भवशर्मणे असदायु-

## Third Plate; Second Side

- 20 रारा(रो)म्ययशोभिद्वद्वे सर्व्वकरपरिहारेणाग्रहारी-  
 21 कृत्य ग्रामोयन्दत्तः न कैश्चिदपि बाधा करणीया [1\*] प्र-  
 22 [व\*]र्द्धमानविजयराज्यसंवल्लरे षट्चत्वारि(रिं)शे  
 23 कार्त्तिकपोर्णमास्थान्यर्धप्रदानमेतत् [1\*] आग्रसि[1:] श्रीराम-  
 24 लेण्डुराजः [1\*] अत्र व्यासगीता[:\*] श्लोकाः [1\*] बहुभिर्व्वसुधा दत्ता

## Fourth Plate.

- 25 बहुभिश्चानुपालिता [1\*] यस्य यस्य यदा भूमित(स्त)स्य तस्य  
 26 तदा फलम् [11\*] स्वदत्तां परदत्ता(त्तां) वा यद्वाद्रच युधिषि(ष्ठि)र ।  
 27 महीं महीमतां श्रेष्ठ धर्माच्छ्रेयोनुपालनं [11\*]  
 28 आस्फोटयन्ति पितरो वल्लन्ति प्रपितामहाः<sup>2</sup> ॥(1)  
 29 भूमिदाता कुले जातः (1) स नस्त्राता भविष्यति ॥

<sup>1</sup> Read पौत्राय.<sup>2</sup> The *visarga* is faintly visible in the impression.<sup>3</sup> Generally the reading of this *pāda* is *pravalgānti pitāmahāḥ*.

## TRANSLATION.

(Lines 1-8.) Hail! From the illustrious Pishṭapura, Śrī Pṛithivi-Mahārāja—who has meditated on the feet of his parents, who is extremely pious, who belongs to the Kāśyapa-gōtra, who has subdued the whole circle of the Sāmantas by his ever increasing prowess and has as his ornament the distinguishing fame acquired by the rise of victory of his arms, who is the lord of wealth<sup>1</sup>—dear son of Vikramēndra who had excelled Indra in prosperity, who was the son of Mahārāja Raṇadurjaya who had lighted the whole region of the quarters by the beautiful moonlight, the fame arising from the protection of the whole world,

(Ll. 8-10.) commands all the *kuṭumbins* assembled together, who are the residents of Tāṇḍivāḍa in Pāguṇāra-vishaya, that

(Ll. 10-21.) this village (i.e., Tāṇḍivāḍa) has been made into an *agrahāra* and conferred, free of all imposts, for the increase of our life, health and fame, upon Bhavaśarman, who is a student of Chhandōga (*school*), belongs to the Kāmākāyana-gōtra, has studied three thousand sciences and (written) twenty commentaries, a resident of the village Kōṇḍamañchi, is spending days and nights in worshipping the gods, the *pitṛis* and mankind, whose body has been purified by the water of sacred ablution in various sacrifices, whose intellect has been clarified by the knowledge of the Vēdas, Vēdāṅgas, Nyāya, Upanishads and Yōga—son of Pṛithivīśarman whose habit it was to study, teach and comment on the three thousand sciences, and whose prosperity was revealed among the priests (*ritvij*) and assistants (*sadasya*) by the riches given away in sacrifices frequently performed (*by him*)—grandson of Vishṇuśarman whose mind had been purified by the due performance of *Agnishōma*, and other (*sacrifices*) and who had mastered the Śruti and Smṛiti.

(Ll. 21-24.) No one should create any obstruction (*to this*). In the 46th year of the ever prosperous and victorious reign on the full moon day of Kārttika, this religious gift was made. Śrī Rāmaleṅgurāja was the executor (*of the order*).

(Ll. 24-29.) Here are the *ślōkas* sung by Vyāsa. (Then follow three of the customary verses.)

## No. 16.—A NOTE ON THE BHOR STATE MUSEUM COPPER PLATE OF KHAMBHA II.

BY RAO BAHADUR K. N. DIKSHIT, M.A.

On page 186 of part IV, of Volume XXII of the *Epigraphia Indica* Dr. Altekar has published an article on the Bhore State Museum Plates of Khambha II of the Chālukya dynasty, dated in the Śaka year 1001. There is no facsimile of the original attached to the article, but as the editor of the Plates has remarked, the order in which the different parts of the grant occur, is topsyturvy. Thus after specifying the date, the writer at once proceeds to the specification of the donor and the village granted without mentioning the donee. Then are mentioned certain dignitaries followed by some verses describing exploits of the dynasty of the donor. After the imprecatory verses, the grant closes with the bare names (without specification of *gōtras*, etc., of the donees) clearly as an after-thought. It is thus evident that the grant is not a regular and officially issued

<sup>1</sup> Śrīrama may also be taken as the *birūda* of the king. Mr. C. R. Krishnamachari whom I consulted thinks that Rama-Kāśyapa might be one of the sub-divisions of the Kāśyapa-gōtra in which case, the expression will have to be rendered 'who belonged to the illustrious Rama-Kāśyapa-gōtra'.

charter, and cannot be considered as indicating the existence of a feudatory Chälukya king in the Śaka year 1001 for reasons given below :—

In the first place it is very unlikely that an inscription dated in the 4th year of the powerful Chälukya Emperor Vikramāditya VI, who had already started his own era (named the Chälukya-Vikrama Era) should be without any mention of this paramount sovereign. In fact the first line specifying the date appears to have been written in smaller characters than the other lines and may possibly have been inserted later. The most important reason why the inscription appears to me to have been written somewhere in the middle of the 12th Century is the mention of certain officers and queens in lines 12 to 15. The two queens mentioned in line 14, namely, Siriyā Dēvi and Dēvalā Dēvi appear to be identical with the queens Siriyā Dēvi and Dēvalā Dēvi of the Sinda King Chāvūḍa II referred to on page 111 of the Vol. XX of the *Epigraphia Indica*. It is interesting to see that one Muñjaya Sāhaṇi also occurs in the Benachamatti inscription referred to above, while in the present inscription the same Muñjēya appears to have been referred to as the minister (*amātya*) of the Mahārāṇī Siriyā Dēvi. There are at least two other Sāhaṇis (Prakrit form of Sādhanī, a counsellor). It is therefore incorrect to take with Dr. Altekar that Siriyā Dēvi was called Muñjēya Mahārāṇī because she was a daughter of Muñja. The intended reading of the end of line 14 and beginning of line 15 should be "*Rāṇī Mahalā Dēba(va)lāyā daṁḍanāyaka Sindhā*". There seems to have been some confusion here in the name of the queen. The name Mahādēvi being that of the step-mother of Chāvūḍa II himself, the writer probably confused it with the name Dēvalā, of one of his queens.

As regards the language, there appears to have been some mixture of words in Marāṭhī which again may indicate a later date. The word *varīla* in line 9 and *kārukadēṇēm* in the same line are clearly Marāṭhī. The sense of the whole phrase from *sarvacāha*<sup>1</sup> is that all dues including the dues from artisans and oilmen were to be given to the donees. The phrase *aguṁthitapushpim* (not *pushyim*) *rājadarsa(rā)nam* in lines 10 and 11 is explainable only in the light of the subsequent verse in lines 28 to 30 and means that an interview with the king should be with unstrung flowers, the stem *gunth* being a Marāṭhī adaptation from *grath* in Sanskrit. The propriety of such a reference is shown in lines 28 to 30 where it is mentioned that 'any future king of my family should be interviewed by you with flowers not strung (*into a garland*) and requested on my behalf that he should maintain his religion (*and continue this gift*)'. There are passages in Sanskrit literature<sup>1</sup>, which support the existence of this custom of approaching a king with an offering of unstrung flowers.

On the whole I am inclined to think that the grant belongs to the middle of the 12th century A. D. and was probably forged in the interest of the persons mentioned in the postscript of the grant. It is, however, not understood how the names of queens and ministers in places over 200 miles away are included, unless we suppose that the Sinda Queens had some private estates managed by their ministers in the locality of Bhor<sup>2</sup>.

<sup>1</sup> Cf. *Mālavikāgnimītra*, Act IV, where Vidūshaka pretends to have been bitten by a snake, while spreading out his hand for a bunch of Aśoka flowers, as he wanted to see the queen with the customary flower offering.

<sup>2</sup> [There is certainly room for suspicion about the genuineness of the Bhor Museum Plates of Khambha. But a great difficulty in accepting the identification proposed here is that the name of the husband of the queens Siriyā Dēvi and Dēvalā Dēvi is expressly mentioned as Khambha in these plates. Neither the name nor the genealogy of this ruler has any similarity with that of the Sinda chief Chāvūḍa II. It seems unlikely, even considering the grant to be a forged one, that the forgers would make use of the names of the two Sinda queens alone. If they were aware of the names of the queens one would expect them to know the name and family of their husband as well, who was the governor of a number of districts.—Ed.]

## No. 17.—THREE COPPER-PLATE INSCRIPTIONS FROM GAONRI.

BY RAO BAHADUR K. N. DIKSHIT, SIMLA.

These plates were discovered on 20th June 1931 at the village **Gaonri** three miles to the north-east of Narwal (the Narhwal of the maps), the headquarters of an estate of the same name, eleven miles to the south-east of Ujjain, on the Ujjain-Dewas Road. They were discovered in the course of cutting the channel or sluice of a tank at the village, and found their way into the hands of the Raoji Saheb of Narwal Estate. Having come to learn of their existence from Pandit Surya Narayan Vyas of Bharati Bhavan, Ujjain, I approached the Raoji Saheb, who very kindly sent the plates to me for decipherment and publication.

The **plates**, which are **five** in number, consist of **two sets** of which three constitute one grant (marked **B**) and the other two another (marked **C**). The plates of the set **B** measure 15" to 15½" by 10½" to 10¾". Each of the plates is ¼" in thickness. The rims have been raised to protect the writing and there are two holes ½" in diameter on one side through which rings were passed. The set **C** consists of two plates measuring 12½" to 12¾" in length and 9½" to 10" in breadth, which have holes similar to those in the plates of the set **B** for passing the rings. The first set weighs 552 *tolas* and the second 218. The rings of the first set are still with the Raoji Saheb, but those of the second set were in a very fragmentary state of preservation when discovered and are stated to be made of iron, but it is likely that they were of copper. No seal appears to have been found with them. It appears that the labourers who found the plates considered them to be of iron and they thought of making blades of shovels out of them, but the Rao Saheb, having come to know of this, ordered them to be brought before him and had them cleaned with chemicals. On receiving them at the Indian Museum, I had them cleaned again, when I discovered the most interesting fact that the outer side of the first plate of the bigger set (marked **A**) was a **palimpsest** and contained regular lines of writing which in spite of the attempt made by the Paramāra engravers to obliterate it by rubbing were still quite legible. Much of this older inscription can be read from the original plate, and the inked impressions are sufficiently legible, in spite of the thinness of the letters. It shows an earlier record of the Rāshtrakūṭas preceding the date of the Paramāra grant by 52 years. It has been seldom<sup>1</sup> found that one and the same copper-plate bears the inscription of two different kings, particularly as the injunctions which one ruler caused to be recorded and expected his successors to respect them could not with propriety be broken by himself in respect of the donations of previous rulers. In the present case, however, the occurrence of a fresh grant on an old copper-plate record after obliterating the writing can be explained by the state of warfare between the Rāshtrakūṭa kingdom of the Deccan and the Paramāra rulers of Mālwā in the latter half of the tenth century A.D. It seems probable that the Rāshtrakūṭa charter was either snatched away from the possession of the donees or, being an office copy, seized from the Rāshtrakūṭa treasury in course of the invasion of the Deccan<sup>2</sup>

<sup>1</sup> Dr. Fleet records a palimpsest in *Indian Antiquary*, Vol. VII, pp. 251 ff., but the cancelled grant is practically identical with the renewed grant, which was necessitated by some flaw in the original. [Similar instances are found in the Khoh Copper-plate Inscription of the Mahārāja Śarvanātha of the year 193 (*C. I. I.*, Vol. III, p. 126) and the copper-plate of the Eastern Chālukya ruler Māṅgi-Yuvarāja noticed in the *Madras Epigraphical Report* for 1908, pt. ii, paragraphs 12-13. I can also give at least one example where the plates belonging to an earlier ruler were made use of by a later king of the same dynasty by obliterating the original record, cf. C. P. No. 6 of 1924-25 (*As. Rep. on S. I. E.*, 1924-25, pp. 78-79) of the time of the Gaṅga king Anantavarman Chōḍagaṅga which originally contained an earlier grant of his grandfather Vajrahasta. What necessitated the obliteration of the original grant or if it was at all issued is not known.—Ed.]

<sup>2</sup> This event must have occurred sometime about 973 A.D., as Dhanapāla mentions in his *Fāyālahchhī*, that the work was written at Mānyakhēta when it was looted by the people of Mālwā.



by the Paramāra King Siyaka and consigned to the Mālwa treasury along with other treasure and booty brought back from the campaign. Subsequently Siyaka's son Vākpati-Muñja utilised the plates for engraving a fresh inscription after obliterating the Rāshtrakūṭa record. It is thus that we can explain the find of a plate granting a village in the Deccan carried away about five hundred miles from the place of its origin.

The characters of the Paramāra grants (B and C) are Dēvanāgarī, regular for the period and locality of the inscription. There is little to record about the Rāshtrakūṭa grant (A) as well, except that the characters are of the northern instead of the southern type to which most records of this dynasty are to be attributed. As regards orthography, no distinction has been observed between *va* and *ba* and *sa* is often confused with *śa*.

The Paramāra records (B and C) open each with two verses one in praise of Śiva and the other in that of Viṣṇu. Then follows in prose the genealogy of Vākpatirāja. As in other records of Vākpati such as the Dharampuri<sup>1</sup> plates only three predecessors of his, viz. : **Kṛishṇarāja**, **Vairisimha** and **Siyaka** are mentioned but not others known from other stone inscriptions. Vākpati is said to have **Amōghavarsha** as 'another name' of his, which is interesting in view of the fact that in the Harsola grant<sup>2</sup> of his father Siyaka the latter is probably to be credited with the epithet **Akūlavarsha**. Then follows the specification of the villages granted, which in grant B is said to be **Vaṇikā** in the *Āvaraka-Bhōga* and *Hūṇa-Manḍala*; while in grant C it is stated to be **Kaḍahichchaka**<sup>3</sup> in the *Bhukti* of *Maddhuka*, in the east *Pathaka* of the *Ujjayani-Vishaya* and the *Avanti-Manḍala*. The latter village can be easily identified, as its situation can be located with certainty, being to the east of Ujjain. The village *Karcha* or *Kaḍacha* three miles to the north of Narwal and a similar distance to the north-west of Gaonri can be confidently identified with *Kaḍahichchaka*. The *Maddhuka-Bhukti* in which the village granted was situated may perhaps be identified with *Mahū* or *Mhow*, the well-known cantonment near Indore which would be about 40 miles from Narwal. As the *Hūṇa-Manḍala* of the first plate must evidently refer to the country ruled over by the *Hūṇas*<sup>4</sup> in Mālwa, it must be taken as the northern part of the Mālwa plateau. The queen *Āvalladēvi* of the *Kalachūri* King *Karṇa* is said to have been the daughter of a *Hūṇa* king. The *Āvaraka-Bhōga* may possibly have been identical with the country round the town of *Agar*, north-east of Ujjain, close to which there is a place called *Awār*. **Vaṇikā** is to be identified with the village of *Benkā*, 15 miles north-west of *Awār*. The place of the king's encampment is specified in the second set as *Pārṇa-Pathaka*, which appears to have been situated on a river named *Puṇyābhra*, which I am unable to identify. The officer who conveyed the grant in the first set was *Rudrāditya*, who is also mentioned in the Ujjain plates of 1036 V.S.

The donees in the set B are stated to be 26 Brāhmaṇas who received portions of the village of *Vaṇikā* out of an aggregate of 78 parts. On an average, thus, each Brāhmaṇa received three parts, although two Brāhmaṇas seem to have received only one part each and as many as 9 of them two parts each. The Brāhmaṇas belonging to the *Rig-Veda* seem to have received special preference, inasmuch as four of them received as many as 19 shares. The first-mentioned person is a Brāhmaṇa named *Sarvānanda* hailing from the village of *Kaṇḍopā*<sup>5</sup> in the

<sup>1</sup> *Ind. Ant.*, Vol. VI, pp. 43 ff.

<sup>2</sup> Above, Vol. XIX, p. 236.

<sup>3</sup> [See p. 112, note 1 below.—Ed.]

<sup>4</sup> The *Hūṇas* are said to have been defeated both by *Siyaka*, the father of *Vākpati* (above, Vol. I, p. 223), and by *Vākpati-Muñja* himself (*Ind. Ant.*, Vol. XVI, p. 156).

<sup>5</sup> This place should be looked for in the modern Patna Division, particularly in the *Shāhābād* District of *Bihār*, its present equivalent being something like *Kanpa* or *Kanwa*.

country of Magadha who received as many as eight parts. It is worthy of note that the sole recipient of the second grant which is dated about five years later is the identical Sarvānanda. It is therefore likely that the Brāhmaṇa settled down in the village of which he was the sole proprietor and carried with him the charter which conferred on him the title of the second village as well as that of the other grant of which he was the senior partner. It is noteworthy that the provenance of the plates is within three miles from the second village, while its distance from the first is about 40 miles.

✓ The most important information contained in these plates is regarding the migration of Brāhmaṇas from various parts of the country to Mālwā where they were recipients of donations at the hands of the Paramāra prince. In several instances the donees seem to have migrated all the way from Bengal, which (contrary to the current belief that there were no Brāhmaṇas left in Bengal in the 12th century A.D.) appears as a country where Brāhmaṇas studying different Vēdas were flourishing. Thus we find a Brāhmaṇa named Dōnāka, hailing from Vilvagavāsa falling within the southern Rāḍha country, who received as many as five shares. Another person is said to have migrated from **Kulāñchā**, which in the form of Kōlāñcha and Krōḍañcha occurs as the original place of Brāhmaṇas who received grants in Assam, North Bihār and Orissa. I propose to identify this with Kulanch in the Bogra District of North Bengal. Another locality mentioned in these plates is **Śāvathidēsa** or **Śāvathikā** which is most likely the tract more or less corresponding to North Bogra and South Dinājpur in Bengal. An inscription of Indrapāla,<sup>1</sup> a king of Assam, refers to this Śāvathi (which is apparently the same as Śrāvastī) and mentions the presence of a place called Vaigrāma in it. The identity of the latter has now been completely established by the find of a copper-plate of the Gupta period found at Baigrām at the north-west corner of the Bogra District, in which the place is mentioned as Vāyigrāma. There can be no doubt that Śāvathi, Śrāvastī or the Śāvathidēsa included the northern part of Bogra District. In the present case the two villages in this tract are **Dardurikā** and **Mitila-pāṭaka** which it is possible to identify with Dadra in Panch-bibi Thana of the Bogra District and Mitail or Matialpārā both of which are in the Bogra District. Most of the Brāhmaṇas mentioned in the plates from Bengal just referred to are stated to have belonged to the Chhandōga-śākhā (of the Sāma-Vēda), which is significant in view of the preponderance of the adherents of this Vēda among the Brāhmaṇas of Bengal. **Madhyadēsa** which is roughly equivalent to the United Provinces is the original home of at least three of the donees but the place-name **Yaka** or **Ayaka** stated to be included within the Madhyadēsa cannot be identified. **Uttarakuladēsa** in which the village **Paunḍarika** was the home of a Brāhmaṇa must be some tract to the north of the Ganges. **Śravaṇabhadrā**, stated to be the home of two Brāhmaṇas, also occurs in the plates of Bhōja found at Tilakwādā<sup>2</sup> near Baroda and must be some place in northern India, near Kanauj, as the family of Surāditya in the Tilakwādā plates is stated to have come from Kanauj. It is also mentioned as Sōḡabhadrā in the Madhyadēsa in the Sarkhō<sup>3</sup> plates of the Kalachuri Ratnadēva III, being the original home of a family of Brāhmaṇas also of the Vatsa lineage. **Khēṭaka** is undoubtedly the modern Kherā in Gujarāt, while **Nāndipura** in the Lāṭa country is certainly the modern Nāndod on the Narmadā. **Khēḍāpālikā** and **Khaḍupālikā** may indicate a place-name like Khedāvala or Khedaulia, being perhaps the original place of the modern Khedāval Brāhmaṇas. Other places like **Kharjūrīkā**, **Sōpura**, **Dapura**, **Ānōha**, **Avivā** and **Rājakiya-grāma** may be found in the neighbourhood or within the province of Mālwā. The

<sup>1</sup> *Kāmarūpa-tāsanāvalī*, p. 137.

<sup>2</sup> *Proceedings and Transactions of the First Oriental Conference, Poona*, pp. 324 f.

<sup>3</sup> Above, Vol. XXII, pp. 159 ff.

name **Khajuriya** is very common around Ujjain. **Madhupālikā** may be same as Majhowli, a village-name common to U. P. There is thus a vast amount of information regarding the original places of Brāhmaṇas in the present plates which will be of great importance to the social history of this period.

The date of the donation of the grant **B** is mentioned as the **full-moon day of Kārttika** in the (Vikrama) year 1038, on the occasion of a lunar eclipse, which is equivalent to Sunday, the 16th October, A.D. 981. The date on which the grant was actually written and conveyed appears to be nearly nine months later, being mentioned as the **tenth day of the bright half of the second Āshāḍha of V. S. 1038**. Obviously the year is to be considered as Kārttikādi or Southern and the equivalent date accordingly is July 3, Tuesday, A.D. 982, as there was no intercalation in the month of Āshāḍha in Samvat 1038 according to the Northern reckoning. The second grant (**C**) was made at the winter solstice (*Udagayana*) in the year 1043 V. S. which fell on 22nd December, A. D. 986, while the charter was issued on the thirteenth day of the dark (half) of the month of Māgha which is equivalent to Friday, the 31st December, A.D. 986 taking the month to be *Pūrvimānta*. The dates of these plates slightly advance our knowledge of the reigning period of Vākpatirāja for whom we already have 1031 and 1036 V.S. as the dates of his Dharampuri<sup>1</sup> and Ujjain<sup>2</sup> plates; but the tragic end of Vākpatirāja in the Chālukya capital must be dated several years later than the date of the second grant.

The plates are all engraved only on one side, the last plate in grant **B** containing on the back only the words *Vaṇikā-grāma-sāsanam tāmrapatrāṇi cha tri(tri)ṇi* stating that the plates of the charter for the village Vaṇikā were three in number. On the first plate the obliterated Rāshtrakūṭa inscription (**A**) consists of 22 lines. The inscription fortunately contains all the most important information about the record, although there must have been at least two more plates in the beginning, one giving the genealogy and possibly one more at the end containing the concluding portion and the imprecatory verses. The donor **Suvarṇavarshadēva** (Gōvinda IV) is stated to be the son of **Nityavarsha** (Indra III). The date of the grant is mentioned in detail as **Sunday the full-moon day of Māgha in the Śaka year 851 Vikṛita-samvatsara**, when the moon was in the constellation of Āślēshā and there was an eclipse of the moon. This date is identical in every particular with that of another Kannaḍa inscription of the same ruler, viz., the Kalas<sup>3</sup> inscription and is equivalent to Sunday, the 17th January, A.D. 930, when there was an eclipse of the moon. The inscription records that on the great occasion of the lunar eclipse, the king after having made grants of land, learning, food, desire-fulfilling tree, medicine, etc., and having weighed himself (against precious commodities) ordered the donation of the village of **Payalipattana** situated in the western boundary of Mānyakhēta or Malkhed the Rāshtrakūṭa capital. The object of the donation was to establish a *sattra* or charitable feeding house where a thousand Brāhmaṇas belonging to different denominations were to be fed; thus 360 were the Karṇāṭaka Brāhmaṇas of Malkhed; 300 belonged to the Karṇa-sākhā, 240 were Brāhmaṇas from Karahāṭaka (apparently those now known as Karhādā Brāhmaṇas in Mahārāshṭra); 72 were Brāhmaṇas of the *Chatuś-Charaṇa* or all the four *Charaṇas* and 28 Brāhmaṇas are mentioned as *Sahasrasāmānya* or common to the thousand. The reference to the donations of this king in the phrase *prati... prayachchhatā* = 'daily giving away (to Brāhmaṇas, etc.) incessantly

<sup>1</sup> *Ind. Ant.*, Vol. VI, pp. 48 ff.

<sup>2</sup> *Ibid.*, Vol. XIV, p. 160.

<sup>3</sup> Above, Vol. XIII, pp. 329 ff.

charters of villages respected (by all) by the hundred' is borne out by his Cambay Plates<sup>1</sup> issued about four months later, when he granted 600 villages and 3 lacs of gold coins to Brāhmaṇas and 800 villages and 4 lacs of gold coins to temples. The arrangement of the donor is stated to be that the proceeds of the village granted were to be utilised for the feeding of a thousand Brāhmaṇas every day (apparently at Mānyakhēṭa). There is mention of some ceremonies on the *Akshaya-pūrṇamāsī*, which is probably the same day as the full moon of Māgha, the date of the present grant.<sup>2</sup> The boundaries of the village granted beginning from the east were the villages Karigrāma, Maṇḍavaka, Nandasura, Nandalagrāma, Nāsapura, Yamalagrāma, Vēllavaśa, Dhammaṇagrāma, Sēllavi and Kapitthakhēḍa. None of these localities I have yet been able to identify, but they are apparently to be looked for in the western part of the Deccan plateau.

Table of the Brāhmaṇa donees of the Gaonri Plates of Vākepati Muñja : V.S. 1038.

Serial No.	Name of Donee.	Father's name.	Original place.	Vēda and Śākhā.	Gōtra and Pravara.	Parts of village granted.
1	Sarvānanda .	Dikshita Lōkānanda.	Kaṇḍōpā in Magadhā.	Rīgvēda, Bahvrīcha.	Sāmkṛitya . 3	8
2	Mūlasthāna .	Brahmapaṇḍita.	Ayaka in Madhyadēśa.	Sāmavēda, Chhandōga.	Vāisīhṭha . 3	3
3	Lōhiṇa . . .	Īśvara . . .	Kāvaḍa . . .	Yajurvēda, Vājīmādhyandina.	Gautama . 3	3
4	Chandrāditya .	Pitavāśa . .	Chauramba . .	Sāmavēda, Chhandōga.	Śāṇḍilya . 3	4
5	Śābara . . .	Raṇāditya . .	Kulāśchā . . .	Do. . . .	Do. . . 3	2
6	Agnihōtrin Lōhapa.	Vāsudēva . .	Avivā in Aśurēśamaṇḍala.	Do. . . .	Vatsa . . 5	4
7	Dōnāka . . .	Gōsaraṇa . .	Vilvagavāśa in Dakṣiṇa Rāḍha.	Do. . . .	Pārāśara . 5 <sup>3</sup>	5
8	Anantāditya .	Surāditya . .	Khaḍḍapālikā .	Yajurvēda, Vājīmādhyandina.	Maudgalya . 3	2
9	Vāmanasvāmin	Dikshita Hari	Paupḍarika in Uttarākula.	Sāmavēda, Chhandōga.	Gārgya . . 5	3
10	Ātuka . . .	Risulā . . .	Umvarāchāra .	Yajurvēda, Vājīmādhyandina.	Agastya . . 3	1
11	Purushōttama .	Lihā . . .	? in Madhyadēśa	Do. . . .	Maitrēya . 3	4
12	Gōvīndasvāmin.	Dēvasvāmin .	Madhupālikā .	Sāmavēda, Chhandōga.	Kāśyapa . 3	3
13	Sihata . . .	Mitrānanda .	Śravaṇabhadra .	Rīgvēda, Bahvrīcha.	Vatsa . . 5	4
14	Śānkara . . .	Dēvāditya . .	Dardurikā in Śāvatthikā.	Sāmavēda, Chhandōga.	Bhārgava . 3	2

<sup>1</sup> Above, Vol. VII, pp. 26 ff.

<sup>2</sup> [See p. 108, note 1 below. -Ed.]

<sup>3</sup> This is apparently a mistake for 3, as this gōtra is never found to have five pravaras.

Table of the Brāhmaṇa donees of the Gaonri Plates of Vākpaṭi Muñja : V. S. 1038—contd.

Serial No.	Name of Donee.	Father's name.	Original place.	Vēda and Śākhā.	Gōtra and Pravara.	Parts of village granted.
15	Madhumathana	Achala .	Mitlapātaka in Sāvathikādēśa.	Yajurveda, Vājī-mādhyandina.	Parāśara . 3	2
16	Svayantapa	Śrinivāsa .	Khēḍāpālikā .	Do.	Mauni . 3	3
17	Nēnaiyaka	Madhu .	Khēṭaka .	Rīgvēda, Bahvrīcha.	Bhāradvāja . 3	4
18	Jāmaṭa .	Vishgu .	Ānōha .	Yajurveda, Vājī-mādhyandina.	Bhārgava . 3	2
19	Dēdēka .	Do. .	Do. .	Do. .	Do. . 3	2
20	Āvasthika Śarvadēva.	Lōhaṭa .	Sōpura .	Sāmavēda, Kauthuma.	Śāṅḍilya . 3	2
21	Varāha .	Śrīdhara .	Kharjūrīkā .	Sāmavēda, Chhandōga.	Māhula . 3	4
22	Āśāditya .	Māhula .	Dapura .	Rīgvēda, Bahvrīcha	Varāha . 3	3
23	Bhālla .	Hari .	! in Lātadēśa .	Yajurveda, Vājī-mādhyandina.	Kāśyapa . 3	1
24	Dēvāditya .	Līlāditya .	Rājakiya .	Sāmavēda, Chhandōga.	Vatsa . 5	2
25	Muñjāla .	Īvara .	Nāndīpura in Lātadēśa.	Yajurveda, Vājī-mādhyandina.	Bhāradvāja 3	2
26	Amāṭta .	Gupākara .	Śravaṇabhadrā .	Do. .	Vatsa . 5	3
					Total .	78

A.—Fragmentary grant of the Rāshtrakūṭa Suvarṇavarsha (Gōvinda IV) :  
Saka 851.

TEXT.

- 1 परमेश्वरश्रीमन्त्रित्ववर्धदेवपादानुद्ध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमत्सुव-
- 2 र्णवर्धदेवपृथ्वीवल्लभश्रीमहल्लभनरेन्द्रदेवः कुशली सर्वानिव [यथा]सम्भ(म्भ)ध्य-  
मानकान्ग्राह्यपति-
- 3 विषयपतिग्रामकूटमहत्तरायुक्तकोपयुक्तकाधिकारिकान्प्रमादिश्वस्तु वः संविदितं  
यथा मा-
- 4 न्यखेटराजधानीस्त्रिरतरावस्थानेन मातापितृरात्मनश्च पुण्ययमीभिवृद्धये पूर्वन्तु-  
[मान]

THREE COPPER-PLATE INSCRIPTIONS FROM GAONRI.

A.—FRAGMENTARY GRANT OF THE RASHTRAKUTA SUVARNNAVARSHA (GOVINDA IV): SAKA 851.





- 5 पि देवभोगाग्रहारान्प्रतिपालयता प्रतिदिनं च निरवधि नमस्वग्रामशासनानि  
शतसः(शः) प्रयच्छ[ता]
- 6 मया शकनृपकालातीतसंव[त्सर]शतैवष्टस्त्रैकपंचाशदधिकैवकतोपि सभ्वत्सराणां  
८५१ प्र-
- 7 वर्तमानविक्रतसम्बत्सरान्तर्गतमाघपौर्णमास्यां रवा आक्षेपानक्षत्रसं[स्था]नि शसि-  
(शि)नि सो-
- 8 म[ग्रह]णमहापर्वणि पृथिवीदानविद्यादानाहारदानकल्पवृचना(दा)नभैषज्यदाना-  
नानि(दानानि) दत्वा(चा)
- 9 तुलापुरुषाद[नु]त्तरता मया प्रथमं करोदकातिसर्गंण सहस्रप्रमाणमहाजनाय  
सवर्त्यः(वार्त्य)
- 10 ..[मान्य]खेट[कर्णा]टकप्रमुखत्रा(त्रा)ह्यणानां श(ष)ष्टाधिकशतत्रयं वाजि-  
कण्वप्रमुखत्रा(त्रा)ह्यणानां
- 11 शतत्रयं करहाटकप्रमुखत्रा(त्रा)ह्यणानां चत्वारिंशदधिकं शतद्वयं चतुश्चरणसा-  
मान्यषष्टि-
- 12 वर्गात्रा(त्रा)ह्यणानां द्विसप्ततिः सहस्रसामान्यत्रा(त्रा)ह्यणानामष्टाविंशतिरेवं  
सहस्र(स)त्रा(त्रा)ह्य-
- 13 शेष्यः श्रीमान्यखेटपश्चिमाघाटव्यवस्थितपयलीपत्तनं सहस्रमालाकु[लं] सधान्यहिर-  
ण्वादेयं
- 14 सदण्डदोश(ष)न्दशापराधं समस्तो[त्प]त्तिशुक्लीत्पत्तिसहितं पूर्वप्रसिद्धचतुस्त्रीम-  
पर्यन्तमाचन्द्रार्क [चचप्रतिपाल]
- 15 शीयां'चास्य पूर्वदिवसं[सा]दि(?) प्रा[ग्]क्षिण्येन करिग्रामः मण्डवकनन्दसुर-  
नन्दलगामग्र.....
- 16 ना[स]पुरयमलग्रामवेङ्गवशधम्मणग्रामसेङ्गविकपित्यखेडग्रामाः एवं श(स)र्वावाट-  
विशुहपर्यलीप-
- 17 त्तनं रा(स)ह्य(स)महाजनस्य कृपतः कर्षयती भु(भुं)जती भोजयती वा न  
कैःचि(कैचि)द्वाघतिः(घातः) भूयः व्या[?]न्याकर्त्त[व्या\*]<sup>१</sup>
- 18 व्र(त्र)ह्यग्रामः [पुखविध्य]त्यैकानि च भवन्ति ॥ स(रा)मवचनं ॥ सामान्योर्य  
धर्मसेतुर्नृपाणां काले काले त्या(पा)लनी-
- 19 यो भवद्भिः[।\*] सर्वानिताम्भाविनः पार्थिवेन्द्रान्भूयो भूयो यत्प्रते रामभद्रः ॥  
व्यवस्था चाक्ष ॥ श्रीमत्सुवर्णवर्षदे-

<sup>१</sup> The reading of the last five letters is doubtful.

<sup>२</sup> Probably the intended reading was *vyāghrāḥ bhūte—ānyathā kurtavyā*.



- 20 वस्यान्वय[पूर्ण]मास्यां [देव]प्रोत्वर्थ<sup>1</sup>[।\*] सिद्धिरस्त्वित्येतेन श्रेयोर्थव्र(त्र)ह्मशाला-  
प्रसाद(दां)शकविस्तीर्णवासां स्वर्चतो  
21 [परिवर्षितविशेष...] श(स)हस्रव्रा(त्रा)ह्मणभोजनं प्रतिदिनं प्रवर्त्तनीयनिनि  
(मिति) ॥ धर्माभिवृद्धये तेन  
22 यत्र...वण मया...कीयस्य...स निन च...

## B.—Plates of Vākpati-Muñja : V. S. 1038.

## TEXT.

## First Plate.

- 1 श्रीं [।\*] याः स्फूर्जत्फणभृद्विधानलमिलद्वस्त्र[प्र\*]भाः प्रोक्तसन्भूर्वाव(व)ह्यशशाङ्-  
कोटिवटिता याः सैह्(सैह)केयोपमाः [।\*] याश्च(च)द्विरिजा-  
2 कपोलनुलिता[ः\*] कस्तूरिकाविभ्रमास्ताः श्रीकण्ठकठोरकण्ठरुचयः श्रेयान्नि-  
(यांसि) पुष्पान्तु वः ॥ यज्ञस्त्रीवदनेदु(न्दु)ना न सुखितं यन्ना-  
3 द्वितम्वारिधेर्वारा यन्न निजेन [ना]भिसरसीपद्मेन शान्तिहृतं [।\*] यच्छेपा-  
ह्विफणासहस्रमधुरश्यासैर्न चाश्यासितं तद्राधाविरहा-  
4 तुरं सुररिपोर्वैल्लहपुः पातु वः ॥ परमभट्टारकमहाराजाधिराजपरमेश्वरश्री-  
कृष्णराजदेवपादानुध्यातपरमभट्टार-  
5 कमहाराजाधिराजपरमेश्वरश्रीवैरिसिङ्(सिंह)देवपादानुध्यातपरमभट्टारकमहाराजा-  
धिराजपरमेश्वरश्रीसीयकदेवपादानु-  
6 ध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदमोववर्षदेवापराभिधानश्रीमहाकपति-  
राजदेवपृथ्वीवल्लभ-  
7 श्रीवल्लभनरेन्द्रदेवः कुशली ॥ यथा ह्यमंडले श्रावरकभोगसम्ब(स्व)हपूर्व-  
भोक्तृभिर्भुक्तभुक्तिक्रमेण यथासम्ब(स्व)[द्य]मा-  
8 न[ः\*] समस्ततल्लैः सहित(ति) वणिकाग्रामे समुपगतान्ममस्तराजपुरुषां(षा)न्वा-  
(त्रा)ह्मणोत्तराग्रप्रतिवासि[पट्ट]किलजनप[दा]-  
9 दीं च वो(वो)धयत्वस्तु वः सस्वि(संवि)दितं यथा अतीत(ता)ष्टतुंस(विंश)दुत्तर-  
साहस्रिकसम्ब(सं)व)त्सरेस्मिन् कार्त्तिक[क्यां सोम]ग्रहणपूर्वणि-  
10 स्नात्वा चराचरगुहं भगवन्तं भवानीपतिमभ्यर्च्य सन्सा(संसा)रस्थासारतां  
दृष्ट्वा ॥ वाताभ्रविभ्रममिदं वसु[धा]<sup>2</sup>धिपत्यमापातमात्र-

<sup>1</sup> [The reading appears to be = ākhaṣya-puṅyam = adv = abhiprītyartham. — Ed.]

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> First dhi was written, then the scribe put the ā sign without deleting the i sign.

१ याःसूतुंस्पर्णं चरिष्यन्तित्कमःपेसुमभूहोवइइहाहावाटि घटितायाःसेद्विवायागमायाशरुरिरिजा  
 वायालभुलतावासुरिकाविद्यमासाःडीवाकठकारकाळवयःडीयाळिपुसुळुवाःयसुध्वीवदळुवाःसुशितयू  
 २ डिंमृगाएवघोरायवृळकस्त्रिस्यभीपद्वेकशक्तिं तयवृषदिपणसदसमइरशासुधुवाविशिततयवति रदा  
 ४ त्रं मुररिणिवैषुचपुःयाउवःपरमद्वारवमदारजविराऊपरमइशरडीवसुगररवपादळुघातपरममइ  
 ६ तमदारजविराऊपरमइशरडीवसुगररवपादळुघातपरममइशरडीवसुगररवपादळुघातपरममइ  
 ८ शीवधुमकरेश्वरवःऊशलीयथाहूपमंडलजावरकेसियासमभूइपुषेमाकुरिदूफुक्तुक्तुक्तुक्तुक्तुक्तुक्तु  
 १० नमस्यतन्वेसहितवणैलायामसमुपगतळममराऊपुरवाकुद्वापानरायगिवाःतिलळुय  
 १२ डीशवापयलमुवःसक्तिदितयथोजतीतषुलनडुतरसादधिकममभरसिगुवाविदुःयाउपयवैणि  
 १४ मपुरविषयायस्वराःप्राणस्तृणमुदलवकुसकावणपेभूःसयपरमूदापलवयाळसमस्याररवका  
 १६ यागरागरिकिंशियंयायुयेगदुस्रेषयश्याणःपरयलाःतिद्वयतीविठइशरमकलविदकाकल्लयापरिसि  
 १८ तयामःसमीमालपाकापुद्वीगतपरयुक्कसवृतेमालकुलसदिरणमयानयास्यपरिवारःमध्वीयसमनतः  
 २० परित्तिगतयुक्कस्मिंक्काल्यातइजुषसपुतेमृशतमभाइइशाकंःपतिवणण्यसुधावतिक्रियतमालस्यबीवुल  
 २२ यवरदद्वरइशिवेनबाद्वुणमवोन्लयापणितदीहिलाकाकस्सुकतेजशाःप्राणेश्वरवाःपतिवयवःपतिवयवःपतिवयवः  
 २४ तिक्रिगतवासिषुसयोवलयुवरकेशीयाशिविगबाद्वुणमूलस्युनायजावसधिवेवद्वुणपुतसुवरेजइतय  
 २६ यत्रैवारवृन्दुयानविक्रियात्सगतमसगोत्रुपवरवादिमाश्रिवेशचिक्कबाद्वुणएल्लदिपयःइशरमूकवजइव  
 २८ तुंनरायामविक्रियेतमदिलमयात्रुपवरकेशीयाशिविगबाद्वुणेश्वरयशरनदिलमूकवजइवत्रुसुसुठ  
 ३० तेजविद्यामविक्रियेतमदिलमयात्रुपवरकेशीयाशिविगबाद्वुणपणंदिपयःइशरमूकवजइवत्रुसुसुठ  
 ३२ चठल्लिणराठळूःपालिविन्नावासाविक्रियेतया रामसखात्रुपवरकेशीयाशिविगबाद्वुणपणंदिपयःइशरमूकवजइवत्रुसुसुठ  
 ३४ मरणसुवजेजशपत्रधरमंडुपल्लिकायावियेतल्लमयात्रुपवरकेशीयाशिविगबाद्वुणपणंदिपयःइशरमूकवजइवत्रुसुसुठ  
 ३६ यमुसदिलमुकवजइवत्रुसुसुठ



- 11 मधुरो विषयोपभोगः [I\*] प्राणास्तृणाग्रजन्वि(वि)न्दुसमा नराणां धर्मः सखा परमहो परलोकायाने [II\*] भ्रमलन्सा(लंसा)रचक्रा-
- 12 यधाराधाराभिमां त्रियं [I\*] प्राप्य ये न ददुस्तेषां पञ्चात्तापः परं फलं ॥ इति जगतो विनश्वरं सकलमिदमाकलय्या(थ्यो)परिलिखि-
- 13 तग्रामः स्वसीमावृणकाष्ट(ष्ठ)यूतिगोचरपर्यन्त(न्तः) सवृत्तमालाकुल(लः) सहिरण्यभागभोग(गः) सोपरिकरः सर्वादायसमेतः उ-
- 14 परिलिखितग्रामेस्मिन् कल्पितांश अष्टसप्ततैर्मध्यात् मगद(ध)देशान्तःपातिकणो-  
पाभट्टग्रामविनिर्गतसांज्ञक्यसगोचतृ(त्रि)-
- 15 प्रवरव(व)हृचशाखिने ब्रा(ब्रा)ह्मणमूर्ध्वानंदाय पण्डितदोक्षि[त\*]लोकानंदसूनवे अंशाऽष्टौ<sup>१</sup> मध्यदेशान्तःपातित्यकभट्टग्राम-
- 16 विनिर्गतवासिष्ठसगोचतृ(त्रि)प्रवरछ(च्छ)न्दोगशाखिने ब्रा(ब्रा)ह्मणमूलस्थानाय आव-  
स्थिकत्र(त्र)ह्यपण्डितसूनवे अंशत्रयं
- 17 ३ कावडभट्टग्रामविनिर्ग(र्ग)तगौतमसगोचतृ(त्रि)प्रवरवाजिमाध्यन्दिनशाखिने ब्रा(ब्रा)-  
ह्मणलोहिणाय इ(ई)श्वरसूनवे अंशत्र-
- 18 यं ३ चौरम्ब(म्ब)भट्टग्रामविनिर्गतसां(शां)डिल्यसगोचतृ(त्रि)प्रवरच्छंदोगशाखिने  
ब्रा(ब्रा)ह्मणचंद्रादित्यपि(पी)तवाससूनवे अंशचतुष्टयं ४
- 19 कुलांचाग्रामविनिर्गतसां(शां)डिल्यसगोचतृ(त्रि)प्रवरछं(च्छं)दोगशाखिने ब्रा(ब्रा)ह्मण-  
शाव(व)राय रना(णा)दित्यसूनवे अंशद्वयं २ अशुरसमंडलान्तःपा-
- 20 ति अविवाग्रामविनिर्गतवत्ससगोचपंचप्रवरछं(च्छं)दोगशाखिने ब्रा(ब्रा)ह्मणपंडिता-  
ग्निहोतृ(त्रि)कलोहपाय वासुदेवसु(सू)नवे अंशचतुष्ट-
- 21 यं ४ दक्षिणराटान्तःपातिविल्वगवामविनिर्गतपारास(श)रसगोचपंचप्रवरछं(च्छं)दो-  
गशाखिने ब्रा(ब्रा)ह्मणदीनाकाय गो-
- 22 सरणसु(सू)नवे अंशपंचं<sup>२</sup> ५ खडुपत्तिकाया[म\*]वि[नि\*]र्गतमौद्वल्यसगोचतृ(त्रि)-  
प्रवरवाजिमाध्यंदिनशाखिने ब्रा(ब्रा)ह्मणचनन्तादित्या-
- 23 य सुरादित्यसु(सू)नवे अं-

## Second Plate.

- 24 शद्वयं २ उत्तरकुलदेशान्तःपातिपौण्डरिकभट्टग्रामविनिर्गतगार्ग्यसगोचपंचप्र-  
वरछं(च्छं)दोगशाखिने ब्रा(ब्रा)ह्मणवाम-
- 25 नद्या(स्त्रा)मिने दौक्षितहरिसूनवे अंशत्रयं ३ उम्बराचरविनिर्गत अगस्त्यस-  
गोचतृ(त्रि)प्रवरवाजिमाध्यन्दिनशाखिने ब्रा(ब्रा)ह्म-

<sup>१</sup> Read अंशाष्टकं.<sup>२</sup> Read अंशपंचकं.

- 26 ण आतुकाय रिसिउलसूनवे अंशमेकं १ मध्यदेशान्तःपातिमैत्रेयसगोत्रद(त्रि)-  
प्रवरवाजिमाध्यन्दिनशाखिने ब्रा(ब्रा)ह्मणपुरुषोत्तमाय
- 27 लीहासूनवे अंशचतुष्टयं ४ मधुपालिकाग्रामविनिर्गतकास्य(श्य)पसगोत्रद(त्रि)-  
प्रवरह्(च्छं)दोगशाखिने ब्रा(ब्रा)ह्मणगीविन्दशा(स्वा)मिने देवशा(स्वा)मि-
- 28 सूनवे अंशत्रयं ३ श्रवणभद्रविनिर्गतवत्ससगोत्रपञ्चप्रवरव(व)हृचशाखिने ब्रा(ब्रा)-  
ह्मणसिंहटाय मिचानंदसूनवे अंशचतुष्टयं ४
- 29 शावधिकान्तःपातिददुंरिकाग्रामविनिर्गतभार्गवसगोत्रद(त्रि)प्रवरह्(च्छं)दोगशाखिने  
ब्रा(ब्रा)ह्मणसं(शं)कराय देवादित्यसूनवे अंशद्वयं
- 30 २ सावधि[का\*]देशान्तःपातिमितिलपाठकविनिर्ग(र्ग)तपराशरसगोत्रद(त्रि)प्रवरवा-  
जिमाध्यन्दिनशाखिने ब्रा(ब्रा)ह्मणमधुमथनाय अ-
- 31 चलसूनवे अंशद्वयं २ खेडापालिकाविनिर्गतमौनिसगोत्रद(त्रि)प्रवरवाजिमाध्य-  
न्दिनशाखिने ब्रा(ब्रा)ह्मणस्वयंतपाय श्रीनिवास-
- 32 सूनवे अंशत्रयं ३ खेटकविनिर्गतभारद्वाजसगोत्रद(त्रि)प्रवरव(व)हृचशाखिने  
ब्रा(ब्रा)ह्मणनेत्रेयकाय मधुसूनवे अंशचतुष्टयं ४ आ-
- 33 नोहभट्टग्रामविनिर्गतभार्गवसगोत्रद(त्रि)प्रवरवाजिमाध्यन्दिनशाखिने ब्रा(ब्रा)ह्मणजाम-  
टाय विष्णुसूनवे अंशद्वयं २ तथा तस्यैव भा-
- 34 चे ब्रा(ब्रा)ह्मणदेदेकाय अंशद्वयं २ सोपुरविनिर्गतशांडिल्यसगोत्रद(त्रि)प्रवरकौथु-  
मशाखिने ब्रा(ब्रा)ह्मणश्रावस्थिकस(श)र्वदेवाय लोहटसून-
- 35 वे अंशद्वयं २ खर्जूरिकाग्रामविनिर्गतमाहुलसगोत्रद(त्रि)प्रवरह्(च्छं)दोगशाखिने  
ब्रा(ब्रा)ह्मणवराहाय श्रीधरसूनवे अंशचतुष्टयं ४
- 36 दपुरविनिर्गतवाराहसगोत्रद(त्रि)प्रवरव(व)हृचशाखिने ब्रा(ब्रा)ह्मणआशादित्याय  
माहुलसूनवे अंशत्रयं ३ [ला]टदेशविनिर्गत-
- 37 कास्य(श्य)पसगोत्रद(त्रि)प्रवरवाजिमाध्यन्दिनशाखिने ब्रा(ब्रा)ह्मणभाइलाय हरिसूनवे  
अंशमेकं १ राज[कीयग्राम]विनिर्गतवत्स-
- 38 गोत्रपंचप्रवरह्(च्छं)दोगशा[खि\*]ने ब्रा(ब्रा)ह्मणदेवादित्याय लीलादित्यसूनवे  
अंशद्वयं २ लाटदेशान्तःपातिनान्दिपुरविनिर्गतभार-
- 39 द्वाजसगोत्रद(त्रि)प्रवरवाजिमाध्यन्दिनशाखिने ब्रा(ब्रा)ह्मणमुंजालाय इ(ई)श्वरसूनवे  
अंशद्वयं २ श्रवणभद्रविनिर्गतवत्स-
- 40 सगोत्रपञ्चप्रवरवाजिमाध्या(ध्य)न्दिनशाखिने ब्रा(ब्रा)ह्मणामात्त(त्य?)गुणाकरसु(सु)न-  
वे अंशत्रयं ३ एवमसुना क्रमेण उ-





- 41 ॥ परिलिखितसामोयं उपरिलिखितत्रा(त्रा)हणभ्यः षट्(द्विंशतिभ्यः) मातापिचोरात्म-  
नश्च पुण्यशोभिहृदयेऽष्टफल-  
42 मङ्गीकृत्याचन्द्रार्काणवन्नितिसमकालं परया भक्त्या शासनेनोदकपूर्वकं प्रति-  
पादित इति मत्वा तंनि(तन्नि)वासिप-  
43 द्वि(द्वि)किलजनपदैर्यथादीयमानभागभोगः(ग)करहिरण्यादिकं सर्वमाज्ञानवणविधे-  
यैर्भूत्वा सर्वदा एतेषां उ-

## Third Plate.

- 44 परिलिखितनिव(व)हक्रमेण समुपनेतथं । सामान्यं चैतत्पुण्यफलं तु(तु)[द्वा]ऽस-  
हंशजैरन्वैरपि भा-  
45 विभोक्तृभिरस्मत्प्रदत्तधर्मदायोयं(य)मनुमन्तव्यः ॥ पालनीयश्च । उक्तश्च ।  
व(व)हुभिर्वसुधा भुक्ता राजभिः  
46 सगरादिभिः [1\*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ यानीह  
दत्तानि पुरा नरेन्द्रैर्दानानि धर्मार्थय-  
47 शस्काराणि [1\*] निर्मात्यवान्तप्रतिमानि तानि को नाम शा(सा)धुः पुन-  
रा[द\*]दीत ॥ अस्मत्कुलक्रममुदारमुदाहरद्विर-  
48 न्यैश्च दानमिदमभ्यनुमोदनीयं [1\*] लक्ष्म्यास्तडित्सलिलतुहु(तुहु)दचंचलोया दानं  
फलं परयशःपरिपालनं  
49 च [1\*] सर्वानितान्भाविनः पार्थिवेन्द्राभूयो भूयो याचते रामभद्रः । सामान्योयं  
धर्मसेतुर्नृपाणां  
50 काले काले पालनीयो भवद्भिः ॥ इति कमलदलान्बुवि(बुवि)न्दुलीलां  
त्रियम-  
51 तुचिन्त्य मनुष्यजीवितञ्च । सकलमिदमुदाहृतं च तु(तु)द्वा नहि पुरुषैः  
पर-  
52 कीर्तयो क्लिप्याः ॥ इति सम्व(संव)त् १०३८ द्विराषाढशुदि १० स्वय-  
माज्ञा-  
53 दापकश्चात्र श्रीरुद्रादित्यः ॥ स्वहस्तोयं श्रीवाक्पतिराजदेवस्य ॥

G.—Plates of Vākpati-(Muñja) : V. S. 1043.

## TEXT.

## First Plate.

- 1 श्री[1\*] याः स्फूर्जत्फणश्चद्विपानलमिलहूम(स)प्रभाः प्रोऽसम्भूद्वाव(व)हशशांकको-  
टिचटिता याः

\* Expressed by a symbol.



- 2 सैहिकेयोपमाः । याञ्चन्द्रिरिजाकपोललुलिताः कक्षूरिकाविभ्रमास्ताः श्रीकण्ठ-  
कठी-
- 3 रकण्ठरुचयः त्रेयांसि पुष्पन्तु वः ॥ यत्तन्म्रीवदनेन्दुना न सुखित(तं)  
यन्नाद्रितं वारिधेर्व्वारा यन्न नि-
- 4 जेन नाभिसरसीपद्मेन शान्ति(न्ति) गतं । यच्छेषाद्विफणासहस्रमधुरश्यासैर्व  
चाश्वसै(सि)तं तद्राधाविरहा-
- 5 तुरं मुररिपोर्व्वेत्तदपुः पातु वः ॥ परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीकण्ठ-  
राजदेव-
- 6 पादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीवैरिसिद्ध(सिंह)देवपादानुध्यातप-  
रमभ-
- 7 ट्टारकमहाराजाधिराजपरमेश्वरश्रीसीयकदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजप-
- 8 रमेश्वरश्रीमदमोघवर्षदेवापराभिधानश्रीवाक्कतिराजदेवपृथ्वीवत्तभश्रीवत्तभनरेन्द्रदेवः
- 9 कुशली ॥ अवनतीमण्डले श्रीमदुज्जयनीविषयपूर्वपत्रकसम्ब(म्ब)ध्वमानमडुक्तभुक्त(क्तौ)  
कडहिच्छक-<sup>1</sup>
- 10 ग्रामे समुपगतान्समस्ताराजपुरुषान्वा(ग्ना)द्वाणोत्तराग्रतिनिवासिपट्टकिलजनपदादीन्  
वो(वो)-
- 11 धयत्वस्तु वः सम्बि(संवि)दितं यथा । पूर्णपथकावास्वितेरस्माभिस्त्रिचत्वारिस-  
(रिंश)सम्ब(सं)त्सरसहस्रे<sup>2</sup> माघे मासि
- 12 उदगयनपर्वणि । पुण्याभ्रसरिति स्नात्वा चराचरगुरुं भगवत(न्त)मम्बि(म्बि)का-  
पतिमभ्यर्च्य स(सं)सारस्यासा-
- 13 रतां दृष्ट्वा ॥ वाताभ्रविभ्रममिदं वसुधाधिपत्यमापातमात्रमधुरो विषयोपभोगः ।  
प्राणास्तृणा-
- 14 अजलवि(वि)दु(न्दु)समा नराणां धर्मः सखा परमहो परलोक्याने ॥ भ्रम  
त्संसारचक्राग्रधाराधाराभिमां
- 15 त्रियं । प्राप्य ये न ददुस्तेषां पञ्चात्तापः परम्फलम् ॥ इति जगतो  
विनश्वरं सकलमिदमाकल-
- 16 थ्य । अयमुपरि समारोपितग्रामः । स्वसीमादणगोचरगीयूतिपय(र्य)न्तः स-  
वृत्तमालाकुल-

<sup>1</sup> The reading appears to be *Kośahisthaka*.—Ed.]

<sup>2</sup> Read त्रिचत्वारिंशदधिके संवत्सरसहस्रे.

2 द्याः स्याद्द्वयपुत्रद्विषावत्समिहमयनाभ्यालुसम्भूदो वदश्रीकाकाटिघटिनायाः  
 4 सैदिक्रियायमाः याश्चिद्विरिजाकपालुलितः केशीरिकाविज्जमाप्तः शीकेशकला  
 6 ग्मपंरुदयः श्यासिपुबुव्भदन्नक्षत्रनिवृत्तनसुपयतदुनादिस्त्रारिब्रह्मराजनि  
 8 इन्ननसिसरभीपदानशान्गतयनुषादिष्णासदसम्पुश्रासिनुवाशासिह्मइवाविस्त्र  
 10 उं कुरिरीयाविसिदुःखात्तः यरभद्वारकमदाराजाविराजयस्मशश्रीदिसुराजदत्त  
 12 यादानेशातपरमरुद्दारकमदाराजाविराजयस्मशश्रीविरिसिद्धत्वगाराजुशातपरम  
 14 दारकमदाराजाविराजयस्मशश्रीसैवकादवयादानुशातपरमरुद्दारकमदाराजाविराजय  
 16 रमशुश्रीमदमण्यवर्षदवोयरोहवानधीमश्यादिराजदत्तवृथीवन्नधीमन्नरनरिउदवः  
 18 कुशलाजवनमपुलक्षीमदुहूनीविषययवृथकस्मश्रमानमदुक्तेकेकेदिमुबा  
 20 शासिसमुपगतोऽमृशराजसुरुषान्नाम्बणात्रेगद्युतिनिवासिपदकिलकनयदादशिव  
 22 वेद्यलसुवः सभित्तवशास्यप्रयधकवन्मरस्मान्नित्रिवारिससम्भरदृदसिमाष्यमासि  
 24 उदगदानयवैणिसुण्डयवतिमूत्रिवरावरभूरुदयत्तमश्रुकायतिमरुद्रुमसारयासा  
 26 रतद्वहः तातद्विहिकुम्भदवयुप्रियेतिमायातमाहमपराविषुषायासागः यणसुणा  
 28 गजलविदुसमतराणामः सुसपमालयरुलिकेद्वानिाषमससारुवागवारवाराश्रवा  
 30 धियावाशुसुनददुमषापशुत्रयः परकृत्वमूजुमेइगतविनशोरसकलभिरमकल  
 32 द्याजतमुपरिसमारयितगामः सभीमाहाहाविराया यतियसन्नसुवदवाल्बुल

2 4 6 8 10 12 14 16

2 4 6 8 10 12 14 16



## Second Plate.

- 17 चतुष्कंकटवि[शु]हः समस्तभागभोगकरहिरण्यादायसमेतः ॥ मगधांत)पातिकणो-  
पाग्रामविनिर्ग-
- 18 ताय । स(सं)कृतिसगोत्राय व(व)हुचे आन्ना(श्वला)यनसा(शा)खाय । त्रिप्रव-  
राय । दौचितलोकानन्दसु[ता]य । ब्रा(ब्रा)ह्मण-
- 19 सर्वानन्दाय । पित्रोरात्मनश्च पुण्ययशोभिवृद्धये अष्टफलमङ्गीकृत्याचन्द्रार्का-  
णवचितिसम-
- 20 कालं परया भक्त्या सा(शा)सनेनोदकपूर्वम्स(र्वं सं)प्रतिपादित इत्यवेत्याचत्यज-  
नपदैर्यथा(थो)त्यद्यमानभा-
- 21 गभोगादिकमाज्ञायवणविधेयभू(भू)त्वा सदा सर्वमस्मै समुपनेतव्यं ॥ सामा-  
न्यं चैतत्पुण्यफलं बुध्वा(बुद्धा) ।
- 22 अस्मदंस(श)जैरग्यैश्च भाविभोक्तृभिरस्मत्प्रदत्तधर्मदायोयमनुमंतव्यः पालनीयश्च ॥  
व(व)हुभिर्वसुधा
- 23 भुक्त्वा राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा  
फलं ॥ यानीह दत्तानि पुरा नरेन्द्र-
- 24 हानानि धर्मार्थयशस्कराणि । निर्मात्ववान्तप्रतिमानि तानि को नाम साधुः  
पुनराददीत ॥ सर्वानेता-
- 25 भाविनः पार्थिवेद्रान्भूयो भूयो याचते रामभद्रः । सामान्योयन्धर्मसितुर्नृपाणां  
काले काले
- 26 पालनीयो भवद्भिः ॥ अस्मत्कुलक्रममुदारमुदाहरद्भिरन्यैश्च दानमिदमभ्यनुमोद-  
नीयम् ।
- 27 लक्ष्म्यास्तङ्गिलिलबुध्वा(बुद्धु)दचंचलाया दानं फलं परयशःपरिपालनं च ॥  
इति कमलदलाम्बुवि(म्बुवि)-
- 28 न्दुलोलां त्रियमनुचिन्त्य मनुष्यजीवितं च । सकलमिदमुदाहृतं च बुध्वा(बुद्धा)  
नहि पुरुषैः परकीर्त्त-
- 29 यो विलोप्याः ॥ सम्ब(संव)त् १०४३ माघवदि १३ मंगलं महाद्यौः ॥

## No. 18.—MALLAR PLATES OF MAHA-SIVAGUPTA.

By Prof. V. V. Mirashi, M.A., and Pandit L. P. Pandeya.

Mallār is a large village with a population of over 2,000 souls, 16 miles south-east of Bilāspur, the headquarters of the Bilāspur District in the Central Provinces. It was an important place in former times as can be judged by the ruins of an old fort near by, with a moat all round and a number of old tanks on all sides. It still contains numerous ruins of old temples as well as Buddhist

and Jain sculptures. Several stone inscriptions have been found there, one of which has been removed to Bilāspur<sup>1</sup> and another has been deposited in the Nāgpur Museum.<sup>2</sup> The place is called Mallāla in these inscriptions. Two more statue inscriptions have been recently discovered at Mallār, one of which is incised in early Brāhmī characters. The present plates were discovered underground near a temple between the village and the fort in August 1936. They were first brought to notice by Mr. P. L. Gupta, Joint Secretary of the Mahākōśala Historical Society, Bilāspur, through the courtesy of Mr. Sudha Ram, Malguzar of Mallār and a member of the Bilāspur Local Board, and have since been acquired by Mr. K. N. Nagarakatti, I.C.S., Deputy Commissioner of Bilāspur for the Central Museum, Nāgpur, where they are now deposited.

They are three copper plates of which the first and the third are inscribed on one side and the second on both the sides. Their surface was corroded in some places, but, fortunately, no letter has been lost. The plates have since been cleaned by Mr. M. A. Suboor of the Nāgpur Museum, who has kindly supplied us with their ink-impressions. The letters were deeply engraved and show through in many places on the back of the first and the third plate. Each plate measures 8·4" in length, 5" in breadth and about 1" in thickness. The middle plate is somewhat thicker than the others. The rims of the plates were not raised, still the inscription is in a good state of preservation. About 1" from the middle of the proper right side of each plate there is a round hole 6" in diameter for the ring which connects it with the other plates of the set. The ends of this ring which is about 4" in thickness and 4·3" in diameter are secured below a circular seal 3·5" in diameter. The ring was not cut when the plates reached the Nāgpur Museum. The surface of the seal, which is somewhat deeply counter-sunk, is divided into three parts. The upper part bears in relief the figure of a couchant bull with a *triśūla* in front. Behind the animal is what looks like a *kamaṇḍalu* with something placed on it. Below this comes the legend in two lines, which is separated from the upper device by two horizontal parallel lines. Below the legend is shown a large full-blown lotus flanked by two leaves one on either side. In form, fabric and disposition of the device and the legend, the seal of the present plates resembles those of the Rājim<sup>3</sup> and Balōdā<sup>4</sup> plates of Tivaradēva and of the plates of 'the kings of Śarabhapura'.<sup>5</sup> The weight of three plates is 123½ *tolas* and that of the seal and the ring 82½ *tolas*.

The record consists of 28 lines, there being seven on each inscribed surface. The letters were neatly written and deeply engraved. Their average size is ½". The characters are of the box-headed variety and closely resemble those on the Rājim and Balōdā plates of Tivaradēva. These are somewhat more elongated and angular than those of the plates of 'the kings of Śarabhapura' and much more so than those of the plates of the Vākāṭaka kings Pravarasēna II<sup>6</sup> and Prithivishēna II.<sup>7</sup> The only peculiarities worth noticing here are that the length of the medial *i* is denoted by a dot in the circle which denotes its short form; see *gītā*-l. 21 and *vaishṇavī* l. 22; the medial *au* is tripartite; see *śauryya* ll. 2-3; the right vertical stroke of *ch* and *kh* is lengthened below the rectangle on the left; see, e.g., *chāturdīs*-l. 12, *chandr*-ll. 13-14, *su(pra)mukhān* ll. 7-8; the subscript *r* has in many places the same form as the vowel *ri*; see *śri* and *pitri* both in l. 5; the

<sup>1</sup> Now deposited in the Town Hall of Bilāspur. See Hiralal, *Inscriptions in C. P. and Berar* (Second Ed.), No. 220.

<sup>2</sup> Bhandarkar's *List of Northern Inscriptions* No. 1241. The Ratanpur inscription of Prithivīdēva II and Brahmādēva (*ibid.*, No. 1240) also seems to have originally come from Mallār: for l. 22 of it reads मल्लाली, किम्बदलधवलं पुर्वेदेवाम् प्रजे ।

<sup>3</sup> *C. I. J.*, Vol. III, plate XLV.

<sup>4</sup> Above, Vol. VII, p. 102.

<sup>5</sup> See, e.g., the Thākurdīyā plates of Mahā-Pravararāja, above, Vol. XXII, pp. 165ff.

<sup>6</sup> See, e.g., *C. I. J.*, Vol. III, plate XXXV.

<sup>7</sup> Above, Vol. IX, pp. 267ff.

final form of *t* occurs in ll. 19, 24 and 25; punctuation is denoted by a vertical line hooked at the top. The language is Sanskrit and with the exception of the customary benedictory and imprecatory verses at the end the whole record is in prose. Unlike the charters of Tivaradēva<sup>1</sup> it contains no expressions in common with the formal portion of the grants of the kings of Śarabhapura.<sup>2</sup> The inscription is somewhat carelessly written. The writer has for instance used in many places the short for the long form of medial *i* (see, e.g., *kshitiśa* and *mahāniya* in l. 1, *kuśali* in l. 5, etc.) and, in some places of medial *u* also (see *sunu*, l. 4, *suryya* l. 23, etc.); the *anusvāra*, *visarga* and final consonants are omitted in many cases; see *sapādāta* l. 2, *mahābhyudaya* l. 3 and *purushā* l. 9; the unaspirated consonant is used for the aspirated one in—*palam* and *vice versā* in *abhishikṣam* both in l. 20. The *anusvāra* is wrongly changed to *m* before *v* in *paradattām=vā* l. 27 and to *n* before a sibilant in *vaṅśa* l. 4, *Taraḍaṅśaka* l. 11 and *nyīsaṅśū* l. 19; cases of wrong *sandhi* occur in *anyāṅśa-cha* l. 8, *uchchhriya* l. 21 and *dānāt=srēyō* l. 28, etc. As regards orthographical peculiarities sanctioned by Sanskrit grammar we may notice that the consonant preceding and following *r* is doubled in some cases, e.g., *śauryya* ll. 2-3, *sarva-* l. 8, *pittrō* l. 14, *ch-āttra* l. 22, etc.

The plates were issued by the illustrious Mahā-Śivaguptarāja, the son of the illustrious Harshadēva<sup>3</sup>, who was born in the lunar dynasty and was a most devout worshipper of Mahēśvara (Śiva). They record the king's donation of the village Kailāsapura in the *bhōga* or subdivision of Taraḍaṅśaka to the community of venerable monks from the four quarters residing in the small monastery at Taraḍaṅśaka, which had been constructed by Alakā, the wife of Kōradēva<sup>4</sup>. The gift was made on the occasion of a solar eclipse on the new-moon day of Āshāḍha at the request of the king's maternal uncle the illustrious Bhāskaravarman.

This Mahā-Śivaguptarāja, the son of Harshagupta, is evidently identical with the homonymous king, also known as Bālārjuna and mentioned in several stone inscriptions at Sirpur (ancient Śrīpura) in the Raipur District.<sup>5</sup> From one of these edited by R. B. Hirala<sup>6</sup> we learn that his mother Vāsaṭā was a daughter of king Sūryavarman of the Varman dynasty of Magadha. As shown elsewhere,<sup>7</sup> this Sūryavarman is probably identical with the prince Sūryavarman, a son of the Maukhari king Iśānavarman, whose Harāhā stone inscription<sup>8</sup> is dated in (Mālava) Śaṃvat 611 (A. D. 555). Bhāskaravarman who is called in the present plates the maternal uncle of Mahā-Śivagupta was, thus, a son of Sūryavarman. The name of Sūryavarman is omitted in the later Maukhari genealogy and it is therefore supposed that he must have predeceased his father<sup>9</sup> or if he came to the throne he left no male issue. The present inscription shows, however, that his son Bhāskaravarman lived to a fairly advanced age. Was Sūryavarman, then, a younger son of Iśānavarman who consequently never came to the throne? Or if he succeeded his father as implied by his title *nrīpa* in the Sirpur stone inscription of Vāsaṭā, was his son Bhāskaravarman prevented from succeeding him in consequence of a war of succession? These questions cannot yet be answered in the absence of sufficient evidence.

<sup>1</sup> See, above, Vol. XXII, p. 17, n. 5.

<sup>2</sup> The king is named Harshagupta in the legend on the seal.

<sup>3</sup> The text reads कौरद्वभोद्यालकाकारित, but as this gives no satisfactory meaning, we propose to read कौरद्वभोद्यालकाकारित.

<sup>4</sup> See Bhāndarkar's *List of Northern Inscriptions*, Nos. 1654 and 1655. Also Hirala's *List of C. P. Inscriptions*, Nos. 173 and 184.

<sup>5</sup> The Lakshmaṇa Temple Inscription, above, Vol. XI, pp. 184ff.

<sup>6</sup> See Thakurdiyā plates of Mahā-Pravararāja, above, Vol. XXII, p. 19.

<sup>7</sup> Above, Vol. XIV, p. 115.

<sup>8</sup> *Ibid.*, p. 111.

From the Jaunpur<sup>1</sup> and Harāhā stone inscriptions we learn that the Maukhari kings Īśvaravarman and his son Īśānavarman raided the Āndhra country<sup>2</sup> and defeated the ruling king. As the country of Dakṣiṇa Kōsala (modern Chhattīsgarh), where the early Sōmavamśī kings were ruling, is contiguous to the Āndhra country, it is not unlikely that the marriage of the Maukhari princess Vāsaṭā with king Harshagupta of Dakṣiṇa Kōsala had a political significance. It may be noted in this connection that Udayana the earliest known king of the Sōmavamśī dynasty was ruling in Central India, as a stone inscription found at Kālāñjara<sup>3</sup> records his construction of a temple of Viṣṇu, evidently at Kālāñjara. It is not unlikely that he was a feudatory of the then Maukhari Emperor and either he or his sons invaded Dakṣiṇa Kōsala or Chhattīsgarh during the campaigns of the Maukhari king Īśvaravarman against the Āndhra king who was probably a prince of the Viṣṇukunḍin family. In any case we find Udayana's grandsons Nannadēva and Īśānadēva firmly established in Chhattīsgarh. A mutilated stone inscription in the temple of Lakṣaṇēśvar at Kharōḍ in the Bilāspur District records Īśānadēva's gift of some villages evidently to the god enshrined in that temple.<sup>4</sup> Īśānadēva's nephew Tivaradēva is known from two sets of plates found at Rājim in the Raipur District and Balōḍā in the Phuljhar Zamindari in the old Sambalpur and present Raipur District, both the places being included in Chhattīsgarh. The villages mentioned in the Balōḍā plates cannot be traced but those named in the Rājim plates can be identified in the vicinity of Rājim.<sup>5</sup> As stated before, Tivaradēva's grand-nephew Mahā-Śivagupta-Bālārjuna, the donor of the present plates, is known from several stone inscriptions at Sirpur. The find-spots of these inscriptions and the identification of the villages mentioned in them clearly show that these Sōmavamśī kings were at first ruling in the Western parts of Dakṣiṇa Kōsala. It is not therefore unlikely that the Maukhari kings Īśvaravarman and Īśānavarman were helped in their southern campaigns by these Sōmavamśī princes of Dakṣiṇa Kōsala. This also accounts for the Viṣṇukunḍin king Mādhavavarman I's invasion and occupation of the capital of Trivara (*i.e.*, Tivaradēva) as stated in his Pulōmbūru and Īpūr plates.<sup>6</sup> The political alliance between the Maukhari and Sōmavamśī houses seems to have been cemented subsequently by the marriage of Vāsaṭā and Harshagupta.

There is one more stone inscription of this dynasty which is said to have been found at Bhāndak outside the limits of Dakṣiṇa Kōsala, *viz.*, the stone inscription of Bhavadēva Raṇakēsarin, now deposited in the Nāgpur Museum.<sup>7</sup> But one cannot be certain about its find-spot; for, as pointed out by R. B. Hiralal, no accurate record has been kept of the provenance of inscriptions collected before the establishment of the Nāgpur Museum. Besides, this inscription is fragmentary. The extant portion unfortunately contains no place-name, otherwise it may have helped us in tracing its find-spot. We have therefore to rely on conjecture in this respect. In 1873 while Cunningham was at Bhāndak he was informed that "an inscription on a long red slab had been taken to Nāgpur during the time of the Rājā about 40, or 50 years previously by Wilkinson Saheb."<sup>8</sup> Cunningham

<sup>1</sup> *C. I. I.*, Vol. III, pp. 228ff.

<sup>2</sup> If the Śūlikas over whom Īśānavarman won a victory are identified with the Chōlas, the Maukhari king must have penetrated much further to the south.

<sup>3</sup> Cunningham, *A. S. R.*, Vol. XXI, p. 40 and plate IX; above Vol. IV, p. 257, note 4.

<sup>4</sup> Bhandarkar's *List*, No. 1651. In an inscription at Ārang, the name of Raṇakēsarin occurs (see Hiralal's *List*, No. 183), but it cannot be said if he is identical with Bhavadēva Raṇakēsarin, or with the brother of Mahā-Śivagupta Bālārjuna mentioned in the Sirpur stone inscription. (Above, Vol. XI, p. 191.)

<sup>5</sup> The Rājim plates record the grant of Pimparipadraka in the Pēṅthāma-*bhukti* (*C. I. I.*, Vol. III, p. 295). These places have not yet been identified, but the former is certainly Piprōḍ, 3 miles north-west of Rājim and the latter may be Pōndh 6 miles north of Rājim.

<sup>6</sup> See above, Vol. XXII, pp. 19ff.

<sup>7</sup> Edited by Kielhorn in *J. R. A. S.* (1905), pp. 617ff.

<sup>8</sup> Cunningham, *A. S. R.*, Vol. IX, p. 127.

conjectured that the stone slab containing the inscription of Bhavadēva Raṇakēśarin must have been the one removed by Mr. Wilkinson from Bhāndak on the following grounds: (1) It is a long slab just as described to him by the people of Bhāndak and it is of the very same fine-grained reddish stone as that of the Wijāsan hill at Bhāndak; (2) Dr. Stevenson, who has translated it, received a copy of it from Major Wilkinson who was a resident at the Nāgpur Court and (3) the inscription records that it was attached to the house of Sugata (Buddha) and therefore it probably belonged to Bhāndak which has ancient Buddhist caves. Cunningham's opinion was subsequently endorsed by R. B. Hiralal<sup>1</sup> and we find the stone inscription now relegated to Bhāndak.<sup>2</sup> None of the arguments, however, on which Cunningham's opinion was based appear to be convincing. Inscribed slabs of fine-grained reddish sandstone have been found in Chhattīsgarh also. The Ratanpur stone inscription of Jājalladēva I.<sup>3</sup> and the Kosgain stone inscription of Vāharēndra,<sup>4</sup> which are now deposited in the Nāgpur Museum, are incised on such slabs. As for the statement that such a slab was taken away from Bhāndak we may point out that it may relate to another inscription, viz., 'the Nāgpur Museum *praśasti* of the rulers of Malwa,' as has already been conjectured in the second edition of the *Central Provinces Gazetteer*<sup>5</sup> (published in 1870). This latter inscription was translated in the *Journal of the Bombay Branch of the Royal Asiatic Society* in 1843 and this date, curious as it might appear, roughly corresponds to the time when according to the account of both the writer in the *Gazetteer* and Cunningham an inscription was removed from Bhāndak to Nāgpur. There are, again, some ancient ruins of Buddhist temples and sculptures at Ārang and Sirpur in Chhattīsgarh,<sup>6</sup> and our present inscription, which records the donation of a village to a Buddhist monastery, shows that Buddhism continued to flourish in Chhattīsgarh for at least three generations after Bhavadēva Raṇakēśarin. What is more, if we except this doubtful case of the so-called Bhāndak inscription, we find no other instance of an inscription of the Sōmavāṃśī dynasty discovered in ancient Vidarbha in which, as shown elsewhere,<sup>7</sup> the whole country from the western boundary of modern Berār to the eastern one of the Marāthī district of Bhandārā in C. P. was included. This country was in the beginning of the sixth century under the direct rule of the Vākāṭakas. Harishēṇa, the last known Vākāṭaka king, mentions the king of Kōsala among his feudatories.<sup>8</sup> If the period A. D. 530-550 assigned

<sup>1</sup> *Ind. Ant.*, Vol. XXXVII, p. 208, note 20; Vol. LXII, p. 163; Hiralal's *List*, p. 13.

<sup>2</sup> See Bhandarkar's *List*, No. 1650.

<sup>3</sup> Above, Vol. I, pp. 32 ff.

<sup>4</sup> Hiralal's *List*, No. 210.

<sup>5</sup> The date of its (*i.e.*, of the Nāgpur Museum *praśasti*) translation coincides curiously with the time at which an inscription was removed by the Nāgpur Rājā from the famous Snake temple at Bhāndak in the Chānda District. *C. P. Gazetteer* (Second Edition) Introduction p. liv. Rai Bahadur Hiralal conjecturally relegated this *praśasti* to Bīlhāri in the Jubbulpur District, because the name of the village Mōkhalapāṭaka granted by it sounds like Dhaṅgaṭapāṭaka, Khailapāṭaka, etc., mentioned in the Bīlhāri stone inscription (see his *List* f. n. on p. 1). But no such name can be found in the list of villages in the Jubbulpore District, while we have been able to trace one closely resembling it in the Chānda District (*viz.*, Mōkhara, 50 miles east of Bhāndak). Vyapura, the name of the *maṇḍala*, in which it was included, may be represented by Wurgaon near Vairāgarh, 30 miles north-east of Mōkhara. These identifications would show that the *praśasti* originally came from the Chānda District. For a Paramāra record of a slightly earlier date, found still further to the south, see the Jainad inscription describing the victories of Jagaddēva, a son of Udayāditya. (*Annual Report of the Hyderabad Archaeological Survey* 1927-1928, pp. 23-24 and above, Vol. XXII, pp. 54-63.)

<sup>6</sup> See Hiralal's *List*, No. 184.

<sup>7</sup> Above, Vol. XXII, pp. 169 and 211. It may be noted in this connection that the *Gaṅḍā-Purāna* (*krīṭā-khaṇḍa*, *adhyāya* 26, *śl.* 2) mentions the town Ādishā (modern Ādāsā near Saoner in the Nāgpur District) as situated in Vidarbha. This clearly shows that the Wardhā was not the eastern boundary of ancient Vidarbha as it is of modern Berār.

<sup>8</sup> *A. S. W. I.*, Vol. IV, pp. 124 ff.



to Tivaradēva in the article on the Ṭhākurdīyā plates<sup>1</sup> is correct, an inscription of his predecessor is not likely to have been found at Bhāndak in the heart of the Vākāṭaka territory. We have, therefore, to conclude that the stone inscription of Bhavadēva Raṇakēsarin must have been found somewhere in Dakṣiṇa Kōsala or Chhattīsgarh and not at Bhāndak in ancient Vidarbha. When Kielhorn edited the inscription in the *Journal of the Royal Asiatic Society*, he was informed that the inscription was found at Ratanpur,<sup>2</sup> but this information also was probably incorrect; for the present Ratanpur was founded by Ratnadēva I. of the Kalachuri dynasty in the eleventh century A.D.<sup>3</sup> What seems to have happened is that the stone inscription was first removed to Ratanpur from some place in Chhattīsgarh and was later transferred to Nāgpur where it was recorded to have come from Ratanpur.<sup>4</sup>

It has been shown elsewhere on palaeographical and epigraphical evidence that Tivaradēva flourished from circa A.D. 530 to 550. His grand-nephew Mahā-Sivagupta Bālārjuna will have to be placed in the first half of the seventh century A. D. Either he or his successor must have been the ruling king when Yuan Chwang visited the capital of Dakṣiṇa Kōsala. Though the present plates do not mention any place of issue, we know that Śrīpura in the Raipur District continued to be the capital of Sōmavarṇśī kings at least from the time of Tivaradēva<sup>5</sup> to that of Mahā-Sivagupta Bālārjuna.<sup>6</sup> It would therefore be interesting to see how far Yuan Chwang's description of the capital of Dakṣiṇa Kōsala suits Śrīpura.

Several scholars have attempted in the past to locate the capital of Dakṣiṇa Kōsala. Fergusson and Grant identified it with Wairāgarh,<sup>7</sup> while Cunningham took it to be Chāndā.<sup>8</sup> But, as pointed out by R. B. Hiralal, 'what is missing at both these places is any trace of remains of the Buddhist monasteries and temples which Yuan Chwang so prominently mentioned.'<sup>9</sup> R. B. Hiralal himself at first identified it with Bhāndak;<sup>10</sup> for he thought that the country of Dakṣiṇa Kōsala extended in the west to the eastern boundry of modern Berār. He believed with Cunningham that the stone inscription of Bhavadēva Raṇakēsarin originally belonged to a Buddhist cave at Bhāndak and following Kielhorn he held that a line of Buddhist kings belonging to the Pāṇḍuvarṇśī line ruled in that place down to the 9th century A.D. Later on, after weighing all evidence R. B. Hiralal concluded that 'both the places (Sirpur and Bhāndak) seem at present to have an equal claim to the honour of a visit from the great pilgrim of China, but Bhāndak seems to possess more tangible evidence than Sirpur'.<sup>11</sup> But, as pointed out above, Bhāndak was included in ancient Vidarbha and not in Kōsala and must have been under the direct rule of Pulakēśin II., who, in the Aihoje inscription, is called the lord of 'three Mahārāshṭras comprising 99,000 villages.'<sup>12</sup> One of these Mahārāshṭras must have been ancient Vidarbha, since it is not separately mentioned in the Aihoje inscription. From the same inscription we learn that Pulakēśin did not annex Kōsala but only exacted submission from the ruling king. Yuan Chwang

<sup>1</sup> Above, Vol. XXII, p. 10.

<sup>2</sup> *J. R. A. S.* for 1905, p. 618.

<sup>3</sup> See the Ratanpur inscription of Jājalladēva I, above, Vol. I, pp. 32 ff.

<sup>4</sup> A similar thing seems to have happened in the case of the Ratanpur inscription of Prithvidēva II and Brahmadēva, which originally seems to have belonged to Mallār. See above p. 114, n. 2.

<sup>5</sup> Both the Rājīm and Balōdā plates of Tivaradēva are issued from Śrīpura.

<sup>6</sup> As stated above, there are several stone inscriptions of the reign of this king at Sirpur.

<sup>7</sup> *J. R. A. S.* (1875), p. 260.

<sup>8</sup> Cunningham, *Ancient Geography of India* (1924), p. 596.

<sup>9</sup> *Ind. Ant.*, Vol. LXII, p. 163.

<sup>10</sup> *Ibid.*, Vol. XXXVII, p. 208, note 19.

<sup>11</sup> *Ibid.*, Vol. LXII, p. 166.

<sup>12</sup> Above, Vol. VI, pp. 1 ff.

also mentions the king of Kōsala as different from Pulakēśin II. whom he calls the king of Mahā-rāshṭra. So the capital of Kōsala cannot be located at Bhāndak.

From Yuan Chwang's account we learn that 'from Kalinga he went north-west by hill and wood for above 1800 *li* to Kōsala. . . . The king was a Kshatriya by birth, a Buddhist in religion and of noted benevolence . . . . To the south-west of this country, above 300 *li* from the capital was a mountain called *Po-lo-mo-lo-ki-li*'. From Kōsala he travelled South, through a forest, for above 900 *li* to the *An-to-lo* (Andhra) country, the capital of which was *Ping-chi-(ki)-lo*<sup>1</sup>. This description suits Sirpur better than any other place in Chhattisgarh. Sirpur lies north-west of Mukhalingam on the left bank of the Varṣadhārā, 18 miles from Parlākimeḍi in the Ganjām District, which is now generally taken to be the ancient capital of Kalinga. The reigning king, who was either Mahā-Śivagupta Bālārjuna or his successor, was no doubt a Kshatriya, as the Sōmavāṁśī kings traced their descent from Pāṇḍu, the father of the Epic heroes Pāṇḍavas. Mahā-Śivagupta was a devotee of Śiva,<sup>2</sup> but the present grant shows that he patronised Buddhism also and the same can probably be said of his successor. The mountain *Po-lo-mo-lo-ki-li*, which has been rendered by *Bhramara-giri*, may refer to Bhaṁgāra-Pavvato (Skt. *Bhṛīṅgāra-parvata*) which is mentioned in an ancient Brāhmī stone inscription at Ārang.<sup>3</sup> It may be noted in this connection that Ārang lies south-west of Sirpur as required by the Chinese pilgrim's description. If *Ping-chi-lo*, the capital of the Āndhra country, is identified with Vēṅgī (which was then the capital of the Eastern Chālūkyas), it will be seen to lie almost due south of Sirpur. Sirpur, therefore, answers best to the bearings and other description of the capital of Kōsala in Yuan Chwang's account. It is true that the distance of Sirpur from Mukhalingam, Ārang and Vēṅgī does not exactly agree with Yuan Chwang's account,<sup>4</sup> but this is not the only case in which the Chinese pilgrim's distances are found to be incorrect. We have, therefore, no hesitation in identifying the capital of Kōsala in the seventh century A.D. with Sirpur in the Raipur District.

The present grant is **not dated**, but as stated above it can be assigned to the first half of the seventh century A.D. It records the donation of a village on the occasion of a solar eclipse on the new-moon day of Āshāḍha. Taking the month to be *purnimānta* we find that there was a solar eclipse in Āshāḍha four times in the period A.D. 600 to 650, *viz.*, A. D. 606, 616, 633 and 643. Of these A.D. 633 and 643 would perhaps be too late dates for Mahā-Śivagupta Bālārjuna. So A.D. 606 or 616 may be the date of the present grant. It does not, of course, admit of verification.

Unlike his ancestors Tīvaradēva<sup>5</sup> and Harshadēva<sup>6</sup> who are known to be devotees of Viṣṇu, Mahā-Śivagupta Bālārjuna was a worshipper of Śiva. The seal of the present grant has consequently Nandī, the emblem of Śiva, and not Garuḍa, that of Viṣṇu, who figures on the seal of the Rājim and Balōdā plates of Tīvaradēva. It may again be noted that like the afore-mentioned grants of Tīvaradēva, the present inscription does not mention the title *Trikalīṅg-ādhipati* which is met with in many records of the later kings of the Sōmavāṁśī dynasty who ruled over the eastern parts of Dakṣiṇa Kōsala.

<sup>1</sup> Watters, *On Yuan Chwang*, Vol. II, pp. 200, 209.

<sup>2</sup> For a similar discrepancy in Yuan Chwang's account, see his description of Harsha, who from his copper plate inscriptions and Bāṇa's *Harshacharita* is known to have been a devotee of Śiva.

<sup>3</sup> Hiralal's *List*, No. 183. *Bhṛīṅgāra* which means a cricket is after all not very different from *bhramara*. Or was it some mountain in the *Bhramara-kōṭya-maṇḍala* in the Bastar State? (Above, Vol. IX, pp. 179 f.) There is, again, a hill named Bhamragarh in the Ahiri Zamindari of the Chāndā District, which also lies South-West of Sirpur, but the distance is more than 160 miles.

<sup>4</sup> Sirpur is about 275 miles as the crow flies from Mukhalingam and about 300 miles from Vēṅgī. These distances will be somewhat increased if the inevitable windings of the road are taken into consideration.

<sup>5</sup> Tīvaradēva calls himself *Parama-Vaiṣṇava* in his plates.

<sup>6</sup> See v. 20 of the Sirpur Lakshmaṇa Temple Inscription, above, Vol. XI, p. 192.

As for the **geographical names** occurring in the present plates, **Taraḍaṁśaka-bhōga** in which the donated village was situated is probably identical with the **Talahāri-maṇḍala** mentioned in several later inscriptions.<sup>1</sup> From one of these<sup>2</sup> we learn that the **Talahāri-maṇḍala** included **Mallāla** (modern **Mallār**, where the plates were found). The **Buddhist images** at present deposited in **Mallār** are said to have been brought from **Jaitpur**, a village about a mile to the north of **Mallār**. The site of ancient **Taraḍaṁśaka** where the **Buddhist monastery** was situated is, therefore, probably marked by the modern village **Jaitpur**.<sup>3</sup> As regards **Kailāsapura** granted by the present charter, there is now no village of that name in the **Bilāspur** and **Janjgir** tahsils, but there are several of the name **Keslā**, which may be taken to correspond to ancient **Kailāsapura**. Of them the one which is nearest to **Mallār** is **Keslā**, about 8 miles to the south-east, which contains ruins of an old temple.

We edit the inscription from the original plates.

### TEXT.

#### First Plate.

- 1 श्रीम्<sup>4</sup> स्वस्वशेषचित्ति(ती)शविद्याभ्यासविशेषासादितमहनि(नी)यविनयस-
- 2 म्यत्स(त्सं)पादितसकलविजिगि(गी)षुगुणो गुणवत्स[मा]त्रयप्रकृष्टतरशौ-
- 3 र्थेप्रज्ञाप्रभावस(सं)भावितमहाभ्युदय[:\*] कार्ति(र्त्ति)केय इव कृति(त्ति)वाससो
- 4 राज्ञ[:\*] त्रि(त्री)हर्षदेवस्व सु(सू)नु[:\*] सोमवङ्ग<sup>5</sup>सम्भवः परममाहे-
- 5 श्वरो मातापितृपादानुध्यात[:\*] त्रि(त्री)महाशिवगुप्तराज[:\*] कुशलि(ली) ॥<sup>6</sup> त-
- 6 रडङ्गक<sup>7</sup>भोगि(गी)यकैलासपुरग्रामे ब्राह्मणा[न्\*] सम्पूज्य सप्रधा-
- 7 <sup>8</sup>नात्यतिवासिनो यथाकालाध्यासिनस्समाहर्त्तृसन्निधात्सु(प्र)-

#### Second Plate; First Side.

- 8 मुखानधिकारिण[:\*] सकरणानन्या<sup>9</sup>न्धास्सत्पादोपजि(जी)विनः सर्व्व[रा]-
- 9 जपुरुषा[न्\*] समाज्ञापयति [।\*] विदितमस्तु भवतां यथास्माभिरयं ग्रा-
- 10 मः सनिधि[:\*] सोपनिधिः सदशापराधः सर्व्वकरसनेतः सर्व्वपीडा-
- 11 वर्ज्जित[:\*] प्रतिषिद्धचाटभटप्रवेशतया ।<sup>10</sup> तरडङ्गक<sup>11</sup>प्रतिष्ठि-

<sup>1</sup> Bhandarkar's List, Nos. 1231, 1232, and 1240.

<sup>2</sup> Ratanpur Inscription of the time of Prithvidēva II and Brahmadēva. See above p. 114, note 2.

<sup>3</sup> This name may represent ancient Chaityapura. There is a village named Tarōḍ 11 miles north-east of Mallār and 3 miles south of Akaltārā in which ruins of temples and tanks are to be seen. Its name would also correspond to Taraḍaṁśaka, but it is not known if it contains any Buddhist remains.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Read वङ्ग.

<sup>6</sup> The *daṇḍas* are superfluous.

<sup>7</sup> Read तरडङ्गक.

<sup>8</sup> Read सप्रधानान्प्रतिवासिनो.

<sup>9</sup> Read नन्या<sup>9</sup>न्धास्. [The synthesis requires सत्पाद<sup>9</sup> instead of सत्पाद<sup>9</sup>.—Ed.]

<sup>10</sup> This *daṇḍa* is superfluous.

<sup>11</sup> Read तरडङ्गक.

i.

2  
 4  
 6

ii.a.

8  
 10  
 12  
 14

ii.b.

16  
 18  
 20



- 12 तकोरदेवभोर्यालक<sup>1</sup>कारितविहारिकानिवासिचातुर्दिशार्थ्यभि-  
 13 च्चुसङ्गाय श्रीभास्करवर्मामातुलविज्ञया ताम्रंशासनेनाच-  
 14 न्द्रार्कसमकालम्नातापिचोरात्मनश्च पुण्याभिद्वये ।<sup>2</sup> आषाढा-

*Second Plate ; Second Side.*

- 15 मावास्यासूर्यग्रहोपरागे<sup>4</sup> उदकपूर्वं प्रतिपादित इत्य<sup>5</sup>तश्च  
 16 विधेयतया समुचितश्लोकभागादिकमुपनयद्भिर्भ<sup>6</sup>वद्भिः सुख-  
 17 म्प्रतिवस्तव्यमिति ॥ भाविनश्च भूमिपालानुदि<sup>7</sup>(दि)श्वेदमभिधीयते [1\*]  
 18 भूमिप्रदा दिवि ललन्ति पतन्ति हन्त हृत्वा महि<sup>8</sup>(ही) नृपतयो  
 19 नरके नृशङ्कात्(शंसाः) । एतद्द<sup>9</sup>(द्व)यं परिकलय्य चलाच्च लक्ष्मीः<sup>6</sup> मायुस्त-  
 20 था कुरुत यद्भवतामभि<sup>7</sup>(भी)ष्टं(ष्टम्) [॥१॥\*] अपि च [1\*] रक्षापालनयोस्तावत्य-  
 (त्फ)लं सु-  
 21 गतिदुर्गति<sup>8</sup>(ती) [1\*] को नाम स्वर्गमुच्छिज्य<sup>9</sup> नरकं प्रतिपद्यते<sup>9</sup> [॥२॥\*]  
 व्यासगीता(तां)-

*Third Plate.*

- 22 द्यात्र श्लोकानुदाहा<sup>10</sup>(ह)रन्ति [1\*] अग्नेरपत्य<sup>11</sup>(त्वं) प्रथम<sup>12</sup>(मं) सुवर्णं भूर्वेण<sup>13</sup>(वी)  
 23 सु<sup>14</sup>(सू)र्यसुताश्च गावः<sup>15</sup> [1\*] दत्ता<sup>10</sup> त्रयस्तेन भवन्ति लोका यः<sup>16</sup> काञ्चनं  
 गाञ्च म-  
 24 हि<sup>17</sup>(ही)श्च दद्यात्<sup>11</sup> ॥[३॥\*] षष्टि<sup>18</sup>(ष्टिं) वर्षसहस्राणि स्वर्गं मोदति भूमिदः [1\*] आ-  
 25 ज्ञेता चानुमन्ता च तान्येव नरके वसत्<sup>12</sup> ॥[४॥\*] बहुभिर्वसु-  
 26 धा दत्ता राजभिः<sup>19</sup> सगरादिभिः<sup>19</sup> [1\*] यस्य यस्य यदा भूमिस्तस्य तस्य त-  
 27 दा फलं [॥५॥\*] स्वदत्ता<sup>20</sup>(त्तां) परदत्तास्वा<sup>13</sup> यद्वाद्रच युधिष्ठिरः<sup>14</sup> [1\*] महि<sup>8</sup>(ही)  
 महिमता(तां)

<sup>1</sup> Read कोरदेवभोर्यालका.

<sup>2</sup> Read ताम्र.

<sup>3</sup> This *dayda* is superfluous. Read पुण्याभिद्वये आषाढा<sup>2</sup>.

<sup>4</sup> Read पराग उदकपूर्वं.

<sup>5</sup> Read इति । अतश्च.

<sup>6</sup> Read लक्ष्मीमायु-

<sup>7</sup> Metre *Vasantatilakā*.

<sup>8</sup> Read सुसुख्य

<sup>9</sup> Metre *Anuśtubh*.

<sup>10</sup> Read दत्तास्त्रय-

<sup>11</sup> Metre *Indravajrā*.

<sup>12</sup> Metre *Anuśtubh*; and of the two following verses.

<sup>13</sup> Read परदत्ता वा.

<sup>14</sup> Read युधिष्ठिर.

28 श्रेष्ठ दानात्से(च्छे)योनूपालनमिति<sup>1</sup> ॥६॥<sup>2</sup>

The Seal.

1 राज्ञः श्रीहर्षगुप्तस्य सूतोः सद्गुणशालिनः ।<sup>3</sup>

2 शासनं शिवगुप्तस्य स्थितमाभुवनस्थितेः ॥<sup>4</sup>

TRANSLATION.

(Ll. 1-9) Óm. Hail ! The illustrious **Mahā-Śivaguptarāja**, born in the lunar dynasty, a most devout worshipper of Mahēśvara (Śiva), who meditates on the feet of his father and mother, who is a son of the king, the illustrious **Harshadēva** even as Kārttikēya is of Śiva, who has acquired all the accomplishments of a conqueror through the perfection of commendable discipline attained by a special study of all the royal lores, who has attained great prosperity by his patronage of accomplished persons, exceedingly great valour, intelligence and majesty, being in good health, issues the following command, after honouring the Brāhmanas in the village **Kailāsapura** of the **Taraḍamśaka bhōga** (sub-division), to the inhabitants (of the village) together with their Headman, the Collector, the Receiver and other officers who may be in charge (of the village) from time to time, together with their subordinates, as well as to all other royal officials who may be dependant on him—<sup>5</sup>.

(Ll. 9-15) Be it known to you that on the (occasion of) an eclipse of the sun on the new-moon day of Āshāḍha, this village together with treasures and deposits, together with (the fines imposed for) the ten offences,<sup>4</sup> together with all taxes, free from all obstructions, (and) not to be entered by the regular or irregular forces, has been granted by Us for as long as the sun and the moon will endure at the request of (Our) maternal uncle **Bhāskaravarman** (and) for the increase of the religious merit of Our parents and of Ourselves by a copper-charter (and) by (a libation of) water, to the Community of venerable (Buddhist) Monks from the four quarters, residing in the small monastery situated in **Taraḍamśaka**, which was caused to be constructed by **Alakā**, the wife of **Kōradēva**—.

(Ll. 15-28) Wherefore, offering submissively due taxes, revenue,<sup>2</sup> etc. (to the donee), you should dwell happily in this village. And this we say to the future rulers of the land—

(Here follow six benedictory and imprecatory verses.)

The Seal.

This is a charter, enduring as long as the world, of **Śivagupta**, the son of the king, the illustrious **Harshagupta**, who shines by his good qualities.

#### No. 19.—THE PURI PLATES OF MADHAVAVARMAN-SAINYABHITA.

By PROF. R. G. BASAK, M.A., Ph.D., CALCUTTA.

In February-March of 1913 I published an article in Bengali on a single copper-plate inscribed on both sides of it, belonging to the reign of King Mādhavavarman (Sainyabhita, alias Śrinivāsa)

<sup>1</sup> Read "pālanam [॥६॥] iti ॥

<sup>2</sup> Metre *Anuṣṭubh*.

<sup>3</sup> Lit. on our feet.

<sup>4</sup> See above, Vol. IX, p. 47 and n. 1.

<sup>5</sup> See, above, Vol. XXII, p. 175, n. 8.

of the Śailōdbhava dynasty of Kōṅgōda in Kālīṅga, in the now defunct Bengali monthly magazine, the *Sāhitya* of Calcutta in its Phālguna issue of 1319 B. S. (pp. 889 ff.). It was stated in that article that that plate was undoubtedly the second of a set of at least three such plates which contained the whole text of the epigraph and that the other two plates (*viz.*, the first and the third) had been missing. A hole in the plate indicated that that plate and the other missing ones were originally held together by means of a ring. It is not easy to say if any seal with any legend was soldered on to it just as, we are informed, the Buguḍa plates of the same king possessed. Both the late Mr. R. D. Banerji and Mr. Vinayaka Misra (*I. H. Q.*, 1931, pp. 665 ff.) omitted to take notice of that plate or my article on the same, while they dealt with the chronology of the Śailōdbhava kings of Kōṅgōda. This plate is preserved in the Museum of the Varēndra Research Society, Rājshāhi (Bengal). Luckily enough, last year (1935) my friend Dr. N. P. Chakravarti, the Government Epigraphist for India, sent to me the impressions of two plates of the length of the above-mentioned (Rājshāhi) plate with marks of ring-holes of the same dimension on them, and remarked that those two plates must have belonged to an incomplete set and added that they had recently been acquired by the Indian Museum, Calcutta. Dr. Chakravarti also said in his letter to me that he had inferred that the incomplete Śailōdbhava plate of the Rājshāhi Museum which I previously edited in Bengali, and the newly acquired two plates belonged to the same set. I am glad to find that with this discovery of Dr. Chakravarti the whole grant of king Mādhavavarman is now completely recovered, making it possible for me to make a contribution on the whole grant to the pages of this journal. The second plate was obtained on behalf of the Varēndra Research Society, Rājshāhi, from Mahāmahōpādhyāya Pandit Sadasiva Misra, by my friend Mr. (now Rai Bahadur) Rama Prasad Chanda, when the latter, with some other members of the Society, toured in the autumn of 1912 in Orissa, visiting places of antiquarian interest. The Mahāmahōpādhyāya got it, as we were told, from the late Mr. Padma Charan Mahanti, formerly Superintendent of the Puri Collectorate, an inhabitant of the village Birobai in the Puri District. The provenance of that plate, as well as of the two newly discovered ones, is not known. We prefer to call the whole set as the Puri Plates of Mādhavavarman, because we got the second plate at Puri from an inhabitant of the same district.

Of the three plates the first and the third are engraved on one side only, but the second plate is engraved on both the sides. The first plate contains 12 lines of writing on its reverse side only, the second 11 lines on each of the obverse and reverse sides, and the third 10 lines on its obverse side only. Each plate measures  $6'' \times 3\frac{1}{4}''$ . In some places, specially on the reverse side of the second plate, some letters appear to be blurred and illegible. Otherwise the inscription is in a fair state of preservation. There is a mark of fracture in the second plate.

The characters in which the inscription is written belong to what Kielhorn would call 'the Ganjām variety of the northern alphabet'. But I should like to differ greatly from his view<sup>1</sup> that they "cannot be earlier than about the 10th century A.D." Such characters were rather prevalent in Kālīṅga in the 7th-8th century A.D. They mostly resemble those used in the Buguḍa plates<sup>2</sup> of the same king. The age of the script has been discussed by the present writer elsewhere.<sup>3</sup> Of initial vowels we have in this epigraph signs for *ā*, *i*, and *u*, *e.g.*, *āsi*<sup>4</sup> l. 10, *ākshēptā* l. 41, *isi* ll. 12, 14 and 17, *iva* l. 20, *unnīlītām* l. 18, *Utathya*<sup>5</sup> l. 31, etc. The peculiar sign for medial *ā* in the Buguḍa plates, pointed out by Kielhorn,<sup>6</sup> as "denoted by a small hook,

<sup>1</sup> Above, Vol. VII, p. 101.

<sup>2</sup> *Ibid.*, p. 102.

<sup>3</sup> Above, Vol. III, pp. 41 ff. and Vol. VII, pp. 100 ff.

<sup>4</sup> *Vide* my *The History of North-Eastern India (C. 320-760 A.D.)*, Calcutta, 1934, pp. 169-170.

<sup>5</sup> Above, Vol. VII, p. 101.



turned upwards and attached to the top of the consonant-sign" also sometimes occurs here. Of individual consonants the sign for *gh* (e.g., in *nāga-ghatā-vighaṭṭa-* l. 13, *-vighaṭṭana-* l. 25) calls for attention. The signs for *ṅ* and *l* are sometimes almost similar (e.g., *-mṛiyāla-* l. 1). The peculiar forms of the conjuncts *kṣh* (e.g., in *-vakṣhā* l. 4, *-pakṣha-kṣhaya-* l. 23), *ṅg* (e.g., in *Kōṅgōda-* l. 23), *jñ* (e.g., in *yajñā*° l. 22), and *shṅ* (e.g., *krishṅā*° l. 4) are noteworthy. It may also be observed that the sign for *ñ* as the first part of a conjunct differs very little from that for *ṅ* in the same position (e.g., *-vāñchhā* l. 8, *-sañchaya-* l. 4, *mañḍala* l. 6). I could not guess properly the reading of 9 letters, 5 in l. 30, 1 in l. 31 after the word *-gūtrāya*, and 3 letters before *nānā*° in the same line.

The language of the grant is Sanskrit. The charter contains, after the introductory words *Om svasti*, 11 verses followed by 12 lines of prose, which again are followed by four of the usual imprecatory and benedictory verses after which occur two other verses in which the names of the persons who wrote, marked, incised and acted as the *dūtaka* in the grant are respectively mentioned. The language of the document contains a large number of errors as may be noticed from the corrections proposed in the preparation of the text. All the eleven verses which describe the genealogy of the donor in this grant are identical with the verses of the Buguḍa plates which contain only one additional verse (v. 2) which glorifies the donor, described therein as *Rājendra Mādhavavarman*.

As regards orthography the following peculiarities require attention:—(1) No separate signs for *b* and *v* are used anywhere. (2) The consonants *k*, *g*, *ṅ*, *t*, *dh*, *p*, *m* and *v* are doubled after the superscript *r*, e.g., *-chandr-ārkkā-* l. 33, *svarggē* l. 40 (but in *-patir-ga*° l. 12, *g* is left single), [u]ḥkīryya ll. 42-43, *kīrti*° ll. 21, 24, °*rddhaua-* l. 1, *darppaṇasya* l. 15, *dharmma-* l. 34 (but in *-patir-mahē*° l. 17 *m* is left single), °*murvi*° l. 22. It may also be noted that the expected doubling of *j* and *l* in this position has not been made, e.g., *Śambhōr-jatā* l. 3, *durlalitā*° l. 17. (3) No sign of *visarga* has been used, except in a few cases, e.g., *vaḥ* l. 3, *kṛitah* l. 9, *-nikētah* l. 23, etc. (4) The guttural nasal (*ñ*) is used instead of *anusvāra* before *ś*, and *h*, e.g., °*ñsubh*° l. 2, *prāñsu* l. 3, *sad-vañśē* l. 9, *vañśē* l. 14, °*siñhēna* l. 42. (5) Nowhere is the sign of *avagraha* used, e.g., *kulajō-Raṇabhīta* ll. 9-10 (where the second word is a proper name, *Araṇabhīta*), *jātō-Yasōbhīta* l. 14 (where also the second word is a proper name, *Ayasōbhīta*). (6) The sign of *anusvāra* is sometimes neglected, e.g., in *mañḍala* l. 6; *vāñchchhā* l. 8. (7) Before dental *ś*, the *visarga* is changed to *s*, e.g., *tanayas=sukṛiti(ṭi)* l. 16. (8) Before a subscript *r*, the letter *t* is doubled, e.g., *dhariṭṭrī* l. 14, °*ś=chariṭṭrai*° l. 15, *sva-gōṭṭra*° l. 18, °*putṭra*° l. 26, °*pitṭrō*° l. 32. (9) Final *n* is sometimes changed into *m̐* and *m*, e.g., °*r=garīyām* ll. 12-13, *āsmim̐* l. 25, °*niyu[kta\*]-kām=varṭta*° l. 27, *sa-karaṇām* l. 28. (10) The sign for final *m* is used, e.g., *sva-gōṭṭram* l. 18, °*r=ajasram* l. 21, *bhavalām* l. 29. But at the end of the verse, *anusvāra* (and not final *m* sign) has been used after the word *phala* in l. 37.

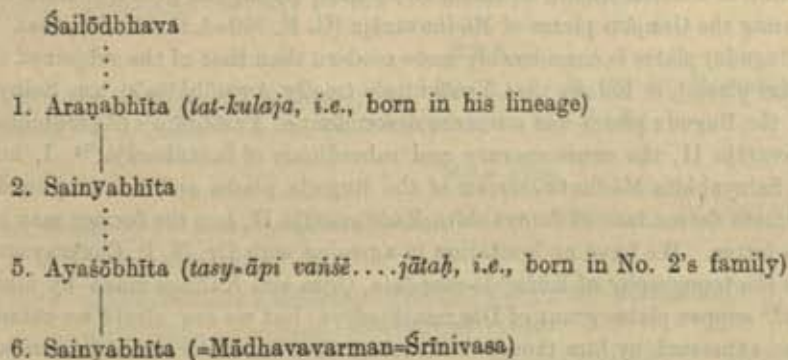
The inscription is dated in *Samvat* 20 (?) + 3 (=23 ?), which may be regarded as the regnal year. Some may feel tempted to read the first numeral symbol as representing 10; in that case the regnal year will be 13.

The object of the charter is to record a revenue-free grant of the village *Śāla* (or *Māla* ?) situated within the *viśhaya* of *Thōraṇa*, made by king *Mādhavavarman* (l. 24) of the *Śailōd-bhava* dynasty for the purpose of augmenting the religious merits of his parents and himself, to a *Brāhmaṇa* named *Bhaṭṭa Vittadēva* of the *Kauśika gōtra* having *Utathya* and other *pravaras*<sup>1</sup>, a student of the *Chhandōga charaṇa*, and belonging to the *Kauthuma śākhā*. The grant was written by *Upēndrasimha*, son of *Kuṇḍabhōgin*, marked by *Jayasimha* and incised by *Chhaḍḍibhōgin* (ll. 42-43). It is also stated (ll. 43-44) that *Gaṅgabhadra*, appointed to the

<sup>1</sup>[See p. 129, n. 4 below.—Ed.]

duties of the *Pratīhāra*, acted as the *dūtaka* of the grant. It may be noted here with advantage that the persons mentioned in ll. 42-44 are identical with those mentioned in the Buguḍa plates of the same king and hence it may be inferred that the latter plates which are undated were not far removed from the date of our plates.

An abstract of the contents of the rest of the grant may be mentioned here. The first verse of the inscription forms an invocation of protection of the god Śambhu (Śiva), which seems to be an indication that the kings of the Śailōdbhava dynasty were devotees of Śiva. The next verse relates that there was a great person of the name of **Pulindasēna** who was 'famous amongst the people of Kaliṅga'. But he is stated (v. 3) to have been averse to rulership on earth for himself, although he was a highly accomplished man. By his ardent worship of the god Svayambhū for the creation of a fit and able ruler for the country, **Śailōdbhava** was created as the lord of the earth, and from him originated a family of good rulers (v. 4). In the next verse (v. 5) we are told that a ruler of the name of **Araṇabhīta** was born in his family (*kulaja*) and that he was a terror to his enemies. His son was king **Sainyabhīta** who achieved victory over his enemies with the help of a large troop of elephants (v. 6). In his family again (*tasy-āpi vaiśē*) was afterwards born a king of the significant name of **Ayaśōbhīta**, who had a record of pious deeds at his credit which could not be expected of a king of the Kali age (v. 7). His son was king **Sainyabhīta** who was a great warrior (v. 8). He was able, in his prosperous condition, to reduce the sovereign influence of his enemies over their own statal circle (*maṇḍala*) of kings (v. 9). This king appears to have also been known by the *biruda* **Śrīnivāsa** and is described in v. 10 to have performed *Āvamēdha* and other sacrifices which had fallen into disuse on account of the negligence of impious kings of the Kali age, from which it appears that he helped in the restoration of these sacrifices in Kaliṅga. He was also called **Mādhavavarman** and is stated to have issued this charter while residing in **Kōṅḍōda** (v. 11). After this verse 11, the record contains the formal address by the king to the various administrative officials and other people concerned. From the contents of our grant as mentioned above, and those of the Buguḍa plates, we obtain the following genealogical tree :—



We are to notice carefully that Ayaśōbhīta (No. 5 above) is not a son of Sainyabhīta (No. 2), but a descendant born in his family. We know that the Pūrikud<sup>1</sup> plates of Madhyamarāja, and the Puri<sup>2</sup> (Uttarapārśva Maṭha) plates and the Kōṅḍōḍḍā<sup>3</sup> grant of Dharmarāja contain the same genealogy as above, but only carrying it down respectively to one and two more rulers in succession, viz., (No. 7) Madhyamarāja (*alias* Ayaśōbhīta ?) and (No. 8) Dharmarāja (*alias* Mānabhīta).

<sup>1</sup> Above, Vol. XI, pp. 281-287.

<sup>2</sup> *J. B. O. R. S.*, Vol. XVI, pp. 176 ff.

<sup>3</sup> Above, Vol. XIX, p. 265.

The last king's dates are known as A.D. 756 and A.D. 743-44 in his above-mentioned grants<sup>1</sup>! But the trouble for scholars in the matter of consideration of the full genealogy of the Śailōdbhava dynasty arises when we look at the genealogy of three generations of kings as obtained from the undated Khurda<sup>2</sup> and the dated (A.D. 619-20) Ganjām<sup>3</sup> plates of Mādhavarāja, both belonging paleographically to the same age. The genealogy obtained from these two plates may be thus stated:—

(Khurda plates.)	(Ganjām plates.)
2. Sainyabhīta	2. Mādhavarāja
3. Ayaśōbhīta	3. Ayaśōbhīta
4. Mādhavarāja ("Master of all Kalingas")	4. Mādhavarāja (mentioned as Sainyabhīta in the seal attached, <i>Mahārāja-Mahāsāmanta</i> of king Śasānka).

Identity of script in both these inscriptions leads us to the inevitable conclusion that the Sainyabhīta of the Khurda plates is identical with the first Mādhavarāja of the Ganjām plates. The most important point here is that these three kings (Nos. 2, 3 and 4) are stated in the relationship of father and son. But in both the Buguḍa plates and the Purī plates under notice Ayaśōbhīta (No. 5) is stated to be not a son but a descendant of Sainyabhīta (No. 2). Hence the Ayaśōbhīta (No. 3) of the Khurda and Ganjām plates (stated to be a son of Sainyabhīta No. 2) cannot be the Ayaśōbhīta of the Buguḍa and Purī plates. So Sainyabhīta (No. 6) (=Mādhavarman-Śrīnivāsa) of Buguḍa and Purī plates cannot be equated with Mādhavarāja (No. 4) of the Khurda and Ganjām plates. Moreover, there is absolutely no doubt that the paleography of the Buguḍa and our Purī plates is later than that of the Khurda and Ganjām plates, belonging to the first quarter of the 7th century A.D. Attention of scholars should be drawn to the most cogent and proper remark made by Hultsch, while editing the Ganjām plates of Mādhavarāja (G. E. 300=A.D. 619-20), that "as the alphabet of these (Buguḍa) plates is considerably more modern than that of the subjoined inscription (*i.e.*, the Ganjām plates), it follows that Yaśōbhīta's (really Ayaśōbhīta's) son Sainyabhīta Mādhavarman of the Buguḍa plates was a remote descendant of Yaśōbhīta's (Ayaśōbhīta's) son Sainyabhīta Mādhavarāja II, the contemporary and subordinate of Śasānkarāja."<sup>4</sup> I, however, do not think that Sainyabhīta-Mādhavarman of the Buguḍa plates and the subjoined Purī plates is a very remote descendant of Sainyabhīta-Mādhavarāja II, but the former may only be the grandson of the latter. We have no hesitation in agreeing with Dr. N. P. Chakravarti, with the observations on the topography of Kōṅgōda-*maṇḍala*, Oḍra and Kalinga made by him in his article on the Nivīnā<sup>5</sup> copper plates grant of Dharmarājādēva, but we are afraid we cannot subscribe to the view expressed by him though with doubt, that Sainyabhīta-Mādhavarāja of the Ganjām and the Khurda plates may be identical with Sainyabhīta-Mādhavarman of the Buguḍa plates (and therefore, evidently with the king of the same name in our plates also). Our own view on this point has also been stated in detail elsewhere.<sup>6</sup> We cannot also support

<sup>1</sup> [Neither of these dates is certain. I think that all the dated records of the Śailōdbhava rulers so far known, except the Ganjām plates of G. E. 300, have to be referred only to regnal years and not to any particular era.—Ed.]

<sup>2</sup> *J. A. S. B.*, Vol. LXXIII (1904), pp. 282 ff.

<sup>3</sup> Above, Vol. VI, pp. 143 ff.

<sup>4</sup> *Ibid.*, Vol. VI, p. 144.

<sup>5</sup> *Ibid.*, Vol. XXI, pp. 34 ff.

<sup>6</sup> *Vide my History of North-Eastern India* (C. 320-760 A.D.), pp. 170 ff.

the remark of Dr. Chakravarti<sup>1</sup> who, following the late Mr. R. D. Banerji, says that inspite of palaeographic difficulty the Buguḍa and Ganjām plates might have to be assigned to one and the same ruler. We are, however, glad to note that he feels inclined to place the Pārikud grant towards the end of the 7th or the early part of the 8th century A.D. On the above considerations, we have also taken the first Sainyabhīta-Mādhavarāja of the Khurda and Ganjām grants as identical with the first Sainyabhīta of the Buguḍa and our Puri plates, in whose family Ayaśōbhīta (No. 5) is described therein as being born. Hence the genealogy of the first six kings of the Śailōdbhava dynasty according to our opinion should be settled as follows :—

- Śailōdbhava  
⋮  
1. Araṇabhīta  
|  
2. Sainyabhīta I (=Mādhavarāja I)  
|  
3. Ayaśōbhīta I  
|  
4. Sainyabhīta II (=Mādhavarāja II, A. D. 619-20)  
|  
5. Ayaśōbhīta II  
|  
6. Sainyabhīta III (=Mādhavavarman-Śrinivāsa).

With these introductory words I edit the grant for the first time from the original plates and the inked impressions supplied by the Government Epigraphist.

#### TEXT.

[Metres : Vv. 1, 3, *Śāndulavikrīḍita*; vv. 2, 5, 6, 8, 9, *Vasantatilaka*; vv. 4, 12-17, *Anuṣṭubh*; v. 7, *Indravajrā*; v. 10, *Sragdharā*; v. 11, *Āryā*.]

#### First Plate.

- 1 Om<sup>2</sup> Svasti [||\*] [I]ndō[r-ddhau]ta-mṛiṇāla-tantubhir-iva śliṣṭā[h\*] karai[h\*] kōmalaiva-  
(r=ba)ddh-āhēr=aru-
- 2 nai[h\*] sphurat-phana-manai(nē)r=dī(di)gdha-prabhāsō-ñ(ā)śubhi[h |\*] Pārvvatyā[h\*] sa-  
[kacha\*]-graha-vyatikara-vyāvṛita(tta)-va(ba)-
- 3 ndha-ślathā Gaṅg-āmbha[h\*]-pluti-bhinna-bhasma-kaṇikā[h\*] Śambhōr-jatā[h\*] pāntu  
vaḥ | [I||\*] Prāñsu-mahabha(Prāñśur-mahēbha)-ka-
- 4 ra-pīvara-chāru-vā(bā)hu[h\*] kṛiṣṭ-āśma-saūchaya-vibhēda-vishā(sā)la-vakṣā[h |\*]  
rāj[I]va-kōmala-dal-āya-
- 5 [ta]-lōchan-āntā(taḥ) śyāta(khyātaḥ) Kaliṅga-janatāsu Pulli(ndasēna[h || 2 ||\*]  
Tēn-ēttharḥ guṇin-āpi satva(ttva)-mahatā

<sup>1</sup> *Op. cit.*, p. 36.

<sup>2</sup> Expressed by a symbol.

- 6 n=śshṭhaṁ(śhṭhaṁ) bhuvō maṇḍala[rh\*] śaktō ya[h\*] paripālanāya jagata[h\*] kō  
nāma sa syād=iti [\*] pratyā-
- 7 dīshṭa-vibh-ūtsavēna bhagavān=ārā[dhī]ta[h\*] śāśvata tachit(s=tach-chitt)-ānugu-ṇaṁ  
vidhitsu-
- 8 r=adiśad=vānchhā[rh\*] Svayambhō(bhū)r=api || [3 || \*] Sa śilā-sa(sa)kal-ōdbhēdi  
tēn=āpy=ālōkya dhi(dhī)ma-
- 9 tā [\*] parikalpita-sad-vaśē(vaśāḥ) prabhu[h\*] Śailōdbhava[vaḥ\*] kṛitaḥ[| 4|\*]  
Śailōdbhavasya kulajō=¹Rapa-
- 10 bhīta āśid=yēn=āsakṛit-kṛita-bhiyāṁ dvishad-aṅganānām [\*] jyōti(t)snā-pravō(bō)-  
dha-sama-
- 11 yē sva-dhiya[ō](y=ai)va sū[r]ddham=ākampitō nayana-pakshma-jalēshu chandraḥ  
[| 5|\*] Tasy=ābha-
- 12 vad=vivu(bu)dhapāla-samasya sunu(sūnuḥ) śrī-Sai²(Sai)nyabhīta iti bhūmipatir-  
ga[rī]-

Second Plate ; Obverse.

- 13 yām(yān) [\*] yaṁ prā[pya\*] n-aika-śata-nāga-ghaṭā-vighaṭṭa-lavdha(bdha)-prasāda-  
vija[yaṁ mu]mudē
- 14 dharitṛi [| 6 ||\*] Tasy=²āpi vaṁ(vam)ś[ō]=[tha\*] yath-ārtha-nāmā jātō=⁴Yaśōbhīta  
iti kshi-
- 15 ti(tī)śaḥ [\*] yēna praru(rū)ḍhō=pi ³subhais-charitṛair-mmṛishṭa[h\*] kalaṅka[h\*]  
Kalī(li)-darppaṇasya [| 7 ||\*]
- 16 [Jātō=tha\*] tasya tanaya[s]=sukṛiti(tī) samasta-s[i]mantini-nayana-shatpada-puṇḍarika-  
[h\*] [| 8 ||] śrī-
- 17 Sainyabhīta iti bhūmipatir-mah-ōbha-kumbha-sthali-dalana-durlalit-āsi-
- 18 dhāra[h || 8 ||\*] Jātēna yēna kamalākaravat=sva-gōttra[m]² unmilitam dinakṛit-  
ēva
- 19 mahōdayēna [\*] saṅkshipta-maṇḍala-ruchaś=cha gatā[h\*] praṇāśam=āsu dvishō  
graha-ga-
- 20 ṇā iva yasya dīptyā [| 9 ||\*] Kālēyair-bhūtadhatṛipatibhir-upachit-ānēka-pāp-ā-
- 21 vatāra[r]=nitā yēshām kath=āpi pralayam=abhimatā kṛitti-mā(pā)lair=ajasram [\*]
- 22 yajñais=tair=Aśvamēdha-prabhṛitibhir=amarā lambhitā ⁴triptim=urvīm=uddṛipt-ārāti-
- 23 paksha-kshaya-kṛiti-paṭunā Śrinivāsēna yēna || [10 ||\*] Kōngōda-kṛita-nikētaḥ

Second Plate ; Reverse.

- 24 śārada-niśākara²-mari(rī)chi-siti(ta)-kṛitti[h |\*] sa śrī-Mādhava[va\*]rmmā ripu-mā-
- 25 na-vighaṭṭana[h\*] kuśalī || [11 ||\*] Āsmith(Asmin) bhū-mma(ma)ṇḍalē śrī-  
sāmanta-mahāsāma-

¹ The name is *Arapabhīta*.

² An example of Prakrit influence.

³ There is a superfluous *śasyā* here (l. 14), and a superfluous *śudha* in l. 15.

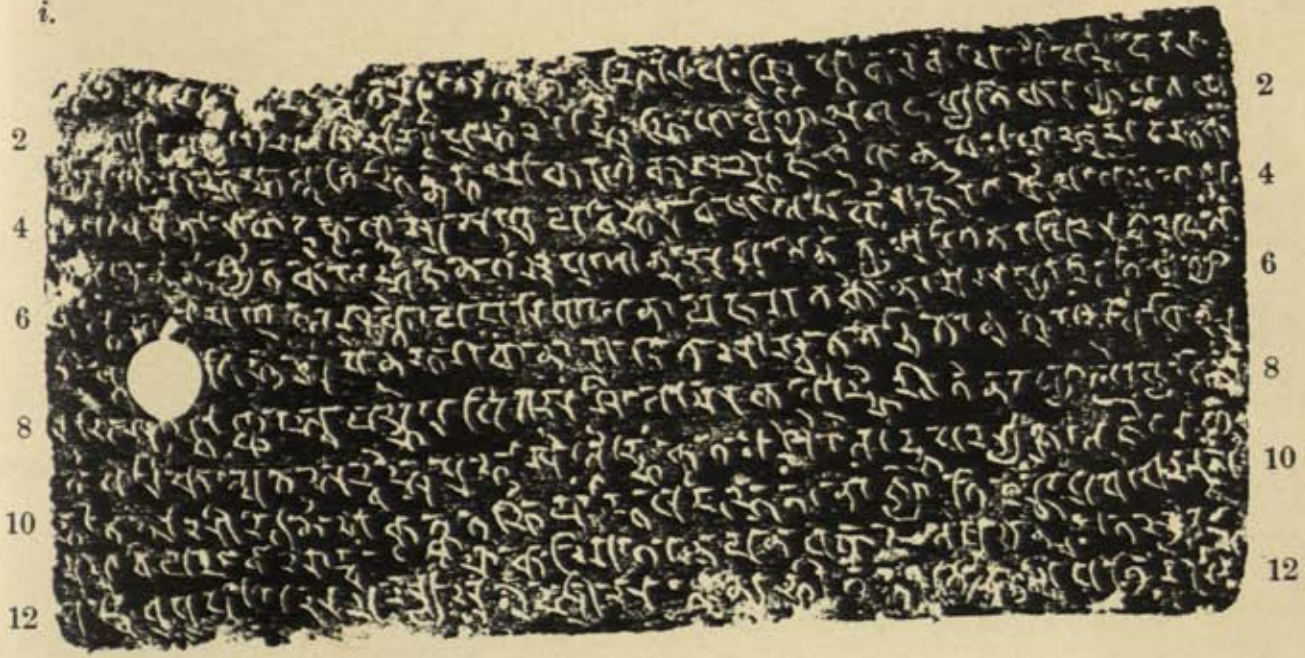
⁴ The name is *Ayaśōbhīta*.

⁵ Read *-gōttram=unmilitam*.

⁶ Read *lambhitā=trī*.

⁷ Read *śaran-niśākora* as in the Buguḍa plates.

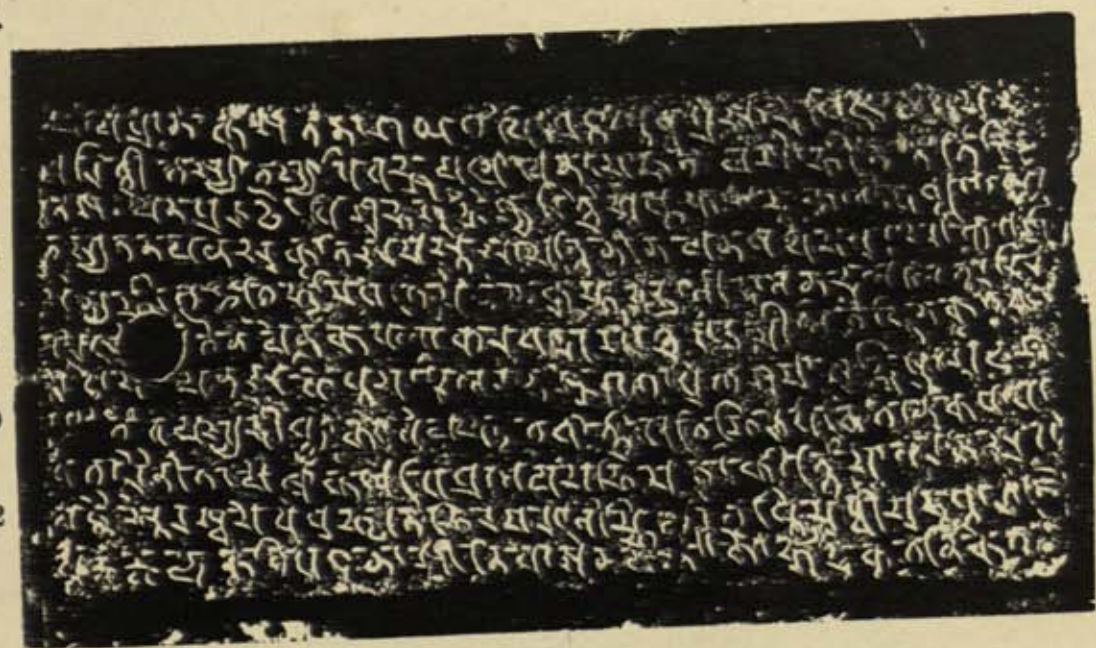
i.



2  
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6  
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10  
12

2  
4  
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8  
10  
12

ii,a.



14  
16  
18  
20  
22

14  
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18  
20  
22

ii, b.

24  
 26  
 28  
 30  
 32  
 34

24  
 26  
 28  
 30  
 32  
 34

iii.

36  
 38  
 40  
 42  
 44

36  
 38  
 40  
 42  
 44

- 26 nta-mahārāja-rājana(nya)ka-rājaputtr-[ā]ta(nta)raṅga-daṇḍanāyaka-daṇḍapāsi-  
 27 n=ōparikara-<sup>1</sup>vishayapati-tadāniyu[kta\*]kāmva(kān-va)rttamāna-bhaviṣyatō vya-  
 28 vahāriṇa[h\*] sa-karaṇām(nān)=vrā(brā)hmaṇa-purōg-ādī[n\*] jānapadāms=chātṭa(ṭa)-  
 bhāṭa-vallabha-  
 29 jātiyām(yān) yathārham<sup>2</sup> pūjayati mānayati [i\*] Veditam=astu bhavatām(tā)m  
 30 Thōraṇa-vishaya-samvandha(mbaddha)-Sā(Mā ?)la-grāma[h\*]<sup>3</sup> — — — — — Kauśika-<sup>4</sup>  
 31 gōtrāya — <sup>4</sup>Utathya-pravarāya — — — <sup>5</sup>nānā-pravarāya Chchhandōga-charaṇā-  
 32 ya Kauthuma-sākhāya Bhaṭṭa-Vittadēvasya(vāya) mātā-pitrōr=ātmanas=cha puṇy-ā-  
 33 bhividdhayē salila-dhārā-pura[h\*]sarēṇ=ākaratvēna <sup>7</sup>māchandr-ārka-kshiti(ti)-  
 sama-  
 34 kālam pratipāditō=smābhi[h\*] Yataś=cha tāmvrā(mra)-paṭṭakam daśadhā<sup>8</sup> dharmma-  
 gaura-

## Third Plate.

- 35 vā[t\*] kalpa-kalp-āntarēṇ=āpi na <sup>9</sup>kaiś=cha paripanthinā bhavitavyam=iti |  
 36 uktañ=cha Mānavē dharmmasāstrē [i\*] Va(Ba)hubhir=vvasudhā dattā rājabhi-  
 [s\*]=Sagar-ādi-  
 37 bhīḥ [i\*] yasya yasya yadā bhūmita(s=ta)sya tasya tadā phalam(m)  
 ||[12 ||\*] Mā bhūva(d=a)phala-śa-  
 38 ikā vaḥ para-datt=ēti pā[r]thivaḥ(vāḥ) [i\*] sva-dānāt=phalam=ānantyam <sup>10</sup>para-  
 datt-ānupāla-  
 39 nam(nē) |[ 13 ||\*] Sva-dattām para-dattam=vā(ttām vā) yō harēti(ta) vasun-  
 dharā(rām) [i\*] sa viṣṭhāyām kṛmir=bhūtvā  
 40 pitṛibhi[h\*] saha pachyatē || [14 ||\*] Shashṭim varsha-sahasrāṇi svarggē  
 mōdati bhū-  
 41 midah [i\*] ākshēptā ch=ānumantā cha tāny=ēva narakam=va(kē va)sēt || [15 ||\*]  
 Lā(Lō)khit-ō-  
 42 pēndrasinhēna(sirhō)=tra tanayā(yaḥ) Kuṇḍabhōginā(naḥ) [i\*] lānchhitam Jāya-  
 siñ(sirh)hēna [u]tki-  
 43 rṇṇa[m\*] Chchhaḍḍibhōginō(nā) |[ 16 ||\*] Samyag-ārādhita-svāmi-prasāda-śliṣṭa-  
 mānasah [i\*] dūta-  
 44 [kō] Gaṅgabhadrō=[tra\*] prātihāya(ryyē) vyavasthitah || [17 ||\*] Samvat  
 20 (?) 3 ||

<sup>1</sup> Read <sup>9</sup>k-ōparika-vishaya.<sup>2</sup> The *rēpha* meant for *ham* has been wrongly put on *pū* by the engraver.<sup>3</sup> The five letters after this word seem to be *visirggaṭāya*. [The reading of the first three of these five letters is quite uncertain. If the reading suggested is accepted the name of the village granted will have to be considered as missing which is unlikely.—Ed.]<sup>4</sup> [The reading of the second letter is uncertain. It may be pointed out that the Kauśika *gōtra* cannot have *Utathya pravarā*.—Ed.]<sup>5</sup> The letter before this word reads like *la*. [The corrected reading is *Lā(Lō)khitāya*.—Ed.]<sup>6</sup> The three letters before this word read like *laluta*. [The reading appears to be *Al...ānupravarāya*.—Ed.]<sup>7</sup> Read <sup>7</sup>māchandr-ārka.<sup>8</sup> [Reading seems to be *tāmvrā-paṭṭaka-darśand[d\*]*.—Ed.]<sup>9</sup> Read *kēnachit* for *kaiś=cha*.<sup>10</sup> The *pa* of this word looks like *dāa*, the *mātrā* having closed up the top of the letter.



## TRANSLATION.

*Om Blessings.*

(Verse 1) May the matted locks of hair of Śambhu, in which the particles of ashes are separated by the overflowing waters of the Gaṅgā (*on his head*), which are touched by the soft rays of the moon (*also on his head*) as if by white lotus fibres, of which the lustre is daubed by the red rays of the entwining snakes bearing sparkling gems on their hoods, and which are slackened because of their knot being set aside on account of Pārvaṭī's union accompanied with a grasp of His hair, protect you!

(Verse 2) (*There was a person*) famous amongst the people of Kaliṅga, named **Pulindasēna**, tall, with charming arms as stout as the trunk of a large elephant, having a chest as broad as the fragment(?) of a black mountain, and whose eyes were as large as the soft petals of lotuses.

(Verse 3) By him, though so accomplished and great in spirit, (*the rulership over*) the circle of the earth was not longed for. (*By this person*) denying the pleasure of rulership, thinking as to who (*else*) would be the man that would be able to rule over the earth, was worshipped the lord Svayambhū (Brahmā) the eternal, and (*the latter*) being desirous of creating (*one*), according to his heart's desires, granted his prayer.

(Verse 4) As (*he*) was observed as splitting asunder pieces of rocks, Śailōdbhava was made by this wise (*god*) as the lord with an illustrious dynasty (*of rulers originating from him*) vouchsafed.

(Verse 5) A descendant in the family of Śailōdbhava was **Araṇabhīta**, by whom, at the time of the rise of the moon-light, the moon was caused to tremble, along with their own intellect, in the waters from the eye-lashes of the wives<sup>1</sup> of his enemies who were frightened repeatedly.

(Verse 6) Of him who was equal to the lord of gods, (*i.e.*, Indra), the very great king **Sainyabhīta** was the son; by obtaining him who attained victory in which prevailed calmness of disposition (*even*) in havoc caused (*amongst his enemies*) by rows of many hundreds of elephants,<sup>2</sup> (*as her lord*), the Earth felt delighted.

(Verse 7) Afterwards, in his family was born King **Ayaśōbhīta**, whose name carried a true import, by whom was purged, by means of his illustrious deeds, the accumulated dirt on the mirror of the Kali age.

(Verse 8) Then was born his son, of meritorious deeds, the king, named **Sainyabhīta**, who is (*as it were*) a lotus to the bee-like eyes of all ladies, and the edge of whose sword is playfully active in splitting asunder the frontal globes of the huge elephants<sup>3</sup> (*of his enemies*).

(Verse 9) By this (*king*), while in great prosperity,<sup>4</sup> is made illustrious his own family, just like a lotus pool (*in which the lotuses are*) opened by the sun while rising; and on account of his majesty his enemies, with the power of their own circle of kings reduced, meet with destruction, just as all (*the other*) planets (*disappear*), with the brilliance of their own discs diminished, on account of the lustre (*of the sun*).

(Verse 10) By this **Śrinivāsa**<sup>4</sup>, who is skilful in the act of destruction of the partisans of his highly insolent enemies, the gods are made to enjoy extreme satisfaction on account of (*his perfor-*

<sup>1</sup> This king caused death of his enemies, whose wives were therefore compelled to shed tears of sorrow on account of their widowhood which destroyed for ever their union with their husbands at moon-rise.

<sup>2</sup> Elephants played an important part in the army of the Kaliṅga kings in ancient times.

<sup>3</sup> It may be noted that the words, *udaya*, *maṇḍala* and *dīpti* as used in this verse convey by *śleṣha* the double meanings (i) prosperity and (ii) rise, (i) the statal circle of kings and (ii) disc, and (i) majesty and (ii) lustre, respectively.

<sup>4</sup> *Sainyabhīta-Mādhavavarman* had a *birudā* Śrinivāsa, which also means *Vishṇu*, as well as an abode of royalty.

mance of) those *Āsvamēdha*<sup>1</sup> and other sacrifices the very mention of which is (*now*) relegated to the domain of non-existence by kings of the earth belonging to the Kali age, who have accumulated (*newly*) introduced sins of many kinds, (*but*) which was liked ever so much by (*kings*) who were upholders of fame.

(Verse 11) This *Mādhavavarman*, whose fame is as white as the rays of the autumnal moon and who is competent to crush the pride of his enemies, being in good health, and (*while*) putting up in his residence in *Kōṅgōda*,<sup>2</sup>—

(Lines 25-35) duly honours and esteems the illustrious *Sāmantas*,<sup>3</sup> *Mahāsāmantas*, *Mahārājas*, *Rājanyakas*, *Rājaputras*, *Antaraṅgas*, *Daṇḍanāyakas*, *Daṇḍapāsikas*, *Uparikas*, *Vishayapatis* and *Tadānīyuktakas*, the present and the future *vyavahārins* (administrative officers), the *jānapatas* with the *Karaṅgas* and the chief *Brāhmaṅas* and (*also*) those of the *Chāṭa*, *Bhaṭa* and *Vallabha* classes (*with the following information*):—

Be it known to you that the village of *Śāla*(*Māla*?) situated in the *vishaya* of *Thōraṇa*, has been given, free of all dues, by me, to last as long as the sun and the moon endure and the earth lasts, with a libation of water for the enhancement of the religious merit of my parents and of my own self, to *Bhaṭṭa Vittadēva* of the *Kauśika gōtra*, having for his *pravaras* *Utathya* and others) belonging to the *Chhandōga charaṇa* and the *Kauthuma sākhā*.

As this was a copper-plate grant, no one should stand as an impediment (*in its operation*), even in future *Kalpas*, out of respect to *dharma* in ten ways<sup>4</sup>. There are verses also mentioned in the *Mānava Dharmasāstra* (*to the same effect*):—

(Verses 12-15) (There are four of the usual imprecatory and benedictory verses.)

(Verse 16) In this (*grant*) *Upēndrasīmha*, son of *Kuṇḍabhōgin*, was the writer, and the charter was marked by *Jayasīmha* and incised by *Chhaḍḍibhōgin*.

(Verse 17) *Gaṅgabhadra*, whose mind was attached, through favour, to his master whom he served thoroughly, and who was appointed to the duties of the *Pratihāra*, acted as the *dūtaka* herein.

*Saṁvat* 20(?) + 3.

## No. 20.—TWO INSCRIPTIONS FROM SHERGADH.

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*Shergadh*, where the two inscriptions edited here are found, is a deserted town in the *Atru Nizamat* or *Taluka* of the *Kotah* state in *Rājputānā*. It is about 12 miles to the south-west of the railway station *Atru* on the *Kotah-Bina* line of the *G. I. P. Railway*. Within the stony massive walls of the town there are more than three thousand houses in different stages of dilapidation. The present population, however, is hardly more than 300 and so the township presents a dreary appearance even by day. According to local tradition, the present name

<sup>1</sup> This refers to the restoration of the *varṇāśramadharmā* in the seventh century A.D. not only in *Kalīnga*, but in many other parts of North-Eastern India.

<sup>2</sup> Also spelt as *Kaiṅgōda* in some of the other grants of the *Śailōdbhava* dynasty.

<sup>3</sup> For the meaning and functions of these terms, vide the author's article in *Bengali* on "the administration of the *Pāla* kings" of Bengal: *Prabodhī*, *Āśvina* issue, B. S. 1343.

<sup>4</sup> *Thōraṇa*, is also mentioned as the *vishaya* in which the village of *Ārahaṅga* mentioned in the *Khurda* grant (*J. A. S. B.*, Vol. LXXIII, 1904, pp. 282 ff.) is situated.

<sup>5</sup> [See p. 129, n. 8.—Ed.]

of the town was given to it after its capture by Sher Shāh of the Sūr dynasty in the course of his Mālwa campaign. Its ancient name, mentioned in several inscriptions found at the place, was Kōśavarddhana, 'the increaser or the asset of the treasury'. The Inscription B edited below, shows that the city was an important thriving centre of trade, industry and agriculture, contributing a good deal to the royal treasury. It was also an important military station. The present dilapidated township itself was a strong fort in the Hindu period, as its still existing powerful ramparts show. It is also expressly referred to as a fort (*durga*) in the Inscription A. A new fort was constructed outside the old one in the Muslim period. When Dr. Mathuralal, the State Historian, Kotah, and myself visited Shergaḍh in February 1936 in the course of our tour of archaeological explorations undertaken at the instance of the Kotah Government, we came across several Jain, Hindu and Buddhist inscriptions, both in the new and in the old fort, ranging from the 8th to the 13th century A.D. It is clear that during this period the citizens of this flourishing city followed these three faiths.

The inscriptions are engraved on two different stone tablets, built into the present temple of Lakshmi-Nārāyaṇa. Of these, the Inscription B, has been edited with a short note by Dr. D. R. Bhandarkar in the *Indian Antiquary*, Vol. XL, pp. 175-6. Inscription A has not yet been noticed or published. As one ascends the platform of the temple, the Inscription A is to be seen in the wall on the left near the third stair step. The Inscription B is on a tablet built into a front line pillar of the *maṇḍapa* to the left of the entrance. Dr. D. R. Bhandarkar, while editing this last mentioned record, has observed that it is inscribed on a stone lying outside the temple of Lakshmi-Nārāyaṇa.<sup>1</sup> The information supplied to him in this connection was incorrect. The two stone tablets in the temple have been occupying their present position ever since the time of the visit of the *munshi* of Col. Tod to this temple during the second quarter of the last century. According to the information given by the present priest, no repairs have been done to the temple during the last three generations.

#### A.—Inscription of the Paramāra Udayāditya.

The stone on which this record has been inscribed is well dressed and is 27"×22" in dimension. The record, however, is not complete and its concluding lines have been broken off. The present temple of Lakshmi-Nārāyaṇa cannot be more than 300 or 400 years old. Hence it would appear that when the temple of the Paramāra period was subsequently repaired, or overhauled, or pulled down, the inscribed tablets were re-set in the new structure in the course of which the lower portion of the tablet of this inscription might have been damaged. To judge from other Paramāra grants, the lost portion of the record consisted probably of not more than two lines and contained the concluding line of the last verse, the stanza beginning with *Iti kamala-dal-āmbu-bindu-lōlām*, followed possibly by the name of the *dūtaka*, the signature of the donor, and the date of the record given in figures at the end.

The stone has further peeled off to its right, destroying in various degrees the concluding portions of the first twelve lines of the record. Local tradition ascribes this damage to a lightning stroke. With the exception of a portion of the date, the rest of the missing part can be restored with the help of other Paramāra records. The record as preserved to-day consists of 24 lines, each line containing about 38 letters.

The characters are the normal Nāgarī of the 11th century to which the record belongs. The duct of writing is good and the medial *ē mātrās* are graceful. The engraver's mistakes are very few.

<sup>1</sup> *Ind. Ant.*, Vol. XL, p. 175.

The **Language** of the record is Sanskrit throughout. The rules of *sandhi* are usually observed with a few exceptions like *śrī Udayāditya*, l. 6, *vuddhvā asmā*, l. 19, etc. Grammatical mistakes are also very few. We have *mātri-pitrōḥ* for *mātā-pitrōḥ* in l. 16 and *anyaiḥ* for *anyaiḥ* in ll. 19 and 22. The latter, however, may possibly be the engraver's mistake. The record is partly in prose and partly in poetry, poetical portions consisting of the introductory and the imprecatory verses.

The **object** of the record is the grant of a village made by the *Parama-Bhaṭṭāraka-Mahārājādhirāja-Paramēśvara-śrī-Udayāditya* of the Paramāra house. The arrangement of its contents is similar to what we see in many other Paramāra grants. It opens with the two usual verses in the adoration of Śiva followed by the name and genealogy of the donor, and then follow the name of the village granted, an address to its inhabitants, the date, the place, the occasion and the motive of the grant, the name of the donee and the usual exhortations to succeeding monarchs.

Our record describes the donor, king **Udayāditya**, as meditating on the feet of **Bhōjadēva**. The relationship between the two, however, is not stated. A late record from Udayapur, belonging to the 16th century A. D., states that Udayāditya was the son of Gyātā, grandson of Gōṇḍala, and great grandson of Śūrāvīra, who belonged to the Paramāra clan.<sup>1</sup> This document would make Udayāditya a scion of a minor Paramāra branch, and very remotely related, if related at all, to Bhōjarāja. Two official Paramāra documents, however, issued within a generation of the death of Udayāditya, contain quite a different statement. Thus the Nāgpur *prasasti*,<sup>2</sup> issued in the reign of Lakshmadēva, a son of Udayāditya, refers to the latter as a *bandhu* of Bhōja. Till recently this was the only early record describing the relationship of Bhōja with Udayāditya and it was possible to suggest, especially in view of the genealogy given in the Udayapur inscription, that the term *bandhu* may have been used in denoting a relation in general rather than a real brother.<sup>3</sup> Recently, however, another Paramāra record, the Jainad stone inscription of Jagaddēva, has been published. This ruler is very probably identical with Lakshmadēva in whose reign the Nāgpur *prasasti* was composed. In this record a specific assertion is made that Udayāditya was the father and Bhōja the uncle of Jagaddēva,<sup>4</sup> which shows that the word *bandhu* of the Nāgpur *prasasti* must be taken as having its normal sense, *viz.*, a brother.

When two official Paramāra documents, issued within less than 25 years of the death of Udayāditya, state that he was a brother of Bhōja, we have to accept their testimony in preference to that of an early 16th century record, which does not seem to have been properly edited as well.

In the genealogy of Udayāditya, as given in our record, his predecessors Vākpati, Sindhurāja and Bhōja are mentioned. The predecessors of Vākpati are passed over, probably as being too remote in time. The omission of Jayasimha, the immediate predecessor of Udayāditya, however, cannot be explained on that ground. It is worth pointing out that no record either of Udayāditya or of any of his successors, mentions Jayasimha, even when the genealogy is taken back to Bhōja.<sup>5</sup> This can hardly be regarded as accidental. It seems that Bhōja left behind no son and in the chaos that followed his death, several of his relations came forward to claim

<sup>1</sup> J. A. S. B., Vol. IX, p. 549.

<sup>2</sup> *Ante.*, Vol. II, p. 185; cf. v. 32, तस्य (भोजस्य) बन्धुदयारिषीमद्वदुपतिः ।

<sup>3</sup> Ganguly, *History of the Paramāra Dynasty*, pp. 133-4.

<sup>4</sup> *An. Rep. Archaeol. Dept., Nizam's Dominions*, 1927-28, pp. 23 f.; *ante.*, Vol. XXII, p. 54; cf. v. 6, यस्मिंदयादिन्द्रपः

पितासीहेवः पितृव्यः स च भोजराजः ।

<sup>5</sup> Nāgpur *prasasti*, *ante.*, Vol. II, p. 185; Udayapur *prasasti*, *ibid.*, Vol. I, p. 222; Māndhātā plates of Dēvapāla, *ibid.*, Vol. IX, p. 108.

the Paramāra throne<sup>1</sup>, when the victorious armies of Bhīma and Karṇa returned to their homes. Udayāditya and Jayasīṃha were two among these claimants. Jayasīṃha succeeded in the beginning with the help of Sōmēśvara I, the Chālukya ruler of Kalyāṇi.<sup>2</sup> How he was related to Bhōja is not yet known. Probably he was not his son,<sup>3</sup> but a distant relative.

The success of Jayasīṃha must have for a time frustrated the ambition of Udayāditya. He, however, got his opportunity when Jayasīṃha was overthrown by Sōmēśvara II. With the help of the Chāhamāna ruler Durlabha III, Udayāditya succeeded in reconquering Mālava.<sup>4</sup> If the above conjecture is correct, it is natural that the official records of his time should not describe him as *Jayasīṃhadēva-pād-ānudyāta*. Throughout his reign Jayasīṃha was practically a feudatory of the Chālukyas, the bitter and long-standing enemies of the Paramāras. He must therefore have been regarded as a disgrace to the Paramāra house, and as one whose name even did not deserve to be included in its official genealogies. Udayāditya is therefore always described in his own and in his successors' records as meditating on the feet of Bhōja and not of his immediate predecessor, Jayasīṃha.

The date of the grant which is now partially lost, is the Damanaka Festival on the fourteenth day of the bright half of Chaitra of the (Vikrama Samvat) year eleven hundred exceeded by . . . . . It is unfortunate that the most material part of the date giving the years in excess of 1100 has been lost in the five letters peeled off at the end of the l. 9, as dated records are badly needed to determine the precise limits of the reign of king Udayāditya.

Damanaka was a spring festival when a branch of *damana* tree was offered to god Śiva or Vishṇu with a prayer to him and to Madana for the happiness and felicity of the whole household.<sup>5</sup> Our inscription agrees with Hēmādri and Madanaratna in describing Chaitra *suddha* 14 as the day of this festival. Other authorities, however, lay down that it was to take place two days earlier.<sup>6</sup>

The grant made in this inscription, like most of those recorded in the Inscription B below, is made in favour of the temple of Sōmanātha, which is described as being situated in the fort of Kōśavarddhana, i.e., modern Shergaḍh. From the boundaries of Sōmanāthapalli given in the Inscription B, it is clear that the temple of Sōmanātha of the Paramāra period was situated somewhere near the modern temple of Lakshmi-Nārāyaṇa where the inscriptions are preserved at present. When I visited this temple in February 1936, its priest showed me a Śiva-*līṅga* in its *maṇḍapa* which is known as Sōmanātha even to this day. It may be that the ancient temple of Sōmanātha, which was the principal object of worship of the inhabitants of Kōśavarddhana, as shown by the numerous grants given to it in the Inscription B below, was destroyed by the Muslims, probably when the fort was captured by them during the reign of Sher Shāh. The temple of Lakshmi-Nārāyaṇa may have escaped destruction as being of minor importance. Later on when the fury of the Muslim storm had passed over, the *līṅga* of Sōmanātha may have been transferred to the neighbouring temple of Lakshmi-Nārāyaṇa, along with its inscribed tablets recording various donations. It is also possible, though not probable, that Lakshmi and Nārāyaṇa may be interlopers in their present temple, a Vaishnavite revolution being responsible for the

<sup>1</sup> The expression *rājyē cha kaly-ākulē* of the Nāgpur *prasasti* makes this supposition very probable.

<sup>2</sup> *Vikramānka-dēvacharita*, III, 67.

<sup>3</sup> Udayāditya would have hesitated to describe himself as meditating on the feet of his rival's father.

<sup>4</sup> *Prihētrājavijaya*, V, 77.

<sup>5</sup> *Smṛiti-kautubha*, pp. 19-23.

<sup>6</sup> *Ibid.*, p. 19.

enthronement of Lakshmi and Nārāyaṇa in the sanctum of the present temple when Sōmanātha was relegated to a corner of its *maṇḍapa*.

A portion of the inscription recording the details of the situation of the village granted is missing, but the village seems to have been **Vilāpadraka**, since its inhabitants are exhorted to pay the usual royal dues to the temple. It is described as situated in the twelve-village subdivision of . . . **radraha**, situated in the *maṇḍala* or district of **Chachchurōṇī**. The last mentioned place is obviously identical with the village Chāchurṇī, (spelt in Survey maps as Chāchoni), situated about 24 miles S. S. E. of Shergaḍh, on the confluence of the Parwān and the Nimaj<sup>1</sup>. Vilāpadraka may be Bilāṇḍī, a village about 11 miles S. S. E. of Shergaḍh. Or, it may be identified with the village Bilwārō, situated about 25 miles east of Shergaḍh. I am indebted to Dr. Mathuralal, the State Historian, Kotah, for this information.

TEXT<sup>2</sup>.

- 1 ॐ<sup>3</sup> स्वस्ति [1<sup>4</sup>] ज[योभ्युदयश्च । जयति<sup>5</sup>] व्योमकेशोसौ [यः सर्गाय विभर्ति ताम् । ऐ\*]न्दर्वी सि(शि)रसा लेखां जग-
- 2 [द्दी]जाङ्कुराकृतिम् । [ । १ ॥\* ] तन्वतु(न्तु) वः स्मरारातिः कल्याणम- निग्रं जटाः । कल्पान्तसमयोद्दाम[तडि\*]-
- 3 इलयपिङ्गलाः ॥ [ २ ॥\* ] परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीवावपति- राजदेवपा[दानु\*]-
- 4 ध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीसिञ्चुराजदेवपा[दानुध्यातपर\*]-
- 5 मभट्टारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवपादानुध्यातपर[मभट्टारकम\*]-
- 6 हाराजाधिराजपरमेश्वरश्री<sup>6</sup>उदयादित्यदेव[\*] कुशली ॥ चक्षुरोष्णीभंड[लान्त- पाति . . ॥\*]-
- 7 रद्रहद्वादशके श्रीकोशयर्दनदुर्गीयश्रीसोमनाथदेव[भु]क्तेरनु<sup>7</sup>.....
- 8 विलाप्रद्रकग्रामे समुपगतान् समस्तराजपुरुषान् ब्रा(ब्रा)ह्मणोत्तरान् प्रति[निवा- सिपट्टकिलज\*]-
- 9 नपदादींश्च वो(वो)धयत्यस्तु वः संविदितं ॥<sup>7</sup> यथा कर्पासिकाग्रामावस्थितैर- स्त्रा[भि.....धि\*]<sup>8</sup>
- 10 कशतैकादशकसंवत्सरे चैचसुदि(शुद्ध)चतुर्दश्यां दमनकपर्ष्वणि स्त्रात्वा चराचरगु- [हं भगवन्तं भ\*]-

<sup>1</sup> The name of this river is spelt as Mowaj in Survey maps.

<sup>2</sup> From the original stone and ink-impression.

<sup>3</sup> Expressed by a symbol, which is only partly visible.

<sup>4</sup> Usually स्वस्ति is followed in Paramāra records by the verse जयति व्योमकेशोसौ, etc. Here medial ṣ sign is partly clear on the letter following ja and the place damaged can accommodate the letters supplied in the text.

<sup>5</sup> Read *śry. Udayādityādēvaḥ*.

<sup>6</sup> What followed in the text in the portion destroyed cannot be inferred.

<sup>7</sup> The sign of punctuation is superfluous.

<sup>8</sup> Only five letters have been lost in the missing portion of this line of which the last syllable must have been *dhī*. Hence it is apparent that the unit and the decimal figures together consisted of four letters only.

- 11 वानीपतिं समभ्यर्च्य संसारस्थासारतां दृष्ट्वा । तथाहि [1\*] वाताभ्रविभ्रम-  
मिदं वसुधाधिप[त्यमापात\*]-
- 12 माचमधुरो विषयोपभोगः । प्राणास्तृणाग्रजलवि(वि)न्दुसमा नराणां धर्मः  
सखा परम[हो पर\*]-
- 13 लोकयाने । [ । ३ ॥\* ] भ्रमत्संसारचक्राग्रधाराधाराभिमां त्रियं(यम्) ।  
प्राप्य ये न ददुस्तेषां पश्चात्तापः परं फलं(लम्) [ ॥ ४ ॥\* ]
- 14 इति जगतो विनश्वरं स्वरूपमाकलय्यादृष्टफलमंगीकृत्य चन्द्रार्काख्यवर्चितिसम-  
कालं या-
- 15 वत्परया भक्त्या श्रीकोशवर्हेनदुर्गीयश्रीसोमनाथदेवायैवोपरिलिखितग्रामः स(स्व)-  
सीमादणयू-
- 16 तिगोचरपर्यन्तः सहस्रमालाकुलः सहिरण्यभागभोगोपरिकरसर्वादायसमेतश्च माद-  
(ता)पिचोरात्म-
- 17 नश्च पुण्ययशोभिद्वये ।<sup>1</sup> शासनेनोदकपूर्वकतया प्रदत्त इति । तन्मत्वा  
तन्निवासिजनपदैर्यथा[प्र\*]-
- 18 दीयमानभागभोगकरहिरण्यादिकं देवव्रा(व्रा)ह्मणभुक्तिवर्जमाज्ञाश्रवणविधेयैर्भूत्वा  
सर्वमसुषै
- 19 समुपनेतव्यं । सामान्यं चैतत्पुण्यफलं बुद्धा<sup>2</sup> अस्मदंशजैरख्यै(न्यै)रपि भा-  
विभोक्तृभिरस्त्रापदत्तधर्मा(र्म)-
- 20 दायोयमनुमंतव्यः पालनीयश्च ॥ उक्तं च [1\*] व(व)हुभिर्वसुधा भुक्ता  
राजभिः सगरादिभिः । यस्य य-
- 21 स्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) । [ । ५ ॥\* ] यानीह  
दत्तानि पुरा नरेन्द्रैर्दानानि धर्मार्थयशस्कराणि । नि-
- 22 श्माल्यवान्तिप्रतिमानि तानि को नाम साधुः पुनराददौत । [ । ६ ॥\* ]  
अस्मत्कुलक्रममुदारमुदाहरद्विरख्यै(न्यै)-
- 23 च दानमिदमभ्यनुमोदनीयं(यम्) । लक्ष्म्यास्तडिहलयबुहु(बुहु)दचंचलाया दानं  
फलं परयशःपरिपाल-
- 24 नं च । [ । ७ ॥\* ] सर्वानितान् भाविनः पार्थिवेद्रान् भूयो भूयो  
याचते रामभद्रः । सामान्योयं धर्मसेतुर्त्<sup>3</sup>

<sup>1</sup> This *daṇḍa* is superfluous.

<sup>2</sup> Read *buddho ānand*.

<sup>3</sup> About the probable extent of the lost portion of the inscription, see the introduction, p. 132.

### B.—The Sōmanātha Temple Inscription.

This record is inscribed on a tablet, 16"×13" in dimension, which is smoothly dressed. The original record was only in 15 lines, each line containing about 30 to 36 letters. At its end, however, there are scribbled two lines, of which the second is extensively damaged. This postscript was written in Saṃvat 1566 in the reign of Maharāja Sri-Jasaśambhu, who seems to have been some local ruler.

The **characters** of the record are the Nāgarī ones of the 11th century, to which it belongs. There is nothing particularly worth noting about them; attention, however, may be drawn to the way in which the medial *ū* of *bhū* in *bhūmī* has been written in l. 8.

As regards the **orthography**, *s* is usually written for *ś*; cf. *Vaiśākha* for *Vaiśākha* in ll. 1 and 3, *srēshṭhi* for *srēshṭhi* in l. 1, *sālā* for *śālā* in l. 6, *saṃkhika* for *śaṃkhika* in l. 12. *Sha*, however, is not confounded with *sa*; cf. *Gōvriṣa* in l. 1, *karsha* in l. 2 and *vriṣabha* in l. 4. The second letter of the conjunct, of which *r* is the first member, is sometimes doubled and sometimes not; cf. *pūrvataḥ* in l. 13 and *mārggādāya* in ll. 3 and 4, but *chandrārka* in ll. 2, 4, 6 and 7, *Kapardaka* in l. 6 and *maryādā* in l. 14.

The **Language** of the record is Sanskrit, but showing many mistakes and some admixture of Prakrit. Wrong case-endings, or rather, no case-endings, are to be seen in the case of *dattā vriṣabha* for *dattā vriṣabhāḥ* in l. 4, *ghāya* for *ghāyau* in l. 5, *svakīyā* for *svakīyau* in l. 11. The *sandhi* rules are often neglected, cf. °*dityaiḥ bhāṭṭāraka* for °*dityair-bhāṭṭāraka* in l. 2.]

This inscription is a public register of several donations given mainly to the same temple of Sōmanātha, which is the donee of the Inscription A above. In this respect it resembles the first part of the Siyadōṇī inscription, inscribed about half a century earlier. Shergadh is only about 125 miles to the west of Siroṇ Khurd, where the Siyadōṇī inscription was discovered.

The donors in this record are all private individuals, mostly merchants or landlords. In the Siyadōṇī inscription the record of each donation is separated from that of the succeeding one by the interposing of a peculiar punctuation symbol; this has been done only once in the present record, at the end of the second donation in l. 4. The dates of the donations have been given only in the first three cases. The latest of these, that of the donation No. 3, is Māgha Śuddha 13 of Saṃvat 1084. The dates of the subsequent donations mentioned in the last section of the record have not been given. These, however, seem to have been made on the same day. And since the oilman Thāiyāka, mentioned in the donation of Saṃvat 1084, figures here also as one of the donors, the record as a whole can hardly be much later than Saṃvat 1100.

All the donations but one are in favour of Sōmanātha temple. The exception is the first donation which was given on **the third day of the bright half of Vaiśākha of Saṃvat 1074**. As the week day is not given, this date cannot be verified, but it probably corresponds to the 2nd of April A. D. 1017. The donation was jointly given by three merchants named Nara-siṃha, Gōvriṣa and Thīrāditya to Bhāṭṭāraka Nagnaka and consisted of the daily gift of a *karsha*, i.e., about three-fourths of a *tola* of ghee, for the purpose of the smearing of his feet. The record states that this quantity of ghee was to be given from out of the *Maṇḍapikā* tax. *Maṇḍapikā* is a word unknown to Sanskrit *kōshas*, but it seems to be the original term from which the Marāṭhī word *maṇḍaī* and the Hindustānī one *maṇḍī*, both meaning market, have been derived. The three merchants mentioned above seem to have constituted the Town Committee in charge of the collection of the market taxes, which were usually collected in kind. The donation given by them was a trifling one, and they may have possessed discretionary powers to make it. Bhāṭṭā-



raka Nagnaka, the donee, seems to have been a Saivite rather than a Jain monk, residing in the temple of Sōmanātha. He seems to have dispensed with clothing altogether, though he daily required some ghee for smearing his feet<sup>1</sup>.

The second gift was made on **Vaiśakha sudi 3 of Śarīvat 1075**, probably corresponding to the 21st of April A. D. 1018. The donor Varāṅga is described as *mārggādāyē kaup-tika*. The last word in this expression appears to be Sanskritic in origin, but it is not found in any Sanskrit dictionary. *Kauptika* seems to have been the name of an office connected with the collection of tolls on roads. The donation was made for the purpose of providing incense and sandal in the temple of Sōmanātha, and it consisted of five *ṛishabhas*. On the analogy of *varāḥas* mentioned in I. 7, we may conclude that *ṛishabha* denotes not an ordinary bull but a coin, probably bearing the emblem of the said animal on one of its sides. The Paramāras are not known to have issued a currency of this description in Mālava during the 11th century. Only one ruler of the dynasty, king Udayāditya of the Inscription A above, probably issued coins, but they bear the image of a seated goddess on one side and the name of the king on the other.<sup>2</sup> In Central India and Rājputānā *gadhiā paisās* were current at this time, but they could not have been described as *ṛishabhas*. At the time of our records the Hindu kings of Ohind and the Tōmaras of Delhi were issuing silver and billon coins, having the horseman on the obverse and the bull on the reverse. Whether these coins were current in Mālava and were popularly known as *ṛishabhas* we do not know. A currency that could be more appropriately described by this term was issued in Mālava, Gujarāt and Kāthiāwār by Skandagupta in the 5th century. One of his silver issues bore the king's head on one side and the bull on the other.<sup>3</sup> This type was probably imitated by the rulers of Valabhī in subsequent centuries.<sup>4</sup> It is not improbable that some local rulers or private moneyers of Mālava may have continued to issue coins of this type down to the 11th century. Not improbably the Paramāra administration may also have done the same, though we have not so far discovered their coins of this fabric.<sup>5</sup> Probably coins of such a type are described as *ṛishabhas* in our record. Silver coins current in Central and Northern India at this time were usually 60 grains or about one-third of a *tola* in weight. Five *ṛishabhas* would therefore approximately correspond to Rs. 2. Their purchasing power, however, at the time of the grant would have been approximately equal to that of Rs. 10 in the present day.<sup>6</sup> The record does not state whether this amount for incense and sandal was to be paid monthly or annually.

About nine years later than the last donation, viz., on the thirteenth day of the bright half of Māgha of Śarīvat 1084, i.e., probably on the 12th of January A. D. 1028, three donations were given to the temple by Ṭhakkura Dēvasvāmin. In order to provide oil for the temple lamps, he assigned to the temple the entire produce of two of the oil mills owned by Thāiyāka, who is described as *Tailika-rāja*, and who therefore was probably the chief of the guild of oilmen. He further undertook to give a daily gift of a *vōḍṛī*, i.e., *vōḍṛī* of cowries for providing incense at the *parṇasālā*. *Vōḍṛī* was equal to the fourth part of a copper *paṇa*, and since the latter was equal

<sup>1</sup> [Since the gift is made to last as long as the sun and the moon (exist), it would be better to take Bhattā-raka Nagnaka as referring to an image and not to a person.—Ed.]

<sup>2</sup> J. A. S. B., Vol. XVI, p. 84.

<sup>3</sup> Allan, *Catalogue of Indian Coins, Gupta dynasties*, p. 121.

<sup>4</sup> *Ibid.*, p. vi.

<sup>5</sup> Virasēna and Śaśāka have issued coins bearing a bull on the reverse, (*Ibid.*, pp. 147-8, 151-2), but these coins could hardly be meant here. These gold coins could hardly have been known in Mālava in the 11th century.

<sup>6</sup> For the purchasing power of money at this time, see Altekar: *The Rāshtrakūṭas and their Times*, pp. 378 ff.

to 80 cowries, *kapardaka-vōḍī* must have been equal to 20 cowries. Copper *paṇas* were slightly bigger in weight than what a modern pice and a half would be. The donation for the daily incense was therefore slightly less than half a pice and its purchasing power would have been equal to that of half an anna of the present day. What exactly the *paṇasālā* was where this incense was to be burnt is difficult to guess. The term usually denotes huts for the hermits. It would appear that there were huts or sheds in the vicinity of the temple of Sōmanātha, where persons like Bhaṭṭāraka Nagnaka used to stay. If some of them required ghee for smearing their feet, others may quite possibly have felt the need of incense. The incense provided by Dēvasvāmin may probably have been meant for some worthies of the latter category<sup>1</sup>.

The third donation of Dēvasvāmin was the monthly payment of two *varāhas* to be made on the occasion of the *saṅkrānti*. The object of this donation is not stated; it was probably a contribution to the general funds of the temple. *Varāhas* are obviously the silver coins issued by the Pratihāra king Bhōja, and probably by some of his successors as well, which on one side had the image of a boar.<sup>2</sup> These coins were also about 60 grains in weight; two of them would be equal to a twelve-anna silver piece, if one such were issued to-day. The present day value of the donation would be about three rupees and a half.

The lines 8-13 record the donations of several *vāsānikās* made to the temple by different individuals. *Vāsānikā* was a dwelling house of considerable dimensions; in the *Siyadōṇī* inscription two of the *vāsānikās* are described as consisting of four and three houses respectively.<sup>3</sup> All told, eight houses were given by nine donors. Among these, six were merchants, one a *ma-hallaka* (probably a well-to-do landlord), one an oilman (who is identical with the chief of the guild of oilmen mentioned in l. 5), and one a *Saṅkhika*. What precisely the last word denotes is difficult to say. The term may denote either a worker in shells or a person of mixed parentage, born of a Śūdra mother and a *viśvakarmā* father.<sup>4</sup> Probably we have to take the word in its first sense, since most of the donors are merchants.

For the temple establishment so many big houses were not necessary. It would appear that the temple management was expected to lease them either for residential or business purposes, and utilise the rent for the temple expenses.

Lines 13-15 describe the boundaries of Sōmanāthapallī. *Pallī* usually denotes a hamlet, but here it seems to denote an outlying suburb or a ward. Since the boundaries of Sōmanāthapallī are described immediately after the recording of the gift of eight big houses, it is probable that these latter may have constituted either a portion or the whole of Sōmanāthapallī, which was obviously the name of that ward of Kōśavarddhana, in which Sōmanātha temple was situated. To the east of this ward was the temple of Sōmanātha itself, to the south the river, to the west the house of Thākur Kuṇḍanaka and to the north a public thoroughfare. During my visit to Shergadh I found that it was possible to mark off a ward of the city in the vicinity of the modern temple of Lakshmi-Nārāyaṇa, satisfying these boundaries. Some distance to the west of this temple, there are still some houses which are even to-day owned by Thākurs. The Parwān river continues to flow to the south of this ward. The precise road which separated it on the north cannot be singled out. The temple on the east may very probably be the older temple of Sōmanātha rather than the modern one of Lakshmi-Nārāyaṇa. Traces of the old temple, however, are not to be seen to-day.

<sup>1</sup> [See above, p. 138, n.1—Ed.]

<sup>2</sup> Rapson, *Indian Coins*, para. 110.

<sup>3</sup> *Ante*, Vol. I, p. 174, ll. 7 and 32.

<sup>4</sup> *Brahmavivarta-purāṇa* as referred to in the *Siddhantaśāstra* under the term *Saṅkhikā*.

TEXT.<sup>1</sup>

- 1 श्रीं ॥ संवत् १०७४ वैसा(शा)खसुदि ३ अक्षयतृतीयायां मंडपिकादाया-  
[त्\*] से(त्रे)ठिनरसिंहगोवृषधी'रा-
- 2 दिल्यै भट्टारकश्रीनम्नकस्य पादाभ्यंगाय दिनं प्रति घृतकर्षमे[कं\*] १ प्रदत्तं ।<sup>२</sup>  
आचन्द्रा[र्क] यावत् ।
- 3 संवत् १०७५ वैसा(शा)खसुदि ३ श्रीसोमनाथदेवाय चंदनधूपनिमित्तं मार्गादायि  
कौसिक-
- 4 वरंगेन(ण) मार्गादायात्(द्) दत्त वृषभं ५ आचंद्रार्कं यावत् ॥ छ ॥  
संवत् १०८४ माघसुदि १३
- 5 श्रीसोमनाथदेवस्य दीपतैलनिमित्तं ठक्कुरदेवस्वामिना तैलिकराजयाइयाकघा-  
ण(शौ)
- 6 ह्यौ प्रदत्तौ आचंद्रार्कं यावत् ॥ तथा पन्नसालायां<sup>३</sup> धूपनिमित्तं कपर्दकवो-  
डी(ड्यौ) १ दिनं प्र-
- 7 ति दातव्या आचंद्रार्कं यावत् ॥ तथा मासवारके संक्रांतौ वराह(ह्यौ) ह्यौ  
प्रदत्तौ आचंद्रार्कं
- 8 यावत् । [१\*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलमिति ॥  
श्रीसोमनाथदेवस्य वणि<sup>४</sup>
- 9 इंदामहिंदका[भ्यां] सत्का वासनिका<sup>५</sup> प्रदत्ता ॥ तैलिकयाइयाकेन सत्का वा-  
सनिका प्र-
- 10 दत्ता । [१\*] तथा वणि[क्\*] सोटाकेन सत्का वासनिका प्रदत्ता ॥  
तथा वणिक(क्) साइयाकेन स-
- 11 त्का वासनिका प्रदत्ता ॥ तथा वणिक(क्)श्रीहरजसोमाभ्यां स्वकीया(यौ)  
वासनिकौ ह्यौ २ प्र-

<sup>1</sup> From the original stone and an ink-impression.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> The letter *ksha* is partly damaged.

<sup>4</sup> Dr. D. R. Bhandarkar's reading शौरा० is untenable; cf. धूप and सोमनाथ in l. 3.

<sup>5</sup> This *dasja* is superfluous. Read दसमा-

<sup>6</sup> Read दत्ता वृषभा.

<sup>7</sup> Read पन्नसालायां. Dr. D. R. Bhandarkar reads this as पन्नसाला (*Ind. Ant.*, Vol. XL, p. 176), but the second letter is clearly द्वा.

<sup>8</sup> Read वणिग्भ्यामिदां.

<sup>9</sup> The syllable *ka* is damaged.

- 12 दत्तौ ॥ तथा वणिक(म्)महल्लकेन सत्का वासनिका प्रदत्ता ॥ तथा  
सं(शं)खिकलक्ष्मीधरेण
- 13 सत्का वासनिका प्रदत्ता ॥ श्रीसोमनाथदेवपत्निका पूर्वतः देवमर्यादा ।  
पश्चिमतः
- 14 [ठ\*]कुरकुडणक[स्य\*] वासनिका मर्यादा । उत्तरतः मार्गमा(म)र्यादा ।  
दक्षिणतः नदी मर्या-
- 15 दा । चतुराघाटसाधिता श्रीसोमनाथदेवपत्निका ॥ छ ॥ मंगलं महाश्रीः ॥<sup>1</sup> ॥

No. 21.—UPALADA PLATES OF RANAKA RAMADEVA.

By B. CH. CHHABRA, M.A., M.O.L., Ph.D.(LUGD.), OOTACAMUND.

This set of copper plates is one of the nine sets acquired for the Indian Museum, Calcutta, in 1935, some of which have already been published.<sup>2</sup> They are said to have been unearthed by a cultivator, while digging a field, in the village of **Upalada** in the Parlakimedi Taluk, Ganjām District. I received ink-impressions of the plates from Mr. N. G. Majumdar, Superintendent, Archaeological Section, Indian Museum, for editing the record.

These are **three copper plates**, each measuring  $7\frac{1}{4}'' \times 2\frac{3}{8}''$ . They weigh 106 *tolas*. Their rims are raised and the writing on them is consequently well preserved. The first and the third plates are inscribed only on the inner side, while the second bears writing on both the sides. The inscription consists of nineteen lines in all, three sides containing six lines each and the fourth only one. The plates were originally held together by a ring, about  $2\frac{1}{4}''$  in diameter, passing through the hole cut in the centre of each plate half an inch away from the left margin. The ends of the ring were soldered under a circular seal. This and the ring together weigh 22 *tolas*. The central portion of the **seal** is occupied by the figure of a standing boar, cut in high relief, facing the proper left. At the bottom is placed an elephant-goad (*ankuśa*), and at the top another weapon that looks like a battle-axe. Against the hook of the *ankuśa* is to be seen an oval-shaped object—perhaps a lotus-bud. The seal does not contain any legend.

The **characters** belong to the northern class of about the 11th century, strongly influenced by the Nāgarī script. Letters like *n* and *l* show each two different forms; cf. *n* in *-ānudhyāta-*, l. 2 and *-dāna-*, l. 3; and *l* in *kuśalīnaḥ*, l. 5 and *sa-jala-sthala-*, l. 7. The **language** of the record is Sanskrit, though it also contains some vernacular terms in ll. 15-18 where boundaries of the donated village are defined. It is composed in prose, barring three of the customary verses found in ll. 9-15. The **orthography** of the document is as erroneous as its language is faulty. To instance the latter, the verb, *ādisanti* or whatever it be, is missing after *kuśalīnaḥ* (l. 5), while some such word as *upabhōgyam* is wanting after *saṁtatīnām* (l. 6). Among the orthographical peculiarities may be noted the usage of *s* for *ś* and *sh*, of *v* for *b*, of *y* for *j* and of *j* for *y*. These and some other inaccuracies have been pointed out in the footnotes to the text as well as in the text itself.

The record is not dated, but may on palæographical evidence be assigned to the 11th or 12th century A.D. It was engraved by the goldsmith Taula. ✓

<sup>1</sup> There is a symbol between the two pairs of *daṇḍas*.

<sup>2</sup> See above, pp. 73 and 78.

The object of the record is the grant of a village called *Upalabaḍā* to one *Rēvaṇa nāyaka* by the *Rāṇaka śrī-Rāmadēva*. The donee appears to have been an officer under the said *Rāṇaka* and might have received the gift as a reward for some heroic deed on his part. As regards his master, *Rāmadēva*, we do not know anything from other sources, whilst the present epigraph relates so little of him. His title *Rāṇaka*, however, shows that he was a feudatory chief. Some conventional epithets added to his name indicate that he was a devout worshipper of Śiva, had acquired the right to the *Pañcha Mahāśabdās* and was enjoying the favour of the goddess *Agi*.<sup>1</sup> Besides, he is styled *Tailapa-vams-ōdbhava* 'born in the family of Tailapa'.

It appears that the *Rāṇaka Rāmadēva* had not to his credit any achievement worth the name. The same may be said of his father and grandfather, since neither of them is mentioned in the record. The only prestige the *Rāṇaka* could boast of seems to be his high descent as conveyed by his attribute *Tailapa-vams-ōdbhava*. This Tailapa, as is apparent from the manner in which he is adverted to in the inscription, must have been a great personality or a mighty ruler reputed enough to be the pride even of his indirect descendants and distant relations: *Rāmadēva* could not have been a direct descendant of Tailapa, for in that case the inscription would have specifically described him so.

Now as to who this Tailapa was, we know of several kings<sup>2</sup> who bore this name, but the one with whom Tailapa of our record can reasonably be identified is, I think, the famous Chālukya monarch, Tailapa II, who is credited with outstanding military achievements, and whose bitter rivalry with the Paramāra sovereign, Vākpati Muñja, is well-known.<sup>3</sup> Further support to this identification is lent by the fact that the *lāṅchhana*, consisting of a standing boar, an elephant-goad, etc., depicted on the seal of the *Rāṇaka Rāmadēva*'s inscription, is the same as is usually found on the seals of the Chālukya records.<sup>4</sup> We may thus suppose that the *Rāṇaka Rāmadēva* was a feudatory of and related to a Chālukya ruler subsequent to the time of the Chālukya Tailapa II whose death occurred towards A.D. 998.<sup>5</sup>

Of the places mentioned in the record, *Upalabaḍā*, the granted village, is apparently the same as *Upalada* where the plates have been discovered, while *Chikhali-sthiti* from where the grant was issued cannot definitely<sup>6</sup> be identified.

#### TEXT.<sup>7</sup>

##### First Plate.

- 1 Om<sup>8</sup> svasti [!]\* Chikhali-sthitau parama-m[ā]h[ā]śvara- samadhigata-parā-
- 2 cha-mahā-sa(śa)vda(bda)-mātā-pīṭi-pād-ānudhyātū(ta)-satya-sau(śan)rya-dayā-

<sup>1</sup> *Agi* obviously stands for *Agni*. In Vedic and later Sanskrit literature *Agni* is invariably a male deity. His mention here as a goddess (*dētī*) is owing to the vernacular influence. In Hindī and cognate tongues the word *āg* 'fire' is feminine. *Agi* as the name of a female occurs in an early Prakrit inscription from Sānchi, see above Vol. II, p. 371.

<sup>2</sup> For instance three kings of the Chālukya dynasty and two of the Kadamba family bore the name Tailapa or Tailapa (see Index to G. M. Moraes's *The Kadamba Kula*).

<sup>3</sup> Cf. D. C. Ganguly, *Hist. of the Paramāra Dynasty*, p. 61.

<sup>4</sup> Cf. above, Vol. V, pp. 20, 135.

<sup>5</sup> This locality cannot be far removed from the donated village, as the principality under the *Rāṇaka Rāmadēva* may not have been a very large one. Mention of one *Chikhali-rāṣṭra* is found in the Madras Museum plates of *Vajrahasta III*: Śaka 984 (above, Vol. IX, p. 95), but this place is not identified either. *Chikhali-grāma* of the Kanker Plates of *Pamparājadēva* (*Ibid.*, p. 168) is in C. P.

<sup>6</sup> From ink-impressions.

<sup>7</sup> Expressed by a symbol.

i.

2  
4  
6

2  
4  
6

Handwritten text in Odia script on a rectangular plate with a circular hole on the left side.

ii, a.

8  
10  
12

8  
10  
12

Handwritten text in Odia script on a rectangular plate with a circular hole on the left side.

ii, b.

14  
16  
18

14  
16  
18

Handwritten text in Odia script on a rectangular plate with a circular hole on the left side.

Seal: Actual Size.

iii.





- 3 dāna-guṇa-sa[m̄<sup>1</sup>]pad-ādhāra<sup>2</sup>-bhṛi(bhū)ta-<sup>3</sup>Agidēvi-vara-lavdha(bdha)-prasāda-  
 4 Tailapa-vaṁś(ś)-ōdbhava-mahāvijaya-rāja-pravarddhamā-  
 5 na-Rāṇaka-śrī-Rāmadēva-pādāḥ kuśalinaḥ [!]<sup>\*</sup> yāvacha(ch=cha)-  
 6 ndr-ārka-mēdini<sup>4</sup> vartatē<sup>5</sup> tāvata<sup>6</sup> putra-pautra-saṁtatinām

Second Plate ; First Side.

- 7 sa-jala-sthala-chatu[h̄<sup>\*</sup>]-sī(s)m-āvachhi(chchhi)na(nna)-<sup>7a</sup>chaṭṭa-bhaṭṭa-pravēsa<sup>7</sup> Rēva-  
 8 na(ṇa)-[nā ?]yakasya <sup>8</sup>Upalabaḍā-grāmō-yaṁ prasāda(dī)kṛitō <sup>8a</sup>-  
 9 smābhi[s=]<sup>\*</sup> tāmvrā(mra)sā(śā)śanaḥ[!]<sup>\*</sup> As<sup>9i</sup> | na vaṁśa-kha[y]ō khi[ṇ]ō  
 10 yē kē chēta rājā bhavisāti [!]<sup>\*</sup> tasa | pādē la-  
 11 [gnō]=<sup>11</sup>haṁ mama data m=ōpaharēta [!]<sup>11</sup> Agumēka pada-  
 12 m=ēkaṁ yō [ha]rēta vasundharām [!]<sup>\*</sup> divaṁ varsa-sahasrā[ṇ]i

Second Plate ; Second Side.

- 13 [yā]yatē vrahmarākhasa [!]<sup>13</sup> Sva-datam para-datam=vā jō harōta va-  
 14 sundharā [!]<sup>\*</sup> śasṭhim=varsha-sahasrāṇi narakāyā jōyāta kṛi-  
 15 mi [!]<sup>15</sup> pu(pū)ṛva-kōṇa ulumvara-gā[ḍ ?]i-<sup>15</sup>sandhi[h̄<sup>\*</sup>] uta(tta)ra-  
 16 ḍisa(śi) palatsa<sup>16</sup>-sandhi[h̄<sup>\*</sup>] pāschima-kōṇa(ṇē) [s]ōma-rukha-<sup>16</sup>  
 17 sadhdhi(ndhi)[h̄<sup>\*</sup>] dakhi(kshī)ṇa-kōṇa(ṇē) pāchali<sup>17</sup>-sandhi[h̄<sup>\*</sup>] Vaga-suta |  
 Pakha  
 18 [l ?]itilajasi-sandhi[h̄<sup>\*</sup>] Taula-svarna(rṇa)karēṇā(ṇa) li(li)khitaṁ tā-

Third plate.

- 19 mvrā(mra)sā(śā)śanaḥ(nam) [!]<sup>\*</sup>

No. 22.—THE MELPATTI INSCRIPTION OF VIJAYA-KAMPAVIKRAMAVARMAN.

BY V. VENKATASUBBA AIYAR, B.A., MADRAS.

This inscription<sup>15</sup> is engraved on a hero-stone set up in a field to the north of the railway station at **Mēlpattī** in the Guḍiyāttam taluk of the North Arcot District. Beneath the record is cut

<sup>1</sup> The *anusvara* is indicated by a mere dot which is to be seen below *mā* of *mātū* in the previous line.

<sup>2</sup> There appears to be a superfluous vertical stroke after *dhā*.

<sup>3</sup> The absence of *sandhi* here is ungrammatical.

<sup>4</sup> The singular here is ungrammatical.

<sup>5</sup> Above *te* a superscript *r* seems to have been first engraved and then erased.

<sup>6</sup> Read *tāvat*.

<sup>7</sup> Read *a-chāṭṭa-bhaṭṭa-pravēṣyō*.

<sup>8</sup> Perhaps we have to read *-śāśanēna*.

<sup>9</sup> Here follow the verses. Their text, which is highly corrupt in the inscription, is given without any emendations, as they are quite well-known.

<sup>10</sup> The scribe seems to have confused two different verses, viz., *Aśvamēlha*, etc., and *Sucarṇam-ēkaṁ*, etc., cf. above Vol. II, p. 310.

<sup>11</sup> What is meant is perhaps *udumbura-gāḍi*. *Gāḍi* seems to be a vernacular term. Cf. above Vol. XXI, p. 41, text l. 46.

<sup>12</sup> Read *plaksha*.

<sup>13</sup> Read *-vriksha*.

<sup>14</sup> Probably *pāṭali* is to be read.

<sup>15</sup> No. 172 of 1921 of the Madras Epigraphical Collection.



in bas-relief the figure of a warrior advancing to the proper left with a bow in his left hand and a sword in his right. Though the stone is exposed to the ravages of the weather, the inscription has not suffered any damage, since the letters, as is usually the case with such stones, are incised deeply.

The language of the record is **Tamiḷ** which does not call for any special remarks. A few words which occur in the epigraph, however, require explanation. In the **Tamiḷ** poem *Maduraikkāñchi*, the word *kāvidi*<sup>1</sup> is used in the sense of a title given to experienced and capable ministers. The **Tamiḷ** *Nighaṇṭu* explains this term as 'an accountant'. In our record it is used as a title given to a warrior. The word *erittu*<sup>2</sup> (l. 6) is used in the sense of 'having defeated'.

The inscription is dated in the **10th year of Vijaya-Kampavikramavarman** and records the death of a soldier of **Vānaraiyar** while attacking the army of **Pṛithvigaṅgaraiyar** stationed at **Kāvāṅṅūr in Miyāru-nāḍu**, a subdivision of **Paḍuvār-kōṭṭam**. This hero is distinguished in the record by the title 'who took Perunagar'. It may be pointed out here that Dr. Hultsch explained this title occurring in a slightly modified form, viz., '*Perunagar-agarakkoṇḍa-kkāvīdi*'<sup>3</sup> as the chief of *Koṇḍār* of Perunagar-Agaram and took *Koṇḍār* as equivalent to *Koṇḍakkārar*, a caste of fishermen. That this word is not used as a noun but as a verb qualifying 'Perunagar' will be evident from the present epigraph. The term has, therefore, to be interpreted as 'the *kāvīdi* who took Perunagar-Agaram'.<sup>4</sup>

This inscription helps us to determine the position of Kampavarman in the genealogy of the later Pallavas. About 35 inscriptions of this king have so far been secured, mainly in the Conjeeveram and Saidapet taluks of the Chingleput District and Arkōṇam, Cheyyār, Guḍiyāttam, Vellore and Wandiwash taluks of the North Arcot District.<sup>5</sup> These records which are dated from his 2nd<sup>6</sup> to 32nd<sup>7</sup> regnal years do not help us much in determining the exact period of his rule. Dr. Hultsch gave a definite lead in this direction by explaining the name of the temple of Nandi-Kampīśvara<sup>8</sup> occurring in a record from Śōlapuram as having been so called after Kampa, the son of Nandi, and thus he postulated that Kampa must have been the son of Nandivarman III and the brother of Nṛipatuṅavarman. Mr. K. V. Subrahmanya Ayyar made a further suggestion and stated that, Nandivarman III might have married a daughter of Kambha (or Stambha), the eldest son of the Rāshṭrakūṭa king Dhārāvarsha Dhruva and the name Kampavarman, just like Nṛipatuṅga, might have been derived from Kambha, the maternal grandfather of Kampavarman.<sup>9</sup> Since the genealogy furnished in the Vēlūrpaḷaiyam and Bāhūr plates does not allow us to place him before Nṛipatuṅga, and as he cannot be placed after Nṛipatuṅga, Mr. Ayyar concluded that Kampavarman must have been a joint ruler with either Nṛipatuṅga or Aparājita or with both.<sup>9</sup>

<sup>1</sup> Ll. 493-9.

<sup>2</sup> Compare '*Tellāṅṅ-erinda* Nandivarman'. Generally in hero-stones, the nature of the death of the hero is also specified as '*vēḷundu paṭṭār*' (i.e., fell and died), '*koṅṅu paṭṭār*' (i.e., killed and died), '*mīṭṭu paṭṭār*' (i.e., rescued and died), etc.

<sup>3</sup> Above, Vol. IV, pp. 180 and 182.

<sup>4</sup> For a similar use of the word *koṇḍa* cf. the terms '*Madirai-koṇḍa Parakēśari*', '*Madirai-koṇḍa Rājakēśari*', '*Kaechiyum Tañjaiyum koṇḍa Kaṅṅarādēva*', '*Madiraiyum Iḷamum koṇḍa Rājādhirājadēva*', etc., occurring too frequently in inscriptions.

<sup>5</sup> A stray record has also been found at Mallam in the Gudur taluk of the Nellore District (No. 498 of 1908) and another at Olakkūr in the Tindivanam taluk of the South Arcot District (No. 357 of 1909) adjoining the Wandiwash taluk.

<sup>6</sup> No. 402 of 1923 of the Madras Epigraphical Collection.

<sup>7</sup> No. 144 of 1924 of the Madras Epigraphical Collection.

<sup>8</sup> Above, Vol. VII, p. 196. 'Nandikampa' figures also as the name of a village in the inscriptions at Paḷḷikoṇḍa in the North Arcot District, dated between Śaka 878 and 885 (Nos. 473 and 469 of 1925).

<sup>9</sup> Above, Vol. XX, pp. 48-49.

This conclusion arrived at by Mr. Subrahmanya Ayyar is confirmed by the present inscription as will be shown presently<sup>1</sup>.

The name of the soldier who took Perunagar is not given in our record; but he may be identified with Akalaṅkattuvarāyar who figures with the same title, viz., 'who took Perunagar' in a record dated in the 26th year<sup>2</sup> of Nṛipatuṅga, from Āmbūr in the North Arcot District, not far from Mēlpaṭṭi. This soldier, according to the present inscription, died in the 10th year of Kampavarman, while his son and nephew fell in a cattle raid in the 26th year of Nṛipatuṅga.<sup>3</sup> The question then to be settled is whether Akalaṅkattuvarāyar died prior to his son and nephew; in other words, whether the 10th year of Kampavarman was prior to the 26th, i.e., the last year of Nṛipatuṅga. From the fact that the son and father died in different reigns, one point is clear that, the reigns of Nṛipatuṅga and Kampavarman should have closely followed each other. If Akalaṅka had died earlier, Kampa should have been either a joint ruler with Nṛipatuṅga or his contemporary ruling over a portion of the Pallava territory, because according to the Bāhūr plates, he could not be accommodated before Nṛipatuṅga; but if, on the other hand, we suppose that Akalaṅka had died after his son, Kampa's rule should be placed immediately after that of Nṛipatuṅga. The latter alternative is not possible, because we know that Nṛipatuṅga was a contemporary of Varaguṇa<sup>4</sup> (circa 862 A. D.) and that Aparājita lost his kingdom to the Chōlas about A. D. 888<sup>5</sup> and that within this period of 26 years, both Kampa with a reign of 32 years and Aparājita with one of 18 years could not be accommodated.

One difficulty with regard to the contemporaneity theory is that inscriptions of both Nṛipatuṅga and Kampa are found at Uttaramallūr, Kāvērippākkam and Tiruvorriyūr. That Kampa was an independent ruler and not a subordinate under Nṛipatuṅga will be evident from the grants issued in his own name and regnal years. If Nṛipatuṅga and Kampa were independent contemporary rulers, how could we have the inscriptions of both these rulers in identical villages? This would be possible if these kings were administering the whole of the Pallava dominions jointly or if the three villages mentioned above were on the border land where the overlordship of both the rulers was recognised.<sup>6</sup>

We may approach the contemporaneity theory from another standpoint. The Bāṇas and the Western Gaṅgas were generally opposed to each other about this time, and their enmity ceased for a time by the marriage of Kundavaiyār, the daughter of Prithvīpati I with the Bāṇa King Bāṇavidyādhara. The fight at Kāvāṇḍūr mentioned in our inscription must then represent, one of the series of fights that were being waged between the two dynasties. There were two Prithvīgaṅgaraiyars about this time, one was the chief of Paṅgaḷa-nāḍu and the other was Prithvīpati I, son of Śivamāra II. Since the former had died by the 8th year of Kampavarman,<sup>6</sup> we may identify

<sup>1</sup> An attempt has recently been made to prove that Kampavarman was the son of Aparājita and that he ruled from A. D. 907-933 (*Journal of Oriental Research*, Vol. VI, pp. 224 ff.). The author of this theory connects a record of Kampa (No. 372 of 1911 of the Madras Epigraphical collection), wherein Nirañjana-guru figures as the donor, with another record of the Rāshtrakūṭa king Kapparaḍēva (No. 181 of 1912 of the Madras Epigraphical collection) which states that Chaturānana-panḍita received initiation at the hands of Nirañjana-guru. The initial mistake of this theory lies in identifying the guru of Chaturānana, viz., Nirañjana with the Nirañjana of Kampavarman's time. The author himself admits that the successors of Chaturānana were known by the same name. On the same analogy the successors of Nirañjana might have been called after their guru and therefore, the two Nirañjanas mentioned above might be different persons. He ignores the implications of the name Nandi-Kampa. From palaeographical evidence also Kampa cannot be brought down to 10th century A. D.

<sup>2</sup> Above, Vol. IV, p. 182.

<sup>3</sup> No. 360 of 1921 of the Madras Epigraphical Collection.

<sup>4</sup> Above, Vol. XX, p. 49. Since the Pallava power ceased about this time, we find the Bāṇas also who were hitherto subordinate to the Pallavas assuming independence and issuing records in their own name.

<sup>5</sup> For a similar instance see page 45, *A. R. on South-Indian Epigraphy for 1930-31*.

<sup>6</sup> Above, Vol. VII, p. 193.

the Pirudigaṅgaraiyar mentioned in our record with the latter. Dr. Hultsch has indentified the Bāṇavidyādhara mentioned above with Vikramāditya I, who figures as a subordinate of Nṛipatuṅga in the latter's 24th year. This is the latest known date when the Bāṇa chief figures as a subordinate under the Pallavas. Soon after, Vijayāditya II, the son of the Bāṇa chief Vikramāditya I mentioned above, seems to have declared his independence, as his records are dated in Śaka years without mentioning any overlord. Since the Bāṇa chief figures as a subordinate of the Pallava king in the present inscription, this record may be placed prior to the 24th year of Nṛipatuṅga and it also seems probable that the 24th year of Nṛipatuṅga should have closely followed the 10th year of Kampa without any long interval in the middle.

Since a certain Aparājita, probably named after the king of that name, figures as the donor in the 15th year of Kampavarman<sup>1</sup> the latter might have been a contemporary of the Pallava king Aparājita also. Kampavarman might, therefore, have been a contemporary of both Nṛipatuṅga and Aparājita. His position may be said to be analogous to that of the Chōla-Pāṇḍya viceroys in the Pāṇḍya country in the 11th century A. D.

Regarding the position of the Pallava territory about this period, it may be stated that, during the time of Nṛipatuṅga, it extended from Lāḷguḍi and Nārttāmalai in the south to Conjeeveram and Guḍimallam in the north. Nṛipatuṅga's father Nandivarman III was a subordinate of the Pāṇḍya king,<sup>2</sup> but in the time of Nṛipatuṅga the situation was reversed; Varaguṇa II appears as a subordinate of Nṛipatuṅga in his 18th year<sup>3</sup>; the Chōlas had not by this time risen to the status of an independent power; the matrimonial alliance with the Rāshtrakūṭas saved the Pallava empire from trouble from that quarter; and the Gaṅgas, i.e., Prīthvīpati I and his successors, and the Bāṇas were also subordinate to the Pallavas. Nṛipatuṅga was able to hold this empire intact, probably with the assistance of Kampavarman but towards the close of the reign of the former, we find the several neighbouring powers including the Nōḷambas rising to prominence with the result that the Pallava dominion diminished to such an extent as to embrace, in the time of Aparājita, the Saidapet, Ponneri and Conjeeveram taluks in the Chingleput District and portions of the Tiruttani taluk in the Chittoor District. This small territory was easily conquered by the rising Chōlas under Āditya I.

The next point for consideration is that Akalaṅkattuvarāyar figures in Pallava records as a soldier under both the Gaṅga<sup>4</sup> and Bāṇa rulers thus indicating the subordinate position occupied by the two latter rulers under Pallava monarchy.

The Bāṇa ruler mentioned in our inscription is probably identical with Vikramāditya Vāṇavidyādhara, who also figures in the 24th year of Nṛipatuṅga. His warrior whom we have identified with Akalaṅkattuvarāyar claims to have taken **Perunagar**, which is a village about 13 miles from Conjeeveram on the road to Wandiwash. From whom could he have taken Perunagar? The inscriptions of this village do not give us any clue. The Gaṅga king Durvinīta claims victories over his enemies at Andari, Ālattūr, Poruḷare and Pernagara.<sup>5</sup> The last mentioned village was probably identical with Perunagar mentioned in the present inscription. However, during the last year of Nṛipatuṅga, the Nōḷambas attacked the Toṇḍaimaṇḍalam region, especially the portion surrounding Āmbūr. Possibly it was from the Nōḷambas that the town of Perunagar was

<sup>1</sup> No. 42 of 1893 of the Madras Epigraphical Collection.

<sup>2</sup> A. B. on *South Indian Epigraphy for 1930-31*, p. 38.

<sup>3</sup> No. 360 of 1921 of the Madras Epigraphical Collection.

<sup>4</sup> (i.e.) Prīthvīpati I.

<sup>5</sup> *Ep. Carn.* Vol. XII, Tm. 23; *ibid.*, Vol. IX, Db. 68.



MELPATTI INSCRIPTION OF VIJAYA KAMPAVIKRAMAVARMAN.



captured by Akāṣānkattuvarāyar. This view is strengthened by the fact that a Nolamba is said to have ruled as far as Kāñchi in a record from Hindupur, dated in Śaka 775 (A. D. 853).<sup>1</sup>

The territorial division **Paḍuvūr-kōṭṭam** was in Toṇḍaimaṇḍalam and it roughly comprised the modern Vellore and Guḍiyāttam taluks in the North Arcot District. It included the following *nāḍus*, viz., (1) Paṅgaḷa-nāḍu, (2) Mugai-nāḍu, (3) Peruntimiri-nāḍu, (4) Miyaṅgu-nāḍu, (5) Mēl-Adaiyāru-nāḍu, (6) Karaivaḷi Āndi-nāḍu and (7) Kārai-nāḍu. **Miyāṅgu-nāḍu** also known as **Miyārai-nāḍu** included the present Tiruvallam in the North Arcot District and the surrounding region. The village **Kāvāṅṅūr** may be identified with the village of the same name in the Guḍiyāttam taluk.

#### TEXT.

- 1 Kō-Viśaiya Kampavikkiramaparumarḷu [yā]-
- 2 ṇḍu pattāvadu Paḍuvūr-kkōṭṭattu Miya[ā\*]ru-nāṭṭu-kKā-
- 3 vaṅṅūr<sup>2</sup> Pirudigaṅgaraiyar daṇḍu nikka Vāṅa-
- 4 [raiyyar] paḍaivar Pe[runa]gar-kkoṇḍa-kkāvadi<sup>3</sup> nedirttu-
- 5 [v-aniyyar]
- 6 [e]rittu
- 7 paṭṭār [||\*]

#### TRANSLATION.

(During the) tenth year (of the reign of) the victorious **Kampavikkiramaparumar**—(when) the army (of) **Pirudi-Gaṅgaraiyar** (was) stationed (at) **Kāvāṅṅūr** in **Miyāṅgu-nāḍu**, (a subdivision of) **Paḍuvūr-kōṭṭam**, the **Kāvadi** who took **Perunagar** (and) the soldier of **Vāṅaraiyar**, fell (after) attacking (and) defeating (the army of) the enemy.

No. 23.—A GRANT OF THE GURJARA KING JAYABHATA III: [KALACHURI] YEAR 486.

By G. V. ACHARYA, PRINCE OF WALES MUSEUM, BOMBAY.

These two plates were received by the Prince of Wales Museum from the Bombay Branch Royal Asiatic Society in 1920 when the Society's Collection was lent to that Museum. Their original find-spot is not known. Both the plates measure  $12\frac{1}{2}'' \times 10''$ , while the holes,  $5''$  apart in each plate and meant for rings and the seals, are  $\frac{5}{8}''$  in diameter. Neither the seals nor the rings are forthcoming. Both the plates are damaged at the top left hand corners and consequently some portions of the writing are lost. There are several small holes due to corrosion in the body of the plates also. Both of these are inscribed on the inner side only and their rims are thickened to protect the writing. There are 28 lines in the first and 23 in the second plate. The average size of the letters is  $\frac{1}{4}''$ . The engraving is carefully done and there are very few mistakes. The characters are of the northern type and very much resemble those found on Valabhi

<sup>1</sup> No. 588 of 1912 of the Madras Epigraphical Collection.

<sup>2</sup> *Kāvāṅṅūr* is used in the locative sense.

<sup>3</sup> The reading in the Āmbūr record (above, Vol. IV, p. 182) is *Perunagar-agarakkōṇḍa-kkēvidi*, but it must be corrected as *Perunagar-Ekoṇḍa-kkēvidi*. The engraver seems to have unnecessarily added the letters *ā* and *ra*. Such typographical errors are common in inscriptions.

plates. The language is Sanskrit and, excepting a few imprecatory and benedictory verses at the end, the whole inscription is in prose.<sup>1</sup>

The object of the plates is to record the grant of the village **Mannātha** situated in the **Bharukachchha-vishaya** to **Bhaṭṭa-Uchchaḍa** son of **Ādityanāga**, a Brahmin of **Hētāvuka** class who had come out from the district (*āhāra*) called **Lōhigakakshapathaka**, who belonged to **Kauṇḍinya gōtra** and was a student of **Vāji-Mādhyandina** branch of the **Yajur-Vēda**. The grant was made for the performance of the five 'great sacrifices' viz., *Bali, Charu, Vaiśvadēva, Agnihōtra* and *Atithi*. The donor of the grant was **Jayabhaṭa** (III) of the **Gurjara** family of **Broach**.

The date of the grant is given at the end both in words and in figures as the **fifteenth day of the dark half of the month of Āsvayuja of the year 486 (of the Chēdi era)**, corresponding to A. D. 736.

**Sarṅgulla**, the son of **Alla**, is the scribe and **Dēiyaka** is the *dūtaka* of the grant. At the end there is the **sign manual** of **Śrī-Jayabhaṭa**.

Of the three **place names** mentioned in the grant **Bharukachchha** stands for the present **Broach**. It is not possible to locate **Lōhigakakshapathaka**, while as regards the village granted, in the absence of the details about the boundaries, we have to look up for the name of some modern village having greatest possible resemblance with the name **Mannātha**. I would suggest **Manād** about a mile and a half north-east of **Mehegam** on the north bank of the river **Narbadā**.

The plates under consideration have great historical importance in that they conclusively decide the line of succession of the **Gurjara** princes, showing at the same time that the genealogy accepted so far stands in need of correction.

The genealogy framed by **Dr. Bhagwanlal** is given in *Bombay Gazetteer*<sup>2</sup> and is accepted by **Prof. Bhandarkar** in the revised list of inscriptions of Northern India<sup>3</sup>. The line of succession according to these scholars is as follows:—

Dadda I. K. 330.

Jayabhaṭa I. (Vitarāga) K. 355.

Dadda II. (Prasāntarāga) K. 380, 385, 392.

Jayabhaṭa II. K. 405.

Dadda III. (Bāhusahāya) K. 430.

Jayabhaṭa III. K. 456, 486.

Three plates of **Dadda II** (Prasāntarāga) dated **Śaka 400, 415 and 417** have to be left out of consideration because they have been accepted as spurious.

The name of **Ahirōla**, the son of **Jayabhaṭa II** and father of **Jayabhaṭa III**, is known to us for the first time from these plates, and we are now in a position to say that the **Nausārī** plates<sup>4</sup> of **K. 456** are not of **Jayabhaṭa III** as supposed by **Dr. Bhagwanlal**, but must be attributed to **Jayabhaṭa II**. In the **Nausārī** plates the genealogy stops with **Jayabhaṭa II** whose description agrees with that of the same ruler in the present record. In the 2nd plate of **Jayabhaṭa III** dated **K. 486**<sup>5</sup> unfortunately the earlier descriptive portion is lost but the description of **Jayabhaṭa III** is exactly similar to that of the donor of the present grant, which starts from the middle of line 21. These facts conclusively prove that the **Nausārī** plates of **K. 456** are to be attributed to **Jayabhaṭa II** and the incomplete grant (second plate) of **K. 486** and the present record both to

<sup>1</sup> (Certain other verses seem to occur in ll. 30-32.—Ed.)

<sup>2</sup> Above, Vol. XX, Appendix, pp. 161 f.

<sup>3</sup> *Ibid.*, Vol. V, p. 113.

<sup>4</sup> Vol. I, Pt. i, p. 114.

<sup>5</sup> *Ind. Ant.*, Vol. XIII, pp. 77 ff.

Jayabhata III, son of Ahirōla and grandson of Jayabhata II. The order of succession, therefore, would stand thus :

Dadda I. K. 330, 346.

Jayabhata I. K. 355.

Dadda II. (Bāhusahāya) K. 380, 385, 392.

Jayabhata II. K. 405, 456.

Ahirōla.

Jayabhata III. K. 486.

While Dadda I and Jayabhata I are referred to with the simple honorific title *śrī*, Dadda II seems to have assumed more power and strength, as he is styled *Parama-Māhēśvara*, *Samadhigata-pañcha-mahāśabda* and *Bāhusahāya*. The three remaining princes—Jayabhata II, Ahirōla and Jayabhata III—have each the additional epithet of *Mahāsāmantādhipati*.

The epithet *Samadhigata-pañcha-mahāśabda* has been differently translated by different scholars.<sup>1</sup> I always preferred to translate it as one who has obtained the prosperity and the privilege of five kinds of musical instruments and this meaning I am now in a position to support by a passage in *Mahāśudassana Suttanta*<sup>2</sup> where Kuśāvati, the capital of the great king Sudassana is described as resounding with ten sorts of sounds (*dasa-sadda*, Skt. *daśa-śabda*) and these sounds are detailed as the sounds of elephants, horses, chariots, *bhēri*, *mutiṅga*, *vīṇā*, etc. In Pāli literature the expression *Pañchatūriyo* is also used in a similar sense.<sup>3</sup>

#### TEXT.<sup>4</sup>

##### First Plate.

- 1 [ . . . . . satata-lakṣmī<sup>5</sup>]-nivāsa-bhūtē<sup>6</sup> tṛiṣṇā-saṁtāpa-hāriṇi dina-nātha-vistārit-ānu[bhāvō] dvija-
- 2 [kul-ōpajīvyamāna-vibhava-śālini] mahati mahārā[ja-Ka]ṛṇ-ā[nva]yē kamalākaka(ra) iva rājahaṁsaḥ prava(ba)la-[ka]li-kāla-
- 3 [vilasit-ākulita<sup>7</sup>-vimāla-svabhāvō gambhīr-ō]-dāra-charita-vismāpita-sakala-lōkapāla-mā-nasa[ḥ pa]ram[ēśvara-śrī-**Ha**]rshadēv-ābhībhūta-**Va**-
- 4 [**labhī-pati**-paritrāṇ-ōpa]jāta-bhramad-adabhra-śubhr-ābhra-vibhrama-yaśō-vitāna[ḥ\*] śrī-Daddas-tasya sū[nur=a-śaṅkit-ā<sup>8</sup>]gata-praṇayi-
- 5 [jan-ōpabhukta-vibhava-saṁ]chay-ōpachīyamāna-ma[nō]-nirvṛitir = anēka - kaṇṭaka - vaśā (vaśā)-saṁdōha-dāha-du[rlla]lita-pratāp-ānalō ni-
- 6 [śita-nistriśa(striśa)-dhārā]-dārit-ārāti-kari-kumbha-mukta-muktāphala-chohhal-ōllasita-yaśō-śū(mśu)k-āvagunṭhita-dig-va[dhū]-vadana-sara-

<sup>1</sup> Prof. C. S. Srinivasachari, M.A., of Annamalainagar has in his article "Further light on Pañchamahāśabda" read at the Seventh Oriental Conference held at Baroda summarised the views of the opposite schools and on the strength of Vijayanagara inscriptions has discarded the interpretation of Sir Aurel Stein and Sir Walter Elliot and supported the views of Dr. S. K. Ayyangar and Mr. Padmanath Bhattacharya.

<sup>2</sup> *Dīgha Nikāya*, Vol. II, p. 170 (P. T. S. ed.). My attention to this reference was drawn by my nephew Mr. R. K. Acharya.

<sup>3</sup> I am indebted to Dr. N. P. Chakravarti for kindly going through this article and suggesting additions and alterations.

<sup>4</sup> From the original plates and photographs.

<sup>5</sup> The text portions within the square brackets in the beginnings of the first fourteen lines have been supplied from the Nausāri Plates, *Ind. Ant.*, Vol. XIII, pp. 77 ff.

<sup>6</sup> There is a superfluous mark of punctuation here. It consists of two dots or small dashes, one above the other. There are more such marks in the body of the inscription. In some cases they are represented by a single dash.

<sup>7</sup> This is what the Nausāri Plates actually read. To this is added the editor's note: "the sense requires us to correct this into *vilasit-ānākulita*."

<sup>8</sup> This portion has also been taken from the Nausāri Plates.



- 7 [sijaḥ śrī-]Jayabhaṭas-tasya-ātma-jō mahāmuni-Manu-praṇīta-pravachan-ādihigama-vivēka-sva-dharmm-ānushṭhāna-[pravaṇō<sup>1</sup>] [va]rṇṇ-āsrama-
- 8 [vyavasth-ōn]mūlita-sakala-kali-ka(kā)l-āvalēpaḥ praṇayi-jana-manōratha-vajaya<sup>2</sup>-vyatita-vibhava-saṁpādan-ā[pa]nīt-āsēja(sha)-
- 9 \*pārthiva-dān-ābhima(mā)nō mada-vivaś-āṅkuś-ātivartti-kupita-kari-nivāraṇa-prathita-guru-gaj-ādhirōhaṇa-prabhāvō<sup>4</sup> vipa-
- 10 [t-pra]pāta-patita-narapati-śat-ābhuyddharāṇa-nikhīla-lōka-viśra(śru)ta-par-ōpakāra-kā(ka)raṇa-vyasaṇaḥ prāchya-pratichy-ādhirāja-vijrīmbi-
- 11 [ta]-mahā-saṁgrāma-narapati-sahasra-parivārit-ānēka-gaja-ghaṭā-vighaṭana-prakaṭita-bhuja-vīrya-vikhyāta-Bāhusahāy-āpa-
- 12 [ra]-nāmā<sup>4</sup> parama-māhēśvaraḥ samadhigata-pañcha-mahā-śabda[ḥ\*] śrī-Daddas-tasya sūnur-anēka-samara-saṁghaṭṭa-ghana-ghaṭita-gaja-gha-
- 13 [tā]-pātana-paṭur-asahishṇu-vana-gahana-dāv-ānalō dīn-ānāth-ātura-suhrit=svajana-vanna<sup>5</sup>-kumudākara-kaumudī-nisākarō<sup>6</sup> [Bhāg]i-
- 14 [ra]ṭhī-pravāha iva vipaksha-kṣhōbha-kṣhamah<sup>7</sup> Śāntanur=iva samudbhūta-kā(ka)lakal-ārāva-mahā-vāhinī-patir-Ādi-Tha(Va)rāha iva sva-bhuja-va(ba)la-
- 15 parākram-ōddhṛita-dharā-dharaḥ<sup>7</sup> parama-māhēśvaraḥ samadhigata-pañcha-mahā-śabda(bdō) mahā-sāmant-ādhipati[ḥ\*] śrī-Jayabhaṭas-tasya sutaḥ śau[ryya]-
- 16 darpp-ōday-ōttuṅ-ōttamāṅga-bhūpāla-mauli-mālā-chumbita-charaṇa-yugalaḥ sakal-ābhigā-mik-ādi-guṇ-ānurāga-ni[rbbha]ra-ma-
- 17 nasā svayaṁ-vṛitō rāja-lakṣmīyā<sup>4</sup> kaumud-īndu-dīdhiti-chakravāla-vimāla-yasāḥ-śekhā-rita-Mēru-śikharō raṇ-āṅgaṇ-āgata-vara-vai-
- 18 ri-vāraṇa-gha[tā]-kōṭi-kuddā(tā)ka-dōr-ddaṇḍas-chatur-vvidy-ādihigam-ōpabṛīhi(bṛīmhi)ta-prajñ-ātisaya-samyak-p<sup>8</sup>ravarttita-nīti-mārgg-ānu[ra]ṁji(raṁji)ta-
- 19 prakṛitīḥ prakṛiti-ka<sup>9</sup>lyāṇ-āsāyatvād-a-sprishṭaḥ kalī-kāla-kālīmna<sup>4</sup> sannihita-yauvan-ōpanat-ānanta-vishay-ōpabhōga-saukhyō
- 20 sahaja-śatrutayā vasīkṛi[t-ēndri]ya-grāmaḥ shā[d]gu[ṇ]ya-prayōga-nipuṇaḥ śakti-rla(tray)-ōpachita-mahimā<sup>4</sup> parama-māhēśvaraḥ sama-
- 21 [dhi]gata-pañcha-mahā-śabda(bdō) mahā-sāmant(ant-ā)dhīpati[ḥ\*] śrī[mad-A]hīrōlas-tasya sakala-bhuvana-tilakasya-ātma-jō niḥa-guṇa-gaṇa-māl-ālam-

<sup>1</sup> This word is not clear in the present inscription. The corresponding reading in the Nausāri Plates is *pravayī* which the editor has suggested to correct into *pravayō* or *pravīṣō*. *Pravayō*, however, fits better, and that has been adopted here.

<sup>2</sup> [Instead of *vajaya* read *vishaya*. The Nausāri Plates correctly read *vishaya*, but the given text contains *vīlaya* which does not suit the sense. B. C. C.]

<sup>3</sup> The position on the plate shows that there must have been a syllable or two before the word *pārthiva*. The Nausāri Plates, however, contain nothing between *-āśeṣa* and *-pārthiva*.

<sup>4</sup> There is a superfluous mark of punctuation here. It consists of two dots or small dashes, one above the other. There are more such marks in the body of the inscription. In some cases they are represented by a single dash.

<sup>5</sup> Instead of *vanna* read *bandhu*.

<sup>6</sup> [With this compare the passage in Bāṇa's *Harshacharita* ('Nirnaya-sagar' Press, Bombay, 4th edition, p. 39): . . . . *vipaksha-kṣhōbha-kṣhamah*. . . . . *Bhāgīrathī-pravāha iva pavanaḥ pravarttata vipulō vaśīṣab*.—B. C. C.]

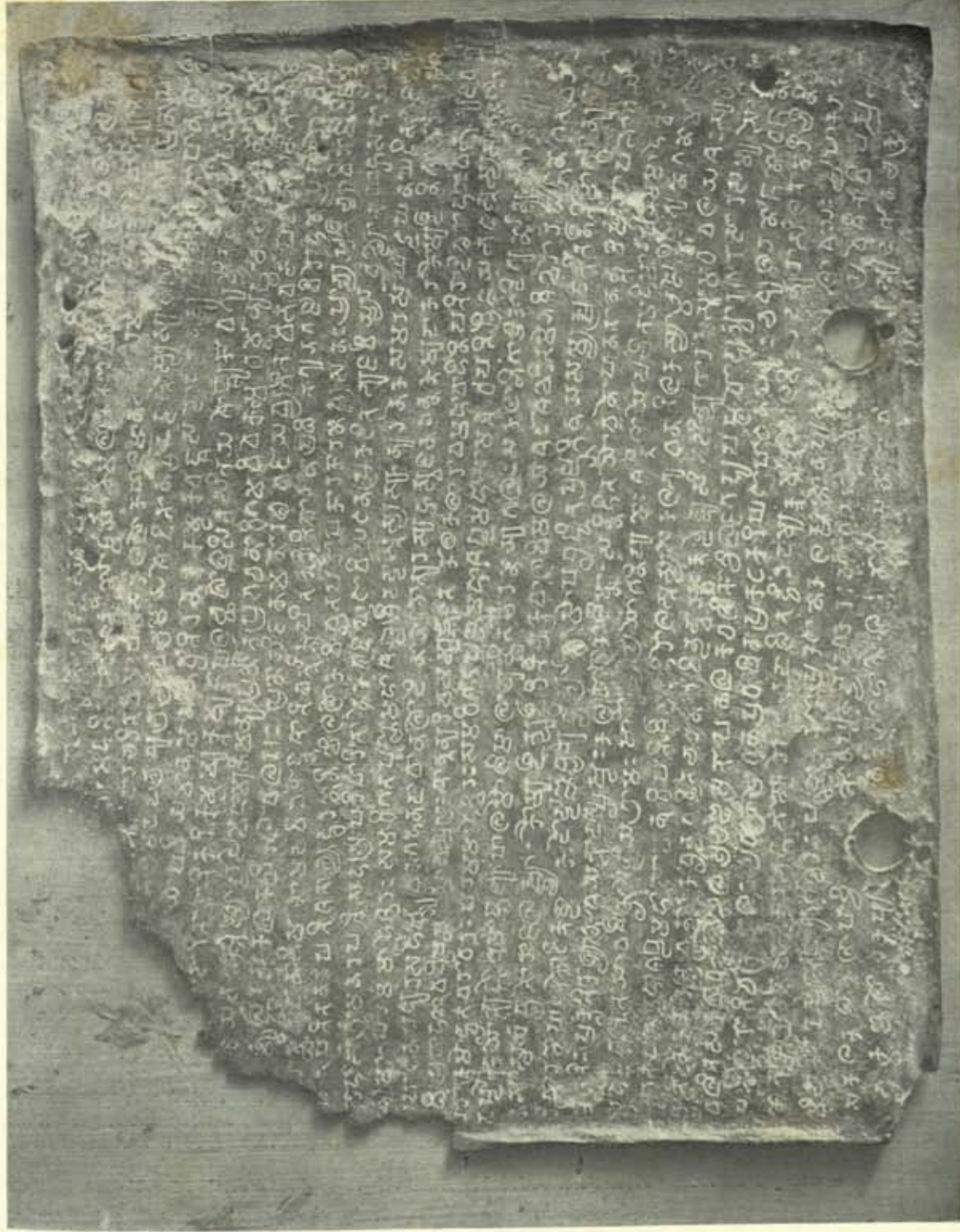
<sup>7</sup> The corresponding reading in the Nausāri Plates appears to be the same as in the present plates, though that portion is somewhat obscure there and has been read as *-ōddhṛita-dha[ra]ṇiḥ*.

<sup>8</sup> The letter *p* in the conjunct syllable looks more like *śh*.

<sup>9</sup> This *ka* appears like *kā*.

A GRANT OF THE GURJARA KING JAYABHATA III: [KALACHURI] YEAR 486.

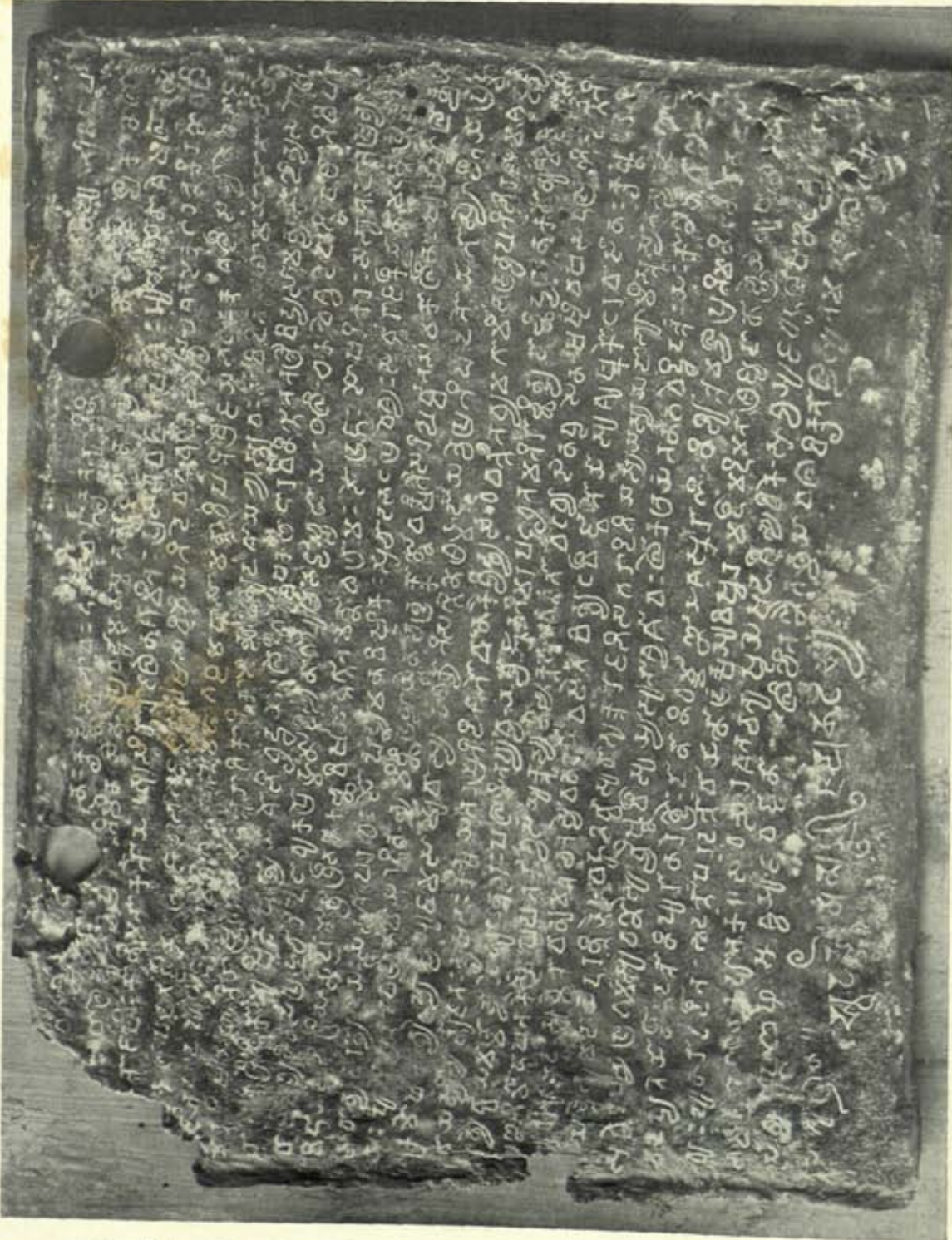
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- 22 kṛitō=nēka-narēndra-vṛindāraka-vṛinda-vandita-charaṇ-āravinda-dvayaḥ kund-ēndu-  
sita-sinduvāra-kusuma-dhava-yaśaḥ-sudhā-dha-  
23 valita-sakala-dha[rā-ma]ṇḍala[h\*] p<sup>1</sup>ratōpa(p-ā)nala-kavalit-ākḥila-jagad-upaplavō durv-  
vāra-sar-āsāra-samutsā[r]i[ta]-  
24 [saka]l-ārāti-chakravālaḥ pradhāna-pradhana-pradhāvita-prakaṭa-kari-ghaṭā-pāṭana-paṭuḥ  
(tuś=)chaṭula-raṇ-āṅgaṇ-āvagaṇ[āraṅga]-  
25 ṇa-tuṅga-[tura]ṅgama-[pra]kara-bhaṅga-bhāsuro<sup>2</sup> drava-dālita-dvirada-[kumbha-sthali-\*]  
mukta-muktāphala-nikara-dantur-āsi-latā-marīchi-nichaya-  
26 mi(mē)chakita-dakṣiṇa-bāhu-śikharāḥ padmākara i[va\*] prakṭ-āṇa(nē)ka-lakṣaṇō na  
punar=mmal-āsayaḥ kṣhapākara i[va]  
27 sakala-kalā-[ka]lāp-ānchitō na punar=ddōshā-karaḥ sāgara i[v=ā]ntaḥ-pravēṣita-vipakṣa-  
bhū-  
28 bhṛin-maṇḍalō na punaḥ(nar-)grāh-ākulaḥ(lō) Nārāyaṇa iva Sudarśana-chakra-

## Second Plate.

- 29 [kṣhapita-<sup>3</sup>]vipakṣō [na pu]naḥ kṛiṣṇa-svabhāvaḥ(vō) Hara iv-āṅgikṛita-bhūti-nicha[yō]  
na pu[na]r=bhujāṅga-pa-  
30 [rigraha\*]ḥ | Bāl-ēndu-[bimba]-pratimēna yēna pravarddhama(mā)na-sva-tan-ūdayēna [I]  
praṇāma-kāmō=lpa-karēṇa lō-  
31 [kaḥ kṛi<sup>2</sup>]tāmja(t-āṅja)liḥ kāntimatā k[ri]tō=yam(yam)\* || Su(A)si-dhārā-jalēna śāmitaḥ  
prasabha-Valabhī-patēḥ<sup>7</sup> purē yōn-āsēsha-lōka-sam-  
32 . . . kalāpadatajjik-ānalaḥ Ja[rā]bhata-jaladaḥ [ēsha] sa vigiyatē dēva-vadhū-  
kadamb[ai]r<sup>8</sup>=nṛipa-śata-makuṭa-ratna-kiraṇa(ṇ-ā)vali-  
33 [raṁ\*]ji(rāṅji)ta-pāda-pañkajaḥ<sup>9</sup> samadhigata-pañcha-mahā-śabḍa(bdō) mahā-sāmant-ādhi-  
pati-āri-Jayabhataḥ kuśali sarvvān=ēva rāja-sā-  
34 manta-vishayapati-rāṣṭra-grāma-mahattar-ādhi-kārik-ādīn=samanudarśayaty=astu vaḥ  
samviditaḥ yathā mayā mātā-pitrō-  
35 r-ā[tmana]ś=ch=aiḥik-āmushmika-puṇya-yaśō-bhivṛiddhayē<sup>10</sup> Lōhigakakṣhapakath-āhāra\*  
vinirgata-tat-traividya-sāma(mā)nya-Kauṇḍinya-sa-gōtra-

<sup>1</sup> The letter p in the conjunct syllable looks more like sh.

<sup>2</sup> There is a superfluous mark of punctuation here. It consists of two dots or small dashes, one above the other. There are more such marks in the body of the inscription. In some cases they are represented by a single dash.

<sup>3</sup> This word has been supplied from the Kāvī grant of Jayabhata III, *Ind. Ant.*, Vol. V, p. 113.

<sup>4</sup> [This reading is mere conjecture.—B. C. C.]

<sup>5</sup> These two syllables have likewise been supplied from the Kāvī grant. <sup>6</sup> Metro Upajāti.

<sup>7</sup> [This also appears to be in verse and the correct reading seems to be prasabham Valabhī-patē purē | yō(yō)n-āsēsha-lōka-sam[ā]n[ā]p[ā]ṇ[ā]l[ā]p[ā]da-Tajjik-ānalaḥ Ja[rā]bhata-jalada ēsha sa[ś]ā[ś]. The reading in the present record would show that there could not have been any reference to a fight with the Lord of Valabhi in the fragmentary Kāvī Plate of Jayabhata III (K. 486) as suggested by Bühler and adopted in the *Bombay Gazetteer*, Vol. I, pt. I. On the other hand it appears that the latter came to Valabhi to help its ruler in fighting the Tajjikas or the Arab invaders who were the common enemies of all the rulers of the Western India—Ed.]

<sup>8</sup> [The portion rigiyatē dēva-vadhū-kadambair= reads like a line of Upēndravajrō metre. The word vigiyatē, if it is intended to convey the sense of 'is praised', is not appropriate, since it means rather 'is condemned'.—B. C. C.]

<sup>9</sup> We have perhaps to read <sup>o</sup>pathakāhāra for <sup>o</sup>pakathāhāra.

- 36 Vāji[mā]dhya[ndi]na-sabrahmachāri-Hēṭāvuka-brāhmaṇ-Ādityanāga - putra - bhāṭṭ-<sup>1</sup> Ōchchadāya<sup>2</sup> va(ba)li<sup>2</sup>-charu-vaiśvadēv-āgnihō[tr<sup>3</sup>]-jātithi-pa[ūcha].-
- 37 vi(ma)hā[ya]jñ-ā[di]-kri[y-ō]tsaprā(rppa)ṇ - ārttha[m] śrī-Bharukachchha - viśhay - āntarggata-Mannātha-grāmaḥ s-ōdraṅgaḥ s-ōparikaraḥ sa-bhūtapā(vā)ta-pranyā-(tyā)ya[ḥ]
- 38 sa-dhānya-[hi]raṇy-ādēyaḥ sa-daś-āpara(rā)dhah s-ōtpadyama(mā)na-viśṭikaḥ a-chāṭa-bhaṭa-pravēśyaḥ sarvva-rājakyānām=a-hasta-praksh[ē]pa[ṇi]
- 39 yaḥ pu(pū)rvva-pratta-dēva-brahma-vā(dā)ya-rahitāḥ(tō) bhūmichchhidra-nyāyēn=ā-chandra(ndr-ā)rkk-ārṇava-kshiti-sarit-parvata-sama-kālinaḥ putra-paulā(tr-ā)nvaya-
- 40 kram-ōpa[bhō]gyē(gyō)=dy=Āśvayuja-ma(mā)s-āmu(mā)vāsyā[yām\*] ūdhaky<sup>4</sup>-ātisarggēṇa śra(bra)hma-dāyatv[ē]na\*] pratipāditō yā(ya)t[ō]=sy-ōchitayā pra(bra)hma-
- 41 dhā(dā)ya-sthityā bhūmja(bhūñja)taḥ kṛishataḥ kaksha(rsha)yataḥ pratidiśatō vā na kaiśchid=vya(vyā)[sē]dhē varittitavyam=a(ā)gāmi-bhadra-nṛipatibhir=ayammasmad<sup>5</sup> vāmśyai-
- 42 [r=a]nyair=vv-āyam=akmā(sma)d-dāyō=numantavyaḥ pa(pā)layitavyaś=cha | yaś=ch=[ā]-jñāna-tima(mi)ra=paṭa[l-ā\*]vṛita-matir=āchchhindya(ndyā)d=āchchhidya(mā)nakaṁ v=ānumē(mō)dē[ta] sa
- 43 [pa]ñchabhir-mahāpa(pā)takais=s-ē(s-ō)papa(pā)takā(kai)ś=cha saṁyukta[ḥ\*] sya(syā)d=ity=ukta[ṅ]=cha bhagavatā Vēdavyāsēna | Shashṭi-varsha-sahasra(srā)ṇi svarggē ti-
- 44 [shṭhati] bhūm[i]daḥ [\*] āchchhētā ch=ānuma[ntā] cha tasv[ē](tāny=ō)va narakē vasēta(t) [i\*] Vindhy-āṭavijvā(shv=a)tōyāsu śushka-kōṭara-vāsinaḥ [i\*] kṛishṇ-[āhayō] hi
- 45 [jā\*]yantē bh[ū]m[i]-dāyam haranti yē || Va(Ba)hubhir=vvasudhā bhuktā rājabhi[ḥ\*] Sagar-ādibhi[ḥ] [\*] yasya yasya yadā bhūmis=tasya tasya [ta]dā phalaṁ(lam) [i\*]
- 46 Agnēr=apatyaṁ prathamam suvarṇam bhūr=Vvaishṇavi Su(Sū)ryya-sutās=ch śā(gā)vaḥ [i\*] lōka-trayaṁ ta(tē)na bhavēd=dhi dattam<sup>2</sup> yaḥ kāñchanaṁ gāñ=cha [mahīm]
- 47 cha dadyāta(t) [i\*] Yān-iha dattāni purā narēndraiḥ(drai=)dānāni dharmm-āñchā(rtha)-yaśas-karāṇi | nirbhutta(ka)-ma(mā)lya-pratima(mā)ni tāni kō nāma s-
- 48 dhuḥ punar=ādadita || Sva-dattām para-dattām vā yā(ya)tnādraṁ(d-ra)ksha Yudhi-shṭha(shṭhi)ra | mahīm mahimatām śrēshṭha dānāch=chhrēyō=nu[pa(pā)lanam=iti(nam [i\*]iti) [i\*]
- 49 Bhaṭṭa-śrī-[Dēiya]ka-dūtakaṁ<sup>6</sup> || Saṁvatsara-śata-chatusṭayē shaḍ-aśīty-adhikē<sup>2</sup> Āśvayuja-bahula-pañchadaśy[ām . . . ]
- 50 Saṁva 400 80 6 Āśvayuja va 10 5 likhitañ=ch=aītan=mayā va(ba)la(lā)dhikṛit-Ālla-suta-mahābala(lā)dhikṛita-]

<sup>1</sup> [On the photograph the reading looks like bhāṭṭ-Āchchadāya,—B. C. C.]

<sup>2</sup> There is a superfluous mark of punctuation here. It consists of two dots or small dashes, one above the other. There are more such marks in the body of the inscription. In some cases they are represented by a single dash.

<sup>3</sup> The syllable *trā* has a peculiar shape. It looks more like *thā*, though *th* again has a different form as is seen in the very next word *atithi*.

<sup>4</sup> Read \**syāyam*=*udak*. On top of the syllables *dhakyā* there is a sign of an uncertain letter.

<sup>5</sup> The two syllables *yam* are superfluous. Read *-nṛipatibhir=asmad*.

<sup>6</sup> [The Kāvī grant reads: *Śrīkaṇḍakayaka-dūtakaṁ*. The reading in the present inscription is not certain. It can also be: *Bhaṭṭa-Śrīkaṇḍakayaka-dūtakaṁ*.—B. C. C.]

51. [Sañgullō]na ||

Sva-hastō mama śrī-Jayabhaṭasya ||

## TRANSLATION.

(Ll. 1-4) . . . . . In the great lineage of the great king Karṇa—which became the (perpetual) abode (of Lakshmi); which allayed the misery (*caused by*) desires; whose glory was wide-spread like that of the sun (and) which possessed (wealth that supported families) of Brahmins—(*there lived*) like a swan in the lotus-pond, the illustrious **Dadda**, whose (pure temper was not agitated by the freaks) of the mighty Kali age; who, by his grave and noble conduct struck the minds of all kings (or *dikpālas*) with wonder (*and*) over whom there hung with the grace of a rolling mass of white clouds, a canopy of glory gained by (protecting the lord of Valabhi) who had been defeated by the great lord, the illustrious **Harshadēva**.

(Ll. 4-7) His son (*was*) the illustrious **Jayabhaṭa** whose mental happiness increased as his stores of (wealth were enjoyed) by needy men coming (*to him*) without fear; the fire of whose valour was fierce enough to burn up numbers of inimical families; (*and*) who veiled the lotus-like faces of the women who were the quarters with the cloth of (*his*) white glory that shone out in the guise of the pearls coming out of the temples of the elephants of (*his*) enemies, rent open by the edge of (*his*) sharp sword).

(Ll. 7-12) His son (*was*) the illustrious **Dadda**, who was devoted to the performance of his own religious duties with discrimination due to his (*right*) understanding of the treatises composed by the great sage Manu; who had rooted out all the arrogance of the Kali age by (the proper management) of the (*four*) castes (*varṇa*) and stages (*āśrama*) (*of life*); who removed the pride of charity of all (*other*) kings by giving (lit. acquiring) wealth that was beyond the hopes of the supplicants; whose valour in mounting mighty elephants was rendered famous by holding in check infuriated elephants which were lost to all control through rut and which rebelled against the goad; whose habit of benevolence was famous among all people through (*his*) assisting hundreds of kings who were afflicted by misery; who was well known by his other name of **Bāhusabhāya** through the strength of (*his*) arm, that was displayed in tearing through innumerable troops of elephants surrounded by thousands of kings in the great wars waged with the great kings of the east and of the west; who was a devout worshipper of Mahēśvara and who had obtained the privilege of the five great sounds.

(Ll. 12-15) His son (*was*) the illustrious **Jayabhaṭa** who was clever in tearing through the troops of elephants thickly arranged in the clash of numerous battles; who was a very forest fire to the intolerant (*i.e.*, his opponents); who was a friend of the poor, the destitute and the sick; who was a full moon to the lotus-pond (*in the state*) of relations and friends; who like the stream of (*the river*) Bhāgīrathī was able to agitate his enemies (or rocks); who like Śāntanu was the lord of a great army (or of the great river) full of a humming noise; who like the Primeval Boar held the earth raised by the might of his own arm; who was a devout worshipper of Mahēśvara, who had obtained the privilege of the five great sounds and who was a *Mahāsāmantādhipati*.

(Ll. 15-21) His son (*was*) the illustrious **Ahirōla**, whose feet were kissed by garlands on the crests of kings with their heads lofty on account of the rising pride of their valour; who was chosen by Rājalakshmi (Royal splendour) of her own accord with her heart full of love for all his attractive virtues; whose glory, white like the mass of light of the full-moon, crowned the peak of (the mount) Mēru; whose bar-like (*i.e.*, strong) arm was capable of crushing crores of troops of elephants belonging to his great enemies met in the battle field; who had pleased the subjects by properly chalking out the paths of morality through (*his*) surpassing wisdom which was increased by (*his*)

mastery over four-fold learning ; who, being naturally of benevolent disposition, was not stained by the blackness (i.e., the wicked influence) of the Kali age ; who had his senses controlled owing to (his) natural apathy towards the pleasures of countless objects (*of enjoyment*) attendant upon the approaching youth ; who was well-versed in the employment of the six expedients ; whose greatness was enhanced by (his) three *śaktis* ; who was a devout worshipper of Mahēśvara, who had obtained the privilege of the five great sounds and who was a *Mahāsūmantādhipati*.

(Ll. 21-33) His—who was the ornament of the whole world—son, Śrī-Jayabhāṭa, who is adorned by the garland (*in the form of*) the collection of his own virtues ; whose lotus-like feet are saluted by numerous great kings ; who has the whole earth brightened with the lime-wash (*in the form of*) his glory, which is as white as the *kunda*, the moon and the white *sinduvāra* flower ; who has consumed the misfortune of the whole world by the fire (*in the form of*) his great prowess ; who has expelled the multitude of all enemies by the torrents of his irresistible arrows ; who is clever in destroying the troops of elephants running about in the best of battles ; who is shining (*on account of*) the breaking of the multitude of lofty horses capricing(?) and dancing in the unsteady battlefield ; whose right shoulder has been darkened by the collection of the *śays* (*issuing*) out of the sword which looked like having projecting teeth on account of the pearls (*sticking to it*) which had fallen from the (*temples*) of elephants violently split by him ; who like a lotus-pool manifests various auspicious marks (as the lotus-pool has many cranes) but is not wicked (or with a muddy bottom) ; who like the moon is endowed with all the fine arts (as the moon has digits) but is not a repository of vices (as the moon is the 'night-maker') ; who like the sea has caused the hostile kings to come in (i.e., submit ?) (as the sea has given shelter to wingless mountains) but is not afflicted with disease (as the sea is full of crocodiles) ; who like Nārāyaṇa has destroyed his foes (as Nārāyaṇa is an incarnation of Kṛishṇa) ; who like Hara has secured all prosperity (as Śiva has his body besmeared with ashes) but is not surrounded by dissolute people (or serpents) ; who resembles the new moon, since whilst the splendour of his body is increasing he causes the people to worship with folded hands on account of the lightness of the taxation (*alpa-kara*) just as the new moon when she is on the increase and sheds slender rays (*alpa-kara*) still causes the people to salute ; <sup>2</sup>who by the edge of his sword quieted the impetuosity of the lord of Valabhī, (who quenching the fire of the desires of the great Pandits of the whole world and giving them the fruits of their wishes) is praised in songs by the whole crowds of the wives of the gods ; whose lotus-feet are reddened by the rays of the crest jewels of hundred of princes ; who has obtained the privilege of the five great sounds and is a *Mahāsūmantādhipati* ;

(Ll. 33-40) being in the best of health, informs all princes, feudal chiefs, district officers and *Mahattaras* in charge of *rāshṭra* and villages : Be it known to you that, for the increase of merit and glory of (*my*) parents and of myself, both in this and the next world, the village Mannātha, lying within the district of Bharukachobha, together with the *udraṅga* and *uparikara* and *Bhūta-Vāta-pratyāya*, with its income in grain and gold, with (*the proceeds of fines for*) the ten faults, with the right to forced labour, not to be entered by *chāpa* and *bhāṭa*, not to be meddled with by any royal officer, exclusive of former grants made to gods and Brahmins, according to *bhūmichehśidra-nyāya*, to continue as long as the moon, the sun, the ocean, the earth, the rivers and the mountains endure (*and*) to be enjoyed in succession by sons and grandsons, has, to-day on the new moon of the month of Āśvayuja, been given by me as a *brahmadāya* with libations of water, for the

<sup>2</sup> [Here the author has followed the translation given by Bühler, which was based on his imperfect reading of the text. I would translate this passage as : 'he is the very cloud (*in the form of*) Jayabhāṭa who has forcibly extinguished the fire (*in the state*) of Tājikas who had caused plenty of suffering to numerous people, in the city of the Lord of Valabhī with the water of the edge of his sword ; who is praised, etc. See above p. 151 n. 7—Ed.]

purpose of performing the five great sacrifices, *viz.*, *Bali*, *Charu*, *Vaisvadeva*, *Agnihotra*, and *Atithi*, to Bhaṭṭa Uchchada<sup>1</sup>, who came from the district of Lohigakakshapathaka, who is of Kaundinya gōtra, who belongs to the community of Traividya Brahmins, who is a student of the Vāji-Mādhyandina (*śākhā*) and who is the son of Ādityanāga, a Hōṭāvuka Brāhmin.

(Ll. 40-43) Wherefore no one should behave so as to obstruct him when enjoying (*it*), cultivating (*it*), causing (*it*) to be cultivated or entrusting (*it to any one else*) in accordance with the proper conditions of a *brahmadāya*. (*And*) this our gift should be assented to and preserved by future good kings whether of our own lineage or others. And he shall incur the guilt of five great sins together with the minor sins who, having his mind obscured by the thick darkness of ignorance, may confiscate (*this grant*) or assent to its confiscation.

(Ll. 43-48) [Here follow six of the customary verses.]

(Ll. 49-51) The illustrious *bhaṭṭa* Dēiyaka is the *dūtaka*.

In the year four hundred increased by eighty-six on the 15th day of the dark half of Āsvayuja (the year 400, 80, 6 Āsvayuja, va 10 5) this has been written by me, the *Mahābalādhihṛita* Saṅgulla, the son of the *Balādhihṛita* Alla.

(*This is*) the sign manual of me, Śrī-Jayabhaṭa.

#### No. 24.—MALLASARUL COPPER-PLATE OF VIJAYASENA.

By N. G. MAJUMDAR, M.A., INDIAN MUSEUM, CALCUTTA.

This copper-plate comes from *Mallasārul*,<sup>2</sup> a village about a mile and a half from the north bank of the Dāmodar river, within the jurisdiction of Galsi Police Station of the Burdwan District, Bengal. It was discovered in 1929 by Dr. Sureshwar Roy in course of re-excavation of an old tank adjoining his house and was subsequently presented by him to the Vāṅgiya-Sāhitya-Parishat of Calcutta. The decipherment of the text inscribed on the plate was entrusted to the late Mahāmahōpādhyāya Haraprasād Sāstrī, but due to his continuous ill health he could not take it up seriously and the copper-plate, which remained unpublished, attracted little attention after his death. Recently I approached the Sāhitya-Parishat for permission to edit the record, which was very kindly accorded, and the original plate together with a tentative and incomplete transcript, prepared partly by the late Mahāmahōpādhyāya and partly by Mr. Chintāharaṇ Chakravartī, M.A., was handed over to me. An article in Bengali giving a preliminary account of the plate has been contributed by me to the quarterly journal of the Sāhitya-Parishat. But considering the importance of the record I have thought it desirable to edit the same with fuller details in the *Epigraphia Indica*.

This is a **single sheet of copper**, measuring 10·4" long by 6·5" broad, which is inscribed on both faces lengthwise. A circular seal about 2·8" in diameter is soldered on the left side of the plate. It bears in relief a standing figure of a two-armed deity with a *chakra* in the background representing perhaps the 'Wheel of Law.' Below the figure occurs in raised letters the legend (*Mahārāja-Vijaya[sē]nasya*, *i.e.*, 'Of the Mahārāja Vijayasēna,' which is partly defaced. The plate contains 25 lines of writing; of these fifteen lines are engraved on the obverse and ten on the reverse. The engraver has not been able to follow the draft with uniform accuracy: there are slips and lapses at a number of places, which have been duly pointed out in the

<sup>1</sup> [See above p. 152, n. 1.—Ed.]

<sup>2</sup> The place is marked as 'Sārul' in Survey of India map No. 73 M : 11 (1" to a mile scale) of 1929-30, and as 'Mallasarul' in the Map of the District of Burdwan.



text. The uneven surface of the reverse side, showing a number of fissures, must have made the engraver's task somewhat difficult. In several instances he has been obliged to leave blank space in the middle of a line and re-engrave a letter or letters, as in the last line, after the blank space. The plate is cracked at the upper left corner and some slices appear to have been cut away from here, as also from the lower left corner. As a result of the damage, which happened probably when the plate was being dug out, several letters are lost from the commencement of lines 1-3 and 14-15.

The characters belong to the Eastern variety of the 'Gupta alphabet', representing a further stage of development as compared to those of the copper-plates of Bengal dating from the 5th century A.D. Palaeographically, it resembles the Faridpur plates of Dharmāditya and Gōpachandra<sup>1</sup> which are referable to the 6th century. As pointed out below, the approximate age of the plate can be determined also from its internal evidence. As regards the forms of individual letters, noteworthy are *m*, *y*, *śh* and *s*, and the conjuncts *ñch*, *tm*, *lp* and *lm*. The letter *y* shows a curl on the left with opening on the outer side. This particular form of the letter has been found by Hoernle also in the Bower Manuscript,<sup>2</sup> and it appears in the Faridpur plates, the Gunaighar plate of Vainyagupta (A.D. 507)<sup>3</sup> and in the latest one (A.D. 543-44)<sup>4</sup> of the Dāmōdarpur plates. The letter *h* has the lower portion of its curve shaped like a hook, turned to the right. It differs from the *h* occurring in the Baigrām,<sup>5</sup> Pāhārpur<sup>6</sup> and Dāmōdarpur<sup>7</sup> plates in which the curve is much shorter and is turned to the left. Attention may also be drawn to the use of the peculiar medial *ḍ*, consisting of the *ḍ*-stroke on top of consonant and the hook-like *ā*-stroke added to its stem below. The record contains examples of the final *t* and *m* and the numeral signs for 3, 7, 8 and 20.

The language of the inscription is Sanskrit. With the exception of two verses in *Āryā* metre at the beginning and eight other verses relating to land grant, the document is composed in prose throughout. The superfluous addition of the suffix *ka* in *dattaka* (l. 12) is a well-known feature of the records of the Gupta period. The word *vāraḥkṛita*, in *asmad-vāraḥkṛitaiḥ* (l. 12), which probably refers to a class of officers, is of lexical importance.<sup>8</sup> As regards orthography, mention may be made of the doubling of a consonant either preceding a subscript *r* or following a superscript *r*, the use of the dental nasal in *vanśa* (l. 17), and of the same nasal instead of *m*, once in *danbha* (l. 1). The sign for *b* occurs only in a single instance in *brāhmaṇasya* (l. 16), but everywhere else in the record the sign for *v* has been employed for *b*. This orthographical distinction between *b* and *v*, as is well known, gradually became obsolete after the Gupta period.

<sup>1</sup> *Ind. Ant.*, Vol. XXXIX, 1910, pp. 193 ff.

<sup>2</sup> *Introduction to the Bower Manuscript* (Reprint, Bombay 1914), p. 46.

<sup>3</sup> *Indian Historical Quarterly*, Vol. VI, 1930, pp. 45 ff.

<sup>4</sup> Above, Vol. XV, pp. 141 ff. and Vol. XVII, p. 193.

<sup>5</sup> *Indian Historical Quarterly*, Vol. XXI, pp. 78 ff.

<sup>6</sup> Above, Vol. XX, pp. 59 ff.

<sup>7</sup> Above, Vol. XV, pp. 113 ff.

<sup>8</sup> The primary meaning of *vāra* is 'a person's turn' or 'proper place', and *vāraḥkṛita* would mean 'one appointed in turn' or 'one appointed in a place'. In the Ghugrahati plate of Samāchāradēva certain persons are said to have been appointed *kulavāra* (*karasika-Nayanāga-Kṣāv-ādān kulavārā prakalpya*) in connection with the land granted. Also in a Faridpur plate of the time of Gōpachandra we have *Viśayādḥikarān-ādḥikarāṣakajūn-kulavārān-prakalpya*, i.e., 'having appointed, through the *Viśayādḥikarāṣa*, *kulavāras* who are acquainted with administrative affairs'. The word *kulavāra* has been taken by Pargiter to mean 'a referee' or 'an arbitrator' (*Ind. Ant.*, 1910, p. 205, n. 49; in the above passage I read *jūn* for *jeana* of Pargiter). Evidently the word *vāraḥkṛita* is used in a similar sense in the present record. In line 12, this class of officers are supposed to carry out the apportionment of the price of the land at the *Vāhī*.

The record opens with an eulogy of the god Lōkanātha,<sup>1</sup> of *Dharma*, and of the saints (*santaḥ*), i.e., the Buddhist Saṅgha. In line 2 of the inscription occurs the name of a paramount sovereign (*Mahārājādhirāja*), the first two letters of which can be clearly read as *Gōpa*. The remaining portion of the name, appearing at the beginning of line 3, evidently consisted of two letters which are only partially preserved. It is clear, however, that the last letter of the name was a conjunct with subscript *r* as a component. The lower portion of the third letter has the shape of a triangle with an acute angle pointing downwards, from which it is evident that this is a fragment of the letter *cha*. Moreover, the name must have been in the locative case, in conformity with the present participle form *prasāsati* that immediately follows. Under the circumstances I feel no hesitation in restoring the passage as *Gōpachandrē prasāsati*, i.e., 'during the reign of Gōpachandra.'

In lines 3-5, honour is shown to a number of officers who are mentioned by their respective designation and not by name, viz., *Kārttikīritika*, *Kumārāmātya*, *Chaurōddharāṇika*, *Uparika*, *Audrāṅgika*, *Āgrahārika*, *Aurṇasthānika*, *Bhōgapatika*, *Vishayapati*, *Tadāyuktaka*, *Hiraṇyāsāmudāyika*, *Pattalaka*, *Āvasathika* and officers entrusted with *dēvadrōṇī* (i.e., procession or ablution of images?). As these officers are mentioned immediately after *Varddhamāna-bhuktau* there is no doubt they were the various functionaries of the provincial administration directly concerned with the affairs of this *bhukti*. The enumeration of the officers is followed by a list of the Elders (*mahattaras*) and other important persons concerned with the present grant, viz., *mahattara* Himadatta, an *agrahārin* of Ardhakaraka; *mahattara* Suvarṇayaśas of Nirvṛitavāṭaka; *mahattara* Dhanasvāmin, an *agrahārin* of Kapisthavāṭaka; the *mahattaras* Shashṭhidatta and Śridatta, *agrahārins* of Vaṭavallaka; *Bhāṭṭa* Vāmanasvāmin, an *agrahārin* of Kōḷḷavāra; Mahidatta and Rājyadatta, *agrahārins* of Gōdhagrāma; Jivasvāmin of Śālmalivāṭaka; *Khādgi*-Hari of Vakkattaka; *Khādgi*-Gōika of Madhuvāṭaka; *Khādgi*-Bhadranandin of Khaṇḍajōṭikā; and *Vāhanāyaka* Hari and others of Vindhyapuri.

The object of the inscription is to record a grant of land during the reign of King Gōpachandra by *Mahārāja Vijayasēna*, to a Brahmin named *Vatsasvāmin* of the Kauṇḍinya *gōtra*, belonging to the Bahvṛicha *sākhā* of the Rīgvēda, to enable him to perform the 'five great sacrificial rites'.<sup>2</sup> The land granted measured eight *kulyavāpas*<sup>3</sup> in area and was situated in the village of *Vētrgarttā* within the *Vakkattaka vīthī* of the *Varddhamāna bhukti*. It was bounded on the east and south by Gōdhagrāma, on the north by the Vaṭavallaka *agrahāra* and on the west in part by Āmrāgarttikā. The plot was duly marked out by pegs (*kīlaka*),<sup>4</sup> a system that finds a parallel in the land survey of modern times.

The transaction took place in the following manner: Vijayasēna approached the Elders (*mahattaras*) and other notabilities of the neighbouring villages and also the Court of the *Vīthī* (*vīthy-adhikarāṇa*), expressing his desire to purchase, in the customary way, eight *kulyavāpas* of land for the aforesaid purpose. The *Vīthī* Court and the Elders enquired into the matter and signified their approval, considering that 'a sixth part of the religious merit will accrue to the *Paramabhāṭṭāraka*, i.e., the King, and they themselves, as the protectors of the gift, will also have fame and prosperity'. The necessary amount of money in *dīnāras* was then duly paid at the *Vīthī* Court by Vijayasēna to cover the price of the land, which was divided by the *Vāra* officers<sup>5</sup> and the gift was made subject to the express condition that the usual dues in respect of the land

<sup>1</sup> The figure on the seal of the copper-plate may be a representation of Lōkanātha, although it is too indistinct to admit of a definite identification.

<sup>2</sup> These comprise the five daily rites, viz., *bali*, *charu*, *visvadeva*, *agnihōtra* and *atithi*.

<sup>3</sup> The area is specified in figure also in l. 24 (*kulya* 8).

<sup>4</sup> The pegs are said to have borne the device of *kamal-āksha-mālā*, i.e., 'a string of lotus seeds'.

<sup>5</sup> See above, p. 156, n. 8.

would be borne by him and credited to the revenues of the *Vithi*. Having in this manner obtained the right of ownership, he next transferred it to the donee Vatsasvāmin by means of a copper-plate charter. In this transaction a person named Śubhadatta acted as the *Dūtaka*, the *Sāndhivigrahika* Bhōgachandra prepared the draft, while the *Pustapāla* Jayadāsa was responsible for getting the copper-plate 'heated' (*tāpita*), by which evidently the process of engraving, that is to say the technical part of it, is to be understood. The date is given as the year, i.e., the regnal year, 3, the month of Śrāvāṇa, the 27th day.

*Mahārājādhirāja Gōpachandra*, the reigning king, should be identified with the *Mahārājādhirāja* of the same name mentioned in one of the Faridpur copper-plates. *Mahārāja Vijayasēna*, the donor, whose name appears on the seal and also in lines 8 and 13, and who must have been a vassal chief of Gōpachandra, should be identified with the *Mahārāja, Mahāsāmanta* Vijayasēna, the *Dūtaka* of the Gunaighar plate of Vainyagupta (A.D. 507). The present charter therefore may be placed in the first half of the sixth century, a conclusion, we have already seen, is borne out by the palaeography of the inscription. It appears that Vijayasēna served both under Vainyagupta and Gōpachandra, at different dates; but it is difficult to say which of the two kings was the earlier. It is likely, however, that as Vijayasēna issued the present charter under his own seal, he occupied a more dignified position under Gōpachandra; and this would probably indicate a point of time later than A.D. 507, in which year he was associated as a *Dūtaka* with Vainyagupta's Gunaighar plate. It should be noted also that although Vainyagupta, his overlord, was at this date enjoying some sort of independent status, he styled himself only as *Mahārāja*, and not as *Mahārājādhirāja*. Vainyagupta, as his name would suggest, might have been related to the Guptas of Magadha. Gōpachandra on the other hand was probably a member of a local family. That he had the status of a paramount sovereign is certain. As we already know, this king, like Dharmāditya of the Faridpur plates who enjoyed a similar status, had placed one of his chiefs in charge of a territory in Eastern Bengal. From the evidence of this record it now appears that Gōpachandra had under him also the Vardhamāna *bhukti*, answering to the present Burdwan Division. He appears therefore to have owned a fairly extensive territory. By the middle of the sixth century, or a little earlier, Bengal seems to have been lost to the Guptas of Magadha and local princes had established their independence. They probably retained this position until the rise of the Emperor Harshavardhana. One of the Faridpur plates (the Ghugrahati plate) mentions another independent king of Bengal named Samāchāradēva. The script of this plate is definitely later than that of the plates of Dharmāditya and Gōpachandra. Hence he should be placed after them, that is either at the end of the sixth or at the beginning of the seventh century.

Some remarks are called for regarding the identification of the localities mentioned in the copper-plate. Most of them appear to have been situated in the neighbourhood of Vētragarṭṭā within Vakkattaka *vithi*, a part of which was granted to the donee. Vētragarṭṭā itself cannot be located with certainty. But Gōdhagrāma may be identical with Gōhagrām on the Dāmodar, to the south-east of Mallasārul where the plate has been found. Amragarttikā may be modern Ambahulā (also called Sīmāsīmī), to the south of Mallasārul. Khaṇḍajōṭikā is perhaps Khāṇḍajulī between Mallasārul and Gōhagrām, while Śālmali may be Mallasārul itself. The name of the *vithi* Vakkattaka seems to have survived in Baktā, a place immediately to the east of Gōhagrām.

The Vakkattaka *vithi*, representing a part of the Vardhamāna *bhukti*, included a strip of the country along the north bank of the Dāmodar river. Another *vithi* of the same *bhukti* was known during the Sēna period as Svalpa-dakshina-*vithi*, which lay along the Bhāgirathī river in the north-

eastern corner of the Burdwan District.<sup>1</sup> In the unpublished Nālandā plate of Dharmapāla a *vīthī* in Gayā-vishaya is described as Jambūnadi-vīthī, i.e., 'the vīthī on the Jambū river'. Again in a grant of the Gupta period from Monghyr District there is reference to a Nanda-vīthī, the name being recognizable in 'Nandapur', the findspot of the grant, situated on the Ganges.<sup>2</sup> From these scattered references it would appear as if the term *vīthī* was applied in ancient times to a tract of land immediately bordering on a river.

The expression *vīthy-adhikaraṇa*, i.e., the *Vīthī* Court (l. 8) is interesting. A similar expression *adhishihān-ādihikaraṇa* is used in reference to the town or district of Kōṭivarsha in the Dāmōdarpur copper-plates, where it seems to denote 'the City Court'. The persons mentioned in lines 5-8 immediately before *vīthy-adhikaraṇa*, among whom are *mahattaras*, i.e., Elders, and *agrahārins*, i.e., 'holders of *agrahāras*', were probably the heads of administration of the *vīthī*. In connection with *vīthy-adhikaraṇa* we may compare the expression *Suvarṇa-vīthy-adhikṛita*, i.e., 'one who is in charge of the administration of *Suvarṇa-vīthī*'<sup>3</sup> occurring in the Ghugrahati plate of Samāchāradēva.

TEXT.<sup>4</sup>

## Obverse.

- 1 ..... (Lō)kanāthaḥ<sup>5</sup> yaḥ puṁsām sukṛita-karma-phala-hētuḥ [ ]<sup>6</sup> satya-  
tapōmaya-mūrttir-llōka-dvaya-sūdhano dharmmaḥ [ ]<sup>7</sup> 1<sup>8</sup> Tad-anu jita-danbha(mbha)-  
lōbhā jaya-
- 2 [nti\*]...para-hit-ārthāḥ<sup>9</sup> [ ]<sup>10</sup> ni[rma]tsarāḥ su-charitaiḥ para-lōka-jigīshavaḥ santāḥ  
[ ]<sup>11</sup> 2<sup>12</sup> pṛithivīṁ Pṛithur-iva(Pṛithuvat) prathita-pratāpa-naya-śauryy[ē] Mahārājādhirāja-  
śrī-Gōpa-
- 3 [chandrē]<sup>13</sup> prasāsati tad-anujñaptāyām puṇy-ōttara-janapad-ādhyāsītāyā[m] satata-  
dharmma-kriyā-varddhamānāyām Varddhmāna-bhuktau pūjyān-varttamān-ōpasthi-  
tata<sup>14</sup>-kārttākṛitika-ku-
- 4 mārāmātya-ch[au]r[ō]ddharaṇik-ōparik-andraṅgik-āgrahārik-aurasthānika-bhōgapatika-visha-  
yapati-tada(dā)yuktaka-hiraṇyasāmudāyika-pattalak-āvasathika-dēvadrōṇi-samva(mba)-
- 5 ddh-ādīm-vidhivat=sampūjya Vakkattaka-vīthī-samva(mba)ddh-Ārddhakarak-āgrahārīṇa-  
mahattara-Himadattaḥ Nirvṛitavāṭakiya-mahattara-Su[va\*]rṇayaśā[h\*] Kapistha-  
vāṭak-āgrah[ā]rīṇa-
- 6 mahattara-Dhanasvāmi(mī) Vaṭavallak-āgrahārīṇa-mahattara-Shashthidatta-Sṛidattau Kōḷ-  
ḍavīr-āgrahārīṇa-bhaṭṭa-Vāmanasvāmi(mī) Gōdhagrām-āgrahārīṇa-Mahidatta-Rājya-
- 7 dattau Śālmalivāṭakiya-Jivasvāmi(mī) Vakkattakiya-khāḍgi-Hariḥ Madhuvāṭakiya-  
khāḍgi-Gōika(kah) Khaṇḍajōṭikēya-khāḍgi-Bhadranandi(ndī) Vindhyaapurēya-vāhanāyaka-

<sup>1</sup> Majumdar, *Inscr. of Bengal*, p. 71.

<sup>2</sup> Above, p. 52.

<sup>3</sup> Above, Vol. XVIII, p. 76. Mr. Bhattasali renders it as 'master of the bullion market' which cannot be accepted.

<sup>4</sup> From the original copper-plate.

<sup>5</sup> About eight letters are missing at the beginning of this line.

<sup>6</sup> Some letters are missing also here, of which one has been tentatively restored.

<sup>7</sup> For this restoration see remarks above p. 157.

<sup>8</sup> The second *ta* is superfluous and should be omitted.

- 8 Hari-prabhu(bhṛi)ṭayō vīthy-adhikaraṇaṅ=cha vijñāpayanti [ |\*] pūjyaṁ-<sup>1</sup>Mahārāja-Vijayasēnēna vayam=abhyarthitā ichchhēha(ya)m=ēta[d\*]-vīthi-samva(mba)ddha-Vētragarṭtā-grāmē yushmabhyō ya-
- 9 thā-nyāya(yē)n=ōpakrīy=āshṭau kulyavāpān mātā-pittrōr=ātmanaś=cha puṇy-ābhivṛiddhayē kalpāntara-sthāyinyā pravṛittyā puttra-pauttr-ānvaya-bhōgyatvēna Kauṇḍinya-sagōttrāya
- 10 Vā(Bā)hvṛicha-Vatsasvāminō(nō) pañcha-mahā-yajña-pravarttanāya pratipāva(da)ytum=iti [ |\*] yatō=smābhir=asy=ābhyartha[na\*]y=āvadhṛitam=asy=ōshō(aishō)=nukramaḥ<sup>2</sup> ubhaya-lōka-vijigīshu[bhi](bhiḥ)
- 11 [sā]dhubhiḥ kriyamāṇa-puṇya-skandhēshu śrī-Paramā(ma)bhaṭṭāraka-pa(pā)dānām dharmma-shaḍ-bhāgō cha yō<sup>3</sup>=smākam=api pratipālayatām kirtti-śrēyōbhyām yōgaḥ [ |\*] uktaṅ=cha [ |\*] Yaḥ kriyām dharmma-saṁ-
- 12 yuktām manas=āpy=abhinandati [ |\*] [va\*]rddhatē sa yath=ēshṭ=ēva<sup>4</sup> śukla-paksha iv=ōḍurāḥ [ | 3\*] tat=sampadyatām=asy=ābhiprāya ity=asman(d)-vāra-kṛitair=anēna dattaka-dīnārā[n\*] vīthyām samvibhajy=āsman(d)-Vētra-
- 13 garṭtā-grāmē=shtābhyāḥ kulyavāpēbhyō yath=ōchitam dānām ta[d]-vīthi-samudaya ēva pranāryya<sup>5</sup> vōdhavyam=ity=avachūrṇy=āshṭau kulyavāpā Mahārāja-Vijayasēnasya dattōḥ(dattāḥ)
- 14 ...pi<sup>6</sup> rājñ=āsmāi Kauṇḍinya-sagōttrāya Vā(Bā)hvṛicha-Vatsasvāminē pañcha-mahā-yajña-pravarttanāya tāmra-pra(pa)ṭṭēna pratipādītā<sup>7</sup> atha cha<sup>8</sup> ch=aishām chaturshu dikshu<sup>9</sup> sīmā bhavanti pū-
- 15 (rvvasyām di)śi Gōdhagrāma-sīmā dakshinyām(ṇasyām) Gōdhagrāmā(ma) [ē]-va uttarasyām Vaṭavallak-āgrahāra-sīmā paśchimasyām(māyām) diśi arddhēna Āmragarṭtikā-sīmā kilakās=ch=ātra kama[1-ā]-

## Reverse.

- 16 ksha-māl-āṅkitā(tās=)chaturshu dikshu<sup>9</sup> nyastā bhavanty=ēvam=ēshām kṛita-sīm-āṅkānām=asya brāhmaṇasya pañcha-mahā-yajña-pravarttanēn=ōpabhuñjānasya na
- 17 kēnachid=ētad-vanśajēn<sup>10</sup>-ānyatamēna vā svalpapy(svalp=āpy)=āvā(bā)dhā hasta-prakshēpō vā k[ā]ryyaḥ [ |\*] ēvam=avadhṛitē yō=tha karōti sa vadhyāḥ pañchabhir=mma-
- 18 hāpātakaiḥ s-ōpapātakaiḥ saṁyuktaḥ syād=api cha [ |\*] N=āsya dēvā na pitarō haviḥ piṇḍam samāpnuyuh [ |\*] [chhi]nna-mastaka-vat-tālah apra-

<sup>1</sup> Read pūjya.<sup>2</sup> [Correct reading seems to be -asty-ō(ē)shō=nukramaḥ.—Ed.]<sup>3</sup> [Intended reading is dharmma-shaḍ-bhāg-ōpachayō=; pa in the last word has apparently been inadvertently omitted by the scribe.—Ed.]<sup>4</sup> [On the plate the reading seems to be yath=ēshṭē cha. But the reading yath=ēsh(am) cha may have been intended.—Ed.]<sup>5</sup> Read pranāryya.<sup>6</sup> Not more than three letters are missing. Probable restoration anēn=āpi.<sup>7</sup> Read pratipādītōḥ(ā)tha.<sup>8</sup> This cha is superfluous and should be omitted from text.<sup>9</sup> Read chatur-dikshu or chaturśikshu dikshu.<sup>10</sup> Read vanśajēn.

Obverse.

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 24



Seal.

- 19 tishṭhaḥ patishyati [||4\*] bhūmi-dān-āpaharaṇa-pratipālana-guṇa-dōsa(sha)-vyañjakāḥ  
ārshāḥ ślōkā bhavanti [\*] Shashṭiḥ varsha-sahasrāṇi
- 20 svarggē nandati bhūmidāḥ [||5\*] ākshēptā ch-ānumantā cha tāny-ēva  
narakē vasēt [||5\*] Āsphōṭayanti pitarāḥ pravaḡanti pitāmahāḥ [\*]  
bhūmidō=
- 21 sman(t)-kulē jātaḥ sa naḥ santārayishyati [||6\*] Yat-kiñchin(t)-kurutē  
pāpān narō lōbha-samā(ma)nvitaḥ [\*] api gō-charmma-mātrēṇa bhūmi-  
dānēna śudhyati [||7\*] Pū-
- 22 rvva-dattām dvijātibhyō yat[n]ād=raksha Yudhishṭhira [||8\*] bhūmiḥ bhūmi-  
[ma\*]tām śrēṣṭha dānāch-chhrēyō=nupālanaḥ [||8\*] Iyam rāja-śatair-ddattā  
diyatē cha punaḥ
- 23 punaḥ [\*] yasya yasya yadā bhūmis-tasya tasya tadā phalaḥ [||9\*] Taḍit-  
taraṅga-va(ba)hulān śriyam matvā cha martyānām [\*] na dharmma-  
sthitaya-
- 24 s=sadbhiḥ(dbhir=)yuktā lōkē vilōpitum [||10\*] kulya 8 dūtakaḥ Śubhadattō  
likhitaḥ sāndhivigrahika-Bhōgachandrēṇa
- 25 tāpitām pustapāla-Jayadāsēna [||\*] sarivvad(sarivat) 3 Śrāva di 20 7

## No. 25.—TANDIKONDA GRANT OF AMMARAJA II.

BY BHAVARAJ V. KRISHNARAO, B.A., B.L., RAJAHMUNDRY.

This interesting inscription is engraved on a set of **four copper-plates**, which was secured by the Rev. Dr. Isac Cannaday in 1915, while he was at Sattenapalli, Guṇṭūr District, and forwarded to the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, Madras, in the early part of the same year. It is marked as C. P. No. 11 of 1914-15.<sup>1</sup> From the incomplete nature of the text, the writing appears to have continued on the fifth plate which, however, along with the seal and the ring that held these plates together, was lost and never afterwards traced. Dr. Cannaday informs me in the course of his letters, that while he was on tour on Mission work in Sattenapalli taluk during the cold season of 1914-15 and camping at a place called Oruvakallu, he was told by the local catechist that one Chilaka Satyānandam, a Christian of Mādiga extraction, had found, while digging for old earth (*pāṭi-mannu*) with which to construct house walls, a set of copper plates and that he was considerably disturbed over that matter. It appears that the fifth plate and perhaps the seal and the ring, too, were melted down by that man; and Dr. Cannaday who learnt everything about the discovery, allayed the fears of the man and secured the remaining plates for the Department. The place of the discovery of these plates is near the huge granite boulder or rock which is nearly 250 feet high and which is situated to the west of the village Oruvakallu.<sup>2</sup> The plates were found in a good state of preservation; and I now edit the inscription on them from the excellent estampages kindly sent to me by Dr. N. P. Chakravarti at my request.

Each of these four plates measures roughly 11 inches by 5 inches. Except for the first plate which contains writing on the inner side alone the remaining three plates are engraved on both

<sup>1</sup> Madras Epigraphical Report, 1914-15, pp. 90 f.

<sup>2</sup> In the rock at Oruvakallu there is a cave and in it is a goddess called Gaṅgā. A large village seems to have flourished round the rock at one time and there are ruins and mounds scattered round the locality.



sides. The first plate contains nine lines and the remaining three ten lines of writing on each side. Thus the inscription runs into sixty-nine lines in all. The writing on the plates is well preserved. The characters are Telugu and belong to the tenth century and to the later cursive type, except for the primary forms of vowels *a*, *ā* and *i* which still retain their earlier forms. The final *n* (lines 10, 20 and 28) and *m* (lines 11, 16, 21 and 31) have special signs but not the final (lines 7 and 8), which is denoted by the ordinary sign for *ta* with the sign of *virāma* above it. The sign of the medial *au* is almost similar to one of the signs of the medial *ō*, so that it is somewhat difficult to distinguish between the two signs. The language is Sanskrit, except the passage in lines 48 to 51 which contain names of the localities which are in the Telugu language. Besides the usual benedictory verses at the end (lines 64-67), the inscription contains 19 verses, and the rest is in prose. The text in general is fairly free from clerical errors and doubtless incised with great care and neatness. In respect of orthography, it will be sufficient to note that the *visarga* before the labial surd is changed into *upadhmaniya* (line 59).

The inscription belongs to the Eastern Chālukya king Ammarāja II, who reigned from A.D. 945 to 970. It opens with an invocation to god Śiva. The inscription consists of two parts. The first part deals with the usual Eastern Chālukya genealogy and the charity made by the king (lines 3 to 51). The second part (lines 51 to 65) is devoted to the description of the spiritual lineage of Vidyēśvara-Paṇḍita and his pupil Prabhūtarāsi (III) of the Kālamukha school of the Pāsupata-Śaivas founded by Lakuli. The genealogical account of the Eastern Chālukya kings found in this record corresponds to what is given in the Elavaru,<sup>1</sup> Paṇḍitakalūru<sup>2</sup> and the Maliyapūṇḍi grants of the king.<sup>3</sup> It contains no more historical information about the dynasty than what is known to us from the other charters of the king.

The record is not dated; but the scribe seems to have committed a very curious, perhaps a serious, mistake in giving the date of the king's coronation. He was apparently confused. He probably had the year of the grant in question in his mind in numerical words as *nabha-vasu-vasu*, i.e. (Śaka) 880, when he engraved the date of the coronation of king Amma II, which in numerical words is given in the other charters of the king as *giri-rasa-vasu*, meaning 867. There is reason to believe that the grant was made on the occasion of the *Uttarāyana-samkrānti* (winter solstice) in the Śaka Samvat 880. The expression of the purpose of the charity mentioned in line 44, namely, "for the increase of long life, good health and prosperity of my kingdom, i.e., people", seems to give us the clue for our conjecture.<sup>4</sup> The Māngallu plates of Amma II<sup>5</sup> inform us that the king after eleven years of his victorious reign proceeded to Kaliṅga in wrath against Kṛishṇa (*Kṛishṇa-kōpāt*), and that at that time the kingdom "was protected by the king's elder brother Dānārjaya, to the great joy of the people".<sup>6</sup> Ammarāja's expedition into Kaliṅga seems to have been occasioned by a hostile coalition of kings led by the Rāshtrakūṭa king Kṛishṇa III who wanted to uproot him (i.e., the reigning king Amma II) and place his own protégé Bādapa on the throne of the Āndhra country.<sup>7</sup> The turbulent kingdom of the Eastern Gāṅgas of Kaliṅga on the north-east might have readily joined Bādapa and his ally Kṛishṇa III

<sup>1</sup> *Ind. Ant.*, Vol. XII, pp. 91 ff.

<sup>2</sup> *Ibid.*, Vol. VII, pp. 13 ff.

<sup>3</sup> Above, Vol. IX, pp. 47 ff.

<sup>4</sup> [The expression *asmad-dēho-santaty-āyur-ārōgya-aiswaryy-ābhiciddhy-arttham* should literally mean 'for the increase of our country, progeny, life, health and prosperity'. Therefore, it does not seem to contain a reference to any of the king's wars and does not afford any clue for fixing the date of the grant.—Ed.]

<sup>5</sup> C. P. No. 1 of 1916-17 of the Madras Epigraphical Collection.

<sup>6</sup> *Ibid.*, text, line 23.

<sup>7</sup> Above, Vol. XIX, p. 140, and p. 142 text, lines 17-18.

for its own purpose. It was evidently for these reasons that Ammarāja II proceeded against Kṛishṇa III in the direction of Kaliṅga, when the latter invaded his territories. The expedition would have lasted at least a year if not two; and doubtless it ended in a colossal victory for the lord of Vāṅgi. Ammarāja II who was apparently stricken with the sorrows of his people on account of the devastating war with the enemies of his country, would have made the charity recorded in the subjoined inscription under the advice or inducement of his *guru* (preceptor), immediately after his victorious return to the kingdom.<sup>1</sup> Thus the date mentioned in the grant, Śaka 880, corresponding to A.D. 958-9, may be reasonably assumed to be the date of the grant, and would fall in the thirteenth year of the king's reign. If this is correct the expedition against Kṛishṇa III in the direction of Kaliṅga, after the eleventh year and the charity recorded in the present edict, would show that by the date of the subjoined grant, king Ammarāja II had returned to his kingdom after successful conclusion of a great war against his enemies, the Rāshtrakūṭas and their allies. Verse 13 also seems to refer to such a great victory.

The inscription informs us that in the city of **Vijayavāṭī**, i.e., the modern town of Bezvāda, king **Vijayāditya Narēndramṛigarāja**, the ornament of the race of Chālukyas (*Chālukya-kula-tīlaka*), the asylum of the universe (*Samastabhuvanāśraya*) built a temple called *Samastabhuvanāśraya* and established in it the image of Umā-Mahēśvara. To that deity, on the occasion of *Uttarāyaṇa*, king **Ammarāja II** made a grant for the increase of prosperity, long life and freedom from disease of his people,<sup>1</sup> for repairs to the temple, for offering *bali*, *naivēdya* and music to the god, and for a *śatra* (free feeding house.)

The object of the grant is the village **Tāṇḍikonḍa**, situated in **Guḍla-Kaṇḍērvvāḍi-vishaya**, together with three other villages **Ammalapāṇḍi**, **Gollapāṇḍi** and **Āsuvulapaṅṅu**. Ammarāja granted these four villages, having made them all a *dēvabhōga*, with the exemption of all taxes, with the libation of water, as a humble gift to the deity, for the good of his people.<sup>1</sup> The boundaries of the aforesaid village (Tāṇḍikonḍa) along with the other three villages, are: on the east Tāṇḍēru, a stream; on the south-east Gāralaṅḡa; on the south a *būru* tree situated to the north of the village Lāmu; on the south-west, Oḍḍaṅḡa; on the west a tank called Chayita; on the north-west a tank known as Bhīmasamudra; on the north (a heap of boulders called) Euka-rālu and on the north-east, Rēgaḍuṅḡa.

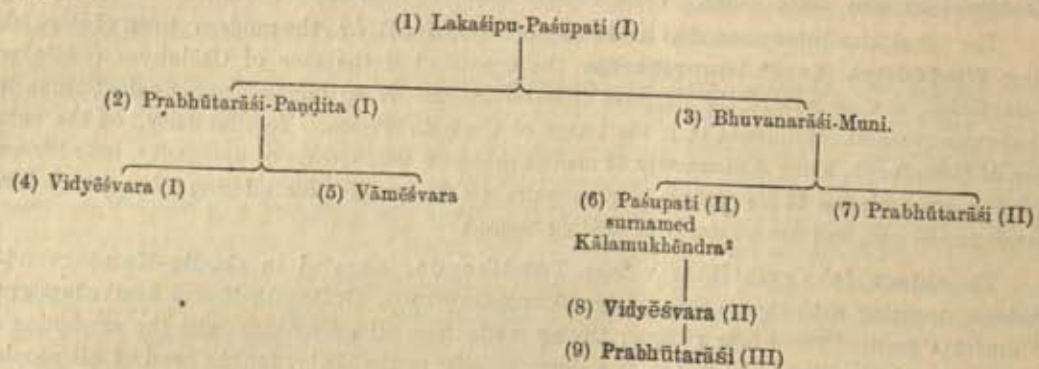
The second part of the inscription which begins with a verse in line 51, is devoted to the description of the spiritual lineage of Kālamukha Śaiva saints, who were held in great veneration in Āndhradēśa, and who were also the religious preceptors of the kings of the land. It states that in every age saints like **Lakuli** and others took upon themselves the forms of Rudra, i.e., Śiva, and became self-incarnate in this world for blessing the righteous men. It is said that they were self-born, of their own free will, for the purpose of preaching and setting up the path of the *dharma*, meaning the Śaiva doctrine. In the lineage of these ascetics, arose the **Kālamukhas**, who looked to the Śruti (Vēdas) for their guidance. They were worshipped by the kings of various lands and belonged to Sirīha-Parishad (which was a division of the Kālamukha sect).

In the lineage of these Kālamukhas, who inhabited the ancient and celebrated temples of Śiva like Amaravatēśvara, was born **Lakaśipu-Paśupati** (or **Lakaśipu** who was a Pāśupata), who was well versed in all the *āgamas*. He nourished his holy body by living on pure water, greens, milk, fruits and roots. His disciple was **Prabhūtarāśi-Paṇḍita** who was an incarnation of *dharma* itself. He had two disciples, **Vidyēśvara** and **Vāmēśvara**. **Prabhūtarāśi-Paṇḍita**

<sup>1</sup> [See n. 4 on p. 162.—Ed.]

had a brother<sup>1</sup> named **Bhuvanarāśi-Muni**, who had also two pupils, named **Paśupati (II)** and **Prabhūtarāśi (II)**. The former bore a secondary name **Kālamukhendra**, "the lord of the Kālamukhas", and the epithet *Parahita-vyasani* (i.e., one who was devoted to the well-being of others)<sup>2</sup>. His (Kālamukhendra's) pupil was **Vidyēśvara II** who was virtually an ocean of learning. His spiritual son or disciple was **Prabhūtarāśi (III)**, who was like *yuvarāja* or heir-apparent to the spiritual kingdom of which **Vidyēśvara (II)** was the supreme head. **Prabhūtarāśi III** rendered help to mankind in so many ways that his fame spread far and wide. He was not merely **Prabhūtarāśi** in name; he was so in fact, in deed and conduct. In the immediate presence and under the directions of his *guru*, he built a *dēvakula* and a *maṭha* consisting of three storeys, and beautified the places with coloured paintings. He obtained from king **Ammarāja II** for the aforesaid purposes three villages, and a thousand she-goats.

The following is the pedigree of the spiritual family of the Kālamukhas, described in the record:—



The inscription then states that the donor of the grant was king **Amma II**, the composer of the inscription was the king's preceptor **Vidyēśvara (II)** and that the *ājñapti* (executor) was **Kaṭakanāyaka**. After this the record breaks off rather abruptly in the middle of a sentence which doubtless continued on the fifth plate which is now missing. The half sentence repeats, however, the grant of she-goats and provision for white-washing, running the feeding-house and for offering *navēdya* to the deity.

The *Cintra Praśasti*<sup>3</sup> as well as the *Purāṇas* **Agni** and **Vāyu** mention four pupils of **Lakuli**, viz., **Kuśika**, **Gārgya**, **Kaurusha** and **Maitrēya**, in the order of their precedence. These four disciples of **Lakuli** became according to the *Cintra Praśasti* (vv. 16-17), the founders of the four lines of Śaiva ascetics or schools amongst the **Pāśupatas**. But the subjoined inscription does not refer to any one of the four disciples of **Lakuli**, but merely states that the **Kālamukhas** were born as self-incarnates in the lineage of great saints beginning with the great sage **Lakuli** and others. It is not clear, therefore, whether the lineage of the **Kālamukhas** of the **Āndhra** country were descendants of any one of the four well-known disciples of **Lakuli**. The **Kālamukha-Pāśupatas** of the **Āndhra** country were guided by the precepts of the *Śruti* or the *Vēdas*, and lived in monasteries attached to great Śaiva temples like **Amaravateśvara** at **Amarāvati**. The present record, however, is not the earliest epigraphical reference to the **Kālamukhas** of the **Pāśupata** school and to its division called **Siṃha-Parishad**, in the **Deccan** and the **south**. We have an earlier reference to this

<sup>1</sup> It is not clear whether **Prabhūtarāśi-Paṇḍita** and **Bhuvanarāśi-Muni** were spiritual or lay brothers.

<sup>2</sup> [It appears to me that **Kālamukhendra** was the surname or title of **Prabhūtarāśi (II)** and not of **Paśupati** and that **Paśupati**, the *guru* of **Vidyēśvara II**, was **Prabhūtarāśi's** disciple and not identical with the latter's colleague of the same name (i.e., **Paśupati II**).—N. L. R.]

<sup>3</sup> Above, Vol. I, pp. 271 ff.

sect of Śaivas in a copper-plate grant of A.D. 810 from Mysore.<sup>1</sup> The earliest reference to the Kālamukha Śaivas in the Tamil country seems to be contained in the Koḷumbāḷūr inscription of prince Vikramakēśarin<sup>2</sup> which mentions a certain Mallikārjuna who was the disciple of two teachers named Vidyārāśi and Tapōrāśi. The inscription further states that "having built three shrines (*vimāna*) in his own name and in the name of his two wives, he, i.e., Vikramakēśarin, set up Mahēśvara (Śiva) and presented a big *maṭha* (*brihan-maṭha*) to Mallikārjuna, who was the chief ascetic of the Kālamukha (sect), with eleven villages for feeding fifty ascetics of the same sect (here called *asita-vaktra*)".<sup>3</sup> The approximate period of these shrines is determined partly by the alphabet of the inscription referred to and partly by the reference to Vira-Pāṇḍya who was among the enemies overcome by Vikramakēśarin. Rai Bahadur V. Venkayya thinks that Vikramakēśarin must have flourished roughly about the first half or middle of the tenth century A.D.<sup>4</sup> Thus the two preceptors of Mallikārjuna would have lived almost about the same period or more probably slightly later than that and would have been contemporaries of king Amma II of Āndhra country. The name Vidyārāśi is very much similar to Vidyēśvara of the subjoined record, who is stated to be the repository of various kinds of learning. For these reasons, therefore, it might be that Vidyārāśi and Tapōrāśi mentioned in the Koḷumbāḷūr inscription were identical with Vidyēśvara and his disciple Prabhūtarāśi referred to in the subjoined record.<sup>5</sup> If this identification be correct, then we may believe that disciples of Vidyēśvara and Prabhūtarāśi went to the south, i.e. Chōḷa and Pāṇḍya countries and preached the doctrines of Kālamukha-Pāśupata Śaivism, converted the rulers of the country wherever they went and established monasteries for their ascetics.

The Kālamukhas spread themselves also at an earlier period into the Kanarese country. From Morigere in Hadagalli taluk, Bellary District, come two interesting inscriptions, engraved on two slabs set up in the verandah of the temple of Uddi-Basavaṅṅa, of the time of Āhavamalla-Sōmēśvara I.<sup>6</sup> Both of them are dated in Śaka 967, on the Kārttika *paurṇamāsī*, on the occasion of an eclipse of the moon, the corresponding English date being Monday, 28th October, A.D. 1045. These inscriptions state that there existed in that part of the Kanarese country a community of Śaiva ascetics who belonged to the Lakulīsa-Pāśupata sect and to the school of Simha-parśhe (*pariśhad*). Another school of the same sect, perhaps of later origin, was Śakti-parśhe (*pariśhad*) to which belonged *Mūvara-kōṅṅeya-santati* of the Parvat-āmnāya, whose teachers also had a strong pontifical seat at Baḷagāmi.<sup>7</sup>

The Kālamukhas, as has been shown above, spread themselves into far south and the Pāṇḍyan country. An inscription from the shrine of Kālanāthasvāmin at Paḷḷimaḍam, hamlet of Tiruch-ehuḷi, Rāmnād District, refers to a *maṭha* of the *Mahāvratins*.<sup>8</sup> These Mahāvratins, according to Dr. R. G. Bhandarkar, were the followers of the great *vrata* 'a vow of religious devotion and observance in general', and denoted the ancient sect of Śaivas called Kāpālikas or Kālamukhas.<sup>9</sup> With due respect for the learned scholar, it seems to me that Kāpālikas and Kālamukhas

<sup>1</sup> *Mys. Arch. Rep.* for 1914, p. 29. I am indebted to Mr. N. Lakshminarayan Rao for this information.

<sup>2</sup> No. 129 of 1907 of the Madras Epigraphical Collection.

<sup>3</sup> *Ibid.*, *Madras Epigraphical Report*, 1908, p. 75, para. 86.

<sup>4</sup> For the date of Vikramakēśarin and the Koḷumbāḷūr inscription also see the remarks by Prof. K. A. Nilakanta Sastri in the *Journal of Oriental Research*, Vol. VII, pp. 1-12.

<sup>5</sup> [The conjecture seems to be far-fetched. There is not enough similarity in the names to suggest the identity of the two sets of teachers.—Eḍ.]

<sup>6</sup> Nos. 441 and 443 of 1914 of the Madras Epigraphical Collection.

<sup>7</sup> Above, Vol. V, pp. 221 ff.

<sup>8</sup> No. 423 of 1914 of the Madras Epigraphical Collection.

<sup>9</sup> *Vaishnavism, Śaivism and Minor Religious Systems*, p. 118.

were not identical sects and that their tenets differed largely. The matter is an important one and requires further elucidation and study.

Of the places mentioned in the record Tāḍikoṇḍa, Lāmu and Gollapūṇḍi alone can be identified to-day. Tāḍikoṇḍa is the modern village of Tāḍikoṇḍa in the Guṇṭūr taluk of the Guṇṭūr District and is situated at a distance of about eight miles to the north of the head-quarters of the district. Among the boundaries of Tāḍikoṇḍa, it may be observed that the two tanks Chayita-taṭāka and Bhīmasamudra are still existing. Bhīmasamudra is a huge tank on the bank of which there is a large mound called *Bhīmalīngamu-dibba*, where there are extensive ruins of a Śiva temple. Chayita-taṭāka seems to be the ancient name of a huge tank which occupies an area of about three or four square miles adjoining the village. It is the source of irrigation for an extensive area in the vicinity. Lāmu is situated two miles to the south of Tāḍikoṇḍa. There is a village Gollapūṇḍi on the northern bank of the Kṛishṇā river near Bezwāda in Kistna District, about twelve miles to the north of Tāḍikoṇḍa; and it may be identified with the Gollapūṇḍi of the subjoined grant. The remaining villages Ammalapūṇḍi and Āsuvulapaṅḡu can not be traced in that locality. It is probable that Anamarlapūṇḍi-*agrahāram*, twelve miles to the south-east of Tāḍikoṇḍa, was the Ammalapūṇḍi of the grant. Perhaps Āsuvulapaṅḡu stood on the other side of the river in Bezwāda taluk. Guḍla-Kaṇḍērvvāḍi-*vishaya* was the ancient name of the tract of country lying on the southern bank of the river round the celebrated place Amarāvati which was noted for its beautiful temples and *chaityas*, of Amaravateśvara and Buddha, respectively. Guḍla-Kaṇḍērvvāḍi means "Kaṇḍērvvāḍi of the temples" for the term *guḍla* means "of the temples".<sup>1</sup> Apparently that part of Kaṇḍērvvāḍi acquired the name Guḍla-Kaṇḍērvvāḍi-*vishaya* from its temples at Amarāvati, its chief town. The district Kaṇḍērvvāḍi-*vishaya* seems to have acquired its name from the ancient township Kaṇḍēru or the modern Kantēru, a village in the Guṇṭūr taluk, which must have been a very important place in former times. Kaṇḍērvvāḍi-*vishaya*<sup>2</sup> seems to have been sub-divided into three or four small districts, *viz.*, Kaṇḍērvvāḍi-*vishaya*, Uttara-Kaṇḍērvvāḍi-*vishaya*,<sup>3</sup> Īmani-Kaṇḍērvvāḍi-*vishaya*<sup>4</sup> and Guḍla-Kaṇḍērvvāḍi-*vishaya*. Kaṇḍērvvāḍi-*vishaya* comprised apparently the whole of Guṇṭūr taluk, the eastern portion of Sattenapalli and the northern parts of Tenāli taluk. The central portion of Guṇṭūr together with the south-eastern part of Sattenapalli taluk was called Uttara-Kaṇḍērvvāḍi-*vishaya*. Guḍla-Kaṇḍērvvāḍi-*vishaya* was the name for the northern portion of Guṇṭūr and eastern part of Sattenapalli taluks; and Īmani-Kaṇḍērvvāḍi or Īmani-Kaṇḍērvvāḍi-*vishaya* comprised the northern portion of Tenāli taluk.

#### TEXT.<sup>5</sup>

##### First Plate.

- 1 श्री[१\*] श्रीवागीशकराजानाम् स्त्रपादनखचन्द्रमाः [१\*] देयात्त्रिवस्त्रवं शं वः  
2 क्रियाकार्यं हि कारणम् ॥ [१\*] स्वस्ति [१\*] श्रीमतां सकलभुवनसंस्तुयमानमान-

<sup>1</sup> The term *guḍla* is the archaic genitive form of *guḍi*. The modern form is *gulla*, the medial *ḍ* having given place to the Dravidian *l*.

<sup>2</sup> *S. I. I.*, Vol. I, Nos. 36 and 37; above, Vol. XVIII, p. 258.

<sup>3</sup> Above, Vol. V, p. 127; C. P. No. I of App. A to the *Madras Epigraphical Report* for 1913-14.

<sup>4</sup> *S. I. I.*, Vol. IV, No. 881.

<sup>5</sup> From the excellent ink-impressions supplied to me by Dr. N. P. Chakravarti.

<sup>6</sup> Metre: *Anuṣṭubh*.

<sup>7</sup> Read °जानां

<sup>8</sup> Read स्त्रयं.

- 3 व्यसगोत्राणां हारीतिपुत्राणां कौशिकीवरप्रसादलब्धराज्यानाम्नातुगणपरिपालिता-  
 4 नां स्वामिमहासेनपादानुध्यातानां भगवन्नारायणप्रसादसमासादितव[र\*]-  
 5 वराहलाञ्छनेक्षणक्षणवशीकृतारातिमण्डलानामश्वमेधावभ्यस्त्रानप-  
 6 विचीकृतवपुषां चालुक्यानां कुलमलंकरिणोस्तत्यान्ययवज्ञमेन्द्र-  
 7 स्व भ्राता कुञ्जविष्णुवर्द्धननृपतिरष्टादशवर्षाणि ।<sup>1</sup> वेंगीदेशमपालयत् ॥  
 8 तदात्मजो जयसिंहस्त्रयस्त्रिंशत्(तं) ॥ तदनुजेन्द्रराजनन्दनो विष्णुवर्द्धनो नव ॥ त-  
 9 ल्लुन्मर्मेगियुवराजः पंचविंशतिं [1\*] तत्पुत्रो जयसिंहस्त्रयोदश ॥ तदव-

*Second Plate; First Side.*

- 10 रजः कोक्किलिष्वरमासान् ॥ तस्य ज्येष्ठो भ्राता विष्णुवर्द्धनस्तमुच्चाय सप्त-  
 11 विंशतम् ॥ तत्पु- [1\*] तत्पुत्रो [2\*] तत्पुत्रो [3\*]  
 11 चो विजयादित्यभट्टारकोप्यष्टादश ॥ तत्पुत्रो विष्णुवर्द्धनस्त्रयस्त्रिंशतम् ॥<sup>2</sup> तत्पु-  
 12 नुर्भासो रणविगणनया नीलकण्ठहालयानां ॥<sup>3</sup> सग्रामारामकाणां सललितरम-  
 13 षीसं- [1\*]  
 13 पदां सत्पदानां(नाम्) [1\*] कृत्वा प्रोत्सुंगमष्टीत्तरशतमभुनस्वीरधीरष्टयुक्तायत्वा-  
 14 रिंशत्समां(माः) स्त्रां जननुतविजयादित्यनामा नरेन्द्रः ॥ [2\*] तत्पुत्रः कलिविष्णुव  
 15 र्द्धनोश्चर्द्धवर्षम् । तत्पुत्रो सुणगांकविजयादित्यश्चतुश्चत्वा-  
 16 रिंशतम् । तदनुजयुवराजविक्रमादित्यनरपात्मजः चालुक्यभीमभूपस्त्रिंशतम् [1\*]  
 17 'तत्पुत्रो विजयादित्यो द्विषदित्यनपात्रकः [1\*] स यस्त्रमासानसौ साक्षादिन्द्रो भोगिन भू-  
 18 मिपः ॥[3\*] तत्पुत्रो नुरम्भराजस्त्रयस्त्रयवर्षाणि । तत्पितामहो(ह)गुणगांकविजयादित्या-  
 19 नुजयु- [1\*]  
 19 इमस्त्रात्मजः तास्ताधिपो मासमेकम् । तं युधि विनिहत्वा चालुक्यभीमात्मजो  
 20 विक्रमा- [1\*]

*Second Plate; Second Side.*

- 20 दित्यः अरिनिकरतिमिरदिनकरः द्विजदीनानाथवभुरेकादशमासान् । 'ततस्ताल-  
 21 पराजस्य  
 21 सूनुस्त्रुतवाक्रभुः । युद्धमत्तधराधीशस्त्रयवर्षास्त्रयपाद्भुवम् ॥ [4\*] <sup>4</sup>निर्जित्या-  
 22 र्ज्जनसन्नि-

<sup>1</sup> Punctuation mark here is unnecessary.

<sup>2</sup> Metre : *Sragdharā*.

<sup>3</sup> Mark of punctuation is unnecessary.

<sup>4</sup> Metre : *Anuashubh*.

<sup>5</sup> Metre : *Śārdūlavikrīṭā*.

- 22 भी जनपदात्तत्रिर्गमथ्योद्वताम्दायादानिनभानुलीनभगणाकारान्विधायितरान् [1\*]  
 23 वञ्जीवोर्जितनाकमम्रनृपतेर्भ्राता कनौयान्भुवं भोमो भीमपराक्रमस्रमभुनक्वं-  
 24 खरान्दादश ॥ [५\*] <sup>1</sup>तस्य महेश्वरमूर्त्ति(र्त्ति)रुमासमानाकृतेः <sup>2</sup>कुमाराभः [1\*] लोक-  
 25 महादेव्याः खलु यस्मभभवदम्भराजाख्यः ॥ [६\*] <sup>3</sup>जलजातपञ्चामरक-  
 26 लशांकुशलक्षणांककरचरणतलः [1\*] लसदाजान्वलंवितभुजयुगपरिघो गिरीन्द्र-  
 27 सानूरस्कः ॥ [७\*] <sup>4</sup>विदितधराधिपविद्यो विविधायुधकोविदो विलीनारिकुलः ।  
 करितुरगागम-  
 28 कुशलो हरचरणांभोजयुगलमधुपः श्रीमान् ॥[८\*] कविगायककल्पतरुः<sup>5</sup> द्विज-  
 सुनिदी-  
 29 नान्धवभ्युजनसुरभिः [1\*] याचक[ग\*]णचिन्तामणिरिवनीशमणिर्महोयमहसा  
 द्युमभिः<sup>6</sup> ॥[९\*]

## Third Plate; First Side.

- 30 <sup>1</sup>नभवसुवसुसंख्यान्दे शकसमये मार्गशीर्षमासेस्मिन् [1\*] क्णचयोदशदि-  
 31 ने भृगुवारि मैत्रनक्षत्रे ॥[१०\*] <sup>2</sup>धनुषि रवौ घटलम्ने द्वादशवर्षे तु जन्मनः  
 पटम् । <sup>3</sup>यो-  
 32 धारुदयगिरीन्द्रो रविमिव लोकानुरागाय ॥[११\*] <sup>4</sup>यस्मिन्प्रासति<sup>5</sup> नृपतौ परि-  
 पत्नाने-  
 33 क[सस्य\*]संपच्छाली । सततपयोधेनुरभीर्बिरीतिरपरस्मिन्स्तचोरो देशः ॥[१२\*]  
<sup>6</sup>यस्मिन्प्रजति चिति-  
 34 पे <sup>7</sup>वरुद्यानावलोकनार्थं भीताः । तद्दिग्देशाधीश दिशन्ति मणिकनकहयगजे-  
 35 न्द्रप्रततिं<sup>8</sup> ॥[१३\*] <sup>9</sup>यो रूपेण मनोजं विभवेन महेन्द्रमहिमकरसुरमहसा  
 36 ॥(i) [हरमरिपुर[द\*]इनेन <sup>10</sup>न्यकुर्वन्भाति विततदिगवनिकीर्त्तिः ॥[१४\*] स  
 सकलरिपुनृपतिमकु-

<sup>1</sup> Metre: *Āryā*.

<sup>2</sup> Mark of punctuation is needless here.

<sup>3</sup> Metre: *Āryāgīti*.

<sup>4</sup> Read °तद्विजं°.

<sup>5</sup> Read द्युमणिः. The first half of this verse is in the *Āryā* metre and the second in the *Āryāgīti*.

<sup>6</sup> Read दीघादुदयं°.

<sup>7</sup> Read यस्मिन्प्रासति°.

<sup>8</sup> Read इद्विजं°.

[<sup>9</sup> पदातीन् is the reading suggested by Dr. Hultzsch (above, Vol. XII, p. 63 note). But the present record shows that the correct reading is *pratāṣi*.

<sup>10</sup> Read न्यकुर्वं°.

ii.a.

10 10  
 12 12  
 14 14  
 16 16  
 18 18

Handwritten text in Grantha script on a rectangular plate with a circular hole on the left side.

ii.b.

20 20  
 22 22  
 24 24  
 26 26  
 28 28

Handwritten text in Grantha script on a rectangular plate with a circular hole on the left side.

iii.a.

30 30  
 32 32  
 34 34  
 36 36  
 38 38

Handwritten text in Grantha script on a rectangular plate with a circular hole on the left side.



iii.b.

40 40  
 42 42  
 44 44  
 46 46  
 48 48

iv.a.

50 50  
 52 52  
 54 54  
 56 56  
 58 58

iv.b.

60 60  
 62 62  
 64 64  
 66 66  
 68 68

- 37 टतटघटितमणिकिरणगणमधुकरनिकरपरिचुंवितचरणसरस्वरुहयुगलोऽ-  
 38 युगलोचनपदकमलविलसन्मधुपायमानो मानोन्नतो नतोडतम्भस्तभु-  
 39 वनाश्रयश्रीविजयादित्यमहाराजाधिराजपरमेश्वरः परमभट्टारकः परम-

*Third Plate; Second Side.*

- 40 माहेश्वरः ॥ गुह्यकण्ठेर्वाडिविषयनिवासिनो राद्रकूटप्रमुखान्कुटुंबिनः स-  
 41 माहूयैत्यमाज्ञापयति विदितमस्तु वः ॥ विजयवाद्यां चालुक्यकुलतिल-  
 42 कसमस्तभुवनाश्रयविजयादित्यनरेन्द्रसृगराजप्रतिष्ठापिताय समस्त-  
 43 भुवनाश्रयनामदेवालयनिवासाय उमामहेश्वराय उत्तरायणनिमि-  
 44 त्त अस्मद्देशसन्तत्यायुरारोग्यैश्वर्याभिवृद्धयै तद्देवालयख-  
 45 ण्डस्फुटितनवकर्मवलिनिवेद्यातोद्यसत्रप्रवर्त्तनार्थं च ॥<sup>1</sup> अल्प-  
 46 वृत्तितया आलूनविशीर्णं पुनर्णवौकर्त्तुं सर्व्वकरपरिहारेण देव[भो]गी[क्त]  
 47 त्योदकपूर्व्वं ताण्डिकोण्डनामग्रामः अम्मलपूर्ण्डगोक्षपूर्ण्डवासुतुलपङ्क्तिना-  
 48 मादिसमेतोष्माभिर्दत्त इति ॥ अस्य सम्ग्राम[1\*]दिकस्यावधयः<sup>2</sup> ॥ पूर्व्वतः दू-  
 49 ण्डेऽपि ॥ आग्नेयतः गारुडगुण्ड ॥ दक्षिणत[ः\*] सामुन युत्तरंनुन ब्रह्मगु ॥  
 नैर(ऋ)त्य(त)तः

*Fourth Plate; First side.*

- 50 श्रीहृगुण्ड ॥ पश्चिमतः<sup>3</sup> चयितनामटकाकम् ॥ वायव्यतः भीमसमुद्रना-  
 51 मतटाक[म्\*] उत्तरतः एनुकठीलु ॥ ईशानतः रेगडुगुण्ड ॥ युगे युगे  
 52 स्त्रीकृतरुद्रमूर्त्तयो सुनीश्वराः श्रीलकुलीश्वरादयः ॥(1) बभ्रुरवानुगृहीतसज्जनाः<sup>4</sup>  
 53 स्वयंभुवो धर्मपथप्रदर्शिनः ।[1१५\*] तदन्वये कालमुखाश्रुतिमुखास्वयंभुवो भुवि  
 54 भूश्रतामभिवन्द्या[ः\*] तस्मिंश्चपर्व्वदस्ते स्थानस्यास्याधिपतय इह हितच-  
 55 रिताः ॥ तेषाममरवटेश्वराद्यनेकपुराणदेवायतननिवासि[नां] कालमुखा-  
 56 नां सन्तती ॥<sup>5</sup> लकशिपुर्विखिलागमपारदृक् पशुपतिभुनिपोपि पतिशिश्रियः ॥(1) सज-  
 57 लशाकपयःफलमूलकैर्विहितधर्मशरीरविवर्द्धनः ।[1१६\*] यस्तन्मुनेशिश्रियः[ः\*] प्रभूत-  
 राशिर्नाम  
 58 पण्डितस्त्राचाहर्मावतारः [1\*] तच्छिष्यौ विद्येश्वरवामेश्वरौ ॥ तत्रभूतराशि-  
 भ्रातृभुवनरा-

<sup>1</sup> Mark of punctuation is unnecessary.

<sup>2</sup> [The reading is correctly सम्ग्रामटिकास्ता —N. L. R.]

<sup>3</sup> Could चयित be a corrupt form of चैत्य ?

<sup>4</sup> Metre: *Vambastha*.

<sup>5</sup> Metre: *Drutavilambita*.

- 59 शिसुनेशिश्यौ पशुपति[:\*] प्रभूतराशिच । कालमुखेन्द्राद्यपरनामा ।<sup>1</sup> तच्छि-  
त्यः पशुपतिपर-

*Fourth Plate ; Second Side.*

- 60 हितव्यसनी । तच्छिथो यच्च <sup>2</sup>विद्वान्विद्येश्वरो नाम कर्तुमन्वर्थकञ्चिजं [1\*]  
सर्वविद्यास्समा-
- 61 धत्ते यथावृनि महान्वुधिः ॥[१७\*] <sup>3</sup>तत्कोत्तिलक्ष्म्योर्ध्ववराज एकोप्यनेकलोकोपक-  
तावनेक [1\*] न
- 62 नामतः केवलमर्थतश्च प्रभूतराशिः प्रभुराश्रितानाम् [१८\*] स स्वकीयगुरु-  
सन्निधौ [1\*] <sup>4</sup>शिला-
- 63 मयं देवकुलं म्(म)ठं च त्रिभूमिकं चिचितमत्र कृत्वा । ग्रामत्रयं चेत्रम-  
जासह-
- 64 सं प्रभूतराशिर्जमते म् भूपात् ।[१९\*] अस्योपरि न केनचिद्वाधा कर्तव्या  
यः करो-
- 65 ति स पंचभिर्महापातकैर्लिप्यते । उक्तं च । <sup>5</sup>स्त्रदत्तां परदत्तां वा यो  
हरेत व-
- 66 सुन्दराम् । षष्टिर्ध्वंसहस्रानि<sup>4</sup> विष्टायां जायते क्रिमिः ॥[२०\*] <sup>5</sup>बहुभिर्वसुधा  
दत्ता बहु-
- 67 भिवानुपालिता । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥[२१\*]  
<sup>5</sup>शासनस्य त्रि[दि]
- 68 चास्य दाता स्यादमभूमिपः [1\*] विद्येश्वरो गुरुः कर्त्ताऽऽपिः कटकनायकः ॥[२२\*]  
अस्य सम-
- 69 स्तुभुवनाश्रयाख्यदेवास्तस्य दीपस्तुधाकर्त्तव्यनिवेद्यनिमित्तमजास-<sup>5</sup>

<sup>1</sup> Punctuation mark seems to be needless here.

<sup>2</sup> Metre : *Anuashubh.*

<sup>3</sup> Metre : *Upajāti.*

<sup>4</sup> Read षष्टिर्ध्वंसहस्राणि.

<sup>5</sup> The inscription breaks off here abruptly ; it is possible that it continued on the missing plate.

## No. 26.—A NOTE ON THE DATES OF UCHCHAKALPA KINGS.

By PROF. V. V. MIRASHI, M.A., NAGPUR.

There have been in all seven copper-plate inscriptions of the kings of the Uchchakalpa family discovered so far in Central India, from which we can make out the following genealogy :—

Oghadēva	-m.	Kumāradēvi
Kumāradēva	-m.	Jayasvāminī.
Jayasvāmin	-m.	Rāmadēvi.
Vyāghra	-m.	Ajjhīṭadēvi.
Jayanātha	-m.	Murundadēvi.
		(known dates : 174, 177)
Śarvanātha.		

(known dates : 191, 193, 197 and 214)

The last two kings, whose copper-plates have been discovered, use the Twelve Year Cycle of Jupiter in dating their records, but do not specify any era to which their dates are to be referred. Nor do they, except in one case, which will be discussed below, contain any astronomical details that can be tested by calculation. The Bhumarā pillar inscription states, however, that Śarvanātha was a contemporary of *Mahārāja* Hastin, who must be identified with the Hastin of the Parivrājaka family, many of whose records have also been found in Central India and who was, therefore, ruling over the contiguous territory. From the copper-plates of the latter and his son Saṁkshōbha we get the following genealogy :—

Dēvādhyā.
Prabhāñjana.
Dāmōdara.
Hastin.
(known dates : 156, 163, 191 and 198)
Saṁkshōbha.
(known dates : 199 and 209)

In these plates also the Twelve Year Cycle of Jupiter is used for dating. The expression *Gupta-nripa-rājya-bhuktāu* which occurs in all of them clearly indicates that their dates must be referred to the Gupta era, the epoch of which has been determined to be A.D. 319-320. As the kings of the Uchchakalpa family were the neighbours of those of the Parivrājaka family who use the Gupta era in dating their records, the presumption is that the dates of the former also are in the Gupta era. It is, however, urged on the other hand, that the fact that the Uchchakalpa kings, unlike their contemporaries and neighbours, the kings of the Parivrājaka family, do not specify any era in dating their records, goes to show that they used some other era. Again, the circumstance that the Bhumarā pillar inscription, which is as much a record of the Parivrājaka king Hastin as of the Uchchakalpa Śarvanātha, does not, contrary to the practice observed in other records of the Parivrājaka kings, specify any era, points to the same conclusion; for the *Mahārājas* Hastin and Śarvanātha, being feudatories of two rival dynasties, could not agree as to which of the two rival eras should be used in a joint record; and compromised the matter by quoting only the year of the Twelve Year Cycle of Jupiter, as a method of reckoning which could hurt the dignity of neither of them.<sup>1</sup> Now the only era, to which the dates of the

<sup>1</sup> *Ind. Ant.*, Vol. XIX, p. 228.

Uchchakalpa kings could be referred, is the Kalachuri-Chēdi era, the epoch of which has been determined by Kielhorn to be A.D. 248-9. On this supposition we find that the known dates of Śarvanātha range from A.D. 439-40 to A.D. 462-3, while those of Hastin (which clearly refer to the Gupta era) are from A.D. 475-6 to A.D. 517-8. The Betul plates of Saṅkshōbha again show that he succeeded his father in the next year G.E. 199 or A.D. 518-9. As the Kalachuri era was started 72 years before the Gupta era, we shall have to take the latest known date of Śarvanātha and the earliest of Hastin and see which year between the two would correspond to the Mahāmāgha *saṁvatsara* mentioned in their joint record. As stated above, the last known date of Śarvanātha would correspond to A.D. 462 (on the basis that it refers to the Kalachuri era), while the earliest known date of Hastin is A.D. 475. There would, thus, be a difference of 13 years between these two dates. The only year in this interval which could have been Mahāmāgha *saṁvatsara* is that corresponding to A.D. 472, but according to the calculation of Sh. B. Dikshit the Mahāmāgha *saṁvatsara* in that cycle was omitted.<sup>1</sup> We must, therefore, take the next Mahāmāgha *saṁvatsara* which commenced in A.D. 484. This no doubt falls in the reign of Hastin, but is 22 years later than the last known date of Śarvanātha. Now Śarvanātha is known to have ruled for at least 23 years before his last date, viz., A.D. 462-3 and the possibility that his reign commenced earlier than 439-40 is not altogether excluded; for, the last known date of his father Jayanātha is A.D. 425-6, i.e., 14 years earlier.<sup>2</sup> We shall, therefore, have to suppose that Śarvanātha reigned for more than 46 years (A.D. 439-484)—perhaps 50 or even 55 years. Such a long reign is improbable, though not impossible.

If, on the other hand, the dates of the Uchchakalpa kings also are referred to the Gupta era, Śarvanātha becomes a contemporary of Hastin, in the closing years of the latter's reign (G. E. 191 to 198). There was of course no Mahāmāgha *saṁvatsara* in this period but there was one only two years before, in G. E. 189. As the year 191 is not the date of Śarvanātha's accession, which, as shown above, may have taken place a few years earlier, Śarvanātha will, on this supposition, have a reign of at least 26 years—which does not appear improbable.

There are some other considerations also which rule out the theory that the Uchchakalpa dates refer to the Kalachuri era :—

(1) If we except these doubtful cases of Uchchakalpa dates, there is not a single record of Central India dated in the Kalachuri-Chēdi era, earlier than A.D. 973.<sup>3</sup> All the earlier dates in this era come from Gujarāt and Thāpā District in Bombay.<sup>4</sup> R. B. Hiralal's theory<sup>5</sup> that the Traikūṭakas, whom he identifies with the Kalachuris, were the founders of the era and the Trikūṭa, from which they hailed, is modern Satpura is untenable; for not a single record of the Traikūṭakas has been found in Central India and what little evidence is available about the identity of Trikūṭa points to its location in Western India.<sup>6</sup>

(2) Vyāghra, the grand-father of the Uchchakalpa king Śarvanātha, appears on palaeographical evidence to be identical with the Vyāghradēva of Nachnā<sup>7</sup> and Ganj<sup>8</sup> inscriptions, who was a feudatory of the Vākāṭaka Pṛithivishēṇa II, as shown by Dubreuil<sup>9</sup> and Dikshit.<sup>10</sup> The Bālāghāt

<sup>1</sup> *Ind. Ant.*, Vol. XIX, p. 228.

<sup>2</sup> *C. I. I.*, Vol. III, p. 121.

<sup>3</sup> Chandrehe Inscription of Prabōdhasīva, dated K. 724; above, Vol. XXI, pp. 148 ff.

<sup>4</sup> See Nos. 1190-1221 in Bhandarkar's *List of Northern Inscriptions*.

<sup>5</sup> *Annals of the Bhandarkar Institute*, Vol. IX, pp. 283 ff.

<sup>6</sup> Kālidāsa places Trikūṭa on the Western coast. See *Raghurāmā*, Canto IV, verses 53-59.

<sup>7</sup> *C. I. I.*, Vol. III, pp. 233 ff.

<sup>8</sup> Above, Vol. XVII, pp. 12 ff.

<sup>9</sup> *Ind. Ant.*, Vol. LV, pp. 103 ff.

<sup>10</sup> Above, Vol. XVII, p. 362.

plates of Prithivishēṇa II state that the king of Mālwa was a feudatory of his father Narēndrasēna<sup>1</sup> and there is no difficulty in supposing that Prithivishēṇa's authority was recognized in Central India towards the close of the fifth century A.D. As for the difficulty pointed out by Aiyangar<sup>2</sup> (who identifies the Vyāghradēva of the Nachnā and Ganj inscriptions with the Vyāghrarāja defeated by Samudragupta), viz., how could Jayanātha and Śarvanātha, who, on the above supposition, were feudatories of the Vākātakas, date their records in the Gupta era, it may be noted that the Vākātakas never founded any era and do not seem to have insisted on their feudatories specifically mentioning their suzerainty in their records. The Traikūṭakas<sup>3</sup> and kings of Śarabhapura<sup>4</sup> who were evidently their feudatories do not mention any suzerain power in their charters. It is not again true that the use of a particular era signifies acknowledgment of the suzerainty of the power that founded it. The Kalachuri-Chēdi era is, for instance, found used by the Sēndrakas and the Chālukyās of Gujarāt though they were not then the feudatories of the Traikūṭakas, Ābhīras, Kalachuris, or any other power that may have founded it. The fact of the matter seems to be that the earlier Uchchakalpas were feudatories of the Guptas and used the Gupta era in dating their records. Vyāghra who flourished about A.D. 475, seems to be the first Uchchakalpa who transferred his allegiance to the Vākātakas. His successors Jayanātha and Śarvanātha continued to use the Gupta era, which was well established in the country, though they were no feudatories of the Guptas. The expression *Gupta-nripa-rājya-bhuktau* which occurs in the records of the Parivrājakas indicates not so much the Gupta era as the sovereignty of the Guptas. Hence, we find it omitted in the records of the Uchchakalpa *Mahārājas*. Śarvanātha might have objected to the use of the expression in the joint record on the Bhumrā pillar, which, therefore, does not contain it. As for the omission of the date, it must have been thought unnecessary in an inscription on a boundary pillar when the particular year was clearly specified.

(3) Nearly all the scholars who have recently written on the subject have accepted the view that the Uchchakalpa records are dated in the Gupta era. Kielhorn, though he gives these dates under the Kalachuri era, was not certain about the matter.<sup>5</sup> Fleet seems to have long wavered between the two alternatives. While editing the Uchchakalpa records in the *C. I. I.*, III, pp. 117 ff. he held the view that they were dated in the Gupta era. When later on he came to write the introduction<sup>6</sup> he felt inclined to the other view, which he affirmed subsequently in his article in the *Indian Antiquary*, Vol. XIX, pp. 227 ff. In his last article on the subject,<sup>7</sup> he finally adopted the view that the Uchchakalpa dates must be referred to the Gupta era. Dubreuil,<sup>8</sup> G. S. Ojha,<sup>9</sup> Haldar<sup>10</sup> and Dikshit<sup>11</sup> who had occasion to write on the subject have subscribed to the same view. S. K. Aiyangar, though he does not accept the identification of the Uchchakalpa Vyāghra with Vyāghradēva who caused the Nachnā and Ganj inscriptions to be incised, finds no difficulty in referring the Uchchakalpa dates to the Gupta era. The only dissentient is D. R. Bhan-

<sup>1</sup> Above, Vol. IX, p. 271.

<sup>2</sup> *Ind. Ant.*, Vol. LV, p. 224.

<sup>3</sup> Cf. the inscription No. 3 in the Ajanta cave XVI (*A. S. W. I.*, Vol. IV, pp. 124 ff.).

<sup>4</sup> Above, Vol. XXII, p. 22.

<sup>5</sup> In the *Supplement to his List of Inscriptions of Northern India* (above, Vol. VIII) he expressed his opinion that the inscriptions of the *Mahārājas* of Uchchakalpa are dated, very probably, according to the Gupta era.

<sup>6</sup> *C. I. I.*, Vol. III, Introduction pp. 8-10, 119, 121.

<sup>7</sup> *J. R. A. S.*, 1905, p. 566.

<sup>8</sup> *Ind. Ant.*, Vol. LV, p. 103.

<sup>9</sup> *Annual Report, Rajputana Museum, Ajmer, 1923-24*, p. 2.

<sup>10</sup> Above, Vol. XIX, p. 128.

<sup>11</sup> *Ibid.*, Vol. XXI, pp. 125-26.

darkar who points out the difficulty<sup>1</sup> that if the year of the Sōhāwal plates is taken as the Gupta year, the month Āshāḍha should be intercalary, but in none of the years 509, 510, 511 and 512, which might be taken to correspond to G. E. 191, was it so. "Perhaps in this date", says Prof. Bhandarkar, "*ākōṇa-navaty-uttarē* is intended for *eka-navaty-uttarē*, which is not unlikely as we know that when there are two or more identical letters or words, one or more are inadvertently omitted by the writer or engraver. This date 189, if referred to the Gupta era, becomes equivalent to A.D. 507 or 508, but even then there was no intercalary Āshāḍha in 506, 507, 508 or 509. On the other hand, if we refer 189 to the Kalachuri era, we obtain A.D. 437 as its English equivalent. And we do find an intercalary month of Āshāḍha in A.D. 437."<sup>2</sup> The difficulty pointed out by Bhandarkar is more apparent than real; for as Dikshit has shown<sup>3</sup> the month intercalated in the Gupta year 191, (which according to the rules of intercalations was *Śrāvaṇa*) must have received its name from the preceding month, a conclusion to which the late Dr. Kielhorn was forced in the calculation of the date of the Betul plates of Saṁkshōbha'. An authority for such a custom has again been recently pointed out.<sup>4</sup> No valid objection, therefore, remains to the view that the dates of the Uchchakalpas are in the Gupta era.

(4) The drafting of the Uchchakalpa records and the symbol on their seals indicate that the Uchchakalpas rose after the Guptas. In the genealogical portions of their inscriptions we find the same form used as in the Gupta records.<sup>5</sup> Unfortunately nearly all the seals of the Uchchakalpa plates are lost; but from the one specimen that has been described by Fleet<sup>6</sup> it seems that the Uchchakalpa kings formed their seals on the model of those of the Guptas. There is no such resemblance noticeable between the records of the Uchchakalpas and those of the Early Kalachuris.

The foregoing discussion will show that the view that the Uchchakalpa dates refer to the Gupta era is the probable one in the present state of our knowledge.

#### No. 27.—THE VAILUR INSCRIPTION OF KOPPERUNJINGADEVA.

By V. VENKATASUBBA AIYAR, B.A., MADRAS.

This inscription<sup>7</sup> is engraved on a rock above a natural reservoir of water to the south of the village of Vailūr<sup>8</sup> in the Wandiwash taluq of the North Arcot District. The letters are incised boldly and the record is in a good state of preservation.

<sup>1</sup> See his *List of Northern Inscriptions*, p. 159, n. 5.

<sup>2</sup> Even this view is not free from difficulties. According to the epoch which suits early Kalachuri dates the English equivalent for the present date occurring in Āshāḍha would be expected to fall in A.D. 438 or 439. According to the epoch which suits later Kalachuri dates it should fall in A.D. 438, if the year is taken as expired as is usually the case. If the year is taken as current, it will of course fall in A.D. 437, but such cases are exceptional, apart from the fact that the epoch determined by Kielhorn does not suit early dates.

<sup>3</sup> Above, Vol. XXI, p. 125.

<sup>4</sup> *Indian Culture*, Vol. I, p. 693.

<sup>5</sup> See for instance that the names of the queens are mentioned along with those of the ruling princes in the Uchchakalpa plates as in the Mathura Stone Inscription of Chandragupta II (*C. I. I.*, Vol. III, p. 25), the Bilsad Stone Pillar Inscription of Kumāragupta I (*Ibid.* p. 42), etc.

<sup>6</sup> *C. I. I.*, Vol. III, p. 125.

<sup>7</sup> No. 418 of 1922 of the Madras Epigraphical collection.

<sup>8</sup> This village is different from Vāyalūr in the Chingleput District, wherein the inscription of the Pallava king Rajasīma is found. It is, however, spelt as Vāyalūr in the *A. R.* on Epigraphy for 1922, but its present name is Vailūr as given above.

The record is in **Tamiḷ** language and consists of a **prose** passage followed by five **verses** extolling the greatness of the later Pallava chief **Köpperuñjīgadēva**. In engraving the epigraph, each line of the verse is not metrically arranged, but the stanzas themselves are divided by punctuation marks. The verses employed are: *Panṇirukkaḷi-neḷilāśiriya viruttam* (v. 1), *Nērisāi-venba* (v. 2), *Kaḷi viruttam* (v. 3) and *Eṇṣirukkaḷi-neḷilāśiriya viruttam* (vv. 4 and 5). The record is free from any admixture of Grantha letters except *Seastī śrī* (l. 1) and the letters *ri* in *Tiribuvana* (l. 16) and *ā* in *āṇai* (l. 16). The use of the word *āṇai* in this inscription requires some explanation. It is derived from the Sanskrit word *ājñā* through the Prākṛit form *āṇā* meaning 'command' or 'order'. The Tamiḷ lexicon *Piṅgaḷa-Nighaṇṭu* renders the word as 'sign' or 'insignia of authority' and the word seems to have been used in this sense here since no order is conveyed in the inscription. Analogous to the word *Śokkachchīyaṅ āṇai*, some inscriptions of this period conclude with the words *Pallavaraiyaṅ* (or *Vallavaraiyaṅ*) *sattiyam*,<sup>1</sup> *Avāṇimulududaiyār āṇai*,<sup>2</sup> *Tribhuvanamuḷududaiyār āṇai*,<sup>3</sup> etc. A record from Aragaṇḍanallūr<sup>4</sup> ends with the words '*idarḷku māṟu ṣoṇṇavan Śokkanāyaṅār āṇai*', i.e., 'he (who) says contrary to this (shall be a transgressor of) the authority (of) Śokkanāyaṅār,' and from a record of Tiruvēḍipuram<sup>5</sup> we learn that such transgression was treated as a cognizable offence by the assembly.

The few verbal errors found in the record are corrected in foot-notes under the text.

The main theme of the epigraph is to celebrate a unique event in South Indian history, viz., the capture and imprisonment of the **Chōḷa** sovereign along with his ministers and the annexation of a portion of the Chōḷa territory by the **Pallava** chief **Köpperuñjīga**. This is expressed in the prose passage commencing the record. The name of the Chōḷa sovereign whom Köpperuñjīga imprisoned as also that of the poet<sup>6</sup> who composed the verses is not given. The verses themselves reveal that the poet has limited himself to facts without indulging in any far-fetched imagery.

The concluding words of the present inscription indicate that the verses had been approved by the hero<sup>7</sup> of the theme.

The first verse extols the greatness and prowess of Köpperuñjīgadēva in accomplishing the imprisonment of the Chōḷa king along with his ministers and annexing the Chōḷa territory, and further, it refers to his encounter with **Hoysala** warriors, his vast army, his favourite deity in the Golden Hall at **Chidambaram** and to his love for and patronage of Tamiḷ literature. The second verse warns other kings not to oppose this chief but to submit themselves quietly by paying tribute, considering the fate of the Chōḷa king. The next verse, after referring to the exploits of this ruler in stamping the insignia of his banner on the breast and shoulders of powerful kings, refers to the langour of the Chōḷa sovereign in prison. The last two verses are addressed directly to the king describing the state of his lady-love<sup>8</sup> during his absence on a campaign against the Chōḷa king.

<sup>1</sup> Nos. 204, 206 and 245 of 1934-35 of the Madras Epigraphical collection.

<sup>2</sup> No. 152 of 1902 of the Madras Epigraphical collection.

<sup>3</sup> No. 157 of 1902 of the Madras Epigraphical collection.

<sup>4</sup> No. 195 of 1934-35 of the Madras Epigraphical collection.

<sup>5</sup> No. 160 of 1902 of the Madras Epigraphical collection.

<sup>6</sup> In the *Annual Report on Epigraphy, Madras, for 1923*, p. 96, the name of the poet is taken as Śokka-Śtyaṅ. Śokka-Śtyaṅ was the name of Köpperuñjīgadēva and not of the poet.

<sup>7</sup> Köpperuñjīga appears to have been a poet himself judging from the title *Kaṟi-sāraḷaḷama* applied to him in a record from Tirupati in the Chittoor District.

<sup>8</sup> Reference to love affairs in martial themes is peculiar to Tamiḷ poetry. This subject is treated at length in the *Tolkāppiyam*.



The record comes from a village close to **Tellāru** where Kōpperuñjiṅga claims to have defeated the Chōla monarch. The reason for engraving the inscription in a place about twelve miles from the scene of action is not clear. Tellāru is remembered in South Indian history in connection with the Pallava monarch **Nandivarman III**, who assumed the title 'Tellāṅgerinda-Nandi' to perpetuate his victory over his enemies in this place. Our poet seems to have been conversant with *Nandikkalambagam*, a poetical work recounting the exploits of Pallava Nandivarman, wherein the victory at Tellāru is frequently mentioned. Some of the titles given to Kōpperuñjiṅgadēva in our inscription such as *Avaninārāyaṇa*, *king of Mallai*, *lord of Toṇḍai*, *lord of the land watered by the Kāvēri*, *patron of Tamil literature*, etc., are found applied to Nandivarman in the *Kalambagam* mentioned above.

The identity of Kōpperuñjiṅga mentioned in our record must first be established. As early as 1906,<sup>1</sup> the late Mr. Venkayya suggested that "there must have been two or more chiefs with the name Kōpperuñjiṅgadēva". The late Mr. Krishna Sastri also accepted the existence of two Kāḍava kings of this name and identified the later one with Kāḍava-Kumāra who is stated in the Tiruvaṅṅāmalai record<sup>2</sup> 'to have driven the Teluṅgar to the north so that they may perish in the north;' but his further identification<sup>3</sup> of the same chief with Peruñjiṅga who captured and confined the Chōla king at Śēndamaṅgalam is not borne out by the latest discovery, as will be shown presently. Sewell<sup>4</sup> also accepted with caution the lead given by his predecessors and distinguished two chiefs of the name Kōpperuñjiṅgadēva. But recently an opinion<sup>5</sup> has been expressed against the theory of two Kōpperuñjiṅgas and postulating only one king of the name in the period A.D. 1229 to 1278. This interval really becomes still wider because Kōpperuñjiṅga is mentioned in inscriptions as early as the 35th year of Kulōttuṅga-Chōla III<sup>6</sup> corresponding to A.D. 1213. The acceptance of two Kōpperuñjiṅgas so far rested on mere inference, but an important discovery made recently at Villiyanūr in the French territory when I went there at the request of Prof. Dubreuil of Pondicherry, settles this question conclusively.

A record in this village, dated in the 6th year of Sakalabhuvanachchakravarttigaḷ Avaniyāḷap-piṅṅār Kōpperuñjiṅgadēva refers to the audit of temple accounts by Perumaṅgalam-Uḍaiyar (Udayapperumāl) *alias* Kāḍuvetṭigaḷ for the period commencing from the 37th year of Tribhuvanavīradēva, *i.e.*, Kulōttuṅga-Chōla III down to the 11th year of (another) Kōpperuñjiṅgadēva Aḷagiyaśiyar. Since this inscription<sup>7</sup> which is dated in the 6th year of Kōpperuñjiṅgadēva refers to the 11th year of (another) Kōpperuñjiṅgadēva, it is evident that there must have been two Kōpperuñjiṅgas and that the earlier had at least a reign of 11 years. Probably the last year of the reign of the first Kōpperuñjiṅgadēva was the 11th, because we know that he made an attempt to supplant the Chōla king by imprisoning him at Śēndamaṅgalam in A.D. 1232 and that from A.D. 1243<sup>8</sup>, another Kōpperuñjiṅgadēva counted his reign. Thus the Villiyanūr inscription establishes beyond doubt the existence of two Kōpperuñjiṅgas, the **first** commencing his reign, probably from A.D. 1232 and the **second** from A.D. 1243. Kōpperuñjiṅgadēva I. was probably a vassal of the Chōla king or a semi-independent chief from at least the 37th year of Tribhuvanavīradēva,

<sup>1</sup> *A. R. on Epigraphy*, Madras, for 1906, p. 63.

<sup>2</sup> No. 480 of 1902 of the Madras Epigraphical collection.

<sup>3</sup> *A. B. on Epigraphy*, Madras, for 1913, pp. 126-27.

<sup>4</sup> *Historical Inscriptions of Southern India*, pp. 144 and 376.

<sup>5</sup> *The Pāṇḍyan Kingdom* by K. A. Nilakanta Sastri, p. 164, n. 4 and *Prof. Krishnanami Iyengar Commemoration Volume*, pp. 212-14.

<sup>6</sup> No. 487 of 1921 of the Madras Epigraphical collection.

<sup>7</sup> All the dates in this record are expressed in words so that there is no doubt about their correct reading.

<sup>8</sup> No. 38 of 1890 of the Madras Epigraphical collection.

*i.e.*, A.D. 1215 to A.D. 1232. The king mentioned in our inscription may, therefore, be identified with Kōpperuñjīngadēva I.

The earlier Kōpperuñjīngadēva has left a few inscriptions at Tiruvaññāmalai<sup>1</sup>, in one of which he is given the titles *Niśāṅkamalla*, *Mallai-Kāvalaṅ* and *Bharatam-vallo*<sup>2</sup>. The southern *gōpura* of the Naṭarāja temple at Chidambaram was constructed by him<sup>3</sup>. The officer Śōḷa-kōṅ seems to have served under him at Chidambaram<sup>4</sup>. He is distinctly called *Aḷagiyaśīyaṅ* in the Villiyānūr inscription mentioned above and may be identified with *Jīya-Mahīpati* of the Tripurāntakam inscription<sup>5</sup>.

We shall next determine who the Chōḷa king was that was defeated at Teḷḷāru. The contemporaries of Kōpperuñjīngadēva I. on the Chōḷa throne were Kulōttuṅga-Chōḷa III and Rājarāja III, of whom the first lived till A.D. 1217<sup>6</sup> and the second commenced his reign in A.D. 1216<sup>7</sup>. For the present enquiry, Kulōttuṅga-Chōḷa III may be omitted, because our record mentions the defeat of the Hoysaḷas who came to the assistance of the Chōḷas only in the time of Hoysaḷa Vīra-Narasimha II who ascended the throne in A.D. 1220, by which time, however, Kulōttuṅga-Chōḷa III had died. The Chōḷa king mentioned in the present record must, therefore, be Rājarāja III, as may also be inferred from the Tiruvēndipuram inscription<sup>8</sup>.

The last mentioned record gives a detailed account of the attempt of Kōpperuñjīngadēva to subvert the power of his overlord the Chōḷa emperor. It states that Kōpperuñjīngadēva captured the Chōḷa monarch at Śēndamaṅgalam. Our inscription, however, specifies the place where the Chōḷa king was first defeated and thus links the two incidents by mentioning them together. The Vailūr and the Tiruvēndipuram records,<sup>9</sup> therefore, appear to be complementary to each other. If so, Rājarāja III must have been imprisoned only once and not twice as has hitherto been supposed by some scholars<sup>10</sup>.

The fact that the Tiruvēndipuram record refers to the complete annihilation of the Pallava forces by the Hoysaḷas, from which Kōpperuñjīngadēva could not have easily recovered, would indicate that the Teḷḷāru battle was probably fought prior to the Śēndamaṅgalam incident. The latter event may be placed in A.D. 1232 corresponding to the 16th year of Rājarāja III<sup>8</sup>. By this time Kōpperuñjīngadēva had consolidated his position and his territory is referred to as 'Kōpperuñjīngadēśam' in the Tiruvēndipuram record. From the accession of Rājarāja III, Kōpperuñjīngadēva never figured as his subordinate<sup>11</sup>. As early as A.D. 1222 Hoysaḷa Vīra-Narasimha is said to be marching towards Śrīraṅgam in the Chōḷa country<sup>12</sup>. Two years later (*i.e.*, A.D. 1224), we find that Vīra-

<sup>1</sup> Nos. 480, 500, 512 and 513 of 1902 of the Madras Epigraphical collection.

<sup>2</sup> No. 480 of 1902 of the Madras Epigraphical collection.

<sup>3</sup> No. 285 of 1921 of the Madras Epigraphical collection.

<sup>4</sup> No. 463 of 1902 of the Madras Epigraphical collection.

<sup>5</sup> No. 197 of 1905 of the Madras Epigraphical collection.

<sup>6</sup> No. 282 of 1909 of the Madras Epigraphical collection.

<sup>7</sup> No. 367 of 1919 of the Madras Epigraphical collection.

<sup>8</sup> Above, Vol. VII, pp. 167-68.

<sup>9</sup> Nos. 418 of 1922 and 142 of 1902 of the Madras Epigraphical collection.

<sup>10</sup> A. R. on *Epigraphy*, Madras, for 1923, p. 97.

<sup>11</sup> From the mere mention of Kōpperuñjīngadēva in a record from Vṛiddhāchalam in the South Arcot District (No. 136 of 1900 of the Madras Epigraphical collection) dated in the 14th year of Rājarāja III, it has been supposed that the former was a Chōḷa vassal till A.D. 1229. This inscription mentions as donor an *aḡambaḍi-mudali* of Kōpperuñjīngadēva which fact need not establish the subordination of this chief to the Chōḷa. Similarly, a brother of an officer of Kōpperuñjīngadēva figures as donor in the 30th year of Rājarāja III *i.e.*, A.D. 1246 (No. 504 of 1902 of the Madras Epigraphical collection) when Kōpperuñjīngadēva had openly declared his independence.

<sup>12</sup> *Ep. Carn.*, Vol. VI, Cm. 56.

Narasimha was called 'the establisher of the Chōla kingdom' and a Kāḍava is said to have been his opponent<sup>1</sup>. The battle of Uratti<sup>2</sup> where the Kāḍava (Kōpperuñjiṅga) was wounded in the 7th year of the reign of Rājarāja III, corresponding to A.D. 1223, was also fought in the period when Vira-Narasimha came to the assistance of the Chōla monarch. The second war of Māgarvarman Sundara-Pāṇḍya I. with the Chōla is placed in this period<sup>3</sup>. From the beginning of Rājarāja III's reign, therefore, Kōpperuñjiṅga was a source of danger to the Chōla empire and when the latter was able in A.D. 1232 to effect his *coup de théâtre* by imprisoning the Chōla king after defeating him at Teḷḷāru, he signified the event by assuming the role of a monarch counting his accession from this date. Evidently to perpetuate his victory at Teḷḷāru, the *nāḷu* comprising this village was called **Sīmhaporuda-vaḷanāḍu**<sup>4</sup> i.e., the *vaḷanāḍu* where Sīmha (Kōpperuñjiṅga) fought.

For a clear understanding of the present record a knowledge of the political situation in the Chōla country about this time is necessary. The Chōla empire which had been assiduously built up by Rājarāja I. and his successors showed signs of decay in the beginning of the 13th century A.D. Even during the early years of Kulōttuṅga-Chōla III, this empire was intact, but real trouble began towards the close of his reign. The Pāṇḍyas under Māgarvarman Sundara-Pāṇḍya I. began to assert themselves, with the result that the Chōla country was taken by the conqueror and soon after restored, as a matter of grace, to Kulōttuṅga-Chōla III. In the historical introduction to his inscriptions beginning with the words '*pū-maruviga tirumaḍandaiyum*' etc., Māgarvarman Sundara-Pāṇḍya I. claims to have invested with a crown the Chōla king's son i.e., Rājarāja III, who sometimes later began to protest against his submission by refusing tribute to the Pāṇḍya king, who thereupon immediately chastised<sup>5</sup> him. In this plight Rājarāja III appealed for help to the Hoysala monarch Narasimha II who forthwith despatched a contingent of forces into the Chōla country. When Rājarāja III was pushed north by the Pāṇḍya forces, Kōpperuñjiṅga should, as suggested by Mr. Subrahmanya Aiyar<sup>6</sup>, have joined issues with the Pāṇḍyas and defeated the Chōla monarch at Teḷḷāru. The timely assistance of the Hoysalas saved the Chōla empire for a time, but it introduced a new power into the politics of the Tamil country. Having come, the Hoysalas took deep root in the Chōla country by making Kaṅṅagūr their capital and building fortifications right along the south bank of the river Kāvēri<sup>7</sup>. Later on they shifted their capital further up to Tiruvaṅṅāmalai when their original capital Dvārasamudra was devastated by Malik Kāfūr.

In our record Kōpperuñjiṅga is called a **Kāḍava**. The earliest reference to this term is found in the Vēlvikuḍi grant of Jaṭila-Parāntaka-Neḍuñḍaiyaṅ who is stated therein to have defeated the Kāḍava king at Pennāgaḍam on the north bank of the river Kāvēri. In Tamil literature the term *Kāḍava* along with *Toṇḍaiyar* and *Kāḍuveḷḷi* is invariably used to denote the Pallavas. A Kāḍava king, who is styled a Pallava, is said in the *Periyapurāṇam* to have built a temple of Śiva called Guṇadaravichcharam at Tiruvadi in the South Arcot District. The Tamil poem *Vikramaśōḷaṅ-ulā* mentions a Kāḍava as the ruler of Gingee in the same district<sup>8</sup>. The Kāḍavas, therefore, appear to have been in power in this district, but who exactly these chiefs were and what their

<sup>1</sup> Fleet: *Dyn. Kan. Dist.*, p. 507; in this record Narasimha is said to be 'a very Janārdana (Vishṇu) in destroying the demon Kaiṭabha in the form of the Kāḍava king'.

<sup>2</sup> No. 271 of 1904 of the Madras Epigraphical collection. This battle was fought against the Kāḍava by the Yādava Chief Vira-Narasimha who was a contemporary of the Hoysala Vira-Narasimha II.

<sup>3</sup> Above, Vol. XXII, p. 44.

<sup>4</sup> No. 382 of 1925 of the Madras Epigraphical collection.

<sup>5</sup> Above, Vol. XXII, pp. 45 ff.

<sup>6</sup> *Ibid.*, p. 44.

<sup>7</sup> No. 514 of 1918 of the Madras Epigraphical collection.

<sup>8</sup> *Ind. Ant.*, Vol. XXII, p. 143.

relationship was to the main branch of the Pallavas, may be inferred from the descriptive labels of the sculptures found in the Vaikunṭa-Parumāl temple at Conjeeveram. Here we find that the kings of the collateral branch of the Pallavas which descended from Bhīmarvarman, the brother of Sinhavarman, were actually called Kāḍavas. These appear to have been in power over a distant part of the Pallava empire, since, according to the labels mentioned above, Pallavamalla had to go a long distance 'crossing several mountains and impassable forests' to reach Kāñchī. When the Pallava power was eclipsed by that of the Chōlas, the descendants of the former, under the name Kāḍava, Toṇḍaimāṅ etc.<sup>1</sup>, seem to have drifted away from Kāñchī towards the South and employed themselves as officers under the Chōla monarchs. In the time of Kulōttuṅga-Chōla II, we find the Kāḍavas figuring as police officers collecting *pāḍikāval* rent in the region now covered by the South Arcot District<sup>2</sup>. Gradually they strengthened their power by influential marriages<sup>3</sup> and by forming compacts<sup>4</sup> with neighbouring chiefs for collective action to safeguard and protect their interests. The most important of these chiefs in the 13th century was Kōpperuñjiṅgādēva, the hero of our record. He is first mentioned in an inscription of the 35th year of Kulōttuṅga-Chōla III, i.e., A.D. 1213<sup>5</sup> and the title *Kāvalar-Tambirāṅ*<sup>6</sup> indicates his early position in the state. He had seen the weakness of the Chōla empire exposed by Māgarvarman Sundara-Pāṇḍya I, who took the Chōla country and presented it back to King Kulōttuṅga-Chōla III<sup>7</sup>. The time was, therefore, opportune for Kōpperuñjiṅga to assert his independence. So he tried a few years later to supplant the Chōla monarch and failed in the attempt owing to the interference of the Hoysaḷas. He was, however, able to secede from the Chōla empire and establish an independent kingdom comprising the present South Arcot, Chingleput and North Arcot Districts. If the Chōla was only an 'Emperor of three worlds' (Tribhuvanachakravartin), his rival Kōpperuñjiṅga styled himself an 'Emperor of all the worlds' (Sakalabhuvanachakravartin).

In the *Cambridge History of India*<sup>8</sup>, this chief is identified with 'the son and successor of the Pallava chieftain who was responsible for turning the Ceylonese out of the Pāṇḍya country in the war of the Pāṇḍya succession'. There is, however, no evidence to support this statement. In fact, such a view is untenable because, the two generals who took a leading part in this war viz., Kuḷattūḷṅg Tiruchirrambalam-Uḍaiyāṅ Perumānāmbi *alias* Pallavarāyaṅ and Vēdavanam-Uḍaiyāṅ Ammaiappāṅ Aṅṅaṅ Pallavarāyaṅ belonged respectively to Kuḷattūr<sup>9</sup> (Chingleput District) and Palaiyaṅūr<sup>10</sup> (near Madras), whereas Kōpperuñjiṅga was a native of Kūḍal in Tirumūṇaiappāḍi<sup>11</sup> in the South Arcot District.

The kingdom established by Kōpperuñjiṅga I. hardly lasted for half a century, and after Kōpperuñjiṅga II, it fell an easy prey to the Pāṇḍyas when they extended their power into Toṇḍaimaṅḍalam. Though a rebel, Kōpperuñjiṅga is recognised as a ruler in a number of later records, and in one of them found at Kāṭṭumāṅṅārkōyil in the South Arcot District, his successor Kōpperuñjiṅga II is placed between Rājarāja III and Sundara-Pāṇḍya<sup>12</sup>.

<sup>1</sup> Some of the Sambuvarāya Chiefs also called themselves Pallavas. Rājanārāyaṅa Sambuvarāyaṅ was known as Śīyaṅ Pallavaṅ (No. 428 of 1922). These chiefs, like the Kāḍavas, had the title 'Ālappirāṅḍāṅ,' Ālāgiya Śīyaṅ, Arāśānārāyaṅaṅ, etc.

<sup>2</sup> Nos. 137 of 1900, 45 and 46 of 1903 of the Madras Epigraphical collection.

<sup>3</sup> Nos. 203 of 1902, 460 of 1905, 112 of 1912 and 435 of 1913 of the Madras Epigraphical collection.

<sup>4</sup> Nos. 516 of 1902, 435 of 1913, 234 of 1919, 487 of 1921 and 56 of 1922 of the Madras Epigraphical collection.

<sup>5</sup> No. 487 of 1921 of the Madras Epigraphical collection.

<sup>6</sup> No. 480 of 1902 of the Madras Epigraphical collection.

<sup>7</sup> Nos. 72 of 1924 and 9 of 1926 of the Madras Epigraphical collection.

<sup>8</sup> Vol. III, p. 482.

<sup>9</sup> Above, Vol. XXI, p. 188.

<sup>10</sup> Above, Vol. XXII, p. 88.

<sup>11</sup> No. 83 of 1918 of the Madras Epigraphical collection.

<sup>12</sup> No. 570 of 1920 of the Madras Epigraphical collection.

Köpperuñjīga's devotion to the God at Chidambaram and his patronage of Tamil literature alluded to in our inscription are also mentioned in other records of this chief. The title *Rājākaḷ Tambirāṇ*<sup>1</sup> was also assumed by Māḡavarman Vikrama-Pāṇḡya who calls himself 'the consuming fire to the Kāṭahaka' (i.e., Kāḡava). The name *Sokkachchiyaṇ*, i.e., *Aḡaḡiāsiyaṇ* found in our inscription applied to the Chief, was given to the southern *gōpura* of the Naṭarāja temple at Chidambaram which was built by him and also to other places in this village<sup>2</sup> which probably owed their existence to him.

Of the places mentioned in the present inscription, *Taḡḡaru* may be identified with the village of the same name in the North Arcot District. The identification of *Piṇṇi* is not certain, but judging from the title *Peṇṇānādi-nātha*<sup>3</sup> applied to Köpperuñjīga, it seems to refer to the river *Peṇṇai* which flows through the South Arcot District. *Puḡār* is the modern *Kāviri* in the Tanjore District. *Kaṇṇi* is the name of the river that flowed in ancient times near Cape Comorin. The town *Mallai* is *Mahābalipuram* in the Chingleput District.

## TEXT.

- 1 Svasti śri[ ]\* Sakalabuvanachchakkaravatti Śri-Köpperuñjīgaṇ Śōḡaṇai=tTaḡḡaril
- 2 veṇṇu sakala parichchinnamuñ=koṇḡu Śōḡaṇai-chchiraiy-iṭṭu vaittu Śōṇāḡu-koṇḡa  
A.
- 3 ḡaḡiāsiyaṇ ̎ | Poṇṇi-nāḡaṇum=urimaiyum amaichecharum=iruppad-uṇ śirai-kōṭṭam [ ]  
p[ ]rupp-ira-
- 4 ṇḡ=ēṇa vāḡa[r\*]nda tō[ṇ\*]valiyiṇār-koṇḡadu Śōṇāḡu[ ] Kaṇṇi Kāviri Baḡirati  
niṇ piriā teṇḡurai vāvi[ ]
- 5 kāval maṇṇavar tiraiyuḡaṇ=uṇāṇḡuvad-uṇ perun=tiruvāsal [ ] venṇiḡāda<sup>4</sup> pōr-  
kKaṇṇaḡar venṇiḡā-
- 6 pporudad-uṇ peruñ-chēṇai viḡaṇḡu śemponiṇ=ambalakkūttu nī(y) virumbiya  
dēvāram[ ] Piṇṇi[ā]vāla
- 7 Avāṇinārāyaṇa pēṇu śentamiḡ vāḡa-ppiṇanda Kāḡava Köpperuñjīga niṇ\*  
perumai yār puḡaḡvarē(y)[ ] 1\*
- 8 Tiraiy=iṭṭ-irumiṇḡaḡa tev-vēndar śempon[ ] tiraiy<sup>5</sup>=iṭṭa Pūmpuḡār-chChōḡaṇ śirai-  
kiḡanda[ ] kōṭṭandaṇai niṇai-
- 9 miṇ Köpperuñjīgaṇ kamala[ ]nāṭṭaṇ=kāḡai śivanda nā ̎ || [2\*] Miḡ=ivaṇ koḡi  
viḡai-vēndar mārbūṇun[ ] tōḡilu-
- 10 n-tiṭṭiya Toṇḡaimaṇṇavar[ ] vāḡil veṇṇiḡu Śirai-vāḡavaṇ tūṇḡiya[ ] nāḡiṇum  
periyad-iṇ-nāḡeṇa-[p\*]purambē<sup>6</sup> ̎ [3\*]

<sup>1</sup> *A. R. on Epigraphy*, Madras for 1914, para. 21; also for 1917, p. 127. This title was also assumed by Māḡavarman Kulāśekhara (*A. R. on Epigraphy*, Madras for 1919, p. 83) and by another king in Kollam 761 (No. 60 of 1916 of the Madras Epigraphical collection). The Vijayanagara king *Kriṣṇadēvarāya* also had this title (No. 465 of 1913). In the variant form *Rājākaḡaṇḡaṇ*, Hoysaḡa Sōmēvara or his son Rāmanātha used it (*A. R. on Epigraphy*, Madras for 1910, p. 110).

<sup>2</sup> Nos. 197 of 1905, 285 of 1921, 467 of 1902, etc., of the Madras Epigraphical collection.

<sup>3</sup> No. 286 of 1921 of the Madras Epigraphical collection.

<sup>4</sup> Read *tōḡ*.

<sup>5</sup> Read *venṇiḡāda*.

<sup>6</sup> Read *niḡ*.

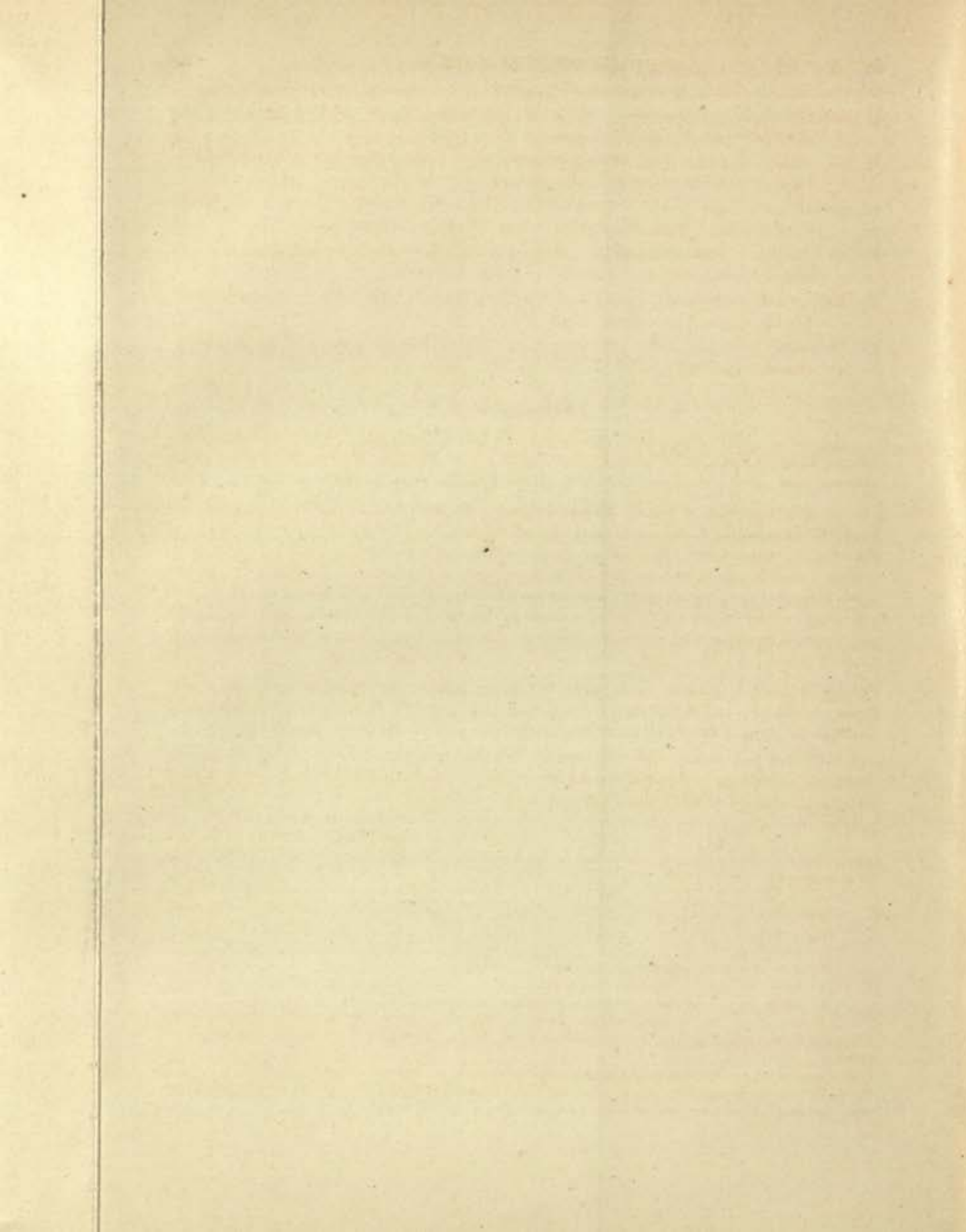
<sup>7</sup> The letter *tī* is corrected from *tu*.

<sup>8</sup> Read *pulambūṇē*.

2  
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2  
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The image shows a fragment of an ancient inscription with 16 lines of text. The text is written in a highly stylized, dense script, likely Tamil or Grantha, and is heavily obscured by a dark, grainy texture. The fragment is rectangular and appears to be a piece of a larger inscription. The text is arranged in two columns, with the left column starting at line 2 and the right column starting at line 2. The lines are numbered 2, 4, 6, 8, 10, 12, 14, and 16 on both sides. The text is mostly illegible due to the heavy noise and low contrast.



- 11 Aṟai-kaḍaliṅ-iṣaiyuḍanēy-aṇḍar vēyiṅām pa[1\*][li]ṣai śevi kavara<sup>1</sup> andi-mālai[ ]  
niṟaimadiyi-nilave[ṅ]ṅu-ṇeruppu-ppaṭ-
- 12 tāl nēriḷai niṅṅ-āṟruva[ḷ] Nīrupatuṅḡā[ ] piṟai poruda kaṇa-makara-kimpuri [va]ṅ-  
kōṭṭu-pperuṅkaḷurru<sup>2</sup>=chChōḷaṅaiyum=ama<sup>3</sup>
- 13 chcharaiyum piḍittu=ch[ ] chiṟaiyil=iḍa=kkaḷuru<sup>2</sup> viḍu miṇḍaṅ Śīyā Tiri[buva]-  
ṇattirāśākkaḷ Tambirāṅē[ ] Oru nājum veḍiyā<sup>4</sup>
- 14 da ne[ḍi]ya kaṅgul-ūḷiyēṅa[ ] niṇḍu-vara ulagiṟ-puṅ-kaṅ[ ] maruṇmālai yidu  
muṇṇē vandateṅṅāl vaḍandai<sup>5</sup> yivaḷ=āṟruva[ḷ]
- 15 Mallai-vēndē[ ] porumālai-muḍi-araśar kaṅṅi[mādar] pōṟṟiṣaiyum Buvanamuḷudu-  
ḍaiyār tāmun[ ] tirumādum puṇar
- 16 [pu]yattu [mi]ṇḍaṅ Śīyā Tiri<sup>6</sup>bu[va]nattirāśākkaḷ Tambirāṅē [ ] [5\*] idu Śokkach-  
chīyaṅ āṅai<sup>7</sup> [ ]

## TRANSLATION.

(Lines 1-3) Hail! Prosperity! *Sakalabuvanachchakkaravatti*, (the) prosperous **Kōpperuṅ-jiṅgaṅ Aḷagiyaśīyaṅ**, (who) conquered the **Chōḷa** king at **Taḷḷāru**, deprived (him) of all (royal) insignia, (and after) imprisoning the **Chōḷa** (king), took the **Chōḷa** country.

(Ll. 3-7) Protector of **Piṅṅi**, **Avaiṅārāyaṅa**, **Kāḍava** born to protect (and) foster **Śen-Tamiḷ**, **Kōpperuṅjiṅga**! Who can extol thy greatness! Your prison-house is the abode of the lord of **Poṅṅi**,<sup>8</sup> (his) wife (and of his) ministers; by the growing valour of (your) shoulders (which) resemble two mountains the **Chōḷa** country was acquired; (the rivers) **Kaṅṅi**, **Kāviri** (and) **Bagīrati** are your favourite reservoirs (ever having) billows of clear water; ruling chiefs (carrying) tributes (wait) pining (at) your beautiful big gates; your invincible army fought with the warlike **Kaṅṅaḍar** who knew no retreat; the dancing (god) in the shining Golden Hall is your beloved deity.

(Ll. 8-9) (Oh! kings!) Live paying (off your) tribute, remembering (well) the prison-house wherein lay—on the day when the ends of the lotus-like eyes of **Kōpperuṅjiṅga** became red—the **Chōḷa** (lord) of **Puḡār** (to whom) the enemy kings paid (their) tributes in gold.

(Ll. 9-10) Let the day when the lord of **Toṇḍai**<sup>9</sup> conquered (with his) sword the haughty kings and painted the (insignia of his) banner on their chests and shoulders, be hailed a greater day than the one when the **Vaḷava** was sent to droop in prison<sup>10</sup>.

<sup>1</sup> With *aṇḍar vēyiṅām palliṣai śevi kavara*, compare *avaṅ vēyiṅ mullaiaṅ tīṅkuḷal kōḷmō tōḷi* in *Ayichchi-yarkuravai* of the *Śilappadigāram*. *Aṇḍar* may be taken with either *vēyiṅ* (flute) or *āmbal-iṣai*. *Āmbal* is a kind of musical note.

<sup>2</sup> Read *kaḷuru*.

<sup>3</sup> Read *amai*.

<sup>4</sup> Read *veḍiyā*.

<sup>5</sup> Read *maḍandai*.

<sup>6</sup> The letter *ri* in *tiri* is engraved in Grantha.

<sup>7</sup> The letter *ā* in *āṅai* is engraved in Grantha.

<sup>8</sup> The **Chōḷa** king is called *Poṅṅitturaiyaṅ* in *Śēdan Divākaram*.

<sup>9</sup> Cf. the epithet '*Toṇḍamaṅṅaṅ* who won the sacred *Toṇḍai-nāḍu* through the strength of (his) shoulders' applied to *Pallavāṇḍār* alias *Kāḍavarāyār* in the *Atti* record (No. 296 of 1912 of the *Madras Epigraphical collection*).

<sup>10</sup> The word *tūṅgiya* is generally used in inscriptions in the sense of 'sent to a long sleep i.e., death'. But since the **Chōḷa** king was released from prison by *Hoyasāḷa Vira-Narasimha II* about 1232 A.D. and actually ruled there-  
after, for about 20 years, the word *tūṅgiya* is here rendered as 'sent to droop'.



(Ll. 11-13) Oh! **Nṛipatuṅga**, lord of the kings of the three worlds, powerful **Śiyā** (lion) (*who*) despatched elephants to capture and put in prison the **Chōla** (*emperor*) (*with his*) ministers (*riding on a*) huge elephant (*whose*) powerful tusks vying with the crescent, (*were adorned with*) heavy *makara*<sup>1</sup> and *kimpuri*<sup>2</sup> (*jewels*)! (*Consider how your*) lady-love could endure (*in your absence*) the heat(!) of the full-moon in the evening (*when her ears were*) filled with the sounds of the roaring ocean resonant with the musical note emanating from the divine flute.

(Ll. 13-16) Oh! **lord of Mallai**, powerful **Śiyā** (lion), lord of the kings of the three worlds, of arms espoused<sup>3</sup> by **Bhuvanamuḷuduḍaiyār** (*i.e.*, the goddess of Earth) (*who is*) praised by the queens of kings wearing crowns with wreaths of garlands and by Prosperity (*i.e.*, the goddess of Wealth)! (*Consider also*) whether this *maḍandai* (*i.e.*, your lady-love) could (*further*) bear (*in separation*) the unending tedious night being prolonged like a *yuga* (*especially when*) preceded by a chain of bewilderments brought on by the troubles of this world.

This (*is the*) order of **Śokkachchīyaṅ**.

No. 28.—SANGUR INSCRIPTION OF DEVARAYA-MAHARAYA : SAKA 1329.

By R. S. PANCHAMUKHI, M.A., MADRAS.

The subjoined inscription is engraved on a stone tablet set up near the village gate at **Saṅgūr** in the Haveri Taluk of the Dhārwār District. The record is published here for the first time, from the estampages secured by me in 1932-33.<sup>4</sup> The writing covers an area of 2' 2" by 7" and the size of each letter is approximately  $\frac{1}{4}$ " in height. The top of the stone bears the sculpture, in bold relief, of a hero seated on horse-back, which closely resembles the one found at Hosa Kummaṭa near Ānegondi.<sup>5</sup> The hero has a dagger hanging at his waist and holds a drawn sword in his right hand. This is evidently the image of Kumāra-Rāmanāthadēva mentioned in line 6 of the inscription.

The characters are **Kannaḍa** of the 14th and 15th centuries A.D. and do not call for any comment except that *th* in *pruthvī* (l. 1) and *Rāmanātha* (l. 6) is marked with a vertical stroke at the bottom to denote aspiration as in the modern script. **Orthography** is generally free from errors. In line 4 *vinōgādhipati* is written through mistake by the engraver for *niyōgādhipati*. The **language** of the inscription is **Kannaḍa** prose throughout.

The inscription opens with the description of the **Vijayanagara** king **Dēvarāya I**, son of **Harihara-Mahārāya**, who is given the Western Chālukya epithets *Samastabhuvanāśraya*, *Prithvīvallabha*, *Mahārājādhirāja* *Rājaparamēstara* and *Satyāśraya-kuḷa-tīlaka*. It then states that the statue of **Kumāra-Rāmanātha** was installed by **Mādarasa**, son of **Sēnādhipati Saṅgama** and grandson of **Baichaveggaḍe** who was the *Bāhattara-niyōgādhipati* and a devout servant of **Kampilarāya**, at **Chaṅgāpura** included in **Chandragutti-nāḍu** which belonged to **Gōveya-rājya**. The consecration of the image is stated to have been performed on

<sup>1</sup> *Makara*, which usually signifies an alligator or crocodile is a conventional beast like the European dragon, commonly found in Hindu, Jaina and Buddhist decorative art in India and Greater India.

<sup>2</sup> The Tamil lexicon *Chūḍāmaṇi-Nighaṇṭu* defines *kimpuri* as an ornamental band fixed to the tusks of a royal elephant.

Here the Pallava chief with his consorts **Bhuvanamuḷuduḍaiyār** and **Tirumādu** is compared to **Vishṅu** with his consorts **Bhūdēvi** and **Śrīdēvi**.

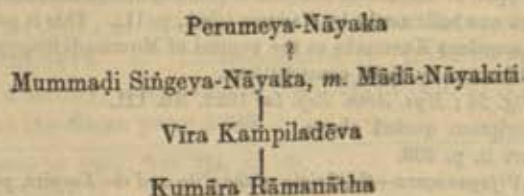
<sup>4</sup> B. K. No. 173 of 1932-33.

<sup>5</sup> Its photograph is given in *Qart. Journ. Myth. Soc.*, Vol. XX, between pages 266 and 267.

Sunday, the 10th day of the bright half of Āśvayuja in the cyclic year Sarvvajit which fell in the Śaka year 1329. The details of the date regularly correspond to Sunday, 11th September, A. D. 1407, f. d. t. '23.

The inscription is important in more respects than one. Firstly, this is a rare epigraphical instance of the Vijayanagara period which attributes the epithets of the Western Chālukya kings of Kalyāṇa to king Dēvarāya. It is not possible to understand the exact significance of this departure since we are not in possession of any evidence connecting politically or otherwise with the Western Chālukyas, the Vijayanagara kings of the Saṅgama dynasty who rose into power nearly one hundred and fifty years after the downfall of the former. It may, however, be suggested that the locality where the inscription is found was fed strongly with the tradition that the Vijayanagara kings were the rightful successors of the Imperial Chālukyas inasmuch as they held the entire Chālukya territory, or the composer of the record had access to some political document of the Chālukyas and inadvertently copied its preamble while describing the king. It is, however, hazardous to surmise any blood relationship between the two families from a solitary record like the present one.

Secondly, the present record is the first epigraph so far known which bears a reference to Baichaveggaḍe the minister of Kaṁpilarāya and furnishes two generations after him, viz., his son Sēnādhipatī Saṅgama and grandson Mādarasa. These officers are known to us for the first time, though Baicha-Daṇḍanāyaka figures as a minister of Kaṁpiladēva in the Kannaḍa works *Paradāra-sōdara-Rāmana-charite* and *Kumāra-Rāmanāthana Sāṅgatyā* of the 16th and 17th centuries A.D.<sup>1</sup> It further lends epigraphical confirmation to the authenticity of Kumāra Rāmanātha who is not mentioned in the accounts of the foreign travellers of this period, though his relationship with Kaṁpilarāya is not disclosed in the record. The Kannaḍa works mentioned above supply us the information that he was the son of Kaṁpila, waged successful wars against the Hoysaḷa, Turushka and Teluṅga kings during the life time of his father and at last was killed in a battle with the Turushkas at Kummaṭa. An undated inscription<sup>2</sup> in a Śiva temple in Hēmakūṭa at Hampi records that Vira Kaṁpiladēva, son of Mummaḍi Siṅgeya-Nāyaka constructed the Śiva temple and set up the *lingas* therein in memory of his mother Mādā-Nā[ya\*]kīti, Siṅgeya-Nāyaka and Perumeya-Nāyaka. Perumeya-Nāyaka's relationship to Siṅgeya is not stated in the record, though from the way in which he is mentioned, he appears to be Siṅgeya's father. It is not improbable that Siṅgeya-Nāyaka installed the *lingas* for the merit of his father and grandfather. If this suggestion proves to be correct, one more generation would be added to the genealogy of Kaṁpila which, from the records known so far, is given below :



<sup>1</sup> For further historical details gathered from these works, see the articles entitled *Studies in Vijayanagara History and King Kaṁpila and Kumāra-Rāmanātha* by Mr. M. H. Rama Sharma in *Q. J. M. S.*, Vol. XX and Supplement to it pp. 1-18 and Dr. N. V. Ramaṇayya's *Kaṁpila and Vijayanagara*.

<sup>2</sup> No. 353 of 1934-35 of the Madras Epigraphical collection. In *The Inscriptions of the Madras Presidency*, Vol. I, p. 305, No. 335 evidently refers to this inscription. The cyclic year Saumya mentioned there is evidently a mistake as no cyclic or Śaka year is quoted in it. This mistake has crept into the writings of Mr. Rama Sharma and Dr. Ramaṇayya.

So far, only two dates namely A.D. 1280<sup>1</sup> and 1282<sup>2</sup> are known for Mummaḍi Siṅgeya-Nāyaka who, on the former date, defeated and killed Yādava Rāmadēva's subordinate *Mahāpradāna* Chāvunḍarasa when the latter had invaded Doravadi in Kurugōḍu-nāḍu. From a hero-stone at Lakshmēśvar<sup>3</sup>, it is learnt that Dāme-Nāyaka, son of Mahādēvarāya despatched a general Sa . . . Rāṇeya who was stationed at Huligere, to Kummaṭa against Mummaḍi Siṅgeya-Nāyaka in the 17th year of the reign of Yādava Rāmachandra corresponding to A.D. 1287-88. It may be noted that this is the **first epigraphical reference to Kummaṭa** which is the same as Crynamata of Nuniz. Kummaṭa must have been, as the capital of this chief, situated in Doravadināḍu over which he was ruling. It has been rightly identified with Kumāra-Rāmana Kummaṭa situated at a distance of about eight miles from Ānegondi.<sup>4</sup> It is clear from the above account that the rebellion raised by Mummaḍi Siṅgeya in defiance of the suzerain power at Dēvagiri was quelled on two occasions by the Yādavas, by despatching a force to the very heart of his chiefdom. The insurrection being thus subdued, Siṅgeya himself was probably made to acknowledge the Yādava overlordship. We find his son Kaṁpiladēva, also called Khaṇḍeya-Rāya,<sup>5</sup> figuring as a subordinate of Yādava Rāmachandra in A.D. 1300 and renewing the gift of Hariharapura which had been formerly granted to Brahmans by king Kṛishṇa-Kandhāra. Since the Huligere country was held by the viceroys appointed by Rāmadēva in A.D. 1287-88<sup>6</sup> and 1295-96<sup>7</sup> and since portions of the Chitaldrug District, especially Dāvaṇagere, were held by this king till at least A.D. 1300, it is evident that Mummaḍi Siṅgeya's chiefdom did not extend beyond Doravadi and never included the Noḷambavāḍi province<sup>8</sup> after the killing of Vira-Chāvunḍarasa mentioned above. It is not unlikely that after the death of Mummaḍi-Siṅgeya, Vira-Kaṁpila was entrusted with the government of the country extending up to the northern border of the Hoysaḷa kingdom, so that he might not only stem the Hoysaḷa invasion on the Yādava kingdom but also acquire new territory by making fresh conquests in the enemy's country. Kaṁpila is accordingly seen fighting with the Hoysaḷa subordinates in the latter's territory in A.D. 1303<sup>9</sup> and 1325<sup>10</sup>, and Hoysaḷa Ballāḷa (III) opposing Ka[m\*]pila in Doravadi in A.D. 1320<sup>11</sup> and marching against Siruguppe<sup>12</sup> where Kaṁpila met him with a big force and probably killed his general Chamba-Daṇḍanāyaka. When the Yādava power was weakened by the invasion of Malik Kafur, Kaṁpila might possibly have declared independence in the ensuing political chaos.

In one of the inscriptions of Lakshmēśvar,<sup>13</sup> reference is made to the death of Kaṁpila and Siḍḷa Bomma in a military campaign from Diḷḷi. The inscription is unfortunately not dated;

<sup>1</sup> *Ep. Carn.*, Vol. VII, Channagiri 24.

<sup>2</sup> *Ibid.*, Vol. XI, Hiriyūr 86. In the published text of this record, however, the name Siṅgeya is not fully preserved.

<sup>3</sup> B. K. No. 23 of 1935-36.

<sup>4</sup> *Q. J. M. S.*, Vol. XX, pp. 5 ff. Mr. Rama Sharma, depending upon a verse in *Chenna-Basava-purāṇa* thinks that the fortress of Kummaṭa was built newly by Kaṁpila (*ibid.*, p. 11). This is not tenable as the Lakshmēśvar inscription of A.D. 1287-88 mentions Kummaṭa as the capital of Mummaḍi Siṅgeya. Kaṁpila might, however, have strengthened the fortification by fresh constructions.

<sup>5</sup> *Ep. Carn.*, Vol. XI, Dg. 26; *Mys. Arch. Rep.* for 1923, No. 121.

<sup>6</sup> The Lakshmēśvar inscription quoted above.

<sup>7</sup> *Bam. Gaz.*, Vol. I, part ii, p. 530.

<sup>8</sup> See Dr. Ramaṇayya's *Vijayanagara—the Origin of the City and the Empire*, p. 81. He holds that Mummaḍi Siṅgeya's territory included the Noḷambavāḍi province. But from *Ep. Carn.*, Vol. XI, Dg. 26, 59, 81, etc., it is evident that this was held by the Yādavas.

<sup>9</sup> *Ep. Carn.*, Vol. XI, Hoḷalkere 106. The name of the chief is given in the published text as Kamdildēva, which may be a wrong reading for Kaṁpildēva.

<sup>10</sup> *Ibid.*, Vol. XII, Tiptur 24.

<sup>11</sup> *Ibid.*, Vol. VIII, Nr. 19.

<sup>12</sup> *Mys. A. R.* 1923, No. 121.

<sup>13</sup> B. K. No. 21 of 1935-36.

but it may be assigned on paleographical grounds to the first half of the 14th century A.D. According to the Muhammadan historians, Kaṃpila was slain by Khwājā Jahān, the leader of the Muhammadan army in A.D. 1327.<sup>1</sup> The *Kumāra-Rāmana Sāṅgatyā* gives a graphic account of the fight between the forces of Kaṃpila and of the Turushka king at Kummaṭa and states that Kumāra-Rāmanātha's head was cut off from his body and despatched to Dillī. The fact that his statue is set up at Saṅgūr in the Hāvēri taluk indicates that Kaṃpila's sway was recognised in that part of the country, which was probably under the enjoyment of his minister Baichaveggaḍe and continued to be held in his family for at least two generations more. In fact, in another<sup>2</sup> inscription, at Saṅgūr, of the reign of Dēvarāya I. and dated in the Śaka year 1334, mention is made, among the ancestors of a local chief (name lost), of a certain Baichaveggaḍe as the *Kāvamūli* (chief guard or officer) of Saṅgūru included in the Eighteen-Kaṃpaṇa province of Gutti. It is just possible that this Baichaveggaḍe is identical with the minister of Kaṃpila.<sup>3</sup> It is not known what circumstances actuated Mādarasa to set up the image of Rāmanātha after a lapse of 80 years from the latter's death.

Among the places mentioned in the record, Gōveya-rājya and Chandragutti-nāḍu are too well-known to require identification. Chaṅgāpura is the modern Saṅgūr where the inscription is found.

#### TEXT.<sup>4</sup>

- 1 Svasti (l) Samastabhuvanāśraya Śrī-pru(pri)thvivallabha Mahārājādhirāja Rājaparamēśvara Satyā-  
 2 śraya-kuḷa-tilaka śrī-Virapratāpa Harihara-Mahārāyara kumāra Dēvarāya-  
 3 ru suka(kha)diṃ rājyaṃ-geyvuttirdallu [\*] Gōveya-rājakke saluha(va) Chaṅdra-  
 guttiya-nāḍoḷagaṇa  
 4 Chaṅgāpuradalu Kaṃpilarāyana Bāhattaravinōgādhipati<sup>5</sup> pati-kāryya-dhuraṃ-  
 5 dharanum-appa Bayichaveggaḍeya moṃma Sēnādhipati Saṅgamana kumāra  
 Mādarasru  
 6 Kumāra-Rāmanāthadēvara pratishṭheya Śaka-varsha 1329 neya Sarvva[ji]tu  
 saṃvatsarada Ā-  
 7 śvayuja suddha 10 Ādityavāradaḷu māḍisida[ru][l] Maṅgaḷa mahāśrī  
 8 Śrī Śrī Śrī Śrī ||

#### TRANSLATION.

(Lines 1 to 3) Hail! When Dēvarāya, an asylum of the whole world, the illustrious *Prithvīvallabha*, *Mahārājādhirāja*, *Rājaparamēśvara*, an ornament of the family of Satyāśraya and son of Virapratāpa Harihara-Mahārāya was ruling in happiness,

(Ll. 4 to 8) Mādarasa son of the *Sēnādhipati* Saṅgama and grandson of Baichaveggaḍe who was the devout servant and *Bāhattaravinōgādhipati* of Kaṃpilarāya set up (the image of) Kumāra-Rāmanāthadēva at Chaṅgāpura in Chaṅdragutti-nāḍu belonging to Gōveya-rājya, on Sunday, 10th (day) of the bright half of Āśvayuja of the (cyclic) year Sarvvajit (falling in) the Śaka year 1329.

<sup>1</sup> See *Cambridge History of India*, Vol. III, p. 140.

<sup>2</sup> B. K. No. 170 of 1932-33.

<sup>3</sup> It is now held by some scholars that the first Vijayanagara dynasty grew out of the wreck of the kingdom of Kaṃpila (*Q. J. M. S.*, Vol. XX). For different views on the subject, see Dr. Ramaṇayya's thesis *Vijayanagara—the Origin of the City and the Empire* where previous opinions also are summarised. See also Dr. Salatore's article, *Theories concerning the Origin of Vijayanagara* in the *Vijayanagara Ses-centenary Commemoration Volume* (1936), pp. 139 ff.

<sup>4</sup> From ink impressions.

<sup>5</sup> Read -*niyōgādhipati*.

No. 29.—FRAGMENTARY STONE INSCRIPTION OF QUEEN UDDALLADEVI:  
V. S. 1294.

BY M. M. NĀGAR, M.A., SARNATH MUSEUM, BENARES.

The inscription was secured by Mr. B. M. Vyas from Nagod State,<sup>1</sup> Central India, for the Allahabad Municipal Museum wherein it is now preserved, and was kindly placed at my disposal by him together with an estampage for editing it. I am here publishing it for the first time.<sup>2</sup>

The Inscription is incised on a rectangular block of buff-coloured sandstone measuring 18½" by 12¾" and is broken at the top. Consequently, some of the opening lines of the record have been lost; what may have been their exact number cannot be ascertained.

The writing which is in 22 lines covers a space of 18½" by 12" and is in a fairly good state of preservation excepting some letters of the last four lines which are only partly preserved. The opening and concluding letters of some of the lines are also much worn out. The letters are cut shallow and being much corroded at places present some difficulty in decipherment. Their average size is ¾". The **characters** belong to the Northern variety of alphabets of the 12th and 13th centuries A.D. They resemble modern Nāgarī, the exceptions being the letters *ch*, *rō* (l. 8), *j* (l. 12), *m* (l. 16), etc. The **language** is Sanskrit and up to the first half of line 12 it is in verse and thereafter in prose. The **orthography** is regular and calls for no remarks.

The epigraph refers itself to the time of one **Uddalladēvi**, the chief queen of the illustrious **Mahamandadēva**, and the daughter of the illustrious **Mahāsāmanta** Bharahadēva of the Rāshtrakula (kūṭa) family. Mahamanda was a feudatory of the illustrious **Āḍakkamalla** who seems to have belonged to the Gahaḍavāla family. It records the erection of a shrine for the illustrious Vindhyaśvara Śiva on [Thursday], the **Damanaka Chaturdaśī, Śarāvāt 1294**, corresponding to Thursday, 12th March, A.D. 1237. To judge from the description of the temple it seems to have been an imposing structure. The eulogy was composed by the learned, the illustrious **Sukhākara**.

Line 2 of the extant record eulogizes some lady but it is not certain who she is as the major part of the verse has been lost. Supposing she be Uddalladēvi, even then, owing to the lacunae in the epigraph it is not possible to ascertain the exact relation between her and the illustrious Lakshmana of ll. 3-4 and the overlord Dharmadēva<sup>3</sup> of l. 5.

The inscription shows that even after the extermination of the Imperial Branch of the Gahaḍavālas of Kanauj by the Muslims, local chiefs of the same dynasty were in existence in various parts of Central India and Rājputāna. One such chief was **Āḍakkamalla** and that he was of some importance is clear from the mention of Mahamanda as his feudatory.

King **Hariśchandra** (c. A.D. 1197-1200)<sup>4</sup>, the last known ruler of this dynasty, meeting his final defeat in A.D. 1226 at the hands of Iltutmish, fled with his family towards Farrukhābād

<sup>1</sup> Mr. A. Ghosh mentions Mau (U. P.) as its findspot, which is denied by the discoverer. [Mr. Vyas told me that he had got the inscription from Unchahra in Nagod State.—Ed.]

<sup>2</sup> A note on this inscription has appeared in the *Journal of the U. P. Historical Society*, July 1935, Vol. VIII, Pt. 1, pp. 21-23, by A. Ghosh, M.A., who is referred to in the notes below as A. G.

<sup>3</sup> [According to the context *Bhūba* Dharmadēva belonged to the mother's family of Lakshmana and was probably his maternal uncle.—Ed.]

<sup>4</sup> Though A.D. 1200 is the last date hitherto known of Hariśchandra from his Macchlishar Grant (above, Vol. X, p. 95), it appears that his power lingered in the more inaccessible parts of Kanauj up to A.D. 1226 when it was finally captured by Iltutmish. Dr. H. C. Ray seems to be correct in his assumption that the battle of Chandwar gave to Muslims 'only the possession of the more important cities and strongholds: the countryside beyond the reach of the Muslim posts still continued to be under Hindu rule' (*Dynastic History of N. I.*, Vol. I, p. 547).

(U. P.) from where after a short time his son's son Sihāji is said to have gone to Mārwar and with the assistance of the Brahmins of that place to have established a principality of his own after defeating the Muhammadan marauders of Multan.<sup>1</sup> Tod also records that 'in S. 1268 (A.D. 1212), eighteen years subsequent to the overthrow of Kanauj, Siahji and Setram, grandsons of its last monarch, abandoned the land of their birth, and with two hundred retainers, the wreck of their vassalage, journeyed westward to the desert.....'.<sup>2</sup> His date regarding the final overthrow of Kanauj and the exact relation of Saitrām and Sihāji may be accepted with a grain of salt, nevertheless the fact that Sihāji moved towards Mārwar remains unquestioned.

Mahamandadēva, who was certainly a Hindu ruler, adopted this Muslim-like name<sup>3</sup>, obviously to please the sensibilities of his Muslim overlord (Iltutmish or Queen Raziyya) of Delhi. This is by no means a solitary instance of the assumption of a Muhammadan name by a Hindu ruler. We also know that a Chauhān king of Raṇathambhor (c. A.D. 1283-1301) called himself Hatimira (हमीरभूपतिरविंद) भूतधाच्या<sup>4</sup> which is a Muslim name<sup>5</sup> and was used by certain Sultans of Delhi on their coins.<sup>6</sup>

TEXT.

- 1 . . . . .
- 2 न गुणिन भान्ति भुवने सर्वे [त]या न्यकृतास्तस्मा — — — —
- 3 त्वविचलं राज्यं प्रशास्वद्भुतम्<sup>7</sup> ॥ [१\*] सामन्तराजतिलकः प्र[वि]तः पृ[धि]-
- 4 व्यां श्रीलक्ष्मणो [ — — — ]<sup>8</sup> लक्ष्मणतुल्यकीर्तिः । यन्माहपत्र इह रा[ण]-
- 5 कचक्रवर्ती याद्यार्थतः खलु तथा स च धर्मदेवः<sup>9</sup> ॥ [२\*] श्रीविन्ध्ये-
- 6 श्वरशूलिनोद्भूततरः स्तम्भावलीशोभितः प्रासादीय[मने]-
- 7 कभद्र[ख]चितो<sup>10</sup> नानापताकान्वितः । य[च्छ]ङ्गेण दिवस्पृ[शा ग]-
- 8 तिहरो विन्ध्यो रवेरद्वितो व्याजाद्य(द्यो) [ध्व]जपंक्तिपातित[नति]-
- 9 र्भी(र्भी)तो गुरोर्वाक्यतः<sup>7</sup> ॥ [३\*] प्रासादीयं तयाकारि श्रीविन्ध्येश्व-
- 10 रधूर्जटेः । पुत्रपौत्रादिसम्पत्यै(त्यै) पिष्टणान्तरणाय च<sup>11</sup> ॥ [४\*]

<sup>1</sup> Reu's *Prācīna Bhārata ke Rājavanāśa* (in Hindi), Vol. III, pp. 114-115 and 118-119.

<sup>2</sup> Tod, *Annals and Antiquities of Rajasthan* (ed. Crooke), Vol. II, p. 940.

<sup>3</sup> Bhandarkar *List of Inscriptions of N. India*, No. 682 wherein Muhammad ibn Tughlaq has been called Mahamanda Sāhi.

<sup>4</sup> Above, Vol. XIX, p. 50, l. 8. [This was also the name borne by a ruler of Chitor.—Ed.]

<sup>5</sup> Badāun Inscription of Lakhaṅapāla, above, Vol. I, p. 62, n. 5, and Mahoba Inscription, *ibid.*, p. 221.

<sup>6</sup> S. Lanepole: *Coins of the Sultans of Delhi in British Museum*. Coins Nos. 9, 24-26, 32-33, 38-42, 51-52, 63-66, 70-72 and 96-98.

<sup>7</sup> Metre: *Śārdūlavikrīḍita*.

<sup>8</sup> Three syllables have been left out probably by the engraver through oversight.

<sup>9</sup> A. G. reads *Varmadēva*. Metre: *Vasantatīlakā*.

<sup>10</sup> May be [र]चितो in which case the translation of कभद्ररचितो would be 'made of or containing much gold'.

<sup>11</sup> Metre: *Anuṣṭubh*.

- 11 प्रशस्तिरचनाञ्चक्रे पण्डितः श्रीसुखाकरः । सुजनाञ्चिसरोज-  
 12 न्मरजोरञ्चितमूर्ध्नि(र्षि)जः<sup>1</sup> ॥ [५\*] इति श्रीकन्यकुञ्जदेशोद्भूतया रा[द्रा(द्र)]-  
 13 कुल(कूट)वंशप्रदीपमहासामन्तराजश्रीभरद्देवसुतया श्रीम-  
 14 द्रहडवालकुलकमलविकाशनसहस्रांशुश्रीआ[डक]मल्ल-  
 15 सामान्तशरणागतवज्रपञ्चर'श्रीमन्महमन्ददेवपट्ट[रा]-  
 16 इय श्रीउद्भूतदेव्या स्वकुलैकविंशतिपुरुषसंतारणार्थमा[त्मनः  
 17 प]रमनिःश्रेयसप्राप्त्यै पुत्रपौत्रादिसम्पत्त्यै संव[त्स][रा-  
 18 णां] द्वादशशतेषु चतुर्नवत्यधिकेषु दमनकचतुर्दश्यां<sup>5</sup> [गु-  
 19 रु\*]वारि श्रीविन्ध्येश्वरदेवस्य स्वप्रा . . . . . [प्रा\*]-  
 20 सादीर्यं कारितः प्रतिष्ठापितश्च ॥ वा . . . . .  
 21 रिणा पण्डितश्रीसुखाकरेण प्रशस्ति[लिखिता\*]  
 22 . . . . . [दि\*]तमस्तु सर्वस्य स . . . . .

## TRANSLATION.

(Verse 1) . . . . . all being eclipsed by her in merit, do not shine in the world . . . . . may rule [her] firm and unique kingdom.

(Verse 2) The illustrious Lakshamaṇa, the ornament (lit. mark on the forehead) of the great feudatory chiefs, is renowned on the earth (and) possesses a fame like that of Lakshamaṇa . . . . . on whose mother's side (was born) in this world the foremost of the Rāṇakas who was justly (called) Dharmadēva.

(Verse 3) This temple of the illustrious Vindhyēśvara Śūlin (lit. the trident-holder, lord of the Vindhyas) is beautified by series of pillars, is carved with many auspicious [scenes] and is endowed with many banners. It stands as the very Vindhya (mountain) with its summit touching the sky and obstructing the movement of the sun (but), taking fright at the command of the preceptor (i.e., the sage Agastya) [has bent down ?] under the semblance of the series of banners.

(Verse 4) This temple of Śiva, the illustrious Vindhyēśvara, has been caused to be erected by her for the prosperity of (her) sons, sons' sons, etc., as well as for the deliverance of (her) forefathers.

(Verse 5) The learned, the illustrious Sukhākara whose hair is tinged by the pollen of the lotus flowers that are the feet of good-men, effected the composition of [this] eulogy.

<sup>1</sup> Metre: Anuṣṭubh.

<sup>2</sup> Cf. 'सोमवंशप्रदीप' of Copper-plate Grant of Viśvarūpasēna of Bengal. *I. H. Q.*, Vol. II, p. 84.

<sup>3</sup> Cf. 'कुलकमलविकासमाकर' *ibid.*, and 'श्रीधूमराजदेवकुलकमलदीपन' of Hāthi plates of Dhāravaraha. *Ind. Ant.*, Vol. XLIII, p. 193, l. 3.

<sup>4</sup> Cf. *I. H. Q.*, Vol. II, p. 84, l. 3 and *J. B. B. R. A. S.*, Vol. XXI, p. 329.

<sup>5</sup> दमनकचतुर्दशी is the particular चतुर्दशी falling in the bright half of Chaitra. See कृतिकौस्तुभ (Bom. ed.), p. 23. Also see S. K. Pillai's *Indian Ephemeris*, Vol. I, Pt. I, p. 60.

(Lines 12-20) Thus this temple of the illustrious God Vindhyaśvara has been caused to be erected and consecrated on [Thursday], the Damanaka Chaturdaśī, in the (Vikrama) **Saṁvat 1294**, for the deliverance of twenty-one generations of her own family, for the attainment of the supreme bliss for herself and for the prosperity of (*her*) sons, sons' sons, etc., by the illustrious **Uddalladēvi**, born in the country of Śrī-Kanyakubja, daughter of the illustrious Bharahadēva, the prince of the *Mahāsāmantas* and a lamp to the family of the Rāshtrakulas (<sup>°</sup>kūṭas) and the chief queen of the illustrious **Mahamandadēva**, who was a cage of adamant to those seeking refuge (*in him*) and a feudatory of the illustrious Āḍakkamalla, the very sun causing to bloom the lotus of the illustrious family of the Gahaḍavālas.

(Line 21) The eulogy [was composed] by the learned, the illustrious Sukhākara.....

(Line 22) Let there be welfare to all.

### No. 30.—SANGUR INSCRIPTION OF YADAVA MAHADEVARAYA : SAKA 1186.

BY R. S. PANCHAMUKHI, M.A., MADRAS.

**Saṅgūr** which is variously called as Saṅgavūru, Saṅgūr, Chaṅgūra and Chaṅgūpura in the inscriptions of the place, is situated at a distance of about 8 miles south west of Hāvēri on the road to Sirsi in the North Kanara District. The inscription<sup>1</sup> edited below is engraved on the Nandi pillar standing near the temple of Virabhadra in the village. It covers an area of 3' 7" by 1' 4" and contains sixty-six lines of writing. The size of each letter is approximately between  $\frac{3}{8}$ " and  $\frac{1}{2}$ " in height. The writing is in a fairly good state of preservation.

The **characters** are medieval Kannaḍa of the 13th century A. D. to which the record belongs. The secondary forms of *y*, *v* and *m* are used in *deseya* (l. 48), *vumbali* (ll. 63 and 64) and *maduve* (l. 61). It is noteworthy that the record indicates the aspiration of *ḡh*, *th* and *dh* in *prauḍha* (l. 24), *tathya* (l. 31) and *nidhānam* (l. 31) by a vertical stroke at the bottom of the letter. In respect of **orthography** it may be remarked that vowel *i* is wrongly used in the body of the word *koṇḍoivudu* (l. 55) and the *anusevāra* is employed superfluously in some cases before conjunct consonants as in *puṁnya* (ll. 9, 17), *hiranya* (l. 44); *b* is used for *v* in *dharmma-byayāya* (l. 38), *sarbbā* (l. 42), *pūrbbakam* (l. 44), etc.; the consonants coming after a *rēpha* are doubled as in *āchāryya* (l. 6), *urvē parve* (l. 4), *dharmma* (l. 38), *Mallikārjuna* (l. 9), *vartti* (l. 39), etc.; dental *s* is used in place of *ś* throughout the record which may be due to the influence of Kannaḍa phonetics on Sanskrit vocabulary. *Ṣ* is used for *śh* in *puruṣa* (l. 26) and *Puṣya* (l. 43), etc.

Excepting the benedictory and imprecatory verses in lines 1-3 and 57-58, the whole record is in **prose**. Lines 4-19 and 45-57 comprising the two *vachanas* of Siddharāma and lines 59 to 66 giving the specification of certain estates to be enjoyed by private persons are in **Kannaḍa**, while the description of the king and the minister and the grant portion (ll. 19-44) are in **Sanskrit**. In respect of the Sanskrit language, it may be noted that its vocabulary is influenced by the Kannaḍa phonology as for example *paduma* for *padma* (l. 26), *labudha* for *labdha* (l. 33), etc.; the insertion of the Kannaḍa word *neya* in the date portion in Sanskrit (ll. 42-43) may also be noted. The language of the two *vachanas* is rhythmic, elegant and simple Kannaḍa. There are, however, several redundant expressions used perhaps for the sake of alliteration and balance as e.g., *emb-ātana ātana mātā mātā pitru* (ll. 13 and 50), *vaḷeyadoḷage voḷage* (l. 48f.), *chaturārayada nālkum deseya* (l. 48), *bēga siḡhram* (ll. 16 and 53).

<sup>1</sup> B. K. No. 172 of 1932-33.



The subjoined inscription belongs to the reign of the Yādava king Mahādēva who began to rule in A. D. 1260. It introduces his minister Dēvarāja whose pedigree for three generations is given as follows: Chāvunḍarasa was born in the family of Vasishṭha and was a devotee of Śiva. To him was born Amitarasa who begot Dēvamantriśa. This Dēvamantriśa is described as having obtained a great boon from god Sōmanāthadēva and as protecting the southern region at the command of king Mahādēva. The record states that the Mahāpradhāna Dēvarāja visited Sonnalige-nagara which had been formerly the residence of the saint Siddharāma and feeling himself purified at the sight of the god Kapilasiddha-Mallikārjunadēva there, made a gift of the village Chaṅgūr included in Bāsūra-vishaya together with a right over all treasure-troves, etc., and with various incomes accruing from fines and *śulkas*, to provide for worship and offerings to the deity and for the expenses of renovation of the temple, maintenance of the poor and the orphans and for conducting several charities such as watersheds and daily oblations. Lines 59-66 contain a stipulation that certain estates and incomes of the village specified therein must be enjoyed by the *Gauḍas*, *Hittukāras* and *Chauḍarasa*, the *Heggaḍe* of the temple (*dēvara mane*).

The record is dated on the day of *arddhodaya* in *Pushya* of the cyclic year *Raktākshin* falling in the Śaka year 1186. *Arddhodaya* is an astronomical combination of "Śravaṇa", *Vyati-pāta* and Sunday on the new moon day of *Pushya*.<sup>1</sup> These details coincided in the year quoted in the record and regularly corresponded to Sunday, 18th January, A.D. 1265 on which day the *nakshatra* Śravaṇa ended at .88 of the day.

The chief interest of the record lies in the fact that it contains two *vachanas* (ll. 4-19 and 45-57) of saint Siddharāmanātha who is one of the famous *vachanakāras* of the Vīraśaiva sect. *Vachanagaḷu* in Kannāḍa literature denotes a particular class of works embodying sayings of great saints, particularly of the Lingāyat sect, who flourished in and after the 12th century A. D. From the *Siddharāmapurāṇa* of Rāghavāṅka (A. D. 1165), it is learnt that Siddharāma constructed a tank at Sonnalige, installed therein several *līngas* and defeated a mendicant Karpāra in disputation, who had borne the biruda *Vidyāsamudra*.<sup>2</sup> Other Vīraśaiva works add that he received *dīkshā* from Chennabasava, the sister's son of Basava who flourished in about A. D. 1160. Prabhudēva alias Allāma (A. D. 1160) is also credited with having taught the Śaiva doctrines to Siddharāma.<sup>3</sup>

The first of the two *vachanas* is reproduced in an inscription from Sorab<sup>4</sup> which records the gift of a village by a local chief Birarasa for the benefit of the temple of Kapilasiddha-Mallikār-

<sup>1</sup> S. K. Pillai's *Indian Ephemeris*, Vol. I. Part I, p. 64.

<sup>2</sup> *Karnāṭaka Kavicharite*, Vol. I (Revised Edition), p. 183.

<sup>3</sup> *Ibid.*, p. 180. For further details regarding the life and works of this saint, see *ibid.*, under Siddharāma.

Mr. Murugaiya Jangina, a leading Lingāyat gentleman of Bagalkot (Bijāpur District), whom I had addressed, has kindly communicated to me the following information on Siddharāma: Siddharāma was born at Sonnalige, one of the sixteen hamlets of the modern Sholāpur. A stone image of this saint still exists there. Close to the place where he attained *samādhi*, is planted a stone with *shāḍakshara-mantra* which is still worshipped by all the devotees. In front of this *samādhi* over which are set up two *līngas*, stands the extensive temple of Siddhēśvara. Just behind this temple there stood formerly a shrine of Mallikārjuna-Līnga, the *upāya-dēva* of Siddharāma. But during the Muhammadan rule some difficulty was experienced in offering worship to the deity on account of the mosque built in its vicinity and the *līnga* was therefore removed from its place and installed in a temple in the town which is now known as the temple of Mallikārjuna. The present temple is at the most one hundred years old. Siddharāma is credited with the authorship of more than a lac of *vachanas* of which only a few hundreds have appeared in print.

<sup>4</sup> *Epigraphia Carnatica*, Vol. VIII. Sorab 561. This same *vachana* is found in the beginning of the unpublished inscriptions at Koṭbāgi (No. 447 of 1926 of the Madras Epigraphical Collection) and Yaḍihalji (B. K. No. 95 of 1928-1929) in the Bombay-Karnatak. The second *vachana* is only partially reproduced in the imprecatory portion of an inscription of Bukkarāya, dated in Śaka 1278 (*Ep. Carn.*, Vol. XI. Chitaldroog 4). But it is not specified there as the *vachana* of Siddharāma.

junadēva of Sonnalige in Śaka 1176, i.e., exactly ten years before the date of the present epigraph. But the text given in the *Epigraphia Carnatica* is mutilated and corrupt. Both the *vachanas* given in the present inscription relate to the merit or sin of protecting or destroying the gift of land or money made to the temple of Kapilasiddha-Mallikārjunadēva of Sonnalige. From their wording, it would appear as if Siddharāma composed them as a preamble to some grant to the temple made during his time. They are incorporated in the present record to serve as passages enjoining the protection of the gift under all circumstances.

Only a few inscriptions of the Yādava dynasty—and none of Mahādēva<sup>1</sup>—have been edited so far. The subjoined inscription will, therefore, be the first document of the king to be published. Mahādēva is described here as “a goad to the elephant of the Gūrjara king, a three-eyed God (i.e., Śiva) to the Cupid of the Mālava king and the shatterer of the skull of the Teluṅga king”. In his Koṭbāgi inscription<sup>2</sup> dated in the same year as the present record, he is given the additional epithet *Hoysaṅarāya-kōlāhala*. Thus it would appear that the Yādava monarch Mahādēva had to contend for power and territory with the four neighbouring kings namely the Hoysaṅas in the south, the Kākatīyas in the east, the Gūrjaras, i.e., the Chaulukyas of Aṅhilvāda in the west and north-west and the Paramāras of Mālava in the north. It may be noted that these epithets are borne with slight modifications by every king from Bhillama<sup>3</sup> downwards, which would only indicate that in their attempt to expand their empire by fresh conquests, the Yādavas had to fight with these neighbouring powers since the very beginning of their political career.

From a close study of the stone and copper-plate documents of the family, we learn that Bhillama,<sup>4</sup> Jaitugi,<sup>5</sup> and his son Siṅgaṇa waged constant wars with the kings of Mālava, i.e., the Paramāras of Dhārā. According to his Bahal inscription<sup>6</sup> and the Paithan plates<sup>7</sup> of Rāmachandra, Siṅgaṇa defeated one Arjuna who has been identified with the Mālava king Arjunavarman<sup>8</sup>. The *Hammīramadamardana*, a Sanskrit drama of the 13th century A. D., records an additional fact that he defeated and killed the Mālava king's feudatory, Chāhamāna Sindhurāja of Lāṭa<sup>9</sup>. The *Vasantavilāsa*, a Sanskrit *mahākāvya* of the 13th century A. D., contains another historical fact that Sindhurāja's son Śaṅkha was taken prisoner by the leader of the Yādava army and was subsequently released by Siṃhaṇa<sup>10</sup>. On a later occasion, Śaṅkha sued Siṃhaṇa for help and with his army marched<sup>11</sup> against Viradhavala, the king of Gujarāt who had forcibly occupied Cambay in Lāṭa<sup>12</sup>. Simultaneously with this, the Mālava king Dēvapāla also invaded Gujarāt, apparently to assist his feudatory chief of Lāṭa in wresting back the lost Cambay. As stated in the *Hammīramadamardana*, the Gujarāt king appears to have managed to break the coalition through the strategic skill of his minister Vastupāla and turned the events of war in his favour<sup>13</sup>. This is testified to by the Dabhoi fragmentary inscription<sup>14</sup> which records that Viradhavala routed a combin-

<sup>1</sup> A date of his Hulgūr inscription is noticed in *Ind. Ant.*, Vol. XVIII. p. 128.

<sup>2</sup> *Madras Epigraphical Report*, 1926, No. 447 of Appendix C.

<sup>3</sup> Above, Vol. XV. pp. 34 ff.; *Ind. Ant.*, Vol. XIV. p. 314.

<sup>4</sup> Above, Vol. XV. pp. 34 ff. Bhillama must have entered the territory of Kēlhapa, the Chāhamāna king of Nādōl, after defeating the Mālava and Gūrjara kings on the way (*ibid.*, Vols. IX. pp. 72 and 77, and XI. pp. 72 and 73).

<sup>5</sup> Above, Vol. V. p. 31.

<sup>6</sup> Above, Vol. III. p. 113.

<sup>7</sup> *Ind. Ant.*, Vol. XIV. p. 316.

<sup>8</sup> Above, Vol. III. p. 111.

<sup>9</sup> Gaekwad's Oriental Series, No. X, Act II. p. 17.

<sup>10</sup> *Ibid.*, No. VII, *Sarga V*. Verse 42.

<sup>11</sup> *Hammīramadamardana*, Introduction, pp. vi. f.

<sup>12</sup> *Vasantavilāsa*, Introduction, p. ix.

<sup>13</sup> *Hammīramadamardana*, Introduction, pp. viii and ix.

<sup>14</sup> Above, Vol. I. p. 28.

ed attack of the lord of Dhārā and the king of the Deccan who must be Yādava Simhaṇa. This enmity between the Yādava and the Māḷava kings<sup>1</sup> is continued in the time of Kṛishṇa-Kandhāra and Mahādēva who are described in their inscriptions as the destroyers of the Māḷava king.

The attitude of the Yādavas towards the Gūrjaras, i.e. the Chauḷukyās of Aṅhīlvāḍa is one of frequent warfare. Viradhavala's son Visaladēva (A. D. 1243-1263) wanted to take revenge on the Māḷava and the Yādava kings who had invaded Gujarāt during his father's time. He is described in his inscriptions as 'a submarine fire that dried up the ocean of Simhaṇa's army'<sup>2</sup>. The Paīṭhan plates of Rāmachandra attribute the defeat of Visala to Mahādēva which would show that the latter had to cross swords with Visala within two or three years of his accession to the throne. We have seen above that the Gūrjara king had seized Cambay and portions of Lāṭa from Sindhurāja, a feudatory of Dēvapāla. It is not impossible that he carried his arms still further to the south as a result of which north Koṅkaṇ came under his sway. Or, Koṅkaṇ must have been annexed to Gujarāt during the time of the Chauḷukya king Kumārapāla (A. D. 1143-74)<sup>3</sup>, though its northern portions had been occupied by the Māḷava king in the intervening period. An inscription of Arjunavarman (A. D. 1233), the predecessor of Dēvapāla, states that the king was encamped at Bhṛigukachchha at the time of the grant<sup>4</sup>. This shows that the Paramāra kingdom extended up to the Broach District on the west in the early part of the 13th century A. D. According to Marco Polo (A. D. 1290)<sup>5</sup>, the chiefs in the west coast of north Koṅkaṇ were dependent on the Aṅhīlvāḍa kings. Rashid-ud-dīn (A. D. 1300)<sup>6</sup> states that Gujarāt included at the close of the 13th century A. D. Cambay, Somnath and Koṅkaṇ-Thāṇā. Thus it is evident from these references that the Paramāra hold on the northern part of Koṅkaṇ was dislodged and the Gurjara sway established in the latter half of the 13th century A. D. Hēmādri records in his *Vrata-khaṇḍa*<sup>7</sup>, Mahādēva's fight with Sōmēśvara who was the Silāhāra chief of north Koṅkaṇ and refers to the latter's drowning in the sea as a result of ship-wreck. Since Sōmēśvara's inscriptions<sup>8</sup> dated in Śaka 1171 (A. D. 1249) and Śaka 1182 (A. D. 1260) are found in Ranvad and Chadiche near Uran, his fight and death must have taken place some time after 1260 A. D. As the last year of Visala is known to be A. D. 1263, the defeat of Visala and Sōmēśvara might possibly have formed part of a single campaign undertaken by Mahādēva soon after his accession to the throne.

The epithet *Teluṅgarāya-śirash-kamaḷa-mūlōtpātana* borne by the king is significant as it indicates that Mahādēva had crossed arms with the Kākatīya king of his time and inflicted a crushing blow on his power. It is noteworthy that his brother Kṛishṇa is called 'the establisher of the Teluṅga king' in his Mamdāpur inscription<sup>9</sup> of Śaka 1172 and the Arjunvāḍ inscription<sup>10</sup> of Śaka 1182 which was the last year of his reign. According to the chronology of the Kākatīya kings, the Teluṅga contemporary of Mahādēva was Rudramāmbā, the daughter of Gaṇapati whose latest known year is Śaka 1183. Since Hēmādri says that the Āndhras placed a woman on the throne thinking that the Yādava king Mahādēva would not deign to fight with her, the crushing

<sup>1</sup> For particulars see also D. C. Ganguly, *History of the Paramāra Dynasty*, pp. 208-217.

<sup>2</sup> *Early History of the Dekkan* by Bhandarkar, p. 242.

<sup>3</sup> *History of the Koṅkaṇ in Bombay Gazetteer*, Vol. I. Part 2, p. 24.

<sup>4</sup> *J. A. O. S.*, Vol. VII. p. 33.

<sup>5</sup> *History of the Koṅkaṇ*, p. 25.

<sup>6</sup> *Ibid.*

<sup>7</sup> *Early History of the Dekkan*, App. C.

<sup>8</sup> *History of the Koṅkaṇ*, p. 21, n. 1.

<sup>9</sup> *Above*, Vol. XIX. p. 29.

<sup>10</sup> *Ibid.*, Vol. XXI. pp. 9 ff.

of the Teluṅga power suggested by the above epithet must have a reference to the wars conducted in the time of Gaṇapati especially after A. D. 1260<sup>1</sup>. Mahādēva must have taken away from him (the title of) *Pañchamahāsabā* and the elephants of war as recorded by Hēmādri, soon after his accession to the throne.<sup>2</sup> It is not, however, possible to understand the exact circumstances which favoured the rising of the Silāhāra, Gūrjara and Kākatiya kings immediately after the death of Kṛishṇa.

Mahādēva, like his predecessors, entrusted the government of his southern country to his minister Dēvarāja<sup>3</sup> apparently to guard against the Hoysaḷa invasion into his territory. The Hoysaḷas of Dōrasamudra who had lost considerable territory in the north-west of Mysore to the Yādavas under Siṅghaṇa and Kṛishṇa must have endeavoured to wrest back from them their past possessions and the struggle seems to have continued till the last quarter of the 13th century A. D. when we find some Yādava regiment stationed at Hāvērī<sup>4</sup> marching against Dōrasamudra. The Mamdāpur inscription of Kṛishṇa (Śaka 1172) records the defeat of Hoysaḷa Sōmēśvara by the king, perhaps in conjunction with his brother Mahādēva who was the *Yuevarāja* under him. The epithet *Hoysaṇarāya-kōlāhala* may bear reference to this or any subsequent fight undertaken by Mahādēva against the Hoysaḷas.

Incidentally, the record throws some light on the extent of the **Kannaḍa language** in the north in the 12th and 13th centuries A.D. Sonnalige which was the home of Siddharāma now forms part of the modern Sholāpur, the headquarters of the Sholāpur District in the Bombay Presidency. The Kannaḍa language must have been prevalent in this part of the country in the 12th century A. D.<sup>5</sup> This view finds confirmation from the statement in the Marāṭhī work *Līlā-charitra* of the Mahānubhāva school, written in A. D. 1190 that the sixty-lac Mahārāshṭra country extended as far as Tryambaka-kshētra (i.e., Nāsik) on the bank of the Gaṅgā (i.e., Gōdāvarī) in the west<sup>6</sup>. Jñānēśvara the celebrated saint of Mahārāshṭra who flourished about 1290 A. D., praises in his *abhaṅgas* the god Viṭṭhala of Paṇḍharpur as the deity of Kannaḍa and Karṇāṭaka and also remarks in his *Gītābhāvadīpikā* that the southern limit of Mahārāshṭra in his time was the south bank of the Gōdāvarī<sup>7</sup>. This would show that even as late as the 13th century A. D. Kannaḍa which is a southern neighbour of Marāṭhī, extended up to at least Nāsik and the Gōdāvarī, not to speak of Sholāpur and Paṇḍharpur on the bank of the Bhīmā in the farther south. There can, therefore, be no doubt about the veracity of the statement contained in the *Kavirājamārga* that the northern limit of the Kannaḍa language in the 9th century A. D. was the Gōdāvarī<sup>8</sup>.

<sup>1</sup> This was the last year of Kṛishṇa. See Fleet, *Dynasties, etc.*, p. 527.

<sup>2</sup> The Yādava sway in the territory of the Kākatiyas is testified to by the discovery in 1922 of a pot of treasure buried in the earth at Rāchapaṭnam in the Kaikkalur Taluk of the Kistna District. The pot contained 43 gold coins known by the name of *padma-ṭambas* which bear the legends Siṅghaṇa, Kānhapa, Mahādēva and Śrī Rāma in Dēva-Nāgarī script (*J. P. A. S. B.*, Vol. XXI—Numismatic Supplement No. XXXIX, pp. 6 ff). The find may be taken to support the epigraphical and literary evidence regarding the defeat of the Kākatiyas by the successive Yādava kings from Siṅghaṇa downwards.

<sup>3</sup> Dr. Fleet thinks that he may be identical with Toragaḷeya Dēvarasa appearing in an inscription at Hāvērī. See *Dynasties, etc.*, p. 528.

<sup>4</sup> B. K. No. 75 of 1932-33.

<sup>5</sup> Poet Chaupḍarasa (cir. 1300 A. D.) is supposed to have lived at Paṇḍharpur. *Karṇāṭaka Kavīcharite*, Vol. I. p. 403.

<sup>6</sup> *Marāṭhī bhāshā-udgama va vīkās* by Mr. Kulkarni, pp. 191-2.

<sup>7</sup> *Mahārāshṭra-mūla* by Mr. S. B. Joshi of Dhārwar, pp. 40 and 49-50.

<sup>8</sup> *Parichchhēda I. Kumāra-Rāmana-kathe* of Nanjunḍa (cir. A. D. 1525) also states, in conformity with the evidence of the Marāṭhī literature, that Karṇāṭaka was bounded on the north by the Gōdāvarī and on the south by the Kāvērī in his time.

The following **geographical places** are mentioned in the record: Kaviṣāsa, Sonnaligenagara, Bāsura-vishaya and Chaṅgūru. **Kaviṣāsa** which is mentioned under this form in an inscription of Chaḷḷakere<sup>1</sup> is evidently the Mount Kailāsa, the abode of Śiva. It should not be confounded with Kaviṣāsapura whose greatness is extolled in ll. 50 to 55 of the Arjunavāda inscription and which is identical with the modern village of the same name near Nūlēgrāma, in the Hukkeri taluk of the Belgaum District<sup>2</sup>. **Sonnalige** which is called *abhinava-Śrīśaila* is, as stated above, a part of the modern Sholāpur. **Bāsura-vishaya**, which included the gift village Chaṅgūru, comprised 140 villages and included the southern part of the Hāvēri taluk of the Dhārwar District. **Chaṅgūru** is the modern Saṅgūr where the inscription is found. It may be noted that this village was included in the Chandragutti-nāḍu during the Vijayanagara period<sup>3</sup>.

#### TEXT.<sup>4</sup>

- 1 ◎ Śrī-Siddharāmanātha saraṇu || Namas-tuṅgasī(śi)-
- 2 ras(s)-tumbhi(chumbi)-chandra-chāmara-chāravē ◎ traiḷōkyam(lōkya)-nagar-ā-
- 3 ratibhāya(bha)-mu(mū)la-stambā(bhā)ya Sa(Śa)mbhavē || ७-||
- 4 Svasti Śrī Om[\*] Jaya Paramēsvara Paramātma Yi(I)svaran-urvvi-parvvi[y=a]-
- 5 ḍaṅgikoṇḍippanu vōrbbaṅṅnigey-āgi yōgigaḷa manada koneya
- 6 jōtisvaranum Vrisabhana rūp-āgi [ya]jamānanum āchāryyanum tā-
- 7 ney-āgi yōgādi-sampamna-[ba]ḷeyamga]-ellavam sampādisi(śi) yō-
- 8 ga-[taruṅṅiya kshētravane sta]av-iṭṭu salākhe-ṽiḍidu abhinava- Srisaiḷavane mā-
- 9 ḍi Kapilasiddha-Mallikārjunadēvane nelasi niṅḍu puṅnya(punya)-pāpamgaḷam
- 10 baram pēḍu [be]sam pēḷuttav-iralu em besa dēvā enalu yī stā-
- 11 nadalu mānyav-āgi vūruḷaḷam bhūmigaḷam dhanamgaḷam yī Liṅgakke
- 12 hast-ōḍukavam māḍi koṭṭudavam manam pēsade kaḷaḍukōṇḍape-
- 13 n-emhātana ātana mātā-mātā-pitruḷaḷ-ellam-eppattēḷu-kōṭi varusam-
- 14 baram puḷu-gomḍada narakadoḷag-ikki nin-āhuti-goḷuttiru gaṅḍā e-
- 15 le pāpavē || Yi dēvana bhūmi-dhanakk-ān-amjuven-emdu pamdeyam
- 16 pāv-aḍarddante manam bedaḷi poḷavattanam bēga sīghram koṅḍu bā kaṅḍā
- 17 ele puṅnyavē Kaviṣāsa [\*] yim-erāḍara beṅge puṅnya(punya)-pāpamga-
- 18 ḷam pārdḍu koṅḍoyvudu tappadu diḥa diḥam satyam-gamḍire || yembu-
- 19 du guru Siddharāmanāthadēvara vachana || Svasti[\*] Śrī-prithvī-vallabham (vallabha)-
- 20 Mahārājadhīraja-Paramēsvara-Paramabhaṭṭāraka-Dvārā-
- 21 vatī-pura-var-ādhīsvara-Yādava-kuḷa-kamaḷa-kaḷikā-vikāś(s)a-bhū-
- 22 skara-Gūrjjararāya-vāraṅamkuśa-Māḷavarāya-Madana-Trinētra-
- 23 Teluṅgarāya-si(śi)rash(h)-kamaḷa-mūl-ōtpātana-Rāya-jhaga-jhampa-Rā-
- 24 ya-Nārāyaṅ-ēty-ādi-nāmāvaḷi-virājamāna-Praudha-pratāpa-
- 25 Chakravartti-śrī-Mahādēvarāya-vijaya-rāḷy-ōḍaē(dayō) || Tat-pā-
- 26 da-padum(padm)-ōpajivinō Dēvarāḷyasya pūrbha(vva)-puruśa(sha)-varṅṅanam | Sa-
- 27 majani Vasishṭha-vaṅśē<sup>5</sup> Chauḍarasah Śiva-pad-ābja-madhu-bhriṅgaḷ(bhriṅgaḷ) [\*]
- 28 tasmād-Amītarasō-bhūd-anupama-guṇa-ratna- sāgarah suja-
- 29 nah [\*] Tatō-bhūd-Dēva-manātrīśah kshīr-ābdhēr-iva Chamdramah [\*] yatu(t)-ka-
- 30 rō vibudh-ānamda-karah sarvv-ābhayaṅkaraḷ || Svasti [\*] śrī-manu(n)-m-
- 31 hāpradhānam(h) sakaḷa-jana-tathyō-nidhānam(h) niyōga-Yōgamdharah

<sup>1</sup> Ep. Carn., Vol. XI. Chaḷḷakere 22.

<sup>2</sup> Above, Vol. XXI. p. 11.

<sup>3</sup> B. K. No. 173 of 1932-33.

<sup>4</sup> From ink-impressions.

<sup>5</sup> The *daṅḍa* is superfluous.

32 pati-kāryya-du(dhu)rañdharah sarbb(rv)vādhikāri(I) sujan-ōpakāri(I) samārū-  
 33 dhī(dhī) ta-bhūdēvaḥ śrī-Sōmanāthadēva-labudha(bdha)-vara-prasādō **Dēvarājō(jaḥ)**  
 34 śrī-Mahādēva-nru(nṛi)p-ājñayā dakṣiṇāṁ bhuvanṁ pālayamnu(pālayan)  
 35 śrī-Siddharām-ādhishtāṁ (I) **Somnalige-nagaram**=avalōkya śrī-Kapilasiddha-  
 36 Mallikārjjuna-ālōkana<sup>1</sup>-pūt-āntaramōḡ dhamrmē (dhamrmē) manō  
 37 nidhāya tasya dēvasy-āṁga-raṁga-bhōg-ārtham jirṇōddhār-ānātha-  
 38 samrakṣhaṇa-vāri-satra-nitya-hōm-ādy-anēka-dharma-b(v)ya-  
 39 yāya || **Bāsūra-vishaya-madhya-varttinam** — prasiddha-simā-samaṁ(ma)nvitam

**Charṅgūra-nāmdhēyaṁ grā-**

40 maṁ nidhi-nikshēpa-jala-pās(sh)āṇa-samaṁ(sama)nvitam darṇḍa-su(su)-  
 41 lk-ādi vividh-āy-āmnvitam (āmnvitam) rāja-puruṣhair-āṇamguli-prē-  
 42 kṣhaṇiyam sarbba(vva)-namasyam kru(kṛi)tvā || Śaka(Śakā)d-ārabhya 1[1]86 ne-  
 43 **ya Raktākshi-sarhvatrasasya Puś(sh)ya-māsē arddhōdaya-**  
 44 **tithau hiraṇy(hiraṇy)-ōdaka-pūrbba(vva)kaṁ pra(ā)dāt ||**  
 45 Yirujam pagalum pariva kolli-ka||an=ādoḍam manneya  
 46 mahāmaṇḍalēsvaran=ādaḍam dhareyan=ā||va Chakravarttiy=āda-  
 47 ḍam śrīmanu-mahā-mahima Kapilasiddha-Mallēsvaradēvara  
 48 kshētrada chaturārayada nālkuṁ-deseya vaḷeyadoḷage vo-  
 49 ḷage hoṛag=ippa dhanakke arasuga||o=akku kolli-ka||aro=akku manam pēsa-  
 50 de kaḷadukomḍen=emḷātana ātana mātā-mātā-pitrurrgga(pitṛiga)-  
 51 ]-ellam° The rest of the *vachana* is a reproduction of ll. 13-19 of the previous *vachana*

to 57 (ll. 4-19) with slight orthographical variations.

57-58 Imprecatory verse beginning with *dāna-pālana*

59 [Sō]dara Sōma-Gauḍa Sōdara Sōma-Gauḍa Hittukā-

60 ṛarige aruvaṇa mattarimge hamneraḍu hoḥna mariyā-

61 de kōlu koḷaga dēvarige || Maduvey=āya mān=emḷne (emḷne) haḍiyade

62 tippe-suṁka ashta-bhōga-tēja-sāmmya (sāmmya) [gau]ḍgalige Hiriya-

63 Sōma-Gauḍana vumḷali mattaru eraḍu Chikka-Sōma-Gauḍana vum-

64 ḷali mattaru eraḍu yī Gauḍu Hittukārara beḷada beḷasin=āya-

65 vu taṁmadu || Dēvara-maneya Heggade Chauḍarasamge mattaru eraḍu

66 maneyumam śrīmāmnya(mānya)v āgi koṭṭaru ||

### ABSTRACT OF CONTENTS.

(Line 1) Invocation to Siddharāma.

(Ll. 2-3) Invocation to Śambhu.

(Ll. 4-19) A *vachana* of Siddharāma.

(Ll. 19-25) While *Praudhapratāpachakravartin Mahādēvarāya* who was *Prithivīlabha, Mahārājādhirāja, Paramēśvara* and *Paramabhaṭāraka*, a chosen lord of Dvārāvātīputa, a vanquisher of Gūrjara, Mājava and Teluṅga kings, a Rāya-Nārāyaṇa was ruling the earth, (and)

(Ll. 26-34) his minister, the *Mahāpradhāna Dēvarāja*, son of Amitarasa and grandson of Chauḍarasa of the Vasishṭha family was governing at his command the southern country, (the latter)

(Ll. 35-44) visited *Somnalige-nagara*, the former residence of Siddharāma and being pleased at the sight of god Kapilasiddha-Mallikārjunadēva made a gift of the village *Charṅgūra* in *Bāsūra-vishaya* together with a right over treasure-troves and the incomes derived from

<sup>1</sup> Read *Mallikārjun-ālōkana*.

finer, *śulka*, etc., for the worship of the deity, renovation of the temple and for water-shed and daily oblations, etc., on the occasion of *arddhōdaya* on the new moon day of Pushya in the (cyclic) year Raktākshin, the Śaka year 1186.

(Ll. 45-58) Another *vachana* of Siddharāma.

(Ll. 59-66) Specifies certain estates and incomes in the village to be enjoyed by some *Gauḍas*, *Hittukāras* and *Chauḍarasa*, the *Heggaḍe* of the temple (*dēvara-mane*).

### No. 31.—A NOTE ON THE TIRIYAY ROCK INSCRIPTION.

By B. CH. CHABRA, M.A., M.O.L., Ph.D. (LUGD.), OOTACAMUND.

This interesting epigraph was brought to light in the year 1931.<sup>1</sup> The rock on which it is engraved is situated on the north-eastern sea-coast, near the village of Tiriyāy, in Ceylon. The inscription has recently been published by Mr. S. Paranavitana.<sup>2</sup> It is written in the Pallava-Grantha script and in the Sanskrit language: both these features are rather uncommon in Ceylon. It is not dated, but is palaeographically assigned to the late seventh century A.D. Like the other few Sanskrit records discovered in the island, the present one also is associated with the Mahāyāna form of Buddhism. Its contents constitute a hymn in praise of a sanctuary, called in the inscription itself *Girikaṇḍī-chaitya*, which had apparently been set up by a guild of sea-faring merchants. The principal deity in the shrine is Sugata (*i.e.*, the Buddha) attended by Avalōkitēśvara and Mañjuvāg. For a detailed discussion on these and kindred points, the reader is referred to the exhaustive study of the record made by Mr. Paranavitana.<sup>3</sup> In the present paper, special attention is drawn to what has somehow escaped the notice of that scholar concerning the text.

Mr. Paranavitana has taken the inscription to be entirely 'in prose', whereas to my observation it has revealed itself to be almost wholly in verse, the last line apparently being the only exception. It will be seen that the composer has displayed his peculiar taste in employing throughout one and the same metre and that of a very rare occurrence, namely *Nardataka*. The engraver, on his part, has exhibited a like trait by allotting one line to each stanza. Thus the first ten lines of the text, the whole of which consists of eleven lines, comprise ten stanzas.


The above discovery has led me to a further conclusion that the record is not fragmentary as Mr. Paranavitana has shown it to be. 'Lines 1 to 4', says he, 'are totally illegible at the beginning for a distance of nearly three feet and the ends of lines 4 to 10 are much damaged'. One does get such an impression while glancing at the illustration of the record. On comparing the text, however, it becomes manifest that, in spite of its irregular appearance, the document has reached us almost in its entirety. Thus, in contradiction to Mr. Paranavitana's remarks, I may state that no inscribed portion has been lost at the ends of lines 4 to 10. The same can be said of the beginnings of the lines 1 to 4, with only this reservation that the portion in question does seem to have originally contained some sort of engraving on it,<sup>3</sup> and that about eight

<sup>1</sup> *An. Rep. on Arch. Survey of Ceylon for 1931-32* (Pt. IV.—Education, Science and Art (J)), p. 19; *An. Bibliography of Ind. Arch.* (Kern Institute, Leyden), Vol. VII (1932), pp. 34-35; *J. A. S. B. Letters*, Vol. I (1935), p. 12.

<sup>2</sup> *Epigraphia Zeylanica*, Vol. IV, pp. 151-160 and Plate.

<sup>3</sup> I may add that the portion might have contained some letters. The second line of our text begins from [a]ṅgīla, but before these letters the stone shows traces of at least two more syllables, though as such they are superfluous in our text. It may also be pointed out that there are three signs, one below the other, facing the extremities of the lines 4-6, but they do not have any bearing on the text, although they have the appearance of regular letters *dha*, *dhi* and *ghaḥ* respectively.

*aksharas* at the commencement of the fourth line have peeled off along with the engraving above.

The space occupied by the inscription roughly corresponds to this shape , the

upper rectangle containing the first three lines of the writing and the lower the remaining eight. It will further be noticed that there are some natural cracks and rough patches which existed on the stone even at the time of the incising of the inscription and which the engraver has carefully avoided. For example, blank spaces between *vishāda-haraḥ* and *kanaka-vibhūshana*, l. 6, and *gandha-jalāḥ* and *kara-bhṛita*, l. 7, are original gaps and not the lacunae in the text.

It is obvious that in the light of the observations made above, the task of deciphering the record has become particularly easy, as it always happens in case the composition of a document turns out to be metrical. It is, I believe, possible now to restore the text more or less completely by examining either the original epigraph or a good estampage of it, neither of which has been at my disposal. The photographic reproduction accompanying Mr. Paronavitana's paper being too inadequate for the purpose, it has not been possible for me to amend all the doubtful readings or to read all the portions left undeciphered. Below I suggest some alterations and additions in the text given by Mr. Paronavitana :

L. 2. At the end we may read [*Girikaṇḍī*]kam=ity=uditē.

L. 3. Instead of *-nagara-ja[na\*]*- I would read *-(nā)ga[rā]ja-*.

L. 4. The reading appears to be *-nataṁ* where *-nata-* has been read.

L. 5. Perhaps we have to read *siddha-* instead of *sadā*, and *-pūjyatamaḥ* | in place of *-pūjyatam[ō]*. Before *Girikaṇḍīka* we may read *namāmi*. The last letter is final *m*, so indicated by its smaller size. Thus we have to read =*aham* and not =*aham=a(pi)*.

L. 6. The reading is =*madana-dōsha-vishāda-haraḥ* and not =*manō-dōsha-visha-dahara*. So also *-ruchir=nniyatam=* and not *-ruchin=niyatam-*; *-varam* and not *varam*.

L. 7. Read *-jalāḥ* instead of *-jala*, and *pūjanām* for *pūjāni*. The two letters after *Girikaṇḍī* seem to read *jushaḥ*.

L. 8. Instead of *praṇipātāṁ kurutē* the reading is probably *praṇipatan=kurutē*.

L. 9. The *anusvāra* indicated within square brackets is not found in the original, nor is it necessary. Read *-kāraṇam=* for *-karaṇa[m]=*, and *-gatam Sugatam(tam)* for *-data-sugata*.

L. 10. The last word is *jagat* and not *jagataḥ*.

It may also be pointed out that after the first half of each stanza, except perhaps the third, fourth and sixth, a single *daṇḍa* is clearly visible on the stone. A superfluous *daṇḍa* is found after the first quarter of the second verse. In certain places Mr. Paronavitana's reading is not tenable as warranted by the metre, e.g., *Buddhāṁkurō* (l. 5). His translation will naturally have to be considerably modified after so many changes in the text.

#### No. 32.—FOUR COPPER PLATES FROM SORO.

BY N. G. MAJUMDAR, M.A., INDIAN MUSEUM, CALCUTTA.

These copper plates, which are edited here for the first time, were unearthed at Badkhuri near **Sōrō** in the Balasore District of Orissa, and recently acquired by the Ravenshaw College Museum, Cuttack. Prof. N. C. Banerji of the College brought the plates to me for decipherment in March 1937, and as they had a thick incrustation of verdigris they were chemically treated in the Indian Museum, Archaeological Section. I am obliged to the authorities of the Ravenshaw College Museum for the loan of the plates, as also for the permission to edit them in this Journal.



These are four plates (A, B, C and D), representing four separate documents, each complete in itself. Their respective sizes are as follows:—A,  $7\frac{1}{2}'' \times 4''$ ; B,  $8'' \times 5\frac{1}{4}''$ ; C,  $7\frac{1}{2}'' \times 4\frac{1}{4}''$  and D,  $7\frac{1}{2}'' \times 3\frac{3}{4}''$ . The plates are engraved on both sides, there being 19 lines of writing in A, 21 lines in B, 18 lines in C and 21 lines in D. Originally each plate had a seal attached to it at the left hand side, but the seals of plates A, B and C are missing. Plate D still retains the seal, but it is very much worn out and its details are completely obliterated.

The characters are a form of the Northern alphabet, representing an earlier phase of the writing as compared with the Gañjām plates of Śaśānka.<sup>1</sup> Palæographically, Plate A, which shows slightly earlier forms of letters, should be placed first in the series, while Plates B, C and D between A and the Gañjām plates. The chief points of difference between the Gañjām and the Sōrō plates in respect of alphabet may be noted. The characters of the Gañjām plates are of 'the acute-angled type with nail-heads,' which, as pointed out by Bühler,<sup>2</sup> forms the transition from the Gupta to the Nāgarī alphabet. These acute-angled letters are absent in the present records. In the Gañjām plates the medial *ī* and *ī* strokes are more developed and often extend below the head of the letter; and the letter *j* is of the later type in which the top bar is reduced to a mere stroke, and the bottom bar, and often also the middle bar, hang down, in which respects it resembles the same letter in Plates B and C. Some examples showing these tendencies of the letter *j* occur also in Plates A and D; but in Plate A, and in some cases in Plates B, C and D, the top bar is not reduced. The letter *r* in the Gañjām plates has a stroke added to its base on the left side, which is absent in the Sōrō plates. Plate A shows uniformly the earlier tripartite form of *y*, while in Plates B, C and D it is of the later bipartite type akin to that used in the Gañjām plates. The letter *ś* in the Gañjām plates shows in the majority of cases an oval loop at the top, while in the Sōrō Plates it still retains its angular form, often having the shape of a perfect rectangle. The Gañjām plates are dated in the Gupta year 300, i.e., A. D. 619-20. Plates B, C and D, which should be placed somewhat earlier than this date, may be assigned to the second half of the sixth century, while Plate A which must be still earlier, to the first half of the sixth century. Palæographically, Plate A closely resembles the Paṭiākellā grant of Mahārāja Śivarāja.<sup>3</sup>

The language of the copper plates is Sanskrit. Each has the usual benedictive and imprecatory verses at the end, but the rest of the document is in prose. As regards orthography, a final *m* is occasionally joined to the following consonant, a consonant following or preceding *r* is occasionally doubled, and both *b* and *v* are uniformly expressed by the sign for the latter, the only exception being in Plate A, in which the two letters are clearly distinguished in *bahubhir-vasudhā* (l. 16).

The general character of the four plates, so far as their phraseology is concerned, is more or less uniform. This is to be expected in view of the fact that they belong not only to the same age but also to the same locality. First is mentioned the place of issue of the charter, which is followed by the name and titles of the donor. Next is introduced the name of the province or subdivision wherein the grant is made, and in this connection are enumerated the various officers forming the administrative machinery of the province to whom the document is addressed. The name of the village as well as the names of the donees in whose favour the charter (*tāmrapatta*) is issued is then given. The prose portion of the plates recording all these details of grant is followed by benedictive and imprecatory verses. These are followed by the names of persons entrusted with drafting of the document, mechanical execution of the copper sheet by heating, and also

<sup>1</sup> Above, Vol. VI, Pl. facing p. 144.

<sup>2</sup> *Indian Palæography*, English translation, p. 49.

<sup>3</sup> Above, Vol. IX, p. 285 and Pl.

(in Plate C) with engraving. The date of the grant is specified either at the end (in A), or immediately before the names of the draughtsman and others (in Plates B and C), or just before the commencement of the metrical portion (in Plate D)

Plate A records a grant of eight *timpiras*<sup>1</sup> of land by *Mahārāja Śambhuyaśas* of the *Mudgala* family in a village called *Ghaṇṭākarṇapakshētra* adjoining *Sarēphā*, evidently the headquarters of the same *vishaya*, in *Uttara-Tōsali*. It was issued from the royal camp at *Tamparavaḍama* to a Brahmin named *Bharaṇasvāmin*, belonging to the *Bharadvāja-gōtra* and the *Kāṇva-sākhā* (of the *Yajurveda*). The draft was made by the *Mahāsāndhivigrahika Nārāyaṇa* and the plate was 'heated' by the *Mahattara Vidēśasvāmin*. It is dated in the year 260, the 30th day of *Kārttika*. This date in view of the paleography is referable to the *Kalachuri* era and becomes therefore equivalent to A. D. 508-9. ✓

Plate B records the grant of a village called *Aḍayāra* situated in the *Sarēph-āhāra-vishaya* in *Uttara-Tōsali* which again formed a part of the *Ōḍra-vishaya*. The donees are *Dhruvamitrasvāmin*, *Āruṅgasvāmin* and others of the *Vātsya-gōtra* and the *Vājasanēya-charaṇa* (of the *Yajurveda*). The grant was issued by the *Mahābalādhiḥkṛta, Antaraṅga* and *Mahāsāndhivigrahika Sōmadatta*, from his camp at *Āmratakshaka*. It was written by the *Sāndhivigrahika Kēśava* and 'heated' by the *Mahattaraka Sūryadēva*. It is dated in the year 15, the 13th day of *Vaiśākha*. ✓

Plate C is another grant of the same *Mahābalādhiḥkṛta, Antaraṅga, Mahāsāndhivigrahika Sōmadatta*. It was issued from a place called *Śāñchātaka*, the grant consisting of a village called *Bahīrvvātaka*, situated in *Varukāṇa<sup>2</sup>-vishaya* in *Sarēph-āhāra*. The donees are *Dhruvamitrasvāmin* and *Āruṅgasvāmin* of the *Vātsya-gōtra* and the *Vājasanēya-charaṇa* (of the *Yajurveda*). The grant was written by *Śubhasimha* and 'heated' by the *Pēḍāpātaka Divākara*, while the engraving was carried out by *Nārāyaṇa*. It is dated in the year 15, the 24th day of *Māgha*. It should be noted that in this plate *Varukāṇa-vishaya* is said to have been within *Sarēph-āhāra* which itself was also a *vishaya*, as we know already from Plates A and B.

Plate D was issued from a place called *Virañjā* by the *Mahāpratihāra, Mahārāja Bhānu-datta*. The same *Bahīrvvātaka* village, which is mentioned in Plate C as having been granted to *Dhruvamitrasvāmin* and *Āruṅgasvāmin*, is hereby granted once again. The donees this time are *Priyamitrasvāmin*, *Vātamitrasvāmin*, *Dhruvamitrasvāmin* and *Āruṅgamitrasvāmin*, all of them belonging to the *Vātsa-gōtra* and *Vājasanēya-charaṇa*. In this plate the village is stated as being within the *Sarēph-āhāra-vishaya* and not *Varukāṇa-vishaya* as in Plate C. The grant was written by the *Sāndhivigrahika Aruṇadatta* and 'heated' by the *Pēḍāpātaka Pratishṭhitachandra*. The date is the year 5, the 17th day of *Phālguna*.

It has been already stated that the year 260 of Plate A, which refers itself to the reign of *Mahārāja Śambhuyaśas*, should be assigned to the *Kalachuri* era of A. D. 248, the date thus corresponding to A. D. 508-9. The difficulty in assigning the year to a later reckoning such as the *Gupta* or the *Harsha* era is obvious, because paleographically the record is not referable to a date later than the middle of the sixth century. The same difficulty also arises in the case of the *Paṭīākellā* plate of *Mahārāja Śivarāja* of the year 283. R. D. Banerji, who has edited it, refers the date to the

<sup>1</sup> The word *timpira* which occurs also in the *Pārikud* and *Nivina* grants (above, Vol. XI, p. 286, l. 44 of the text and Vol. XXI, p. 35 and n. 1) denotes a unit of land measurement.

<sup>2</sup> [See below p. 201 n. 5.—Ed.]

Gupta era,<sup>1</sup> but as pointed out by Prof. D. R. Bhandarkar,<sup>2</sup> the palaeography of the record is not in favour of this assumption. The latter has accordingly suggested that the year 283 should be referred to the Kalachuri era. According to this view, with which I entirely agree, the Paṭiākellā plate should be placed twenty-three years after the present record.

The Paṭiākellā plate records a grant of land in Dakṣiṇa-Tōsali by Mahārāja Śivarāja. In line 3 of the plate occurs a passage containing the name of the immediate overlord of Śivarāja, which has been read by Banerji as *Paramamāhēśvara-śrī-Śagguyayyanī śāsati*. This he translated as, "when the great worshipper of Mahēśvara (Śiva), the illustrious Śagguyayyana . . . was ruling". In an editorial note on Banerji's article Dr. Sten Konow observed, "I am unable to see *Śagguyayyanē*, but I cannot suggest a satisfactory reading; I think I see *Śambhuyayyē-nu*." The plate which is now deposited in the Indian Museum, Calcutta, was subsequently re-examined by Banerji, but he found himself unable to accept Konow's emended version.<sup>3</sup> Recently I had occasion to examine the record very closely in connection with my study of the Sōrō plates, when I found that neither of the two readings could be accepted. The actual text in the Paṭiākellā plate is *Paramamāhēśvara-śrī-Śambhuyasasy-anuśāsati*, i.e., "during the rule of the illustrious Śambhuyasas, the great devotee of Mahēśvara". There is no doubt that this Śambhuyasas, who also belonged to the Mudgala family, is identical with Mahārāja Śambhuyasas of the Sōrō plate. The expression *Paramadēvat-ādhdāivata* and *Paramabhāṭṭāraka* used in reference to him in line 4 of the Paṭiākellā plate shows that Śambhuyasas held the position of a paramount ruler. It should be noted that he has only the epithet *Paramamāhēśvara* prefixed to his name in this grant, while in the Sōrō plate he is described as a *Mahārāja*. It is difficult to say what position he precisely held in the year 260 when the latter record was issued. It is likely that he enjoyed a sort of independent status. The combined evidence of the Sōrō and Paṭiākellā plates shows that King Śambhuyasas ruled over the whole of Tōsali. The expression *Paramadāivata-va(ba)ppa-pādānudhyāta*,<sup>4</sup> i.e., 'meditating on the feet of his father who was (to him) like a great divinity,' used in reference to him in line 5 of the Sōrō plate may be compared with similar phrases occurring in the land grants of the kings of Kalinga, e.g., the Komarti plates of Chaṇḍavarman<sup>5</sup> which describe him as *boppa-bhāṭṭāraka-pādabhaktah*.

Mahārāja Bhānudatta of Plate D, who calls himself also *Mahāpratihāra*, must have been a vassal chief like Śivarāja of the Paṭiākellā plate. That he was under some *Paramabhāṭṭāraka*, i.e., a sovereign ruler, follows from lines 8-9 and 13 of Plate D, although we do not know who this ruler was. Of a somewhat lower rank was Sōmadatta, the donor of Plates B and C, who is styled *Mahā-balādhdikṛita*, *Antaraṅga* and *Mahāsāndhivigrahika*. His overlord, who likewise remains unknown, is referred to as *Paramadāivat-ādhdāivata* or *Paramadāivata*, and *Paramabhāṭṭāraka*. Neither Bhānudatta nor Sōmadatta is known from any other sources. There could not be a difference of more than a generation between these two persons, as the donees Dhruvamitrasvāmin and Āruṅgasvāmin of Plate C issued by Sōmadatta were evidently identical with the donees of the same names mentioned in Plate D of Bhānudatta.

As is well known, Tōsali is first mentioned in Aśōka's Rock Edicts at Dhauli near Bhuvanēśvara in Purī District which itself must have been comprised in that province. From several copper plates from Orissa it appears that the province was divided into two sections, namely,

<sup>1</sup> Above, Vol. IX, p. 287.

<sup>2</sup> Bhandarkar, *List of Inscriptions of Northern India*, p. 160 (No. 1203) and n. 2.

<sup>3</sup> *History of Orissa*, Vol. I, 1930, p. 118.

<sup>4</sup> For similar expressions used in other records see Fleet, *C. I. I.*, Vol. III, pp. 186-187, note.

<sup>5</sup> Above, Vol. IV, p. 144.

FOUR COPPER PLATES FROM SORO:  
A. PLATE OF MAHARAJA SAMBHUYASAS; THE YEAR 260.

Obverse.

2  
4  
6  
8  
10

The obverse of the copper plate features ten lines of ancient script, likely Kharosthi, written in white on a dark background. The script is arranged in a regular, horizontal fashion across the plate. The lines are numbered 2, 4, 6, 8, and 10 on both the left and right sides of the plate.

Reverse.

12  
14  
16  
18

The reverse of the copper plate features six lines of ancient script, likely Kharosthi, written in white on a dark background. The script is arranged in a regular, horizontal fashion across the plate. The lines are numbered 12, 14, 16, and 18 on both the left and right sides of the plate.

Obverse.

ॐ शुभं लब्धाय सुखं नमः ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ २ ॥  
 २ पापकर्मक्षयार्थं नमो भगवते वासुदेवाय ॥ ३ ॥ ॐ नमो भगवते वासुदेवाय ॥ ४ ॥  
 ४ विष्णुसंज्ञाय नमः ॥ ५ ॥ ॐ नमो भगवते वासुदेवाय ॥ ६ ॥ ॐ नमो भगवते वासुदेवाय ॥ ७ ॥  
 ६ नाविषयावर्ज्यं मानसं विष्णुना कर्मापन्नं पराह ॥ ८ ॥ ॐ नमो भगवते वासुदेवाय ॥ ९ ॥  
 ८ यथापि विषयापत्तिरस्य कुरु कुरु कुरु मीमांसु ननु कुरु ॥ १० ॥ ॐ नमो भगवते वासुदेवाय ॥ ११ ॥  
 १० शुभं लब्धाय सुखं नमः ॥ १२ ॥ ॐ नमो भगवते वासुदेवाय ॥ १३ ॥ ॐ नमो भगवते वासुदेवाय ॥ १४ ॥  
 १२ यथापि विषयापत्तिरस्य कुरु कुरु कुरु मीमांसु ननु कुरु ॥ १५ ॥ ॐ नमो भगवते वासुदेवाय ॥ १६ ॥  
 १४ शुभं लब्धाय सुखं नमः ॥ १७ ॥ ॐ नमो भगवते वासुदेवाय ॥ १८ ॥ ॐ नमो भगवते वासुदेवाय ॥ १९ ॥  
 १६ नाविषयावर्ज्यं मानसं विष्णुना कर्मापन्नं पराह ॥ २० ॥ ॐ नमो भगवते वासुदेवाय ॥ २१ ॥  
 १८ यथापि विषयापत्तिरस्य कुरु कुरु कुरु मीमांसु ननु कुरु ॥ २२ ॥ ॐ नमो भगवते वासुदेवाय ॥ २३ ॥  
 २० शुभं लब्धाय सुखं नमः ॥ २४ ॥ ॐ नमो भगवते वासुदेवाय ॥ २५ ॥ ॐ नमो भगवते वासुदेवाय ॥ २६ ॥

Reverse.

१४ विष्णुसंज्ञाय नमः ॥ १५ ॥ ॐ नमो भगवते वासुदेवाय ॥ १६ ॥ ॐ नमो भगवते वासुदेवाय ॥ १७ ॥  
 १६ पापकर्मक्षयार्थं नमो भगवते वासुदेवाय ॥ १८ ॥ ॐ नमो भगवते वासुदेवाय ॥ १९ ॥ ॐ नमो भगवते वासुदेवाय ॥ २० ॥  
 १८ यथापि विषयापत्तिरस्य कुरु कुरु कुरु मीमांसु ननु कुरु ॥ २१ ॥ ॐ नमो भगवते वासुदेवाय ॥ २२ ॥  
 २० शुभं लब्धाय सुखं नमः ॥ २३ ॥ ॐ नमो भगवते वासुदेवाय ॥ २४ ॥ ॐ नमो भगवते वासुदेवाय ॥ २५ ॥  
 २२ नाविषयावर्ज्यं मानसं विष्णुना कर्मापन्नं पराह ॥ २६ ॥ ॐ नमो भगवते वासुदेवाय ॥ २७ ॥  
 २४ यथापि विषयापत्तिरस्य कुरु कुरु कुरु मीमांसु ननु कुरु ॥ २८ ॥ ॐ नमो भगवते वासुदेवाय ॥ २९ ॥  
 २६ शुभं लब्धाय सुखं नमः ॥ ३० ॥ ॐ नमो भगवते वासुदेवाय ॥ ३१ ॥ ॐ नमो भगवते वासुदेवाय ॥ ३२ ॥  
 २८ पापकर्मक्षयार्थं नमो भगवते वासुदेवाय ॥ ३३ ॥ ॐ नमो भगवते वासुदेवाय ॥ ३४ ॥ ॐ नमो भगवते वासुदेवाय ॥ ३५ ॥  
 ३० यथापि विषयापत्तिरस्य कुरु कुरु कुरु मीमांसु ननु कुरु ॥ ३६ ॥ ॐ नमो भगवते वासुदेवाय ॥ ३७ ॥  
 ३२ शुभं लब्धाय सुखं नमः ॥ ३८ ॥ ॐ नमो भगवते वासुदेवाय ॥ ३९ ॥ ॐ नमो भगवते वासुदेवाय ॥ ४० ॥

Uttara-Tōsalī and Dakṣiṇa-Tōsalī. The latter included Kōṅgōda-*maṇḍala*, which according to some scholars was to the south-west of Purī and might have extended as far as the borders of the Gañjām District.<sup>1</sup> As regards the extent of Uttara-Tōsalī, light is thrown by the Neulpur grant of Śubhākaradēva<sup>2</sup> and also by the present copper plates. The Neulpur plate records the grant of certain villages in Uttara-Tōsalī which are to be located in the Balasore District.<sup>3</sup> All the four plates published here refer to grants of land in Sarēph-āhāra which also was situated in Uttara-Tōsalī. **Sarēphā** (or Sarēpha) should be identified with Sōrō in Balasore, in the vicinity of which the present copper plates were discovered. In the Revised Rent-roll of Shah Sujah (*circa* A.D. 1650) Sōrō appears as one of the principal divisions of Sarkar Jalesar. It is also mentioned as Sōrō-daṇḍapāṭa in the *Mādalā-pāñji*.<sup>4</sup> Even now Sōrō is an important station in the Balasore District. **Varukāṇa**,<sup>5</sup> the name of the adjoining *vishaya*, is perhaps to be identified with the present Baruaṅ pargana which appears as Barwa, a *mahal* under Sarkar Bhadrak, in the *Āin-i-Akbari*.<sup>6</sup> The other localities I am unable to identify.

A.—Plate of Mahārāja Śambhuyaśas ; the year 260.

TEXT.

*Obverse.*

- 1 Ōm[<sup>7</sup>] jaya-skandhāvārāt-Tamparavaḍama(?)-vāsakāch=chhruta-vinaya-vibhū-
- 2 shaṇaḥ praṇayi-jana-yatkēṣṭha-bhōgya-vibhavaḥ sarvva-dik-parisara-
- 3 pratishṭhit-ānanta-puṇya-kīrttir-āpann-ābhaya-mantra-dīkshītō nija-
- 4 bhujā-parākrama-krānta-śatru-pakshaḥ prajā-pālana-dakṣiṇō **Mudgala**.<sup>8</sup>
- 5 kul-āmva(mba)r-ēndu-śrī-chūḍā-maṇiḥ paramadaivata-va(ba)ppa-pād-ānuddhyātō Mahā-
- 6 rāja-śrī-Śambhuyaśāḥ kuśalī Uttara-Tōsalyām varttamāna-bhavi-
- 7 shyan-mahāsāmanta-mahārāja-rājaputra-kumārāmāty-ōparika-
- 8 vishayapati-tadāyuktaka-daṇḍavāsika-sthānāntarikān-anyā[m].
- 9 ś=cha vallabha-jātyān-Sarēpha-(ph-ā)hāra-vishaya-mahāmahattara-
- 10 [kū]takōlas-ādy-adhikaraṇam mānayati viditam=astu vō yath=ai-

*Reverse.*

- 11 tad-vishaya-samva(mba)ddha<sup>9</sup>-Sarēph-āsaṅga-grāmē<sup>10</sup> Ghaṇṭākarṇṇa-kshētrē timpir-ā-
- 12 śṭau sasya-sahitā vāstu-hasta-śata-dvaya-samētāḥ s-ōparikarāḥ
- 13 s-ōddēśā[h] sarvva-pīḍā-varjjitā ā-chandr-ārka-samakālam mātā-pittrō-
- 14 r-ātmanaś=cha puṇy-ābhivṛddhayō Bhāradvāja-sagōttra-Kāṇvēya-
- 15 Bharṇasvāminē pratipādītās=tad=ēsh=āsmad-dattih pratipāla-

<sup>1</sup> Cf. above, Vol. XXI, p. 38.

<sup>2</sup> Above, Vol. XV, p. 1.

<sup>3</sup> Misra, *Orissa under the Bhauma Kings*, 1934, p. 3.

<sup>4</sup> M. Chakravarti, *J. P. A. S. B.*, 1916, pp. 46, 48.

<sup>5</sup> [The reading may be Vāru(or Varu)kōṇa. Names of villages ending in *kōṇa* are not uncommon; cf. *Bukudravakōṇa* in the 'Indian Museum Plates of Dēvendra-varman' (above, p. 74) and *Vāraḥakōṇa* in the 'Saktipur copper-plate of Lakshmaṇasēna' (above, Vol. XXI, p. 214). It may be pointed out that there is a place called Mārkaṇa (on the B. N. R.) only ten miles to the south-west of Sōrō.—Ed.]

<sup>6</sup> See *J. P. A. S. B.*, 1916, p. 44.

<sup>7</sup> Expressed by a symbol.

<sup>8</sup> For this reading I am indebted to the Editor.

<sup>9</sup> This word, which was omitted at first, has been added below.

<sup>10</sup> [Reading appears to be *Sarēph-ō[sa]ṅga-grāmē*, i.e., in the village in the vicinity of Sarēphā.—Ed.]

- 16 yitavy-ēty-ājā svayaṁ | uktañ-cha dharmma-sāstrē [f\*] Bahubhir-vvasudhā dattā  
 17 rājabhī[h\*] Sagar-ādibhī[h\*] yasya yasya yadā bhūmih ta(mis-ta)sya tasya tadā  
 18 phalam(m) [l\*] likhittari(tam) mahāsāndhivigrahika-Nārāyapēna  
 19 tāpittar(tam) mahattara-Vidē[sa]svāmin[ā] | samvva(va)t. 200 60 Kārtti di 30

B.—Plate of Sōmadatta ; the year 15.

TEXT.

Obverse.

- 1 Ōm<sup>1</sup> svasti | jaya-ekandhāvārād-**Āmratakshaka**-vāsakāt=parama-daivatādhdaiivata-śrī-  
 2 Para(ma)bhaṭṭāraka-pād-ānudhyātō mahāva(ba)lādhikṛit-āntaraṅga-mahāsāndhi-  
 3 vighraḥika-Sōmadattaḥ kuśali **Ōdra-vishayē Uttara-Tōsalyām Sarēph-ā-**  
 4 **hāra-vishayē** varttamāna-bhavishyan-mahāsāmanta-mahārāja-rājaputra-kumārā-  
 5 māty-ōparika-vishayapati-tadāyū(yu)ktaka-dāṇḍavāsika-sthānāntarikān-a-  
 6 nyānś-cha chāṭa-bhaṭa-vallabha-jātiyān-vishaya-mahāmahattara-kūṭakōlasa-  
 7 pustapāl-ādy-adhikarapañ-cha yath-ārham-pūjayaty-avagamayati cha vidita-  
 8 m-astu bhavatām yath-āsmābhir-ētat-vishaya-samva(mba)ddha-**Aḍayāra-grāmō**(mah)  
 śrī-Parama-  
 9 [bha]ṭṭāraka-pādānām-ā-chandr-ārka-sama-kālam=puṇy-ābhividdhayē rāja-datti-  
 10 tāmra-paṭṭa-sthityā Vātsya-sagōtra-Vājasaneyā-Dhruvamitrasvāmy-**Āruṅga-**  
 11 **svāmy**-ādīnām-pratipāditas-tad-ēhām samuchita-tāmra-paṭṭa-dā[na\*]n-datvā(ttvā)  
 12 bhūjānām na kēnachid-anyathā karaṇiyā ēhū cha dattiḥ paramadaivata-

Reverse.

- 13 śrī-Paramabhāṭṭāraka-pādānām dharmmasya cha gauravāt=pratipālayitavyā ||  
 14 uktañ-cha dharmma-sāstrē [f\*] Va(Ba)hubhir-vvasudhā dattā rājabhīḥ Sagar-ādibhīḥ [f\*]  
 15 yasya yasya yadā bhūmih-tasya tasya tadā phalam(m) [l\*] Sva-dattām=para-dattām=vā  
 16 yō harēta vasundharām(m) [j\*] sa viśṭhāyām kṛimih-bhūtvā pīṭribhīḥ saha pachyatō || [2\*]  
 17 Mā bhūd-aphala-śaṅkā vaḥ para-datt-ēti pārthivāḥ [j\*] sva-dānāt=phalam=ānantyaṁ  
 18 para-dān-ānupālanaṁ(m) || [3\*] Shashṭim=varsha-sahasrāṇi svargē mōdati  
 19 bhūmidaḥ [f\*] ākēhēptā ch-ānmanā cha tēny-ēva narakam=va(kō va)sēd-iti || (t || [4\*]iti)  
 20 samvat 10 5 Vaiśākha di 10 3 likhitaṁ sāndhivigrahika-  
 21 Kōśavēna tāpitaṁ mahattarka-Sūryadēvēna ||

C.—Another Plate of Sōmadatta ; the year 15.

TEXT.

Obverse.

- 1 Ōm<sup>1</sup> svasti [f\*] **Śānchātakāt**=paramadaivata-śrī-Paramabhāṭṭāraka-pād-ānudhyātō mahā-  
 2 va(ba)lādhikṛit-āntaraṅga-mahāsāndhivigrahika-Sōmadattaḥ kuśali **Sarēph-āhāra-**  
 3 **samba(mba)ddha-Varukāpa**<sup>2</sup>-vishayē varttamāna-bhavishyan-mahāsāmanta-mahārāja-rāja-  
 4 putra-kumārāmāty-ōparika-vishayapati-tadāyuktaka-dāṇḍavāsika-sthānāntarikā-  
 5 n-anyānś-cha chāṭa-bhaṭa-vallabha-jātiyān-vishaya-mahāmahattara-kūṭakōlasa-  
 6 pustapāl-ādy-adhikarapañ-cha yathārham-pūjayaty-avagamayati cha viditam=astu bhava-

<sup>1</sup> Expressed by a symbol.

<sup>2</sup> [See above, p. 201 n. 5.—Ed.]







- 7 tām=ētaḍ-vishaya-samva(mba)ddha-chira-khīla-[śū]nyō **Va(Ba)hirvāṭaka**-grāmaḥ parama-  
daivata-  
8 śrī-Paramabhaṭṭā(ṭṭā)raka-pa(pā)dānām=ā-chandr-ārka-samakālaḥ puṇy-ābhivṛddhayō  
Vātsya-sagō-  
9 ttra-Vājasaneyā-charaṇa-**Dhruvamitrasvāmy-Āruṅgasvāmibhyāḥ** rāja-tāmra-paṭṭa-  
sthityā  
10 pratipāditaḥ=tad-asayōḥ=samuchita-nījadatti-tāmra-paṭṭa-dānaḥ dattvā bhuñjānāyōr-na  
11 kēnachid=vā(bā)dhā kūr्या ēshā cha dattih paramadaivata-śrī-Paramabhaṭṭāraka-pādānām

*Reverse.*

- 12 dharmmasya cha gauravāt=pratipālayitavyā | uktaḥ cha dharmma-śāstrē[\*] **Va(Ba)hubhir-**  
vvasu-  
13 dhā dattā rājabhīḥ=Sagar-ādibhiḥ[\*] yasya yasya yadā bhūmie=tasya tasya tadā  
14 phalaḥ(m) || [1\*] Mā bhūd=aphala-śāukā vaḥ para-datt-ēti pārthivāḥ[\*] sva-dānāt=phala-  
15 m=ānantyaḥ para-dān-ānupālanāḥ(m) || [2\*] Shashṭim varsha-sahasraṇi svarggē ti-  
16 shṭhati bhūmidah[\*] ākshēptā ch=ānumantā cha tāny-ēva narakē vasēd=itī(t. || [3\*] iti)  
17 samvat 10 5 Māgha di 20 4 likhitaḥ Śubhasirihēna |  
18 tāpitaḥ pēḍāpālaka-**Divākarēṇa** | utkṛṇṇaḥ **Nārāyaṇēna** ||

## D.—Plate of Mahārāja Bhānudatta ; the year 5.

## TEXT.

*Obverse.*

- 1 Om<sup>1</sup> svasti[\*] **Virañjā**-vāsakān=mahāpratihāra-mahārāja-**Bhānudattaḥ** kuśali  
2 **Sarēph-āhāra**-vishayō samupagatān=varṭtamāna-bhavishayan-mahāsā-  
3 manta-mahārāja-rājaputtra-kumārāmāty-ōparika-vishayapati-  
4 tadāyuktaka-dāṇḍavāseika-sthānāntarikān-anyāms=cha chāṭa-bhaṭa-jāti-  
5 yān(yāms)=tad-vishaya-viniyuktakāms=cha sa-mahāmahattara-vṛi(bṛi)hadbhōgika-  
6 kūtākōlas-ādy-adhikaraṇān=yathārham-pūjayati mānayati ch=āstu  
7 vō viditam=ētaḍ-vishaya-samva(mba)ddha-chira-khīla(la)-śūnya-**Va(Ba)[hirvāṭaka]**-  
8 grāmō-smābhiḥ śrī-Paramabhaṭṭāraka-pādānām=ā-chandr-ārka-sama-  
9 kālaḥ puṇy-ābhivṛddhayō Vātsya-sagōttra-Vājasaneyā-charaṇebhyaḥ  
10 mahāmahattara-**Prīyamitrasvāmi-Vāṭamitrasvāmi-Dhruvamitrasvāmi-**  
11 **Āruṅgamitrasvāminām**=pratipāditaḥ<sup>2</sup> sarvva-piḍā-varjitaḥ[\*]

*Reverse.*

- 12 tad=ēshām samuchita-tāmra-paṭṭa-dānaḥ dattvā(ttvā) bhuñjānānām na kēnachit-  
13 vā(bā)dhā karaṇīyā śrī-Paramabhaṭṭāraka-pādānām-gauravāch=ch=āishā dattih  
14 paripālayitavy=ēti **samvat 5 Phalgu di 10 7** || uktaḥ=cha dharmma-  
15 śāstrē[\*] **Va(Ba)hubhir**=vvasudhā dattā rājabhīḥ Sagar-ādibhiḥ[\*] yasya  
16 yasya yadā bhūmiḥ(mis)=tasya tasya tadā phalaḥ(lam) || [1\*] Mā bhūd=aphala-śa(śa)-  
17 śkā vaḥ para-datt-ēti pārthivāḥ[\*] sva-dānāt=phalaḥ=ānantyaḥ para-dān-ā-  
18 nupālanāḥ(nam) || [2\*] (Sva-dattāḥ para-dattām=vā yō harēta vasundharām[\*])  
19 sa vishṭhāyām kṛimir-bhūtvā pitṛibhiḥ saha pachyatē=ti<sup>3</sup> || [3\*] likhitaḥ  
20 sāndhivigrahik-**Ārupadattēna** tāpitaḥ pēḍāpālaka-**Prati-**  
21 **shṭhitachandrēṇ**=ēti ||

<sup>1</sup> Expressed by a symbol.<sup>2</sup> Read -svāmibhyaḥ pratipāditaḥ.<sup>3</sup> Read pachyatē || [3\*] iti.

## No. 33.—TWO COPPER-PLATE INSCRIPTIONS FROM BERAR.

BY PROF. V. V. MIRASHI, M.A., NAGPUR.

Two sets of copper-plates, each consisting of three plates, complete with ring and seal, were discovered in 1935 in the possession of a Muhammadan of Sirso, a village two miles north of Murtizāpur, the head-quarters of a *tālukā* of the same name in the Akōlā District, Berār. They have since been acquired by the Local Government and deposited in the Central Museum, Nāgpur. I am obliged to the Curator of the Museum for permission to edit them. To distinguish the sets, both of which were found at Sirso, I name them here as Sisavai grant and Lōhārā grant after the villages granted by them.

## A.—Sisavai grant of Gōvinda III; Śaka Year 729.

These are three copper-plates each measuring about 12·6" in length and 6·5" in breadth. Their ends are either raised or thickened for the protection of the writing. The first and third plates are inscribed on the inner side and the second on both the sides. About 6" from the centre of the proper right side of each plate there is a roundish hole about 9" in diameter for the ring which has joined it to other plates of the set. The ends of this ring, which is about 5" in thickness and 2·9" in diameter, are soldered into the socket of a round seal 1·6" in diameter. The latter contains in relief on a countersunk surface the figure of Garuḍa, facing full front and squatting on a lotus. He carries a serpent in each hand. The ring was cut before the plates reached the Museum, but there is no reason to doubt its connection with the grant. The weight of the three plates is 213 *tolas* and that of the ring and the seal 56 *tolas*.

The plates are fairly well preserved. Some letters here and there and especially in the centre of both the sides of the second plate are damaged by verdigris, but they can be read without much difficulty from the traces left behind. There are sixty-two lines in all, of which sixteen are inscribed on the first plate, seventeen and sixteen on the first and second side respectively of the second plate and the remaining thirteen on the third plate. The letters are beautifully formed and deeply engraved. Some of them can be marked on the back of the first and the third plate. Their size varies from 2" to 3". The writer has treated ornamentally the *mātrās* for medial *ē*, *ai*, and *ō* and the curve for medial *i*, especially in the last line on each inscribed surface. It may be noted in this connection that the encircling curve for medial short *i* resembles that seen in the Khāmkhēḍ plates.<sup>1</sup> A floral device is incised to fill up the empty space to the left of the hole opposite ll. 24-26. The writer has inadvertently omitted letters and even words in some places; see e.g., °*py-akṛishṇa-charitō bhuvī* in l. 2. In some cases these mistakes are corrected by incising the omitted letter immediately below; see e.g., *va* in *drishṭ-āsā-vadhayaḥ* in l. 17, *ni* in *nijān* and *pa* in *naya-parō* both in l. 25. In a few cases letters are unnecessarily repeated; see e.g., °*py-amalayā* in l. 7.

The characters are of the North Indian alphabet and resemble those of the Nēsari<sup>2</sup> and Rādhanpur<sup>3</sup> plates of Gōvinda III. The forms of the initial *i* in *iva* (l. 8), the rare *jh* in *nirjhara* (l. 11), *th* in *yathā* (l. 33) and of *ph* in *phalakē* (l. 22) are noteworthy. The superscript *r* everywhere appears above the line; see e.g., *imdur-yathā* (l. 15). The form of the superscript *ñ* is not different from that of *ṇ*; see *chañchalañ=cha* (l. 50). A final consonant is generally indicated by a slanting stroke to the left of its vertical. The sign of *visarga* is in many places used as a mark of

<sup>1</sup> Above, Vol. XXII, p. 93.<sup>2</sup> G. H. Khare—*Sources of the Medieval History of the Deccan (Marāṭhi)*, Vol. I., pp. 15 f.<sup>3</sup> Above, Vol. VI, pp. 230 f.

punctuation. The **language** is Sanskrit. The first thirty-three lines and part of the thirty-fourth, which contain the eulogistic portion, are in verse. Then comes the formal part of the grant in prose, which is followed by the usual benedictory and imprecatory verses. The record ends with a line in prose which states the names of the writer and the *dūtaka*. In respect of **orthography** we may note that (a) the consonant following *r* is in some cases doubled, e.g., in *anyair=na*, l. 8, *durmmārggam*, l. 12; (b) one of the two similarly sounding members of a conjunct is often dropped; see e.g., *rudhvā*, l. 10, *matam* for *matam*, l. 12, *-valabhō* for *vallabhō*, l. 14; (c) the final consonant is wrongly omitted in many places; see e.g., *Pallavā*, l. 11; (d) the final *n* is either dropped (e.g., in *vidvā*, l. 25) or changed to *anusvāra* as in *tasmim*, l. 19, *śilimukhām*, l. 23, etc.; (e) the final *visarga* is omitted, in accordance with a *vārtika* on Pāṇini VIII,3, 36, in *Karṇṇ-ādha-sthita*, l. 7 and *-vibhūshitā sphutam-*, l. 18, etc.; but wrongly in some cases; see e.g., *pāda sutah*, l. 15; (f) the vowel *ri* is used for *ri* in many places (e.g., *śriyam*, l. 29) and *vice versa*, though rarely, as in *vriti*, l. 30; (g) *y* is used for *j* in *yēshthō*, l. 6 and *vice versa* in *ākalaḥya*, l. 50; (h) *v* is used for *b* throughout (e.g., *vāṇāsana-*, l. 23), and the palatal *ś* for the dental *s*; see e.g., *śudūram*, l. 13, and *vice versa* in *śva-sarm-ēchchhayā*, l. 30. In one case the lingual sibilant takes the place of the palatal in *prāvēshya*, l. 43. As instances of wrong *sandhi* may be cited *Vimdhya-ādrēsh-kaṭakē*, l. 26, *pūrvaish=paraiḥ*, l. 27, *narakavāsō syāt*, l. 57, etc.

The plates were issued from **Mayūrakhaṇḍi** by the **Rāshtrakūṭa** king **Gōvinda (III)**, who is described in ll. 34-35 as *Paramabhāṭāraka*, *Mahārājādhirāja*, *Paramēśvara* with the *birudas* the illustrious *Prithivīvallabha*, the illustrious *Prabhūtarsha* and the illustrious *Vallabhanarēndra*, who meditated on the feet of the *Paramabhāṭāraka*, *Mahārājādhirāja*, *Paramēśvara*, the illustrious **Dhārāvarsha**. The **object** of the inscription is to record the royal gift of the village **Sisavai** together with the site of habitation in another named **Mōragana** on the occasion of a lunar eclipse on the **full moon day of Bhādrapada in the cyclic year Vyaya in the (expired) Śaka year 729** (expressed in words only). This date corresponds to Saturday the 21st August A.D. 807, when there was a lunar eclipse as stated. The cyclic year according to the southern luni-solar system was, however, Sarvajit and not Vyaya<sup>1</sup>. The latter cyclic year can be connected with the expired Śaka year only by the so-called northern luni-solar system, which, as Kielhorn has shown,<sup>2</sup> was current in the south down to Śaka 855.

The donated village was situated in the *Mānaka vishaya* and was bounded on the east by the village *Haripura*, on the south by *Khairāḍē*, on the west by *Athakavāḍa* and on the north by *Lakhaipari*. The **donee** was the illustrious **Risiyapabhaṭṭa** of the *Kāśyapa gōtra*, a religious student of the *Ṛigvēda*, who was the son of *Annasāvi-bhaṭṭa* and the grandson of *Vishṇu* who had studied the four *Vēdas*. He is described as a resident of *Dhārāsīva* and a member of the community of the *Chāturveidyas* of that place. The charter was written by **Aruṇāditya**, the son of *Vatsarāja*. The *dūtaka* was the illustrious **Jaḍavulabhaṭṭa**.

<sup>1</sup> If notwithstanding the wording *Śaka-nripa-kāl-ātīta*, etc., we take the Śaka year as current as proposed in some cases by Kielhorn (see *Ind. Ant.*, Vol. XXV, p. 266) the date would correspond to the 1st September A.D. 806, on which day also there was a lunar eclipse. Besides, the cyclic year was Vyaya, as required, according to the southern luni-solar system; but as in all other dates of Gōvinda's reign the Śaka years cited are expired and the system followed is the so-called northern luni-solar system, I prefer to interpret the date as above.

<sup>2</sup> *Ind. Ant.*, Vol. XXV, pp. 268-269. The cyclic year mentioned in the *Wapi-Diḍḍōri* plates also is Vyaya. As we find the northern luni-solar system used regularly in all other records of Gōvinda III, the same was in all probability adopted in the *Wapi-Diḍḍōri* plates. The expired Śaka year intended to be mentioned in that grant was, therefore, 729 as in the present plates, but the word *ekōna*<sup>2</sup> was inadvertently omitted before *trīnśat* in l. 46 of that record. Or, the year 730 may be taken as current, notwithstanding the wording *Śaka-nripa-kāl-ātīta*. The lunar eclipse which, on no hypothesis, occurred on the full-moon day of *Vaiśākha* (see *Ind. Ant.*, Vol. XXV, p. 11) was another mistake of the scribe. The nearest lunar eclipse was that which occurred in the previous *Phālguna*.

Unlike the earlier Paiṭhan<sup>1</sup> and Añjanavati<sup>2</sup> plates the present plates contain a long description of the conquests of Gōvinda III. They do not, however, make any addition to our knowledge of the events in his reign as the draft followed here is identical with that used in the Rādhanpur plates, the number of introductory verses being exactly the same. The earliest record in which this draft is known to have been adopted is the Maṅṅē plates<sup>3</sup> of Śaka 724 recording a grant of Gōvinda III's brother Śauchā-Khambha (or Stambha). The draft continued to be used regularly in all the plates issued subsequently by Gōvinda III from his capital.<sup>4</sup> It was also generally used by the Governors of the Karṇāṭaka. The longest form of this draft is that seen in the Nēsari plates where we find five verses (viz., vv 21-25) not occurring in any other grant. As shown below, the same draft is used in the Lōhārā grant. Its importance in fixing the chronological order of events in Gōvinda III's reign will be discussed later on.

As for the **geographical names** occurring in the present grant, **Śrībhavana** has now been satisfactorily identified with Sarbhōn in the Broach District.<sup>5</sup> Vēngī, the capital of the Eastern Chālukyas, is too well-known to need identification. I have elsewhere<sup>6</sup> suggested an identification of **Mayūrakhaṇḍī**, the capital of Gōvinda III, different from the one originally proposed by Bühler. **Sisavai**, the donated village, is evidently Sirso where the plates were discovered. **Mōra-gaṇa**, which must have been situated in its vicinity, cannot now be traced. Its site may have been occupied by modern Mūrtizāpur. **Māṇaka** which gave its name to the district in which the donated villages were situated is probably Mānā, a station on the Bombay-Nagpur line of the G. I. P. Railway, 8 miles east of Mūrtizāpur. Most of the boundary villages mentioned in the present grant can still be identified in the neighbourhood of Sirso. Thus **Haripura** is undoubtedly modern Hirpur two miles to the east, **Khairāḍē** may be Kharbādi three miles to the south-east, and **Athakavāḍa** Atkalī about three and half miles to the west of Sirso. **Lakhaipari** is clearly Lākhuri five miles north of Sirso. **Dhārāsīva**, where the donee resided cannot be definitely identified, but may be Dhārur in the Akōṭ *tālukā* of the Akōlā District.<sup>7</sup>

#### TEXT.<sup>8</sup>

[Metres : Vv. 1, 22, 23, 25, 26 and 28 *Anuṣṭubh*; vv. 2, 6 and 9 *Vasantatilakā*; vv. 3-5, 7, 8, 10-20 *Śārdūlavikrīḍita*; v. 21 *Āryā*; vv. 24 and 27 *Indravajrā*; v. 29 *Śālīnī*; v. 30 *Pushpi-tāgrā*].

#### First Plate.

1 [सो<sup>9</sup> । स वो<sup>10</sup>] व्याहेधसा घाम यं नाभि<sup>11</sup>कमलं कृतं(तम्)[।<sup>\*</sup>] हरश्च यस्य  
कान्तंदुकलयः<sup>12</sup> कमलंकृतं(तम्) ॥[१<sup>\*</sup>] — —<sup>13</sup> [भव]-

<sup>1</sup> Above, Vol. III, p. 105.

<sup>2</sup> *Ibid.*, Vol. XXIII, pp. 13 ff.

<sup>3</sup> *Ep. Carnatica*, Vol. IX, Nelamangala Taluka inscriptions, p. 51.

<sup>4</sup> It is not used in the British Museum plates and the Kadab plates; but the former were granted not at the capital, but at the Rāmēśvara *śrīka* on the Tungabhadra, and the latter are suspected to be spurious.

<sup>5</sup> This identification first suggested by Pandit Bhagvanlal Indraji (*Bombay Gazetteer*, Vol. I, Part I, p. 123) has been shown to be satisfactory by Dr. Altekar (see his *Bāshtrakūṭas* etc., pp. 67-68).

<sup>6</sup> Above, Vol. XXIII, pp. 12 f.

<sup>7</sup> [Dhārāsīva may with greater probability be identified with the village of the same name (spelt Dbaraseo in the Imperial Gazetteer Atlas Plate 42) now changed to Osmanabad, the headquarters of the district of that name in the Nizam's Dominions, and famous for its caves described by Burgess in the *Arch. Surv. of Western India*, Vol. III (pp. 4 ff.)—N. L. R.]

<sup>8</sup> From the original plates. The facsimiles accompanying this article are prepared from ink-impressions kindly supplied by Mr. Natarajan, Superintendent, Government Press, Nagpur.

<sup>9</sup> Expressed by a symbol.

<sup>10</sup> Only faint traces of the *akṣaras* in the brackets can be seen on the plate.

<sup>11</sup> Read यत्राभि.

<sup>12</sup> Read कलया.

<sup>13</sup> Supply सृपी.

- 2 [दृ(इ)ह]दुरस्यलराजमानश्रीकौस्तुभायतकरैरुपगूढकण्ठः [1\*] सत्यान्वितो विपुलचक्र-  
विनिर्जितारि[चक्रो]-
- 3 प्यल्लण'राजः [॥२\*] पल्लच्छेदभयाश्रु(त्रि)ताखिलमहाभूमृत्कुलभ्राजितात्<sup>१</sup> दुर्लभ्याद-  
परैरनेकविमलभ्राजि[णुरत्ना]-
- 4 न्वितात् [1\*] यद्यालुक्यकुलादनूनविवु(वु)धव्राताश्रयो वारिधेर्लक्ष्मि(क्ष्मी)मंदरवत्स-  
लोलमचिरादाकण्टवान्वल्लभः [॥३\*] तस्या-
- 5 भूत(त्त)नयः प्रतापविसरैराकृतं<sup>२</sup>दिदृण्डलश्चण्डांशो[:\*] सदृशोप्यचण्डकरताप्रह्लादित-  
क्ष्मातल[: 1\*] धीरो धैर्यधनो विप-
- 6 [क्षव]नितावक्त्रां(वु)जश्रीहरो हारीकृत्य यशो यदीयमनिशं दिदृश्यायिकाभिर्भ्रितं<sup>३</sup>  
[॥४\*] यैष्टो<sup>४</sup>लंघनजातया[प्यम]लया
- 7 प्यमलया<sup>५</sup> लक्ष्या समेतोपि सं<sup>६</sup>न्वोभून्निर्मलमण्डलस्त्रितियुतो दोषाकरो न क्वचित् [1\*]  
कर्णाधस्थितदान[संततिभृ]-
- 8 तो यस्यान्यदानाधिकं दा[नं]<sup>७</sup> धीक्ष सुलजि(ज्जि)ता इव दिशां प्राति स्थिता  
दिग्ग[जा]: [॥५\*] अन्यैर्न जातु विजितं गुरुश-
- 9 क्षिसारमाक्रांतभूतलमनं(न)न्यसमानमानं(नम) [1\*] येनेह वध(वह)भवलोक्य  
चि[रा]य गंगं(गम्) ॥<sup>८</sup> दूरं स्वनिग्रहभि-
- 10 येव कलिः प्रयातः [॥६\*] एकचात्मव(व)लेन वारिनिधिनां(ना)प्यन्यत्र रुध्वा-  
(ह्वा) घनं ।<sup>९</sup> निष्कण्टासिभटोद्धतेन विहरदृष्टाद्वातिभीमिन च ।
- 11 मातंगान्मदवारिनिर्भरसुवः प्राप्यान्न(न)तात्पल्लवा[त्\*] तच्चिचं मदलेशमप्यनुदिनं  
य सृष्टवां<sup>१०</sup> न क्वचित् [॥७\*] हेलाश्री(स्त्रो)क-
- 12 तगौडराज्यकमलामतं(त्तं) प्रवेश्याचिरात् दुर्धामं मरुमध्यमप्रतिव(व)लैर्यो वत्स-  
राजं व(व)लैः [1\*] गौडीयं शरदीदु<sup>११</sup>पा-

<sup>१</sup> The writer has omitted seven aksharas here by haplography as his eye caught only the second of the twice occurring word कृष्. Read °प्यल्लणचरितो भुवि कृष्णराजः.

<sup>२</sup> Read भ्राजिताद्.

<sup>३</sup> Read °राक्रान्त-

<sup>४</sup> Read धृतम्.

<sup>५</sup> Read ल्यैष्टो<sup>४</sup>लंघन-

<sup>६</sup> These four aksharas are redundant.

<sup>७</sup> The anusvāra is redundant.

<sup>८</sup> The engraver at first cut न्, and afterwards cancelled the subscript य्.

<sup>९</sup> Mark of punctuation superfluous.

<sup>१०</sup> Read सृष्टवान्.

<sup>११</sup> Read शरदिदु-

- 13 दधवलं च्छव'द्वयं केवलं ।<sup>2</sup> तस्मान्ना(न्ना)[ह]त तद्यशोपि ककुभां प्रांते  
स्थितां(तं) तच्छां(क्षणम्) ।[15\*] लब्ध(व्य)प्रतिष्ठमचिराय कलिं शु(सु)-  
दूरसू(सु)-
- 14 च्छा(त्सा)र्यं शुध(ह)चरितैर्हरणीतलस्य [1\*] क[त्वा] पुन[:\*] कृतयुनाः(गा)श्रु(अ)यम-  
प्यशेषं चिचं कथं निरुपमः कलिवल(क्त)भोभूत् ।[15\*] प्राभूधै(है)र्यव-
- 15 तस्ततो निरुपमादिंदुर्यथा वारिधेः शुद्धात्मा परमेस्वरौनत<sup>3</sup>श्रःसंसक्तपाद[:\*]  
सुतः ॥(1) पद्मानंदकर<sup>4</sup>प्रतापस<sup>5</sup>हि-
- 16 तो नित्योदयः सोचतेः पूर्वार्द्रेरिव भानुमानभिमतो गोविंदराज[:\*] सतां ।  
[110\*] यस्मिं<sup>7</sup> सा(स)र्व्वगुणायये क्षितिपतौ श्री-

Second Plate ; First Side.

- 17 राष्ट्रकूटान्वयो जाते<sup>8</sup> यादववंशवंश<sup>9</sup>धुरिपावासीद[लं]घ्यः परैः [1\*] दृष्टाशाव<sup>10</sup>धयः  
कृता[:\*] स्यु(सु)श(स)दृशा दानेन येनो[ह]ता
- 18 मुक्ताहारविभूषिता स्फुटमिति प्रत्यर्थिनोप्यर्थिनां(नाम्) ।[111\*] यस्याकारममानुषं  
वृ(चि)भुवनव्यापति(त्ति)रक्षोचितं कृणस्येव निरीक्ष्य यच्छति
- 19 पितै(त)र्यैकाधिपत्यं भुवः [1\*] आस्तां<sup>11</sup> तात तवैतदप्रतिहता दता(त्ता) त्वया  
कण्ठिका किं नास्तेव मया धृतेति पितरं युक्तं वचो योभ्यधात् [112\*]  
तस्मिं<sup>12</sup>
- 20 <sup>13</sup>[स्मिं]र्माविभूषणाय जनके जा(या)ते यशःशेषतां<sup>14</sup>मेकीभूय समुद्यतां<sup>15</sup> वसुमतीसं-  
हारमाधिच्छया<sup>16</sup> [1\*] विच्छायां<sup>17</sup> सहसा व्यधत(त्त) नृपतीने-

<sup>2</sup> Read क्व-

<sup>3</sup> Read परमेस्वरीद्वत-

<sup>4</sup> *Dasda* superfluous.

<sup>5</sup> It would be better to read पद्मानंदकरः प्रताप- as in the Rādhanpur plates.

<sup>6</sup> स which was first omitted is written below the line.

<sup>7</sup> What looks like an *anusvara* on *sa* may be due to a fault in the plate.

<sup>8</sup> Read यस्मिन्.

<sup>9</sup> The engraver at first cut तौ but subsequently cancelled the stroke for medial चा-

<sup>10</sup> Read वंशवन्धु-

<sup>11</sup> व which was at first omitted, is written below the line.

<sup>12</sup> The *anusvara* here is a little displaced.

<sup>13</sup> Read तस्मिन्.

<sup>14</sup> The engraver first cut स्मिं which he afterwards tried to change into स् without cancelling the curve for medial ि and the *anusvara*. Read स्यर्मां-

<sup>15</sup> The *anusvara* is redundant.

<sup>16</sup> Read समुद्यतान्.

<sup>17</sup> Read माधिच्छया.

<sup>18</sup> Read विच्छायान्.

- 21 को[पि] यो हादश ।<sup>1</sup> ख्यातानप्यधिकप्रतापविसरै[ः\*] संवत्तकीर्त्तानिव ।  
[1१३\*] येनात्यंतदयालुनाथ निगडक्लेशादपाश्यायतात्<sup>2</sup> खं देशं
- 22 गमितोपि दर्पविसराद्यः प्रातिकु(कू)ल्ये स्थितः [1\*] यावं न<sup>3</sup> भुक्नुटी लला-  
[ट\*]फलके यस्थोन(न्न)ते लक्ष्यते विक्षेपेण विजित्य तावदचिराद्(द्व)द्व[ः\*] स
- 23 गंगः पुनः ।[1१४\*] संधायाशु श्री(शि)लीमुखां(खान) स्वसमयाद्वा(द्वा)णासनस्योपरि  
प्राप्तं वर्धितव(वं)धुजीवविभवं पद्माभिद्वध्या(द्वा)न्वितं(तम्)[1\*] संन<sup>4</sup>चचमुदी-
- 24 ह्य यं शरदृतं पञ्चन्यवहूर्जरो नष्ट[ः\*] क्षापि भय(या)त(त्त)था न समरं  
स्वप्नेपि पश्येद्यथा [॥१५\*] यत्पादानतिमात्रकैकशरणामा-
- 25 लोक्व लक्ष्मि(क्ष्मीं) निजां दूरां<sup>5</sup>भ्रालवनायकी नयपरो यं प्राणमत्यांजलिः [1\*]  
को विहा[न\*] व(व)लिनो(ना) सहाख्यव(व)लकः स्रष्टां वि[ध\*]ते(त्ते) परां
- 26 नीतिस्तधि(धि) फलं यदात्मपरयोराधिक्यसंवेदनं(नम्) [॥१६\*] विंध्याद्रे<sup>6</sup>ष्कटके  
निविष्टकटकं श्रुत्वा चरैर्यं(यं) निजे[ः\*] खं देशं ससुपा-
- 27 गतं ध्रु[व]मिव ज्ञात्वा भिया प्रेरित[ः\*] माराशर्वमहोपतिर्द्रुतमगादप्राप्तपूर्व<sup>7</sup>प्यरैः  
यस्येच्छामतुकूलयां<sup>8</sup> कुलधनेः पा-
- 28 दौ प्रणामैरपि ।[११७\*] नीत्वा श्रीभवने <sup>11</sup>घनो घनघनव्यासां(व)रं प्राहर्षं  
तस्मादागतवं(वान्) समं निय(ज)व(व)लैरातुंगभद्रात-
- 29 टं(टम्) [1\*] [त]चस्य[ः\*] <sup>12</sup>स्वकरस्थितामपि पुनः निशेष<sup>13</sup>माकृष्टवां विक्षेपैरपि  
चिचमानतरिपुर्यः पल(ल)वानां श्रयं(त्रियम्) [॥१८\*] लेखाहारमुखी-
- 30 दिताद्(द्व)वचसा <sup>14</sup>यत्रैत्य वे(वे)गीश्वरो नित्यं की(किं)करवद्व्यधादविरत(तं)  
कर्म ख(ख)स(श)र्मेच्छया [1\*] वाञ्छाली[त्रि](द्व)तिरस्य येन रचिता व्ये(व्यो)-

<sup>1</sup> The mark of punctuation here is superfluous.

<sup>2</sup> Read °दपाश्यायतात्.

<sup>3</sup> Read यावन्न.

<sup>4</sup> Read सन्नचच-

<sup>5</sup> नि which was first omitted is written below the line.

<sup>6</sup> The anuśra is superfluous.

<sup>7</sup> प which was first omitted is written below.

<sup>8</sup> Read विंध्याद्रेः कटकै.

<sup>9</sup> Read पूर्वैः परैर्यस्ये.

<sup>10</sup> Read °मतुकूलयन्.

<sup>11</sup> Read घनाघनघनव्यासांवरं as in the Rādhanpur plates.

<sup>12</sup> ल which was first omitted is incised below.

<sup>13</sup> Read निःशेषमाकृष्टवान्.

<sup>14</sup> The engraver at first cut वा but subsequently cancelled the stroke for medial वा.



- 31 मायलम्नारुचद्रात्रै(त्रौ) मौक्तिकमालिकामिव धृता मूर्धस्थतारागणै [ः॥१८\*] संचा-  
सात्परचक्रराजकमगात(त्)त्पूर्वसेवा-
- 32 विधिव्याव(व)हांजलिशोभितेन शरणं मूर्धा(ध्री) यदंङ्ग(ङ्गि)इयं(यम्) [1\*] यद्य-  
दत् प[रा]ईभूषणगणैना(र्ना)लंकृतं तत(त्)था मा भेषी-
- 33 रिति सत्यपालितयमःस्थित्या यथा तद्द्वरा ।[१२०\*] तेनेदमनिलविद्युच(च्च)चलम-  
वलोक्य जीवितमसारं(रम्)[1\*] च्छितिदा-

## Second Plate ; Second Side.

- 34 नपरमपुण्य[ः\*] प्रवर्तितो ब्र(व्र)ह्मदायोयं(यम्) ॥[१२१\*] स च परमभट्टारकमहा-  
राजाधिराजपरम(मे)श्वरश्रीमहारावर्षदे-
- 35 वपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीपृथ्वीवल्लभश्रीसम्भूतवर्षश्रीवल्लभन-  
रेंद्रदे-
- 36 व[ः\*] कुशली सर्वानिव यथास(सं)व[\*]ध्यमानकं(कान्) राष्ट्रपतिविषयपतिग्रामकुटा-  
युक्तका(क)नियुक्ताधिकारिकमहत्(त्)-
- 37 रादो[न्\*] समादिशत्यस्तु<sup>१</sup> व[ः\*] संविदितं(तम्) । यथा श्रीमयूरखण्डीसमा-  
वासितेन मया मातापित्रोरामनचैहिका-
- 38 मुष्णिकपुष्पयशोभिद्वध(ह)ये । धारासि<sup>२</sup>वा[स्तु]व्यतच्चातुर्विद्यसामाख्य(न्य)कास्य(श्व)-  
पसगोचव(व)हृचसत्र(त्र)ह्यचारि-
- 39 विष्णुचतुर्वेदपौत्राय अन्नसाविभट्टसुताय श्रीरिसियपभट्टाय माणकविषयांतर्गती  
मीरगणग्रामधा-
- 40 नसमंन्वितो<sup>३</sup> सीसवै<sup>४</sup> नाम ग्राम[ः\*] तस्य चाघाटनानि पूर्वतः हरिपुरग्रामः  
दक्षिणतः खैरडे पश्चिमतः अ-

<sup>१</sup> In the Rādhapur plates also the reading was =aruchad= but Kielhorn proposed to amend it as =aruchad= for reasons stated above, Vol. VI, p. 245, f. n. 1. I would read लघारुचद्रात्रौ मौक्तिकमालिकामिव विधृता, etc. The Nom. singular धृता which is evidently intended as an adjective of मौक्तिकमालिका shows that the latter also must have originally been in the Nom. singular. चरुचत् is aorist, third person singular form of चरु. The intended sense is that the circular enclosure of the royal camp looked beautiful at night like a garland worn by clusters of stars.

<sup>२</sup> Read यद्यहत्.

<sup>३</sup> Read समादिशति । चन्तु.

<sup>४</sup> The mark of punctuation here is superfluous.

<sup>५</sup> Read धाराशिववास्तव्य as in the Bhārata Itihāsa Samśōdhaka Maṇḍala and Lōhārś plates.

<sup>६</sup> Read समन्वितः.

<sup>७</sup> What looks like a slanting stroke on the top of sa is an accidental scratch.

ib.

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41 यकवाड उत(त्त)रतः लखेपरिग्राम एवमयं चतुराघाटनीपलक्षितो ग्राम[ः\*]  
सोदंगः सपरी(रि)-

42 कर[ः\*] सदण्डदशापराध[ः\*] सभूतोपात(त्त)प्रख्याय[ः] शो(सो)त्पद्यमानविष्टिक[ः\*]  
सधाख्य(न्य)हिरण्वा-

43 देयो<sup>1</sup> अचाटभटप्राविश्य(श्वः) सर्व्वरा[जकीयानामहस्त]प्रक्षेपणोय आवंद्राकर्णवचिति-  
सरित्प-

44 र्वतसमकानोन[ः\*] पुत्र<sup>2</sup>पौत्रान्वयक्रमोपभोग्य[ः\*] पूर्व्वप्रत्तदेवव्रा(व्रा)ह्म[दा]यरहित-  
म(तो)भ्यंतप(र)सिध्या(ह्या) भूमिच्छि-

45 द्रव्यायेन शकनृपका[ला]तीतस(सं)वच्छ(त्स)रस(श)तेषु सप्तपु(सु) एकूनतृषत्यधिकेषु  
व्य[य\*]नाञ्चि [संवत्सरे] [भा]द्र-

46 पदपौर्णमास्यां सोमयज्ञाणपर्व्वणि व(व)लि[चरु]वेश्वदेवाग्निहोचातिथिपञ्चमहायज्ञक-  
(क्र)योत्स[र्प]णा-

47 र्थं स्रात्वाद्योदकातिसर्गण प्रतिपादि[तो]<sup>4</sup> यतोस्योचितया ब्र(व)ह्मदायस्त्रित्वा  
भुंजतो भोजयतः

48 कृपतः कर्षयतः प्रतिदिशती वा न कैचिदल्पापि परिपंथना कार्या तथा-  
गामिभद्रनृपति-

49 भिरह्मदंश्रैरन्यैर्वा सामान्यं भूमिदानफलमवेत्य विद्युल्लोलान्यनित्यैश्वर्याणि तृणा-

Third Plate.

50 यलग्नजलवि(विं)दुचक्षलक्ष जीवितमाकलव्य(य) स्वदायनिर्व्विसे<sup>5</sup>घोयमहदा(हा)यो-  
नुमंतव्य[ः\*] प्रतिपा-

51 ल[यि\*]तव्यश्च [ः\*] यथाज्ञानतिमिरपटलाहतमतिराच्छिंद्यादाच्छिद्यमान[कं वा]-  
नुमोदेत स पञ्चभिर्महापात-

52 कैचोपपातकैश्च संयुक्त[ः\*] स्या<sup>6</sup> इत्युक्तश्च भगवता वेदव्यासेन व्यासेन [ः\*] षष्टिं  
वर्षसहस्रा(सा)णि स्वर्गं तिष्ठ

53 ति भूमिदः । आच्छेता(त्ता) चातुर्माता च तान्येव नरके वसेत् [॥२२\*]  
विंध्याटवीश्व(ष्व)तोयासु शुष्ककोटरवासिनः [ः\*] क-

<sup>1</sup> Read द्योघाट.

<sup>2</sup> The engraver at first cut न and then changed it into न.

<sup>3</sup> Read एकूननिर्गदधिकेषु.

<sup>4</sup> Read प्रतिपादितः ।

<sup>5</sup> Read निर्विशेषो.

<sup>6</sup> Read स्यादिति । उक्तश्च,

<sup>7</sup> Read चातुर्माता.

- 54 ष्याहयो हि जायंते भूमिदानं हरंति ये ॥[२३\*] अग्नेरपत्यं प्रथमं सुवर्णं  
भूर्वेण्यवी सूर्यसुताश्च गावः [1\*]
- 55 लोकत्रयं तेन भवेधि(हि) दत्तं(त्त) यः काञ्चनं गाञ्च महौ च दद्यात् ॥[२४\*]  
व(व)हुभिर्व्वसुधा भुक्ता राजभिः सगरादि-
- 56 मिः [1\*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) ॥[२५\*] सुवर्ण-  
मेकं गामिकां भूमि(र)प्येकमंगुलं(लम्)[1\*] च-
- 57 रं नरकवासो स्यात् यावदाहु(भू)तसंज्ञवं(वम्) ॥[२६\*] यानीह दत्ता(त्ता)नि पुरा  
नरेद्रेदानानि धर्मार्थयज्ञस्कराणि [1\*]
- 58 निर्भुक्तमात्रप्रतिमानि तानि को नाम साधु[:\*] पुनराददीत[॥२७\*] स्वदत्तां  
परदत्तां वा यद्वाद्रक्ष नराधिप । मही<sup>१</sup> महिम-
- 59 तां श्रेष्ठ दाना<sup>२</sup> श्रेयोनुपालनं(नम्) [॥२८\*] तथा चोक्तं रामभद्रेण(ण) [॥\*]  
सर्वानेतां<sup>३</sup> भाविन[:\*] पार्थिवेन्द्रां<sup>४</sup> भूयो भूयो याचते रामभ-
- 60 द्रः [1\*] सामान्योयं धर्मसितुन्(नृ)पाणां काले काले पालनीयो भवद्भिः [॥२९\*]  
इति कमलदलावुर्विदुःलोलां शृ(त्रि)यमनुचिं-
- 61 त्व मनुष्यजीवितं च [1\*] अतिविमलमनोभिरात्मनीनेन(नं) हि पु[३\*]षै[:]  
परकीर्त्तयो विलोप्याः [॥३०\*] लिखि-
- 62 तं श्रीवत्सराजसूनुना श्रीशरणादित्येन । श्रीजडवुलभट्टदूतकं ॥<sup>५</sup>

B.—Lôhārâ grant of Gôvinda III ; Śaka Year 734.

These also are **three copper-plates**, each measuring 10·6" in length and about 7·7" in breadth. The first two plates are thinner than the third. Though their total weight is exactly the same as that of the Sisavai grant, they are smaller in length and larger in breadth than the latter. All the edges of the third plate and the proper right edge of the other two are raised, while the rest are flat. The first is inscribed on the inner side only and the other two on both the sides, but as the record ended about the middle of the outer side of the third plate, its lower portion measuring about 3·2" in breadth is blank. About 4" from the middle of the proper right side of each plate there is a roundish hole about 9" in diameter for the ring which joined it to the other plates of the set. The ring and the seal attached to it, though more substantial, resemble those of the Sisavai grant. The ring was not cut when the plates reached the Museum. The seal contains a worn out figure of Garuḍa larger in size, but otherwise of the same type as that of the Sisavai grant described above. The plates weigh 213 *tolas* and the ring and the seal together 86 *tolas*.

<sup>१</sup> The engraver first cut क् and then changed it into व्.

<sup>२</sup> Read हरन् नरकवासः.

<sup>३</sup> Read मही.

<sup>४</sup> Read दानाश्रेयो.

<sup>५</sup> Read सर्वानेतां.

<sup>६</sup> Read पार्थिवेन्द्रान्.

<sup>७</sup> Read कमलदलावुर्विदुः.

<sup>८</sup> The punctuation mark is followed here by several dots and an ornamental figure indicating completion of the record.

The plates are generally in a state of good preservation. Only a few letters at the end of lines 7-14 have been completely damaged by rust and two letters, one in the beginning of line 24 and the other at the end of line 40, have been lost on account of the subsequent widening of the hole for the ring; but these can be easily supplied from cognate records. There are seventy-two lines in all, of which sixteen occur on each inscribed surface except the second side of the second and third plates which have fifteen and nine lines respectively. The letters are deeply engraved, but do not show through on the back of the plates. Their average size is '3'. The **characters** are of the North Indian alphabet. As we shall see below, the writer of the present record is stated to be Aruṇāditya, the son of Vatsarāja, who, as stated above, was also the writer of the Sisavai grant, but to judge from the formation of letters, the present inscription seems to have been actually written by a different person. We do not, for instance, find here any ornamentation of the *mātrās* such as that noted above in the case of the Sisavai plates. The formation of several letters, again, is different. The stroke for medial *u* is not round as in the other inscription and is added not at the lower end of the vertical stroke but a little above; see *vṛihad-ura-* and *vipula* both in l. 2. The forms of *i*, *th* (whether independent or subscript), *v*, *ś*, the subscript *ṇ* of the conjunct *ṇṇ* and the final *t* are considerably different from those occurring in the earlier record; see e.g., *iva* (l. 10), *katham* (l. 16) and *pratyarthinō* (l. 21), *vinirjit-* (ll. 2-3), *sadriśō-* (l. 6), *karṇṇ-ādha-* (l. 9) and *bhrājūtāt* (l. 3). *R* as the first member of the conjunct *rya* does not rise above the line but appears as a horizontal stroke to the left at the top; see *dhairya-* (ll. 6 and 16), *m=utsārya* (l. 15), etc. The **language** is Sanskrit and like the previous record the inscription is partly in verse and partly in prose. It shows many of the **orthographical peculiarities** noticed in connection with the previous record and though not altogether free from orthographical and other kinds of mistakes is, on the whole, more correctly written than the latter.

The plates were granted by the **Rāshtrakūṭa king Gōvinda III**, residing at **Mayūra-khaṇḍī**. His genealogy, titles and *birudas* are identical with those in the previous record. In fact the text of the whole inscription, with the exception of the names of the donated village and its boundaries, the *dūtaka*, the date and some minor details and with the omission of seven verses three of them being from the eulogistic portion,<sup>1</sup> generally agrees with that of the Sisavai grant edited above. The **object** of the present inscription is to record the royal gift of the village **Lōhārā** in the **Murumba** district to Bhaṭṭa **Rishiyappa** of the *Kāśyapa-gōtra*, who was a religious student of the *Ṛigvēda*, the son of Anṇamabhaṭṭa and the grandson of Bhaṭṭa Māsōpavāsīn. He is described as residing at **Dhārāsīva** and belonging to the community of the *Traividya*s of that place. The donated village was bounded on the east by the smaller *Lōhārā* village, on the south by two villages<sup>2</sup> named *Mudupa*, on the west by the villages *Pipparikā* and *Mārurika* and on the north also by two villages *Sāmaripalla* and *Khēḍa*. It is also recorded that *Rishiyappa*, reserving 400 *nivartanas* of the land in the afore-mentioned village for himself, divided (the revenue of the remaining land) into 120 parts of which he assigned sixty to *Mādhava*, *Śrīdhara*, *Dōdhāma*, *Aghakuṭi* and others and the remaining sixty to *Lōkabhaṭṭa*, *Śrīdhara Dikshita*, *Madhuka Dvivēdin*, *Pṛithivibhaṭṭa* and others. These transactions took place on the occasion of the solar eclipse on the first *tithi* of the bright fortnight of **Mārgaśīrsha in the expired Śaka year 734** (expressed in words only). No cyclic year is mentioned in the grant. We find that in the expired Śaka year 734 there was a solar eclipse on the previous day which was the new-moon day of *Kārttika*. The first *tithi* of the bright fortnight of *Mārgaśīrsha* was current at sunrise of and therefore civilly connected with the next day, Tuesday the 9th November, A.D. 812, ✓

<sup>1</sup> These are vv. 7, 16 and 17 of the Sisavai grant.

<sup>2</sup> These were probably the smaller (*laghu*) and the larger (*bṛihat*) *Mudupa*.

which is thus the date of the present plates.<sup>1</sup> The charter was written by Arunāditya, the son of Vatsarāja. There were two *dūtakas* Chandiyamma and Vayama.

It will be noticed that the donee of the present plates is, in spite of slight discrepancies in his description, identical with that of the Sisavai grant. He is also the donee of the Bhārata Itihāsa Sainśōdhaka Maṇḍala plates<sup>2</sup> of Gōvinda III. The provenance of the latter is not known but it is not unlikely to be some place in Berār. The villages<sup>3</sup> mentioned in the plates were, therefore, probably situated somewhere in Berār, not very far from Sirso (Sisavai of the previous plates) where he or his descendants seem to have lived, and not in distant Gujarāt as surmised by the editor of the above plates. It may also be noted that Arunāditya, the son of Vatsarāja, who is mentioned as the writer of this grant whether he actually wrote it or not, figures in that capacity in five other sets of plates, viz., the Nēsari plates<sup>4</sup> of Śaka 726, the Waṇi-Diṇḍōri plates<sup>5</sup> of Śaka 730 (for the expired Śaka 729), the Sisavai grant of Śaka 729, the Babulāwād plates of Śaka 732 (for the expired Śaka 731)<sup>6</sup> and the B. I. S. M. plates of Śaka 732. He was also probably the writer of the incomplete Rādhapur plates of Śaka 730, judging by the writing on them which resembles that on the Nēsari and the Sisavai plates. He was thus the official writer in Gōvinda III's secretariat at least from Śaka 726 to Śaka 734.

Having disposed of the formal part of the grant, let us now turn to the **historical information** furnished by it. The charters granted by Gōvinda III fall into two main groups. Under the first of these come the Paithan plates of Śaka 716 and the Añjanavati plates of Śaka 722. The second group includes almost all the rest.<sup>7</sup> The draft of the genealogical and eulogistic portion adopted in the two grants of the first group consists for the most part of old verses descriptive of the ancestors of Gōvinda III, which are known from the earlier records of Dantidurga, Kṛishṇa and Dhruva. To the glorification of the reigning king, the draft devotes only two verses which mention no historical event except that he obtained the kingdom from his father in supersession of his brothers. No exploits of Gōvinda III,—not even his victory over the twelve kings headed by

<sup>1</sup> [There are instances of the *tithi* which commenced some time after sunrise being cited as the current *tithi*. (See e.g., Nos. 215 and 269 of the Madras Epigraphical collection for 1918, whose dates have been calculated by the late Mr. Swamikannu Pillai on pages 84 and 85 of the *Madras Epigraphical Report*, 1919.) It is, therefore, not necessary to take Tuesday the 9th November A.D. 812 as the date of the record for, the *pratipat-tithi* commenced at 5½ *ghaṭikās* after sunrise on the previous Monday which was also the day of the eclipse. The latter, viz., A.D. 812 November 8 Monday may thus be the date of this charter.—N. L. R.]

<sup>2</sup> These plates were first noticed by Mr. Y. R. Gupte in the *Journal of Indian History* for 1925, pp. 100 f. and subsequently edited by Mr. G. H. Khare in the *Sources of the Medieval History of the Deccan*, Vol. III, pp. 27 f. The grandfather of Rishiyappa is called Vishṇu in the Sisavai grant, but Māsōpavāsīn in the B. I. S. M. plates as in the present plates; his father is called Appama in the present record, but Appasāvi (not Sappasāvi as Mr. Khare has read in the B. I. S. M. plates) in the other two records. Rishiyappa is said to belong to the community of the Chāturvidyas in the Sisavai grant, but to that of the Traividyas in the other two records. His name, *gōtra*, Vēda and place of residence (which both Mr. Gupte and Mr. Khare seem to have incorrectly read as Vārāsīva) are the same in all the records.

<sup>3</sup> The plates record the grant of the village Daśapura which was bounded on the north by the Vindhya mountain. This is likely to be Dasur in the Ellichpur tahsil of the Akōlā District, situated only two miles to the south of the Sātpurā hills which were in ancient times called Vindhya. Some of the places mentioned in the grant can still be traced in the vicinity of Dasur. Thus Lādāvallikā, Pimparikā and Khēḍa of the grant are probably modern Ghāt-lādki, Pimpri and Khēḍ in the neighbourhood of Dasur. The Ambili *kuṇḍa* at which the king bathed before making the grant was probably a *kuṇḍa* at the source of the holy river Payōhṇī (modern Pūrṇā) not far from Dasur.

<sup>4</sup> G. H. Khare—*Sources of the Medieval History of the Deccan*, Vol. I, p. 23.

<sup>5</sup> *Ind. Ant.*, Vol. XI, p. 160.

<sup>6</sup> *Sources of the Medieval History of the Deccan*, Vol. II, pp. 13 f.

<sup>7</sup> The only exceptions so far known are the British Museum and the Kadab plates, for which see above, p. 206, p. 4.

Stambha and the release and subsequent reimprisonment of the Gaṅga king, events which we know happened soon after his accession<sup>1</sup>—are alluded to. And this is but natural; for that draft is found used as early as Śaka 716, within a year of his father's death. When it was prepared, none of the afore-mentioned disturbances may have occurred. The same draft is again used in the Añjanavati plates issued six years later, without adding any verses descriptive of Gōvinda's achievements. It would scarcely be correct to infer from this that these six years in the beginning of Gōvinda's reign were altogether uneventful. At least the revolt of Stambha and the Gaṅga prince and their subsequent defeat must have happened during this interval;<sup>2</sup> but for some reason or other we find Gōvinda using the same old draft even in his Añjanavati plates. Only two years later in Śaka year 724 we find his brother Stambha issuing his Maṇṇe plates<sup>3</sup> with his consent. Here we find for the first time the other draft describing the brilliant exploits of Gōvinda III,—his victory over twelve kings, the release and subsequent reimprisonment of the Gaṅga prince, the complete rout of the Gūrjara and the submission of the Mālava king, the presentation of the choicest heir-looms to him by Mārāsarva, his stay at Śrībhavana during the rainy season and his subsequent march to the bank of the Tuṅgabhadrā, the despoilment of the fortune of the Pallavas, the humiliation of the lord of Vēṅgī and finally the submission of the enemy's feudatories. It is incredible that all these events or even a majority of them occurred during the brief period of two years from Śaka 722 to Śaka 724. We have, therefore, to suppose either that the Maṇṇe plates are spurious or that some of these events occurred even before Śaka 722, the date of the Añjanavati plates. The first of these two alternatives will appear more plausible to the historian who knows the abundance of spurious records of this period in Mysore, to which Fleet has called attention.<sup>4</sup> Again, until recently the draft was not known to have been used in any record before Śaka 730, in which year we find it adopted in the Waṇi-Diṇḍōri<sup>5</sup> and Rādhanpur plates. Besides, one of the events mentioned in that draft, viz., Gōvinda's victory over the Pallava king, seems to have occurred only a short time before Śaka 726 in which year he granted the British Museum plates while he was encamped on the bank of the Tuṅgabhadrā after levying tribute on the Pallava king. How then can that event be referred to in the Maṇṇe plates issued two years earlier? To add to these suspicious circumstances, the date of the above mentioned Maṇṇe plates, though Sewell has declared it to be sound,<sup>6</sup> appears to be irregular. The grant purports to have been made on the occasion of a lunar eclipse, the asterism being Pushya in the expired Śaka year 724. Sewell takes this as equivalent to the 13th November A.D. 802. He, therefore, evidently takes the lunar eclipse to be that which occurred on the full-moon day of Mārḡaśirsha. But the asterism on that *tithi* was Rōhiṇī and not Pushya. One is therefore naturally led to conclude that the plates are spurious. As stated above, until recently the draft was not known to have been used in any genuine record before Śaka 730. It was, of course, known from the British Museum plates that Gōvinda's victory over the Pallava king had occurred before Śaka 726; but as his other exploits have not been mentioned in any genuine record dated before Śaka 730, Dr. Altekar in his history of the

<sup>1</sup> See *s.g.*, v. 12 of the present grant.

<sup>2</sup> I do not now hold the view which I previously advocated from the mention of Chākīrāja as *dātaka* in the Añjanavati plates that the revolt of Stambha must have taken place after Śaka 722 (or A.D. 800); see above, p. 11.

<sup>3</sup> *Epigraphia Carnatica*, Vol. IX (Nelamangals), p. 51.

<sup>4</sup> *Ind. Ant.*, Vol. XXX, pp. 204 and 212.

<sup>5</sup> The date of the Waṇi-Diṇḍōri plates is more likely to be the expired Śaka year 729 as shown above, p. 205, n. 2.

<sup>6</sup> These plates have a sound date, naming the eclipse of the moon on the day stated.—Sewell in *Historical Inscriptions of Southern India* (ed. S. K. Aiyangar), p. 33. My attention to this apparent irregularity was drawn by Dr. Altekar.



Rāshtrakūṭas<sup>1</sup> has placed Gōvinda III's expeditions against the Pallava and Eastern Chālukya kings before his northern conquests which according to him occurred during the period A.D. 806-808. The draft adopted in the Waṇi-Diṇḍōri and Rādhanpur plates states, however, that from Śrīvardhana Gōvinda marched with his forces to the bank of the Tuṅga-bhadrā, where he despoiled the Pallavas of their riches and humiliated the lord of Vēōgi. Dr. Altekar, therefore, supposes that this was a second expedition of Gōvinda III against them, which must have been necessitated by their revolt during his absence in the north. According to him<sup>2</sup> this second southern campaign may have terminated in A.D. 810 or 811.

The discovery in recent times of several records of Gōvinda III, in which the second draft descriptive of his glorious achievements has been regularly used, must lead to a revision of the above conclusions regarding the chronological order of events in his reign. Besides the Maṇṇe plates (first set) of Śaka 724, we have nine other records with dates ranging from Śaka 727 to Śaka 734 in which the same draft is met with, *viz.*, the Nēsari plates of Ś. 727, the Sīsavai grant of Ś. 729, the Waṇi-Diṇḍōri plates of Ś. 730 (for 729), the Rādhanpur and the Badanguppe<sup>3</sup> plates, both of Ś. 730, the Bahulāwāḍ plates of Śaka 732 (for Śaka 731)<sup>4</sup> the B. I. S. Maṇḍala and the Maṇṇe plates (second set),<sup>5</sup> both of Ś. 732, and the present Lōhārā grant of Ś. 734. Of these the Badanaguppe plates, like the Maṇṇe plates of Ś. 724, were issued by Gōvinda III's brother Stambha, while the rest were issued by Gōvinda III himself. The combined testimony of so many plates from different parts of the country renders probable the genuineness of Maṇṇe plates of Ś. 724. It may be noted again, that the first of these, *viz.*, the Nēsari plates<sup>6</sup> were issued only three years after the Maṇṇe plates of Ś. 724 and clearly show that all the important campaigns of Gōvinda III had been completed, in any case, before Ś. 727 (A.D. 805). As for the other arguments which seemed to render the authenticity of the Maṇṇe plates open to question, it may be pointed out that they are not inexplicable. A careful study of the British Museum plates of Śaka 726 will show that it was the second time<sup>7</sup> that Gōvinda was encamped at the *tirtha* of Rāmēśvara on the bank of the Tuṅga-bhadrā when he had gone to exact tribute from the king of Kāñchī in Ś. 726. Obviously his first visit to the *tirtha* must have occurred when he was encamped on the bank of that river in the course of his earlier expedition against the Pallavas as stated in the Maṇṇe, Nēsari and other later inscriptions of his reign.<sup>8</sup> This second expedition must have been necessitated by the refusal or failure of the Pallava king to pay the tribute which had been forced on him when he was vanquished. The date of the Maṇṇe plates also is not so suspicious as might appear at first sight. It is clear that some

<sup>1</sup> See his *Rāshtrakūṭas and Their Times*, p. 64, n. 42 and p. 65, n. 49.

<sup>2</sup> *Ibid.*, p. 69.

<sup>3</sup> *Mysore Archaeological Survey Report for 1927*, pp. 112 ff.

<sup>4</sup> *Sources of the Medieval History of the Deccan*, Vol. II, p. 13. The name of the cyclic year Sarvadhārin shows that the Śaka year 732 is a mistake for Śaka 731 (according to the Northern system); or the year may be taken as current. It may be noted that the plates were issued from Mayārakhaṇḍī and the writer was Aruṇāditya. So the system adopted here was the northern luni-solar as in other similar cases.

<sup>5</sup> *Journal of the Mythic Society*, Vol. XIV, p. 88.

<sup>6</sup> The Nēsari plates have undoubtedly a sound date. The cyclic year according to the northern luni-solar system was Tāraṇa as stated in the grant. The *saṅkrānti* took place 55 *ghaṭikās* after mean sunrise on the 21st December, A.D. 805, when the 13th *tithi* of the dark half of Pauṣha was current as stated in the grant. The *tithi* ended 42 *ghaṭikās* after mean sunrise on the next day when the religious rites must have been performed and the gift made.

<sup>7</sup> See Fleet's translation—.... 'when having at (his) first (visit) approved of the *tirtha* called Rāmēśvara he came (there again) to spear the boars, etc.' *Ind. Ant.*, Vol. XI, p. 127.

<sup>8</sup> See *op. cit.*, v. 15 of the present inscription.

words like *Mārgasīrsha-paurṇamāsyām* are inadvertently omitted in the record.<sup>1</sup> As for the discrepancy of the *nakshatra* Pushya not being current at the time of the eclipse as mentioned in the record, it can be explained by supposing that though the grant was made at the lunar eclipse the plates were actually issued four days later when the moon was in conjunction with the asterism Pushya. Analogous instances in justification of this explanation can be easily cited from the records of the period.<sup>2</sup> There are, thus, no insuperable difficulties in admitting the Maṅge plates of Śaka 724 to be genuine. All the important conquests of Gōvinda III seem, therefore, to have been made during the first seven or eight years of his reign.

It seems that soon after Gōvinda III's accession the twelve kings headed by Stambha rose in revolt against him. Gōvinda released the Gaṅga prince apparently to create a rival in the Karṇāṭaka to his rebellious brother, but as he seems to have joined Stambha and his allies, Gōvinda III defeated them all and put the Gaṅga prince into fetters again. The ease and rapidity with which these victories were attained are graphically described in two stanzas included in all records of the second group.<sup>3</sup> These operations could not have taken more than two years (Ś. 716 and 717) after his accession. The next four or five years seem to have been occupied by his campaigns in the Northern and Central India at the end of which<sup>4</sup> his son was born in *circa* Ś 721. In Āshāḍha of the next year we find him again at his capital Mayūrakaṇḍī, issuing his Añjanavati plates. Engrossed in planning and fighting wars as he was during all these years, he had apparently no time to think of getting a new draft prepared for the plates which he issued in that year. His expedition against the southern kings<sup>5</sup> may have occurred in Ś. 722 and 723. At the end of it when his position was supreme both in the north and in the south, he seems to have caused a new draft descriptive of all his important conquests to be prepared which we find him adopting in all his later charters. This draft is composed in an ornate *kāvya* style recalling, as Kielhorn has shown,<sup>6</sup> 'many expressions and poetical devices' used in the works of Bāṇa and Subandhu. Noticing the king's predilection for it, his governors in the Karṇāṭaka also seem to have adopted the same draft in their charters issued during his lifetime.

If the chronological order of events in Gōvinda III's reign as stated above is correct, his son Amōghavarsha must have been a fairly grown-up youth of about sixteen, when he ascended the throne in *circa* Śaka 736. In that case the statement in the Sanjān plates<sup>7</sup> that Gōvinda III went to heaven, because he felt sure that his son was able to bear the burden of the three worlds, need not be taken as exaggerated. Amōghavarsha I, must, therefore, have been nearly eighty at the time of his death.

<sup>1</sup> See the wording of the grant—'चतुर्विंशत्तरिषु सप्तमतेषु शक्रवर्षेषु समतीतैश्चात्मनः प्रवर्द्धमानविज[य]संवत्करे मान्यपुरमधिवासति विजयमकन्धावारि सोमवहणे पुष्यनक्षत्रे शुभलक्ष्मे.....'

<sup>2</sup> As shown above, the present plates were issued a day after the solar eclipse. [See note 1 on p. 214. —Ed.] We may also note that the date of the Maṅge plates (second set) शक्रवर्षेषु सप्तमतेषु शक्रवर्षेषु .....षोडशसप्तदशमास्यां सोमवहणे सोमवारि पुष्यनक्षत्रे... According to S. K. Pillai's *Indian Ephemeris* the lunar eclipse occurred on the *tithi* mentioned in the grant, but the week day was Saturday and the asterism Punarvasu. It seems, therefore, that the plates were issued two days later on Monday when the asterism was Pushya as required.

<sup>3</sup> See *e.g.*, vv. 12 and 13 of the present grant.

<sup>4</sup> See v. 24 of the Sanjān plates, above, Vol. XVIII, p. 246.

<sup>5</sup> Two of these, the Pallava king and the lord of Vēṅgi are mentioned in the present record. The kings of Kērala, Pāṇḍya, Chōla and other countries are mentioned in verses 21-23 of the Nēsarī and v. 32 of the Sanjān plates.

<sup>6</sup> See notes to his translation of the Rādhānpur plates, above, Vol. VI, pp. 246-250.

<sup>7</sup> V. 25, above, Vol. XVIII, p. 246.

As for the places mentioned in the present plates, **Vēngi**, **Śrībhavana** and **Mayūra-khaṇḍi** have already been noticed. **Lōhārā**, the donated village may be modern Lōhārā about 8 miles to the west of Kārañjā in the Murtizāpur *tāluka*. **Murumba**, the headquarters of the district in which it was situated, may be Murambi, 3 miles south-east of Lōhārā. Of the boundary villages only two can be traced at present. **Mudupa** may be Māṇḍav, 3 miles to the south and **Pipparikā** modern Pimpalgāon 4 miles to the east of Lōhārā. The other villages cannot be identified.

TEXT<sup>1</sup>

[Metres: Vv. 1, 19-22 *Anuṣṭubh*; vv. 2, 6 and 8 *Vasantatilakā*; vv. 3-5, 7, 9-17 *Śardūlavikrī-ḍita*; v. 18 *Āryā*; v. 23 *Pushpūgrā*.]

## First Plate.

- 1 श्रीम्<sup>2</sup>[1\*] स वोव्याहेवसा धाम यंनाभिकमलं क्ततं(तम्) । हरद्य यस्य  
कांतिदुकलया कमलंक्ततं(तम्) ।[1१\*] भूपीभ-
- 2 वह(द्)इदुरखलराजमानश्रीकौस्तुभायतकरैरुपगूढकण्ठः [1\*] सत्यान्वितो विपुल-  
चक्रविनिर्जि-
- 3 तारिचक्रोप्यङ्गणचरिते(तो) भुवि कण्ठराजः [५२\*] पञ्चच्छेदभयाश्रु(त्रि)ताखिलमहा-  
भृष्टकुलभ्राजितात्<sup>4</sup>
- 4 दुर्लब्धादपरैरनेकविमलभ्राजिणुरद्भान्वितात् [1\*] यच्चालुककुलादनूनविदु(वु)धव्राता-  
श्रयो
- 5 वारिधेः लक्ष्मीं मंदरवत्सलीलमचिरादाकृष्टवां(वान्) वल्लभः ।[1३\*] तस्याभूत्तनयः  
प्रतापविसरै-
- 6 राक्ष्मांतदिङ्गण्डलचण्डांशोः सदृशोप्यचण्डकरताप्रज्ञादितच्छातलः [1\*] धीरो धैर्यधनो
- 7 विपक्षवनितावक्त्रावु(वु)जश्रीहरो हारीकृत्य यशो यदीयमनिशं दिङ्मा[यिकाभिर्वृत<sup>5</sup>]  
[॥४\*][ञ्ये]-
- 8 षोडशधनजातयाप्यसक्तया लक्ष्म्या समेतोपि सन्धोभूर्निर्मलमण्डल[स्थिति<sup>5</sup>]-
- 9 युतो दीपाकरो न क्वचित् [1\*] कर्णाधिस्थितदानसंततिभृतो यस्यान्य[दानाधि<sup>5</sup>]-
- 10 क(कं) दानं वीक्ष्य सुलज्जिता इव दिशां प्रांते स्थिता दिग्गजाः ॥[५\*]  
अथैर्न जातु
- 11 विजितुं(तं) गुरुशक्तिभारमाक्रान्तभूतलमनन्यसमानमानं(नम्)[1\*] येनेह च(व)[हमव-  
लोक्य चिराय<sup>5</sup>]

<sup>1</sup> From the original plates. The facsimiles accompanying this article are prepared from ink-impressions kindly taken by Mr. Natarajan, Superintendent, Government Press, Nāgpur.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Read यद्भामि-

<sup>4</sup> Read भाजिताद्.

<sup>5</sup> Only faint traces of some of the *aksharas* in the brackets can be seen on the plate.

- 12 गंगं दूरं स्वनिग्रहभियेव कलिः प्रयातः ।[14\*] हेलास्वीकृतगौडराज्यक ८ —  
— — ८ — —<sup>1</sup>
- 13 चिरात्<sup>2</sup> दुर्मार्गस्मरुमध्यमप्रतिव(व)लैर्यी वस्तराजं व(व)नैः[1\*] गौडोयं शर — ८  
— ८ ८ ८<sup>3</sup>
- 14 लं छवद्वयं केवलं तस्मान्नाहृत तद्यशोपि ककुभां प्रति स्थितं तत्क्षणात् ॥  
[७\*] — — ८ —<sup>4</sup> इ-
- 15 मचिराय कलिं सुदूरमुत्सार्य शब्दचरितैर्दरणीतलस्य [1\*] कृत्वा पुनः कृतयुग(गा)-  
शृ(श्र)य-
- 16 मप्यशेषां(षं) चिह्नं कथं निरुपमः कलिवङ्गभोभूत् ।[15\*] प्राभूर्देयवतस्ततो  
निरुपमा-

*Second Plate; First Side.*

- 17 दिंदुर्दधा वारिधेः शुद्धात्मा परमेश्वरोन्नतशिरःसंक्षरुपादः सुतः । पद्मानन्दक-
- 18 रप्रतापसहितो नित्योदयः सोन्नतः पूर्वाद्रेरिव भानुमानभिमतो गोविंदरा-
- 19 जः सतां(ताम्) ।[12\*] यस्मिं<sup>5</sup> सर्वगुणाश्रये क्षितिपतौ श्रीराष्ट्रकूटान्वयो जाते  
यादववंश-
- 20 वन्मधुरिपावासौदलंघ्यः परैः [1\*] दृष्टाशावधयः कृतास्सुसदृशा दानेन येनो-
- 21 कृता मुक्ताहारविभूषिता स्पृष्टमिति प्रत्यर्थिनोप्यर्थिनां(नाम्) [110\*] यस्याकार-  
ममानुषं तु(त्रि)-
- 22 भुवनव्यापन्निरचोचितं(तं) कृष्णस्येव निरोच्छ यच्छति पितर्येकाधिपत्यं भुवः [1\*]  
आस्तां तात
- 23 तवैतदप्रतिहता दत्ता त्वया कण्ठिका किं नात्रेव मया धृतेति पितरं युक्तं  
वचो यो-
- 24 ८<sup>6</sup>धात् [111\*] तस्मिं<sup>7</sup> स्वर्गविभूषणाय जनके याते यशःशेषतामिकौभूय स-
- 25 सुख्यतान्वसुमती<sup>10</sup> सङ्घारमाधित्वया [1\*] विष्ठायां<sup>11</sup> सङ्घसा व्यधत्त नृपतीने-
- 26 कोपि यो हादश ख्यातानप्यधिकप्रतापविसरैः[\*] संवत्तको[र्का]निव ॥ [12\*]  
येनात्यंतदया-

<sup>1</sup> Restore 'मलामसं प्रवेष्टा'.

<sup>2</sup> Read 'चिराद'.

<sup>3</sup> Restore 'दिंदुपादधव'.

<sup>4</sup> Restore 'सत्यप्रति'.

<sup>5</sup> It would be better to read 'पद्मानंदकर'.

<sup>6</sup> Read 'यस्मिन्'.

<sup>7</sup> The *anuvāsa* is superfluous.

<sup>8</sup> The lost letter is 'ध'.

<sup>9</sup> Read 'तस्मिन्'.

<sup>10</sup> Read 'सुमतीसंहार'.

<sup>11</sup> Read 'विष्ठादान्'.

- 27 लुनाथ निगडक्लेशादपास्यायतात्सं देशं गमितोपि दर्पविसराद्यः प्रातिकूल्ये स्थि-  
 28 तः [1\*] यावंन<sup>1</sup> भुकुटो ललाटफलके यस्योन्नते लक्ष्मते विक्षेपेण विजित्य तावदवि-  
 29 राह(इ)हः स गंगः पुनः ।[1१३\*] संघायाशु शिलीमुखं(खान्) स्वसमयाद्वा(डा)-  
 णासनस्योपरि प्राप्तं  
 30 षड्विंशतवं(वं)धुजीवविभवं पद्माभिवध्या(ज्ज्ञा)न्वितं(तम्) [1\*] सन्नन्नमुदीक्ष्य यं शरद-  
 [तुं प]र्जन्यव-  
 31 इूर्जरो नष्टः(ष्टः) क्वापि भयात्तथा न समरं स्वप्नेपि पर्येद्यथा ॥[१४\*] नीत्वा  
 श्रीभवने घनाघन-  
 32 घनव्याप्तं(व)रां प्रादुषं तस्मादागतवां(वान्) समं निजव(व)लैरातुंगभद्रातटं तत्र-  
 स्थः[ः स्वक]र-

*Second Plate ; Second Side.*

- 33 स्थि[ता]मपि पुनर्निशेषमाकृष्टवां(वान्) विक्षेपेरपि चित्रमानतरिपुर्यः पद्मवानां शृ-  
 यं(श्रियम्) ।[1१५\*]  
 34 लेखाहारमुखोदितार्ववचसा यच्चैत्य वेङ्गीश्वरो नित्यं किंकरवद्यधादविरतं कर्म  
 35 स्वशर्मच्छया [1\*] वाङ्मालीवृत्तिरस्य येन रचिता व्योमाग्रलग्नारुचत्<sup>2</sup> रात्रौ मौक्ति-  
 कमा-  
 36 लिक्कांमिव धृता मूर्धस्वतारागणैः ।[1१६\*] संचासात्परचक्रराजकमगात्तत्पूर्वसेवावि-  
 37 धि<sup>3</sup>र्व्यावहांजलिशोभितेन शरणं नान्ना<sup>4</sup> यदं<sup>5</sup>हृदयं(यम्) [1\*] यद्यदत्तपरार्धभूषण-  
 गणै-  
 38 नालंक्रतं तत्तथा मा भैषीरिति सख्यपालितयशस्वित्वा यथा तद्गिरा ॥[१७\*]  
 तेनेदम-  
 39 निलविद्युच्चञ्चलमवलोक्य जीवितमसारं(रम्) [1\*] चित्तिदानपरमपुण्यः प्रवर्तितो  
 ब्र(ब्र)ह्म-  
 40 दायोयं(यम्) ।[1१८\*] स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीधारा[व\*]-  
 41 र्पदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्री-  
 42 मद्यभूतवर्ष्यपृष्ठवीवन्नभश्रीवन्नभनरेन्द्रदेवः कुशली सर्वानिव यथा संव(व)-  
 43 ध्यमानकान्नाद्रपतिविषयपतिशामकूटायुक्तकानियुक्तकाधिकारिकमह-

<sup>1</sup> Read यावन्न.

<sup>2</sup> °हृद.

<sup>3</sup> मौलिकमात्रिकेव विधृता. See above, p. 210, n. 1.

<sup>4</sup> Read विधिवावहां°.

<sup>5</sup> Read मूर्धा.

<sup>6</sup> Read यदंकिं.

ii.

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Handwritten text in an ancient script, likely Brahmi or similar, arranged in approximately 14 horizontal lines. The text is densely packed and appears to be a form of legal or administrative record. A circular hole is visible on the left side of the fragment.

iiib.

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Handwritten text in an ancient script, arranged in approximately 8 horizontal lines. The text is less legible than the first fragment, possibly due to fading or damage. A circular hole is visible on the right side of the fragment.

- 44 क्षरादी(दीन्) समादिशत्यस्तु वः संविदितं(तम्) । यथा मयूरखण्डीसमावासि-  
तेन म-  
45 या श्रीमहादेव्या ध्वा<sup>1</sup> विन्नसिकया मातापित्रोरात्मनश्चैहिकासुभिकपुण्यशोभिहृदये ॥<sup>2</sup>  
46 [धा]राशिववास्तव्यत<sup>3</sup>चैविद्यसामान्यकाश्यपसगोत्रव(व)हृचसत्र(त्र)ह्यचारणे भट्टमा[सो]-  
पवा-  
47 सिपौ[त्रा]य अण्णमभट्टसुताय भट्टरिषिअप्याय मुरुस्व(स्व)विषयप्रतिव(व)दलोहारा-

*Third Plate; First Side.*

- 48 ग्रामः कीलद्रङ्ग[क—रुो]<sup>4</sup>कसमन्वितः<sup>5</sup> तस्य चाघाटनानि पूर्वतः लघुलोहाराग्राम-  
49 : दक्षिणतः सुदुपग्रामद्वयं पश्चिम[तः] पिप्परिकाग्रामः मारुरिकग्रामश्च ।<sup>6</sup>  
उक्त-  
50 रतः सामरिपल्लग्रामखेडग्रामौ । एवमयं चतुराघाटनोपलक्षितो ग्रामः रि-  
51 पियप्पेनापि निवर्त्तनशतचतुष्टयं(य)मात्मनिमि[त्तं] मान्यस्थित्या व(व)हृष्कत्वा(त्वा)  
माधवश्रीध-  
52 रदो[धा]मश्वकुट्टिदीक्षितप्रमुखानां षष्टिभागा[:\*] तथा लोकभट्टश्री[धर]दीक्षित-  
मधुक-  
53 द्विषेदिष्टयिषिभट्टप्रमुखानां ष(ष)ष्टिभागाः एवं विंशोत्तरशत(तं) महाजनस्याहरणीकृतः  
सोदंगः स-  
54 परिकरः सदण्डदशापराधः समूतोपात्तप्रत्यायः सीत्पद्यमानविष्टिकः सधान्यहिरण्या-  
देयः अघाट-  
55 भट्टप्रावेश्यः सर्वराजकीयानामहस्तप्रक्षेपणीयः आचंद्रार्कार्णवचि-  
56 तिसरित्पर्वतसमकालीनः पुत्रपौत्रान्वयक्रमोपभोग्यः पूर्वप्रदत्तदेव-  
57 ब्रा(ब्रा)ह्मदायरहितोभ्यंतरसिध्वा<sup>7</sup> भूमिच्छिद्र<sup>8</sup>न्यायेन शकटपकालातीतसंवत्सरश-  
58 तेषु समसु चतुस्तृहृदधिकेषु<sup>9</sup> मार्गेश्वर[:\*]शुद्धप्रतिपदि सूर्यग्रहणमहापर्वणि व-  
(व)लिच-  
59 रुचैश्च(श्च)देवाग्निहोत्रातिथिपञ्चमहायज्ञकृतयो<sup>10</sup>त्सर्पणार्थं स्नात्वाद्योदकातिसर्ग-  
60 ण प्रतिपादितः यतोस्योचितया ब्र(ब्र)ह्मदायस्थित्या भुंजतो भोजयतः कृपतः

<sup>1</sup> This *akshara* is redundant.

<sup>2</sup> These *daṇḍas* are superfluous.

<sup>3</sup> Read तचैविद्य-

<sup>4</sup> The *aksharas* in the brackets appear to be incised subsequently in place of the original ones.

<sup>5</sup> Here and in some places below the rules of *sandhi* have not been observed.

<sup>6</sup> This mark of punctuation is superfluous here.

Read <sup>7</sup> सिद्धा-

<sup>8</sup> Read भूमिच्छिद्र-

<sup>9</sup> Read श्रद्धधिकेषु-

<sup>10</sup> Read क्रियोत्सर्पणात्



- 61 कर्षयतः प्रतिदिशतो वा न (कैचिदस्यापि परिपंथना कार्या [1\*] तथागामिभद्र-  
नृपति-  
62 भिरखडंश्वैरन्वैर्वा सामान्यं भूमिदानफलमवेत्य विद्युल्लोलान्धनिर्लेश्वर्याणि तु-  
63 षाञ्चलग्नजलविन्दु<sup>1</sup>चञ्चलं च जीवितमाकलय्य स्वदायनिर्विशेषोयमस्मदा(हा)[यो\*]-  
नुमंतव्यः

*Third Plate; Second Side.*

- 64 प्रतिपालयितव्यञ्च [1\*] यथाज्ञानतिमिरपटलाहतमतिराच्छिन्द्यादाच्छिद्यमानकं वानुमो-  
65 दित स पंचभिर्महापातकैः संयुक्तः[2\*] स्यात् [1\*] उक्तं च भगवता वेदव्यासेन  
व्यासेन [1\*] षष्टिं  
66 वर्षसहस्राणि स्वर्गं तिष्ठति भूमिदः [1\*] आच्छेत्ता चानुमन्ता च तान्धेव नरकौ  
वसेत्[3\*] ।[1१६\*] विंध्या-  
67 टवीश्वतोयासु शुष्ककोटरवासिनः [1\*] कृष्णाहयो हि जायंते भूमिदानं हरंति  
ये ।[1२०\*] व(व)ह-  
68 भिर्वसुधा भुक्ता राजभिः सगरादिभिः [1\*] यस्य यस्य यदा भूमिस्तस्य तस्य  
तदा फलं(लम्) ।[१२१\*]  
69 स्वदत्ता(त्तां) परदत्तां वा यत्राद्रक्ष नराधिप [1\*] महीं महो[मता]<sup>2</sup> येष्ट  
दानाच्छेयोनुपालनं(नम्) ।[१२२\*]  
70 इति कमलदलांशु(वु)विं(विं)दुलोलां शृ(त्रि)यमनुचिंत्य मनुष्यजीवितं च [1\*] अति-  
विमलमनीभिरा-  
71 क्मनीनेनं हि पुरुषैः परकोत्तयो विलोप्याः[१२३\*] लिखितं च श्रीशरणादित्येन  
वत्सराज-  
72 सूनुना [1\*] चंदियस्ययमा(मौ) दूतकौ ॥

No. 34.—SONE-EAST-BANK COPPER PLATE OF INDRADEVA AND UDAYARAJA.

BY HARIT KRISHNA DEB, CALCUTTA.

A copper-plate said to have been discovered in the river-bed near Sone-East-Bank, was brought to my notice by Prof. Satyendra Nath Bose, Professor of Physics, Dacca University, during the summer vacation of 1936. Prof. Bose has since then kindly sent me a photograph of the record after cleaning it at Dacca from which it is possible to read the text more clearly than from the original when shown to me before cleaning. I am grateful to Prof. Bose for his valuable help in the decipherment of the inscription.

<sup>1</sup> Read विंदु.

<sup>2</sup> Read महोमता.

<sup>3</sup> After कौ is incised a round figure indicating completion of the record.

The record consists of a single sheet of copper, engraved on both sides and contains 28 lines of writing, of which the first 24 occur on the first side. The last line on the reverse has a peculiarity; the original record had left a considerable blank space between its 13th *akshara* (with which the text proper terminates) and the enumeration of the date in figures and words at the end; this space was afterwards filled out by another hand with 21 *aksharas* out of which the last two could not be accommodated therein and were consequently inscribed lower down.

The language is Sanskrit. The text is partly in verse, partly in prose. There are a few mistakes due, no doubt, to the scribe; but these are of minor importance. The alphabet agrees more or less closely with Tafel V, columns XX-XXIII, in Bühler's *Indische Palaeographie*.

The object of the document is to record the grant of a village called **Gambhāri**, by the *Mahāmāyālika* **Udayarāja** whose overlord was the king **Indradhava**, jointly to the Brahmins, **Dhārēśvara** and **Mahāditya** in the proportion of three to two. The interpolated portion of line 28—*upādhyāya-Dhārēśvarāya pañchāsyā-bhūmir=datā Chuchuddāñā-grāmē*—seems intended to specify the apportionment so far as concerned Dhārēśvara; if so, the village must have been alternatively designated Chuchuddāñā. The document (except this interpolated portion) was caused to be written by the *Ṭhakkura śrī-Sujana*, the *Akshapaṭalika*.

The record opens with an invocation to Śiva (ll. 1-2). It then proceeds to set out, with suitable eulogia, the lineage of king **Indradhava**: the founder of his family was **Khadirapāla** in whose lineage was born king **Sādhava**, from whom was born king **Rapadhava**, whose son was the king **Pratāpadhava**, whose son was the king **Śrī-Sāhasa**, whose son was the king **Śrī-Vikrama**, whose brother was the great king (*mahānripati*) **Indradhava**. The next enumeration (ll. 12-16) appertains to the family of **Udayarāja**: his descent is traced back to the **Kadambas**, in whose lineage was born **Samarasīrha**, whose son **Praharāja** became the Prime Minister (*pradhāna-sachiva*) to the (unnamed) king of the line of **Khadirapāla**; his son, **Udayarāja**, was a feudatory (*mahāmāyālika*) under **Indradhava**.

It is stated (ll. 15-16) that **Udayarāja** was left 'in charge' while his overlord, king **Indradhava**, was engaged in sports, surrounded by women. Possibly, **Indradhava** was, at the time, staying at **Udyanna**, which seems identifiable with the town **Bihār** (see *infra*, p. 225), since there is a reference to the place (ll. 9-10) in association with his ability for sport, albeit the sport of conquest (*Indradēvō nipa Udyannē [tri\*] jagat-pratāpa-sūmana-kriḍā-garishṭha-dyutiḥ*).

The grant was made (ll. 16-18) at **Navanēra** (or **Navinara**?)—*pattana*<sup>2</sup> (= ? mod. **Nabinagar**), after notifying, ordering and explaining to the assembled inhabitants of the village **Gambhāri** as well as to the king's officers beginning with the heir-apparent (*yuvārāja*) and ending with the subordinate rulers and the military officers (*sāmanta-sēnādīkārīka*). The rights conferred by the grant are enumerated in ll. 18-19; they are the usual ones found in the records of the period. The date is given (ll. 19-20) in words as: *Śrīmad-Vikramādityasya dvādaśa-śata-sameatsarē chatuḥpañchāśad-varshādīkē Kārttika-māsasya pūrṇimāsyāv(yām) tithau Śōma-dinē*, "in the year of Śrīmad-Vikramāditya, twelve centuries and fifty-four, on the full-moon day (*titha*) of the **Kārttika** month, on Monday", and regularly corresponds to Monday, the 27th October, A.D. 1197.

In ll. 20-22 are set out the genealogies of the two donees: (1) *upādhyāya-śrī-Dhārēśvara*, of the *Brāhmaṇa* caste, and the *Bhāradvāja-gōtra*, grandson of *paṇḍita śrī-Vāsu(su)dēva*, son of

<sup>1</sup> The metre requires a syllable like *tri*; in the record itself *tri* does not occur. [The reading is *dya*, not *dya* and I suggest the restoration *adyannē-s[ra\*]* which is in keeping with the simile of the moon introduced in the verse. According to my reading there should be no reference to **Uddandapura** or **Bihār**.—Ed.]

<sup>2</sup> [See below, p. 229, n. 2.—Ed.]

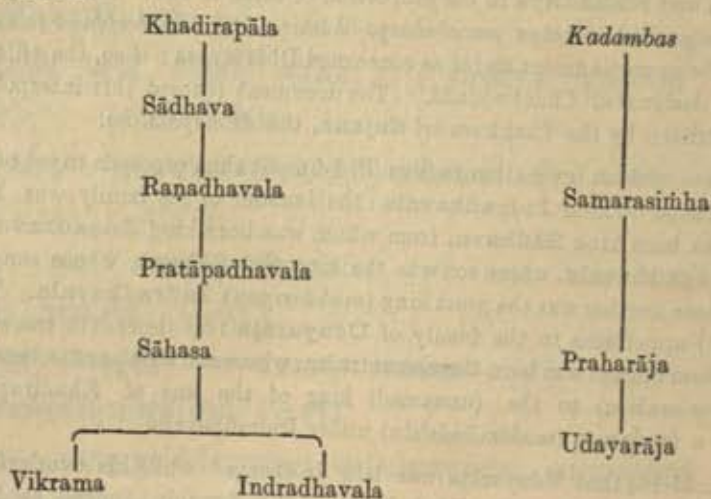
*āvasathī*<sup>1</sup> śri-Ri(Ri)shi, and (2) *paṇḍita śri-Mahāditya*, of the *Brāhmaṇa* caste, and the *Kausikagōtra*, grandson of *paṇḍita śri-Srīdhara*, son of *paṇḍita śri-Kīrttipāla*.

In ll. 22-23 occur the statements that the grant was made by a copper-plate with the usual auspicious ceremonies and the injunction that the customary rights should be given to the donees in obedience to the established custom.

Lines 23-27 contain the usual benedictive and imprecatory verses relating to land-grants.

Lines 27-28 record that the document was caused to be written by the *Akshapaṭalika*, *Thakura śri-Sujana*, a scion of the Śri-Vāstavya-kāyastha community and the date is repeated in figures.

The **historical value** of this record is considerable. The following pedigrees of two ruling lines—one tracing itself back to **Khadirapāla**, another to **Samarasiṃha** of the **Kadamba** stock—are disclosed :



We already possess some knowledge about Pratāpadhavala. In his *Memoir on The Pālas of Bengal* (1915), the late Mr. R. D. Banerji wrote :—

“ During the reign of Lakṣmaṇasena the western part of Magadha seems to have passed into the hands of the Gāhaḍavāla kings of Kanauj. The local rulers practically acquired independence, as an example of which we may cite the name of the Mahānāyaka Pratāpadhavala of Jāpila.<sup>2</sup> The earliest record of this generation is a short rock inscription near the Tutrahi Falls in the Shahabad District, the date of which corresponds to 19th April, 1158 A.D. According to an unpublished inscription at Roḥṭasgaḍh, the King set up some monuments on the 27th March, 1169 A.D. In the same district, there is another rock inscription at Tārāchaṇḍī incised in the Vikrama era 1225, corresponding to 1169 A.D. According to another inscription at Roḥṭasgaḍh, the family to which this dynasty belonged is called Khayāravāla *Vamśa*. The relation between this chief and the Gāhaḍavāla Kings of Kanauj has been made clear by the Tārāchaṇḍī inscription of the same prince. This inscription was edited by Dr. Fitz-Edward Hall in 1860. According to this inscription, in Samvat 1225 on Wednesday, the 3rd day of the dark half of Jyaiṣṭha, = 16th April,

<sup>1</sup> The reading *āvasathī* was first made out by Prof. Bose. It signifies a person keeping the sacred fire known as *āvasathya* which, together with four other fires, would be called *pañcā-agnayaḥ*. We are reminded of the tradition that five *pañcā-agnīka* Brahmins were imported into Bengal by “ Ādiśūra.”

<sup>2</sup> Cf. the expression...*śrīmaj-Jāpiliya-Chaṇḍīka-charaṇa-pankīja-paryupāsana-para* ... applied to Indradhavalas in ll. 11-12 of our record. Jāpila is modern Jajpla.

1169 A.D., Pratāpadhavala announces that a certain copper-plate recording the grant of the villages of Kalahaṇḍī and Baḍapilā has been obtained by several Brāhmaṇas by bribing one, Deu, the slave of King Vijayacandra of Kānyakubja. The inscription finally adds that the proprietary share of the rent should be collected yearly as before. This inscription shows very clearly that though Pratāpadhavala was semi-independent, he was obliged to recognize the suzerainty of the Gāhaḍavāla King of Kanauj. The villages stated above within his territories could be granted by the King of Kānyakubja to anybody he liked." (Memoirs A. S. B., Vol. V, pp.107-8).<sup>1</sup>

The *Khayāravāla* of the Rohtasgaḍh inscription is evidently the *Khadirapāla* of our record. Reading between the lines the conventional eulogies attached to the princes descended from 'the great family' of Khadirapāla, we feel that it was **Pratāpadhavala** who probably first attained an independent status by war: he is designated *Saṅkara* and specially likened to Śiva in his aspect as the destroyer of the pride of Dakṣha. His son, **Sāhasa**, was doubtless an independent monarch, since he is described as being revered by kings once his enemies (... *praṇata-vairi-narēndra-mauli-māṇikyā-kōkanada-pūjita-pāda-piṭhaḥ*). I understand from Prof. Bose that there is a place called Sāhasapura near the find-spot of the record: it may have been named after Sāhasa. And it is interesting to observe the close resemblance, in style and phraseology, between our inscription and the copper-plate land-grants of the Gāhaḍavāla kings the cessation of whose suzerainty over rulers of this region must have been a matter of recent history when the present record was issued.

King **Vikrama**, son of Sāhasa, is described in rather tame terms. His enemies are stated to have avoided facing a fight with him out of fear for the strength of his arms (v. 7).

King **Indradēva**, also called Indradhavaladēva and Indradhavala, was a brother of Vikrama. He seems to have considerably enlarged his kingdom by warfare. His titles, *parama-Māhēśvara*, *sār-ētara-vichāra-Chaturānana* and *Mahānripati*, imply high status; the first two appear modelled on the styles *parama-Māhēśvara* and *Vāchaspati* of the Gāhaḍavālas. His other epithet, *samaraniḥśaṅkamalla*, suggests connection with the Chālukyas; we may compare the epithet *Niḥśaṅka-saṅkara* applied to king Vallālasēna who married a Chālukya princess, Rāmadēvī, as proved by copper plate inscriptions of the Sēna kings.<sup>2</sup> In Ceylon, also, about this time, we come across a king called Kittinissaṅka, said to have belonged to the Kaliṅga race.<sup>3</sup>

Indradhavaladēva, according to our inscription, was successful with his sword against his foes and is described as having shone in the sport of conquest at *Udyanna* or *Udyanna*. *Udyanna* or *Udyanna* seems to be identical with Tāranāth's *Ōtantapuri*, going back to some such form as *Uḍḍiyana* or *Uḍḍina*<sup>4</sup>. Alberuni<sup>5</sup> gives the form *Udunpur*, in connection with his statement that the *Bhaikshukī lipi* ("script used by Buddhist monks") was current in that place situated in Pūrva-dēśa.

The feudatory chief Udayarāja claims to belong to the *Kadamba-kula*<sup>6</sup> and is styled *Mahā-māṇḍalika*. He seems to have been connected with the Kadambas of Goa: our copper-plate

<sup>1</sup> The refl. given by Banerji are: *Ep. Ind.*, Vol. iv, p. 311; *Ep. Ind.*, Vol. v, App., pp. 22, No. 152; *J. A. O. S.*, Vol. vi, p. 547.

In Buchanan's *Shahabad Report* (Patna 1934), we are told of an inscription setting out the succession of these rulers (p. 46), wherein Pratāpa, Vikrama and Sāhasa figure; but afterwards there are names which seem to indicate a change of dynasty. At p. 48 of this Report there is mention of another inscription naming Pratāpa and Sāhasa; it is apparently identical with No. 1759 of the "List of Inscriptions of Northern India" (above, Vol. XX, App.).

<sup>2</sup> Majumdar, *Inscr. of Bengal*, pp. 58, 107, 118 etc.

<sup>3</sup> *Cālavāṁsa* (P. T. S. ed.), ch. 80.

<sup>4</sup> *India*, Vol. 1, p. 173 and Vol. 2, p. 314 (transl. Sachau).

<sup>5</sup> There is now a regular treatise on the Kadambas entitled *The Kadamba-Kula* by G. M. Moraes (Bombay, 1931)

a copy of which was kindly placed at my disposal by Prof. S. K. Chatterji.

<sup>6</sup> [See above, p. , n. - Ed.]

begins with an invocation to Śiva as enemy of the demon Tripura, and we know that the family deity of the Goa Kadambas was Śiva in the same aspect (as *Sapta-kōṭ-īśvara*). The style *Mahāmāṇḍalika*, known to have been affected also by *Īśvaraghōṣha* in the Ramganj copper-plate, seems to have been superior to the style *Mahāmāṇḍalēśvara* adopted by the feudatory families of the Kanarese districts including the Goa Kadambas. In a copper-plate grant dated Śaka 1017<sup>1</sup>, the Śilāhāra prince Anantadēva (c: 'nantapāla) calls himself *Mahāmāṇḍalika* as well as *Mahāmāṇḍalēśvarādhipati*; so that we may perhaps presume that Udayarāja had *Mahāmāṇḍalēśvaras* under him. He may have been connected also with the Kadambas of Kaliṅga—a line of feudatory chiefs under the Gaṅga kings; his father's name, Praharāja, points in the same direction, since it is a family surname in Orissa; the surname occurs in Orissan records, e.g., in the Puri copper-plate of Nṛsiṃhadēva IV, dated Śaka 1305, and the inscription of A.D. 1436 on the Jayvijaya doorway in the Temple of Jāgannātha at Puri.<sup>2</sup>

Praharāja, father of Udayarāja, is stated to have been Prime Minister (*pradhāna-sachiva*) to an unnamed prince of the family of Khadirapāla. This prince was in all probability Sāhasa. Some link between Praharāja and Sāhasa seems to be suggested by the circumstance that the words *sura*, *vairi*, *prayata* and *kīrti* employed by the composer of our record in his description of Sāhasa are repeated by him in his description of Praharāja, and both descriptions are couched in the same metre, *Vasantatilakā*. Regarding Samarasimha, father of Praharāja, described in our copper-plate as belonging to the Kadamba stock, it would be interesting to investigate data which might lead to his identity. In the *Prithvirāja Vijaya*, a *Kādamba-Vāsa* figures as Chief Adviser to Prithvirāja who was victorious over the Muhammadans in 1192 A.D.<sup>3</sup> In the *Prithvirāja Rāsā*, a similar rôle is played by a *Samar-Sing*. Tod<sup>4</sup> who identifies him with the ruler of Chitor, says: "The bard represents him as the Ulysses of the host; brave, cool, and skilful in the fight; prudent, wise, and eloquent in Council; pious and decorous on all occasions; beloved by his own chiefs, and revered by the vassals of the Chauhan." It seems possible that Prithvirāja's Chief Adviser was remembered by his family-designation *Kādamba-Vāsa* (= *Kādamba-Vamśa*) in the tradition embodied in the *Prithvirāja Vijaya*, while he was remembered by his personal name *Samar-Sing* in the tradition relied on by the author of the *Prithvirāja Rāsā* and that the latter confounded him with a homonymous personage who ruled over Chitor long after Prithvirāja. If so, we might perhaps think of identifying this *Kādamba-Vāsa* Samar-Sing with our *Kadambakulāvataṃsa* Samarasimha.

Our inscription shows that Udyanna (Bihār)<sup>5</sup> was, even at the end of October, A.D. 1197, not yet conquered by the Muhammadans. But its fall was not delayed. The event is usually assigned to the year A.D. 1197. It probably happened slightly later. There is every reason to believe that the capture of Nadiā took place in the cold season of A.D. 1199. The data given in the *Tabaqāt-i-Nāsiri* seem to have the effect of placing the capture of the 'Fortress of Bihār' less than one year before the fall of Nadiā. We are told<sup>6</sup> that Muhammad-i-Bakhtiyār, after obtaining a fief in the Mirzāpur District, used to make occasional incursions into the territories of Monghyr ('Muner') and Bihār; and with the plunder thus secured, he organised an attack upon the fortified city called 'Bihār'. The attack succeeded, and the victor went with valuable booty to Qutb-ud-dīn who bestowed on him special favours. Meanwhile, astrologers at Nadiā announced their

<sup>1</sup> *Ind. Ant.*, Vol. IX, p. 35.

<sup>2</sup> *J. A. S. B.*, Vol. LXIV (1895), pp. 132, 134; and Vol. LXII (1893), pp. 89, 92.

<sup>3</sup> *J. R. A. S.*, 1913, p. 277.

<sup>4</sup> *Annals and Antiquities of Rajasthan*. (Ed.—W. Crooke), Vol. I, p. 301.

<sup>5</sup> [See above, p. 223, n. 1.—Ed.]

<sup>6</sup> *Tabaqāt-i-Nāsiri*, transl. Raverty, (Bibl. Ind.), Vol. 2, pp. 548ff.

prediction that the man who had captured Bihār would invade Nadiā "next year", whereupon the king Rai Lakhmaniya (=Lakshmanasēna) permitted those who did not desire contact with the Muhammadans to leave his capital. We know from the *Abhūtasāgara* that the king was a believer in astrology; we may take it that he believed in the prophecy and was preparing to leave Nadiā, when Muhammad-i-Bakhtyār, posing as a horse-dealer, made his surprise attack on the palace. It would be reasonable to infer that the surprise-attack was launched *before* the period assured by the prophecy; in other words, not more than about one year elapsed between the fall of the 'Bihār-fortress' and the capture of Nadiā.

It appears from the *Tabaqāt-i-Nāsiri* account that the district of Monghyr ('Muner'), like Bihār, was at this period independent of Lakshmanasēna ('Rai Lakhmaniya'). Local tradition remembers it to have been under a Hindu king of Magadha called *Inderdaun* who is said to have succumbed to the Muhammadans led by Muhammad-i-Bakhtyār. The stronghold of Inderdaun is reputed to have been at Jaynagar (near Kijul) where, the story goes, his treasury was located. According to O'Malley<sup>1</sup>, the Jaynagar tradition affirms that Inderdaun had "a trusted warrior, whom he raised to the highest posts, until at last he asked for the hand of his master's daughter in marriage. The king was very angry, and had a cavern made in which he placed all his treasure. When all was safely stowed away, the king invited his general to see his treasury, and when he unsuspectingly went in, he let fall the trap-door and sealed it with a magic seal. It was not long before he suffered for thus killing his best general; for the Muhammadans came down and drove him a fugitive from place to place, until he was obliged to fly to Orissa." According to Waddell<sup>2</sup> 'forts' ascribed to Inderdaun are pointed out by local people at Mt. Uran, 20 miles south-west of the town of Monghyr.

We may perhaps identify this *Inderdaun* with the *Indradhavaladēva* or *Indradēva* of our copper-plate. The element *-dhavala* is found in the style *Vikrama-dhavala* applied in a Kadamba record to a Chalukya king otherwise known as *Vikramāditya*<sup>3</sup>; our inscription also has a pun on *-dhavala* with reference to our *Vikramārka* (...*dhavalita-suramārggā Vikramārkkasya rājānāḥ* .. ll. 8-9). The name *Inderdaun* is usually restored to Skt. *Indradyumna*, where the element *-dyumna* seems to correspond to the *-dēva* in *Indradēva*. It is worth while enquiring if the 'trusted warrior' whom Inderdaun 'raised to the highest posts' was identical with our *mahāmāṇḍalika* Udayarāja.

## TEXT.

[Metres: v. 1, *Sragdharā*; vv. 2, 8, *Mālinī*; v. 3, *Sikhariṇī*; vv. 4, 6, 9 and 14, *Sārdūlavikrīḍita*; vv. 5, 7, 10-12, *Vasantatilakā*; v. 13, *Indrasajrā*; vv. 15-20, *Anuṣṭubh*; v. 21, *Pushpītāgrā*.]

## Obverse.

- 1 ॐ<sup>4</sup> [॥\*] शुभ्यस्तार्णवानि खलदमरधुनो भातिहविर्जुराणि भ्रस्यस्त्रीणोधराणि  
प्रखलकचतलोत्त्रिसतारीत्तराणि ॥(1) मल्लद्रुमखलानि त्रसदसुरसुरीभुक्ताहा-  
2 रवाणि त्रायन्ताम्बः समन्ताञ्चिपुरहरमहाताण्डवाडम्ब(म्ब)राणि ॥[१॥\*] मञ्जति खदिर-  
पाक्षस्यान्वये दुर्निवारप्रसरदत्तमस्यैवः साधवः क्षाधरोऽभूत(त्) ॥(1) यद-  
सिद्धतस[म]-

<sup>1</sup> Bihar and Orissa District Gazetteers, *Monghyr*, Patna, 1926, pp. 218-9.

<sup>2</sup> *J. A. S. B.*, 1892, pp. 1ff.

<sup>3</sup> *Ind. Ant.*, Vol. IV, pp. 205-6.

<sup>4</sup> Expressed by a symbol.

- 3 स्तारातिमत्तेभकुम्भस्थलविगलितमुक्तालंकृता संगरश्रीः ॥२॥\* ततो जातः श्रीमान-  
गणितगुणग्रामरुचिभिर्यशोभिस्तेजोभिस्त्रिजगदवतीर्णाद्भुतभवः [1\*] म-
- 4 हात्रोरो वैरिव्यतिकरशिरःश्रेणिमणिभिः स्फुरत्यादोपान्तो रणधवलनामा चित्तिपतिः  
॥३॥\* तत्पुत्रो भगवानहीनकटकः सद्भूतिशोभाकरः अद्वाव(व)भुरवीरभद्रसहितः  
सं[पुक्त]-
- 5 शक्तिक्रमः ॥(1) नानादर्शनभोग्यमूर्त्तिमहिमाश्रयप्रचारो वृषप्रस्वानोऽतिव(व)लः प्रताप-  
धवलो लोनेश्वरः शङ्करः ॥४॥\* तस्यात्मजः प्रणतवैरिनरेन्द्रमौलिमाणिक्य-  
कोकन[दपू]-
- 6 जितपादपीठः [1\*] श्रीसाहसो नरपतिः सुरसुन्दरीभिरुद्गीयमानभुजविक्रमविभ्र-  
मश्रीः ॥५॥\* वैकुण्ठीयकरप्रतिष्ठलडहश्रीकम्बु(म्बु)कान्तिच्छटालुण्ठाकौभिरुदार  
विक्रम[तथौ य]-
- 7 श्कीर्त्तिविस्फूर्त्तिभिः [1\*] एताः प्रस्फुरितोम्भिमेदुरचतुःपायोधिविच्छेदितम्नाचक्रेण  
करालिता गुमुगुमायन्ते समन्ताद्दिशः ॥६॥\* तस्यात्मजस्त्रिभुवनप्रवरप्रवीरः  
श्री[वि]क्र-
- 8 मो नरपतिर्विजयी जगत्यां [1\*] यस्य प्रचण्डभुजदण्डचलत्कृपाणचस्तारयो युधि  
भृशं विमुखीभवन्ति ॥७॥\* रिपुतिमिरनिकायः सस्तभूमण्डलश्रीः सरति गि-  
रिदरीभ्योऽखण्डले म-
- 9 षडलाघ्रे हृतरिपुकुमुदामि धामभिर्दामधाम्बो धवलितसुरमार्गं विक्रमार्कस्य राज्ञः  
॥८॥\* तद्भ्राता शितखड्गखण्डतरिपुश्रीरिन्देवो नृप उद्यन्ने<sup>1</sup> जगत्ताप-  
शमनक्री-
- 10 डागरिष्ठद्युतिः । गोभिस्त्रिभुवपराश्वकारपटलसंलब्ध(ब्ध)पुण्योदयः साक्षाच्चन्द्र इवापरो  
विजयते भूमिशूडामणिः ॥९॥\* दुग्धाब्धि(ब्धि)फेनरुचयो यदरिप्रिया-  
णाम[प्यु]-
- 11 स्रतानि जहति स्तनमण्डलानि [1\*] नेत्रोत्पलादिगलदञ्जनमित्रितायुसंपर्कसंभवकल-  
ङ्कभियेव हाराः ॥१०॥\* सीयं श्रीमज्जापिलीयचण्डिकाचरणपङ्केजपर्युपासन-
- 12 परपरममाहेश्वरसमरनिःशङ्कमङ्गलारैतरविचारचतुराननमहानृपतिश्रीमदिन्द्रधवलदेवेन वि-  
जयिना । धामोत्कलो किल कदम्ब(म्ब)कुलावतम्बः(तंसः)
- 13 स्फूर्ज्जद्यशाः समरसिंह इति प्रसिद्धः । तस्यात्मजः खदिरपालकुलप्रदीपम्नाप-  
प्रधानसचिवः प्रहराजनामा ॥११॥\* वाचि स्थिरः सुरगुरोः स समान-  
बु(बु)द्धिः प्रख्यातकीर्त्तिरभ-

<sup>1</sup> [See above, p. 223, n. 1.—Ed.]

Obverse.

2  
4  
6  
8  
10  
12  
14  
16  
18  
20  
22  
24

Handwritten text in Devanagari script, approximately 24 lines long, covering the obverse of the copper plate. The text is densely packed and appears to be a formal inscription or legal document.

Reverse.

26  
28

Handwritten text in Devanagari script on the reverse side of the copper plate. The text is less dense than the obverse and includes some larger characters, possibly a signature or a specific reference.





- 14 वय्रणतानुकम्पी । यस्य प्रतापदहनासमतापतप्ताः स्वर्गोपि शान्तिमुपयान्ति न  
वैरिवीराः ॥[१२]\* तन्नन्दनो वन्दिजनाभिनन्दी वामेक्षणावीक्षणाणलक्षः [।\*] [त्री]-
- 15 मन्महामाण्डलिकः संजात<sup>1</sup>[सुन्नः] कलासुदयराजनामा ॥[१३]\* यस्योदयसमग्र-  
सङ्गरमिलव्यर्थिपृथ्वीपतिप्रोहामेभघटाभिपाटनपटौ दीर्घयुग्मे
- 16 स्वयं । साम्नालं(ज्यं) सकलं निधाय विलसद्रामाजनैरावृतः स्वैरं वीरनरेन्द्र  
इन्द्रधवलः क्रीडारसं सेवते ॥[१४]\* स महामाण्डलिकत्रीउदयराजः ।  
न[वने]रपत्तणा-
- 17 यां । गम्भारोग्रामनिवासिलोकानुपगतानपि च राज्ञो युवराजमन्त्रिपुरोहितभाण्डा-  
गारिकाक्षपटलिकप्रतीहारनैमित्तिकान्तःपुरिकदूतकरितुरगोष्ट्र-
- 18 नौसाधनिकदण्डनायकसामन्तसेनाधिकारिकानाञ्जापयत्यादिशति वो(वो)धयति च विदि-  
तमस्तु भवतां यथोपरिलिखितग्रामं स्वशी(सी)मापर्यन्तं सजलस्त्रलं
- 19 सलोहलवणाकरं सगर्तोधरः(रं) साम्मधुकुं वनवाटिकातृणजन्तुगोचरपर्यन्तं सोर्द्धाध्व-  
तुराघाटिविशुहं श्रोमहिक्कमादित्यस्य द्वादशशतसम्बन्धरे
- 20 चतुःपंचाशद्वर्ष(र्षा)धिके कात्तिकमासस्य पूर्णिमास्यां(यां) तिथौ सोमदिने ॥ भारद्वा-  
जगोत्राय ब्रा(ब्रा)ह्मणजातीयपण्डितश्रीवाग(सु)देवपौत्राय श्रावसद्यश्रीरि(ऋ)षिपु-  
त्राय उपा-
- 21 ध्यायश्रीधारेश्वराय अस्मै अंशत्रयं ३ तथा कौशिकगोत्राय ब्रा(ब्रा)ह्मणजा-  
तीयपण्डितश्रीश्रीधरपौत्राय पण्डितश्रीकीर्त्तिपालपुत्राय पण्डितश्रीमहादित्याय  
अस्मै अंश-
- 22 इयं २ विधिवत(त्) स्नात्वा मातापित्रोरात्मनश्च पुण्यशोभिद्वये गोकर्ण-  
कुशकुसुमकरतलोदकपूर्णं कृत्वा चन्द्रार्कं यावत्ताम्रेणोदकपूर्व्वेण शासनोक्त्य
- 23 प्रदापितवानिति मत्वा भागभोगादिकं यथादीयमानं पूर्व्वप्रवाहेनाञ्जाविधेयीभूय  
दास्यथ [।\*] तथा हि भवन्त्यत्र पौराणिकाः श्लोकाः । भूमिं यः प्रतिगृह्णाति
- 24 यच्च भूमिं प्रयच्छति [।\*] उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ  
॥[१५]\* व(व)हुभिर्व्वशु(सु)धा दत्ता राजभिः सगरादिभिर्यस्य<sup>३</sup> यस्य यदा-  
भूमिस्तस्य तस्य तदा फ-

Reverse

- 25 लम् ॥[१६]\* हिरण्यमणिमुक्तानि वस्त्राख्याभरणानि च [।\*] तेन सर्व्वमिदं  
दत्तं येन दत्ता वशु(सु)धरा ॥[१७]\* षट्पर्व्वसहस्राणि स्वर्गं तिष्ठति  
भूमिदः [।\*] आचेप्ता चानुमत्ता(न्ता) च इये(ये)व नरकं व्रजेत(त्) ॥[१८]\*-

<sup>1</sup> Read सुजात or स जात.

<sup>2</sup> [I would read पुनलायां. —Ed.]

<sup>3</sup> Read सगरादिभिः । यस्य.

- 26 तडागानां सहस्रेण अश्वमेधशतेन च [1\*] गवां कीटिप्रदानेन भूमिहर्ता न  
सु(श)ध्यति ॥[१८॥\*] गामिकां स्वर्णमेकं च भूमिरप्यर्द्धमङ्गलं [1\*] हरत्र-  
रकमायाति यावदाहृतस(सं)प्लवम् ॥[२०॥\*] सकलमि-
- 27 दमुदाहृतत्रिस(श)म्यं श्रुतिविहितं हितभात्मनो नरेन्द्राः [1\*] तरलतरतरङ्गभ-  
विश्रं स्वयमनुचिन्त्य न कीर्त्तयो विलोप्याः ॥[२१॥\*] लिखापितमिदं  
श्रीवास्तव्यकायस्थान्वयात्-
- 28 पटलिकठकुरञ्चीसुजननेति ॥ 'उपाध्यायधारिश्चराय पंचहस्य भूमिर्दत्ता(त्ता) चुडु-  
ड्डजा ग्रामे<sup>२</sup> सम्वत् १२५४ कार्तिकशुदि १५ सोमे ॥

No. 35.—SRINGI-RISHI INSCRIPTION OF PRINCE MOKALA.

By SAMSKRITI PT. AKSHAYA KEERTY VYAS, M.A., UDAIPUR.

The inscription under consideration was noticed for the first time by Rai Bahadur Gauri-shānkar Ojha in the *An. Rep. Rajputana Museum, Ajmer, 1924-25*. He has also made full use of this record in his *Rājaputāne kā Itihāsa*.<sup>3</sup> But as the record is not yet published in full I edit it here for the first time at the instance of Dr. N. P. Chakravarti, Government Epigraphist for India.

The place known as *Śringī-rishi* is situated in the heart of hills about a mile and a half west of the village *Vikharaji* which is about four miles south-east of the famous shrine of *Śrī Eklīngjī* and is rather difficult of access.

The inscription is fixed in a niche in the western wall of a small verandah below the temple whose plinth is about 4 ft. high from a small reservoir of water the construction and subsequent consecration of which is the main theme of the record.

Excluding *Śrīh(Śrī)Viśva-Mā(trē namaḥ)* on the top, there are in all thirty-one and a half lines of writing in the inscription which covers a space about 1' 10" broad by 1' 3" high. The record is engraved on a slab of black stone which has been damaged by two big cracks running almost parallel to each other. In addition to these cracks the slab is broken in three places thus destroying portions of the inscription.

With regard to the *palaeography* attention may be drawn to the representation of the medial vowels *ē*, *ai*, *ō* and *au* which are joined to the consonants both by *prishtha-mātrās* and by *śiro-mātrās* side by side; for examples of *ē* and *ō* cf. *pur-ēśvarēṇa* (l. 8) and *krōdh-ākulō* (l. 6) and for *ai* and *au* cf. *uttamataraiḥ* and *svary-ādikaiḥ* (l. 18) and *tīhau* (l. 17) and *prauḍha* (l. 9). This method of indicating the *mātrās* may be due to the fact that though by this time Nāgarī characters had assumed almost a definite form, the representation of the medial vowels, particularly the diphthongs, was still in a state of transition.

The language of the inscription is Sanskrit. Of the few minor mistakes it shows, it may be pointed out that the dental nasal has been employed for the palatal one in *guhā-gēhakān-jitvā* (l. 5); *kaśchit-samāḥ* (l. 6) has been used for *kāśchit-samāḥ* and *sō-yam prasastiḥ* (l. 27, v. 28)

<sup>1</sup> This portion beginning with उपाध्याय is written in a different hand.

<sup>2</sup> The word ग्रामे which the scribe could not fit into the space available was written below the line.

<sup>3</sup> For quotations from this record, see *Rājaputāne kā Itihāsa*, Fasc. II, foot-notes on pp. 549-59.

for *s-ēyaṃ prasastiḥ*. The word *gaḍha*<sup>1</sup> in *maṇḍal-ākṛiti-gaḍhō* (l. 9) is evidently a *dēśi* word. Besides, there are some mistakes of engraving which are noticed in dealing with the text.

Regarding **orthography** we find that the dental sibilant has once been employed for the palatal one in *Sambhur-akarōd-* (l. 17). So also *v* has once been used for *b* in *Śākē vāṇa-vasu-* (l. 29). Consonant after *r* is occasionally reduplicated. The whole inscription is in verse except adorations to *Viśva-Mā[tā]* (at the top) and *Bhagavatī* (l. 1), as well as portions of ll. 28 and 32.<sup>2</sup>

The inscription belongs to the time of prince **Mōkala** of Mewār whose date of accession<sup>3</sup> is not yet definitely known; and its **object** is to record the consecration of a small reservoir of water constructed by him at the hilly site known as *Śringī-rishi*, thereby to achieve bliss in the other world for one of his wives, named **Gaurāmbikā**, who was apparently not living at the time. She came of the *Bāgbhēlā* family and was the daughter of some prince, only last three syllables of whose name, *viz. . . . . nabhrama*<sup>4</sup> are visible in the text now preserved. The ceremony took place **on the fifth day of the bright half of the month of Śrāvaṇa in the Vikrama year 1485 (= A.D. 1428)**. Mōkala accompanied by his other wife **Māyāpurī** worshipped the sage *Riśhyaśringa* and with the permission of his religious preceptor **Trilōchana** consecrated the reservoir.

The inscription is important inasmuch as it gives some historical information with regard to the four successive princes **Hammīra**, **Kshētra**, **Laksha** and **Mōkala**. It opens with an invocatory verse in praise of *Bhārati*, the goddess of learning; in the next verse the poet declares his intention of describing the princes born in the family of *Bappa*. Then begins the genealogy from *Hammīra* to *Mōkala*.

It has been said about **Hammīra** that he captured the city **Chēla** by name, and conquered by his might the notorious **Bhils** who were his enemies. He went to **Ranathambaka**<sup>5</sup> or **Ranthambhor**, and there killed **Jaitrēśvara** who was inimical to him. He also reduced **Palhapā-pura** to ashes.

**Chēla** as mentioned here is the *Chēla-vāṭa* of the *Ēklingī* inscription of V.S. 1545\* (= A.D. 1488) and the *Jilwāḍa* of modern times, situated on a high plateau on the north-western border of Mewār, overlooking the territory of *Gōḍwār*, a part of *Mārṅwār*. From the time of prince **Rāi Mal** (A.D. 1473-1509), this place has been in the possession of a *Sōlaṅkī Sardār* as his *jāgīr*. Formerly this *Sardār* held authority over some portion of *Gōḍwār* also, which was in all probability conquered by *Hammīra* together with *Chēla*. Before the time of *Rāi Mal*, the place might have been in the possession of the *Chauhānas*.<sup>7</sup> His victory over *Bhils* means that *Hammīra* had also acquired the portion of Mewār now known as *Bhōmaṭa*, almost fully occupied by the *Bhil* community, which evidently was not a part of Mewār at the time. Or, it may hint at

<sup>1</sup> See *Hemachandra's Dēśināmāḷā*, p. 99 (ed. Bühler).

<sup>2</sup> Below this last half line of the record is clearly visible in the impression a line of writing too carelessly engraved to be legible. It appears to read *श्रीसुवधारजसंग* . . . . . १०२(?)० बीसा[ख] and seems to be a later addition made by a mason engaged to repair the older structure of the verandah containing the inscription.

<sup>3</sup> No record helpful in definitely determining either the date of the death of prince *Laksha*, the father of *Mōkala*, or the time of the latter's accession to the throne of Mewār has till now been discovered. But it is certain that *Mōkala* ascended the throne prior to V.S. 1478 (= A.D. 1421) as an inscription of his reign found in a ruined *Jaina* temple at *Jāwar* is dated in that year.

<sup>4</sup> It is not certain whether this is the concluding part of a personal or place name as the compound may be either *Karmadhāraya* or Genitive *Tatpuruṣa*.

<sup>5</sup> The reading appears to be *Na[rathān]bakaḥ* which, by metathesis, may stand for *Ranāthān]bakuḥ* = (Skt. *Ranastambhaka*), popularly known as *Ranthambhor*.

<sup>6</sup> *Bhuvanagar Inscriptions*, pp. 117-23.

<sup>7</sup> *Rāj. Itihā.*, Fasc. II, p. 548, n. 4.

the acquisition of the part of Mewār now known as Vāgaḍa (Vaṭapadraka of inscriptions), which at present forms the territory of two different states, viz., Ḍūngarpur and Bānswār.<sup>1</sup> About the identification of Jaitrēsvara, who died at the hands of Hammīra, the present inscription does not give any clue. But in v. 25 of the Ēklingji inscription of V.S. 1545 mention has been made of a Jaitrakarṇa born in Ilāchala (Idar), sustaining the loss of life at the hands of Hammīra. The *Ēkalinga-māhātmya* also mentions Jitakarṇa, the *Ilā-durga-nāyaka* or 'the lord of the fort of Idar' as conquered by Hammīra. Thus it is not difficult to ascertain that Jaitrēsvara of the present record was none else than Jaitrakarṇa of the inscription at Ēklingji and Jitakarṇa of the *Ēkalinga-māhātmya*. He was, as is evident, the master of the fort of Idar, but when killed by Hammīra he seems to have been at Ranthambhor as known from this record. There is absolutely no evidence to prove that Ranthambhor was a part of his dominions; but as it was at that time the centre of Rājput confederacy against the Pathān monarchy of Delhi, it seems quite probable that he might have gone there in connection with some such activity. The last exploit of Hammīra as mentioned here is the reduction of Palhaṇāpura to ashes. The latter is the phonetically decayed form of Prahlādanapura. This city was founded by Prahlādana-dēva, the younger brother of Dhārāvārsha, the Paramāra ruler of Ābu. Formerly it was a part of the Paramāra dominion, but now it is the capital of a separate state known as Pālanpur.<sup>2</sup>

Hammīra was succeeded by his son Kshētra popularly known as Khētā. With regard to him it has been recorded here that he conquered Amī Śāha in battle, leaving alive not a single man of his army, and brought his entire treasury and numberless horses to his own capital. He also demolished Māṇḍalgarh which a monarch as mighty as Alā-ud-dīn had dared not touch.

Though the present inscription is of little help in identifying Amī Śāha we are in a position to do so from other records. Thus, this event has been mentioned in v. 156 of the Princes' chapter of the *Ēkalinga-māhātmya*, as a bygone illustration to prince Kumbhā's victory over Mahamūd Khilji of Mālwa, where Amī Śāha, conquered and killed by Kshētra, has been described as *Mālava-pati* or the Sulṭān of Mālwa. It is therefore clear that Amī Śāha whom prince Kshētra defeated, was the governor of Mālwa, and the scene of this battle was somewhere in the vicinity of the famous fort of Chitor as recorded in v. 22<sup>3</sup> of the unpublished inscription of V.S. 1517 (= A.D. 1460) located in the uppermost story of Kumbhā's Tower of Victory at Chitor. Thus Amī Śāha was none else than Dilāvar Khān Ghūri who was the first Sulṭān of Māṇḍu (Mālwa) as known from the *Memoirs of Jahāngīr*.<sup>4</sup> He was contemporary to the Delhi Sulṭān Mahammad Tughlak. Col. Tod in his treatment of Kshētra says that 'he obtained a victory over the Delhi monarch Humāyūn at Bakrol.'<sup>5</sup> Here he has obviously been misled by the bardic chronicles wherein 'Amī' might have been identified with 'Humāyūn' on the meagre phonetic semblance between the two names; or the name of a well-known monarch such as Humāyūn might have been inserted in place of that of one who was not so well-known, a practice that was not infrequent among the bards of Rājputānā. Humāyūn ascended the throne in V.S. 1587 (= A.D. 1530), whereas Kshētra's accession had taken place in V.S. 1421 (= A.D. 1364). They, therefore, could not be contemporary to each other. Rai Bahadur Ojhā says that Col. Tod had in his knowledge the dates of accession of both Kshētra and Humāyūn, but that the misstatement was due to not comparing them at the time of writing.<sup>6</sup>

<sup>1</sup> *Raj. Itih.*, Fasc. II, p. 549, n. 1.

<sup>2</sup> *Ibid.*, p. 549, n. 2.

<sup>3</sup> *Ibid.*, p. 563, n. 1.

<sup>4</sup> A. Rogers' Eng. Trans., Vol. I, p. 407.

<sup>5</sup> Tod's *Rajasthān*, Vol. I, p. 321 (W. Crooke's ed.).

<sup>6</sup> *Raj. Itih.*, Fasc. II, p. 565, para. 2.

Kshētra was succeeded by his son **Laksha**, about whom it has been stated in the present inscription that he was a prince of great religious ardour and that he freed **Gayā** of the barbarous tax levied by the Muhammadans, which all Hindu pilgrims had to pay. This tax was a source of great discomfort and torment to the Hindus and evidently prevented them to a great extent from undertaking any pilgrimages. Laksha, the pious Hindu prince, pacified the Muhammadan governor of Gayā with offers of gold and horses and got this tax totally abolished for the Hindus. This tax was in force not only at Gayā, but was, in fact, levied over *Tristhalī* or the three main Hindu religious centres, viz., **Kāśī**, **Prayāga**, and **Gayā**. Laksha got all these sacred places freed from the tax as known from v. 207<sup>1</sup> of the Kumbhalgarh inscription of V.S. 1517 (=A.D. 1460). This meritorious deed of Laksha also finds mention in v. 38<sup>2</sup> of Rāi Mal's inscription of V.S. 1545 at Ēklūngjī.

**Mōkala**, the son of Laksha, ascended the throne of Mewār after his father's death. According to this record he fought two battles, one with **Firūz Khān** and the other with **Ahmad**, wherein he utterly defeated both. This **Firūz Khān** was the son of Shams **Khān** Dandānī, the brother of Zafar **Khān** or Muzaffar Shāh I. whom Muhammad Tughluq II had appointed as the governor of Gujarāt in place of Furlut-ool-moolk and who afterwards became an independent Sulṭān.<sup>3</sup> When Tātār **Khān**, the son of Muzaffar Shāh, having deprived his father of his kingdom, himself seized the throne, he appointed Shams **Khān**, his uncle, as his minister. Shams **Khān** afterwards poisoned Tātār **Khān** at the instigation of Muzaffar Shāh,<sup>4</sup> his brother, and the latter being pleased with this service had bestowed upon him the *jāgīr* of Nāgor.<sup>5</sup> When Shams **Khān** died, his son **Firūz Khān** became the owner of Nāgor. When he began to annoy Mōkala by his foul intentions, the latter attacked Nāgor and **Firūz Khān** fled from the field of battle and his army was utterly routed. This victory of Mōkala over **Firūz Khān** is recorded not only in this inscription, but also in v. 51 of the Samiddhēśvara temple inscription<sup>6</sup> at Chitor of the same year as the present one and in v. 44 of the Ēklūngjī inscription of V.S. 1545. The event is also described in Persian chronicles such as *Tabkāt-i-Akbarī*, but there it is said that Rāpā Mōkala was defeated by **Firūz Khān** and three thousand men of his army were killed in the battle.<sup>7</sup> This discrepancy between the two records—epigraphical and historical,—has wrongly led the author of *Vira-Vinōda* to think of two battles fought between **Firūz Khān** and Mōkala in one of which the latter was victorious and in the other defeated.<sup>8</sup>

Mōkala's second battle as known from this record was waged against **Ahmad** wherein also the latter was defeated. It is rather difficult to ascertain who this Ahmad was. In v. 221<sup>9</sup> of the Kumbhalgarh inscription of V.S. 1517, Ahmad of our inscription has been confused with Mahammad whom Col. Tod has regarded as Nāsir-ud-dīn Mahmūd, the grand-son of **Firūz Tughluq**, and the son of Muhammad Shāh, and whom he believes to have been defeated by Mōkala near Rāipur in Mewār, on his way to Gujarāt to which direction he was fleeing after his defeat at the hands of Timūr in the battlefield of Pānipat.<sup>10</sup> But this is not possible, for Timūr reached

<sup>1</sup> *Raj. Itih.*, Fasc. II, p. 572, n. 1.

<sup>2</sup> *Bhāv. Inscr.*, p. 111.

<sup>3</sup> *Raj. Itih.*, Fasc. II, p. 584.

<sup>4</sup> Briggs, *Firishta*, Vol. IV, p. 9 and *Raj. Itih.*, Fasc. II, p. 584.

<sup>5</sup> *Raj. Itih.*, Fasc. II, pp. 584-85.

<sup>6</sup> Above, Vol. II, p. 417.

<sup>7</sup> Bayley, *History of Gujarat*, p. 148, n. 5.

<sup>8</sup> *Raj. Itih.*, Fasc. II, p. 585, n. 5.

<sup>9</sup> *Ibid.*, p. 586, n. 1.

<sup>10</sup> Tod's *Rājasthān*, Vol. I, p. 331 (W. Crooke's ed.).

Delhi on December 18, A.D. 1398, a period much prior to the accession of Mōkala. Therefore Ahmad of our inscription seems to be Ahmad Shāh I. of Gujarāt who was a contemporary of Mōkala and the latter might have defeated him in some battle. It also seems quite probable that the author of the Kumbhalgarh inscription might have inserted by mistake *Mahammad* in place of *Ahmad*, the two names being phonetically similar.<sup>1</sup> An attack of Ahmad Shāh I. of Gujarāt directed against Jilwārā in the dominion of Rānā Mōkala, after extracting tribute from the ruler of Dūngarpur, has been referred to in *Tabkāt-i-Akbarī* and *Tārīkh-i-Ālfi*, but this event is said to have taken place in A.H. 836 (A.D. 1433) which is five years later than the time of our inscription.<sup>2</sup> This shows that the fight referred to in our inscription is quite different from that mentioned in the Persian chronicles. It is possible that Mōkala had to fight Ahmad Shāh twice.

Other historical information from the record with regard to Mōkala is that he erected a strong rampart with three gates round the famous shrine of Śrī Ēkaliṅgajī. He weighed himself against gold, silver and other precious objects and gave them in charity as many as twenty-five times. He performed one of these ceremonies at the holy *Tirtha* of Pushkar, on the full-moon day of the month of Kārttika.

The record was composed by one **Yōgīśvara** who had the epithets *Vāṇīvilāsa* and *Kavi-rāja*. These epithets show that he was a very learned man and was held in high esteem at that time. Nothing else is directly known of him from this epigraph. The use of *ru* in place of the vowel *ri* in *Rushyaśringa-rushi* (l. 20), however, seems to suggest that he was a native of South India.

The mason (*sūtradhāra*) was **Phanā**, the son of Hādā. According to the inscription he was a famous figure and was held in high respect by others of his profession, and was fully conversant with works on literature and architecture.

The date of the inscription which is given both in numerals and in words is **Sunday, the 5th of the bright half of Śrāvaṇa in Saṁvat 1485**. It seems to be irregular for it corresponds to Saturday, 17th July, 1428 A.D.

### TEXT.<sup>3</sup>

श्रीःविश्वमा[चे नमः]

1<sup>5</sup> ॥०॥ श्रीभगवत्यै नमः । देवीं देवकिरीटरत्ननिकरासंशोभिपादांबुजां वीणास्फाटि[क]

— — — — — [— — — — ]<sup>6</sup> — — — — —

— — — — —

2 [भ]ारतीं नत्वा मोहहरां परां स्वजननीं मुक्ताकिसङ्गणां(णाम्) ॥१७ वीरान्व-

प्यजवंशजान[धि] — — — — [य]यावुदि तांकां[त्रि] — — — — —

— — — [चंभीर]राजा[दि]-

<sup>1</sup> *Rāj. Itih.*, Fasc. II, p. 586.

<sup>2</sup> Bayley, *His. of Guj.*, p. 120, n. 4.

<sup>3</sup> From ink-impressions and the original.

<sup>4</sup> Read *Śrī*.

<sup>5</sup> Each line generally ends with one or two *daṇḍas* which are for the most part to be regarded either as ornamental or superfluous.

<sup>6</sup> Syllables within these brackets are only partially visible.

<sup>7</sup> Metre: *Śārdūlavikrīḍita*.

- 3 कान् । शश्वद्याचकवाङ्किताधिकलसत्स्वर्णप्रदानोद्यताम्ब्यामाहृतवैरिराजनिकरान्गौरी-  
श[सेवाप]रान् ॥२<sup>१</sup> सोयं वप्यजवंशभूषण[मणी रूपेण पु]प्यायुधो हम्मी-
- 4 रो धरणीधरः [स]मभवदीरः सुधीरो रणे । नित्या व्याप्तचराचरा विजयिनो  
यस्येदुकुन्दो[ज्ज]ला कीर्त्ति[मूर्त्तिरि]वेश्वरी विजयते मान्या सदा भूभुजां  
(जाम्) ॥३<sup>१</sup> चेलाख्यं पुरमग्रहोद-
- 5 रिगणान्भिन्नान्गुहागिहकान्जि(ञ्चि)त्वा तानखिलान्निहत्य च वंलात्ख्यातासिना  
संगरि । यो ग[त्वा] न[रथं]वकं समवधीज्जेवेश्वरं वैरिणं यो दूरस्थित-  
6 पल्हणापुरमपि क्रोधाकुलो दग्धवान् ॥४<sup>१</sup> एवं सर्वमकंटकं समगमद्भूमंडलं  
भूपतिर्हमीरो लल[नाम्नरः] सुरपदं संपाल्य क(का)चित्तमाः<sup>२</sup> [।\*] सम्यग्-  
मंहरं ततः स्वतन-
- 7 [यं] सुस्थाप्य राज्ये निजि जेचं चत्रियवंशमंडनमणिं प्रत्यर्धिकालानलं(लम्) ॥५<sup>१</sup>  
आजावमीसाहमसिप्रभावाञ्जित्वा च हत्वा यवनानशेषान् ॥(।) यः कोश-  
जातं तुरगानसंख्य[।]-
- 8 न्यमानयत्स्त्रां किल राजधानीं(नीम्) ॥६<sup>१</sup> टिल्ली<sup>३</sup>चारुपुरेश्वरेण वलिना स्पृष्टोपि  
नो पाणिना राज्ञा श्रीमद[ला]वदीति विलसन्नाम्ना [ग]जस्वामिना ।  
सोपि जेचमहीभुजा
- 9 निजभुजप्रौढप्रभावादहो भग्नो विद्युतमंडलाकृतिगढो जित्वा समस्तानरीन् ॥७<sup>१</sup>  
इन्द्रेणासुरशकिना प्र<sup>४</sup>णम[ता सं]प्रार्थितः शंकरः संत्येते दनुजाः पदं मम  
बलादादातुकामा विभो ।
- 10 एवं किं करवाख्यधो वद हरः<sup>५</sup> युत्वा वचः शंभुना नीत[ः\*] जेचमही-  
पतिनि(निं)जपदं दैत्यांतहेतोः स्वयं(यम्) ॥८<sup>१</sup> दिव्यांगनाभूषि[तवाम]भागे  
दैत्याति(त)के जेचधराधिनाथे । स्वर्गस्थिते कल्पितदानदत्ते(जो)
- 11 लचोभवद्देवतर्बुधानां(नाम्) ॥[।\*]९<sup>२</sup> धेन कांचनतुलादिदानतस्त्रोपिता द्विजवरा  
महीतले । धेन दुर्जयसमस्तभुजः संहृ[ता]ः सदसिधारया रणे ॥१०<sup>३</sup>  
दत्त्वा(त्वा) [तंगतु]रंगहेमनिचयांस्तस्मै गढ(या)-

<sup>१</sup> Metre : *Sārdūlavikrīḍā*.

<sup>२</sup> The stroke in the body of this letter is too faint on the original to be visible in the impression.

<sup>३</sup> The arrangement of words in this line is obscure. *Samagamat* is to be connected with *sura-padaś* and *sam-pālya* with *bhū-maśdalaś*.

<sup>४</sup> Metre : *Upajāti*.

<sup>५</sup> The name of this well-known capital of India begins either with *Ti* or *Dāi* in most of the inscriptions of this period.

<sup>६</sup> This syllable seems to have been engraved over an erasure.

<sup>७</sup> Read *Hara*.

<sup>८</sup> Metre : *Indravajrā*.

<sup>९</sup> Metre : *Rathōddhatū*.



- 12 [स्वा]मिने सुक्ता येन कृता गया करभराइर्षाखनेकान्वतः । प्रीताः स्वर्गगता  
वदन्ति पितरस्त्वद्यापि सत्याशिषं तस्यासा[विति] लचभूतलभुजो वंशधिरं  
नन्दतु ॥११<sup>१</sup> तस्मिन्प्रयाते त्रिदिवं
- 13 — — लक्षेशिसंकल्पितकरपठचे [१\*] देवैकलिंगार्चनवद्वलजे विख्यातदुर्वोधनयैकदत्ते  
॥१२<sup>१</sup> तस्या<sup>१</sup> क्षापतिवंदितांघ्रिकमलो [ल]क्षेश्वरस्यात्मजः श्रीमो(मा)न्मोकल  
एष वंशतिलकः संपूर्णचंद्रान-
- 14 [नः १\*] — — [गा]हृतमंत्रपावनजलैर्जाताभिषेकस्ततः स्वं राज्यं परिपालयत्यरि-  
कुलं संचासयन्मन्वंतः ॥१३<sup>१</sup> यस्याप्रे समभूत्पलायनप[र]ः परोजघा(खा)ना<sup>१</sup>  
स्वयं पाप्माह्लाद्गद<sup>१</sup> दुःसहोपि समरे संत्यज्य को-
- 15 — — [१\*] — — चाणवशेन शुष्कवदनो सु[क्ता]लको रुह-  
वामश्वेनापि विवर्जितो गिरिगुहागिहाश्रितः सांप्रतं(तम्) ॥१४<sup>१</sup> यः पंचविं-  
शति[तु]लाः समदाद्विजै(जि)भ्यो हिस्रस्तथैव रजतस्य च फद्यकानां-  
(नाम्) ।
- 16 — — — — — थ विमुक्तिहेतोः सोयं नृपो विजयते वरकीर्त्तिपूरः  
॥१५<sup>१</sup> येन स्फाटिकसङ्घि(च्छ)लामय इव ख्यातो मही[म]डले प्राकारो  
रचितः सुधाधवलितो देवैकलिं-
- 17 — — — — — सत्कपाटविलसद्वा(द्वा)रचयालंकृतः कैलासं नु विहाय  
सं(शं)भुरकरोद्यत्त्राधिवासे मतिं(तिम्) ॥१६<sup>१</sup> कार्त्तिक्यामथ पू[र्णि]मावरतिथौ  
थोदात्तुलां कांचनो शास्त्रज्ञः प्रथमं
- 18 — — — — — दिवं स द्विजैः । देवै<sup>१</sup> पुष्करतीर्थसाञ्जिणममुं नारायणं  
शाश्वतं रूपिणादिवराहमुत्तमतरैः स्वर्णादिकैः पू[जय]न् ॥१७<sup>१</sup> कन्याधेनुधरा-  
तुरंगमरथयंत्रादिदा-
- 19 — — — — — पुष्करेषु विदितो जेष्टा(व्येष्टा)[दि]षु श्रद्धया । तेन  
चस्तसमस्तभूपललनासंगीतसत्कीर्त्तिना यु(खु)म्नाणान्वयशं(करे)ण सुधिया  
विद्वन्प्रियेण क्षितौ ॥१८<sup>१</sup> पर्यायै

<sup>१</sup> Metro: *Sārdūlavikrīḍita*.

<sup>२</sup> The stroke in the body of this letter is too faint on the original to be visible in the impression.

<sup>३</sup> Metro: *Indravajrā*.

<sup>४</sup> Read *taṣya*.

<sup>५</sup> The composer seems to have employed this foreign name without the case termination.

<sup>६</sup> Metro: *Vasantatilakā*.

<sup>७</sup> The syllable *raṣi* seems to be carved over an erasure.

श्रीः वशमा

2 4 6 8 10 12 14 16 18 20 22 24 26 28 30 32  
[The main body of the inscription is a dense block of text in an ancient script, likely Grantha or Tamil, which is significantly obscured by a large, irregular tear or damage across the center of the page. The text is arranged in approximately 16 horizontal lines, with line numbers 2 through 32 visible on both the left and right margins. The characters are small and closely packed, making them difficult to decipher due to the damage and fading. Some legible fragments include words like 'श्रीः वशमा' at the top left and 'दीर्घा' at the bottom left.]



- 20 . . . — — . . . . . — — परं(रम्) । रु(ऋ)थ्यशृंगरु(ऋ)पिस्तो-  
त्रव्याजमालंब्य भूप[ते] ॥१९<sup>१</sup> किं वाच्यो महिमा गिरेरिह मया योगीश्व-  
[रेणा]मुना विख्यातस्य महीतले हिमवता
- 21 — — — — — । — — — — — तरे निवसति श्रीशांतया कांतया  
साकं पुण्यनदीलसत्परिसरे साख्या(क्षा)द(दृ)षि[:\*] शृंगिकः ॥२०<sup>२</sup> [यत्रा]सौ  
क्षणमेकमेव वसतिः<sup>३</sup> श्रीमानृषी(षिः)
- 22 [शृंगिकः पु]ख्याचारपरो विभांड[कसुतो यो]गी तपःसागरः । काले तत्र निरंतरं  
जलधरा वर्षत्यपारावु(म्बु)भिर्नैवाकालमृतिर्भवेन्न हि त[था वं]ध्या भवेयुः  
स्त्रियः ॥२१<sup>३</sup> वाघेलान्व-
- 23 यदीपिका वितरणप्रख्यातहस्ता च [या\*] — णभ्रमभूमिपालतनया पुष्यायुध-  
प्रेयसी(सीम्) [।\*] या रूपेण निजेन तां समजयन्सौभाग्यसंशोभि[ता] या  
सर्वत्र पतिव्रतानुगणने मुख्यै-
- 24 व संकीर्त्यते ॥२२<sup>४</sup> तस्या[:\*] सदिंदीवरलो[चना]याः संपूर्णपीयूषकरानना[याः ।]  
गुणान्विताया गुणतोषितायाः श्रीपार्वतीसेवनसादरा[याः] ॥२३<sup>५</sup> गौरांविकाया  
निजवत्न-
- 25 भायाः सन्नोकसंप्राप्तिफलैकहेतो[ः ।\*] एषा पुर[स्तस्य] विभांडसूनोद्वा(र्वा)पी  
निवहा किल मोकलिन ॥२४<sup>६</sup> वाप्यां पुण्यसरिज्जलिन सततं संपूरितायामिह  
स्नानं यः कुरुते
- 26 द्विजः स हि भवेद्देदादिविद्याकृतो । राजन्यो यदि [कंटकै]र्विरहितं प्राप्नोति  
राज्यं चिरं वैश्वो वैश्रवणाधिकां त्रियमहो शूद्रोपि सौ[ष्ट्यं प]रं(रम्) ॥२५<sup>७</sup>  
यः कुर्यादृषिपंचम्यां
- 27 स्नानं वाप्यां प्रियान्वितः । ब्राह्मणो वा तथान्योपि स ल[भिते]स्मितं फलं  
(लम्) ॥२६<sup>१</sup> योगीश्वरेण कविना रचिता मनोन्ना सो(से)यं प्रशस्तिरुचिता-  
मृत[पूर्ण]वर्णा । आकर्ष्यं यां सुवि[बु]-
- 28 धाः सुखिनो भवन्ति श्रीभार[ती]मिव कथां कलुषापहन्त्री(र्त्रीम्) ॥२७<sup>९</sup> [इति]  
श्रीवाणीविलासकविराजयोगीश्वरविरचिता प्रशस्तिर्जयति ॥ मायापुरौ[वत्न]भया  
समेतो विभांडसू-

<sup>१</sup> Metro: Anushubh.

<sup>२</sup> Metro: Śārdūlavikrīḍita.

<sup>३</sup> Read vasati.

<sup>४</sup> Metro: Upajāti.

<sup>५</sup> Metro: Indravajrā.

<sup>६</sup> Metro: Vasantatilakā.

- 29 नं(नु) <sup>1</sup>परिपूजयंस्तं चित्तोवनस्यात्मगुरोरनुज्ञां संप्राप्य चामीकरदान[दत्त][१.°]  
 ॥२८<sup>२</sup> शाके वा(वा)श्वसुयुतिप्रविलसत्चं(चं)द्रांकित(ति) विश्रुते पंचम्यां  
 शु(सु)तिथौ [र]वौ च नभसः पत्ने सिते
- 30 सन्मतिः [१.°] श्री[मङ्ग]लनरेखरस्य तनयः श्रीमोकलो भूपतिर्विद्वद्दं(दं)विभूषितः  
 समकरोद्वापौप्रतिष्ठा(ष्ठा)मिह ॥२९<sup>३</sup> उल्कीर्णादि(दि)लसूचधारगुरुणा से[य]  
 प्रशस्तिः[\*] शुभा वि-
- 31 ह्याते[न] फनाभिधेन [सु]धिया हादात्मजिनासुना [१.°] साहित्यादिकशि[रिप]-  
 शास्त्रविलसत्पा(त्या)थोधिना रुधुना श्रीनारायणसेवकेन वृपतेः श्रीमोकल-  
 स्याज्या [॥३०.°]<sup>३</sup>
- 32 'संवत् १४८५ वर्षे श्रावण शुदि ५ रविदिन(नि) ॥ चिर(रं) नंद[तु] ॥३॥  
 शोः ।

## TRANSLATION.

[Obeisance to] the illustrious [Mother] of the universe. Adoration to the illustrious Bhagavati.

(Verse 1) Having paid obeisance to the illustrious goddess of learning, my supreme mother and the dispeller of delusion, with (*her*) lotus-like feet (*looking*) lovely with the gems on the crests of gods all round; holding a lyre and a crystal [rosary]....and wearing beautiful ornaments studded with pearls;

(Verse 2) [I describe] to the best of my knowledge, the heroes such as...prince Hammira, etc., the descendants of Bappa, who had been ever-ready to offer shining gold more than desired by those in need, who had killed numbers of powerful enemies in battles and who had been devout worshippers of the Lord of Gauri (*i.e.*, Śiva).

(Verse 3) There came in being the well-known ornamental gem to the family of the descendants of Bappa, the heroic prince Hammira, the very Cupid in form, resolute in battles and victorious, whose fame, like the body of Īsvara (*i.e.*, Śiva), permanent, all-pervading, white as the moon and the jasmine flower and always respected by (*other*) princes....reigns supreme.

(Verse 4) (*It was he*) who captured the city of Chōla after having conquered and perforce killed in battle with (*his*) famous sword his enemies, the Bhīls, residing in caves; who murdered the inimical Jaitrēśvara going himself to Narathambaka (Ranthambhor) and also being agitated by anger, burnt down the distant city of Palhanāpura.

(Verse 5) Hammira, the very god of love for damsels, having thus protected the earth for a certain number of years and having then established over his kingdom his son Kshētra, (*who was*) an ornamental jewel of the Kshatriya race, the destructive fire to (*his*) enemies, and worthy well<sup>4</sup> to take up responsibility, went to the abode of gods.

<sup>1</sup> There is an *anusvāra* over *pa* which is redundant.

<sup>2</sup> Metre: *Upajāti*.

<sup>3</sup> Metre: *Śārdūlavikīrītā*.

<sup>4</sup> This half line begins from the middle of the slab.

<sup>5</sup> This is a topless *chha* and many people employ it even now particularly at the end of letters to denote auspiciousness.

<sup>6</sup> Lit. well to wear armour. सम्यग्निर्दरं of the text echoes सम्यग्निर्दरं कुमारं of the *Raghuvamśa*, VIII, v. 94.

(Verse 6) (*It was Kshētra*) who having conquered in battle **Amī Sāha** by the might of (*his*) sword and totally annihilated the **Yavanas**, verily brought the entire treasury and numberless steeds to his own capital.

(Verse 7) Oh! even that famous fort of **Maṇḍala**,<sup>1</sup> which even the lord of the lovely city of Delhi, powerful and owning elephants, known by the shining name of **Alāvadi**, dared not touch with his hand, was shattered by prince Kshētra, after having conquered all the enemies with the impetuous might of his arms.

(Verse 8) (*God*) Śaṅkara was (*thus*) solicited by humble Indra in fear of demons, "O Eternal Hara! here are these demons aspiring to seize my position by force; O tell me, what should I do under such circumstances?" On hearing (*these*) words, prince Kshētra was taken away by Śambhu himself to his own abode, in order to destroy the demons.

(Verse 9) Prince Kshētra, the death-incarnate for demons, having (*thus*) settled down in heaven with heavenly damsels adorning (*his*) left side—**Laksha**, expert in giving (*as much*) charities (*as could be*) imagined, came to be the desire-yielding tree for the learned.

(Verse 10) (*It was he*) by whom best of the Brāhmaṇas on the surface of the earth were gratified by various charities, like gold weighed against himself, and by whom all (*other*) invincible princes were killed in battles with the sharp edge of (*his*) sword.

(Verse 11) May the famous line of that prince Laksha ever rejoice (*in this world*) by whom Gayā (*the holy Tīrtha*) was freed from the burden of tax for a considerable number of years, by paying (*as ransom*) lofty horses and heaps of gold to the lord of Gayā, and for which (*whose*) ancestors gone to the upper world, gratified as they are, even now confer (*on him*) genuine benedictions.

(Verse 12) That Laksha—who . . . , who had assigned the desire-yielding tree to suppliants, who had (*his*) attention fixed upon the worship of God Ēkaliṅga and who had been the only expert in political matters which are avowed to be inscrutable—having gone to the upper world—,

(Verse 13) This illustrious **Mōkala**, the son of that lord Laksha, the holy forehead-mark of the family, with face like the full-moon and with lotus-like feet revered by (*other*) princes, having been (*installed king*) by bathing in water made holy by incantations (*and*) fetched from . . . . . , protects his kingdom frightening the group of enemies all round.

(Verse 14) (*It was he*) from whose presence **Pērōja Khānā** (**Firūz Khān**) himself had resorted to fleeing (*and*) Pātsāha **Ahmada**, although irresistible in battle . . . abandoning (*his*) . . . has, at present, with face dried up, with hair dishevelled, with speech obstructed and bereft even of (*his*) horse, taken refuge in the habitation of a mountain cave in order to save . . .

(Verse 15) This well-known prince, who weighed himself against gold, silver and **Phadyakas**<sup>2</sup> twenty-five times and distributed them among *dvijas* for the liberation of . . . , and who is full of glorious fame, reigns supreme.

(Verse 16) By him was erected a rampart, which was renowned all over the earth, which looked as if built of nice crystal slabs being whitewashed with lime and which was adorned with three beautiful gates having handsome panels, [round the site of] the God Ēkaliṅga, where Lord Śambhu had indeed made up his mind to reside, leaving aside Kailāsa.

<sup>1</sup> Lit. the circular fort; modern Māṇḍalgarh.

<sup>2</sup> This seems to be the name of a small silver coin whose value might have been worth two annas, for in some parts of Rājputānā a two-anna piece is even now called a *Phadyā* or *Phadyaka*. (*Rāj. Itih.*, Fasc. II, p. 588, n. 4.)

(Verse 17) He who was conversant with the holy lore having first of all worshipped with high-class gold, etc., the Eternal Nārāyaṇa with the (*external*) appearance of the Primeval Boar, at the holy site of Pushkara, [and having . . .] . . . in company of Brāhmaṇas—weighed himself against gold on the beautiful full-moon day of (*the month of*) Kārttika, and gave it away in charity.

(Verse 18<sup>1</sup>) By giving maidens, cows, pieces of land, horses, chariots, books, etc., in charity, . . . . . looked upon in the land of Pushkara with reverence (*even*) among (*his*) seniors (1)

By him who was wise, dear to the learned on earth, conducive of felicity to the family of Khummāṇa and whose fame was sung by the frightened wives of all princes.

(Verse 19) In turn . . . . . Of the prince, resorting to the pretext of eulogising the sage Ṛishyaśṛiṅga.

(Verse 20) How is to be described by me, this Yōgīśvara, the majesty of the mountain here, which is famous all over the earth and which . . . . . with the Himālaya; and on which, in the beautiful vicinity of a holy river<sup>2</sup>, resides (*the sage*) Ṛishyaśṛiṅga in person, with (*his*) beloved, the illustrious Śāntā.

(Verse 21) Wherever this illustrious sage Śṛiṅgika who is the son of Vibhāṇḍaka, who is an ocean of austerity, and solely given to meritorious deeds, puts up even for a moment, there the clouds pour inexhaustible waters at the proper time, untimely death never takes place and women do not remain barren.

(Verse 22) (*For her*) who was illuminating to the family of Bāghēlās, who had her hand renowned for charities, who was the daughter of prince . . . nabhrama, who by virtue of her own beauty surpassed (*even*) Cupid's beloved (*i.e.*, Rati), who was graced with prosperity, (*and*) who in the enumeration of women true to their consorts is celebrated everywhere as the foremost—

(Verse 23) For her, whose eyes were like beautiful lotuses, whose face was like the full-moon, who was possessed of merits, who could be pleased with merits (*and*) who took delight in attending upon the illustrious Pārvatī—

(Verse 24) For (*that*) Gaurāmbikā, his own beloved, this reservoir of water in front of that son of Vibhāṇḍa has been constructed by Mōkala with the sole view of her achieving (*a blissful situation in*) the other world.

(Verse 25) Whosoever takes bath in (*this*) reservoir here, perpetually filled up with the waters of the holy river—(*if*) a Brāhmaṇa, he verily becomes versed in (*branches of*) learning like Vēda, etc.; (*if*) a Kshatriya, (*he*) gains lasting royalty free of adversaries; (*if*) a Vaiśya, (*he obtains*) wealth more than that possessed by Kubēra; (*and if*) a Śūdra, (*he*) too gets a unique state of excellence.

(Verse 26) Whosoever, a Brāhmaṇa or anybody else, would bathe in (*this*) reservoir with (*his*) wife on (*the fifth day of the bright half of the month of Bhādrapada called*) Ṛishi-Pañchamī, (*he*) would gain his desired aim.

(Verse 27) This well-known charming panegyric—whose letters are appropriate and full of sweetness, (*and*) which the learned delight upon hearing as (*they do*) by (*hearing*) the illustrious story of the Mahābhārata, the dispeller of opacity—has been composed by the poet Yōgīśvara.

(Line 28) Let there be victory to this panegyric composed by Yōgīśvara, the lord of poets (*kavirāja*), and who had the epithet Vāṇivīlāsa (lit. in whom moved gracefully the goddess of learning).

<sup>1</sup> Owing to their fragmentary nature it is difficult to understand correctly the sense of this and the next verse.

<sup>2</sup> This really speaking is not a river but an ordinary mountain stream which flows in rainy season.

(Verses 28-29) Prince **Mōkala**, son of the illustrious prince Laksha, of refined intellect and expert in giving charities of gold, after worshipping that son of Vibhāṇḍa, with his beloved **Māyā-purī** (and) having obtained the permission of his religious preceptor Trilōchana, consecrated the reservoir here attended by a host of learned people, on **Sunday** the auspicious **fifth day of the bright half of Śrāvaṇa** in the happy year signified by the shining moon, the Vēdas, the Vasus and the arrows (=1485).

(Verse 30) This well-known auspicious epigraph has been engraved by order of the illustrious prince Mōkala, by the famous and wise **Phanā**, who is the son of Hādā, who is foremost of all (other) masons, who is a glittering ocean of the lore of mechanics and literature, etc., and who is a devotee of the illustrious Nārāyaṇa.

(Line 32) **Sunday, the 5th of the bright half of Śrāvaṇa in the year 1485** (of the Vikrama era). May (this) rejoice for long.

No. 36.—A PALI COUNTERPART OF THE NALANDA TEXT OF PRATITYASAMUT-PADAVIBHANGA.

BY BIMALA CHURN LAW, PH.D., M.A., B.L., CALCUTTA.

Dr. N. P. Chakravarti has rendered a distinct service to Buddhist scholarship by editing from two brick inscriptions found at Nālandā<sup>1</sup> a Sanskrit text of what is presumably the *Pratītyasamutpāda-vibhaṅga-sūtra*. This is found to be the same work as one on which Vasubandhu wrote a commentary, the title of which, as preserved in Tibetan, is *Pratītyasamutpāda-vibhaṅga-nirdēśa*. Vasubandhu's commentary, only a few fragments of which have been published by Professor Tucci from a manuscript found in Nepal,<sup>2</sup> was popularly known as *Pratītyasamutpāda-vyākhyā*.<sup>3</sup> A Sanskrit text similar to that found at Nālandā was translated into Chinese by Yuan Chwang in 661 A. D. The title of the Sanskrit original, as restored by Nanjio from the Chinese, is *Nidāna-sūtra*.<sup>4</sup> Now all that is wanted is a Pāli counterpart of the Nālandā text.

Though the actual title of the text is not recorded in any of the two brick inscriptions, there can be hardly any doubt that the text presented in them is a *Pratītyasamutpāda-vibhaṅga-sūtra*, a *Sūtra* of the *Vibhaṅga* or *Niddesa* class, of which several examples are to be found in the *Majjhima-nikāya*, particularly in its *Vibhaṅga-vagga*. As a *Sūtra*, the text bears all the main characteristics of a discourse, viz., an introduction, a statement of the subject-matter, elucidation of the points raised, and a fitting conclusion.

*Vibhaṅga* is, of course, the same Buddhist term as *niddesa*, e.g., *Saccha-niddesa*<sup>5</sup>=*Saccha-vibhaṅga*.<sup>6</sup> The *Vibhaṅga-suttas* developed and contained in the Five *Nikāyas*, i.e., in the *Sutta-piṭaka*, represent the earlier stage or form of exegesis in the second book of the *Abhidhamma-piṭaka*, called *Vibhaṅga*. The earlier or *Sutta* form of each *vibhaṅga* or exegesis has been distinguished in it as *Suttanta-bhājanīya* from *Abhidhamma-bhājanīya*. In the *Suttanta-bhājanīya* portion of each of the *vibhaṅgas*, *Saccha*, *Satipatthāna*, *Dhātu*, *Indriya*, and the rest, the unnecessary *Sūtra* characteristics have been done away with and only the relevant points have been concisely stated,

<sup>1</sup> Above, Vol. XXI, pp. 193-199.

<sup>2</sup> *J. R. A. S.*, 1930, pp. 611-623.

<sup>3</sup> Above, Vol. XXI, p. 200.

<sup>4</sup> Nanjio's Catalogue No. 628.

<sup>5</sup> *Dīgha*, II, pp. 304-313.

<sup>6</sup> *Majjhima*, III, pp. 248-252.



nothing of doctrinal importance being left out of consideration. The *Suttanta-bhājanīyas* presuppose each a full text somewhere in the *Sutta-piṭaka*, but unfortunately all such texts cannot be traced in the extant Pāli Canon. The only reasonable inference to draw from this would be that the text of the Pāli Canon as it comes down to us is not complete in all respects, and accordingly it needs to be supplemented.

It is historically important to note that there is a Pāli counterpart of the Sanskrit *Pratītyasamutpāda-vibhaṅga-sūtra*, which is contained in the *Suttanta-bhājanīya* section of a *vibhaṅga*, called *Paṭichhasamuppāda-vibhaṅga*. The title adopted in the P. T. S. edition of the *Abhidhamma* text is *Pachchayākāra-vibhaṅga*.<sup>1</sup> But *Paṭichhasamuppāda-vibhaṅga* is precisely the title under which the chapter was known to Buddhaghosa.<sup>2</sup> Besides the correspondence between the titles in Sanskrit and Pāli, there are other points in which the two texts show an agreement. First, in both, only the *anuloma* mode of formulation of the Law of Causal Genesis has been adopted to explain the *samudaya*, *āchaya* or *prabhava* aspect of *duḥkha*. Secondly, in both, the *uddēsa* or *dēśanā* is followed by a *vibhaṅga* or exegesis. Comparing the two texts, item by item, one may notice only slight differences here and there. But, upon the whole, there is nothing in excess and of importance in the Sanskrit version of the *Vibhaṅga-sutta* which is not included either in the Pāli *Paṭichhasamuppāda-vibhaṅga* or in the text of the *Vibhaṅga* as a whole. Further, the *Abhidhamma* chapter has a purely *Abhidhamma* section without its counterpart in the Sanskrit text. One has to regret the loss of the full text of the Pāli *Paṭichhasamuppāda-vibhaṅga-sutta* which is presupposed by the *Suttanta-bhājanīya* in the *Abhidhamma* treatise.

#### No. 37.—A NOTE ON THE BARAH COPPER-PLATE OF BHOJADEVA.

By C. R. KRISHNAMACHARLU, B.A., MADRAS.

In his article on the above inscription (*Epigraphia Indica*, Vol. XIX, pp. 15 ff.) Dr. Hirananda Sastri has wrongly understood two expressions and suggested interpretations which do not appear to be correct.

Dr. Sastri says (*ibid.*, p. 16) that the Maukhari king Śarvavarman is called *Paramēśvara* in the Aśīrgadh Seal inscription. But it is not so. Both this and the Nālandā Seal inscriptions<sup>3</sup> call him *Paramamāhēśvara*. On the other hand it is the Dēo-Baraṅār inscription of Jivitagupta II that refers, among previous kings, to *Paramēśvara* Śarvvarman<sup>4</sup> whom Fleet identifies with the Śarvavarman of the Aśīrgadh seal.<sup>5</sup>

Again, Dr. Sastri asserts that 'the fact that he is described as a *Paramēśvara* would show that he was a 'subordinate prince' (*loc. cit.*, p. 15). Here again the doctor is unfortunately misled, for the title in question denotes 'paramount sovereignty' (*C. I. I.*, Vol. III, p. 332), and not a subordinate position. It must be noted in this connection that this title was of such special significance that a conquering monarch took great pride in assuming it after he vanquished a mighty

<sup>1</sup> *Vibhaṅga*, pp. 135 ff.

<sup>2</sup> *Sammoha-vinodanī*, p. 130 : *Idāni . . . Paṭichhasamuppāda-vibhaṅge yā ayaṃ avijjāpachchayā sankhārāti ādinā nayena tantī nikkhittā.*

<sup>3</sup> *C. I. I.*, Vol. III, p. 220 and above, Vol. XXI, p. 74.

<sup>4</sup> *Ibid.*, p. 216, text l. 15.

<sup>5</sup> *Ibid.*, p. 215.

foe. The Western Chālukya king Satyāśraya acquired the surname *Paramēśvara* (*labdha-Paramēśvar-āpara-nāmadhēya*) by the conquest of Harshavardhana, the 'lord of the entire Northern Country'.

In the matter of identifying *Paramēśvara Śārvavarman* with *Mahārāja Śarva*, of the Saūjān plates, who in his own words was a 'petty ruler', Dr. Sastri, has, I think, fallen into an error in interpreting the significance not only of the surname *Paramēśvara* as pointed above, but also of the expression *anumati*.

The points to be considered in this connection are: (1) whether "the petty ruler" Śarva of a kingdom at the foot of the Vindhya hills could or should have had any hand in the gift of a village lying in the *Kānyakubja-bhukti* which, from the nature of the circumstances, must have been directly under the king (*i.e.*, overlord) Nāgabhaṭa himself, whose capital was Kānyakubja and (2) whether the expression *anumati* here connotes, the *sanction of an overlord to a gift made by his subordinate*. In fact the question of a suzerain's sanction does not arise here for the reason given in the foregoing clause; but it implies the confirmation and maintenance by a later king of the grant made by a predecessor. For example, we find that grants made by previous monarchs, of the same village to the same deity, were re-affirmed by the subsequent kings, in their respective times. A very good example of this is found in the Dēś-Baraṇārī inscription of Jīvitagupta II (*C. I. I.*, Vol. III, p. 216, text, lines 12 ff.). From a careful study of this grant, it will be seen that the expression *sāsana* is applied to the original grant or later affirmation made by the overlord, the king (*ibid.*, lines 13 and 16). The subsequent affirmations are made in accordance with the original gift (*cf. pūrva-dattakam=avalambya* of line 15 of the grant). The expression *anumati* of the Barah copper-plate must be construed in the sense of *anu[mō]dita* of line 17 of this grant. The issue, therefore, reduces itself to this, *viz.*, the grant made originally by (the Maukhari)<sup>1</sup> *Paramēśvara Śārvavarman* and confirmed later by (the Pratihāra) *Mahārāja Nāgabhaṭa* was restored by *Mahārāja Bhōjadēva*, after suspension (*of it*) for some time in the reign of Rāmabhadradēva.

The village granted as *agrahāra*, namely, Valākā is evidently Barah, where the plates were discovered.

Dr. Sastri's readings and interpretations of two other important expressions in this inscription also appear to me to need correction.

In line 10 of the text (p. 18) he reads *दृष्ट्वा भागञ्च महाराजस्यी.....किञ्चित्कालम्विहतं* and translates it (p. 19) as 'finding that the allotment was for the time being obstructed.....'. The original, I think, correctly reads *दृष्ट्वा भोगञ्च....* which would give the natural sense that 'the enjoyment was for some time obstructed'. There is no relevancy in supposing a reference here to *bhāga* while the plate actually reads '*bhōga*'.

A similar mistake is committed by the editor in his reading *प्राग्भागक्रमेणैव* in line 13 of the text and translating it as 'in accordance with the same old apportionment'. Here also the plate actually reads *प्राग्भोगक्रमेणैव* which means 'in accordance with the original or previous enjoyment'. Here too there is no necessity or relevancy in assuming a reference to *bhāga*, *i. e.*, apportionment.<sup>2</sup>

<sup>1</sup> Above, Vol. IX, p. 100 and Vol. X, p. 102.

<sup>2</sup> [Prof. Bhandarkar is also inclined to identify Śārvavarman of the Barah Plate with the Maukhari prince of that name. See his *List of Inscriptions of Northern India*, p. 6, n. 1.—Ed.]

<sup>3</sup> [While this article was in the press, a note discussing some of the points noticed here, appeared in *I. H. Q.*, Vol. XIII, No. 3, pp. 603 ff.—Ed.]

No. 38.—A NOTE ON THE RAJAPURA COPPER-PLATES OF MADHURANTAKADEVĀ :  
SAMVAT 987.

BY KHAN SAHEB S. R. DAVER.

At the end of his explanatory note on these copper-plates<sup>1</sup> Dr. Hiralal advances a theory that Bhramarakōṭya was possibly an alternative name of Chakrakōṭya, on the ground that the name of Chakrakōṭya seems to survive in Ghumara, which he believes to be a name given to the falls of the river Indrāvati at Chitrakōṭa. This theory is incorrect for the reasons given below :—

(i) *Ghumara* is not a proper name and it is not applicable only to the falls of the Indrāvati at Chitrakōṭa ; it is a word used in Bastar meaning "waterfall".

(ii) In his introductory note<sup>2</sup> Dr. Hiralal has stated "though styled 'Lord of Bhōgāvati, the best of cities' Madhurāntakadēva appears to have been a *Maṇḍalika* (feudatory chief) as the verse in ll. 24-25 shows that his *rāj* was limited to Bhramarakōṭya which is described as a *maṇḍala* in l. 15". On the second plate in lines 15 and 16, it is stated that the village of Rājapura is situated in Bhramarakōṭya-*maṇḍala* (province). Again on the third plate in lines 28-29 names of witnesses from Chakrakōṭya-*maṇḍala* are given. This grant was made in A. D. 1065 and Bhramarakōṭya-*maṇḍala* and Chakrakōṭya-*maṇḍala* are mentioned in it as two separate units of administrative territories. Madhurāntakadēva was not only the feudatory chief of Bhramarakōṭya-*maṇḍala*, but appears to have been a relative of the ruling king, as his *birudāvati* are the same as those of the Nāgavarāṣi kings. We know from the Bārsūr inscription of the time of Jagadēkabhūshaṇa<sup>3</sup> that King Dhārāvarsha was alive in A. D. 1060 (*i.e.*, 5 years before this grant of Rājapura was made by Madhurāntakadēva). At this time one Chandrāditya was the feudatory chief in South Bastar and it seems that Madhurāntakadēva was holding a similar position in Bhramarakōṭya-*maṇḍala*.

(iii) From the Kurusal Tank slab inscription<sup>4</sup> it is clear that King Dhārāvarsha's son Sōmēśvaradēva was the ruler of Chakrakōṭya in A. D. 1069. We can say this much that King Dhārāvarsha's death took place between A. D. 1060 and 1069 and during this period (perhaps a period of minority administration) Madhurāntakadēva, although a *Maṇḍalika*, became more powerful and perhaps made attempts to oust the rightful person from the throne. The Kurusal stone inscription<sup>5</sup> tells us that Sōmēśvaradēva finally defeated and killed Madhurāntakadēva.

Thus it will be seen that Bhramarakōṭya was not an alternative name of Chakrakōṭya, as suggested by Dr. Hiralal. I would place Bhramarakōṭya-*maṇḍala* on the right bank of the river Naraṅgi as it is stated in the copper-plates that Rājapura is situated in the Bhramarakōṭya-*maṇḍala*.

<sup>1</sup> Above, Vol. IX, p. 179.

<sup>2</sup> *Ibid.*, p. 178.

<sup>3</sup> Hiralal, *Inscriptions in the C. P. and Berar* (2nd ed.) No. 209.

<sup>4</sup> Above, Vol. X, pp. 32 f.

<sup>5</sup> *Ibid.*, pp. 25 ff.

## No. 39.—ALLAHABAD MUSEUM INSCRIPTIONS OF THE YEAR 87.

BY STEN KONOW, OSLO.

The Government Epigraphist has sent me estampages of two inscriptions on stone slabs, now preserved in the Allahabad Municipal Museum. 'No particulars about their findspot', he says, 'are available but like the two inscriptions already published in the *Epigraphia Indica*, Vol. XVIII, pp. 159-160 these also have undoubtedly come from Kosam<sup>1</sup>'.

The two records mentioned by him were published by Rai Bahadur Daya Ram Sahni. One, No. II, belongs to the reign of the *Mahārāja Śivamēgha*, the other, No. III, is, according to the editor, dated in the year 88, probably of the Gupta era, during the reign of the *Mahārāja Bhadramēgha*. The latter, which I shall henceforth simply call **III**, is of special interest in the present connexion.

According to Mr. Sahni it 'was secured from the village of Hasanābād, close to the ancient remains of Kosam. It was lying near a well and would appear to have been used for sharpening tools and other utilitarian purposes. The slab is rounded at the top and a portion of it is broken off at the bottom. Its present dimensions are 2' 10" in height and the same in width, the thickness being only 3". Only four lines of the inscription now remain in the upper round portion of the stone, but that originally the record covered some more space of the slab is obvious from the traces of *aksharas* which have survived in the rest of the defaced surface'. His reading of the remaining portion is:—

- 1 . . . Mahārājasya śrī-Bhadram[ēghasya]
- 2 [Sāmvatsa]rē 80 8 varsha paksha 3 divasa 5
- 3 . . . . . sya Śamarasya (!) putra Him[i]ṅgana
- 4 . . . . . ayayādāvadāra.

The two inscriptions sent to me I shall distinguish as **a** and **b** respectively. The slab containing **a** seems to be almost identical in shape with that described by the Rai Bahadur. It is rounded at the top, and the inscription, in five lines, covers a space 2' 4" wide and 1' high. The other slab is rectangular, and the record **b** is 1' 9" long, the height being 1' 4". There are seven lines, the seventh only containing two *aksharas*. The contents of the two epigraphs are practically the same. I shall therefore deal with them together and also discuss their bearing on the reading and interpretation of **III**.

The **alphabet** is early Gupta or pre-Gupta of the Eastern variety. We find *la* with the downward turn of the left limb, e.g., in *Mādgalī* **b** 4, and the characteristic eastern *ha*, e.g., in *Mahārājasya* l. 1; *sha*, on the other hand, has not the round eastern base-stroke attached to the central bar as a loop.

With regard to **individual letters** we may note the rounded *ē* in *saptāśītē* l. 2, *putrēhi* l. 4, *Shanḍhakēna* **b** l. 5, etc., which looks like *ī* (the regular form is seen in *-mēgha-* **b** l. 1); the *ri* in *bhrātrīhi* **b** l. 4, but regular in *trītiya* l. 2; the different shapes of *llā* in *pallāna-* l. 3, where the **a** form is calculated to raise doubt about the correctness of the reading. I have therefore asked one of our leading authorities in Gupta palæography, Dr. Else Lüders, how she would read the *akshara*, without telling her how I read and explained it. Without any hesitation she read *llā*, and this reading must be considered to be absolutely certain. The final *m* with the

<sup>1</sup> [Mr. B. M. Vyas, the Executive Officer, Allahābād Municipality, informs me that the inscriptions were found in a village adjacent to the Fort of Kauśāmbī in Manjhanpur Tahsil of the Allahābād District.—Ed.]

*virāma* stroke above is found in *siddham* in **a** l. 1. The numeral symbols for 3, 5, 7, and 80 are used both in **a** and in **b**.

The execution and preservation of the inscriptions are, on the whole, very good. The sixth to eighth *aksharas* of l. 4, and the seventh and eighth of l. 5 of **a** are defaced, and so are the final letters of ll. 3-5 of **b**. There are, further, several superfluous and accidental strokes and dots, e.g., in **a** above l. 1; above the *ra* of *saṃvatsarē* l. 2; across and above the *tā* of *ētāyam* and *ē* of *puruvāyam* l. 3; before the *i*-mātrā of the second *putrēhi* l. 4; after *Śanik[ā]ya* l. 4, where the three strokes are perhaps meant to be a sign of division; across the right leg of *ga* in *bhagava-* l. 4; in **b** after the *bha* and above the *gha* of *Bhadramēghasya* l. 1; above the *ya* of *trītiya* l. 2; above the *ryyē* of *saudāryyēhi* l. 4, etc. The apparent *i*-mātrā above the *ē* of *ētāyam* **a** l. 3 has perhaps been cancelled, and the same may be the case with the *i* above *shk* in *pushkirīyām* **b** l. 5. The *ā*-stroke is absent or defaced in several places, e.g., *Mahār[ā]jasya* **a** l. 1; *sap[ā]sūtē* **a** l. 2; *ēt[ā]yam* **b** l. 3; *pallānak[ā]rasya* l. 3; *Śanik[ā]ya* **a** l. 4; *bhagavaty[ā]* **a**(*ā*)*ryyāya* **a** ll. 4-5; *sth[ā]pit[ā]* **a** l. 5; the same is the case with the *i* of *d[ī]casa* **a** l. 3; the *ē* of *Bhadram[ē]* at the end of **a** l. 1 (and of **III** l. 1) and of *Śaṇḍhak[ē]na* **a** l. 4 and *sa[m]vatsar[ē]* **b** l. 1; the *anusvāra* in *puṇya[m]* **a** l. 5; *sa[m]vatsar[ē]* **b** l. 1; *ēt[ā]yam puruvāya[m]* **b** l. 3; the *tā* in *sap[tā]-sūtē* **b** l. 2, etc.

The **orthography** is fairly consistent. But we find *vardhatu* **a** l. 5, *varddhatu* **b** l. 7; *Śaṇḍhak[ē]na* **a** l. 4 for *Shaṇḍhakēna* **b** l. 5. The writing *pratishchāpitā* for *pratishṭhāpitā* **b** l. 6 is a mere slip. Instead of *bhagava-* **a** l. 4 the engraver seems to have begun to write *bhagra-*.

The **language** is mixed Sanskrit, and the dual has, as usual, been replaced by the plural. We may note the use of the plural-dual of the words *putra* and *bhrātṛi* for 'son and daughter', 'brother and sister', respectively, in accordance with Pāṇini I. ii. 68 (*bhrātṛiputrau svasṛiduhitribhyām*). The word *pallāna* for Sanskrit *pariyāna* 'saddle', cannot in any way prove eastern affinities, on account of its *l*. Pischel, *Grammatik der Prakrit-Sprachen* para. 285, gives *pallāna* from Jaina-Māhārāshṭri, and it is a well-known fact that such words are often widely distributed outside the territory where they have developed in accordance with the phonetical laws of an individual language or dialect; cf. the common *pallānka*, Sanskrit *pariyānka*.

As already stated, the **contents** of the two records are almost identical, though some details are found only in **a** and others only in **b**. They record the setting up of two slabs as a seat (*āsana-pattā*), at a pond (*pushkarīyām*, only in **b**), for the Holy Noble Dēvī (*bhagavaty[ā]* **a**(*ā*)*ryyāya dēvī[ya]*, only in **a**), by the son and daughter (*putrēhi*) of the saddler (*pallānak[ā]ra-*) Śap[h]ara, the brother and sister born from the same womb (*saudāryyēhi bhrātṛihi*, only in **b**), the son and daughter of Mādgali (*Mādgali-putrēhi*), Śanikā and Shaṇḍhaka.

The two slabs were accordingly intended to form a seat for an image of Dēvī. It is then evident that the slab with the rounded top was to be placed vertically behind the image, and the rectangular one below it. In such circumstances we must evidently take **a** as the first record, and this inference is further strengthened through the fact that **a** begins with *siddham*.

It is further evident that there can never have been more than two such slabs in the *āsana*, and this makes it necessary to say something about the slab containing inscription **III**, published by Mr. Sahni.

A look at the plate published with his paper will show at once that the slab containing **III** has the same shape as that on which **a** is engraved. And a close examination of the facsimile will show that the text is the same as that of **a**, with some minor differences.

It is easy to see that the defaced *aksharas* in the beginning are, as in **a**, *siddham*. Then the first line contains *mahār[ā]jasya śrī-Bhadrama*, just as **a**, even with the same omission of the final

ê. In the opening of l. 2 we can still distinguish the first *akshara*, viz., *gha*, so that we must read *ghasya*. After this **a** runs *sa[m]vatsarē sapt[ā]śītē 80 7*, but there is not room enough for so many *aksharas* in **III**. Mr. Sahni read the defaced letters which can still be traced at the end of the passage as *rē 80 8*, but that reading seems to me to be impossible. What he read as 8 looks like *da*, and what he took to be 80 can hardly be that numeral figure, which has a straight upright within a circle. Before the apparent *da* (Mr. Sahni's 8) I can see a distinct *tē*.<sup>1</sup> It almost has the appearance that the engraver had misread his draft. Then follows, as in **a**, *varshapaksha*, but instead of **a**'s *trītiya 3 divasa 5*, which runs into l. 3, we find *3 divasa 5* as the end of l. 2. The beginning of l. 3 is effaced, and about ten or eleven *aksharas* are missing. What follows after the gap is clearly *śya Śapharasya putrēhi Mādgal[ī]*, and there cannot be the slightest doubt that the gap must be filled by the help of **a** as *[tāyam puruvāyam pallānakāra]śya putrēhi Mādgalī [putrēhi]*. Including the three letters of *putrēhi* fifteen or sixteen *aksharas* are absolutely defaced at the beginning of **III** l. 4, and as the end of the line can be read *vatyā āryā . . . dēv . . . a*, I have no doubt that we must restore the missing portion from **a** as *Śanikāya Shaṇḍhakēna cha bhaga . . . a*.

We thus arrive at the conclusion that **III** is practically identical with **a**, and we must try to explain this state of things. Now the traces of *aksharas* which Mr. Sahni mentions, are hardly visible in the plate of **III** below l. 4, and it is *a priori* not unlikely that the inscription was never completed, that the engraver, for some reason, did not proceed beyond l. 4. And if I am right in my explanation of l. 2, the reason was evidently that he had made some serious mistakes in copying his draft. In other words, the slab containing **III** was meant to form the back of the Dēvi-throne, but was discarded when the engraver's slips were discovered, and the slab containing **a** was dressed and provided with a new and corrected legend in its stead.

In such circumstances it would be permissible to make use of **III** for settling the reading of **a**, because the engraver may have made some mistakes even there. And I think that such must have been the case in the name of the *pallānakāra*. In **a** it is clearly *Ś[ā]para*, while the second *akshara* in **b** is entirely defaced. Now **III** almost certainly has *Śaphara*, and I have little doubt that the actual form of the name was *Śāphara*.

Our records are dated in the year 87, in the third paksha of the Rains and on the 5th day. Rai Bahadur Daya Ram Sahni thought of the Gupta era, so that the corresponding Christian date would be in the summer of A.D. 406. The *Mahārāja Bhadramēgha* is not known from other sources, but we must apparently assume that he held sway in *Kauśāmbī*. Little as we know about the history of *Kauśāmbī* in early times, we cannot do more than to note the names of this *Mahārāja* and of the *Mahārāja Śivamēgha* of Mr. Sahni's Inscription **II**. The latter is probably identical with the ruler known from a *Bhīṭā* seal, which Sir John Marshall<sup>2</sup> refers to the 2nd or 3rd Century, while the late *Jayaswal*<sup>3</sup> thought of the 4th Century A.D. If Sir John is right, the era of our record must be the *Kanishka* reckoning, and the date correspond to A.D. 215-6, while the *Kalachuri* era would take us to 335-6. Sir John's dating is perhaps, after all, the most probable one. The two rulers mentioned above evidently belong to one and the same dynasty, but we have no means of ascertaining who is the older of them.

#### TEXT.

a

1 Siddham Mahār[ā]jasya śrī-Bhadram[ē].

2 ghasya sa[m]vatsarē sapt[ā]śītē 80 7 varsha-paksha trīti-

<sup>1</sup> [From the impression Mr. Sahni's reading appears to be correct.—Ed.]

<sup>2</sup> *A.S.I., An. Rep.* 1911-12, p. 61.

<sup>3</sup> *J.B.O.R.S.*, Vol. XIX, p. 299.

- 3 ya 3 d[ī]vasa 5 ē[tā]yaṁ puruvāyaṁ pallānak[ā]rasya Ś[ā]pa(pha)-  
 4 rasya putrēhi [Mādgali]-putrēhi Śanik[ā]ya Saṅdhak[ē]na cha bha[ga]va-  
 5 ty[ā] a(ā)ryyāya \*d[ē]vī[ya] āsanapaṭṭā sth[ā]pit[ā] [!]\* Puṇya[m] vardhatu [!]\*<sup>1</sup>

b

- 1 Mahār[ā]jasya śrī-Bhadremēghasya<sup>1</sup> sa[m]vatsar[ē] sa-  
 2 p[tā]śītē 80 7 varsha-paksha tṛtīya 3 divasa [pa]-  
 3 āchama 5 ē[tā]yaṁ puruvāya[m] pallānak[ā]rasya Śapa(Śāpha)-  
 4 rasya putrēhi saudāryyēhi bhrāt[ri]hi Mādgali[pu]tr[ē]-  
 5 hi Śanikāya Saṅdhakēna cha pushki(shka)riṇyāṁ ā[sa]-  
 6 napaṭṭā pratishchā(shṭhā)pitā [!]\* Prīyatāṁ dharmma Puṇyāṁ va-  
 7 rddhatu [!]\*

TRANSLATION.<sup>2</sup>

[Hail]-Of the *Mahārāja śrī-Bhadramēgha*, in the eighty-seventh-87-year, the third-3-paksha of the Rains, (the fifth)-5-day, at this date, by the son and daughter of the saddler Śāphara, (the brother and sister from the same womb), the son and daughter of Mādgali, Śanikā and Saṅdhaka, slabs for a seat [for the Holy Noble Dēvī] were put up (at her pond. May Dharma be pleased). May merit increase.

## No. 40.—SONEPUR PLATES OF MAHA-BHAVAGUPTA(II)-JANAMEJAYA ; THE YEAR 17.

By B. CH. CHABRA, M.A., M.O.L., Ph.D.(LUGD.), OOTACAMUND.

These plates were first inspected by me at Sonepur Raj, the headquarters of the Sonepur State in Orissa, in November 1936 when I was on tour in that part. Regarding their discovery I have been told that some three years prior to my visit certain workmen, while digging foundations on a plot of land opposite the modern Khambēsvaraī temple at **Sonepur Raj**, lighted upon a massive stone coffer which was forthwith made over to the State authorities. It was this box that contained the present plates. This along with its contents had since been kept intact at the Sonepur Police Station where it was shown to me. It is oblong in shape and measures 16½" long, 12" broad and 13" high. It has a slipping lid on it and was evidently designed specially for the safe deposit of the *tāmraśāsana*. It was not possible then to examine the writing on the plates, because they had been preserved just as they were found, stuck together with crust and verdigris.

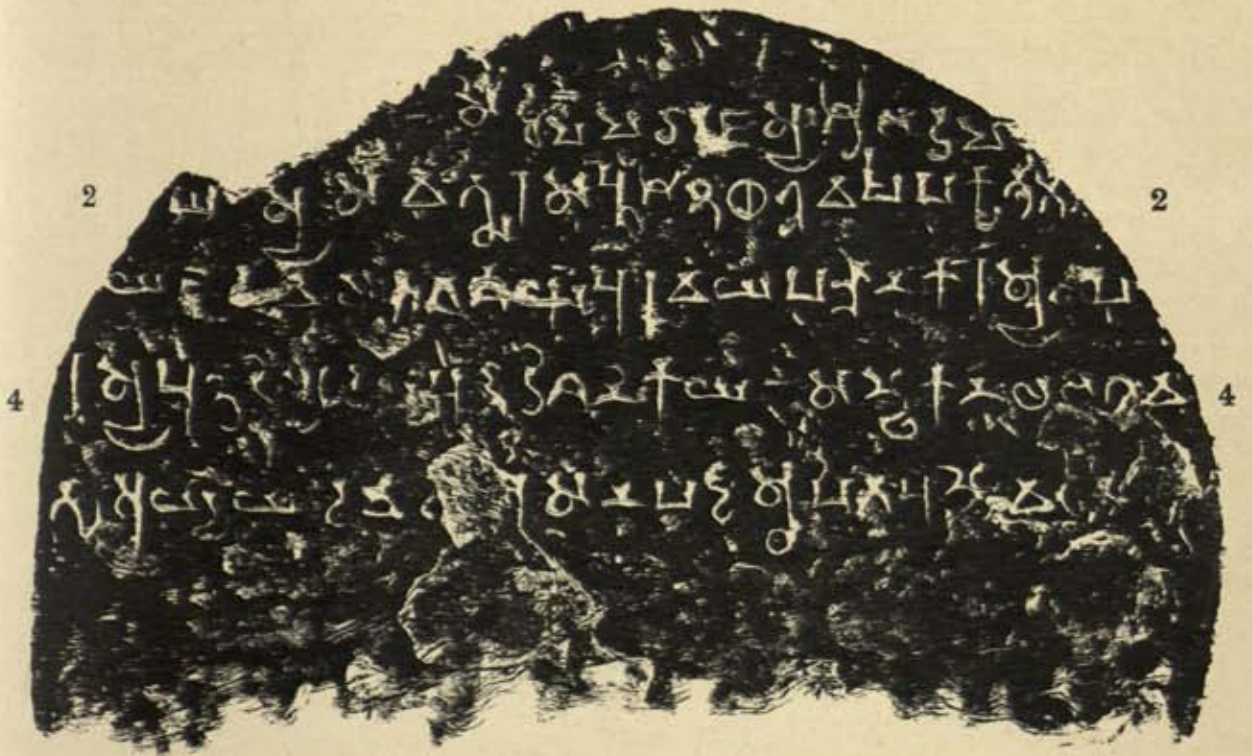
Later, in April 1937, the plates were obtained on loan from the Sonepur Durbar by the Government Epigraphist for India, who got them properly cleaned by the Archaeological Chemist in India and had their impressions taken. This afforded me an opportunity of studying the record from the original as well as from its inked estampages.

The document consists of **three copper leaves**, held together by a ring of the same metal. Each leaf is slightly narrower in the middle and measures about 8½" long by 5½" high at either end. The ring is 4" in diameter. Its ends are secured under a circular seal (diameter 1½"). The **seal** is completely defaced, so that it cannot be ascertained whether it originally contained any legend. It shows, however, some very faint traces of the Gajalakshmi symbol in the centre. The plates together with the ring and the seal weigh 202 *tolas*. The first plate is inscribed only on one face, while the remaining two bear writing on both the sides. There are altogether 51 lines of writing,

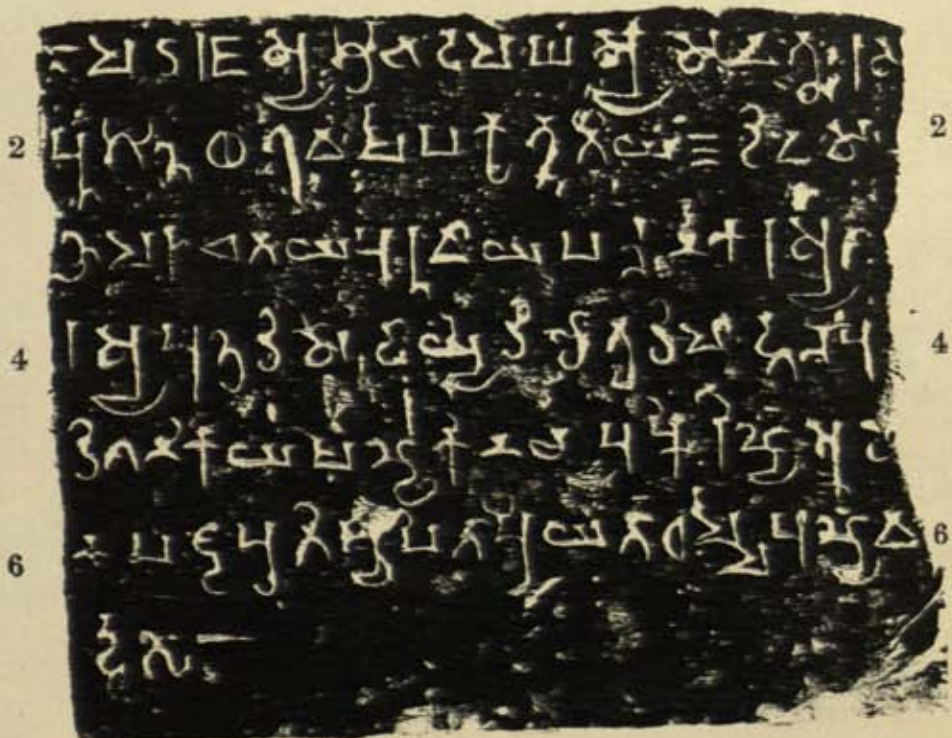
<sup>1</sup> [The name in question decidedly ends in *magha* as found in other inscriptions including those recently discovered. The stroke above *m* in this record may be accidental.—Ed.]

<sup>2</sup> Brackets = in **a** only; parentheses = in **b** only.

A.



B.







of which 11 are on the first face, 12 on the second, 13 on each of the third and the fourth and only 2 on the fifth.

The **alphabet** is of the same northern type as is usually found in the records of Sōmavarṣī rulers of Kōsala. The **language** is Sanskrit. The record is composed in prose, except that twelve of the customary verses and a eulogistic one occur at the end. Of **orthography** the following points may be noted : (1) As a rule, *s* is used for *ś*; *śudhyatī* (l. 33) and *śula*<sup>o</sup> (l. 37) being exceptions. However, *ś* is correctly used in those conjunct consonants where it appears as the first member, e.g., *śrī*, *śva*, *ścha*, etc. (2) *B* is invariably represented by the sign for *v*. (3) The consonant after *r* is doubled in most cases. (4) An *anusvāra* takes the place of a final *m*. (5) The sign for *avagraha* is employed twice (l. 21 and l. 45). (6) *Sandhi* is not observed in a few cases. Besides, the inscription contains various mistakes, such as wrong spelling, incorrect grammar, omission of letters and words, etc. They, too, have been pointed out partly in the text and partly in the notes below.

The inscription belongs to the Sōmakulī *P. M. P.* Mahā-Bhavaguptarājadēva(II)-Janamējayadēva, the successor of the *P. M. P.* Śivaguptadēva. It records the donation of a village, called Gōttakēlā, included in the Luputurā-khaṇḍa in Kōsalā. While the king himself is the donor, the donee is *Kamalavana-vaṇik-sthāna*, by which term possibly a merchants' association is meant. This *vaṇik-sthāna* is described to have migrated from Khadirapadra and to be resident in Suvarṇapura. It is further stated that the Kamalavana Merchants' Association transferred the same gift, as a registered grant, to *Śrī-Kēśava-bhaṭṭāraka-dēvakula* and *Śrī-Ādityabhāṭṭāraka-dēvakula* (i.e., two temples, one of Viṣṇu and the other of Sūrya) for defraying the costs of offerings to the deities and of repairs to the shrines.

The charter was issued from Ārāma on the 5th day of the bright fortnight of the month of Āshāḍha in the 17th year of the king Janamējayadēva's reign. It was written by Kailāsa's son, Alava, the *Māhākshapaṭalin* (attached to) the *Mahāsandhivigrahin Rājaka* Malladatta, and engraved by Haradāsa, son of Sivṛillā. The writer Alava is undoubtedly identical with Kailāsa's son, Ālava, the *Kāyastha*, who wrote the Nāgpur Museum Plates of the 8th year, in which he is explicitly mentioned to be connected (*pratibaddha*) with the *Mahāsandhivigrahin Rājaka*, Malladatta, son of Dhāradatta.<sup>1</sup> This Malladatta appears to have served for a long time as Minister of War and Peace under Mahā-Bhavagupta(II)-Janamējaya, for he figures in his Pāṭṇā Plates of the 6th year<sup>2</sup> on the one extreme and in his three Kaṭak Grants of the 31st year<sup>3</sup> on the other. As may appear from the above references, several copper-plate grants of Mahā-Bhavagupta(II)-Janamējaya have already been published, from which we know the 3rd, 6th, 8th, 13th and 31st years of his reign.<sup>4</sup> The record under discussion now adds the 17th year to that list.

The king had a minister, named Sādhārāṇa, who is highly extolled in a stanza towards the close of the present inscription. He is described there to be a profound scholar and an able administrator, in whom the king reposed great reliance. The same person acted as *Dūtaka* in the Nāgpur Museum Plates referred to above, wherein his father's name is stated to be Śōbhana and he himself is styled *Mahāmahattama Bhaṭa(ṭa)*, but is not mentioned as *Mantrin*. Probably he was raised to ministership sometime subsequent to the 8th year of the king's reign. Evidently he, too, remained long in service, enjoying royal favours all along. He received a munificent gift of four villages from his master in the latter's 31st regnal year, as is recorded in the

<sup>1</sup> Above, Vol. VIII, p. 143; Bhandarkar's *List of Inscriptions of Northern India*, No. 1500.

<sup>2</sup> *J. P. A. S. B.*, Vol. I (1905), p. 13; Bhandarkar's *List*, No. 1558.

<sup>3</sup> Above, Vol. III, p. 350 and note 5; Bhandarkar's *List*, Nos. 1562-64.

<sup>4</sup> Bhandarkar's *List*, Nos. 1557-1564.

above-mentioned three Kaṭak Grants. From these records we learn that Sādhāraṇa was "an immigrant from Ṭakārī, a resident of Turvunā in Kōsala, belonging to the Bharadvāja gōtra..".<sup>1</sup>

Of the localities mentioned in the record, **Suvarṇapura** is the same as the modern town of Sonepur, situated at the confluence of the Tel and the Mahanadi.<sup>2</sup> **Ārāma**, from where the charter was issued, is described to be a prosperous city with palatial buildings, temples, gardens, tanks and what not. On the other hand, we know that the three Kaṭak Grants of the 31st year were issued from the same Ārāma, but that in those records it appears as a mere site of the royal camp (*kaṭaka*).<sup>3</sup> Besides, a part of the description of Ārāma in the present plates is practically identical<sup>4</sup> with the account of Murasīman (another camping place from where some<sup>5</sup> of Mahā-Bhavagupta(II)-Janamējaya's grants have been issued) in the Nāgpur Museum Plates of the 8th year. It follows, therefore, that the present description of Ārāma is only conventional and may not be depended upon as an exact portrayal of the locality. In view of these considerations it is safer to assume that Ārāma was a place, perhaps not far from the town of Sonepur,<sup>6</sup> where the royal camp was often pitched. **Luputurā-khaṇḍa**, wherein the donated village was included, is mentioned also in an earlier grant of the same donor, where the word is spelt as Lupaturā.<sup>7</sup> According to Rai Bahadur Hira Lal<sup>8</sup> this Lupaturā-khaṇḍa is probably the same as Lipatubgā of the Pāṭṇā Plates of the 6th year<sup>9</sup>, which he was inclined to identify with Lepta, six miles south-east of Bolangir in the Pāṭṇā State. B. C. Mazumdar<sup>10</sup> has, on the other hand, pointed out Nuptara and Nuparsinga within the Sonepur State one of which, he thought, must be identical with Lupaturā. I agree with the latter view and opine that Nuptara must be the village after which Luputurā-khaṇḍa was named. As for **Gōttalkēlā** the donated village, Mr. Sarkar, the Secretary of the Sonepur State, kindly informs me that it is now known as Gotarkela and is about three miles from the town of Sonepur.

#### TEXT.

##### First Plate.

- 1 ॐ<sup>11</sup> स्वस्वमलमणिकुट्टिमसदनच(व)लयने<sup>12</sup>कवरवार<sup>13</sup>विलासिनोज
- 2 नचरणनपुररवचस्व(स्त)पाराप(व)तकुलपचस्वनव(त्र)धिरितदशदि<sup>14</sup>मना-

<sup>1</sup> Above, Vol. III, p. 350. The reading seems to be *Turvulā* rather than *Turvunā*. See also below p. 253, n. 7.

<sup>2</sup> We have *Tilā-Mahānadi-saṅgama-rimāla-jala-pavitrikṛita*.....*patana-Suvarṇapur-āvāśila-śrīmat-vijaya-kaṭakāt* in the Māṅsingā-Dungri Plates of Mahā-Śivagupta(I)-Yayātidīva. *J. B. O. R. S.*, Vol. II, p. 52; Bhandarkar's *List*, No. 1556.

<sup>3</sup> *Śrīmat-Ārāma-samāvāsinaś śrīmatō vijaya-kaṭakāt*. It may be pointed out here that Fleet, who has edited these grants, has explained *Ārāma* as 'pleasure-garden' and taken *kaṭaka* for (the city of) Kaṭaka, identifying it with the modern Cuttack. Some other scholars have correctly taken this word in the sense of 'camp' See above, Vol. XI, pp. 188f.

<sup>4</sup> See below n. 14.

<sup>5</sup> Bhandarkar's *List*, Nos. 1558-60.

<sup>6</sup> We may even take *Ārāma* to mean 'a pleasure-garden' with a palace where the king occasionally resided.

<sup>7</sup> Above, Vol. XI, p. 94. It has been read as *Lupattarā*, but the correct reading is *Lupaturā*.

<sup>8</sup> Above, Vol. XI, p. 201.

<sup>9</sup> Above, Vol. III, p. 344.

<sup>10</sup> Above, Vol. XI, p. 101.

<sup>11</sup> Expressed by a symbol.

<sup>12</sup> This *akṣara* looks more like *nā*. The *ē*-stroke is parted into two at the end, whereby perhaps *ai* is meant. The proper sign for *ai-mātrā* is, however, seen below in *nai* of *naivēdya* l. 23.

<sup>13</sup> The letter *ra* is clear on the plate, though the impression shows a curve against the horizontal stroke of it.

<sup>14</sup> Read *daśa-dīśō nānā*. With this description we may compare *anēka-vara-vilāsinī-charana-nōpū(nupu)-ra-rav-ōbhṛānta-matta-pārāvata-kulōta(t) śakala-dīg-antar-āgata-xandī-jana-vistārīta-kīrtīś śrīmatō Murasī(ś)-mnaś* of the Nāgpur Museum Plates of the 8th year (above, Volume VIII, p. 141).

- 3 देसा(शा)न्तरादागतवन्दिजनविस्तारितकि(की)र्त्तैर्विधविद्यालंकातविद्वज्जनज-  
 4 नितकाव्यालापस्तुतधनपतिविभवस्या<sup>1</sup>र्द्धितरचितविचित्रप्रासादाद्या-  
 5 लिकादेवकुलोद्यानवापीकूपतडागोपसो(शो)भाजितसुरपुरम-  
 6 हिस्रः ।<sup>2</sup> प्रचण्डदोर्दण्डमण्डलाग्रतुण्डखण्डितारातिमत्त-  
 7 मातङ्गविमुक्तसुक्ताफलप्रसाधितासे(शि)पमहीमण्डल<sup>3</sup>  
 8 सकलभूपालमौलिमालाविलम्बमाणिक्यमयु(यू)खत्राताभिरञ्चि-  
 9 तक्रमकमलयुगलात्<sup>4</sup> श्रीमदारामात् परमभट्टारकमहाराजा-  
 10 धिराजपरमेश्वरपरममाहेश्वरश्रीसि(शि)वगुप्तदेवपा दानुध्या-  
 11 तपरममाहेश्वरपरमभट्टारकमहाराजाधिराजपरमेश्वर-

Second Plate ; First Side.

- 12 सोमकुलतिलकचिकलिङ्गाधिपतिश्रीमहाभवगुप्तराजदेवः कुस(श)-  
 13 ली कोसलायां<sup>5</sup> लुपुतराखण्डप्रतिव(व)ङ्गोत्तङ्केलाग्रामे ।<sup>6</sup> ब्रा(ब्रा)ह्मणान् संपु(पू)-  
 14 ज्य तद्विष-  
 15 यीययथाकालाध्यासिनः समाहर्तृसन्निधातुदाण्डपासि(शि)कपिसु(श)नवितुका-<sup>6</sup>  
 16 वरीधजनराजवल्गभादौन् सर्वान् समाज्ञापयति । विदितमस्तु भवतां ।<sup>7</sup> य-  
 17 थास्माभिरयं ग्रामः सनिधिः सोपनिधिः सर्व्ववा(वा)धाविवर्जितः सर्व्वोपरिक-  
 18 रकरादानसमेतः साम्ब्र(म्ब)मधुकः सगर्तोपरश्चतुः<sup>8</sup>सौमाप-  
 19 र्यन्तः सजलस्थलसहितः ।<sup>9</sup> खदिरपट्टविनिर्गताय सुवर्ण-  
 20 पुरवास्तव्याय श्रीकमलवनवर्णकथानाय सलिलधारापुरःसरमाच-  
 21 न्दतारंकार्काचितिसमकालोपभोगार्थं माट(ता)पिचोरात्मनश्च पुण्ड्रयसो(शो)-  
 22 ऽभिवृद्धये ताम्ब्र(म्ब)सा(शा)सनेनाकरौक्त्य प्रतिपादित इत्यवगत्य समुचित-

<sup>1</sup> Probably the intended reading is -*vibhava-sparśhinṅ rachita-*.

<sup>2</sup> This *daṇḍa* is unnecessary.

<sup>3</sup> Read -*prasādhit-āsīṣha-rāpa-mahī-maṇḍalaḥ*. This and the following compound qualify *Mahā-Bhava-*  
*guptarājādēva* and not *Arāma*. These two attributes of the king occur also in his Kaṭak Plates of the 31st year  
(above, Vol. III, p. 349, text ll. 34-37).

<sup>4</sup> Read -*yugalaḥ* and see the foregoing note.

<sup>5</sup> The word *Kōśalāyān*, which was evidently first omitted by inadvertence and later supplied, is engraved  
in smaller characters on the space above the ring-hole opposite l. 17 and is to be read after *kuśalā* in l. 13, as indi-  
cated by a *kākapada* sign after each of the two words.

<sup>6</sup> Read *sutrik-ā*.

<sup>7</sup> The letter *ra* appears below the line. Evidently it was first omitted and was later supplied.

- 22 भोगभागकरहिरण्यादिभिर्भवद्भिः सुखेन प्रतिवस्तव्यं(व्यम्) । अनेनापि प्रा-  
23 सं(स)सा(शा)सनेन सुवर्णपुरीयश्रीकमलवनवणिकथानेन व(व)लिचरुनैवेद्य-

- Second Plate ; Second Side.

- 24 खण्डस्फुटितप्रतिकरणार्थं(य or थं) श्रीकेस(श)वश्रीआदित्यभट्टारकाभ्यां ।<sup>1</sup> देवकुलो(ला)-  
25 भ्यां सा(शा)सनीकृत्य प्रदत्तः[\*] । भाविभिश्च भूपतिभिर्दत्तारियं(य)मस्यदौया धर्मगौ-  
26 र्वादस्यदनुरोहा(घा)च्च स्वदत्तारिया(वा)नुपालनीया । तथा चोक्तं धर्मसा(शा)स्त्रे ।  
27 व(व)हुभिर्वसुधा दत्ता राजभिः सगरादिभिर्य(भिः) । यस्य [यस्य\*] यदा भूमि-  
स्तस्य तस्य तदा  
28 फलं(लम्) ।[11\*] सा भूदफलसंका(शङ्का)वः परदत्तेति पार्थिवाः । स्वदानात्फ-  
ल[मा\*]नन्त्यं प-  
29 रदत्तानुपालने ।[12\*] षष्टिवर्षसहस्राणि स्वर्गं मोदति भूमिदः [1\*]<sup>2</sup>  
30 आस्फोटयन्ति पितरो वल्कयन्ति पितामहाः [1\*] भूमिदाता कुले जा-  
31 तः स नन्वाता भविष्यति ।[14\*] भूमिं यः प्रतिगृह्णा(ह्णा)ति यच्च भूमिं प्रय-  
च्छति । उभौ  
32 तौ पुण्यकर्माणौ नियतं स्वर्गार्गा(गा)मिनौ ।[15\*] तडागानां सहस्राणि(स्रेण)  
वाजपेयस(श)-  
33 तानि(तेन) च । गवां कोटिप्रदानेन भूमिहर्ता न शुध्यति ।[16\*] स्वर्णमेकं  
गामिकां भूमि-  
34 रप्यर्द्धमङ्गुलं(लम्) । हरन(न्न)रकमायाति यावदाहृतसंप्लवः ।[17\*] अन्यायेन  
हृता भूमि-  
35 रन्यायेन तु हारिता । हरतो हारयतश्चैव स हन्यात्सप्तमं कुलं(लम्) ।[18\*]  
स्वदत्तां परद-

<sup>1</sup> This is clearly a mistake for *-hīraṇy-ādīkam=upanayadbhir-*.

<sup>2</sup> This *daṇḍa* is unnecessary.

<sup>3</sup> The impression shows a superfluous scratch attached to *ti* giving it the appearance of *tri*, but on the plate it is plain *ti*.

<sup>4</sup> The small vertical stroke seen after *saś* on the impression does not appear on the plate.

<sup>5</sup> The second half of this stanza has been left out through mistake. We may add it thus: *ākṣhēptā ch=ānumanā cha tāny-ēva narakē rosēt || 3 ||*.

<sup>6</sup> Read *suvarṇyam-* or the *pāda* will be too short of a syllable.

<sup>7</sup> The *anusvāra* over *la*, which is clear on the plate, has not come out on the impression.

<sup>8</sup> Read *hārayataś=cha* or the quarter will have a syllable in excess.

i.

2 3 4 6 8 10 12

...  
 ...  
 ...  
 ...  
 ...  
 ...  
 ...

iii.

12 14 16 18 20 22

...  
 ...  
 ...  
 ...  
 ...  
 ...

iiib.

50 50

...  
 ...

ii.

24 26 28 30 32 34 36

...  
 ...  
 ...  
 ...  
 ...  
 ...

iiia.

38 40 42 44 46 48

...  
 ...  
 ...  
 ...  
 ...



36 तां म्वा(वा) ।<sup>1</sup> यो हरश्च वसुन्धरां(राम्) [1\*] स विष्ठायां कृमिभूमि<sup>2</sup>त्वा  
पच्यते पितृभिः सह ।[19\*] आ-

*Third Plate ; First Side.*

37 दिव्यो वरुणो विशुव्र(व्र)द्भा सोमो इतास(श)नः । शु(शू)लपाणिस्तु भगवान् ।<sup>3</sup>  
अभिन-

38 न्दन्ति भूमिदं(दम्) ।[110\*] सामान्योयं धर्मसेतुवृ(नृ)पाणां काले काले पालनौयो  
भवद्भिः [1\*]

39 रिति<sup>4</sup> सर्वानितान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामचन्द्रः[5\*] ।[111\*]  
इति-

40 कमलदलाम्बु(म्बु)वि(वि)न्दुलोलां ।<sup>5</sup> श्री(त्रि)यमनुचिन्ध मनुष्यजि(जी)वितं च [1\*]  
सकलमिदमु-

41 दाहृतं च बुद्धा<sup>6</sup>(बुद्धा) ।<sup>7</sup> नहि पुरुषैः परकि(की)र्तयो विलोप्याः ।[112\*] परम-  
भट्टारकमहाराजाधि-

42 राजपरमेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपतिश्री[म\*]ञ्जन-

43 मेजयदेवस्य विजयराज्ये सम्ब(संव)क्षरे सप्तदसमे<sup>8</sup> आषाढ-

44 माससितपक्षपञ्चम्यां । यत्राहृतः ।<sup>9</sup> सम्ब(संव)त् १७ आषाढशुदि ५ । ज्ञेया-

45 ऽशेषार्थसा(शा)स्मृतिविम[ल\*]धिया वेदवेदाङ्गविद्या ।<sup>10</sup> सौ(शि)क्षाकल्पेतिहास<sup>11</sup>प्र-

46 कटसुरगुरुप्राप्तभूयिष्ठधाम्ना । नाम्ना साधारणेन द्विजवरतनुना म-

47 न्विष्णा यस्य राज्यं निर्वू(व्यू)ढं सोयमुच्चैस्तृ(त्रि)जगति विदितो देवजनमेजय-

48 श्रीः<sup>12</sup> ।[113\*]<sup>13</sup> . . . . . स . . . सुत ।

49 . . वृ . . सुत . . त्कि . . हरद . . .

<sup>1</sup> This *daṇḍa* is unnecessary.

<sup>2</sup> This *mi* is superfluous; read *kṛimīr-bhūtvā*.

<sup>3</sup> The two syllables *riti* are superfluous.

<sup>4</sup> The portion *vuddhā* occurs below the line.

<sup>5</sup> Read *saptadaś*.

<sup>6</sup> The impression shows a small stroke attached to *sa*, which does not exist on the plate.

<sup>7</sup> Instead of *Śrī-Janamējayadevaḥ*, the writer has used *dēva-Janamējaya-śrīḥ* evidently to conform to the metrical scheme, which purpose still remains partly unfulfilled unless we read *Janmējaya* for *Janamējaya*. The corresponding reading in the Katak Plates of the 31st year is *dharmma-Kandarppadēvaḥ*. The Katak Plates have two verses in praise of Sādhāraṇa, one of which is the same as occurs here. (Above, Vol. III, p. 349, text l. 37-42.)

<sup>8</sup> Metre: *Śtagdhara*.

<sup>9</sup> It appears that the matter engraved after *śrīḥ* in this line and the next has intentionally been scored out by the original engraver himself, probably because some objectionable mistakes might have crept in. In spite of his attempt to erase the engraving of this part, certain letters can still be made out, which indicate that the contents of this portion mentioned the names of the writer, the engraver and so forth. If so, nothing of the original charter has been lost, as those names appear in the two lines on the reverse of this plate.



## Third Plate; Second Side.

50 लोखीतमोदं ताम्ब्रसासनं महासन्धीवीथही राणकथीमद्भदत्तः ॥ महाक्षपट-

51 लीना कैलाससुतेन श्रीअलवेन ॥ उक्तीर्णञ्च सीवज्ञासुतेन हरदासेनेती ॥०॥

## TRANSLATION.

(Ll. 1-13) *Om* ! Hail !

From the prosperous **Ārāma**, which has (*all*) the ten quarters deafened by the fluttering noise of the flocks of pigeons frightened by the jingle of the anklets (*worn*) on the feet of the numerous excellent courtesans (*moving*) within the enclosures of mansions having floors (*studded*) with bright jewels, which has its fame spread by minstrels hailing from different countries, which [*vies (in opulence) with*] the wealth of Kubēra (lit. lord of riches) exalted in poetic narrations produced by scholars endowed with various learning, (*and*) which has eclipsed the grandeur of Amarāvati (lit. city of gods) by the splendour of its array of magnificent palaces, lofty buildings, temples, gardens, step-wells, wells and tanks ;

the illustrious *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Mahā-Bhavaguptarāja-dēva*, the overlord of **Trikaṅga**, an ornament of the **Sōma-kula**, (*and*) a devout worshipper of Mahēśvara, who has meditated on the feet of the illustrious *P. M. P. Śivaguptadēva*, a devout worshipper of Mahēśvara, who (*i.e.*, Mahā-Bhavagupta) has the entire circle of the [*battle*]-field decorated by the pearls loosened from the (*temples of the*) enemies' rutting elephants rent asunder with the point of the scimitar (*wielded*) by his cudgel-like impetuous arm, (*and*) who has the pair of his lotus-like feet tinted by the collection of rays (*emanating*) from the precious stones attached to the wreaths over the coronets of all the princes, being in good health,

(Ll. 13-15) having paid homage to the Brāhmaṇas in the **Gōttaikēlā** village included in the **Luputurā-khaṇḍa** in Kōsalā, issues a command to all (*his officials*) of that district, (*persons*) who may at any time be holding office, (*namely*) *Samāhartṛi*, *Sannidhātṛi*, *Dāṇḍapāsika*, *Pisuna*, *Vaitrika*, *Avarōdhajana*, *Rājavallabha*,<sup>2</sup> and so forth :—

(Ll. 15-21) " Be it known to you that by (*this*) copper-charter We have, for the accretion of merit and fame to (*Our*) parents as well as to Ourselves, donated this (*Gōttaikēlā*) village, with libations of water, having made (*it*) tax-free, exempt from all hindrance, extending up to (*its*) four

<sup>1</sup> Mistakes of spelling in this and the next line are too many and too obvious to need correction.

As surmised in the foregoing note, these two lines seem to contain the same matter in its revised form as was written and cancelled in ll. 48-49. It may, however, be observed that the writing of ll. 50-51 is not by the same hand to which the engraving of nearly the entire grant is due, and differs from the rest in several respects ; its mistakes of spelling are more numerous, its characters are bigger in size and some of them are quite different in shape, *e.g.* *v* and medial *u*. This rouses a suspicion as to whether it was the original engraver himself who is responsible for effacing the writing of ll. 48-49 and adding that in ll. 50-51 or whether it was somebody else who sometime later tampered with that portion of the charter. If latter is the case, the motive of the tamperer is not clear. Any way, no material harm has been done to the original grant by altering or substituting the last lines in question.

<sup>2</sup> Not all of these designations have been satisfactorily explained. *Samāhartṛi*, literally 'one who collects', probably answers to 'a collector of revenue'. *Sannidhātṛi* means 'one who approaches or ushers' and perhaps signifies 'an usher'. These two terms occur also in Kautilya's *Arthasāstra*, where they have been rendered respectively as 'collector-general' and 'chamberlain' by Dr. R. Shamasastry in his translation of that work (second edition, pp. 63 and 60). *Dāṇḍapāsika* denotes 'one who holds rod and rope' and may stand for 'an officer entrusted with the punishment of criminals' (See N. G. Majumdar, *Inscriptions of Bengal*, Vol. III, p. 185). *Pisuna* may correspond to 'a spy'. *Vaitrika*, 'one who holds a cane', may be the same as 'a door-keeper'. *Avarōdhajana* can here mean either 'royal ladies' or 'a warden of ladies' apartment' or simply 'a watchman'. What exactly the function of a *Rājavallabha*, literally 'king's favourite', was is difficult to explain.

boundaries, along with (*its*) hidden treasures and deposits, mango and *Bassia latifolia* trees, pits and barren plots, water and land, with (*the privilege of*) collecting toll and revenue, to the illustrious Kamalavana Merchants' Association, immigrant from Khadirapadra (*and*) resident in Suvarṇapura, to be enjoyed as long as the sun, the moon, the stars and the earth (*endure*).

(Ll. 21-22) " Being aware of this, you should dwell in happiness, offering (*to it its*) customary share of income, rent, (*tribute of*) gold, and so forth.

(Ll. 22-25) " Being in possession of the charter, this illustrious Kamalavana Merchants' Association has, in its turn, bestowed (*the same village*), having registered it as a deed, on the two temples, (*one*) of the lord Kṛṣṇa (*and the other*) of the lord Āditya, for charity, oblation and offerings as well as for repairing wear and tear (*in the temples*).

(Ll. 25-26) " And, future kings should, through respect for the *dharma* and out of regard for Us, protect this Our grant as their own grant. For, it is declared in the *Dharmasūtra* :—"

(Ll. 27-41) [Here follow twelve of the customary verses.]

(Ll. 41-44) (*This charter has been issued*) during the victorious reign of the illustrious P. M. P. Janamējayadēva, the overlord of Trikaliṅga, an ornament of the Sōma-kula, in the **seventeenth year on the fifth day of the bright fortnight of the month of Āshāḍha**, where in figures (*it is*) Anno 17 Āshāḍha śudī 5.

(Ll. 44-48) Highly renowned in (*all*) the three worlds is this very illustrious Janamējayadēva, the administration of whose kingdom has been carried on by his minister, **Sādhāraṇa** by name, an eminent Dvija (lit. twice-born) by birth, whose intellect is clear owing to (*his knowledge of*) all the lores of polity and law worth knowing, who is manifestly a very Bṛihaspati (lit. preceptor of gods) in (*expounding*) the Vēdas and the Vēdāṅga-vidyās (*such as*) Śikṣā, Kalpa, Itihāsa (*and so forth*), (*and*) who is (*on account of all that*) possessed of supreme glory.

(Ll. 50-51) This *tāmrasāsana* has been composed by Kailāsa's son, the illustrious **Alava**, the *Mahākṣhapatalin*<sup>1</sup> (*attached to*) the illustrious *Mahāsāndhivigrahin Rāṇaka Malladatta*; and engraved by **Haradāsa**, son of Sīvṛillā.

No. 41.—KARITALAI STONE INSCRIPTION OF LAKSHMANARAJA: [KALACHURI] SAMVAT 593.

BY PROF. V. V. MIRASHI, M.A., NAGPUR.

**Kāritālāi** is now a small village twenty-nine miles North by East of Murwārā, the headquarters of a *tahsil* of the same name in the Jubbulpore District. The place seems to be of great antiquity, for an inscription in shell characters<sup>2</sup> and another of the Gupta period<sup>3</sup> have been discovered there. There are several old temples at Kāritālāi, from one of which, probably dedicated to the Boar incarnation of Vishṇu, a fragmentary inscription of the reign of the Kalachuri king Lakshmaṇarāja, the son of Yuvarājadēva I -Kēyūrararsha was brought over to Nāgpur<sup>4</sup> and is

<sup>1</sup> This designation denotes 'the high officer in charge of the *akṣhapatala* office.' The latter term has been variously rendered by 'Record Office', 'Court of Rolls', 'Court of Justice', 'Archive' and 'Accountant General's Office'. The word *mahākṣhapatalin* has been discussed by Prof. J. Ph. Vogel in his *Antiquities of Chamba State*, Pt. I, p. 133. Dr. Shamasastri translates the term *akṣhapatala* as 'accountants' office' in *Kautilya's Arthasūtra* (p. 66).

<sup>2</sup> Hiralal, *Inscriptions in C. P. and Berar* (Second Ed.), p. 45.

<sup>3</sup> *C. I. I.*, Vol. III, pp. 117ff.

<sup>4</sup> Cunningham has described the ruins at Kāritālāi in *A. S. R.*, Vol. IX, pp. 7-8. He mentions a huge statue of the Boar 8' long, 7' high and 2' 9" broad. The Kāritālāi stone inscription was probably put up at a temple of the Boar incarnation, see vv. 27 and 35 of it, above, Vol. II, pp. 178-9.

at present preserved in the Central Museum, Nāgpur. The present inscription seems to have been discovered by the late R. B. Hiralal in 1928 when he visited the place on his way to the Silaharā caves which are situated not very far from Kārītālāi<sup>1</sup>. A short notice of it appears in his *Inscriptions in the Central Provinces and Berar*, but the record has not been published so far. I edit it here from excellent estampages kindly supplied by the Director General of Archæology in India.

From the account given by R. B. Hiralal the inscription seems now to be affixed to the temple of Dēvi Maḍhīa at Kārītālāi. It is fragmentary. The preserved portion measures 10½" in breadth and 1' 10½" in height. Originally there were fourteen lines only, of which thirteen were inscribed breadthwise. Each of these now contains on an average fourteen *aksharas*. The fourteenth line runs along the margin on the left. In addition to these, there is one more line incised recently to record the date (Vikrama) Saṁvat 1981, which runs parallel to the original marginal line. As said before, the inscription is fragmentary. Nothing is, of course, lost at the top, the bottom and the left hand side; but on the right hand, sixty to seventy *aksharas* have been lost in each line. The record, when entire, must have occupied a space of 4' 6" in breadth. Of this only about one-fifth portion on the left has been preserved and the remaining four-fifths broken away and lost.

The **characters** belong to the North Indian alphabet. They have been deeply and beautifully cut. The strokes of the medial vowels have, here and there, been ornamentally treated. As regards individual letters, attention may be drawn to the two forms of *ṇ*, one in *Lakṣmaṇarāja* (l. 14) and the other in *Druhiṇaḥ* (l. 2), etc., and to those of *gh* in *Amōghavarsha* (l. 12) and *Ghaṭ-ānvaya* (l. 14). The form of *g* is in many places closely similar to that of *rā*, compare *g* in *jagat* and *dvāg-ēva*, both in l. 2, *Nāgabhaṭe* in l. 9, etc., with *rā* in *yair-āsantati* in l. 6; *ṭh* has not yet developed a vertical stroke at the top, see *pariṭuṭhanti* (l. 4). Similarly *ṭh* is still circular and not flattened on the right side, see *prithuni* (l. 4). The medial *u* has been generally denoted by a *scrij*, (see *pāyāsura*, l. 3; *nag-ānukāri*, l. 13, etc.), but in some cases by a curve turned to the left as in *kṣhiṇōtu* (l. 2). The *mātrās* for medial diphthongs generally appear above the line (see *namō*, and *Upēndra*, l. 1), but in two cases *viz.*, *Rudrēbhaḥ* (l. 1) and *śrī-Lakṣmaṇarājadēv* (l. 14) the medial *ē* is obtained by continuing the top stroke of the consonant to the left to end in a small curve; while in two others we see fully developed *prishṭha-mātrās* also (see *Vēdhō*-l. 3 and *pāda* l. 12). The characters thus show a transitional stage of the Nāgarī alphabet and may be referred to the ninth century A. D.

The **language** is Sanskrit. Except the introductory obeisance and the marginal line recording the date, etc., the whole record is metrically composed. It seems to have originally consisted of thirteen verses. As regards orthography we may note that the consonant preceding and following *r* has in certain cases been doubled as in *chātur-varṇyam* (l. 1) and *mātram* (l. 2); *v* has been used for *b* in *vala* (l. 7) and the guttural nasal for *anusvāra* in *kṣhiṇ-ānhasō* (l. 6).

Owing to the unfortunate loss of a major portion of the record it is not possible to give a complete description of its contents. After the introductory obeisance to Druhiṇa (Brahman), Upēndra (Vishṇu) and Rudra (Śiva) come three verses invoking the blessings of the three deities. Ll. 6 and 7 seem to eulogize some persons possessed of strength, wealth, gaiety, liberality and courtesy. The next line refers to some personage who was to great kings what the fall of a thunderbolt is to high mountains. The ninth line mentions the rout of **Nāgabhaṭa**, while the eleventh refers to some saintly person whose mind was devoted to the observance of the rules of conduct laid down

<sup>1</sup> The second edition of his *Inscriptions in the C. P.*, etc. (1932) mentions it, while the first edition of it (1916) contained no reference to it. In 1928 R. B. Hiralal was accompanied by the Government Epigraphist (see *Inscriptions, etc.*, p. 45, n. 1), but there is no mention of this record in his report for 1927-8. Perhaps it was not considered as of sufficient importance.

in the Śruti and Smṛiti. From the twelfth line we learn that the illustrious king **Amōghavarsha** bowed to the feet of some one who was probably identical with the saintly person mentioned above. The thirteenth line speaks of the erection by him of a structure resembling a hill. Finally the marginal line states that the record was composed by **Prasannāditya** of the Ghata family in the **year 593** (expressed in numerical figures only) during the reign of the illustrious king **Lakshmaṇarājadēva**.

The late Rai Bahadur Hiralal who first noticed this inscription read the date as 693 and as it evidently refers to the Kalachuri-Chēdi era which was current at least from the ninth to the twelfth century A. D. in Bāghēlkhaṇḍ, he took it as equivalent to A. D. 941,<sup>1</sup> obviously identifying Lakshmaṇarāja mentioned in it with the king of the same name, of whose reign we have another fragmentary inscription from Kāritalāi itself. As Yuvarājadēva-I-Kēyūravarsha, the father of Lakshmaṇarāja, was the father-in-law of the Rāshtrakūṭa king Baddiga-Amōghavarsha III, it is clear that he flourished in the beginning of the tenth and his son Lakshmaṇarāja about the middle of the same century. The mention of Amōghavarsha may be adduced to support this view. In A. D. 941, which, according to R. B. Hiralal, is the date of this record, Amōghavarsha III was no doubt dead; for his son Kṛishṇa III succeeded him towards the end of A. D. 939.<sup>2</sup> But this presents no difficulty; for the record does not state that Amōghavarsha was living in A. D. 941. It refers to him incidentally in connection with the holy person who constructed the temple at which the inscription was originally put up. Besides, from the Sudī inscription<sup>3</sup> we learn that Amōghavarsha III was staying for some time at Tripurī where he celebrated the marriage of his daughter with Permāḍi-Buṭuga II. That inscription is no doubt taken to be spurious, but we need not for that reason reject all historical information in it, unless it is contradicted by other incontrovertible evidence. As there was no other Lakshmaṇarāja in the family of the Kalachuris of Tripurī known till then, R. B. Hiralal seems to have felt amply justified in reading the date as above.

But the reading is probably incorrect. The first figure closely resembles that of the *tithi* in the Chandrēhē inscription of Prabōdhasīva and the latter was read as five by Dr. Kielhorn.<sup>4</sup> The late Mr. R. D. Banerjee first<sup>5</sup> read it as 6, but it appears as 5 in his article on the Chandrēhē inscription.<sup>6</sup> Other instances in which the figure stands for 5 can also be cited.<sup>7</sup> So the date of the present inscription is 593 and this being referred to the Kalachuri era corresponds to A. D. 841-2.<sup>8</sup> The mention of Amōghavarsha in this record does not also preclude this reading; for this Amōghavarsha would be the first Rāshtrakūṭa king of that name who ruled from A. D. 814 to 880. We know that the royal families of the Rāshtrakūṭas and the Kalachuris were

<sup>1</sup> See his *Inscriptions in C. P. and Berar*, (second ed.) p. 45.

<sup>2</sup> For Amōghavarsha III we have the dates 937 and 939 (see *E. C.*, Vol. XI, pp. 29 and 30). His son Kṛishṇa III's Deoli plates were issued in A. D. 940.

<sup>3</sup> Above, Vol. III, p. 179.

<sup>4</sup> *Ind. Ant.*, Vol. XX, p. 85; above, Vol. I, p. 354.

<sup>5</sup> *Memoirs A. S. I.*, No. 23, p. 119.

<sup>6</sup> Above, Vol. XXI, p. 148. There is a similar difference of opinion about the reading of the year in 11. 6-7 of the Śārādā inscription from Hund, above, Vol. XXII, p. 98 and n. 3.

<sup>7</sup> See for instance the figures of the year and the *tithi* of the Balērā plates of the Chaulukya Mūlarāja, above, Vol. X, plate facing p. 78; the figure of the year in the Khajurāho inscription of Kōkkala, Cunningham's *A. S. R.*, Vol. XXI, pl. XIX and that of the *tithi* in the Pālanpur plates of Bhlmadēva, above, Vol. XXI, pl. facing p. 172.

<sup>8</sup> The evidence of palaeography is also in favour of this earlier date. I would particularly draw attention to the formation of the medial diphthongs by lengthening the top line to the left to end in a small curve (l. 14) and the round form of *th*. In the later Kāritalāi stone inscription of the reign of Lakshmaṇarāja (circa 950 A. D.) the medial diphthongs are in all cases denoted either by strokes on the top or by *prishtha-nātrās* and *th* is flattened on the right side.

matrimonially connected in the ninth century also; for Amōghavarsha I's son Kṛishṇa II was married to Kōkalla I's daughter<sup>1</sup>, though this marriage may not have taken place before A. D. 842.<sup>2</sup> Besides, Amōghavarsha was of a spiritual temperament. He was a fervent devotee, at least in the early part of his life, of Hindu deities. The Sanjān plates tell us that he had cut off a finger of his left hand and offered it to Mahā-Lakshmi to ward off a public calamity.<sup>3</sup> It is not, therefore, unlikely that Amōghavarsha had gone to the Chēdi country to pay his respects to the holy person who put up the present inscription. The mention of Nāgabhaṭa's defeat in l. 9 may also be adduced in support of the above-mentioned date. This Nāgabhaṭa is evidently Nāgabhaṭa II of the Gurjara-Pratihāra dynasty, who was completely routed by Amōghavarsha's father Gōvinda III.<sup>4</sup> Nāgabhaṭa was not living in A. D. 841-2 the date of the present inscription; for, according to the Jain work *Prabhāvaka-charita*<sup>5</sup> he died in V. S. 890 (A. D. 833-4); nor is Amōghavarsha known to have raided North India like his father and grandfather. The defeat of Nāgabhaṭa II mentioned in this inscription must be that inflicted on him by Gōvinda III before A. D. 800. The personage, who in the preceding line is described as a destroyer of great kings as a thunder-bolt is of high mountains, is therefore probably Gōvinda III. The name of the king whom he destroyed (*sanjāhrē*) is lost at the end of that line. It is not known in what connection the defeat of Nāgabhaṭa is mentioned in l. 9; but as the name of Amōghavarsha occurs only after two lines, it is clear that the event must have happened not long before the reign of Amōghavarsha. The latter must consequently be the first king of that name; for, otherwise, there would be a long gap of more than one hundred and thirty years between the two events, if the king is identified with Baddiga-Amōghavarsha III.

If my reading of the date is accepted the Lakshmaparāja mentioned in the present inscription becomes the earliest known king of the Kalachuri dynasty of Tripurī. He was the predecessor and may have been the father of Kōkalla I,<sup>6</sup> who stands at the head of the genealogical lists in the Bilhāri stone inscription<sup>7</sup> and the Benares plates of Karṇa.<sup>8</sup> The Sanjān plates of Amōghavarsha state that after his victorious campaign in North India, Gōvinda III returned to the bank of the Narmadā and conquering Kōsala, Kaliṅga, Vēṅgī, Ḍahala, Oḍraka and Mālava, made his servants govern them.<sup>9</sup> This seems to mean that Gōvinda raided these countries and either exacted tributes from the ruling princes or, deposing them, placed his own nominees in charge of their countries. That he did so in one case at least is known from other records. The Baroda plates of Karka, dated Śaka 734, state that Karka was made a door-bolt to protect the king of Mālwa from the Gurjara king who had become puffed up by conquering the lords of Gauḍa and Vaṅga.<sup>10</sup> In some other records of the Gujarāt Rāshtrakūṭas we find references to battles fought

<sup>1</sup> *Ind. Ant.*, Vol. XII, pp. 263-70.

<sup>2</sup> As I have shown elsewhere (above, p. 217) Amōghavarsha I was born about A. D. 799. He was, therefore, forty-two years old at the time of the present inscription, but it is not likely that in A. D. 841-2 his son Kṛishṇa II was already married to Lakshmaparāja's grand-daughter, for he is known to have reigned till about 914 A. D. Perhaps Amōghavarsha had gone to Tripurī to seek the Kalachuri king's help when he was deposed in the early part of his reign.

<sup>3</sup> Above, Vol. XVIII, p. 248.

<sup>4</sup> *Ibid.*, p. 245.

<sup>5</sup> Above, Vol. XIV, p. 179, n. 3.

<sup>6</sup> This Kōkalla was a contemporary of Bhōja I of Kanauj who flourished from circa A. D. 835 to 885. His son-in-law Kṛishṇa II reigned from about A. D. 880 to 914. Kōkalla may have therefore flourished from about A. D. 850 to 885.

<sup>7</sup> Above, Vol. I, pp. 254ff.

<sup>8</sup> *Ibid.*, Vol. II, pp. 305ff.

<sup>9</sup> *Ibid.*, Vol. XVIII, p. 245.

<sup>10</sup> See lines 26-27 of the Baroda plates of Karka, *Ind. Ant.*, Vol. XII, p. 160.

by them with the Gurjara-Pratihāras in Ujjayinī.<sup>1</sup> Mālwa was, therefore, made a protectorate and a subordinate branch of the Rāshtrakūṭas established in Gujarāt to check the advance of the Pratihāras. The same may have happened in the case of Dāhala also.<sup>2</sup> As Lakshmaṇarāja is the earliest known prince of the Kalachuri dynasty of Dāhala, it is not unlikely that the present record in its lost portion mentioned the establishment of the Kalachuri family in Dāhala after the defeat of Nāgabhatta. Subsequently the Rāshtrakūṭas made many matrimonial alliances with the Kalachuris<sup>3</sup> and thus made the Kalachuri kingdom a bulwark on the north of the Narmadā against any possible invasion of their territory by the Gurjara-Pratihāras.

It would not be out of place to discuss here the relation of this Lakshmaṇarāja with other princes of the same name known from two other records discovered in North India. The Kahlā plates of Sōḍhadēva<sup>4</sup> mention a Kalachuri prince Lakshmaṇarāja in whose family was born the prince Rājaputra whose descendant in the eleventh generation named Sōḍhadēva made a grant in V. S. 1134 (A. D. 1077). The date of this Rājaputra is approximately settled by the statement in the record that Guṇāmbhōdhidēva I, his descendant in the third generation, helped Bhōja in his wars against a Gauḍa king. This Bhōja can be no other than the Gurjara-Pratihāra Bhōja whose known dates range from A. D. 836 to 882. Guṇāmbhōdhidēva I may therefore have flourished about A. D. 850. His third lineal ancestor Rājaputra can consequently be placed in *circa* A. D. 775. The indefinite manner in which the relationship of Rājaputra to Lakshmaṇarāja is mentioned in the Kahlā plates makes it difficult to conjecture the date of the latter, but that he did not flourish later than the beginning of the eighth century A. D. seems certain. He cannot, therefore, be identified with Lakshmaṇarāja of the present inscription.

There are three other kings named Lakshmaṇarāja known from a stone inscription found at Kasiā<sup>5</sup> in the Gōrakhpur District, U. P. Rai Bahadur D. R. Sahni has assigned this inscription to the 11th or 12th century A. D., but on paleographic evidence it appears to belong to a period not later than the tenth century A. D.<sup>6</sup> The princes mentioned in this inscription were ruling over a territory contiguous to the kingdom of the Kalachuris of the Kahlā plates. One would, therefore, expect to find some links connecting the two families in the genealogical lists of the two inscriptions, but none have been noticed so far. A careful comparison of the two lists would show, however, that there are two names common to them, *viz.*, Rājaputra and his son Śivarāja. The former name is evidently a *biruda* and we find it actually stated in the Kasiā inscription that the real name of the prince was Lakshmaṇa and that he was called *Rājaputra* because of his virtues. The *Rājaputra* of the Kahlā plates flourished about A. D. 775 which is, therefore, the date of Lakshmaṇarāja II of the Kasiā inscription. Lakshmaṇarāja I, his great-grandfather, and

<sup>1</sup> See *e. g.*, *Ind. Ant.*, Vol. XIII, p. 67.

<sup>2</sup> So far as one can judge from the present fragmentary record, it seems to have contained glorification of the Rāshtrakūṭas rather than of the Kalachuris. It is noteworthy that the line containing the name of the reigning king is added in the margin.

<sup>3</sup> See *e. g.*, the Karjā plates of Karika III, ll. 16-25, *Ind. Ant.*, Vol. XII, p. 265.

<sup>4</sup> Above, Vol. VII, p. 89.

<sup>5</sup> *Ibid.*, Vol. XVIII, pp. 128ff.

<sup>6</sup> It may be noted here that in the Kasiā inscription, (1) the medial diphthongs are denoted by small curves added to the left of the top line; (2) the medial *w* appears as a small serif at the bottom of the vertical; (3) the left limbs of *dh* and *kh*, the tail of *h* and the vertical of *th* have not yet developed as in the Nāgari alphabet of the eleventh or twelfth century A. D. Its *th* has, however, developed a vertical stroke on the right. I would, therefore, assign the inscription to the tenth century A. D. The record seems to mention two successors of Lakshmaṇarāja, assign the inscription to the tenth century A. D. The record seems to mention two successors of Lakshmaṇarāja III and the names of one or two more may have been lost in the mutilated portion. As I have placed Lakshmaṇarāja III of the Kasiā inscription in *circa* A. D. 850, the last Kalachuri prince mentioned in the record must have reigned some time during the tenth century A. D. This date is corroborated by the paleographic evidence detailed above.

Lakshmanarāja III, his great-grandson, must therefore have flourished about A. D. 700 and 850 respectively. Though Lakshmanarāja III of the Kasiā inscription thus flourished about the same time as the Lakshmanarāja of the present inscription, the two are not likely to be identical; for none of the descendants of the former can be identified with the Kalachuri princes mentioned in the Bilhāri inscription and the Benares plates, who were evidently the successors of the Lakshmanarāja of the present inscription.

## TEXT.

- 1 सिद्धम्<sup>1</sup> [i\*] श्रीं नमोस्तु द्रुहिणोपेन्द्ररुद्रेभ्यः ॥ चातुर्वर्ण्यं [नि]<sup>2</sup> . . .
- 2 नमाक्षं जगत् [i\*] द्रागिव द्रुहिणः क्षिणोत्<sup>3</sup> . . .
- 3 रुद्वेधोदस(श): । पायासुस्रुधुसुदना[च]<sup>4</sup> . . . .
- 4 कपर्दीत्पृथुनि परिलुठन्ती यस्य मूर्ह[स्व]<sup>4</sup> . . .
- 5 न क्रमः परमिति स्वान्पुत्रकाण्पाठ[ये]<sup>5</sup> . . . .
- 6 क्षीणाङ्गसो<sup>6</sup> जज्ञिरं यैरासन्तति सन्तत<sup>7</sup> . . . .
- 7 वृत्तिः । व(व)लविभवविलासत्यागदा<sup>7</sup> . . . .
- 8 महाभूमिभृद्व्यपाता(तः) संजज्ञे ज्ञा[रि]<sup>8</sup> . . . .
- 9 भूयसा चानेहसा ॥ भग्ने नागभटे<sup>9</sup> . . . .
- 10 कषयावदलको वराहव्याहारः स्म<sup>9</sup> . . . .
- 11 <sup>10</sup>तिस्मृत्याचारप्रवणधिषणः पु[स्व]<sup>11</sup> . . . .
- 12 <sup>12</sup>श्रीमदमोघवर्षनृपतिः पादौ [न]<sup>12</sup> . . . .
- 13 वापरः ॥ तेनाकारि नगानुकारि ग<sup>13</sup> . . . .
- 14<sup>15</sup> श्री<sup>16</sup> सम्बत् ५८३ श्रीलक्ष्मणराजदेवे राजनि घटान्वयवो-  
प्रसन्नादित्यस्य कृतिरियम् [i\*]

<sup>1</sup> Expressed by a symbol.

<sup>2</sup> Metre: *Śālinī*.

<sup>3</sup> Metre: *Śardūlavikrīḍita*.

<sup>4</sup> Read मूर्हस्वले. Metre: *Mālinī*.

<sup>5</sup> Read पाठयेत्. Metre: *Śardūlavikrīḍita*.

<sup>6</sup> Read क्षीणाङ्गसो.

<sup>7</sup> Read दक्षिण—, Metre: *Mālinī*.

<sup>8</sup> Perhaps ज्ञादिनौ was written here. Metre: *Sragdharī*.

<sup>9</sup> Metre: *Śikharīṅī*.

<sup>10</sup> Read द्रुतिस्मृत्याचार—.

<sup>11</sup> Read पुण्यचरितः. Metre: *Śikharīṅī*.

<sup>12</sup> Read यस्य before श्रीमद—.

<sup>13</sup> Read नमस्त्ययम्. Metre: *Śardūlavikrīḍita*.

<sup>14</sup> Metre: *Sardūlavikrīḍita*.

<sup>15</sup> This line is written along the margin. Another line below it incised recently reads श्रीस[म्ब]त् १८८१.

<sup>16</sup> Expressed by a symbol.

ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ११ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १२ ॥

2

4

6

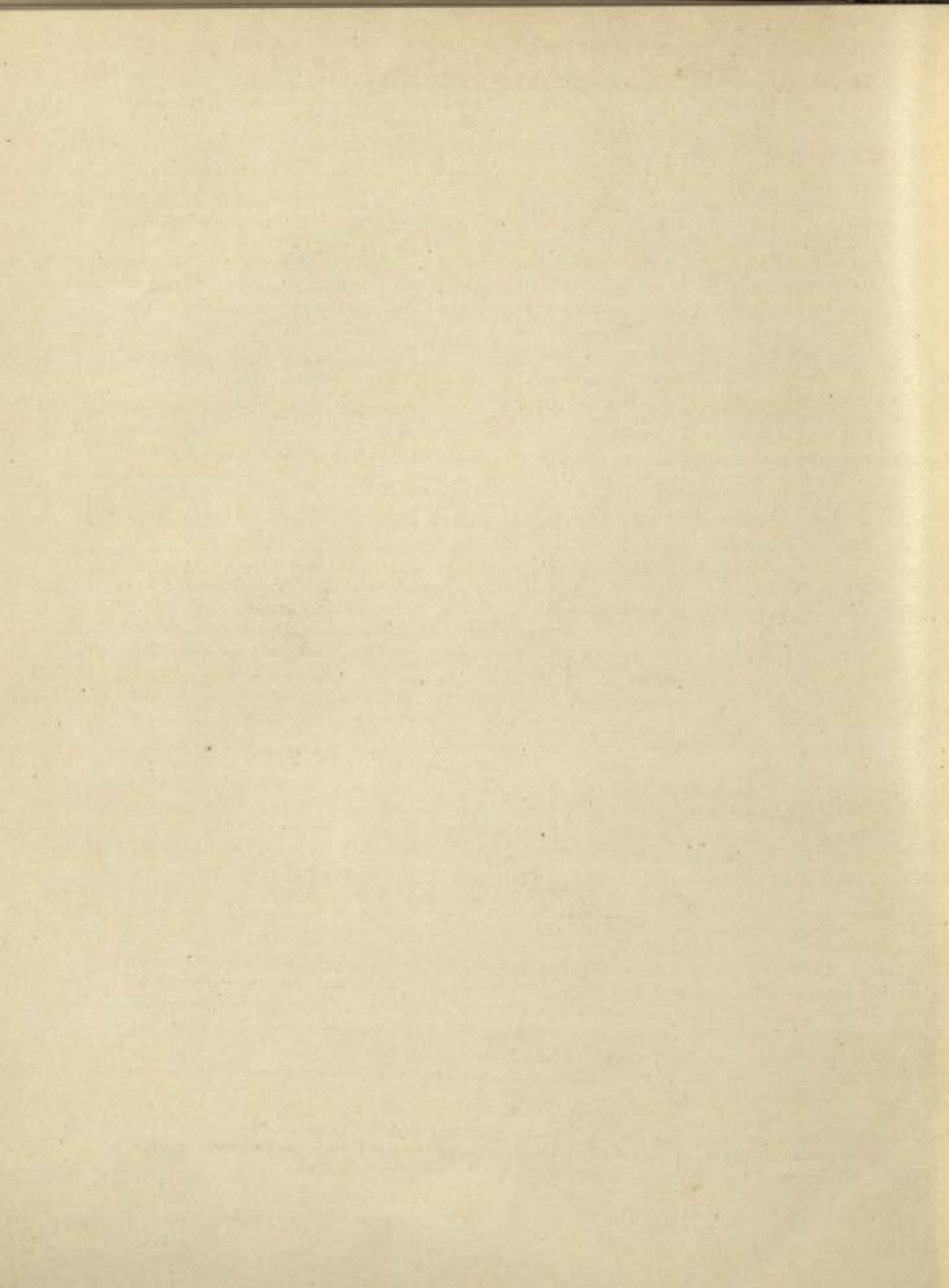
8

10

12

ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ११ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १२ ॥





## No. 42.—FOUR GANGA COPPER-PLATE GRANTS

BY S. N. CHAKRAVARTI, M.A., CALCUTTA.

The four sets of copper-plate grants belonging to the Gaṅga kings of Kaliṅga were acquired through Mr. S. Rajaguru, Municipal Councillor, Parlakimedi, Ganjām. They have been found, as Mr. Rajaguru was told by the owner of the plates, in some villages of Northern Ganjām, and were purchased by Mr. N. G. Majumdar, M.A., Superintendent, Archaeological Survey of India. They are now deposited in the Archaeological Section, Indian Museum, Calcutta. I edit the charters by the kind permission of Mr. Majumdar.

## A.—Plates of Mahārāja Jayavarmadēva.

The copper-plates which bear the subjoined inscription are **three** in number and measure about  $5\frac{1}{2}$ " by  $3\frac{1}{2}$ ". Their rims are not raised. Each plate is inscribed on both sides. The inscription is damaged in several places. But practically the whole of it can be made out quite satisfactorily. The ring on which the plates were strung is about 3" in diameter. The small oval seal, below which the ends of the ring are secured, measures about  $\frac{1}{2}$ " by  $\frac{1}{2}$ ". It is damaged and the emblem on it is no more visible. The weight of the three plates, with ring and seal, is about 70 *tolas*.

The **alphabet** of the inscription resembles that of the Dhanantara Plates of Sāmantavarman,<sup>1</sup> and may be assigned to the 7th Century A.D. The **language** is Sanskrit. Except three of the customary verses in lines 28-35 the inscription is in prose. As regards **orthography** the following peculiarities call for remark:—*v* and *b* are not distinguished, both being indicated by the sign for *v*. A consonant after *r* is doubled only in a few instances, e.g., *Gōkarṇṇēśvara* (l. 5), and *ki(ki)rttayō* (l. 35). The letter *t* preceding *r* is doubled in *śakti-traya* (l. 9), etc. *Visarga* has been wrongly used in *bhagavataḥś-char-āchara* (ll. 1-2), *-pitṛiḥ* (l. 11), and *vēhubhiḥr-vasudhā* (l. 28), and wrongly dropped in *Sagar-ādibhi* (l. 29). The sign for final *t* has been used twice, though wrongly, in *-ādhiśhānātd-bhagavataḥ* (l. 1) and *sa-karaṇāt* (l. 14).

The inscription is of the Gaṅga King of Kaliṅga, Mahārāja Jayavarmadēva, who was a devout worshipper of the lord Gōkarṇṇēśvara, residing on the summit of the Mahēndra mountain. From his residence at Śvētaka the king by this document informs his officials and the inhabitant<sup>2</sup> concerned in the Nḍadāśriṅga<sup>3</sup>(?)-*vishaya*, that he gave the village of Bhusuṇḍā in the said province to Raviśarman, a Brāhmaṇa of the Kāśyapa-gōtra, the Vājasaneyā-*charaṇa* and the Kāṇva-*sākhā*, who was a resident of the Pratishhāna-*vishaya* of the bhāṭṭāraka Guṇēśvara<sup>4</sup>. The *dūtaka* was the Mahāsāmanta Pūrṇadēva who had the title of Pañchamahāśabda. The grant was written by Khaṇḍa, the son of the Mahāsandhicigrahin Śrisāmanta<sup>5</sup> and engraved by Vichitra-hasta.

I am inclined to identify Jayavarman of the present grant with Jayavarman, brother of Anantavarman of the Parlakimedi plates<sup>6</sup>, which record the gift of the village Tālatthērē in the district of Krōshṭukavarttani by Anantavarman, son of Dēvēndravarmān, at the request of his brother Jayavarman, to Vishṇusōmāchārya, a Brāhmaṇa of the Parāśara-gōtra, who was an inhabitant of the village of Śraṅgāṭikā in the district of Kāmarūpa or Assam.

<sup>1</sup> Above, Vol. XV, pp. 275 ff.

<sup>2</sup> [See p. 262, nn. 8 and 12 below.—Ed.]

<sup>3</sup> [This may be only a title in which case the name of the official has not been given.—Ed.]

<sup>4</sup> *Annual Report of the Assistant Superintendent for Epigraphy, Southern Circle, for the year 1920-21*, pp. 15, 93; R. D. Banerji, *History of Orissa*, Vol. I, pp. 232-33; *J. A. H. R. S.*, Vol. II, pp. 273 ff.

TEXT.<sup>1</sup>

## First Plate ; First Side.

- 1 Om<sup>2</sup> svasti [ ]\* Śvētak-ādhishṭhānāt<sup>3</sup>d=bhagavataḥ<sup>4</sup>  
 2 ś=char-āchara-gō<sup>5</sup> śakala-śaśānka-śēkhara-  
 3 [dha]ra[sya\*] sthity-utpatti-pralaya-kāra-  
 4 [ṇa-hē]tōḥ Mahēndr-āchala-śikhara-nivāsi-  
 5 naḥ śrīmad-Gōkarṇṇēsvara-bhaṭārakaḥ<sup>6</sup> chara

## First Plate ; Second Side.

- 6 ṇa-kamal-ārādhanād=avāpta-puṇya-ni-  
 7 chayō Gāṅg-āmala-kul-amvar<sup>7</sup>-ēnduḥ sva-bhu-  
 8 ja-va(ba)la-parākram-ākraṅta-sakala-Ka-  
 9 liṅg-ādhirājya[ḥ\*] śakti-ttrayaḥ<sup>8</sup>-praka-  
 10 rsh-ānurañjit-āḥ<sup>9</sup>śēsha-sāmantaḥ para-  
 11 mamāhēśvarō mātā-pitṛiḥ<sup>10</sup>-pād-ān[u]-

## Second Plate ; First Side.

- 12 dhyātō mahārāja-śrī-Jayavarmadēva[ḥ\*] kuśa-  
 13 li Nḍadāśrīṅga<sup>11</sup>-vi[śha\*]yē yathā-kāl-ādhyāsi-  
 14 nō vyā(vya)vahāriṇaḥ sa-karaṇāt(n) vrā(brā)hmaṇa-  
 15 purōg-ādi-rājanaka-rājaputtra-pra[dhā]-  
 16 nu(na)puruṣa-rātrakūṭa<sup>12</sup>-dāṇḍanāyaka-bhō-  
 17 gi-bhōginā<sup>10</sup>-nivāsi-janapadā[mś\*]=jchāṭa-bhaṭa-va-  
 18 la(lla)bha-[jātīyā-]

## Second Plate ; Second Side.

- 19 nś=cha(mś=cha) yath-ārham pu(pū)jayaty=ājñāpayati cha [ ]\*  
 20 Veditam=astu bhavatām=ētaḍ-vishaya-samva-  
 21 ndha<sup>11</sup>-Bhusuṅḍā-grāmō=yam chatuḥ-simn(sim)-ōpala-  
 22 kshitaḥ bhaṭā(tṭā)raka-Guṇēsvara-Pratiśṭhā<sup>12</sup>-  
 23 yām vishaya-vāstavya-vrā(brā)hmaṇa-Raviśa[r\*]mma[ṇḍ\*] Kā-  
 24 śyapa-gōttrāya Vājasani(nē)ya-charaṇāya  
 25 Kāṇvaḥ<sup>13</sup>-śākhinē salila-dhārā-puraḥsarē-

<sup>1</sup> From the original plates and impressions.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> The sign for *t* is superfluous; read \*nād=bhā<sup>2</sup>.

<sup>4</sup> The *visarga* is superfluous.

<sup>5</sup> Read -gurōḥ.

<sup>6</sup> Read -bhaṭārakasya.

<sup>7</sup> Read -kul-āmbar-.

<sup>8</sup> [The reading may be Jēṣa(gaṭ)śrīṅga.—Ed.]

<sup>9</sup> Read -rāshtrakūṭa-.

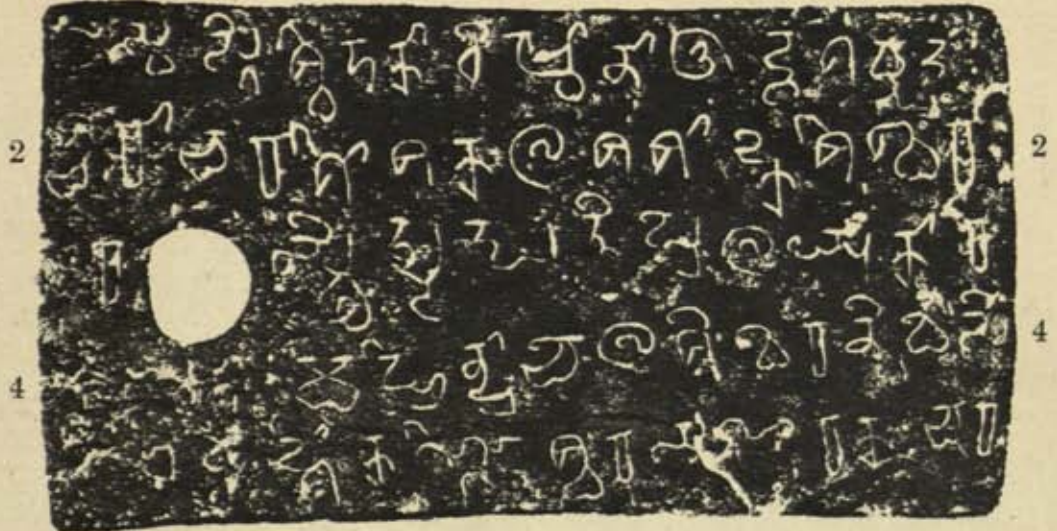
<sup>10</sup> Read -bhōgi-bhōga-nivāsi-.

<sup>11</sup> Read -sambaddha-.

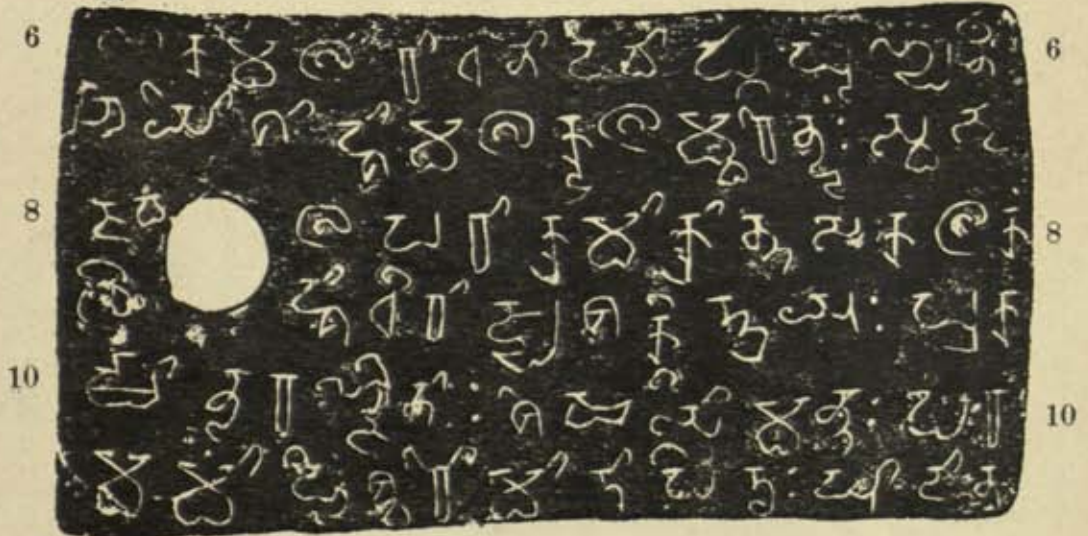
<sup>12</sup> Read -Pratiśṭhāna-vishaya. [It is more probable that the grant was made on the occasion of the consecration of the image of Guṇēsvara (Śiva) and that the name of the *vishaya* or district to which the donee belonged has been omitted by the scribe through oversight.—Ed.]

FOUR GANGA COPPER-PLATE GRANTS:  
A.—PLATES OF MAHARAJA JAYAVARMADEVA.

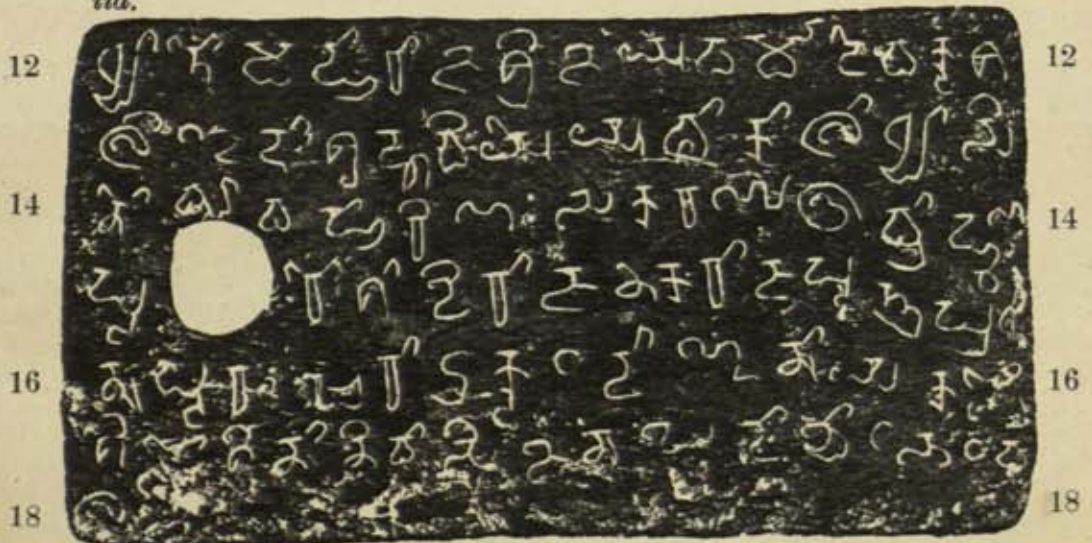
ia.



ib.



ii.



*iib.*

20  
 22  
 24

20  
 22  
 24

Handwritten text in an ancient script, likely Grantha or Tamil, on a dark rectangular plate. The text is arranged in approximately 10 horizontal lines. A circular hole is present on the left side of the plate, between the 22 and 24 line markers.

*iii.*

26  
 28  
 30  
 32

26  
 28  
 30  
 32

Handwritten text in an ancient script on a dark rectangular plate. The text is arranged in approximately 10 horizontal lines. A circular hole is present on the left side of the plate, between the 28 and 30 line markers.

*iiib.*

34  
 36  
 38  
 40

34  
 36  
 38  
 40

Handwritten text in an ancient script on a dark rectangular plate. The text is arranged in approximately 10 horizontal lines. A circular hole is present on the left side of the plate, between the 36 and 38 line markers.

*Third Plate ; First Side.*

- 26 ṅ=ā-chandr-ārka-kshiti-sama-kālam=akari(ri)kritya datō(ttō)=  
 27 smābhi[ḥ]\* Ētad=bhavatāḥ pālaniyēti<sup>1</sup> || Uktam  
 28 cha dharma-sāstrē [\*] Vē(Ba)hubhiḥ<sup>2</sup>r=vasudhā datā(ttā)  
 29 rājabhiḥ Sagar-ādibhi(bhiḥ) [\*] yasya yasya  
 30 yadā bhu(bhū)mita(s=ta)sya tasya tadā phalam(lam) ||<sup>3</sup> Mā bhu(bhū)-  
 31 d=aphala-śaṅkā vaḥ para-da(tt=ē)ti pārthivā[ḥ]\* sva-  
 32 dānāt=phalam=ā[nantyaḥ] para-datt=ānupāla-

*Third Plate ; Second Side.*

- 33 nam(nam) ||<sup>4</sup> Iti kamala-dal-ā=dal<sup>4</sup>-āmvu(bu)-vi(bi)ndu-lōlām śriya-  
 34 m=anuchintya manushya-ji(ji)vitaḥ cha | sakalam=idam=udā-  
 35 ḥṛitaḥ=cha vu(bu)dhvā(ddhvā) na hi purushaiḥ para-ki(kī)rttayō vilōpya(pyāḥ) ||<sup>5</sup>  
 36 Iti [dūta\*]kō=dh[i\*]krīta-prāpta-pañcha-mahā-śavda(bda)-śrī-ma-  
 37 hāsāmanta-[Pūrṇa]dēva[ḥ]\* Likhitaḥ mahāsandhivi-  
 38 [gra]hi-Śrīsāmanta-[sū]nuna(nā) Khaṇḍēna [\*] Utki(tkī)ṛṇaḥ śrī-Vi-  
 39 chittrahastēna [\*] Vyā(vya)vaḥāriṇō dēva-[pra]tihā-  
 40 [riṇaḥ] ||\*

**B.—Plates of Dānārṇavadēva.**

The inscription is incised on **three copper-plates**, each measuring about 5½" long by 3¼" broad. The plates are strung on a copper ring about 3" in diameter. The two ends of the ring are soldered below a circular seal, which measures about 1½" in diameter. The seal is much damaged and broken on one side. It bears in relief on countersunk surface the figures of a crescent at the top, a seated bull in the centre and an indistinct emblem at the bottom. The three plates, with ring and seal, weigh 118 *tolas*. The first and the third plates are inscribed on one side only, while the second plate has inscription on both the sides. There are altogether thirty-four lines of writing. Though the plates have no raised rims, the writing on them is well-preserved. The engraving has been carelessly done. Wrong spelling and omission of syllables are common mistakes.

The record is **not dated** but on palaeographic grounds may be assigned to the 10th century A.D. The **language** of the inscription is Sanskrit. With the exception of five of the customary stanzas in lines 23-31, the record is written in prose. In respect of **orthography** we may note the following points : The letter *b* is throughout denoted by the sign for *v*. The consonant after *r* is, as a rule, doubled, e.g., *chandr-ārka-* (l. 18), *svargga-* (l. 27); but *m* has not been doubled in *-hētōr=Mahēndr-āchala-* (l. 2). *Anusvāra* has been used instead of the dental *n* in *vinḍu* (ll. 29-30). The dental *s* represents the palatal *ś* in some cases, e.g., *-sasūṅka-* (ll. 1-2), *-sikhara-* (ll. 2-3). The sign for *avagraha* has been used in *-grāmō= 'yam* (l. 15) and *pratipādikā=smābhiḥ* (l. 21). The final *t* has been used in *anyat* (l. 14).

The inscription is of **Prithivivarman's** son, the devout worshipper of Mahēśvara, the *Paramēśvara Paramahatāra* *Mahārājādhirāja*, the ornament of the spotless family of the Gaṅgas, the *Rāṇaka Dānārṇavadēva*, who had obtained a store of merit by worshipping the lotus-feet of the holy lord Gōkarṇēśvara, dwelling on the summit of Mount Mahēndra and who

<sup>1</sup> Read *ētad=bhavatbhiḥ pālaniyam=iti*.

<sup>2</sup> The *visarga* is superfluous.

<sup>3</sup> Metre : *Anuṣṭubh*.

<sup>4</sup> The two syllables *dalā* have been wrongly repeated.

<sup>5</sup> Metre : *Pushpitāgrā*.

by the excellence of his threefold power had endeared himself to all his vassals, and had acquired by the strength of his own arms the overlordship of the entire Kalinga country. From his residence at **Svāta**, evidently the same as **Svātaka**, the king informs his officials and the inhabitants concerned, that on the occasion of an eclipse of the sun he gave the village **Kāsiḍḍā**, situated in the **Jayaḍā-vishaya** to *bhāṭṭa* Bōdhana's son *bhāṭṭa* **Durggakhāṇḍika**, (a Brāhmaṇa) of the *Vatsa-gōtra*, who was a student of the *Chhāndōga-charaṇa*, and had the fivefold *pravara* and *anupravara*. The inscription was written by the *Samdhivigrahin* Dhanadatta and engraved by Dāmōdara.

Dānārṇava, by whom this charter was issued, cannot at present be identified. He is evidently distinct from and later than another Dānārṇava, who was the father of Indravarma of the Purle<sup>1</sup> and Tekkali<sup>2</sup> plates, which are written in much earlier characters and are dated in the Gaṅga years 137<sup>3</sup> and 154 respectively, roughly corresponding to A.D. 631 and 648.

#### TEXT.<sup>4</sup>

##### First Plate.

- 1 Ōm<sup>5</sup> svasti [||\*] **Svēt**-ādhishtānād=bhagavataś=char-āchara-gurōssa(ś=śa)kala-sa(śa)sā(śā)-
- 2 ūka-śekhara-dha[rasya\*] sthity-utpatti<sup>6</sup>-pralaya-kāraṇa-bētōr=Mahēndr-āchala-si(śi)-
- 3 khara-nivāsinaḥ śrīmad-Gōkarṇṇēśvara-bhaṭṭārakasya chara-
- 4 ṇa-kamal-ārādhan-āvāpti(pta)-puṇyanichaya[h\*] śakti-traya-prakarsh-ā-
- 5 nurañjī(ñji)t-āsēsha-ssā(sā)manta-chakra[h\*] sva-bhuja-va(ba)la-parā-
- 6 kram-ākrānta-sakala-Kala(li)ṅg-ādhirājyē(jyah) [?paramamā-
- 7 hēśvarō mātā-pitri-pād-ānudhyātāḥ paramēśvara-paramabha-
- 8 ṭṭā[ra\*]kō mahārājā[dhi\*]rāja-Gaṅg-āmala-kula-tilaka-Rāṇaka-śrī-Dā-
- 9 nārṇavadēvaḥ **Prithvivarmma**-sutaḥ kuśalī [? **Jayaḍā-vishayē**

##### Second Plate ; First Side.

- 10 yathā-kāl-ādhyāsi(si)-śrīsāmanta-mahāsāmanta-rājanaka-rāja-
- 11 putra-kumārāmāty-ōpari[ka\*]-daṇḍanāyaka-vishayapati-grāma-
- 12 pati-daṇḍapāsi(śi)[ka\*]-chāṭṭa(ta)-bhāṭṭa-vallabha-jāṭiyāna(n) bhōgl(gi)[ka\*]-jana-
- 13 padān<sup>7</sup> [?yath-ārham mānayati [? vō(bō)dhayati [? samājñāpayati cha
- 14 sarvataḥ śivam=asmākam-anyat [? viditam=astu bhava-
- 15 tām [? ētad-vishayam(ya)-shativaddha<sup>8</sup>-**Kāsi(ḍḍā)**-grāmō=yam sa-ja-
- 16 la-sthala-sa-padr-āraṇya<sup>10</sup> sāṭavī<sup>11</sup> viṭapa-samanvita(taś=)chatus-si-
- 17 m-ōpalakshitaḥ [? ih=aiva sūrya-grahaṇē mātā-pitrōr-ātmanaḥ<sup>12</sup>
- 18 puṇy-ābhivriddhayē sa-salidhārāspuraskṛitā<sup>13</sup> chandra-ārka-kālam-a-

<sup>1</sup> Above, Vol. XIV, pp. 360 ff.

<sup>2</sup> *Ibid.*, Vol. XVIII, pp. 307 ff.

<sup>3</sup> *Ibid.*, p. 308. Originally this date was read as 149.

<sup>4</sup> From impressions and the original plates.

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> The conjunct *tpa* appears as *pē*. The left limb of *ta* is elongated downwards, so much so that it looks like the *ē-mātrā*.

<sup>7</sup> This mark of punctuation is superfluous.

<sup>8</sup> Note that the *halanta* mark is expressed by the omission of the top line. The right hand short downward stroke with a bend at about the middle is a constituent of the dental *na*.

<sup>9</sup> Read *-pratibaddha-*.

<sup>10</sup> Read *-āraṇyah*.

<sup>11</sup> Read *s-aṭavikah*.

<sup>12</sup> Read *-ātmanāś-cha*.

<sup>13</sup> Read *salila-dhārā-puraskṛitam-ā-*.

i.

2 सौम्यैः नाथिमादात्तदक्षरावस्युसात्मकं स मा  
 2 कृषिभूमिभिरुपादिप्रयत्नकारपाकलासाकृष्टासुषुभि  
 4 धरति वासिनः श्रीमद्विक्रमक्षेत्रदक्षकृत्यार  
 4 पकृमन्वावाशवाधिपुष्पाविवयथक्षिद्रययकृषी  
 6 इरक्षीनाथिमादात्तदक्षरावस्युसात्मकं स मा  
 6 कृषिभूमिभिरुपादिप्रयत्नकारपाकलासाकृष्टासुषुभि  
 8 यथासात्तापितयादावुशावः यथामक्षरयस्यरु  
 8 सैः कृषिभूमिभिरुपादिप्रयत्नकारपाकलासाकृष्टासुषुभि  
 १० यथासात्तापितयादावुशावः यथामक्षरयस्यरु

iii.

10 यथासात्तापितयादावुशावः यथामक्षरयस्यरु  
 10 यथासात्तापितयादावुशावः यथामक्षरयस्यरु  
 12 यथासात्तापितयादावुशावः यथामक्षरयस्यरु  
 12 यथासात्तापितयादावुशावः यथामक्षरयस्यरु  
 14 यथासात्तापितयादावुशावः यथामक्षरयस्यरु  
 14 यथासात्तापितयादावुशावः यथामक्षरयस्यरु  
 16 यथासात्तापितयादावुशावः यथामक्षरयस्यरु  
 16 यथासात्तापितयादावुशावः यथामक्षरयस्यरु  
 18 यथासात्तापितयादावुशावः यथामक्षरयस्यरु  
 18 यथासात्तापितयादावुशावः यथामक्षरयस्यरु



ii.

20 कुरी कुर्यात्ता घाता वृत्त स तायश्वाश्वाश्च न भा यवत्सुधां त्र  
 ययुश्च विषययवत्सुधयश्च यवत्सुधयश्च यवत्सुधयश्च यवत्सुधयश्च  
 22 षि कायनाम्बुधासत्त र दानियादिका । स्मादिः शाम  
 वृद्ध सत्राष्टम्भान्त सार्धवाकुरापिययनेयविययवियय  
 24 नयिन वृ । तेषां यथा न ५ म्यां शास्त्रर उक्ति र  
 मया द नानादिः सप्रसादिः (रि यश्चायस्य य  
 या नृमि स्य च रथान् सयं पं । तदा शत्रु प म्बु  
 26 मारुद वृत्त पाषाण सुसिंयः यानि धृष्टान् यश्चरुमि  
 म्भूयवृत्ति उलोत्तियथ कर्माणो व यतो स ध्यं यमि

iii.

28 लो । अद नं पद द वाश्वाप्यात्स द्दस्य व नां । मते द्वायां क  
 मिर्द्धयितुं किञ्चिद्दयवादि ०० नि क म ल द पा म्भु वि  
 30 द्वापाणां शिखरं कुर्यात्सुधयश्च यवत्सुधयश्च यवत्सुधयश्च यवत्सुधयश्च  
 यवत्सुधयश्च यवत्सुधयश्च यवत्सुधयश्च यवत्सुधयश्च यवत्सुधयश्च  
 32 यवत्सुधयश्च यवत्सुधयश्च यवत्सुधयश्च यवत्सुधयश्च यवत्सुधयश्च  
 यवत्सुधयश्च यवत्सुधयश्च यवत्सुधयश्च यवत्सुधयश्च यवत्सुधयश्च  
 34 यवत्सुधयश्च यवत्सुधयश्च यवत्सुधयश्च यवत्सुधयश्च यवत्सुधयश्च

## Second Plate; Second Side.

- 19 karikṛitya bhāṭṭa-Vōdhūna<sup>1</sup> -sutāya Chehhāndōga-charaṇāya Vachchha<sup>2</sup>-gōtrā-  
 20 ya pañchārishaya<sup>3</sup>-pravarāya pañch-ānupravarāya bhāṭṭa-Durggakha-  
 21 ṇḍikāya tāmra(mra)-śāsanēna pratipādikā(tō)-smābhiḥ [||\*] śāsa-  
 22 na-darśanād=dharmma-gauravāch=cha na kēn-āpi pani<sup>4</sup> paripanthinā  
 23 bhavitavya(vyam) | Tathā cha paṭhyatē dharmma-śāstrē [||\*] Va(Ba)hubhir=vva-  
 24 sudhā datā(ttā) rājabhiḥ Sagar-ādibhir(bhiḥ) [||\*] yasya yasya ya-  
 25 dā bhūmis=tasya tasya tadā phalam(lam) [||\*] Sva-dānāt=phalam=ānantya-  
 26 m=para-datt-ānupālanē<sup>5</sup> [||\*] Bhūmiḥ yaḥ pratigrihṇā(hṇā)ti yās=cha bhūmi-  
 27 m=prayaochchhati [||\*] ubhau tau puṇya-karmṇāu na(ni)yatau svargga-ga(gā)mi-

## Third Plate.

- 28 nau [||\*] Sva-datām(ttām) para-dattām-vā yō harēd=vasundharām<sup>6</sup> | sa viṣṭhāyām kṛi-  
 29 mir=bhūtva(tvā) pitṛibhis=saha pachyatē | [||\*] Iti kamala-dal-āmvu(mbu)-viṣṭh-  
 30 du(bindu)-lōlām śriyam=anuohintya manushya-jīvi[ta\*]ṇ=cha | sakalam=idam=u-  
 31 dāhṛitāṇ=cha vudhvā(buddhvā) na hi purushaiḥ para-kīrttayō vilōpyāḥ [||\*]<sup>7</sup> iti [||\*]  
 32 Likhij[ta\*]ṇ=cha sakala-karāṇa-viditēna samīti(dhī)vigrahī(hi)-  
 33 śrī-Dhanadata(ttēna) | mahādēvī | yuchha(yuva)rāja | mahā-ā[ma\*]nta  
 34 dharmma(rmmā)dhika[ra\*]ṇa | mahā(ha)ta(tta)ra | pratihāra | Utkīrṇa(rṇān) Dāmō-  
 darēṇa [||\*]

## C.—Plates of Bhūpēndravarmadēva.

The inscription is on **three copper-plates**, each measuring about 5" in breadth and 2½" in height. The plates are held together by a ring, about 2½" in diameter. The ends of the ring are secured by an oval **seal**, which contains the figure of a seated bull. Above this bull is a crescent, and below it a lotus, of which five petals are visible. The three plates, with ring and seal, weigh 54 *tolas*. The first and third plates are inscribed on one side only, while the second plate has inscription on both the sides. There are altogether thirty-six lines of writing, each side having nine lines. The plates have slightly raised rims in order to protect the writing, which is well-preserved.

The **characters** are of what Dr. Burnell named the South Indian Nāgarī type, and may be assigned to the 10th century A.D. The **language** is Sanskrit. Excepting the benedictive and imprecatory verses in lines 26-34, the inscription is in prose. In respect of **orthography** the following points may be noted: *b* and *v* are not distinguished; *s* is used for *ś*, as in *-śasāka-* (l. 2), and for *śh*, as in *manusya-* (l. 32); *sh* is used for *s*, in *vashum̐dharām* (l. 29); the *visarga* has been wrongly dropped in many instances, e.g., *-gurō* (l. 2), *-nivāsina* (l. 4), *-nichaya* (l. 5); and the *anusvāra* has been used instead of the class nasal, as in *-Kalīṅga-* (l. 7), *pañcha* (l. 19), *-sāmanā-* (ll. 6, 12).

The inscription is of the time of the *Mahārājādhirāja Paramēśvara Paramabhāṭṭāraka, śrī-Bhūpēndravarmadēva*, who was a devout worshipper of Mahēśvara, who was the ornament of the spotless family of the Gaṅgas, who had accumulated a store of merit by worshipping the lotus-

<sup>1</sup> Read *bhāṭṭa-Bōdhana-*. Note the close-topped *dh*. But the open-topped form of the letter is the commonest.

<sup>2</sup> Read *Vatṣa-*.

<sup>3</sup> Read *pañch-arshī-* or *pañch-ārshēya-*.

<sup>4</sup> This *pani* is intended to be *pari* and is superfluous.

<sup>5</sup> The first half of this verse has been omitted, which is *Mā bhūd-caphala-śākhā caḥ para-datt=Śrī parihicāḥ.*

<sup>6</sup> Read *harēta vasundharām.*

<sup>7</sup> **Metre**: *Pushpitāgrā.*

feet of the god, Gōkarṇēsvara (Śīva), situated on the summit of the Mahēndra mountain, and who had acquired the overlordship of the entire Kaliṅga country. The grant was issued from the capital city of Śvētka (Śvētaka), and seems to record the donation of a plot of land, the boundaries of which are given in lines 15-19, in the Vāḍōḍē village of the Khalugakhaṇḍa-vishaya, to bhāṭṭaputra Māṇikadēva, (a Brāhmaṇa) of the Vatsa-gōtra, who had the fivefold pravara, by the Rāṇaka Gaṅga-Kavilāsa (Gaṅga-Kailāsa ?)<sup>1</sup>. According to ll. 10-11 the charter seems to have been issued by his son whose name is not given. The inscription was written by the Samdhivigrahin Aśōkadanta, engraved by the brazier Vimalachandra and registered by the chief queen.

TEXT<sup>2</sup>.

## First Plate.

- 1 Ōm<sup>3</sup> svasti[|\*] Śvētk-ādhishṭhānād=bhagavatas=char-āchara-
- 2 gurō[|\*] śakala-śasāka(śāṅka)-śekhara-dharasya sthity-u-
- 3 tpati(tti)-pralaya-kāraṇa-hētōr=Mahēndrāścha(r-ācha)la-si(śi)kha-
- 4 ra-nivāśi(si)na[|\*] śrīmad-Gōkarnē(rṇē)sva(śva)ra-bhaṭṭarakasya charaṇa-ka-
- 5 mal-ārādhana-āvāpta-punya(ṇya)-nichaya[|\*] shatki(śakti)-traya-pra-
- 6 karsh-ānurāṭi(ji)(raṅji)t-āsvē(śē)sha-sāmarānta(manta)chakra[|\*] sva-bhuja-va(ba)la-pa-
- 7 rākram-ākraṅta-śā(sa)kala-Kaliṅg(liṅg)-ādhirājē(jyaḥ) parama-mā-
- 8 hēsva(śva)rō mātā-pitri-pād-ānudhyātō Gaṅg-āmala-
- 9 [ku]la-tilaka-mahārājādhirāja-paramē[|\*]vara-

## Second Plate ; First Side.

- 10 paramabhaṭṭa(tṭā)raka-śrī-Bhu(Bhū)pēndravarmadēva[|\*] kush(śa)lī [|\*] Gaṅga  
(Gaṅga)-
- 11 Kavilāsa-śu(su)taḥ Khalugakhaṇḍa-vishayē yathā-kāl-ā-
- 12 dhyāsinō mā(ma)hāsāmarānta(manta)-śrīsāmarānta(manta)-grāmapati-vrā(brā)hma-
- 13 ṇa-pu[rō\*]hita-rāshṭhakuṭṭa-kuṭṭumvina<sup>4</sup> chāṭa-bhāṭṭa(bhaṭa)-vala(lla)bha-jati(jātī)-
- 14 yā[n\*] yath-ārha(rhāṅ) mānayatī samādisa(śa)ti [cha\*] viditam=a-
- 15 stu bhava[tām] ēta-vishaya<sup>5</sup>-samvāṅdha(baddha)-Vāḍōḍē-grāmasya madhē(dhyē)
- 16 khaṇḍa-kshētra(trāṅ) pu(pū)rva-disā(śā)-varē vṇita-maira-ali-shi(śi)mā-sā(sa)-
- 17 ndhi[|\*][a]g[n\*]ēyā<sup>6</sup>-disā(śā)-varē mvāuṅtigūḍa-parichh(chch)ēda[|\*] pachhi(śchi) ma-dī-
- 18 sū(śā)-varē maira ali [|\*] uta(tta)ra-disā(śā)-varē tath=aiva cha[|\*] ē-

## Second Plate ; Second Side.

- 19 ta[ch\*]=chatuḥ-si(śi)m-ōpalakshitaṅ cha | Vachha(Vatsa)-gōtrāya paṅchā-
- 20 rishaya<sup>7</sup>-pravaraṇya bhāṭṭaputra-māhātra<sup>8</sup>-Māṇikadēvā-
- 21 ya iva<sup>9</sup> Gaṅgakavilā[sa\*]-rāṇakēna datam(ttaṅ) mātā-pitrō-

<sup>1</sup> As the expression *Gaṅga-Kavilāsa-ntaḥ* comes after *kushālī* it does not seem to have any connection with *Bhū-pēndravarmadēva*.

<sup>2</sup> From impressions and the original plates.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read *rāshṭrakūṭa-kuṭumbinaś-*.

<sup>5</sup> Read *tām=ēta-vishaya-*.

<sup>6</sup> Read *Agnēya-*. I believe that the word intended is *dakṣiṇa*, for the already incomplete *a* in *agnēyā* seems to have been altered into *da*.

<sup>7</sup> Read *pañch-arāhi* or *pañch-ārshēya-*.

<sup>8</sup> Read *-mahātara-*.

<sup>9</sup> The intended reading seems to be *\*dēvā=aiva*.



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- 22 r=ātmā(tma)naś=cha punyāpivirdhaē<sup>1</sup> śa(sa)lila-dhārā-pura[ḥ\*]sarēna(ṇa)  
 23 chandr-ārka-kshiti-sama-kālam=akari(rī)krītya pratipā-  
 24 ditō=smābhir-yataim(taḥ) [\*] śāsana-darsha(rśa)nā[d\*]=dharma-gauravād=a-  
 25 smā(sma)d-gauravā[ch\*]=cha na kēnachit-paripañthi(pañthi)nā bhavitavyam [\*] Ta-  
 26 thā cha paṭhyatē dharma-śāstrē [\*] Va(Ba)hubhir-vashu(su)dhā datā(ttā) rājāna(jabhiḥ)  
 27 Śa(Sa)gar-ādibhi[ḥ\*] yasya yasya yadā bhumi<sup>2</sup> tasya ta-

*Third Plate.*

- 28 sya tadā phalam [[\*] Mā bhu(bhū)[dha](d=a)phala-sakā(śaṅkā) va[ḥ\*] para-da[tt-ē\*]ti  
 pārthi-  
 29 vā[ḥ\*]<sup>4</sup> Sva-datām(ttām) para-datām(ttām) vā yō harēti(ta) vashum̐dha(sundha)rā[m̐  
 [\*] sa vishṭhā-  
 30 yām kṛimīr=bhu(bhū)tvā pitṛibhi[ḥ\*] saha pachyatē [[\*] Sashṭim̐(Shashṭim̐) varsha-sa-  
 31 hasrāpi sagam(svargē) mōdati bhu(bhū)midaḥ [\*]<sup>5</sup> Iti kamala-dal-ā-  
 32 mvu(mbu)=vim̐du(bindu)-lōlā(lām) śrī(śri)yam=anuchintyā(chintya) manusya(shya)-  
 ji(jī)vitam̐  
 33 cha [\*] sakalam=īdam=udārha(hṛi)tam̐ [cha\*] vu(bu)dhā(ddhvā) na hi purusai(shaiḥ)  
 para-ki(kī)rtayō  
 34 vilōpyā[ḥ\*]<sup>6</sup> Likshi(khi)tam=īdam̐ sandhivigrahi-Asō(śō)kadam̐tēna [\*]  
 35 Utkirnam̐<sup>7</sup> cha kamsārā-kulaputraka-Vimalachandrēna(ṇa) | Lāucchhita<sup>8</sup>  
 36 cha śrī-Mā(Ma)hādēvyā [\*] Unyā(ūn-ā)ksharam=adhik-āksharam̐ vā tat=sarva(rvam̐)  
 pra[māṇam=itī [\*]

**D.—Plates of Rāṇaka Jayavarmadēva.**

The inscription is on **three copper-plates**, each measuring about 6½" in breadth and 3" in height. The plates are held together by a ring, about 3½" in diameter. To this ring is affixed a circular **seal**, about 1" in diameter. The seal, which is broken on one side, bears the figure of a seated bull. Above this bull is a crescent, and below it a lotus, of which five petals are visible. The three plates, with ring and seal, weigh 104 *tolas*. The first plate is inscribed on one side only and the second and third plates on both the sides. There are altogether 37 lines of writing, which are distributed as follows: the first plate has 8 lines; the second, 7 lines on each side; and the third, 8 lines on the first side and 7 lines on the second side. The plates have rims slightly raised for the protection of writing, which is in a good state of preservation almost throughout.

The **characters** are of the South Indian Nāgarī type and probably are not much later than the 10th century A.D. The **language** is Sanskrit. Words like *darashana* (l. 23) and *varisha* (l. 28), which are found in the text, are evidently due to Prākṛit influence. Excepting the benedictive and imprecatory verses in lines 25-33, the record is in prose. In respect of **orthography** the following points call for notice: *b* and *v* are not distinguished; *s* is often used for ś

<sup>1</sup> Read *puny-ābhieriddhayē*.

<sup>2</sup> Read *pratipādītam=asmā*.

<sup>3</sup> Read *bhūmīr=tasya*.

<sup>4</sup> The second half of this verse has been omitted, which is *sva-dānāt-phalam=ānantyam̐ para-datt-ānupālānē*.

<sup>5</sup> The second half of this verse has been omitted, which is *ākshēptā ch=ānumantā cha tāny=eva narakē va=ā*.

<sup>6</sup> Metre: *Pushpitāgrā*.

<sup>7</sup> Read *utkirnam̐*.

<sup>8</sup> Read *lāucchhitam̐*.

and *vice versa*; *sh* stands for *ś* in *shatki-traya* (l. 5) and for *ś* in *vashumdhara* (l. 27); *visarga* has been wrongly used and wrongly dropped in several instances.

The grant was issued by the *Paramamāhēsvara Rājaka śrī-Jayavarmadēva* of the Gaṅga family from his residence at *Śvēta*. Its *object* is to register the gift of a plot of land in the *Paḍala[śu]ṅga* village situated in the *Khalugakhaṇḍa-vishaya* on the occasion of an equinox, to *Bhaṭṭaputra Padma*, (a Brāhmaṇa) of the *Vatsa-gōtra*, the *Pañcharshi-pravara*, and the *Kāṅva-śākhā*. Lines 16-19 give in detail the boundaries of the plot of land. The grant was engraved by *Vimalachandra*, written by *Sāmanta*, and registered by *Tri-Kaliṅga-mahādevī*.

The inscription is dated in the hundredth year (in words and numerical symbols) apparently of the *Gāṅgēya* era.

Jayavarman, by whom this charter was issued, is distinct from and later than the *Mahārāja Jayavarma* of grant **A** above<sup>1</sup>.

### TEXT<sup>1</sup>.

#### First Plate.

- 1 Ōm<sup>2</sup> svasti [[\*] **Śē**(Śvēt)-ādhishtānād=bhagavataś=char-āchara-gurō[ḥ\*] sa(śa)ka-
- 2 la-sasā(śasā)ṅka-śēkhara-dharasyaḥ(sya) thity-utpati<sup>3</sup>-pralaya-kāraṇa-hē-
- 3 tōr=Mahēndrāścha(cha)la-śikhara-nivāsinaḥ śrīmad-Gōkarnēsva(rṇēśva)-
- 4 ra-bhaṭṭarakasya charaṇa-kamal-ārādhan-āvāpta-punya(ṇya)-ni-
- 5 chaya[ḥ\*] shatki(śakti)-traya-prakarsh-ānurañjit-āsē(śē)sha-sāmanta-chakra[ḥ\*] śva(sva)-
- 6 bhujā(ja)-va(ba)la-parākram-ākrāntaḥ(ṇta)-sakala-Kaling-ādhirājyē(jyaḥ) parama-
- 7 māhēsva(śva)rō mātā-pitri-pa(pā)d-ānudhyātō Gaṅg-āmala-kula-tilaka-
- 8 Rājaka-śrī-Jayavarmadēva[ḥ\*] kusa(śa)li ||<sup>4</sup> **Khalugakhā**(kha)ṇḍa-visha-

#### Second Plate; First Side.

- 9 ē(yē) śrīsāmanta-mā(mā)hāsāmanta-rājānaka-rājā(ja)putra-kumā-
- 10 rāmāsty-utpari<sup>5</sup>-daṇḍanāyaka-vishayapati-grāmapatīn-anyā[m]-
- 11 ś=cha chāṭa-bhā(bha)ṭa-vāla(valla)bha-jāti(tī)ya[n\*]||<sup>6</sup> yath-ārha(rham) mānaya-
- 12 tī vō(bō)dhayati samādisa(śa)ti [cha\*] viditam=astu bhavatā[m] ||<sup>7</sup> ēta-
- 13 d-vishaya-sama(mba)ndha(dḍha)-grāmō=ya(yaṁ) **Paḍala[śu]ṅga-nāma(mā)** tasya madhe-
- 14 khāṇḍa-kshētra-kariyā chhēdaddatāṁ chatu-simā-paryānta-va-
- 15 śatigrāma-madhē padra-sahitēna datāṁ kshītrasya simā

<sup>1</sup> [There is enough room for suspicion about the genuineness of this record. The donor Jayavarmadēva, though only a *Rājaka*, is given such titles as are found in the records of the paramount rulers of the Eastern Gaṅga dynasty and like many of them he issues the grant from *Śvēta*. It cannot be argued that he is only a late ruler of the family and has copied portions from earlier grants. The year 100, which is given in decimal figures, is apparently meant to refer to the Gaṅga era. But the script used in the inscription though containing a mixture of early and late forms as found in many Gaṅga records must on the whole be placed at a date much later than the 6th century A.D.—Ed.]

<sup>2</sup> From impressions and the original plates.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read *athity-utpatti*.

<sup>5</sup> This mark of punctuation is superfluous.

<sup>6</sup> Read *\*ty-ōparika*.

<sup>7</sup> From here onward the text is given uncorrected, as it contains too many mistakes.

FOUR GANGA COPPER-PLATE GRANTS:  
D.—PLATES OF RANAKA JAYAVARMADEVA.

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*Second Plate ; Second Side.*

- 16 parikhitaṁ purva-kōṣeṇa gādari dhruvaṁ tasya thītō dakhi-  
 17 ṅ-ābhimukhēna gātaṁ dakhiṇeṇa tu vakrā-vivakrēṇa gāta || pachhi-  
 18 mā mukhaṁ gātaṁ grāmataḥ Tēntura-g[r\*]āmā-sāndhi thītō utar-ābhimukhē cha  
 19 utarēna patha-paryānta ēta chatu-sim-ōpalikhitaṅ-cha Vachha-gō-  
 20 trāyaḥ pañch-ārishaya-pravarāyaḥ Kanva-sākhāya | bhaṭa(ṭṭa)putra-Padma-mā-  
 21 hatrayaḥ iha va Viśuva-sakrāntyā dataṁ || mātā-pitrōr-ātmana-  
 22 ś-cha puṅy-āpividhdhaē salila-dhā[rā\*]-puraḥsarēṇa chandr-ārka-thiti-sama-

*Third Plate ; First Side.*

- 23 kāla akarikṣitya pratipāditō-smābhir-yataṁ sāsana-darashana  
 24 dharmā-gauravād=asmād-gauravā cha na kēnachit-paripathinā bhavi-  
 25 tavya tathā cha paṭhyatē dharmā-sāstra [i\*] Vahubhir-vasudhā datā rājāna [Sa\*]ga-  
 26 r-ādibhiḥ [i\*] yasya yasya yadā bhumi tasya tasya tadā phalam [i\*] Sva-datā para-da-  
 27 tām-vā yō harēti vashumdhara [i\*] sha vishṭhāyā kṣimi bhutvā pitṛibhi  
 28 saha pachyatēḥ [i\*] Shasthiṁ varisha-sahaśrāṇi śvarga mōdati bhūmida [i\*] achhi-  
 29 ptā ch-ānumatyā dvā ēva naraka vrajyēta || Sa dānāt-phalam kuryā para-da-  
 30 t-ānupālanam [i\*] ubbau tō puṅya-karmāṇau niyatau sarga-gāminau [i\*]

*Third Plate ; Second Side.*

- 31 Iti kamala-dal-āmvu-vindu-lōlā śrīm-anuchintya manu[shya]-  
 32 jivitaṅ-cha sakalam-idam-udāhṛitaṁ vu[dhvā] na hi purashai pa[rā]-  
 33 kitayō vilōpyā || Utkirnaṅ-cha Vima[la\*]chandrē[ṇa\*] li Sāma[ntē]-  
 34 na lañchhitaṁ cha śrī-Tri-Kalī(i)ṅga-mā(ma)hādēvyā..... pra-  
 35 vardhdhamāna-vijaya-rājyē samvachharē sa[tē] anikēn-āpi varsha 100 [i\*]  
 36 Uny-āksharam-adhik-ākshara yā.....tat-sarvvaṁ pramāṇam-i-  
 37 ti ||

No. 43.—SIX SILAHARA INSCRIPTIONS IN THE PRINCE OF WALES MUSEUM.

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The following **six inscriptions** of the **Śilāhāra dynasty** lying in the Prince of Wales Museum, Bombay, are collectively published here from the stones themselves as well as with the help of the ink-impressions and photographs. Though their contents have been briefly referred to at some places,<sup>1</sup> their regular publication now enables us to correct many conjectural readings of dates and names. We take this opportunity of expressing our gratitude to the Trustees of the Prince of Wales Museum, Bombay, for kindly allowing us to edit these inscriptions and also to Mr. Acharya, Curator of the Archæological Section, for giving considerable help at every stage of the work.

All the inscriptions have been found, as noted in detail under each inscription, in the vicinity of Bombay and they refer to lands donated therein. Hence the epithet "the Śilāhāras of Northern Konkan" as applied to the kings of these inscriptions<sup>2</sup> seems to be correct, though it

<sup>1</sup> *Bomb. Gaz.*, Vol. I, Pt. ii, pp. 19-21; Vol. XIII, Pt. ii, p. 426; Vol. XIV, Appendix A, pp. 385, 386; also Altekar, *Indian Culture*, Vol. II, pp. 430-31.

<sup>2</sup> *Bomb. Gaz.*, Vol. I, Pt. ii, pp. 19-21 and 538; also Altekar, *op. cit.*, p. 401.

must be noted that the inscriptions give no pedigree; even the dynastic title 'Śilāhāra' is not found except in inscriptions B and C. The relationship of the kings mentioned in these inscriptions, which are arranged below in chronological order, therefore, remains undetermined. These records extend over a period of about 125 years from the time of Aparāditya (I), Śaka 1060 to that of Sōmēśvara, Śaka 1182.

The find-spots of these inscriptions and the places mentioned therein indicate that the sway of the Northern Śilāhāras extended at least over the modern Panvel, Bassein, Bhiwndi, Thāna and perhaps Kalyān Tālukās of the Bombay Presidency.

One peculiarity of these inscriptions may be noted. Below every inscription there is a sculpture of an ass covering a woman, and this is a representation of the curse in old Marāṭhī which can be partly read only in C.<sup>1</sup>

The curse and the sculpture are also found in an inscription, (now in the P. W. M.) of the Yādava Rāmachandra of Śaka 1222 which is published below. We are unable to trace back at present, the existence and use of the curse<sup>2</sup> and its representation, but it seems to have become popular after the 10th century.<sup>3</sup>

The **script** is Dēvanāgarī with a few traces of the earlier Nāgarī letters seen, for example, in *i*, *ja*, and in the use of *mātrās*.

The **language** is corrupt Sanskrit and the text is usually in prose except for ll. 1-2 and 17-18 in F, containing a prayer to Gaṇapati and the usual imprecatory verse about the violation of the grant.

As regards **orthography**, may be noted the use of—(i) the dental *sa* for the palatal *śa*; (ii) the *anusvāra* for the nasal, e.g., *maṇḍala* for *maṇḍala*; (iii) *ja* for *ya*: *sūrja* for *sūrya* and (iv) *chha* for *śha*.

Prākṛit formations are found usually in the names of ministers and other officers, in those of villages and in the grant portion. In the last may be noted the words like *deyāve* (D, l. 11), *bhaṭāveṃ* (E, l. 10), *thākurāchī* (F, l. 11). *deyāve* seems to be the old Marāṭhī form of *dyāve*; *bhaṭāveṃ*, if the reading is correct, is perhaps a local dialectical formation; and the genitive formation with *chī* in *thākurāchī* is even now common in modern Marāṭhī.<sup>4</sup>

A word may be said about the method of punctuation in these inscriptions. In inscriptions A, B and F either one or two dots (which at first may be mistaken for a *visarga*) are placed as stops instead of *daṇḍas*. Inscription E has no stop at all; whereas in inscriptions C and D the usual *daṇḍas* are found.

#### A.—Chānje Inscription of Aparādityadēva (I) : Śaka 1060.

This inscription was found from the village **Chānje** near Uran in 1881.<sup>5</sup> The stone on which it is inscribed is 2' 9½" × 1' 2½" and the inscribed portion which contains 17 lines of writing is 1' 1½" × 1' 2½". The average size of letters is ¾". At the top of the stone are

<sup>1</sup> Also in an Inscription of Aparāditya (II), *J. B. B. R. A. S.*, Vol. XII, p. 333.

<sup>2</sup> Its echoes are still heard in the language of the masses.

<sup>3</sup> Bhagwanlal Indraji notes (*J. B. B. R. A. S.*, Vol. XII, p. 333) that inscriptions with such sculptures were seen by him in Gujarāt and Kāthiāwār and at some places on the Coromandal coast. [Such representations are also found outside the Bombay Presidency; e.g., at Gooty fort in the Madras Presidency there is an inscription with similar depiction. See also copper-plate from Rājapura in Bastar State, E. S. A. (Above, Vol. IX, plate facing p. 179).—Ed.]

<sup>4</sup> I am obliged to Profs. Bhagavat and Shembavnekar, of St. Xavier's College, Bombay, for this information.—H. D. S.

<sup>5</sup> *Bomb. Gaz.*, Vol. I, Pt. ii, p. 19, n. 2.

figured in low relief, on the left, the Sun, and on the right, the Moon. Below the inscribed portion is cut out a square 9" × 9" and this contains a representation of the curse mentioned above.

It is dated in Śaka 1060, Māgha Śuddha 1, both in words and in numerals. This is equivalent to Thursday, 13th January, A.D. 1138, when the Southern cyclic year (which is not mentioned in the inscription) was Piṅgala.<sup>1</sup>

This inscription records the grant of a mango (?) field in Nāguma village to one Śrīdhara for the welfare of the king's mother Lilādēvī and also the grant of some land<sup>2</sup> in Chaḍija village by the King Aparādityadēva himself. The latter grant, it appears, was made separately on a solar eclipse.

The King styles himself as a *Mahāmaṅḍalēśvarādhipatī* and the administration was carried on by the *Mahāmātya śrī-Sōḍha* (?) Nāyaku,<sup>3</sup> the *Mahāsāmdhivigrahika śrī-Amuka*, the *Mahāpradhāna śrī-Lakshmaṇaiyaprabhu* in charge of the *śrīkaraṇa* and *bhāṅḍāgara*, in the first instance, and in the second, Sēna Amuka, etc.

King Aparādityadēva<sup>4</sup> is to be identified with the ruler of the same name mentioned in the Vaḍavali plates<sup>5</sup> (also called Aparājita), as the son of Anantapāla of the Silāra family. According to these plates he was the ruler of the whole of Kōṅkan, though the title he claims there is that of a *Mahāmaṅḍalēśvara* only. Aparāditya of our inscription is further identified with Aparāditya, King of Kuṅkaṇa who sent an ambassador called Tejakaṅṭha\* to Kashmir.<sup>7</sup>

However, Aparāditya of this inscription is different from the one mentioned in D, whose minister Lakshmaṇanāyaka gave some land to god Sōmanātha of Surāshṭra. That king, as it has been pointed out below, is Aparāditya II.<sup>8</sup>

This is the first stone inscription of Aparāditya I<sup>9</sup> published so far; if we include the Vaḍavali plates, it would be his second inscription.

The villages Nāguma and Chaḍija may be identified, as already suggested,<sup>10</sup> respectively with the modern Nagaon, which is about 2 miles<sup>10</sup> S. W. and Chānje, which is about 2 miles W. of Uran in the Panvel Tālukā of the Bombay Presidency.

<sup>1</sup> Cf. S. K. Pillai, *Indian Ephemeris*, Vol. III, p. 278.

<sup>2</sup> According to *Bomb. Gaz.*, *op. cit.*, p. 19, n. 2, "of a garden".

<sup>3</sup> There are stops indicated in the original by a dot placed on the right hand top corner of the letter. That this interpretation is correct is shown by referring to the copper plate of Anantadēva of Śaka 1016 (*Ind. Ant.*, Vol. IX, p. 33), where the divisions are clearly indicated by vertical bars. See also *J. B. B. R. A. S.*, Vol. XII, p. 333.

<sup>4</sup> Altekar calls him Aparārka (I), *op. cit.*, p. 411, and attributes the Vaḍavali plates to him. These plates, however, mention this ruler as Aparāditya (also Aparājita) and not as Aparārka.

<sup>5</sup> *J. B. B. R. A. S.*, Vol. XXI, p. 508, l. 30.

<sup>6</sup> According to Maṅkha's *Śrīkaṅṭhacharita*, *varga* 25, *śloka* 108—111, first cited in *Bomb. Gaz.*, Vol. I, Pt. ii, p. 19, n. 2.

<sup>7</sup> Sōmēśvaradēva had a minister called Taijaprabhu. See E below.

<sup>8</sup> Altekar, *op. cit.*, p. 411, who identifies him with Aparāditya I, is wrong. For he bases his argument on an inscription of Aparāditya (in *A. B. O. R. I.*, Vol. V, p. 169) of (V. S.) 1176. The reading of the date, as has been pointed out below, is wrong for in V. S. 1176 the cyclic year was not Viśvāvasu as mentioned in the inscription. [See below p. 277 n. 2.—Ed.]

<sup>9</sup> Another inscription of Śaka 1051 is cited from *Festgabe der Hermann Jacobi* by Kane, *History of Dharmāśāstra*, Vol. I, p. 333 and by Altekar, *The Śilāhāras of Western India* (*Ind. Cul.*, Vol. II, p. 411, and n. 5). [This stone inscription is now preserved at Cintra, near Lisbon, in Penha Verde (Green Rock) which had been the country seat of Dom João de Castro, the Portuguese Viceroy in India. The date of the record as given by Hultzsch, the editor, is Śaka-saivatu [1]059 Piṅgala-saivatsarē Chaitra śuddha 12 and not Śaka 1051 as stated by Kane.—Ed.]

<sup>10</sup> *Bomb. Gaz.*, Vol. I, Pt. i, p. 19, n. 2 and Vol. XIII, Pt. ii, p. 426 give 4 miles but referring to the modern Tālukā map (1924) the distance seems to be 2 miles only.

## TEXT.

- 1 स्वस्ति जयस्वा(द्या)भ्युदयश्च शकटपकालातीतसंवत्स-  
 2 [र<sup>१</sup>]स(श)तेषु दशसु पष्ठि(ष्टी)त्यधिकेषु यत्राकतोपि शकसंवत् १०६०  
 3 माघ सुध<sup>२</sup> १ पु(पु)र्वसमस्तराजावलीविराजितमहामंडलेस्व(श्व)रा-  
 4 धिपतियीमदपरादित्यदेवकल्याणविजयराज्ये तथैतत्प्रसादा-  
 5 [त्] समस्तमंडलचिंताभा[रं] समुद्बृहति । महामाल्ययीमोठद[ना<sup>३</sup>]-  
 6 यकु<sup>४</sup>महासांधिवियज्ञीक[यी] अ]मुक<sup>५</sup> श्रीकरणे भांडागा[रि<sup>६</sup>]  
 7 प्रथमच्छे(स्त्रे) पाटो<sup>७</sup> महाप्रधानश्रीलक्ष्मणैयप्रभो<sup>८</sup> द्वितीयच्छे(स्त्रे)  
 8 [पा<sup>९</sup>]द्य<sup>१०</sup> सेन श्रीप्रमुक<sup>११</sup> इत्यादि श्रीकरणे सत्येतस्मि<sup>१२</sup> काले प्रव-  
 9 [र्त<sup>१३</sup>]मानि श्रीमदपरादित्यदेवेन स्वकीयपरिषदे [आत्मश्रेयोर्थे]  
 10 नागुममध्ये(ध्य)वर्ति श्रावचेत्रं स्वकीयमातु[:<sup>१४</sup>] श्रीलीलादेव्या[:<sup>१५</sup>] श्रे-  
 11 [यो<sup>१६</sup>]र्थे श्रीधरकमविदारामकरसिया[ना]दायाकस्य च आराम[क<sup>१७</sup>]-  
 12 मभ्यंतरीकृत्य सवृत्तमालाकुल[:<sup>१८</sup>] सतृणकाष्ठोदकोपेत[:<sup>१९</sup>] स्व[सी<sup>२०</sup>]-  
 13 म(मा)पर्यंत । पूर्वत<sup>२१</sup> [पंज:]<sup>२२</sup> दक्षिणत<sup>२३</sup> अंबडा पश्चिम पगारा । उत्तरगे<sup>२४</sup>  
 14 [मा<sup>२५</sup>]र्गं ।<sup>२६</sup> उदकातिसर्गेण प्रदत्तं । तथा श्रीमदपरादित्यदेवेनै(न) सू-  
 15 र्यपर्वणि । [सुरु]लेत्रे ॥ वादु — —<sup>२७</sup>विधिकेभ्यः चडिजयामात्  
 16 <sup>२८</sup>—मकः उदकातिसर्गेण धम(मं)स्य इत्या(च्या) प्रदत्तः<sup>२९</sup> इ[त्यस्य यो]-  
 17 न्यथा करोति तस्य पु(पु)र्वपुरुष एक विंशति — —<sup>३०</sup>क रौरव सु<sup>३१</sup>

<sup>१</sup> There might be a symbol for *om* before this as found in other Śilāhāra grants.

<sup>२</sup> Read *śuddha*.

<sup>३</sup> The small circle signifies a stop.

<sup>४</sup> A broken letter can be seen on the stone ; it has not come out on the impression.

<sup>५</sup> Whether this word should be *pāḍī* (*pāḍi*) or *pāḍhī* cannot be ascertained. In an inscription of the Paramāras of Ābū, V. S. 1394, now in the Vāśiṣṭha Āśrama at Ābū, I found the words *maḥāśīlāpāḍhī* in the same context as above.—H. D. S.

<sup>६</sup> Read *pāṭyāś*.

<sup>७</sup> Read *\*amin*.

<sup>८</sup> Read *pūrvataḥ*.

<sup>९</sup> Apparently a place-name.

<sup>१०</sup> Read *dakṣiṇyataḥ*.

<sup>११</sup> Read *uttarataḥ*.

<sup>१२</sup> The *visarga* should precede the stop.

<sup>१३</sup> Two letters illegible. [Reading seems to be *Vādu-jyōtishīkībhyāḥ Chāḍijā-grāmina(y-ā)rāmakaḥ*.—Ed.]

<sup>१४</sup> This letter is broken.

<sup>१५</sup> The initial *ś* can be clearly seen on the stone. The rest of the line is illegible.

<sup>१६</sup> Letters illegible. [Reading is *saṁshya(khya)kḥ*.—Ed.]

<sup>१७</sup> The following letter and the next line have partly peeled off.

## B.—Agāshi Stone Inscription of Haripāladēva : Śaka 1072.

This inscription was found near Agāshi in 1881.<sup>1</sup> It is inscribed on a stone which is 2' 8½" by 1' 4½". The inscribed portion measures 14" × 16½" and contains 16 lines. The last line is not complete and it appears that the inscription contained a line or two more which are now peeled off. The average size of letters is ¾". Below the inscribed portion is a sculpture similar to that in A, cut in a rectangle 12" × 3½". At the top are the Sun on the left and the Moon on the right and between them a *kalāśa*.

It is dated Śaka 1072, Pramōda Samvatsara, Mārgaśirsha śuddha 1, which corresponds to Wednesday, 22nd November, A.D. 1150.<sup>2</sup>

The inscription records that in the reign of Silāhāra Haripāladēva, Āhavamalladēva, who was in the enjoyment of the Vaṭṭāra village in Sūrpāraka, granted something (?)<sup>3</sup> for the (worship of) Śiva of Ānēvaḍi in charge of Paṭakīla Rājānaka to Upādhyāyas : Brahma-dēva-bhaṭṭa, Divākara-bhaṭṭa and Gōvardha[na]bhaṭṭa<sup>4</sup>, on the Uttarāyana samkrānti day. The witnesses to the grant were the headmen of the Vaṭṭāra village, to wit, Risi Mahattara and also Nāguji Mahattara, Anantānāyaka and Chāṅgadēva Mahattara. The king styles himself as a *Mahāmaṇḍalēśvarādhipati* and the administration was carried on by śrī-Vēsupaḍavala, the *Mahāpradhāna śrī-Lakshmanaprabhu*, the *Mahāpradhāna śrī-Padmaśiva Rāuja*, and the *Pradhāna Vāsugi Nāyaka*.

This is the first inscription of King Haripāladēva so far published. On the strength of his other dated unpublished inscriptions,<sup>5</sup> he may be regarded as the successor of Aparāditya I and the predecessor of Mallikārjuna (A.D. 1155—1170). But it must be noted that he is not mentioned in the subsequent inscriptions of the dynasty. Perhaps his relation with his predecessor is shown by the name of his minister the *Mahāpradhāna Lakshmanaprabhu*; the same name figures among the ministers of Aparāditya I.

Sūrpāraka is the modern Nala Sopara and Vaṭṭāra is to be identified with Vatar, a village about 6 miles N. W. of Nala Sopara, and 4 miles S. W. of Agāshi. All the villages are in the Bassein Tālukā of the Bombay Presidency.

## TEXT.

- 1 श्रीं । स्वस्ति जयञ्चाभ्युदयं स(ग्र)कनृपकालातीतसंवत्स[र]शतेषु दस(ग्र)सु
  - 2 द्विसप्तसंख्यधिकेषु यत्रांकतीपि संवतु(त्) १०७२ प्रमोदसंवत्सरा-
  - 3 न्तर्गतमार्गसि(शि)र सुधं १ पूर्वक षट्शह समधिगत्ता(ता)शेषपंच[म\*]हाश-
- द्व(द्व)-

<sup>1</sup> *Bomb. Gaz.*, Vol. I, Pt. ii, p. 19, n. 3; also noticed by Altekar, *Ind. Cul.*, II, p. 431, No. 14.

<sup>2</sup> Cf. Pillai, *Indian Ephemeris*, Vol. III, p. 303.

<sup>3</sup> According to Bhagwanlal Indrajī, "the permanent income of Shrinēvadi in charge of a Pattakil (Pātil) named Rāja." *Bomb. Gaz.*, Vol. I, Pt. ii, p. 19, n. 3. [In my opinion the sense of the passage is that the *Mahāpradhāna* Āhavamalla granted to Brahma-dēva upādhyāya the fixed income (*siddh-āya*) of (the village) Ānēvaḍi which was probably in charge of the *Paṭakīla Rājānaka*. According to this interpretation Rājānaka would be a proper name and not a title. See also p. 274, n. 5, below.—Ed.]

<sup>4</sup> Bhagwanlal takes Brahma-dēvabhāta as the son and grandson of the two latter respectively; he also reads Gōvardhana for Gōvadhā. [See p. 274, n. 3, below.—Ed.]

<sup>5</sup> Of Śaka 1071 and 1075 referred to in *Bomb. Gaz.*, *op. cit.*, p. 19, n. 3.

\* Denoted by a symbol.

† Should be "yāś-cha."

\* This letter *śav* is superfluous.

\* Read *śuddha*.

- 4 श्रीसीलाहारनरेंद्रजीमूतवाहनान्वयप्रसूतसमस्तराजाव-  
 5 लीसमलंकृतमहामण्डलेस(श्च)राधिपतिश्रीमद(दृ)हरिपालदेव-  
 6 कल्याणविजयराज्ये ।<sup>1</sup> तत्रसादावाप्तसमस्तमंडलचिन्ताभा-  
 7 (रं) समुद्रहति श्रीविसुपडवल ।<sup>1</sup> तथा महाप्रधान शीलभ(ञ्ज)ण-  
 8 प्रभो ।<sup>1</sup> तथा महाप्रधान श्रीपद्मसि(शि)व राउल ।<sup>1</sup> तथा प्रधान वासु-  
 9 गिनायक ।<sup>1</sup> सत्येतस्मिन् काले प्रवर्त्तमाने ।<sup>1</sup> श्रीसू(शु)र्षारक-<sup>2</sup>  
 10 तवद्वारग्रामप्रभू(भु)ज्यमान्(न)महा[प्र]धा[न]श्रीश्राहवमल्लदेवेन ।<sup>1</sup>  
 11 श्रीगोवर्द्धभटउपाध्याय च दिवाकरभट उपाध्यासुत ब्र(ब्र)ह्मदेव-  
 12 भट उपाध्ये ।<sup>1</sup> महापर्वणि उतराण<sup>4</sup> संक्रांतिसमये धर्मेण उदक्षपू-  
 13 र्व्वक(कं)।<sup>1</sup> पटकील राजानक आनेवडिसि(शि)वाय<sup>5</sup> प्रदत्त[.\*]।<sup>1</sup> आचंद्रार्क-  
 14 तारक जावतु<sup>6</sup> तिष्ठति मेदिनी केनापि — —<sup>7</sup> वा(वा)धा न करणीया ।<sup>1</sup>  
 15 अचार्ये साच्चि वद्वारग्रामप्रमुख<sup>8</sup> रिसिन्हतारा ।<sup>9</sup> तथा साच्चि<sup>10</sup> नागुजिन्ह-  
 16 तारा ।<sup>9</sup> तथा साच्चि<sup>10</sup> अनंतनायक ।<sup>9</sup> साच्चि<sup>10</sup> चांगदेव म्हत(ता)र — — — —<sup>11</sup>

C.—Bassein Stone Inscription of Mallikārjuna : Śaka 1083.

This inscription is reported to have been brought from Bassein, and it is briefly noticed in the *Bombay Gazetteer*.<sup>12</sup> The stone measures 3' 5½" by 1' 6½" and the inscribed portion 14" by 14". It contained 18 lines, but, now, the last line is almost illegible. Below the inscribed portion, in a rectangle there is a representation of the ass-curse similar to that noticed before, though it is much worn out. At the top, between the inscribed portion and the figures of the Sun and the Moon, in a rectangle there are two figures and between them are two—one big and the other

<sup>1</sup> Stop indicated by two dots which look like the *visarga* sign.

<sup>2</sup> The last syllable of this line and the first of the next are not clear. [Reading may be *Sū(Śū)ṛppāraka(k-ā)-ntarṅgata*.—Ed.]

<sup>3</sup> May stand for *Gōvardhana* as suggested by Bhagwanlal Indraji (*Bomb. Gaz.*, Vol. I, Pt. ii, p. 19, n. 3). [To me the reading appears to be *Gōvanna-bhāṣa-upādhyā[ya]-suta-Divākara*, etc. In this case the donee would be only Brahmadēva.—Ed.]

<sup>4</sup> Read *Uttarāyaṇa*.

<sup>5</sup> [Reading seems to be *Ānēvaḍi-siḥ(ddd)-āya*. See p. 273, n. 3, above.—Ed.]

<sup>6</sup> Read *-āṛakaṅ yāvat*.

<sup>7</sup> These two letters are not clear.

<sup>8</sup> The last syllable is not clear; it looks like *kṣa*.

<sup>9</sup> Stop indicated by two dots which look like the *visarga* sign.

<sup>10</sup> Read *sākṣī*.

<sup>11</sup> This portion of the line is not clear.

<sup>12</sup> *Bomb. Gaz.*, Vol. XIII, Pt. ii, p. 426, n. 4; Vol. XIV, p. 386 and Vol. I, Pt. ii, p. 20, n. 1; see also above, Vol. VII, Appendix, p. 56, n. 4. Altekar, (*op. cit.*, Vol. II, p. 415) calls this the Chiplūṅ stone inscription. But this inscription is dated, according to Kielhorn, in *Śaka* 1078 (?), *Dhātṛī Saṃvatsara*, *Vaiśākha Śuddha 3, Tuesday*. See above, Vol. VII, Appendix, p. 56, No. 311, and *Bomb. Gaz.*, Vol. I, Pt. ii, p. 19, and Vol. XIV, p. 386. So the inscription that Altekar seems to have "traced" in the P. W. M. is the Bassein stone inscription and not the one from Chiplūṅ.

small—Śiva-*līngas*. The figure on the right, probably a woman with peculiar head-dress is seated facing the full front and its left hand is held over the big *līnga*. The figure on the left is seated similarly, with its right hand supported by the left resting on the small *līnga*. The big *līnga* is placed on a very high *yōnipaṭṭa*.

It is dated Śaka 1083,<sup>1</sup> Vṛisha<sup>2</sup> Saṁvatsara, Pushya (Pausha) Vadi 15, Sōma-dinē which would correspond to January 17, A.D. 1162, when there was a solar eclipse. This seems to be the intended date in our inscription though the week-day would be Wednesday.

It records that in the reign of Śilāhāra king Mallikārjunadēva, lord of Tagarapura, something was repaired and a garden called Lōna<sup>3</sup> in Paḍhālasaka in Kaṭashadī<sup>4</sup> Vishaya was granted to a teacher (*vajha* = Skt. *upādhyāya*). The name of the donor cannot be read with certainty.<sup>5</sup> The ministers mentioned are the *Mahāsāndhivigrahika* Prabhākara Nāyaka, and the *Mahāpradhāna* śrī-Ānata (Ananta)paiprabhu.<sup>6</sup>

There is no evidence at present to connect Mallikārjuna with other kings of the dynasty of the Northern Śilāhāras. But he seems to be identical with Mallikārjuna mentioned in the *Kumārāpālacharita*<sup>7</sup> and hence a contemporary of the Gujarāt Chaulukya king Kumārpāla (c. 1145-1171 A.D.). The other known date of Mallikārjuna is Śaka 1078.<sup>8</sup>

Mallikārjuna is called 'Tagarapura-paramēśvara, the Lord of the city of Tagara'.<sup>9</sup> As the title is also assumed by the kings of the Kolhapur branch of the Śilāhāras, it only implies, as has been suggested,<sup>10</sup> that the original home of the Śilāhāras was Tagara.

Among the place-names, Lōna may be identified with Lonad, a village 6 miles E. of Bhiwndi<sup>11</sup> in Bhiwndi Tālukā. Paḍhālasaka, though it cannot be identified now, must be a

<sup>1</sup> It is neither 1082 (as read in *Bomb. Gaz.*, Vol. I, Pt. ii, p. 20, n. 1 and Vol. XIII, Pt. ii, p. 426) nor 107(9) but is 1083 as once read in *Bomb. Gaz.*, Vol. XIV, p. 386, for the last digit is definitely 3 on the stone, though on the impression the lower half of 3 seems to form a circle. The numeral before it is 8. For an identical form of it see the date portions, lines 5 and 9 in the two inscriptions of Sōmēśvaradēva below, where no doubt exists as to the numerical value of that sign. Moreover, on going through the *Ephemeris* it will be found that it is only in Śaka 1083 that Vṛisha Saṁvatsara occurs and in no other. [It appears to me that the last digit was first written as 9 and then corrected into 3. The penultimate digit is different from the symbol for 8 in E and F below and looks more like 7. But as 1073 would be too early for Mallikārjuna and neither this date nor 1079 would admit of verification, it may be that the intended date is 1083 and the engraver wrote the figure of 7 instead of that of 8 by mistake.—Ed.]

<sup>2</sup> The reading in *Bomb. Gaz.*, Vol. I, Pt. ii, p. 20, n. 1 and Vol. XIII, Pt. ii, p. 426, n. 4, is "Vishva", whereas in Vol. XIV, p. 386, it is "Vrisha".

<sup>3</sup> Perhaps identical with the modern Lonad. See *Bomb. Gaz.*, Vol. XIV, p. 212.

<sup>4</sup> *Bomb. Gaz.* Vol. XIV, p. 386 reads "Shilārvāvak" and "Kaṭakhadī" instead of "ahadī".

<sup>5</sup> It is definitely not the king. Perhaps the grantors are Rājaguru Vēdaśiva and the Bbōpaka (temple priest ?) Vyōmaśiva as suggested in *Bomb. Gaz.*, Vol. XIV, p. 386.

<sup>6</sup> Ministers with the same names are mentioned in the Parel Inscription of Aparādityadēva Śaka 1109, *J.B. B. R. A. S.*, Vol. XII, p. 333.

<sup>7</sup> See canto VI, verses 65 to 70. The relation was first pointed out in *Bomb. Gaz.*, Vol. I, Pt. ii, p. 20, n. 1. For details regarding the relation see *ibid.* As *Dvyāśraya-kāvyā*, another work by Hēmachandra, does not mention it, it appears that the war with Mallikārjuna took place after the events described in that work.

<sup>8</sup> According to a stone from Chiplūp, see *Bomb. Gaz.*, Vol. I, Pt. ii, p. 19.

<sup>9</sup> Exact identity of this city is not yet established. Fleet identified it with Ter, 95 miles S. E. of Paithan (*J. R. A. S.*, 1901, pp. 537—52). For other suggestions and references see *Bomb. Gaz.*, Vol. I, Pt. ii, p. 3, n. 6; p. 16, n. 4, etc.

<sup>10</sup> *Bomb. Gaz.*, *op. cit.*, p. 536; subsequently Altekar, *Ind. Cul.*, Vol. II, p. 396, following Jain, who cites relevant extracts from *Karakaṇḍa-C(ch)arita*. *A. B. O. R. I.*, Vol. XVI, pp. 1-11.

<sup>11</sup> This is as it is spelt in the modern Tālukā map. It should be Bhiwandi.



bigger village comprising Lōna. **Kaṭashaḍī Vishaya** cannot be located with any certainty at present.

## TEXT.

- 1 श्री<sup>1</sup> स्वस्ति सकु<sup>2</sup>संवत् १०८३ [व]<sup>3</sup>षस[स्व]स(स्व)रांतर्गत-  
 2 पुष्ये<sup>4</sup> मासि वदि १५ सोमदिने ॥ सूर्ज(र्य)पर्वणि ।  
 3 अथेह स[मधि]गताशेषपंचम[हा]स(श)ब्दमहासामंता-  
 4 धिपतितगरपुरपरमेश्वर ।<sup>5</sup> श्रीसिलाहार नरेद्र  
 5 इत्यादि समत्त(स्त)रा[जा<sup>6</sup>]वलीविराजितश्रीमल्लिकार्जुनदेव-  
 6 राज्ये । महासांधिविग्रहिकप्रभाकरनायको(कः) श्रीक-  
 7 रणे प्रथमस्वपाटि महाप्रधानश्रीशणत(नन्त)पैप्रभो द्विती-  
 8 य[स्व]पाटि अमुक । सत्ये[तस्मिन्] काले प्रवर्तमाने सति ।  
 9 राजगुरु श्रीवेदमि<sup>6</sup>(शि)व । भोपदे[व<sup>7</sup>] व्यमसि(श)व विवेक — —  
 10 गुणपल<sup>9</sup>[निधिः] ॥ संपतिसापः<sup>10</sup> । सत्कीर्ति पुण्यः स्ने(त्रे)यः फलि  
 11 ज(या)चकक[स्व]वृत्तः । श्रीभोपकव्यमसिवो विभाति ॥  
 12 — — — स जीर्णोधारो<sup>11</sup> कारित(तः) । महदुगिवशासुतः । लाष-  
 13 ण वद्दक<sup>12</sup>तक्ततः — — — — प्रसादेन । ताभ्यं गुरुकुले  
 14 — — — — कटपडीविषयांतपाती । पटालसकस । लो  
 15 न वाटके<sup>13</sup> ॥ लाषण उवाङ्गाय दतः(त्त) । [तथा] — — — — पः सो — —  
 16 म प्रदत्त(त्तः) । जयच — — ष अष्टानृपाल्यमेन वापः तपि सधणल  
 17 — — — — न केना ।— प्रतिः विजातीय य[सु] परिप(पं)थी — — —  
 18 तस्य माता गदमेन . . . . .

<sup>1</sup> Indicated by a symbol.

<sup>2</sup> Read Śaka.

<sup>3</sup> The reading in *Bomb. Gaz.*, Vol. I, Pt. ii, p. 20, n. 1 and in Vol. XIII, Pt. ii, p. 426, n. 4, is *Vishva* but in Vol. XIV, p. 386 it is *Vriha*. As pointed out above the correct reading is *Vriha*.

<sup>4</sup> Read *Paushe*.

<sup>5</sup> *Danda* unnecessary.

<sup>6</sup> Apparently the two letters *va* and *da* look similar, so *Bomb. Gaz.*, Vol. XIV, p. 386 reads as *Dēva*.

<sup>7</sup> *Bomb. Gaz.*, *op. cit.*, reads as *Dharmaśiva*.

<sup>8</sup> Not clear. [This is a verse in *Upajāti* metre and the correct reading seems to be *Viveka-mūlī(lō) guṇa-pala-(lla)v-aughab saṃpati(tī)-sāpab(śākha) sa cha kīrti-puṣpab [I] srī(śrī)yaś-phalē(lō) ja(yā)chaku-kalpa-erikshab śrī-Bhōpaka-Vya(Vyō)masi(śi)vō vibhātī[?].—Ed.]*

<sup>9</sup> Might be *vipula*.

<sup>10</sup> Should be *saṃprati prāptab*.

<sup>11</sup> Read *jīrṇōddhārah*.

<sup>12</sup> *Bomb. Gaz.*, Vol. XIV, p. 386, reads *lākṣaṇak āvajha*. Probably we have to read *vajhakēna kṛitab*. As the language of the rest of the inscription is very corrupt the text is left uncorrected.

<sup>13</sup> *Bomb. Gaz.*, Vol. XIV, p. 386 seems to have read *kaṭakhaḍī . . . . . shilāreavak . . . . .*  
 [Reading seems to be *vārikā=Skt. vāpikā (?)*.—Ed.]

## D.—Inscription of Aparādityadēva : [Śaka] 1107.

This inscription was formerly in the Museum of the Bombay Branch of the Royal Asiatic Society, and seems to be identical with the one mentioned in the *Bombay Gazetteer*<sup>1</sup>. However, it seems to be different from another inscription of this king which is dated in (Vikrama) Śamvat, 1176, Sunday the 14th of the bright half of Chaitra.<sup>2</sup> The stone measures 1' 11" by 1' 5"; and the inscribed portion 1' 4" by 12½". At the top, the stone is in the shape of a triangle, within which is carved a *kalaśa*, resting on a *līnga*.

The inscription is dated [Śaka] 1107<sup>3</sup> Viśvāvasu Śamvatsara, Chaitra Śuddha 15, Sunday. This is equivalent to Sunday, 17th March, A.D. 1185.

The inscription records that in the reign of Aparādityadēva<sup>4</sup> the *Mahāpradhāna* Lakṣmaṇa Nāyaka, son of Bhāskara Nāyaka, after having bathed in a *tīrtha* (probably Sōmanātha in Kāthiāwār) near the sea gave away something in a *vātikā* in Sthāna (modern Thāna) and a sum of money for the worship, etc., of the god Sōmanātha in Saurāshṭra. The grant closes with the words "hail to the illustrious Chāhaḍadēva"<sup>5</sup>.

This inscription resembles in some respects<sup>6</sup> an inscription of Aparādityadēva of Śaka 1049<sup>7</sup> and to A above belonging to Śaka 1060. Our attention is drawn to the names of the king and the minister Lakṣmaṇaiya Prabhu, but it is otherwise different from the latter inscriptions. The present record is dated about sixty years later and we have dated records of two other rulers, viz., Hariṣādēva and Mallikārjuna in between.

The inscription therefore belongs to the reign of Aparāditya II and not Aparāditya I as mentioned by Altekar.<sup>8</sup>

The inscription shows that even in the last quarter of the 12th century,<sup>9</sup> the temple of Sōmanātha in Saurāshṭra, though once destroyed by the Muhammadans, was still a popular shrine and that among its property could be counted some land in Kōṅkan.

<sup>1</sup> Vol. I, Pt. ii, p. 20, n. 2. The date here mentioned is Sunday the sixth of the bright half of Chaitra, while the grant under question is dated on Sunday the 15th of the bright half of Chaitra. As there cannot be two Sundays within 9 days, and as 15 can clearly be read in the inscription, the reading of the *Gazetteer* seems to be incorrect. [The date is wrongly given in *Ind. Ant.*, Vol. IX, p. 40, n. 62. The correct date has been noticed by Kielhorn in his *List of Inscriptions of Southern India*, p. 56, No. 312.—Ed.]

<sup>2</sup> *A. B. O. R. I.*, Vol. V, p. 170. Even if they were identical, as they are in their contents, the reading of the year and date seems to be wrong, for in Vikrama 1176 the Northern cyclic year was Śubhakṛit, and the Southern Vikārin. The Viśvāvasu śamvatsara occurs in Vikrama 1179; see Pillai, *Indian Ephemeris*, Vol. III, pp. 240 and 247. [An examination of the text will show that this inscription is identical with the record under consideration. Mr. Diskalkar is apparently wrong in the reading of the date and referring it to the Vikrama era.—Ed.]

<sup>3</sup> *Bomb. Gaz.*, Vol. I, Pt. ii, p. 20, n. 2, reads 1109 and mentions the *tithi* as the sixth. This is wrong because the Southern cyclic year in 1109 was Plavaṅga and not Viśvāvasu; also the *tithi* Chaitra śuddha 6 would fall on Saturday, whereas the day mentioned in the inscription is Sunday.

<sup>4</sup> Neither any title of the ruler, nor the name of the dynasty is mentioned, though in his other inscription of Śaka 1109 he is called *Mahārājādhirāja* and *Kōṅkanachakravartin*; *J. B. B. R. A. S.*, XII, p. 333. [This inscription is dated Śaka 1108 and not Śaka 1109 as given in the Journal and read by Kielhorn (*List of Inscriptions of Southern India*, No. 313). The Southern cyclic year in Śaka 1109 was Plavaṅga, not Parābhava.—Ed.]

<sup>5</sup> Rather an unusual ending in a Śilāhāra inscription.

<sup>6</sup> Cf. specially ll. 4-7 and ll. 57-59 of the inscription of Śaka 1049.

<sup>7</sup> *J. B. B. R. A. S.*, Vol. XXI, p. 505.

<sup>8</sup> *Op. cit.*, p. 411, though the *Bomb. Gaz.*, Vol. I, Pt. ii, p. 20 had already credited it to Aparāditya II.

<sup>9</sup> At this time Kāthiāwār still formed part of Gujārāt, and the king of the latter was Chalukya Bhīma II.

## TEXT.

- 1 श्रीम्<sup>1</sup> संवत् ११०७ विस्वा(श्वा)वसुसंवच्छ(त्स)रे चेत्रगृह १५ रवो(वौ) दिने  
 2 यद्येह श्रीमदपरादित्यदेवराज्ये । सौराष्ट्रीयश्रीसो-  
 3 मनाथदेवाय पूजासत्कारार्थे<sup>2</sup> महामात्यश्रीलक्षण-  
 4 नायकेन प्रमोदधौ सुतीर्थे स्नात्वा गगनैकचक्रचूडा-  
 5 मणये कमलिनीकामुक्ताय भगवते सवित्रे नानाविध-  
 6 कुसुमझाध्यमर्च्यं दत्त्वा(त्त्वा) सकलसुरासुरगुरुचैलोक्यस्वा-  
 7 मिनं भगवंतमुमापतिमभ्यर्च्यः ॥<sup>4</sup> भास्करनायकपुत्रेण श्री-  
 8 लक्षणनायकेन त्वात्मस्त्रेया(श्रेयो)र्धे<sup>2</sup> श्रीदेवाधिदेवस्य श्री-  
 9 स्थानकौयपा[ट्ट]नवाटिकामध्ये [दानवि]धौ दातव्यभा[ग]  
 10 दम ४ द[स्यावधीउप(त्प)त्तिसमग्रस्य] — — — — — दाम २४  
 11 दियावे । शुभगे पूजापंचपर्वणि — — — — — शि-  
 12 वरात्रिदक्षिणायण(न)उत्तरायण स्वस्ति श्रीचाण्डदे[वा]य [११<sup>३</sup>]

## E.—Inscription of Sōmēśvaradēva : Śaka 1181.

This inscription was found in Ranvad near Uran.<sup>5</sup> The stone measures 3' by 1' 6". The inscribed portion is 1' by 1' 5" and contains 11 lines of writing, the average size of letters being  $\frac{3}{4}$ ". Below this is an ass-sculpture differing slightly in position of the woman from those noticed before, carved in low relief in a rectangle (18" × 11"). At the top, above the inscription, are the Sun and the Moon and between them a double *kalasa*.<sup>6</sup>

The inscription is dated Śaka 1181 Siddhārtha Samvatsara Chaitra Vadi 15 (!) Monday, and reference is made in l. 9 to a *sūryaparvan* but it is not clear whether it implies a solar eclipse, and whether the grant was made on that occasion.

The reading of the date however remains uncertain, for though according to Pillai<sup>7</sup> in Śaka 1181 the Southern cyclic year was Siddhārthin, Chaitra *vadi* 15 fell on a Thursday and *vadi* 13 on Tuesday, while Monday, the day mentioned in the inscription, was a *kshaya tithi* and no solar eclipse occurred in that year. Under the circumstances we may read the *tithi* as 13, the date corresponding to 21st April, A.D. 1259, Monday.

It records that Sōmēśvaradēva, the paramount Lord of Kōṅkaṇa, granted some land (?)<sup>8</sup> in the village of Paḍivasa in Uraṇa to Dāmōdarabhaṭṭa on the occasion of *sūrya-parvan* (solar eclipse ?) for (the worship, etc.,) of Śāmbhu.

The ministers of Sōmēśvara were the Mahāmātya Jhaṇpaḍaprabhu, the Mahāsāndhivigrahaika [Tai]japrabhu and Chandraprabhu in charge of the *śrikarāṇa*.

<sup>1</sup> Expressed by a symbol.

<sup>2</sup> This *anusvāra* is placed on the left of the letter.

<sup>3</sup> Should be *param-śādhau*.

<sup>4</sup> Both the *visarga* and the *daṇḍas* are unnecessary.

<sup>5</sup> *Bomb. Gaz.*, Vol. I, Pt. ii, p. 21, n. 1; also noticed by Altekar, *Ind. Cul.*, Vol. II, p. 431, No. 27.

<sup>6</sup> For a similar sculpture from Borivli see p. 279 below.

<sup>7</sup> *Indian Ephemeris*, Vol. IV, p. 120.

<sup>8</sup> Details are not clear to us.

The inscriptions do not give any important information about Sōmēśvara. He is merely called *Kōṅkaṇachakravartin* and *Mahārājādhirāja*, titles which are mentioned in connection with Aparādityadēva II also. Neither is there any hint as to his relationship with his predecessor Kēśirāja whose two unpublished inscriptions are referred to in the *Bombay Gazetteer*.<sup>1</sup> Probably he was a son of the latter as suggested by Altekar.<sup>2</sup>

According to our present knowledge of the history of this family, Sōmēśvara seems to be the last king of the Northern Śilāhāra dynasty. He was defeated and perhaps killed and the country conquered by Mahādēva<sup>3</sup> of the (Dēvagiri) Yādava dynasty. Cousens thinks that the scene of the battle between Sōmēśvara and Mahādēva is sculptured on some stones lying about Borivli.<sup>4</sup> In this connection it may be noted that the *kalāśa*-like sculpture which appears on the middle stone, figured by Cousens, very much resembles in ornamentation the *kalāśa*-like figure on the stone F described below.

Among the place-names *Uraṇa* is the modern Uran, and *Paḍivasa* may be identified either with Phunda about 2 miles north-east of Uran or with Panja, another village about 3 miles to the north of Uran, in the Panvel Talukā of the Bombay Presidency.

TEXT.

- 1 श्रीं । स्वस्ति श्रीः ॥<sup>१</sup> शय्येह समस्तराजावलीसमलंकृतमहाराजाधि-
- 2 राज कीक[ण]<sup>२</sup>चक्रवर्त्तिश्रीमद(त्)सोमेश्वरदेवरायकल्याणविजयराज्ये
- 3 तथैतप्र(त्)सादाव्या(वा)प्तसमस्तमंडलाचिंत्ता(ता)भारं समुद्रहति महामाख्यश्री-
- 4 शंभुप्रभु महासांधिविग्रही[तै]जप्रभु श्रीकरणी चंद्र(द्र)प्रभु इत्यादि श्री-
- 5 करणभांडागारे सत्येत्स्मिन् काले प्रवर्त्तमाने[नि] सति शकसंवत्(त्) ११८१ सि-
- 6 ध(हा)र्यसंवत्(त्)रे चैत्रवदि १[३] सामाड(सोमे) शोदामोदरभट्ट तथा भ्रातर वासु-
- 7 दे[व]<sup>३</sup>भट्ट लोका २ नारियले पावे निमित्ते श्रीशभुयं दामोदरभट्टं विधा
- 8 उरणं पडिवसे[याम]प्रतिदत्तां खंडपलास्थानि चा भाग १ देउलेखंड
- 9 समग्रहिमावृत्ती ३ — — — — — निमित्ते सूर्यपर्वे हस्तोदकपू-
- 10 वंक दामोदर भटावे — — — — — — — — — — करतिदोष
- 11 ली—मंगलमहाश्रीः ॥

F.—Inscription of Sōmēśvaradēva : Śaka 1182.

This inscription was found from Chanje near Uran.<sup>4</sup> The stone measures 3' 5" by 1' 7" and the inscribed portion is 1' 6" by 1' 5" and contains 18 lines; the average size of letters is  $\frac{3}{4}$ ". Below this, in a rectangle (16" × 11") was an ass-sculpture as in B, but now it is completely worn out. Above the inscription, between the Sun and the Moon, on a pedestal is a *pūrṇa-kalāśa*; on its

<sup>1</sup> Vol. I, Pt. ii, p. 20, n. 3.

<sup>2</sup> *Op. cit.*, p. 417.

<sup>3</sup> This is according to Hēmādri's *Chaturvargachintāmaṇi*, first cited in *Bomb. Gaz.*, Vol. I, Pt. ii, p. 246; then Altekar, *op. cit.*, p. 417; Cousens, *Medieval Temples of the Dakhan*, p. 21; *Chālukyan Architecture*, p. 143, pls. CLIII—IV.

<sup>4</sup> Cousens, *op. cit.*, p. 21, pl. XV.

<sup>5</sup> Denoted by a symbol.

<sup>6</sup> *Bomb. Gaz.*, Vol. I, Pt. ii, p. 21.

bulging part is a band and leaves on either side. The *kalāṣa* is crowned with what looks like a smaller *kalāṣa* and may be a cocoanut.

It is dated in Śaka 1182, Raudra Saṁvatsara Chaitra vadi 15, Monday on a solar eclipse. The date thus corresponds to Monday, April 12, A.D. 1260, when there was a solar eclipse.<sup>1</sup>

It records that Sōmēśvaradēva, lord of Kōṅkaṇa, granted land<sup>2</sup> (whose limits are mentioned) in Kōṅthala vāṭikā in the village of Chāmḍije in Uraṇa<sup>3</sup> and 162 Pōruttha<sup>4</sup> (?) drammas<sup>5</sup> to god Uttarēśvara of Śrī-sthāna on the occasion of an eclipse of the sun.

The king is the same as in E but the names of the ministers are different, except that of the Mahāmātya who is, as before, Jhāmḍaprabhu. Other ministers are the Mahāsāṁdhivigrahika Māināku, Bēbalaprabhu, Pōmadēpaṇḍita, and Gōvēnāku.

The places mentioned in the inscription, Uraṇa and Chāmḍijē<sup>6</sup> are the modern Uran and Chanja respectively, while Kōṅtha(dha)sthāna may be the same as Kaladhonda, a place a little north of Uran.

#### TEXT.

- 1 श्रीं नमो विनायकाय ।<sup>8</sup> लंबो(बो)दर नमस्तुभ्यं सततं मोदकपृथं ।<sup>9</sup>
- 2 अविन्नं कुरु मे देव सर्वकार्येषु सर्वदा [।<sup>8</sup>]। अथेह समस्तरा-
- 3 जावलीसमलंकृतमा(म)हाराजाधिराज<sup>10</sup> कीकणचक्रव-
- 4 र्त्तिस्रीसोमेस्त्र(श्च)रदेवरायकल्याणविजयराज्ये तथैतद्व्यमादा-
- 5 व्या(वा)प्तसमस्तमंडलचिंताभारं समुद्धति महामाल्यश्रीज्ञापडप्रभु
- 6 मा(म)हासांधिविग्रही माइनाकु<sup>11</sup> वैषण्यप्रभु<sup>12</sup> पोमदेपंडित<sup>13</sup> श्रीकरणभां-
- 7 डामारे प्रथमच्छे<sup>11</sup> पाटी गोवेनाकु<sup>14</sup> इत्येतस्मिन्काले प्रवर्तमाने सति श-
- 8 कृपकालातीतसंवच्छ(त्स)रेसत्वे<sup>12</sup>कादशसु<sup>13</sup> द्वासीत्यधीकेषु<sup>14</sup> अत्रांकतोपि
- 9 सकुसंवतु<sup>15</sup> ११८२ रौद्रसंवच्छरेसु(त्सरे) चैत्रवदि १५ सोमेदिने<sup>13</sup> सुर्यापरागि<sup>13</sup> उ-
- 10 रु(र)ण[ग्रामस्थभूव]<sup>16</sup> चांडिजे ग्रामा(म)प्रतिव[ड]<sup>13</sup> कौथले स्थानवाटिकाभू<sup>13</sup> अस्य चा-

<sup>1</sup> Pillai, *Indian Ephemeris*, Vol. IV, p. 122.

<sup>2</sup> In the inscription the word for this is *bhū*.

<sup>3</sup> [The inscription seems to record the gift of some building-site at Uraṇa and some garden-land at Kōṅthala in the Chāmḍijē village.—Ed.]

<sup>4</sup> *Bomb. Gaz.*, Vol. I, Pt. II, p. 21, n. 1, suggests that this might stand for Parthian *drammas*.

<sup>5</sup> *Ibid.*, p. 21, n. 1, takes the *drammas* "as a fixed income of a garden in . . . ." which does not seem to be correct, for if no land were granted it would not be necessary to mention its boundaries. [Apparently the money was granted in addition to the land.—Ed.]

<sup>6</sup> This name occurs also in inscription A, see p. 272, Text, l. 15, above.

<sup>7</sup> Denoted by a symbol.

<sup>8</sup> The stop is indicated by two dots.

<sup>9</sup> Read *-priya*.

<sup>10</sup> This stop is superfluous.

<sup>11</sup> Read *sthē*.

<sup>12</sup> Read *śatśhe-ē*.

<sup>13</sup> This dot which stands for a stop is unnecessary.

<sup>14</sup> Read *dvāśīty-adhikēshu*.

<sup>15</sup> Read *Śaka-saṁvat*.

<sup>16</sup> [Reading seems to be *Uraṇa āgarā(gāra)-bhū*.—Ed.]

- 11 घाटनानि<sup>०१</sup> पूर्व<sup>०१</sup> सानुठाकुराची वृति(त्ति)<sup>०</sup> दक्षिणे विष्णुन्हाचो वृति(त्ति)<sup>०</sup> पश्चिमे  
 12 राजमार्ग<sup>०२</sup> उतरे<sup>०</sup> विरा<sup>०१</sup> एवं चे(च)तुराघाटनानि<sup>०१</sup> सु(स्व)सौमापर्यंतं सत्तणकाष्ठो-  
 13 दकोपितं रुणदायाद्यदिसंबंधविवर्जितं<sup>०१</sup> सर्वोत्पति(त्ति)सहितं सिधां—पोरुत्यद्र-  
 14 माणां दशविसौ च द्विषष्टौ द्रमात्यधीकमेकशतानि<sup>०४</sup> अंकतोपि द्र १६२ ॥  
 15 श्रीस्थानकीय श्रीउत्तरेस्व(स्व)रदेवाय<sup>०१</sup> शासनप्रतिबधं(हं) कृत्वा<sup>०१</sup> महाराजयो-  
 16 सोमस्व(स्व)रदेवेन<sup>०१</sup> उदकातिसर्गेण प्रदत्तं ॥ वर्तमानस्यास्य धर्मस्य परिपं-  
 17 यना न से(के)नापि कार्या<sup>०१</sup> स्वदतां(त्तां) परदतां(त्तां) वा यो हरत्(त)  
 वसुंधरा(रां) । षष्टि(ष्टि)वर्षसह-  
 18 स्नाणि विष्टायां जायते कृमि(मिः) ॥ मंगलं मा(म)हाश्री[:] सु(शु)भं भवतु ॥

No. 44.—A STONE INSCRIPTION OF YADAVA RAMACHANDRA ; SAKA 1222.

By H. D. SANKALIA, M.A., LL.B., Ph.D. (LOND.) AND S. C. UPADHYAYA, M.A., LL.B.

This inscription is now preserved in the Prince of Wales Museum, Bombay. It is not known whence it came. The trustees of the Museum and the Curator, Mr. G. V. Acharya, have been good enough to allow us to edit it.

The stone on which it is inscribed measures 2' 8" by 1' 3", and the inscribed portion, which contains 17 lines of writing, is 1' 4" in length. The average size of letters is  $\frac{1}{4}$ ". Above the inscribed portion is cut out a rectangle 13" by 3 $\frac{1}{2}$ ". In this are carved in low relief, on the left the Sun and on the right the Moon. Above this on the apex is a *kalasa*. Below the inscribed portion also there is a rectangle, now half broken off, which contains the figure of an ass facing right as found in many other Śilāhāra and Dēvagiri Yādava inscriptions.<sup>3</sup>

The record is dated in Śaka 1222 Śārvarī Samvatsara, Śrāvaṇa Vadi 7, Monday and regularly corresponds to Monday 8th August, A.D. 1300.

The inscription is of Jāidēva, a governor appointed by Rāmadēva, to rule over Kōṅkaṇ. Rāmadēva himself was a commander-in-chief, and lord of the Western coast under Rāmachandra-dēva, who bore the *biruda Prauḍhapratāpachakravartin*.

From the date and the *biruda* it is evident that the inscription belongs to the reign of Rāmadēva or Rāmachandradēva the last king of the Dēvagiri Yādavas. Though many copper plates and stone inscriptions of his or his reign are noted and a few published,<sup>4</sup> this would be the first stone inscription from Kōṅkaṇ (?) published so far.<sup>5</sup> However, so far as the date is concerned,

<sup>1</sup> This dot which stands for a stop is unnecessary.

<sup>2</sup> Read *-mārgaḥ*.

<sup>3</sup> Read *rin-ādāy-ādi*.

<sup>4</sup> Read *devi-shashī-draṇṇ-ādīkavā śatam-ēkavā*.

<sup>5</sup> Cf. above pp. 270ff. and Vol. VII, Appendix, pp. 66 and 68, Nos. 372 and 381.

<sup>6</sup> See Rice, *Mysore Inscriptions*, and Graham, *Kolhapoor*, extracts from these are noted above, Vol. VII, Appendix, pp. 66-68 (Nos. 368-382).

<sup>7</sup> Even the copper plate is only one, see *J. R. A. S.*, Vol. V, p. 178.

we learn nothing new, as one more inscription of this year and one of a later date are already known.<sup>1</sup>

The names of the governor and the viceroy, Jāidēva and Rāmadēva respectively, are not found in earlier inscriptions. But Jāidēva seems to have succeeded Kṛishṇadēva, who is mentioned in an earlier grant as the governor of Kōṅkaṇ.<sup>2</sup> Rāmadēva, however, may be identified with the person called Śrī-Rāma mentioned in the Thāṇā plates of the reign of the Yādava Rāmachandra of Ś. 1212,<sup>3</sup> according to which Kṛishṇadēva was ruling over Kauṅkaṇ under the orders of Śrī-Rāma, provided that Śrī-Rāma, whose *birudas*, etc., are not given, is regarded as a different person, as suggested by the context, from the Yādava king, who in the two cases in which he is mentioned in the plates, is called Śrī Rāmachandradēva.

The object of the grant is to record the donation of a village, the name of which seems to be **Supali**. To the east of it was a village called Ghāravali, and on the other three sides a river.

The inscription is in prose and the language incorrect Sanskrit and old Marāṭhī. As regards orthography there is nothing particularly to note but the frequent use of dental sibilant for the palatal.

#### TEXT.

- 1 श्रीं स्वस्ति श्री सकु(शक)संवत् १२२२ सा(शा)र्वरीसंवत्(स)रे । सा(श्रा)-
- 2 वणवदि ७ सोमि । अद्येह श्रीमत्प्रोठप्रतापचक्रव-
- 3 र्तिश्रीरामचंद्रदेवविजयोदयो तत्यादपद्मोपजीवी(वि)-
- 4 महामंडलेस्व(श्व)रसकलसैन्याधिपतिपश्चिमस-
- 5 मुद्राधिपतिश्री — —<sup>1</sup>रामदेवेनं(न) निरोपितकीकण
- 6 [अ]धिकारी(रि)श्रीजाइदेव — —<sup>1</sup>न श्रीरामदेवा(व)रा-
- 7 ज्ये <sup>2</sup>जंवलें वीनवुनिकीकणसंबंधठाणा चादठ
- 8 — आ पैस्त्रावहिं घाराचे आकपाकरुनिप्रसा-
- 9 दिदंत निरुलुकें संबंध । अलण वाहेग्रामसुप-
- 10 ली । तस्य आघाटनान् । पूर्वे घारवलोग्रामु(म) । प
- 11 श्चिमे नदी । उत्तरे नदी । दक्षिणे नदी । एवं चतुरा-
- 12 धि आघाटनान् । स(स्व)सौमापर्यंत तृणकाष्टोद-
- 13 कोपित सवृक्षमालानिधिनिक्षेपसहित मंहा-
- 14 दोषविवर्जित करुनि चंद्रसूर्युतपितं धरैसव-
- 15 ङ्निं वाहरेनपुत्रपौत्रीं भोगावा हागांड । पालि-
- 16 तापुठीन् । जो लीपी तेहाची माण गाडउ हवें । मं-
- 17 गलं माहाश्री सुभं भवतु ॥

<sup>1</sup> See above, Vol. VII, Appendix, p. 68 (Nos. 381 and 382).

<sup>2</sup> Thāṇā plates of Ś. 1212, *J. R. A. S.*, Vol. V, p. 178.

<sup>3</sup> *J. R. A. S.*, Vol. V, p. 178.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> [The reading, according to me, is *Rāpa* in l. 5 and *Rāpēna* in l. 6. This title is also found in the unpublished Velāpur inscription of the year Śaka 1227, belonging to the same ruler.—Ed.]

<sup>6</sup> The language is so corrupt from here that the text has mostly been left uncorrected.

<sup>7</sup> This letter cannot be made out for certain; it may be *ri*.

<sup>8</sup> This letter may also be read as *rai*.

## No. 45.—FOUR PANDYA RECORDS FROM UKKIRANKOTTAL.

BY A. S. RAMANATHA AYYAR, B.A., MADRAS.

The subjoined Pāṇḍya records<sup>1</sup> come from Ukkirankōṭṭai, a village in the Tinnevely taluk of the Tinnevely District. Three of them are in the **Tamiḷ** language and are engraved in **Vatṭeḷuttu** characters assignable to the 10th century A.D., while the fourth in **Sanskrit** is in **Grantha** characters of the same period. There are no new points worth mentioning about the graphic peculiarities of these Vatṭeḷuttu and Grantha scripts, as they are of the usual variety employed in other contemporaneous records of the locality.

Record **A** is dated in the **13th year opposite to the 2nd year** of reign of the Pāṇḍya king **Śaḍaiya-Māraṇ** and registers a gift of sheep by a lady named **Tuḍarūri**, wife of **Tenṇavaṇ Pallavadiāraiyaṇ alias Māraṇ<sup>2</sup>-Śūraṇ** for maintaining a perpetual lamp in the temple of god **Āditya-Bhaṭāra<sup>3</sup>** at the eastern entrance of **Karavandapuram** in **Kaḷakkuḍi-nāḍu**. Record **B** is a Sanskrit version of the same endowment made by **Tuḍarūri**, here called the wife of **Śrikanṭha-Śūra** to the temple of god **Vikarttana** at **Karavandapura**, but the king's name is not mentioned in it. Record **C** was originally engraved on a broad slab of stone, which has been cut longitudinally into two and planted in the temple compound to serve as gate-posts, and in the process, its first line containing the king's name has suffered mutilation. But the regnal year quoted for the king, viz., 2+9, as well as the fact that the same **Tenṇavaṇ Pallavadiāraiyaṇ alias Kaṇḍaṇ (Śrikanṭha)-Śūraṇ** is herein mentioned as being in charge of **Kaḷakkuḍi (Kaḷakkuḍi mahānūyakam seyyaperra)** help us to attribute this inscription also to the **Śaḍaiya-Māraṇ** of record **A**. Further, as it is stated that this **Pallavadiāraiyaṇ** erected an *ambalam* (wayside choultry) called 'Nagarattāṇ' in the name of the trading guild (*Nagarattār*) of the colony called **Rājaśiṅga-ppēraṅgāḍi**, newly founded by him, apparently in the name of his sovereign, the **Śaḍaiya-Māraṇ** of these records can be identified with **Rājasimha III**, who is already well-known from the **Śiṅṅamanūr plates<sup>4</sup>** issued in the 2+14th year of his reign, and to whose period the characters employed in all these epigraphs can very appropriately belong. Record **D**, though it does not mention any king's name, can, paleographically, be attributed to the same king's reign.

The village now known by the name of Ukkirankōṭṭai has been called **Karavandapuram** in **Kaḷakkuḍi-nāḍu** in **A**, while in **D** it is simply called **Kaḷakkuḍi**. **Karavandapuram alias Kaḷakkuḍi<sup>5</sup>** (and **Kaḷandai**) has been mentioned as the birth-place of **Māraṇ-Kāri**, the excavator of the rock-cut shrine of **Narasimha** at **Āpaimalai** in the **Madura District**, and of his brother **Māraṇ-Eyiṇaṇ**, both of whom successively held the office of **Uttaramantri** under the Pāṇḍya ruler **Māraṇ-Śaḍaiyaṇ**, and also that of **Śāttāṇ-Gaṇavadi**, the king's **Mahāsāmanta<sup>6</sup>**, and it was

<sup>1</sup> Nos. 194, 195 196 and 199 of 1935-36 of the Madras Epigraphical collection.

<sup>2</sup> The first part of the name 'Māraṇ' is based on the name of the reigning Pāṇḍya king.

<sup>3</sup> The temple in which this record is found is now called the **Chokkaliṅga** temple and a *liṅga* is installed in its central shrine. It was probably a temple dedicated exclusively to **Sūrya** in earlier days. But as the people in the locality say that the present temple was built from stones brought from the adjoining fields, it is also possible that the temple of **Āditya-Bhaṭāra** may have existed as a separate shrine in the vicinity, and that when it fell into ruins, its stones were built into the present shrine. In this connection it has to be remembered that inside a fort, a **Śiva** temple should be constructed in the north-east, and that of **Sūrya** in the east. (Gopinath Rao, *El. of Hindu Iconography*, Vol. I, p. 22.)

<sup>4</sup> *South Indian Inscriptions*, Vol. III, p. 444.

<sup>5</sup> Above, Vol. VIII, p. 319 and Vol. XVII, p. 303. The name **Kaḷandai** mentioned as the native place of **Mūrti-Eyiṇaṇ**, appears to be only a poetic form of the word **Kaḷakkuḍi (Ind. Ant., Vol. XXII, p. 71 and above, Vol. XVII, p. 296)**.

<sup>6</sup> *Ind. Ant.*, Vol. XXII, p. 67, wherein is quoted No. 37 of 1908.



considered that this Kaḷakkūḍi might be Kaḷakkāḍ<sup>1</sup> in the Nauguneri taluk of the Tinnevely District. But from the present inscriptions this identification has to be given up and **Karavandapuram** *alias* Kaḷakkūḍi to be **identified with Ukkiraṅkōṭṭai** in the Tinnevely taluk.

Karavandapuram must have been a place of sufficient strategic importance in early Pāṇḍya days as to necessitate the building of a fort here by the Pāṇḍya king Neḍuñjaḍaiyaṅ, who in the Madras Museum Plates dated in the 17th year of his reign, claims to have 'built, along with a broad stone ditch, a lofty wall whose top never loses the moisture (*caused by*) the sky coming in contact (*with it*), and the clouds resting (*on it*), so that (*the town of*) Karavandapuram might get resplendent, which has beautiful halls and long streets, (*where even*) warriors are afraid of the arrow (*-like*) pointed and long eyes of women with lotus faces'<sup>2</sup>. This Neḍuñjaḍaiyaṅ has been identified with the king figuring in the Ānaimalai inscriptions (c. A.D. 770) and the Vēlvikuḍi copper-plates.<sup>3</sup> Though in the latter record several *birudas* are applied to him, he is not known to have had the surname of 'Ukkiraṅ' or 'Ugra'; and it is therefore not clear why and when Karavandapuram came to acquire its present name of Ukkiraṅkōṭṭai, or 'Ukkiraṅ's fort'. Its origin cannot be connected with the name of the early king Ugrapperuvaḷudi, for he is believed to have flourished long anterior to Neḍuñjaḍaiyaṅ's time.<sup>4</sup> In the Sanskrit portion of the larger Śiṅṅamaṅṅur plates<sup>5</sup>, it is stated that Parāntaka Vīraṅarayaṅa Śaḍaiyaṅ (c. A.D. 900) fought a battle at Kharagiri and captured a certain Ugra, who, it has been surmised, was probably a scion of the Pāṇḍya family. In that case, it may perhaps be hazarded that Karavandapuram which was fortified by Neḍuñjaḍaiyaṅ (Jaṭila Parāntaka) before about A.D. 785, was temporarily in the possession of this Ugra-Pāṇḍya a century later, and thus got the name which has survived to the present day, though it has also to be pointed out that the place was known only as Karavandapuram in the time of Śōḷaṅḷalaikoṇḍa Vīra-Pāṇḍya (c. A.D. 970), as evidenced by a record copied from the Chokkanāyaki shrine in the same village.<sup>6</sup>

Vestiges of a fort and a moat are even now pointed out at some spots in the village as evidence of its former greatness, but the villagers have no information of value to offer regarding its ancient history. That the fortification may have been of fairly extensive dimensions can, however, be surmised from the fact that the temple of Āḍitya-Bhaṭāra which is described in record A as being situated in the *kīḷaivāyil* or eastern gate, apparently of the fortified village, is nearly half a mile distant from the Chokkanāyaki shrine which, as implied by the name of the goddess 'Vaḍavāyil-naṅgai' must have been located at the northern gateway. It is interesting to note in this connection that the shrines of Āḍitya and Chokkanāyaki were located in the appropriate directions of the east and the north, in conformity with the rule mentioned in Kauṭilya<sup>7</sup> and the Āgamas<sup>8</sup> that the shrines of guardian deities should be erected in the appropriate cardinal points inside a fort. From other inscriptions copied at the place, it is learnt that there were two Śiva temples called Arikēsariśvaram and Rājasinḡśvaram in the vicinity of the village, though possibly not inside the fort itself and named as such after the Pāṇḍya kings Arikēsari and Rājasimha.

<sup>1</sup> Above, Vol. VIII, p. 319 and Vol. XVII, p. 298.

<sup>2</sup> *Ind. Ant.*, Vol. XXII, p. 74.

<sup>3</sup> Above, Vol. XVII, p. 295.

<sup>4</sup> Nilakantha Sastri: *The Pāṇḍyan Kingdom*, p. 30.

<sup>5</sup> *S. I. I.*, Vol. III, p. 457.

<sup>6</sup> No. 197 of 1935-36 of the Madras Epigraphical collection. This fragmentary record reads as follows: Śōḷaṅḷalai-koṇḍa iri-Vīrapāṇḍyaḍēvarku yāṅḍu paḍiy-aūju ivēṅḍu Kārttiyaṅ-tingaḷ mudal-pakkam ā-āṅ-pakkam mudalāga Pāṇḍimāttānda-vaḷanāṅṅu-kKaravandapurattu Vaḍavāyil-naṅgai. . . . .

<sup>7</sup> Shamaastri's Translation, p. 62.

<sup>8</sup> *Elements of Hindu Iconography*, Vol. I, Introduction, p. 22. Chokkanāyaki was probably one of the *Sapta-mātrī* group, several archaic statues of which are found strewn about in the temple compound.

In the Larger Śiṅṅamaṅṅūr plates, an earlier Pāṅḍya king Śrīvallaḅha<sup>1</sup> is stated to have fought a battle at Kuṅṅūr and his conquests are said to have extended from Kuṅṅūr to Śiṅṅa-ḅam. If this Kuṅṅūr is identical with the native place of the donatrix Tuḅarūri mentioned in record A, the geographical detail that it was situated in Karuṅḅakkuḅi-nāḅu is of some interest. The same village Kuṅṅūr is stated to be located in Nilakkuḅi-nāḅu (probably a shortened form of Karuṅḅakkuḅi-nāḅu) in an epigraph from Paḅḅimaḅam<sup>2</sup> in the Aruppukkoḅḅai taluk of the Ramnad District.

The colony which Teṅṅavaṅṅ Paḅḅavadiāraiyaṅ founded in front of the *koḅḅavāyil* or palace at Karavandapuram was, as stated already, called Rāḅaśiṅṅa-ppēraṅḅāḅi in honour of the reigning king. It must have been a fairly influential community, for in record D Inbaṅ Dēvaṅaśeḅḅi, a member of the **Ayyapoḅil-500** guild, who was probably the agent in charge at this place, is stated to have built a circumambulatory verandah (*tiruchchuyyāḅaḅ*) called 'Nagarattāṅṅ' round the temple of Vaḅavāyil-naṅḅai, in the name and on behalf of the *Nagarattār*. **Ayyapoḅil** which is the Tamilised form of the word Ayyavoḅe (*i.e.*, Aihole in the Hungund tālukā of the Bijāpur District, Bombay Presidency) is famous as the headquarters of a very influential and prosperous trading corporation which boasted of branches even in distant parts.<sup>3</sup> Several trading centres were called 'Ayyavoḅes of the South', apparently because they were branches founded by the merchants or agents of the Ayyavoḅe guild proper. The elaborate *praśasti* of the Ayyavoḅe guild found in an inscription<sup>4</sup> in Mysore describes the guild as having been composed of 500 *svāmis*, and this conventional numerical strength of the guild is also indicated by the title 'Aiṅṅūrḅuvaṅṅ' borne by the local agent mentioned above.

One other point of interest in these records is that the endowments were not only left under the protection of the merchant-guild of the place, but that the *maḅi-ḅēvaḅar* or 'the soldiers on guard at the ramparts'<sup>4</sup> were also enjoined to supervise the proper conduct of the charities. As already noted in the *Annual Report on S. I. Epigraphy* for 1932-33, page 68, endowments made in the time of the Pāṅḍya king Sundara-Pāṅḍya (A.D. 1225) to the temple at Peruṅḅuḅam, a medieval military cantonment in the Tinnevely District, were left in charge of a governing body composed of representatives from the several battalions stationed at the place. In an inscription from Tiruvāḅiśvaram<sup>5</sup> in the same district, it is stated that the temple of Tiruvāḅiśvaram-Uḅaiyār, its treasury and the temple servants were placed under the protection of the Chōḅa garrison called 'Mūṅḅukai-Mahāśeṅḅai' stationed at that place. Similarly in a record<sup>6</sup> copied at Saṅḅrāmanallūr in the Coimbatore District, which was evidently fortified and garrisoned in olden days, the soldiers were required to protect the *gōpura*, the temple and its premises. It is therefore evident that in places which were under the control of the military, a body composed of some military officers and men functioned in respect of religious and other institutions under their charge, in a manner similar to that of village assemblies in purely civil stations.

#### TEXT.

##### A

1 Śrī [\*] [Kō]-ḅhaḅaiya-Māraḅku yaṅḅu iraṅḅu idan-eḅir paḅiṅḅmūḅḅu ivv-[āṅḅu]  
Kaḅakkuḅi-nāḅḅu-kKaravandapurattu kiḅaivāḅi śrīkōi-

<sup>1</sup> *S. I. I.*, Vol. III, p. 461.

<sup>2</sup> No. 430 of 1914 of the Madras Epigraphical collection.

<sup>3</sup> *Ep. Carn.*, Vol. VII, Sk. 118.

<sup>4</sup> The term *maḅiḅeḅēvaḅar* (*maḅi*=rampart + *ḅēvaḅar*=soldiers) means 'the soldiers guarding the rampart' in the fort at the place. Compare *uḅēḅḅeḅēvaḅar* and *Malayāṅ-ḅḅeḅēvaḅar* in the sense of 'soldiers' (*Trav. Arch. Series*, Vol. I, p. 159 and f. n. 8).

<sup>5</sup> No. 120 of 1905 of the Madras Epigraphical collection.

<sup>6</sup> No. 167 of 1909 of the same collection.

- 2 lil <sup>1</sup>Ādityabaṭārarku **Tenṇavaṅ Pallavadiāraiyaṅ-āiṅa Mā[ra]ṅ-Śūraṅ** maṇavā[ṭṭi]ṅ  
**Karunilakkudi-nāṭṭu-kKuṅṇūr Tuḍarūri** iṭṭa ti-  
 3 runundāvi|akku oṅṇiṅukku aḍutta āḍu aṅbadu [\*] ivv-āḍu [ai]ṅbadum ivv-ūr .....  
 [si]ṅga-Īsvarattu veṭṭikkudi Pūdi-Pōrāṅ nisadippa-  
 4 ḍi uḷakku ney Śōḷiyattāl aṭṭuvadāga koṇḍa śāvā-mūvā-ppērā[ḍu] aimbadu [\*] avichcharu  
 kal<sup>2</sup> iraṇḍum iṭṭuṅ nagarattār rakshai [\*] maḍiṭ-chchēvagar kāval [||\*]

## B

- 1 <sup>3</sup>Śrīkaṅṭha(Śrīkaṅṭha)-Śūra- dayitā **Tuḍarūri-nāmnī Vaikarttanāya Kara[va]nta-**  
**pur-ālayāya** [\*] prādā[d-dhi]  
 2 dipam-amalīkriyamāṅa-lōkaṅ yan-tiṣṭhatāt-sa bhuvi yāvad-asēsha-lōkaṅ [||\*]

## C

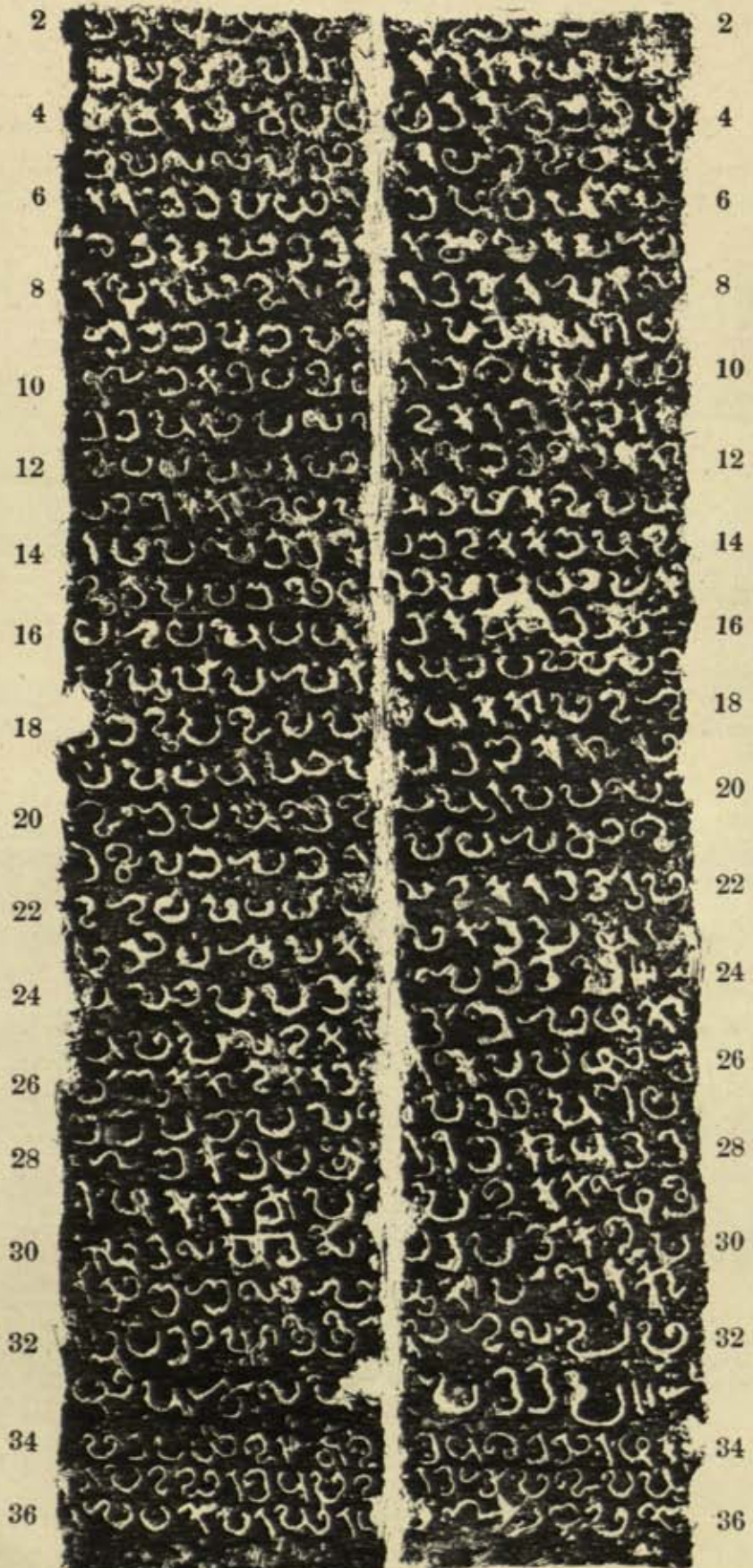
- 1 . . . . .  
 2 ṅku yāṅḍu iraṅḍu i[dan-edir o]-  
 3 ṅbadu ivv-ā[ṅḍu] **Kaḷakkuḍi** mahā  
 4 <sup>4</sup>nāsakaṅ=śeyyapeṅṅa **Tenṇava-**  
 5 **ṅ Pallavadi[ā]raiyaṅ** ivv-ūr-  
 6 kkoravāyiliṅ muṅbu kuḍi  
 7 ēṅṅuvitta [Irā]jasiṅgappē-  
 8 raṅgāḍūl na[ga]rattār pērāl  
 9 Tenṇavaṅ Pallavadiāraiya-  
 10 ṅ-āṅa **Kaṅḍaṅ-Śūraṅ** eḍuppi-  
 11 tta ambalam Nagarattāṅukku  
 12 iṭṭa tuḍarvīlakk-oṅṅiṅukku  
 13 vīlaku-neypuṅamāṅa ivv-ū-  
 14 r-ppaḍaittalaivaṅ **Nakkaṅ-Mun-**  
 15 **nūṅruvaṅ** niyadippaḍi uri-  
 16 y ney aṭṭu[va]dāga aḍutta śā-  
 17 vā mūvā-ppērāḍu mūṅṅu niyāyat-  
 18 [tā]ṅ nūru [\*] ivv-aṭṭukkum(n)-ne-  
 19 y aṭṭuvippadaṅukkum  
 20 iṅaiṅpuṅai ivv-ūr-ppaḍait-  
 21 talaivaṅ **Veṅṅravāypēsi** [\*] i-  
 22 nney muṭṭāmal nagarattārum  
 23 maḍiṭ-chchēvagarum kāttu aṭ-  
 24 ṭuvippadāga vaittadu |||  
 25 Ambala[m\*] Nagara[ṭ]tāṅ meḷugu-  
 26 v-āḷukku nagara[ṭ]tāṅ kaiṅvaḷi Te-  
 27 ṅṅavaṅ-pPallavadiāraiya-  
 28 ṅ-āṅa **Kaṅḍaṅ-Śūraṅ** kuḍutta  
 29 ḷakkāśu pattu [\*] i-kkaḷaiṅ-

<sup>1</sup> Āditya' is engraved in Grantha letters.

<sup>2</sup> This is not understood.

<sup>3</sup> The metre is *Vasantatilakā*.

<sup>4</sup> *Mahānāsakam* is properly *Mahānāyakam*.





- 30 ju-mudal mudalai [n]irpadāga iva-  
 31 iriṇ poli meḷuguv-āḷukku  
 32 niyadi aiññāji nellum=a-  
 33 iḷivu śelavum vaittadu |||  
 34 mēṇpaḍi i[k]kāśu irāṇḍu ēṅṅi Iḷakkā-  
 35 śu paṇṇiraṇḍum na[ga]rattōm ivv-ū-  
 36 r vōṭṭkōvar Vira . . . nāyaṇum kō-  
 37 ṇ Śāttāṇum  
 38 kō[ṇ]\* Nāgarattā-  
 39 ṇum Tattañ-  
 40 Śendilu-  
 41 m oruvar-k-  
 42 koru[var] tuḍa-  
 43 rvi . . āka i-  
 44 [va]ḷi . . <sup>1</sup>chela-  
 45 vum ka-chi-  
 46 . . vu meḷuga-  
 47 vum ivagaḷ  
 48 vaḷi vaḷi śe-  
 49 yvadāga ku-  
 50 ḍuttāṇa |||  
 51 Tennava-  
 52 ṇ Palla-  
 53 vadiārai-  
 54 yaṇ-ēva A-  
 55 rajyamāṇi-  
 56 kkaṇ [ku]ḍu-  
 57 ppitta-  
 58 du ḷ-

- 1 Svasti Śrī [ḷ\*]  
 2 Kaḷakkuḍi Va-  
 3 ḍavāyil-amandā-  
 4 ḷ<sup>2</sup> tiruchchurā-  
 5 lai Ayyapoḷi-  
 6 1 Aiññūṅṅuva-  
 7 [ṇ]-Iṇban-Dēvaṇach-  
 8 cheṭṭi śeyvi-  
 9 ch[cha] śurṅṅalai Nagara-  
 10 ttāṇ [ḷ\*]

<sup>1</sup> At this place a rectangular hole has been cut into the slab damaging some letters.

<sup>2</sup> The more correct form is *amarndā*.

## TRANSLATION.

## A

Prosperity !

The thirteenth year opposite the second year of king Śaḍaiya-Māraṅ—in this year, Tuḍarūri of Kuṅṅūr in Karunilakkuḍi-nāḍu, wife of Teṅṅavaṅ Pallavadiāraiyaṅ *alias* Māraṅ-Śūraṅ, gave fifty sheep for (*maintaining*) a perpetual lamp endowed by her to god Āditya-Bhaṭāra of the temple at the eastern entrance of Karavandapuram in Kaḷakkuḍi-nāḍu. These fifty sheep which neither die nor grow old, Pūdi-Pōraṅ a *veṭṭikkūḍi* of the . . . . śiṅga-Īśvaram (*temple*) of this village, took over, agreeing to supply daily one *uḷakku* of ghee by the (*measure called*) Śōḷiyam. . . . .

This shall be under the protection of the *Nagarattār* and of the *Madiḷ-chēvagar* (soldiers guarding the ramparts).

## B

The wife of Śrīkaṅṭha-Śūra, named Tuḍarūri, gave to the temple of (*god*) Vikarttana at Karavantapura, a lamp which has brightened the world ; may it last as long as all the worlds (*exist*).

## C

(Lines 1 to 18) The ninth year opposite the second year of . . . . .—in this year, the (*number of*) sheep which the *Paḍaittalaiyaṅ Nakkaṅ-Muṅṅūrruvaṅ* of this village received, agreeing to measure daily one *uri* of ghee for a chain-lamp which had been presented to the *ambalam* (*called*) *Nagarattāṅ* erected in the name of the *Nagarattār* by Teṅṅavaṅ Pallavadiāraiyaṅ *alias* Kaṅḍaṅ-Śūraṅ who was the *Mahānōyaka* of Kaḷakkuḍi in Rūjaśiṅgappēraṅgāḍi, (*a settlement*) which had been formed by him in front of the *korraṅvāyil* of this village, is one hundred.

(Ll. 18-21) For these sheep and for the (*proper*) supply of ghee, the surety is the *Paḍaittalaiyaṅ Veṅṅravāypēsi* of this village.

(Ll. 22-24) This was left under the care of the *Nagarattār* and the soldiers of the rampart so that they may arrange for the unfailing supply of this ghee.

(Ll. 25-33) The amount which Teṅṅavaṅ Pallavadiāraiyaṅ *alias* Kaṅḍaṅ-Śūraṅ deposited with the *Nagarattār* for the maintenance of the sweeper<sup>1</sup> of the *ambalam* called *Nagarattāṅ* is ten *ḷakkāśu*. This *kaḷaṅṅu* amount is to remain as capital, and from the interest thereon five *nāḷi* of paddy shall be given to the sweeper daily.

(Ll. 34-50) Two *kāśu* together with this, (*i.e.*) twelve *ḷakkāśu* (*in all*), the *Nagarattār* gave to the *Vēṭkōvar Vīra* . . . . .<sup>2</sup> and of sweeping may be performed by them and their descendants.

(Ll. 51-58) By order of Teṅṅavaṅ Pallavadiāraiyaṅ, *Araiyamāṅikkaṅ* gave this (*edict*).

## D

Hail ! Prosperity !

*Nagarattāṅ*, the circumambulatory verandah (*tiruchchuyṅṅalai*) of (*the shrine of*) the goddess *Vaḍavāyil-amandāl* at Kaḷakkuḍi was erected by *Iṅṅbaṅ-Dēvaṅachchetṭi*, a (*member of the*) *Ayyapoḷil-Aiṅṅūrruvaṅ* (*-guild*).

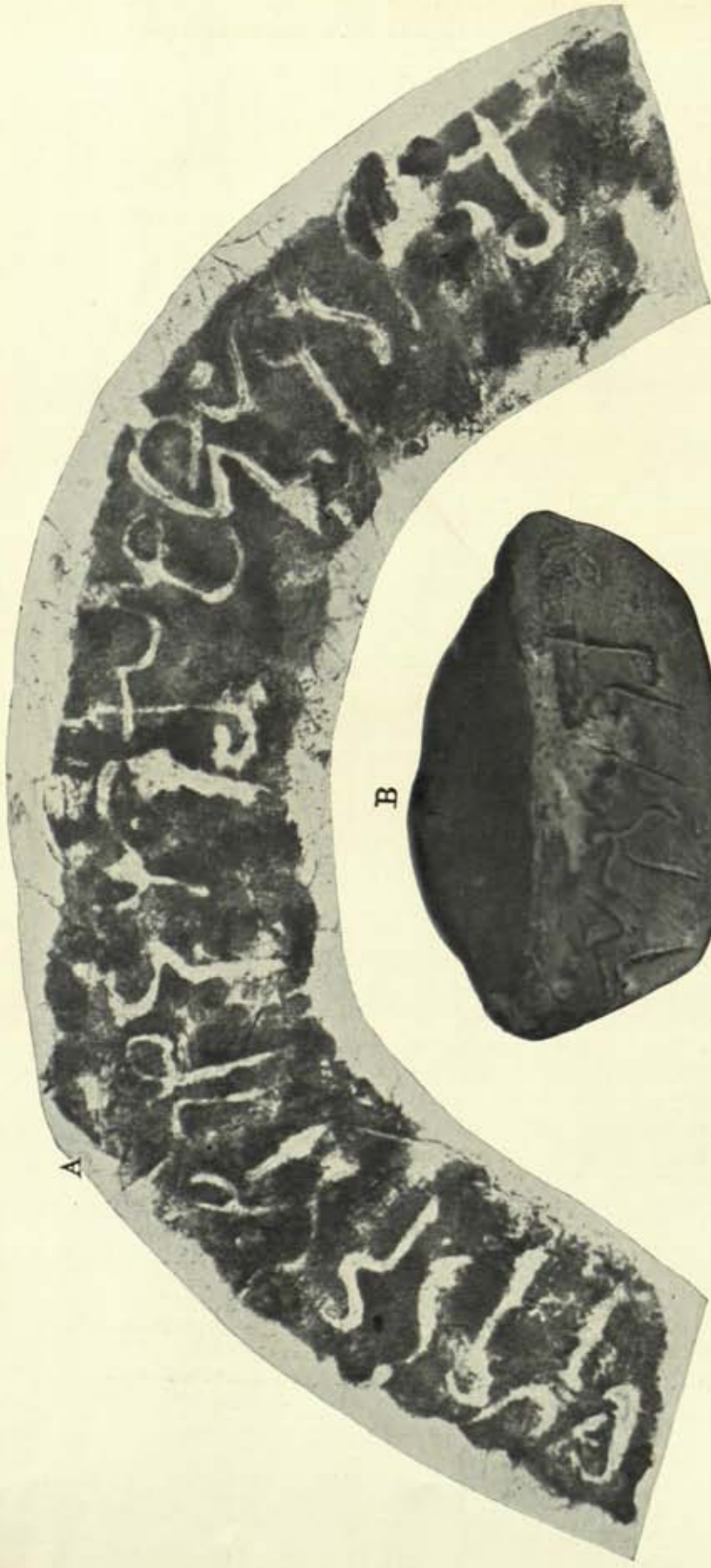
<sup>1</sup> The service expected of the *meḷugue-āḷ* was smearing the floor with cow-dung and sweeping.

<sup>2</sup> The inscription is damaged at this place, and the details of service which had to be rendered in addition to sweeping, cannot be made out.





UTMANZAI LAMP INSCRIPTION IN KHAROSHTHI.



B



D



C



## No. 46.—UTMANZAI LAMP INSCRIPTION IN KHAROSHTHI.

By B. CH. CHHABRA, M.A., M.O.L., Ph.D. (LUGD.), OOTACAMUND.

This inscribed stone lamp comes from **Utmānzai**, Tahsil Charsadda, District Peshawar. Mr. Gobind Ram Joneja, a druggist of that village, in whose possession the object is and who has kindly lent it to me for studying the inscription on it, informs me that he acquired it from a Pathān boy of a place near Dargai in the Malakand Agency. Its exact find-spot is not known, but from what Mr. Joneja wrote to me it appears that in the neighbourhood of Dargai there are ruins of an ancient *stūpa*.<sup>1</sup> Possibly the same site is the provenance of our piece.

The lamp is made of sandstone of dark grey colour. It weighs 32½ *tolas*, stands 1·6" high and measures 4" at its broadest. One line of inscription, which is in Kharōshthī characters, appears on its outer side, running the whole length. The size of letters varies between ¼" and 1½". With regard to the forms of individual letters, attention may be drawn to *mu* in *danamukhe* where the *u*-stroke is not clear. Similar raised *mu* is found in Yākubi Image Inscription.<sup>2</sup> Other forms are quite regular. The language is the same northern Prākṛit as is found in most of the Kharōshthī inscriptions from the N.-W. Frontier Province.

It may be observed that the words *thuvami danamukhe* in the beginning are redundant<sup>3</sup>, as the purport of the inscription is fully expressed by the remaining portion which states that the lamp was a gift of **Saṅgharakshita**<sup>4</sup> to the *Grāma-stūpa*. The name of the donor shows that he was probably a monk (*bhikshu*).

Stone lamps figure among the utensils that are often the objects of donations<sup>5</sup>. One such inscribed lamp was discovered at Taxila<sup>6</sup>. A fragment of a stone lamp, also inscribed, was unearthed at Jamālgaphī.<sup>7</sup>

I read the inscription from the original.

## TEXT.

Thuvami danamukhe Grama-thuvami Sagarak<sup>8</sup>shidasa danamukhe.

## TRANSLATION.

Gift in the *Stūpa*. Gift of Saṅgharakshita, in the *Grāma<sup>9</sup>-stūpa*.

<sup>1</sup> It may be pointed out that the region north of Peshawar abounds in Buddhistic relics. Remains of *stūpas* and *saṅghārāmas* are met with at short intervals. See *Notes on the Ancient Geography of Gandhāra* by A. Foucher, translated into English by H. Hargreaves.

<sup>2</sup> *C. I. I.*, Vol. II, Pt. I, *Kharōshthī Inscriptions*, p. 133, pl. XXIV, 4.

<sup>3</sup> The donor may have wished to have the whole of the available space inscribed, hence the repetition of the words in question.

<sup>4</sup> In the Bedadi Copper Ladle Inscription (*C. I. I.*, Vol. II, Pt. I, p. 89), the donor of the ladle is an individual of the same name, but, I think, he is not identical with Saṅgharakshita of the present record.

<sup>5</sup> *C. I. I.*, Vol. II, Pt. I, p. cxxi.

<sup>6</sup> *Ibid.*, p. 89, pl. XVII, 5, 1.

<sup>7</sup> *Ibid.*, p. 116, pl. XXII, 7.

<sup>8</sup> In transliterating this letter as *kaḥ* I have followed Sten Konow (above, Vol. XIX, p. 2, n. 2). The same sign has generally been taken for *chh*.

<sup>9</sup> It is not certain whether this is the proper name of the *Stūpa* or whether this simply means 'village *stūpa*.'

## No. 47.—NALANDA PLATE OF DHARMAPALADEVA.

BY P. N. BHATTACHARYYA, INDIAN MUSEUM, CALCUTTA.

This copper-plate was unearthed in course of excavations in 1927-28 by Mr. J. A. Page of the Archaeological Survey of India at Nālandā, Patna District.<sup>1</sup> It was lying among burnt debris in the north verandah of Monastery No. 1, at the same level where the grant<sup>2</sup> of Dēvapāladēva was found. The plate has already been noticed by Dr. Hirananda Sastri in the *Annual Report of the Archaeological Survey of India*, 1927-28, p. 138.

This is a **single plate** of copper, measuring about 7¼" broad and 10½" high, having the usual highly wrought seal soldered on the top. The **seal** bears the legend Śrīmān=Dharmapāladēvaḥ in raised letters in one line below the emblem of the *dharmachakra*. The emblem consists of a wheel flanked on each side by a deer, indicating the Buddha's first sermon at Sārnāth.

The plate is inscribed on both sides. The obverse contains 24 lines<sup>3</sup> of writing. On the reverse, which is very much defaced, some 12 lines can be clearly recognized. Of the rest of the writing it is not possible to offer even a tentative reading. The destruction of the monastery by fire was no doubt the cause of the defacement of the copper-plate.

The **characters** belong to the northern class of alphabets resembling those of the Khalimpur plate.<sup>4</sup> The following peculiarities may, however, be noted. The left limb of the letter *ṃ* is not so elongated as in the Khalimpur, Mungir<sup>5</sup> and Nālandā<sup>6</sup> plates. The forms of the letters *kta* (l. 12) and *ku* (ll. 5, 10, 14) are almost identical. Separate signs have been used for final *t* (e.g., *skandhāvārāt*, l. 2) and *n* (e.g., *akīrtitān*, l. 15). The medial *ā* is expressed in some cases by full strokes and in others by half strokes (cf. *rājah*, l. 4; *mahā*, l. 8, etc.). It is worthy of notice, however, that not a single instance of half stroke is found in the Khalimpur, Nālandā and Mungir plates. Similarly the medial *ī* is also expressed both by full and half strokes. The latter form appears in *vishaya*, l. 10; *kulika*, l. 14; *kīrtti* and *ṣivinaḥ*, l. 15; and *likhita*, l. 17. The medial *ē* has been expressed by a short curve in continuation of the *mātrā* on the left side. The medial *ō* has been expressed in two different ways, sometimes with the half stroke of *ē* together with the vertical stroke for medial *ā* on the right side (cf. *purōga*, l. 16; *varjṣitō*, l. 22) and sometimes with a curved line above the consonant together with the right vertical stroke (cf. *pāda-padm-ōpaṣivinaḥ*, l. 15; *yath-ōparilikhita*, l. 17) as in the Khalimpur and Nālandā plates.

The **language** of the inscription is Sanskrit, the text being wholly in prose. As regards **orthography** the only point to be noted is that *b* is throughout expressed by the sign for *v*. After the opening words, *Om svasti*, the inscription proceeds to record the subject matter of the plate, namely a grant by the *Paramēśvara Paramabhāṣṭāraka Mahārājādhirāja*, the illustrious **Dharmapāladēva**, the son and successor of the devout worshipper of Sugata (*i.e.*, Buddha) the *Mahārājādhirāja Gōpāladēva*. It was issued from the royal camp of victory at **Kapilā** (?). The **object** of the document is to record the gift of the village of **Uttarāma** near the village of **Nigūha** in the **Gayā vishaya** of the **Nagara bhukti** (ll. 5-7) and belonging to **Jambūnadi vīthi**.<sup>7</sup> The purpose of this grant cannot be made out owing to the damaged condition of the

<sup>1</sup> *A. S. I., Annual Report*, 1927-28, p. 159.

<sup>2</sup> Above, Vol. XVII, pp. 310-327.

<sup>3</sup> [See below p. 292, n. 1.—Ed.]

<sup>4</sup> *J. A. S. B.*, Vol. LXIII, pl. III.

<sup>5</sup> Above, Vol. XVIII, p. 306, l. 39.

<sup>6</sup> *Ibid.*, Vol. XVII, p. 320, l. 9.

<sup>7</sup> *Vīthi* is found here to denote a small sub-division of the *vishaya*. This term occurs also in the Nālandā plate of Dēvapāla in connection with the village granted in the Gayā *vishaya*. From the Nāihāti grant (N. G. Majumdar, *Inscriptions of Bengal*, Vol. III, p. 74) of Vallālasēna it is found that *vīthi* formed a part of a *maṇḍala*. See also above, p. 159.

last line on the obverse and the top lines on the reverse, which portion must have contained this information.)

An account of the exploits of the king which are so elaborately described in the Khalimpur plate is absent in the present record. The designations of the officials and the order in which they have been mentioned in it tally more with those of the Mungir plate of Dēvapāla than with those of the Khalimpur plate of Dharmapāla. No new designations, however, occur here. Like the Mungir plate this charter mentions *Gauḍa-Mūlava-Khaśa-Kulika-Hūṇa*, but not *Karṇāṭa* and *Lāṭa*. *Mahāsānāpati* mentioned in line 5 (reverse) was probably the *dūtaka* of this grant. Line 7 on the same side gives the name of the writer as Kuladatta, son of Dharmadatta. The words *kaśakārasya* in line 11 and (*u*)*tkirṇa* in line 12 show that the grant contained the name of the engraver which is now lost. From what remains on the reverse it can be safely asserted that no imprecatory verses, which are usually found at the end of land grants, have been added in the present record.

(Of the **place-names** mentioned in this record **Nagara-bhukti** has been identified with modern Patna, which as a division includes the district of Gayā even now. Nagara-bhukti is also found on the seals<sup>1</sup> discovered at Nālandā, and in the inscription of Jivitagupta II found at Deo-Baranark in the Shāhābād District.) From the Nālandā inscription of Dēvapāla we learn that Nagara-bhukti included the *vishayas* of Rājagriha (Rājgir) and Gayā. The Krimila district which is mentioned as included in this *bhukti* in the Mungir plate has not been identified. From epigraphic documents we can assume that the Nagara-bhukti included the districts of Patna, Gayā and Shāhābād. The other places mentioned in the grant I am unable to identify.

### TEXT.

#### First Side.

- 1 Om<sup>2</sup> svasti | mahā-nau-hasty-aśva-ratha-patti-sampat(tt)y-upātta-jaya-śavdā(bdā).
- 2 [t **Kapilā** ?]-vāsakāt śrīmaj-jaya-skandhāvārāt |<sup>3</sup> parama-
- 3 saugatō-mahārājādhirāja śrī-**Gōpāladēva**-pādānudhyā-
- 4 taḥ,<sup>4</sup> paramēśvaraḥ paramabhaṭṭārakō mahārājādhirājaḥ śrī-
- 5 mān **Dharmmapāladēvaḥ** kuśali **Nagara-bhuktau**<sup>4</sup> **Gayā-vish-**
- 6 **y-āntaḥpāti- Jamvū (mbū)-nadī-vīthī-prativa**(ba)ddha- **Nigūha**-grām-āsanna **U-**
- 7 **ttarāma**-grāmako<sup>4</sup> samupagatān sarvān-ēva rāja-rājana-
- 8 ka-rājaputra-rājāmātya-mahākārttākṛitika-mahādaṇḍanāya-
- 9 ka-mahāpratīhāra-mahāsāmanta-mahārāja-dauḥsādhasādhanika-
- 10 pramāṭṭi-sarabhaṅga-kumārāmātya-rājasthānīy-ōparika-vishaya-
- 11 pati-dāśāparādḥika-chaurōddharaṇika-dāṇḍika-dāṇḍapāśika-kṣa(khē)-
- 12 [trapa-prā]ntapāla-tadāyuktaka-viniyuktaka-hasty-aśv-ōshṭra-va(ba)la-vyā-
- 13 [pṛitaka]-kiśōra-vaḍavā-gō-mahishy-adhikṛita-dūta-prē(prai)shapika-gamā-
- 14 [gami]k-ābhivaramāṇaka-Gauḍa-Mūlava-Khaśa-Kulika-Hūṇa-bhaṭa-
- 15 [chāṭa]-sēvak-ādin=anyān(m)ś=ch-ākīrttitān=[sva]-pāda-padm-ōpajīvināḥ pra-
- 16 [tivāsinaś=cha] vrā(brā)hmaṇ-ōttarān-mahattara-kuṣumvi(mbi)-purōga-mēd-āndhra-chaṇḍā-
- 17 [la]-[paryantān=sa\*]mājñāpayaty=astu [vaḥ] samvi[di\*]taṁ yath-ōparilikhita **Utta-**

<sup>1</sup> P. R. A. S., E. C., 1916-17, p. 43.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> For analogous passages see Nidhanpur plate of Bhāskaravarman (above, Vol. XII, p. 73) and Deo-Baranark inscription of Jivitagupta II (Fleet, C. I. I., Vol. III, p. 213).

<sup>4</sup> *Daṇḍa* unnecessary.

- 18 [rāma-grāmakaḥ\*] [sva-sīmā-tṛiṇa-yūti]-gōchara-paryantaḥ s-ōparikara[ḥ\*]  
 19 . . . . . [sa-chau]rōddharanaḥ sarvva-piḍā-parihṛiti-  
 20 . . . . . [r=a\*]chāṣa-bhaṣa-pra[vēśō=kiñchi]t-pragrāhyō rāja-bhāvya  
 sarvva-pra-  
 21 [tyāya-samētō bhūmichehhidra-nyāyē]n=ā-chā(cha)ndr-ārka-kshiti-sama-kālī-  
 22 [ṇaḥ pū\*]rva-bhuktaka-bhujya[māna]-dēva-vrā(bra)hma-dēya-varjjitō mayā  
 23 [mātā-pitrōr\*]=ātmanaś=cha pu[ṇya-yaśō]-bhivṛiddhayē vandya-āchārya-Dharmma-  
 24 . . . . . [bhaṣṭa]kē ārya-Tārā-bhaṣṭāri[kā\*]

## Second Side.

- 1 . . . . . [prativā\*]sibhiś=ch=ājñā-śravaṇa-vi-<sup>2</sup>  
 2 [dhēyair=bhūtāvā\*] samuchita-dēya-bhā[ga-bhōga]-kara-hiraṇy-ādi-  
 3 . . . . .  
 4 . . . . .  
 5 . . . . . [ma]hāsēnāpati-śrī . . . . . datt[a]  
 6 . . . . . [likhi\*]tam=ida[m] śāsana[m] mahākshapaṭali[ka] . . . . .  
 7 . . . . . [Ku]la[da]ttē[na] Dharmmadatta-putrēṅ=ēti  
 8 . . . . . chatuḥshashṭika datti[ḥ\*] . . . . .  
 9 . . . . . pratipādītā . . . . .  
 10 tathā . . . . . tasya mūlām [chatuḥsha]shṭikaḥ . . . . .  
 11 ka[m\*]sakārasya . . . . .  
 12 [u]tkīrṇa[m] s[ū]ttradhāra . . . . .<sup>2</sup>

<sup>1</sup>[This line ends with *ri*. Traces of another half line are visible below it.—Ed.]

<sup>2</sup>[There seem to have been six lines of inscription before this line which are completely destroyed.—Ed.]

<sup>3</sup>[Reading seems to be *Govindēn-iti*—Ed.]

## No. 48.—A NOTE ON THE DATE OF THE MANNE PLATES OF STAMBHA RANAVALOKA.

BY PROF. A. S. ALTEKAR, M.A., D.Litt., BENARES.

The question of the genuineness and the date of issue of the Manne plates of Stambha Rana-valōka<sup>1</sup> has been recently raised in the pages of this journal (see above pp. 215-217) by Prof. V. V. Mirashi, while editing the 'Two Copper-plate Inscriptions from Berar'. Prof. Mirashi concludes that the plates are genuine, that they were really issued in the Śaka year 724, and that all the important conquests of Gōvinda III seem therefore to have been made before the date of this charter, i.e. during the first seven or eight years of his reign.

I propose to show in this note that though the Manne plates are genuine, they were not really issued on the occasion of a lunar eclipse in the month of Pausha in the Śaka year 724, when they purport to have been issued. They were issued a few years later, probably in Śaka 730 or 731, when the permission of Gōvinda III was received for making the contemplated grant in favour of the Jain *basadi* at Manne.

Prof. Mirashi has rightly drawn our attention to the fact that the stereotyped account of Gōvinda's exploits, which has been used in as many as ten grants made during his reign, has been used for the first time in the Manne plates. It cannot be however conceded that it was prepared at the order of Stambha, who has issued the Manne plates, or that he was the first to use it. We must in this connection note that Stambha had rebelled against Gōvinda in the beginning of his reign, forming a formidable confederacy of 12 kings for this purpose. Gōvinda was successful in crushing this rebellion. The two brothers were however reconciled afterwards, and Gōvinda showed the magnanimity of reappointing his brother to the governorship of Gaṅga-vāḍī. Human nature, however, being what it is, it is not likely that a court poet of Stambha would prepare a draft of Gōvinda's exploits, which would specifically refer to the defeat of his patron's rebellion. The Manne plates however mention its defeat in v. 13. It is therefore clear that the draft of the Manne plates was prepared by a court poet of Gōvinda III, and was primarily intended for his charters. As a matter of fact it cannot suit a charter issued by any ruler, other than Gōvinda himself. For, after describing Gōvinda's exploits, the charter says:—

तेनदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारम् ।

चित्तिदानपरमपुण्यं प्रवर्तितं देवभोगाय ॥

Obviously this verse is out of place in a charter intended to be issued by Gōvinda's brother Stambha.

The Manne plates state later on that Stambha had asked for the permission of Gōvinda for granting the village concerned to the Jain *basadi* at Manne.<sup>2</sup> It would appear that when the imperial government granted the necessary permission, it forwarded a draft approved by the emperor with orders that it should be incorporated in the charter. Stambha carried out the order rather too literally; he did not omit even the verse beginning with *tēn=ēdam=*, which was quite out of place in his own charter.

The draft that was sent to Stambha seems to have been prepared under the special instructions of Gōvinda by one of his favourite court poets. The emperor had liked it so much that he is seen to be using it throughout his reign after this period in as many as eight other charters.

<sup>1</sup> *Ep. Carn.*, Vol. IX, pp. 51-3.

<sup>2</sup> तेन शौचकर्मदेवेन रणावलीकापरनाका राजाधिराजपरमेश्वरप्रभूतवर्षानुशासुमतेन . . . जिनभवनाय . . . दाम(मी)  
 . . . दत्तः—*Ep. Carn.*, Vol. IX, Nelamangala 61.

It is unlikely that a draft, which had so strongly appealed to the emperor, should have been first allowed to be used in a grant issued by his elder brother, who was erstwhile a rebel. We may therefore presume that it was first used by Gōvinda himself. This he does for the first time in the Nēsari plates<sup>1</sup> issued in the Śaka year 727. As far as our present knowledge goes, the draft seems to have been prepared just about this time.

How then is it used in the Maṇṇe plates issued in the Śaka year 724? It would appear that Stambha had no doubt promised to grant a village to the Jain establishment at Maṇṇe in that year, but he could not immediately issue a charter. He had to wait till the permission of the imperial government was received. This seems to have required a fairly long time, because Gōvinda himself was engaged in a number of campaigns and the necessary *praśasti* was not yet ready. By the time this permission came, the exact date and month of the first promise was forgotten. The plates purport to be issued in the Śaka year 724 on the occasion of a lunar eclipse on Pushya *nakshatra*, i.e. in the month of Pausha. But there was no lunar eclipse in the month of Pausha in that year, as would appear from a reference to *The Indian Ephemeris* of Diwan Bahadur Swamikannu Pillai. The same work shows that a lunar eclipse in the month of Pausha occurred in the Śaka years 730 and 731. It would appear that Stambha got the necessary permission at the end of one of these two years. At the time when the supplementary portion of the charter of Stambha, containing the date, was being drafted, this lunar eclipse in the month of Pausha was fresh in the mind of the donor, the donee and the drafter. They further had a dim idea that the original promise was made on the occasion of a lunar eclipse in the winter. They therefore transferred the lunar eclipse in the month of Pausha from the Śaka year 730 or 731 to the Śaka year 724, when the original promise was made. This has given rise to the irregularity of the date of the Maṇṇe plates. We need not therefore suppose that the stereotyped account of Gōvinda's exploits was really ready in the Śaka year 724, when the Maṇṇe plates purport to have been issued. The earliest undoubted year in which it is known to be definitely used is the Śaka year 727, when the Nēsari plates were issued. Gōvinda's exploits mentioned in this stereotyped draft have therefore to be placed not before the Śaka year 724 but before the Śaka year 727. The various exploits mentioned in this draft were therefore achieved not within the first seven or eight years of his reign, but may have required as many as 11 or 12 years. Seven or eight years is too short a period for them, when we remember the conditions of the roads and the means of transport of the period.

A reconsideration of the whole problem has now led me to the conclusion that the sensational victories of Gōvinda III in his north Indian campaign, during which he humbled down Chakrāyudha and Dharmapāla and his armies penetrated right up to the vicinity of the Himalayas,—as maintained in the Sanjan plates of his son Amōghavarsha I,—are not mentioned or described in this stereotyped draft. The verse mentioning the defeat of the Gurjara king merely refers to a raid of Nāgabhaṭa being repulsed. The poet, who drafted this charter, was well acquainted with the complications of the northern Indian politics, as is clear from his specific reference to the exploits of Gōvinda's father Dhruva in snatching away the white umbrella from Vatsarāja, which he had carried as a trophy from the king of the Gauḍas. A poet, who mentions the submission of a third rate Vindhyan chief like Mārāsarva, would certainly have grown eloquent over the discomfiture of such celebrated rulers as Dharmapāla and Chakrāyudha. Nor would Gōvinda have approved a draft, which did not refer to the feat of his forces in approaching the Himalayas after penetrating into the Doab. This famous northern expedition of Gōvinda has therefore to be placed at a date later than the issue of this stereotyped charter. We cannot however discuss the complicated question of its approximate date in the present note.

<sup>1</sup> Khare, *Sources of the Medieval History of the Dekkan*, Vol. I, p. 13.

## No. 49.—A FURTHER NOTE ON THE DATE OF THE MANNE PLATES OF STAMBHA.

BY PROF. V. V. MIRASHI, M.A., NAGPUR.

I am obliged to the Government Epigraphist for giving me an opportunity to state my views on the points raised in Dr. Altekar's note on the date of the Manne plates of Stambha Raṅgāvalōka. This date<sup>1</sup> is admittedly imperfect, as the name of the month in which the lunar eclipse occurred is not mentioned in it. The mere mention of a *nakshatra* in connection with a lunar eclipse is not sufficient to specify the exact month in which it occurred, as the *paurṇimā* of a month is not invariably associated with the *nakshatra* after which the month is named. In my article<sup>2</sup> on the Lōhārā grant I have suggested that some words like *Mārgaśīrsha-paurṇamāsyām* are inadvertently omitted in the date of the Manne plates, as the only lunar eclipse<sup>3</sup> which could have been intended is that in the month of Mārgaśīrsha. Even then the date does not become quite regular; for the asterism on the full-moon day of Mārgaśīrsha in Śaka 724 was Rōhiṇī, not Pushya. But we can easily explain this irregularity by supposing that though the grant was made on the occasion of a lunar eclipse on the 13th November A.D. 802, the plates were actually issued four days later, on the 17th November, when the moon was in conjunction with the asterism Pushya. Those who are familiar with the dates of our ancient records know that copper-plates were sometimes issued a few days after the particular grants recorded in them were made and that such irregularities in their dates are by no means rare. In my article I have cited the date of the second set of Manne plates, which belongs to the same period, as another instance of the same irregularity. These latter plates purport to have been issued on the occasion of a lunar eclipse on Monday, the full-moon day of Pausha, when the moon was in conjunction with the asterism Pushya, in the Śaka year 732. A reference to Diwan Bahadur S. K. Pillai's *Indian Ephemeris* will show that the lunar eclipse did, indeed, occur on the full-moon day of Pausha in A.D. 810 (corresponding to the expired Śaka year 732), but the week-day was Saturday and the asterism at the time of the eclipse was Punarvasu, not Pushya. It seems plain therefore that though the grant was made on Saturday, the 14th December A.D. 810, the plates were actually issued two days later on Monday, the 16th December, when the moon was in conjunction with Pushya. The irregularity in the date of the Manne plates (first set) is exactly of the same type as that in the date of this grant.

Dr. Altekar prefers to account for the irregularity in the date of the Manne plates (first set) in a different manner. He concedes that the grant was made in Śaka 724, but he supposes that the plates were actually issued six or seven years later in Śaka 730 or 731, when there was a lunar eclipse in the month of Pausha. The reason for this unusual delay in the issue of the plates, according to Dr. Altekar, is that Stambha did not receive the permission of the imperial government earlier, as Gōvinda was himself engaged in a number of campaigns and the necessary *praśasti* was not yet ready. Dr. Altekar further supposes that the drafter, the donor and the donee had no accurate information about the occasion of the original grant, but only remembered that it had been made at a lunar eclipse in winter in Śaka 724. They therefore mentioned, as the occasion of the grant, the lunar eclipse which had occurred recently in the month of Pausha in Śaka 730 or 731. Hence the date is found to be irregular.

<sup>1</sup> The wording of the date is *chatur-vimśaty-uttarāṣṭhu sapta-batāṣṭhu Śaka-varshāṣṭhu samatīṣṭhu.....*  
*Sōma-grahāṇē Pushya-nakshatrē....Ep. Carn., Vol. IX, Nelamangala 61.*

<sup>2</sup> Above, p. 217.

<sup>3</sup> There was another lunar eclipse in this year, but it occurred much earlier, on Jyēshtha-paurṇimā, the 11st May A.D. 802.



This explanation of the irregularity of the date is, I submit, too farfetched. It is incredible that it took Stambha six or seven years to obtain the imperial sanction to his grant. Even granting that Gōvinda could not give the required sanction in Śaka 724 because he was then constantly engaged in fighting, one fails to understand why the sanction was not forthcoming in Śaka 727 at least, by which time Gōvinda had finished all his important campaigns both in the north and in the south and the draft of the *praśasti* was also ready for use, as we find it actually used in the Nēsari plates<sup>1</sup> of that year. The *praśasti* was of course composed by a court-poet of Gōvinda III, not by that of Stambha. Gōvinda must have used it in his own grants made before Śaka 727, though they have not been discovered so far.

Let us next examine the reason which has led Dr. Altekar to offer the foregoing farfetched explanation. He thinks that the various exploits mentioned in the stereotyped *praśasti* could not have been achieved during seven or eight years (A.D. 794-802). But are there not instances, in our ancient history, of equally remarkable victories being achieved by great military commanders in the same or even smaller periods of time? I will mention here only one or two cases of this type. The Rāshtrakūṭa king Indra III invaded North India and pressed as far as Kanauj, the imperial capital, which he conquered and devastated. As Dr. Altekar himself has shown,<sup>2</sup> Indra came to the throne in A.D. 915 and died in A.D. 917. So this brilliant achievement of his could not have taken more than two years. Is it then impossible that Gōvinda finished his campaigns in Northern and Central India within a period of four or five years (Śaka 717-21) as suggested in my article<sup>3</sup>? Another instance is that of the Kalachuri Karṇa. We know from his Benares plates<sup>4</sup> that he succeeded his father in the Kalachuri year 792 (A.D. 1040). The Rewah stone inscription, which I have recently edited in this Journal,<sup>5</sup> describes his victories over a king, probably of the Chandra dynasty, in the East, the Pallavas, Chōlas and Chālukyas in the South and the Gurjaras in the West. As this inscription is dated in the Kalachuri year 800 (A.D. 1048-49), it is plain that these victories of Karṇa must have been attained within a period of only seven years. The adversaries of Karṇa were surely not less powerful than those of Gōvinda III and the means of transport had not probably improved much during the period of about two centuries and a half that separated these two kings.

Dr. Altekar thinks that Gōvinda's sensational victories in North India, during which he humbled Chakrāyudha and Dharmapāla, were attained after the stereotyped draft was prepared, as they are not mentioned in it. This is at best an *argumentum ex silentio* and should be used with caution; for we know of several cases<sup>6</sup> in which conclusions based on such absence of mention have been disproved by fresh discoveries. Besides, we do not know for certain the exact length of the stereotyped draft when it was first prepared. Though it has been used in as many as eleven charters,<sup>7</sup> it is well-known that it is not of uniform length in all these cases. The longest form of it known so far is that noticed in the Nēsari plates in which the eulogistic portion consists of 24 verses.<sup>8</sup> In other charters the draft is shorter by from 5 to 10 verses.<sup>9</sup> We

<sup>1</sup> G. H. Khare, *Sources of the Medieval History of the Dekkan* (Marāṭhī), Vol. I, pp. 15 ff.

<sup>2</sup> See his *Rāshtrakūṭas and Their Times*, pp. 100 and 105.

<sup>3</sup> Above, p. 217.

<sup>4</sup> *Ibid.*, Vol. II, pp. 305 ff.

<sup>5</sup> Below, Vol. XXIV, pp. 101 ff.

<sup>6</sup> See e.g. above, Vol. XIX, p. 63.

<sup>7</sup> Ten of these have been mentioned above, p. 216. Since then I have noticed one more charter of the same type, see *J. B. B. R. A. S.* (New Series), Vol. III, pp. 187-89.

<sup>8</sup> These do not include the opening *maṅgala-śloka* and the concluding verse *tēn-ēdam-anīla*. etc.

<sup>9</sup> The Rādhānpur plates, for instance, have 19, the Lohārā grant 16 and the Bahulāwād plates only 14 verses.

cannot therefore conclude that the original form of it did not contain any verses descriptive of Gōvinda's sensational victories over Dharmapāla, Chakrāyudha and others,—much less that these victories had not been attained when it was prepared.

Besides, the Sanjān plates<sup>1</sup> show that these sensational victories of Gōvinda III in Northern and Central India were achieved before his encampment at the capital of *Mahārāja Śarva*. Verse 23 of this grant describes the march of Gōvinda's army to the Himālayas, during the course of which Dharmapāla and Chakrāyudha submitted to him. The next verse (24) tells us that returning from there (*tataḥ pratinerītya*) he came down to the bank of the Narmadā and conquered the Mālava, Kōsala, Kaliṅga, Vēṅgī, Dāhala and Ōdraka countries which he placed in charge of his feudatories. He then returned (*pratyāvṛtāḥ*) again to the Narmadā and encamped at the capital of *Mahārāja Śarva* at the foot of the Vindhya, where his son Amōghavarsha was born (vv. 25-6). The wording of the verses 23-26 makes it plain that these events occurred in the chronological order stated therein. The existing versions of the stereotyped draft do not, of course, refer to Gōvinda's victorious campaigns in Northern and Central India (except that in which he defeated a Gurjara king) and the submission of Dharmapāla and Chakrāyudha, but they almost invariably mention his encampment during the rainy season at Śrībhavana, the capital of Mārāśarva. Scholars<sup>2</sup> are now agreed that this Mārāśarva is none other than the *Mahārāja Śarva* mentioned in the Sanjān plates. It is plain, therefore, that Dharmapāla and Chakrāyudha must have submitted to Gōvinda long before the stereotyped draft of the latter's grants was prepared; for the draft describes also Gōvinda's expeditions against the southern kings of Chōla, Pāṇḍya, Kērala, Vēṅgī, etc., which followed his campaigns in Northern and Central India.

If the Manne plates of Stambha were, therefore, issued, as I have tried to show, in Śaka 724, all the important victories of Gōvinda III—including the submission of Dharmapāla and Chakrāyudha—must have been attained before Śaka 724 or A.D. 802 *i.e.*, during the first seven or eight years of his reign.

<sup>1</sup> Above, Vol. XVIII, pp. 235 ff.

<sup>2</sup> Dr. Altekar also has accepted the identification, see his *Rāshṭrakūṭas etc.*, p. 68, n. 55 (iv).



# INDEX.

BY B. CH. CHHABRA, M.A., M.O.L., PH.D.

[The figures refer to pages; n. after a figure to footnotes and *add.* to additions. The following other abbreviations are also used:—*ca.*=capital; *ch.*=chief; *ci.*=city; *co.*=country; *com.*=composer; *di.*=district or division; *do.*=ditto; *dy.*=dynasty; *E.*=Eastern; *engr.*=engraver; *ep.*=epithet; *f.*=female; *k.*=king; *l.*=locality; *l. m.*=land measure; *m.*=male; *mo.*=mountain; *myth.*=mythic or mythological; *n.*=name; *N.*=Northern; *off.*=office; *q.*=queen; *ri.*=river; *S.*=Southern; *s. a.*=same as; *sur.*=surname; *t. d.*=territorial division; *te.*=temple; *tit.*=title; *vi.*=village; *W.*=Western.]

A	PAGE
<i>a.</i> , initial, . . . . .	88, 162
<i>ā.</i> , <i>do.</i> , . . . . .	9, 88, 123, 162
<i>ā.</i> , medial, . . . . .	9, 45, 53, 81, 123, 290
<i>abhaṅga</i> , . . . . .	193
<i>a-bhaṅga-chchhātra-pravēśya</i> , privilege, . . . . .	86
<i>Abhidhamma</i> , Buddhist work, . . . . .	242
<i>Abhidhamma-bhājanīya, do.</i> , . . . . .	241
<i>Abhidhamma-piṭaka, do.</i> , . . . . .	241
<i>Abhidhānāchintāmaṇi</i> , work, . . . . .	12n.
<i>Abhinava-Śrīśailla, s. a. vi.</i> Sonnallige, . . . . .	194
<i>Ābhira</i> , tribe, . . . . .	48, 173
<i>Abhītcaramāṅga, off.</i> , . . . . .	291
<i>abhyanāra-siddhi</i> , . . . . .	16, 211, 221
<i>Ābū, mo.</i> , . . . . .	272 n.
<i>Achala, m.</i> , . . . . .	106, 110
<i>Achalapura, di.</i> , . . . . .	11, 13, 16
<i>Achalapura, vi.</i> , . . . . .	13 & n.
<i>Achaṅṭapura, vi.</i> , . . . . .	59, 60, 61
<i>a-chār-āsana-charm-āṅgāra</i> , privilege, . . . . .	87
<i>āchārya</i> , . . . . .	292
<i>a-chāṭa-bhaṅga-pravēśa</i> , privilege, . . . . .	292
<i>a-chāṭa-bhaṅga-pravēśya, do.</i> , . . . . .	152
<i>a-chāṭa-bhaṅga-pravēśya, do.</i> , . . . . .	21, 143 n., 211, 221
<i>a-chāṭa-bhaṅga-pravēśa, s. a. a-chāṭa-bhaṅga-pravēśya</i> , . . . . .	143
<i>āchārya</i> , Buddhist term, . . . . .	242
<i>Āchhaḍa, donee, s. a., Uchhaḍa</i> , . . . . .	152 n.
<i>achcha</i> , tax, . . . . .	26, 27
<i>Achyutapuram Plates of Indravarman II</i> , . . . . .	62, 78, 94 & n.
<i>Āḍakkamalla, Gaḥaḍavāla k.</i> , . . . . .	186, 188, 189
<i>Āḍās, vi.</i> , . . . . .	117 n.
<i>Ābhūtasāgara</i> , work, . . . . .	227
<i>adhikaraṅga</i> , 'court', . . . . .	54, 201, 202, 203
<i>adhikaranakujāa</i> , . . . . .	156 n.
<i>Ādhikārika, off.</i> , . . . . .	15, 106, 151, 210, 220
<i>Adhikṛita</i> , . . . . .	86
<i>Adhirāja Indra, s. a. Gaṅga k. Indravarman I</i> , . . . . .	92
<i>adhishthānādāhikaraṅga</i> , 'city court', . . . . .	159
<i>Ādishā, ci.</i> , . . . . .	117 n.
<i>Ādiśūra, k.</i> , . . . . .	224 n.
<i>Āditya, deity</i> , . . . . .	284, 286 n.
<i>Āditya, s. a. god Sūrya</i> , . . . . .	249, 252, 253, 255
<i>Āditya I, Chōḷa k.</i> , . . . . .	146
<i>Āditya-Bhaṭāra, deity</i> , . . . . .	283 & n., 284, 286, 288
<i>Āditya-Bhōgika, com.</i> , . . . . .	64
<i>Āditya-Bhōgika or Āditya-Maṅchin, engr.</i> , . . . . .	59
<i>Āditya-maṅchin, com.</i> , . . . . .	64
<i>Ādityanāga, m.</i> , . . . . .	148, 152, 155
<i>Ādityas, gods</i> , . . . . .	46
<i>Ādi-Varāha, incarnation of Viṣṇu</i> , . . . . .	150, 236
<i>Ādyāra, vi.</i> , . . . . .	199, 202
<i>Āgamas</i> , . . . . .	284
<i>agambadimudali</i> , . . . . .	177 n.
<i>Agāshi, vi.</i> , . . . . .	273
<i>Agāshi Inscription of Haripāla</i> , . . . . .	273
<i>Agastya, sage</i> , . . . . .	7, 188
<i>Aghakuṭi Dikshita, donee</i> , . . . . .	213, 221
<i>Agi, s. a. god Agni</i> , . . . . .	142 & n.
<i>Agidevā, f.</i> , . . . . .	142 n.
<i>Agi or Agidevī, goddess</i> , . . . . .	142 & n., 143
<i>Agni, god</i> , . . . . .	142 n.
<i>Agnihōtra, mahāyajña</i> , . . . . .	16, 55 n., 148, 152, 155, 157 n., 211, 221
<i>Agni-Purāṇa, work</i> , . . . . .	164
<i>agrahāra</i> , . . . . .	53, 54, 55, 57, 60, 61, 67, 86 n., 89, 98, 99, 107, 157, 159, 160, 243
<i>Āgrahārika, off.</i> , . . . . .	157, 159
<i>agrahārin</i> , 'holder of <i>agrahāra</i> ', . . . . .	157, 159
<i>agrahārīṣa, s. a. agrahārin</i> , . . . . .	159
<i>agraja</i> , 'first born son', . . . . .	29 n.
<i>agraja</i> , 'elder brother', . . . . .	29
<i>agraprachamāa, s. a. agrapratyāyā</i> , . . . . .	41, 42
<i>agraprachāya, s. a. agrapratyāya</i> , . . . . .	41
<i>agrapratyāyā</i> , . . . . .	41
<i>agrā, . . . . .</i>	41

	PAGE		PAGE
<i>agri, s. a. agrē,</i>	41, 42	alphabets :—	
<i>ākāra, t. d.,</i>	148, 151, 199, 201, 202, 203	Acute-angled,	198
<i>a-hasta-prakāshēpaniya, privilege,</i>	17, 211, 221	Aśōkan Brāhmī,	47
Āhavamalla, <i>s. a. Sōmēśvara I,</i>	165	Bhaikshuki,	225
Āhavamalladēva, <i>Śilāhāra ch.,</i>	273 & n., 274	Box-headed,	19, 81, 114
<i>Āhimakara, 'sun',</i>	168	Brāhmī,	38, 114, 119
Ahirōla, <i>Gurjara k.,</i>	147, 149, 150, 153	Dēvanāgarī,	28, 102, 193 n., 270
<i>ai, medial,</i>	204, 230	Eastern,	245
Aihole, <i>s. a. Ayyavolje,</i>	285	Eastern Gupta,	45, 53, 156
Aihole Prāsasti of Pulakōśin II,	83, 89, 93, 94, 118	Grantha,	175, 181 n., 283, 286 n.
<i>Āin-i-Akbari, work,</i>	201	Gupta,	198, 245
<i>Āināūgruvap, 'guild composed of 500 members',</i>	285	Kannaḍa,	182, 189
<i>Āitarīya-Brāhmayā, work,</i>	43, 44 & n.	Kharōshthī,	35, 38, 289
Āiyani or Āiyani, <i>donec,</i>	11 & n., 16 & n., 18	Nāgarī,	1, 9, 67, 74, 77 n., 78, 132, 137, 141, 186, 198, 230, 256, 259 n., 270
Ahmad or Ahmada, <i>s. a. Ahmad Shāh I,</i>	233, 234, 236, 239	Nail-headed,	198
Ahmad Shāh I, <i>of Gujarāt,</i>	234	Northern,	74, 102, 123, 141, 147, 186, 198, 249, 290
Ajanta Cave XVI Inscription No. 3,	84 n., 173 n.	North Indian,	204, 213, 256
Ajantā Inscription,	92	Old-Kannaḍa,	33 n.
Ajjhitadēvi, <i>Uchchakulpa q.,</i>	171	Pallava-Grantha,	196
<i>Ājñāpālaka, off., cf. dūtaka,</i>	111	Pre-Gupta,	245
<i>Ājñāpti, off.,</i>	89, 98, 164, 170	Shell,	255
<i>Ājñāsa ūchārin, off.,</i>	86	Southern,	62, 88, 102
<i>ājñā svayam,</i>	202	Southern, early type,	56
Akaḷaṅka or Akaḷaṅkattuvārāyar, <i>m.,</i>	145, 146, 147	South Indian, Nāgarī,	265, 267
Akālavarsha, <i>sur. of Śtyaka,</i>	102	Telugu,	163
<i>a-kara-dāyin, privilege,</i>	86	Vatṭejuttu,	283
<i>a-kīñchal-pragrāhya, do.,</i>	292	Amaradhuni, <i>s. a. ri. Gaṅgā,</i>	227
<i>a-kīñchit-pratikāra, ' (land) without any yield of revenue',</i>	54	Amaravateśvara, <i>te.,</i>	163, 164, 166, 169
<i>akshapāḷa, 'accountants' office',</i>	255 n.	Amarāvati, <i>ci. of gods,</i>	254
<i>Akshapāḷika, off.,</i>	223, 224, 229, 230	Amarāvati, <i>l.,</i>	164, 166
<i>Akshāślin, off.,</i>	76, 78	Amāṭṭa, <i>donec,</i>	106, 110
<i>akshaya-nīci, 'perpetual endowment',</i>	54, 55 & n., 56	<i>anūya, 'minister',</i>	72, 100
<i>Akshaya-pūrṇamāsī,</i>	105, 108	Ambahulā, <i>ci.,</i>	158
<i>Akshaya-trītiyā, tithī,</i>	140	<i>āmba-kāḷētra, 'mango field',</i>	272
Alachapura, <i>s. a. Achalapura,</i>	13 n.	<i>ambalim, 'wayside choultry',</i>	283, 286, 288
<i>Ālāgiya Śīyaṅ, tit.,</i>	179 n.	Anbikāpati, <i>s. a. god Śiva,</i>	112
Alāgiyāsiyar, <i>sur. of Pallava ch. Kōpperūñjiṅga-dēva I and II,</i>	176, 177, 180, 181	Ambila, <i>ci.,</i>	53, 54, 55 & n.
Alakā, <i>f.,</i>	115 & n., 121 & n., 122	Ambili-kunja,	214 n.
<i>ālāku, measure of capacity,</i>	25	Āmbūr Inscription of Nripatūga's Time,	145, 147 n.
<i>Ālappirāndān, Sambucarāya and Kāḍava tit.,</i>	179 n.	Amī Śāha or Amī Śāha, <i>s. a. Dilāvar Khān Ghūri,</i>	232, 235, 239
Alās Plates of Yuvarāja Gōvinda II,	13 n., 14	Amitarasa, <i>m.,</i>	190, 194, 195
Ālattōr, <i>ci.,</i>	146	Anjajavamti, <i>ci.,</i>	10, 13, 16
Alā-ud-dīn,	232	Amī, <i>ci.,</i>	13
Alava, <i>com.,</i>	249, 254, 255	Ammalapūḍi, <i>ci.,</i>	163, 166, 169
Alāvadi, <i>s. a. Alā-ud-dīn,</i>	235, 239	Ammarāja I, <i>E. Chālukya k.,</i>	167, 168
Ājavaka,	39	Ammarāja II, <i>do.,</i>	69, 97, 162, 163, 164, 165, 168, 170
<i>a-lavāṅa-kṛēṇi-khānaka, privilege,</i>	87	Amodā Plates of Jājalladēva II,	2 n.
Alberuni, <i>author,</i>	225	Amodā Plates of Prithvidēva I,	2 n.
Alla, <i>m.,</i>	148, 152, 155	Amōghavarsha, <i>Rāshtrakūṭa k.,</i>	92 n., 297
Āshābad Pillar Inscription of Samudragupta,	89	Amōghavarsha, <i>sur. of Vākpāti,</i>	102, 108, 112
Allama, <i>s. a. Prabhudēva,</i>	190	Amōghavarsha I, <i>Rāshtrakūṭa k.,</i>	217, 256, 257, 258 & n., 260, 294

	PAGE		PAGE
Amõghavarsha III, <i>s. a.</i> Baddiga-Amõgha- varsha III, . . . . .	257 & n.	<i>anusvāra</i> , superfluous, . . . . .	19, 189
Āmrāgartikā, <i>vi.</i> , . . . . .	157, 158, 160	<i>anusvāra</i> , used for class nasal, 30 n., 57, 68, 74, 263, 265, 270	
Āmratakshaka, <i>l.</i> , . . . . .	199, 202	<i>anusvāra</i> , used for final <i>m.</i> , . . . . .	62, 124, 249
Amuka, <i>m.</i> , . . . . .	271, 272, 276	<i>anusvāra</i> , used for final <i>n.</i> , . . . . .	62, 74
<i>āṅgai</i> (Skt. <i>ājñā</i> ), 'sign', 'insignia', . . . . .	175	<i>anusvāra</i> , used for length of vowel, . . . . .	10
Āpaimalai, <i>l.</i> , . . . . .	283	<i>anusvāra</i> , wrongly changed to <i>m.</i> , . . . . .	115
Āpaimalai Inscriptions, . . . . .	284	Aparāditya I, <i>Śilāhāra k.</i> , . . . . .	270, 271 & n., 272, 273, 277
Anamarlapūṇḍi- <i>agrahāram</i> , <i>vi.</i> , . . . . .	166	Aparāditya II, <i>do.</i> , 270 n., 271, 275 n., 277 & n., 278, 279	
<i>anaṅguli-prakshēpaṇiya</i> , privilege, . . . . .	32	Aparājita, <i>m.</i> , . . . . .	146
<i>anaṅguli-prēkshāṇiya</i> , <i>do.</i> , . . . . .	195	Aparājita, <i>Pallava k.</i> , . . . . .	144, 145 & n., 146
Anantadēva, <i>Śilāhāra ch.</i> , . . . . .	226	Aparājita, <i>s. a.</i> <i>Śilāhāra k.</i> , Aparāditya I, . . . . .	271 & n.
Anantadēva's Copper Plate of Śaka 1016, . . . . .	271 n.	<i>a-pāraṃpara-gō-balivāda</i> , privilege, . . . . .	87
Anantāditya, <i>donee</i> , . . . . .	105, 109	Aparārka I, <i>s. a.</i> Aparāditya I, . . . . .	271 n.
Anantañyaka, <i>m.</i> , . . . . .	273, 274	<i>a-puṣṭpa-kṣhīra-sandōha</i> , privilege, . . . . .	87
Anantapaiprabhu, <i>s. a.</i> Anāpapaiprabhu, . . . . .	275, 276	Arab invaders, . . . . .	151 n.
Anantapāla, <i>s. a.</i> <i>Śilāhāra ch.</i> Anantadēva, . . . . .	226	Arāgaṇḍanallūr Inscription, . . . . .	175
Anantapāla, <i>Śilāhāra k.</i> , . . . . .	271	Ārahāṇḍā, <i>vi.</i> , . . . . .	131 n.
Anantavarman, <i>Gaṅga k.</i> , . . . . .	57, 58, 60, 61 & n., 63, 64, 261	Araimāṅḍikkaṇ, <i>m.</i> , . . . . .	287, 288
Anantavarman, <i>k. of Kālīṅga</i> , . . . . .	89, 90	<i>ārāma</i> , 'pleasure garden', . . . . .	250 n.
Anantavarman, <i>s. a.</i> <i>Gaṅga k.</i> Vajrabasta III, . . . . .	68, 72	Araṇabhīta, <i>Śailōdbhava k.</i> , 124, 125, 127, 128 & n., 130	
Anantavarman-Chōḍagaṅga, <i>Gaṅga k.</i> , . . . . .	101 n.	Arang, <i>vi.</i> , . . . . .	18, 20
Anargha- <i>maṅḍala</i> , <i>di.</i> , . . . . .	2, 6, 8	Ārang, <i>vi.</i> , . . . . .	117, 119
Anarghavallī, <i>see</i> Anargha- <i>maṅḍala</i> , . . . . .	3	Ārang Inscription, . . . . .	116 n.
Anāpapaiprabhu, <i>minister</i> , . . . . .	275, 276	Ārang Stone Inscription in Brāhmī, . . . . .	119
<i>anātha-saṅgrakṣhaṇa</i> , purpose of donation, . . . . .	195	<i>Araṇārāyapaṇ</i> , <i>lit.</i> , . . . . .	179 n.
Andari, <i>vi.</i> , . . . . .	146	<i>archanābhōga</i> , . . . . .	23
Andhra, <i>a low caste</i> , . . . . .	291	Ardhakaraka, <i>vi.</i> , . . . . .	157, 159
Andhra or Āndhra, <i>co.</i> , . . . . .	47, 92, 116, 119, 162, 163, 164, 165	<i>Ardhōdaya</i> , an astronomical combination, . . . . .	190, 195, 196
Āndhra, <i>people</i> , . . . . .	192	Arikēsari, <i>Pāṇḍya k.</i> , . . . . .	284
Ānegondi, <i>vi.</i> , . . . . .	182, 184	Arikēsarlēvaram, <i>te.</i> , . . . . .	284
Ānāvāḍi, <i>vi.</i> , . . . . .	273 & n., 274 & n.	Arjuna, <i>epic hero</i> , . . . . .	167
<i>aṅga-raṅga-bhōga</i> , purpose of donation, . . . . .	195	Arjuna or Arjunavarman, <i>Mālava k.</i> , . . . . .	191
Aṅghilavāḍa, <i>ca.</i> , . . . . .	191, 192	Arjunavāḍa Inscription of Kṛishṇa, . . . . .	192, 194
Aniyāṅkabhīma, <i>Gaṅga k.</i> , . . . . .	71	Arjunavarman's Inscription, . . . . .	192
Añjanavati or Añjati, <i>vi.</i> , . . . . .	8, 13, 16 n.	Ārkakīrti, <i>Jain ascetic</i> , . . . . .	11
Añjanavati Plates of Gōvinda III, . . . . .	12 n., 83, 206, 214, 215 & n.	<i>Arthasāstra</i> , . . . . .	253
<i>aakūśa</i> , emblem on seal, . . . . .	141	<i>Arthasāstra</i> , work, . . . . .	255 n.
<i>aakūśa</i> , 'goad', auspicious sign, . . . . .	168	Arthūnā Inscription of Paramāra Maṅḍana- dēva, . . . . .	8 n.
Aṅḡamabhaṭṭa, <i>s. a.</i> Annasāvibhaṭṭa, . . . . .	213, 214 n., 221	Arumbāka Plates of Bādapa, . . . . .	69 n.
Annasāvibhaṭṭa, <i>m.</i> , . . . . .	205, 210, 214 n.	Arunadatta, <i>com.</i> , . . . . .	199, 203
Ānōha, <i>vi.</i> , . . . . .	103, 106, 110	Arunāditya, <i>com.</i> , . . . . .	205, 212, 213, 214, 216 n., 222
Antahpurika, <i>off.</i> , . . . . .	229	Āruṅgamitrasvāmin or Āruṅgasvāmin, <i>donee</i> , . . . . .	199, 200, 202, 203
Antarāṅga, <i>off.</i> , . . . . .	129, 131, 199, 200, 202	Āryabhata, <i>astronomer</i> , . . . . .	49
<i>antarāṅga</i> , 'tax', . . . . .	24, 26, 27	Ārya-Tārā, <i>deity</i> (?), . . . . .	292
An-to-lo, <i>s. a.</i> Andhra, . . . . .	119	Āśāditya, <i>donee</i> , . . . . .	106, 110
<i>anulōma</i> , Buddhist term, . . . . .	242	āsana-paṭṭa, 'slab as seat', . . . . .	246, 248
<i>anusvāra</i> , . . . . .	1, 10, 33 n., 68, 143 n.	<i>aśēsha-pāñcha-mahāśabdā</i> , . . . . .	273, 276
<i>anusvāra</i> , changed to <i>n.</i> , . . . . .	10	<i>aṣṭa-bhōga-tēja-sāmya</i> , . . . . .	31, 32
<i>anusvāra</i> , in Kharōṣṭhī, . . . . .	36, 40		
<i>anusvāra</i> , omitted, . . . . .	115, 124		

	PAGE		PAGE
Alīrgadh Seal Inscription of Śarvavarman,	242	<i>Ayyana-simha</i> , ep. of Gaṇḍarāditya,	28, 31, 33 n.
Asitavakra, s. a. Kālamukha,	165	Ayyapōḷi, s. a. Ayyavoḷe,	285
Āślēṣā, nakshatra,	104, 107	Ayyapōḷi-500, guild,	285, 287, 288
Āśōka, Maurya k.,	43, 200	Ayyavoḷe s. a. Aihōḷe,	285
Āśōkadanta, com.,	266, 267	Ayyavoḷes of the South, trading centres,	285
Āsurēsa-maṇḍala, di.,	105, 109		
Āsuvulaparru, vi.,	163, 166, 169		
Āśvalāyana, author,	43		
Āśvapati, Madra k.,	47 n.		
Āśvatthakhēṭaka, vi.,	82, 84, 86		
ātapatra, 'umbrella', auspicious sign,	168		
Athakavāḍa, vi.,	205, 206, 210, 211		
Atithi, mahāyājña,	16, 55 n., 148, 152, 155, 157 n., 211, 221		
Atkali, s. a. vi. Athakavāḍa,	206		
ātōḍya, 'music',	169		
Atti Inscription,	181 n.		
Ātuka, donee,	105, 110		
Ātyantamāhēśvara, tit.,	85		
Ātyantasvāmimāhābhairavabhakta, tit.,	85 & n.		
au, medial,	81, 162, 230		
au, used for au,	129 n.		
Auchityavichāracharchā, work,	83 & n.		
Avdrāṅgika, off.,	157, 159		
avagraha,	1, 249, 263		
Āvalladēvi, Kalachūri q.,	102		
Avalōkitēśvara, Buddhist deity,	196		
Avani-Janāśraya, sur. of Chālukya k. Pula- kēśīrāja,	93 n.		
Avanijānāśraya, sur. of Pulakēśin,	8 n.		
Avanimoḷududaiyār,	175		
Avaninārāyasa, tit. of Pallava ch. Kōpperuñ- jīngadēva I,	176, 180, 181		
Avanipāḷappirandār, tit. of Pallava ch. Kopper- uñjīngadēva I,	176		
Avanti, co.,	92		
Avantī-maṇḍala,	102, 112		
Avantisundarīkathā, work,	93 & n.		
Āvaraka, di.,	102, 108		
Āvarōḍhājana, off. 'watchman' (?),	251, 254 & n.		
Āvasathika, off.,	157, 159		
āvasthīn, 'one who keeps the sacred fire āvasthya',	224 & n., 229		
āvasthya, 'one of the five sacred fires',	224 n.		
āvasthika,	106, 109, 110		
Avivā, vi.,	103, 105, 109		
Awār, vi.,	102		
Ayaka, vi., cf. Yaka,	103, 105, 109		
Ayasōbhīta I, Śailōḍbhava k.,	64, 126, 127		
Ayasōbhīta II, do.,	124, 125, 126, 127, 128 & n., 130		
Ayasōbhīta III, sur. of Śailōḍbhava k. Madhya- marāja,	125		
Ayugalōchana, s. a. god Śiva,	169		
Āyuktaka, off.,	15, 54, 55 n., 106, 210, 220		
		<b>B</b>	
		ḅ,	53 & n., 57, 62, 81, 156
		ḅ, used for v,	189
		Badakhimedi, estate,	73, 78
		Bādāmi, ca.,	90
		Badanaguppe Plates of Khambhadēva,	11 n., 12 n., 216
		Bādapa,	162
		Baḍapilā, vi.,	225
		Bādāun Inscription of Lakhanapāla,	187 n.
		Baddiga-Amōghavarsha III, Rāshtrakūta k.,	257, 258
		Badkhuri, vi.,	197
		Baḍvā, vi.,	42, 44, 45, 47, 48, 51
		Baḍvā Yūpa Inscriptions,	46, 51
		Bagalkot, vi.,	190 n.
		Bāghēlā, family,	231, 237, 240
		Bagrati, s. a. vi. Bhāgrathi,	180, 181
		Bahal Inscription,	191
		Bāhattara-niyōgādhipati, off.,	182, 185
		Bāhē, vi.,	282
		Bahirvātaka, vi.,	199, 202
		Bahulāwād Plates,	214, 216, 296 n.
		Bāhūr Plates,	144, 145
		Bāhusahāya, sur. of Gurjara k. Dadda II or III,	148, 149, 150, 153
		Baicha-Daḍḍanāyaka,	183
		Baichaveggade, m.,	182, 183, 185
		Baigrāma, vi.,	103
		Baigrām Copper-plate Inscription,	53, 54, 55 n., 156
		Bakrol, l.,	232
		Baktā, vi.,	158
		Bala, m.,	47 n.
		Bala, Maukhari ch.,	46, 47, 48, 51, 52 & n.
		Balādhikṛita, off.,	17, 152, 155
		Balagāmi, l.,	165
		Bālāghāt Plates of Prithivishēṇa II,	172, 173
		Bālārjuna, s. a. Sōmarasēī k., Mahā-Śiva- gupta,	115, 116 & n., 118, 119
		Balasimha, Maukhari ch.,	45, 46, 47, 52
		Balavādī, s. a. Baḍvā (?),	51
		Balavardhana, Maukhari ch.,	46, 47, 52
		Balērā Plates of Chaulukya Mālarāja,	257 n.
		balī,	163, 169
		Bali, mahāyājña,	16, 55 n., 66, 67, 148, 152, 155, 157 n., 211, 221
		Bali, myth. k.,	2, 5, 7
		balī-charu-naiṣēḍya,	252

	PAGE		PAGE
Ballāja, <i>Śilāhāra k.</i> , . . . . .	29	<i>bhāndāgāra</i> , 'store-house', . . . . .	271, 272, 279, 280
Ballāja III, <i>Hoyasa k.</i> , . . . . .	184	<i>Bhāndāgārika</i> , <i>off.</i> , . . . . .	229
Balōdā, <i>vi.</i> , . . . . .	116	Bhandak, <i>vi.</i> , . . . . .	116, 117 & n., 118, 119
Balōdā Plates of Mahāśiva Tivaraṛāja, . . . . .	19, 114, 116, 118 n., 119	Bhandewal, <i>te.</i> , . . . . .	18
Bālpur, <i>vi.</i> , . . . . .	3	Bhānuchandra, <i>m.</i> , . . . . .	63 n., 66, 67
Bāṇa, <i>author</i> , . . . . .	12 n., 119 n., 150 n., 217	Bhānudatta, <i>ch.</i> , . . . . .	199, 200, 203
Bāṇa, <i>dy.</i> , . . . . .	145 & n., 146	Bharahadēva, <i>ch.</i> , . . . . .	186, 188, 189
Bāṇa-Vidyādharma, <i>Bāṇa k.</i> , . . . . .	145, 146	Bharaṇasvāmin, <i>donee</i> , . . . . .	199, 201
Bandhudāsa, <i>m.</i> , . . . . .	54, 55	Bhāraśiva, <i>dy.</i> , . . . . .	85
Bandhuvarman, <i>Gupta governor</i> , . . . . .	49, 51	<i>Bharatacharita</i> , <i>work</i> , . . . . .	84
Bangalore Plates of Dēvendravarman, . . . . .	75, 76	Bhārata Itihāsa Samsōdhaka Maṇḍala Plates, 12, . . . . .	210 n., 214 & n., 216
Bānswārā, <i>state</i> , . . . . .	232	<i>Bhārati-kathā</i> , <i>s. a. Mahābhārata</i> , . . . . .	237
Bappa, <i>ch. of Mecūr</i> , . . . . .	231, 234, 235, 238	<i>Bharatam-calla</i> , <i>tit. of Pallava ch. Kōpperuñ-jūṅgādeva II</i> , . . . . .	177
<i>bappa</i> , 'father' (?), . . . . .	200	Bhārati, <i>s. a. goddess Sarasvatī</i> , . . . . .	231, 234
<i>bappa-bhaṭṭāraka</i> , . . . . .	200	Bhāravi, <i>author</i> , . . . . .	90, 93
Barah, <i>s. a. vi. Valākā</i> , . . . . .	243	Bharukachchha, <i>di.</i> , . . . . .	148, 152, 154
Barah Copper-Plate of Bhōjadēva, . . . . .	243 & n.	Bhāskara, <i>donee</i> , . . . . .	32, 34
Baroda Plates of Karka, . . . . .	258 & n.	Bhāskara Nāyaka, <i>m.</i> , . . . . .	277, 278
Bārsūr Inscription of Jagadēkabhūshapa's Time, . . . . .	244	Bhāskaravarman, <i>Maukhari prince</i> , 115, 121, 122	
Baruā, <i>vi.</i> , . . . . .	201	<i>Bhaṭa</i> , <i>off.</i> , . . . . .	77, 79, 86, 129, 131, 154, 202, 203, 262, 264, 266, 268, 291
Barwa, <i>vi.</i> , . . . . .	201	<i>Bhaṭa</i> , <i>s. a. Bhaṭa</i> , . . . . .	274 & n.
Bassein Stone Inscription of Mallikārjuna, 271 & n.		<i>Bhāṭaputra</i> , <i>s. a. Bhaṭaputra</i> , . . . . .	80
Bastar, <i>state</i> , . . . . .	244	<i>Bhaṭa</i> , <i>tit.</i> , . . . . .	32, 34, 74, 77, 80, 124, 129, 131, 148, 152 & n., 155, 157, 159, 213, 221, 249, 264, 265 & n., 273 & n.
Bāsūra, <i>di.</i> , . . . . .	190, 194, 195	<i>Bhaṭaputra</i> , <i>tit.</i> , . . . . .	16, 78, 266, 268, 269
Basva, . . . . .	190	<i>Bhaṭāraka</i> , <i>tit. of god</i> , . . . . .	79, 137, 138 n., 139, 249, 252, 261, 262, 264, 266, 268
battle-axe, <i>emblem on seal</i> , . . . . .	141	<i>Bhaṭārīkā</i> , <i>tit.</i> , . . . . .	292
Baudhāyana, <i>author</i> , . . . . .	43	<i>Bhaṭṭōpādhyāya</i> , <i>tit.</i> , . . . . .	32, 34
Bēbalaprabhu, <i>minister</i> , . . . . .	280	Bhauma, <i>dy.</i> , . . . . .	201 n.
Bedadi Copper Ladle Inscription, . . . . .	289 n.	Bhavadēva, <i>Sōmacamī k.</i> , . . . . .	116 & n., 117, 118
Beliāghātā, <i>vi.</i> , . . . . .	52	Bhavanāga, <i>Bhāraśiva k.</i> , . . . . .	85
Benachamatti Inscription, . . . . .	100	Bhavānīpati, <i>s. a. god Śiva</i> , . . . . .	108, 135, 136
Benares Plates of Karṇa, . . . . .	258, 260, 296	Bhavaśarman, <i>donee</i> , . . . . .	89, 98, 99
Benkā, <i>vi.</i> , . . . . .	102	<i>bhikkhu</i> , . . . . .	38
Betul Plates of Saṅkshōbha, . . . . .	172, 174	<i>bhikkhunīsangha</i> , . . . . .	38
Bezwāda, <i>s. a. Vijayavāti</i> , . . . . .	163	<i>bhikkhu</i> , 'monk', . . . . .	289
<i>bh.</i> , . . . . .	9, 62	Bhil, <i>tribe</i> , . . . . .	231, 238
Bhadramagha, <i>s. a. k. Bhadramēgha</i> , . . . . .	248 n.	Bhilla, <i>s. a. Bhil</i> , . . . . .	235
Bhadramēgha, <i>k. of Kauśāmbī</i> , . . . . .	245, 247, 248	Bhillama, <i>Yādava k.</i> , . . . . .	191 & n.
Bhadreśwar Inscription of Chaulukya Jaysimha's Time, . . . . .	50	Bhīma II, <i>Chaulukya k.</i> , . . . . .	277 n.
<i>bhāga</i> , 'allotment', . . . . .	243	Bhīma II, <i>E. Chālukya k.</i> , . . . . .	97, 168
<i>bhāga</i> , <i>t. d.</i> , . . . . .	82, 86	Bhīma, <i>Kalachuri k.</i> , . . . . .	134
<i>bhāga-bhōg-ādika</i> , . . . . .	229	Bhīmā, <i>vi.</i> , . . . . .	193
<i>bhāga-bhōga-kara-hirany-ādika</i> , . . . . .	111	Bhīmalingamu-dibba, <i>mound</i> , . . . . .	166
<i>Bhāgatata-Purāṇa</i> , <i>work</i> , . . . . .	82 n.	Bhīmananāyaka, <i>m.</i> , . . . . .	69, 73
Bhagavati, <i>s. a. goddess Pārvati</i> , 231, 234, 238		Bhīmasamudra, <i>tanē</i> , . . . . .	163, 166, 169
Bhagavati-Āryā-Dēvī, <i>deity</i> 'Holy Noble Dēvī', 246, 248		Bhīmavarman, <i>Pallava k.</i> , . . . . .	179
Bhāgrathi, <i>vi.</i> , . . . . .	158	Bhītā Seal of Śivamēgha, . . . . .	247
Bhāgrathi, <i>s. a. vi. Gaṅgā</i> , . . . . .	85, 150 & n., 153	<i>bhōga</i> , 'enjoyment', . . . . .	243
Bhāila, <i>donee</i> , . . . . .	106, 110	<i>bhōga</i> , <i>t. d.</i> , . . . . .	59, 61, 64 & n., 102, 115, 120, 122, 262
Bhaṅgāra-pavvata, <i>see</i> Bhrīṅgāra-parvata, . . . . .	119		
Bhamraharh, <i>mo.</i> , . . . . .	119 n.		



	PAGE		PAGE
<i>bhōga-bhāga</i> , . . . . .	21	Bōdhisattva, . . . . .	37
<i>bhōga-bhāga-kara-hirany-ādi</i> , . . . . .	252	Borivli, <i>l.</i> , . . . . .	278 n., 279
Bhōgachandra, <i>com.</i> , . . . . .	158, 161	Borneo, . . . . .	44
<i>Bhōgapati</i> , <i>off.</i> , . . . . .	64 n.	Bower Manuscript, . . . . .	156 & n.
<i>Bhōgapatika</i> , <i>off.</i> , . . . . .	157, 159	<i>Brahmachārin</i> , . . . . .	44 & n.
<i>bhōgika</i> , 'groom', 'housekeeper', . . . . .	59	<i>brahmadāya</i> , . . . . .	17, 152, 154, 155, 210, 211, 220, 221, 202
<i>Bhōgika</i> , <i>off.</i> , . . . . .	59, 64, 66, 67, 264	Brahmadēva, <i>donce</i> , . . . . .	273 & n., 274 & n.
<i>bhōgika</i> , 'resident' (?), . . . . .	59, 60	<i>brahmadēya</i> , . . . . .	22
Bhōgilla, <i>m.</i> , . . . . .	20	Brahmagupta, <i>astronomer</i> , . . . . .	49
<i>bhōgin</i> , . . . . .	262	Brahman, <i>god</i> , . . . . .	2, 3, 6, 31, 24, 130, 253, 256
<i>bhōi</i> , <i>cf. bhōgika</i> , . . . . .	59, 64	Brahmana, <i>caste</i> , . . . . .	223, 224, 225, 229, 237, 239, 240, 254, 261, 262, 264, 266, 268
Bhōja, <i>author</i> . . . . .	83	<i>Brahmana</i> , <i>work</i> , . . . . .	91
Bhōja, <i>Pratihāra k.</i> , . . . . .	139, 243	Brahmanandin, <i>m.</i> , . . . . .	157, 159
Bhōja, Bhōjadēva or Bhōjarāja, <i>Paramāra k.</i> , . . . . .	133 & n., 134, 135	Brahmaparājita, <i>m.</i> , . . . . .	105, 109
Bhōja I, <i>Gurjara-Pratihāra k.</i> , . . . . .	258 n., 259	Brahmapuri, <i>l.</i> , . . . . .	29, 30, 31, 32, 34
Bhōjadēva, <i>Śilāhāra k.</i> , . . . . .	20 & n., 30, 23	<i>Brahmapurīvarṭa-Purāṇa</i> , <i>work</i> , . . . . .	139 n.
<i>bhōjanaśālā</i> , 'almshouse', . . . . .	39	<i>Brihadbhōgika</i> , <i>off.</i> , . . . . .	203
Bhōjavati, <i>ca.</i> , . . . . .	244	<i>brihan-māsa</i> , 'large measure', <i>cf. vishaya-māsa</i> , . . . . .	82 n.
Bhōmata, <i>l.</i> , . . . . .	231	Brihatprōshthā Grant of Umavarmān, . . . . .	58 n., 89 n. & <i>add.</i>
Bhōpadēva, . . . . .	276	British Museum Plates, . . . . .	206 n., 214 n., 216, 216
Bhōpaka, <i>m.</i> , . . . . .	275 n., 276 & n.	British Museum Plates of Chārudēvi, . . . . .	88
Bhor State Museum Copper Plate of Khamba II, . . . . .	99, 100 n.	Broach, . . . . .	148, 192, 206
Bhramaragiri, <i>mo.</i> , . . . . .	119 & n.	Buddha, <i>the</i> —, . . . . .	37, 38, 39, 117, 166, 196, 290
Bhramarakōtya or Bhramarakōtya- <i>maṇḍala</i> , <i>di. or province</i> , . . . . .	119 n., 244	Buddhaghosa, <i>commentator</i> , . . . . .	38, 242
Bhrigukacchha, <i>s. a. Broach</i> , . . . . .	192	Buddha-māñchi-Bhōgika, <i>m.</i> , . . . . .	64, 65, 66, 67
Bhrīngāra-parvata, <i>mo.</i> , . . . . .	119 & n.	Buddhānkura, <i>Bōdhisattva</i> (?), . . . . .	197
Bhūdēvi, <i>goddess</i> , . . . . .	182 n.	Buddharāja, <i>Koṇḍapadumati ch.</i> , . . . . .	96
<i>bhukti</i> , <i>t. d.</i> , . . . . .	20, 102, 116 n., 135, 157, 158, 159, 290, 291	Buddhavarman, . . . . .	96
Bhumarā Pillar Inscription, . . . . .	171, 173	Buddhila, <i>monk</i> , . . . . .	38
<i>bhūmi-chchhīdra-nyāya</i> , . . . . .	152, 154, 211, 221, 292	Buddhism, . . . . .	65, 117, 119, 196
<i>bhūmi-dāna</i> , . . . . .	161, 211, 212, 222	Buddhist Pillars, . . . . .	43
Bhūpēndradēva, <i>Gaṅga k.</i> , . . . . .	265, 266 & n.	Bugūja Plates of Mādhavavarmān, . . . . .	123, 124, 125, 126, 127, 128 n.
Bhusuṇḍā, <i>vi.</i> , . . . . .	261, 262	Bukkarāya's Inscription, . . . . .	190 n.
<i>bhūta-rāta pratyāya</i> , . . . . .	154	Bukdravaka, <i>di.</i> , . . . . .	74, 77
Bhuvanarāsi-Muni, <i>Saiva ascetic</i> , . . . . .	164 & n., 169, 170	Bukdravakōpa, <i>di.</i> , . . . . .	74, 77 n., 201 n.
Bhuvanēśvara, <i>vi.</i> , . . . . .	200	bull, <i>emblem on coin</i> , . . . . .	138 & n.
Bihār, . . . . .	47 & n., 48, 54	bull, <i>emblem on seal</i> . . . . .	62, 73, 75 n., 78, 114, 263, 265, 267
Bihār, <i>ci.</i> , . . . . .	223 & n., 226, 227	Burhānāth Mahādēva, <i>Śiva-līnga</i> , . . . . .	53
Bijayagaḍh Yūpa Inscription, . . . . .	44, 45 n., 48, 49, 51	Buvanamuḍuḍaiyār, <i>q. of Pallava ch. Kōpper-ufijīgādēva</i> , . . . . .	181, 182 & n.
Bilaṇḍi, <i>vi.</i> , . . . . .	135	Byroy, <i>vi.</i> , . . . . .	65
Bilhāri Stone Inscription, . . . . .	117 n., 258, 260		
Bilsad Stone Pillar Inscription of Kumāragupta I, . . . . .	174 n.		
Bilwārō, <i>vi.</i> , . . . . .	135		
Birarasa, <i>ch.</i> , . . . . .	190		
<i>boar</i> , <i>emblem on coin</i> , . . . . .	139		
<i>boar</i> , <i>emblem on seal</i> , . . . . .	141, 142		
Boar, <i>incarnation of Viṣṇu</i> , . . . . .	255 & n.		
Bōddapādū Grant of Vajrahasta, . . . . .	68		
Bōdha n. m., . . . . .	78, 80, 264, 265 n.		

## C

Cambay, . . . . .	191, 192
Cambay Plates of Gōvinda IV, . . . . .	10 n., 12 n., 105
Cape Comorin, . . . . .	180
Ceylon, . . . . .	196, 225

	PAGE
<i>ch</i> , . . . . .	186
Chachchurōṅṅ, <i>di</i> , . . . . .	135
Chāchoni, <i>vi</i> , . . . . .	135
Chāchurōṅṅ, <i>vi</i> , . . . . .	135
Chadiche, <i>l</i> , . . . . .	192
Chādija or Chādijā, <i>vi</i> , . . . . .	271, 272 & n.
Chāhadādeva, <i>m</i> , . . . . .	277, 278
Chāhamāna, <i>dy</i> , . . . . .	134, 191 & n.
Chaharbagh, <i>l</i> , . . . . .	35
<i>chaitya</i> , . . . . .	166, 169 n.
Chaityapura, . . . . .	120 n.
Chākirāja or Chākkirāja, <i>ch</i> , . . . . .	11, 12 & n., 17, 215 n.
<i>chakra</i> , emblem on seal, . . . . .	155
Chakradāsa, <i>com</i> , . . . . .	84
Chakrakōṭya or Chakrakōṭya- <i>maṇḍala</i> , <i>pro-</i> <i>vince</i> , . . . . .	244
Chakrāyudha, <i>ch</i> , . . . . .	294, 296, 297
Chalākere Inscription, . . . . .	194
Chālukya, <i>dy</i> , . . . . .	99, 100, 173, 296
Chālukya, <i>E. dy</i> , . . . . .	68 n., 69, 70, 88, 89, 90, 93, 74 & n., 95 & n., 101 n., 104, 119, 162, 163, 167, 169, 206, 216, 225, 227
Chālukya, <i>W. ca</i> , . . . . .	183
Chālukya, <i>W. dy</i> , . . . . .	79, 82 n., 90, 134, 142 & n., 182, 183, 217, 218, 243
Chālukyabhīma, <i>E. Chālukya k</i> , . . . . .	167
Chālukya-Bhīma II, <i>Chālukya k</i> , . . . . .	27
<i>chāmara</i> , emblem on seal, . . . . .	67
<i>chāmara</i> , 'flywhisk', auspicious sign, . . . . .	168
Chamba-Daṇḍanāyaka, . . . . .	184
Chāndijē, . . . . .	280 & n.
Chāṅgādēva, <i>m</i> , . . . . .	273, 274
Chamidāsa, <i>com</i> , . . . . .	84
Chammak Plates of Pravarasēna II, . . . . .	82 n., 831, 86 n.
Chāndā, <i>vi</i> , . . . . .	118
Chañḍāla, <i>a low caste</i> , . . . . .	291
Chandalūr Plates of Kumāra Vishṇu, . . . . .	89 n.
Chañḍavarman, <i>Gaṅga k</i> , . . . . .	56, 58, 89 n., 200
Chandēlla, <i>dy</i> , . . . . .	70
Chañḍikā, <i>s. a. goddess Pārvati</i> , . . . . .	224 n., 228
Chandiyamma, <i>m</i> , . . . . .	214, 222
Chandra, <i>dy</i> , . . . . .	296
Chandrāditya, <i>ch</i> , . . . . .	244
Chandrāditya, <i>donee</i> , . . . . .	105, 109
Chandrāditya, <i>Śilāhāra k</i> , . . . . .	29 & n., 30, 33
Chandragupta, <i>Sōmavamāi prince</i> , . . . . .	92 n.
Chandragupta II, <i>Gupta k</i> , . . . . .	83, 174 n.
Chandragutti-nāḍu, <i>di</i> , . . . . .	182, 185, 194
Chandraprabhu, <i>minister</i> , . . . . .	278, 279
Chandrārāja, <i>Śilāhāra k</i> , . . . . .	29, 30, 33
Chandravalli Inscription of Mayūrasārman, . . . . .	48
Chandrehe Inscription of Prabōdhasīva, . . . . .	172 n., 257
Chandwar, <i>l</i> , . . . . .	186 n.
Chāṅgāpura, <i>s. a. vi. Saṅgūr</i> , . . . . .	182, 185, 189

	PAGE
Chāṅgūra, <i>s. a. vi. Saṅgūr</i> , . . . . .	189, 190, 194, 195
Chanje or Chānje, <i>s. a. vi. Chādija</i> , . . . . .	270, 279, 280
Chanje Inscription of Aparāditya I, . . . . .	270
<i>charayas</i> :—	
Chāndōga or Chhāndōga, . . . . .	53, 54, 55, 78, 80, 94 n., 98, 99, 124, 129, 131, 264, 265
Kāṭha, . . . . .	74, 77
Taittirika or Taittirīya, . . . . .	94 & n.
Vājasanōya, . . . . .	199, 202, 203, 261, 262
<i>Charu, mahāyajña</i> , . . . . .	16, 55 n., 66, 67, 148, 152, 155, 157 n., 211, 221
Chārudevī, . . . . .	88
<i>chashāla</i> , part of <i>yūpa</i> , . . . . .	44 & n., 45
Chāṭa, <i>off</i> , . . . . .	77, 79, 129, 131, 154, 202, 203, 262, 264, 266, 268, 291
<i>chotuh-sīmā-paryanta</i> , privilege, . . . . .	251
<i>chatur-āghāṭi-viśuddha</i> , . . . . .	229
Chaturānana, <i>s. a. god Brahman</i> . . . . .	225, 228
Chaturānana- <i>pañjāta</i> , . . . . .	145 n.
<i>chaturdanta</i> , . . . . .	93 n.
<i>Chāturdāś-ārya-bhīkṣu-saṅgha</i> , . . . . .	121
<i>Chaturvargachintāmaṇi</i> , work, . . . . .	33 n., 279 n.
<i>Chaturvēdin</i> , . . . . .	32, 34
<i>Chāturvēdya</i> , . . . . .	86
<i>Chāturvēdya-sāmānya</i> , . . . . .	205, 210, 214 n.
Chatuścharaṇa Brāhmaṇas, . . . . .	104, 107
<i>Chatuś-kaṅṭaka-viśuddha</i> , . . . . .	113
Chauḍarasa, <i>Heḅḅade</i> , . . . . .	190, 195, 196
Chauḍarasa, <i>m</i> , . . . . .	190 & <i>add.</i> , 194, 195
Chauhān, <i>dy</i> , . . . . .	187, 226, 231
Chaulukya, <i>dy</i> , . . . . .	50, 191, 192, 275, 277 n.
Chauḅarasa, <i>author</i> , . . . . .	193 n.
Chauramba, <i>vi</i> , . . . . .	105, 109
<i>Chaurōddharaṇika, off</i> , . . . . .	157, 159, 291
Chāvunḅa II, <i>Sīnda k</i> , . . . . .	100 & n.
Chāvunḅarasa, <i>m</i> , . . . . .	184
Chayita, <i>tank</i> , . . . . .	163, 166, 169 & n.
Chēdi, <i>co</i> , . . . . .	2, 4, 7, 258
Chēla or Chēlavāta, <i>ci</i> , . . . . .	231, 235, 238
<i>Chenna-Basava-Purāṇa</i> , Kannāḅa work, . . . . .	184 n.
Chennabasava, . . . . .	190
<i>Chenṅṅirpodivi</i> , tax, . . . . .	23
Cherupāra, <i>vi</i> , . . . . .	94
<i>chh</i> , Kharōshthī —, . . . . .	259 n.
<i>chh</i> , used for <i>sth</i> , . . . . .	270
Chhāḅasilā, <i>ci</i> , . . . . .	37
Chhāḅḅibhōgin, <i>enḅr</i> , . . . . .	124, 129, 131,
Chhāḅhikumara, <i>donee</i> , . . . . .	9, 11, 16, 18
<i>Chhātra, off</i> , . . . . .	86
Chhatramaha, <i>m</i> , . . . . .	53, 54, 55, 56
Chicacole Plates of Dēvēndravarmān, . . . . .	75, 76
Chicacole Plates of Indravarmān, . . . . .	64
Chicacole Plates of Vajrahasta, . . . . .	67 n., 68 n.
Chidambaram, <i>ci</i> , . . . . .	175, 177, 180

	PAGE		PAGE
Chikhali-grāma, vi., . . . . .	142 n.	Dāmasvāmin, donee, . . . . .	20, 21
Chikhali-sthiti, vi., . . . . .	142	Dāme-Nāyaka, . . . . .	184
Chikhali-rājaka, vi., . . . . .	142 n.	Dāmōdar, ri., . . . . .	155, 158
Chikulla Plates of Vikramēndravarman, . . . . .	88, 90 n., 91 & n., 92 & n., 93 & n., 96	Dāmōdara, author, . . . . .	93 & n.
Chiplūṅ, l., . . . . .	275 n.	Dāmōdara, engr., . . . . .	264, 265
Chiplūṅ Stone Inscription, . . . . .	274 n.	Dāmōdara, Parivrajaka k., . . . . .	171
Chipurupalle, vi., . . . . .	94 & n.	Dāmōdarabhaṭṭa, donee, . . . . .	278, 279
chira-khila-sānya, . . . . .	203	Dāmōdarasvāmin, donee, . . . . .	20, 21
Chitor, ca., . . . . .	187 n., 226, 232, 233	Dāmōdarpur Copper-plate Inscription, . . . . .	53, 55 n.
Chitrakōṭa, l., . . . . .	244	Dāmōdarpur Plates, . . . . .	156, 159
Chitrōtpalā, s. a. ri. Mahānadi, . . . . .	19 n.	dāna-dharma, . . . . .	66
Chitta, m., . . . . .	39	Dānārṇava, E. Chālukya k., . . . . .	60, 162
Chōḷagaṅga, ch., . . . . .	2, 4, 7	Dānārṇava, Gaṅga ch., . . . . .	263, 264
Chokkalīṅga, te., . . . . .	283 n.	Dānārṇava, Gaṅga k., . . . . .	78, 264
Chokkanāyaki, te., . . . . .	284 & n.	dānas (gifts) :—	
Chōḷa, co., . . . . .	175, 177, 178, 180, 181	Āhṛadāna, . . . . .	107
Chōḷa or Choḷa, dy., . . . . .	10, 14 & n., 25, 96, 97, 116 n., 145, 146, 165, 175, 176, 177 & n., 180, 181 & n., 182, 217 n., 285, 296, 297	Bhaishajyadāna, . . . . .	107
Chōḷa-Pāṇḍya viceroys, . . . . .	146	Kalpavrikshadāna, . . . . .	107
Chuchudḍaṅā, vi., . . . . .	223, 230	Prithivīdāna, . . . . .	107
Chūḍāmaṇi Nighaṇṭu, Tamil work, . . . . .	182 n.	Tulāpurushadāna, . . . . .	107
Cintra Inscription, . . . . .	271 n.	Vidyādāna, . . . . .	107
Cintra Prāsaṭi, . . . . .	164	✓ Dādanāyaka, off., . . . . .	48, 79, 100, 129, 131, 183, 184, 229, 264, 268
conch, emblem on seal, . . . . .	56, 67	✓ Dāndanāyaka, off., . . . . .	262
Conjeeveram, . . . . .	146, 179	✓ Dānapāsika, off., . . . . .	77, 129, & n., 131, 264
consonants, wrongly doubled, . . . . .	28	✓ Dānapāsika, off., 'an officer entrusted with the punishment of criminals', . . . . .	251, 254 & n., 291
crescent, emblem on seal, . . . . .	73, 263, 265, 267	✓ dānda-śulka-ādi-vividh-āya-samanvita, privilege, . . . . .	195
Crynamata, s. a. Kummata, . . . . .	184	✓ Dāndavāsika, off., . . . . .	201, 20, 203
Cūlarasasa, work, . . . . .	225 n.	✓ Dānśika, off., . . . . .	291
Cupid, . . . . .	191	Dantidurga, Rāshtrakūṭa k., . . . . .	10, 14, 214
Cuttack, ci., . . . . .	250 n.	Dapura, vi., . . . . .	103, 106, 110
<b>D</b>		Dardurikā, vi., . . . . .	103, 105, 110
d, . . . . .	74	Dargai, vi., . . . . .	289
d, . . . . .	9	darts, emblem on seal, . . . . .	67
Dabhoi Inscription, . . . . .	191	Darvikarma, measure, . . . . .	54, 55, 56
Dadda I, Gurjara k., . . . . .	148, 149, 153	Dasanapura, ci., . . . . .	89 n.
Dadda II, do., . . . . .	148, 149, 150, 153	✓ das-āparādha, cf. sa-das-āparādha, privilege, . . . . .	107
Dadda III, do., . . . . .	148	✓ Dāsāparādhanika, off., . . . . .	291
Dadra, vi., . . . . .	103	Daśapura, vi., . . . . .	214 n.
Ḍāhala, ca., . . . . .	258, 259, 297	dasa-sabda (dasu-sabda), . . . . .	149
Dakṣha, . . . . .	225	Daśāvātāra, te., . . . . .	13
ḍakṣhiṇā or dakṣhiṇya, . . . . .	46, 52	Dasur, s. a. vi. Daśapura (?), . . . . .	214 n.
Dakṣhiṇa Kōsala, co., . . . . .	116, 118, 119	datti, 'gift', . . . . .	252, 292
Dakṣhiṇāpatha-Sādhāra, sur. of Avānjanāsraya Pulakṣin, . . . . .	8 n.	✓ Daubāsādhāsādhānika, off., . . . . .	291
Dakṣhiṇa-Rājha, co., . . . . .	103, 105, 109	Dāvagaṅgare, vi., . . . . .	184
Dakṣhiṇa-Tōsali, co., . . . . .	200, 201	dāya, 'gift', . . . . .	152
Dakṣhiṇyana, . . . . .	278	dāyāda, . . . . .	92, 168
dāma or dāma, s. a. drama, . . . . .	278	days, lunar :—	
Damanaka-chaturdaśī . . . . .	186, 188 & n., 189	bright fortnight :—	
Damanaka-parvan s. a. Damanaka-chaturdaśī, . . . . .	134, 135	1st, . . . . .	213, 221, 271, 273
Dāmasārman, m., . . . . .	93, 94	3rd, . . . . .	72, 137, 138, 140, 274 n.
		4th, . . . . .	30, 31, 34
		5th, . . . . .	48, 49, 52, 231, 234, 238, 241, 249, 253, 255

	PAGE
days, lunar— <i>contd.</i>	
bright fortnight— <i>contd.</i>	
6th, . . . . .	277 n.
7th, . . . . .	54 <i>add.</i> , 56 <i>add.</i> , 69, 73
10th, . . . . .	3, 6, 8, 104, 111, 183, 185
12th, . . . . .	66, 67, 271 n.
13th, . . . . .	49, 137, 138, 140
14th, . . . . .	134, 135, 186, 188 & n., 189, 277
15th (full-moon), . . . . .	48, 89, 98, 99, 104, 108, 165, 205, 215, 217 & n., 223, 229, 230, 234, 236, 240, 277 & n., 278
dark fortnight :—	
3rd, . . . . .	224
7th, . . . . .	82, 87, 281, 282
10th, . . . . .	3
13th, . . . . .	104, 113, 168, 216 n., 278
15th (new moon), . . . . .	48, 115, 119, 121, 122, 148, 152, 155, 196, 213, 275, 276, 278, 280
days of the month :—	
5th, . . . . .	245, 247
13th, . . . . .	199, 202
17th, . . . . .	199, 203
24th, . . . . .	199, 203
27th, . . . . .	158, 161
29th, . . . . .	19, 22
30th, . . . . .	199, 201
days of the reign :—	
988th, . . . . .	27
days of the week :—	
Sunday, . . . . .	72, 104, 107, 183, 185, 190, 234, 238, 241, 277 & n., 278
Monday, . . . . .	69, 73, 214 n., 217 n., 223, 229, 230, 275, 276, 278, 279, 280, 281
Tuesday, . . . . .	2, 6, 8, 104, 213, 214 n., 274 n., 278
Wednesday, . . . . .	3 n., 224, 273, 275
Thursday, . . . . .	3, 186, 188, 189, 271, 278
Friday, . . . . .	104, 168
Saturday, . . . . .	30, 31, 34, 217 n., 234, 277 n.
Dēdēka, <i>donee</i> , . . . . .	107, 110
deer, <i>emblem on seal</i> , . . . . .	290
Dēiyaka, m., . . . . .	148, 152, 155
Delhi, . . . . .	187, 232, 234, 239
Doṅḍalūru, ca., . . . . .	90
Dēo-Baraṅḍark Inscription of Jivitagupta II, . . . . .	242, 243, 291 & n.
Deoli Plates of Krishna III, . . . . .	257 n.
dēśanā, Buddhist term, . . . . .	242
Dēśināmamālā, work, . . . . .	231 n.
Deu, m., . . . . .	225
dēvabhōga, . . . . .	107, 163, 169, 293
dēva-brāhmaṇa-bhukti-tarja, privilege, . . . . .	136
dēvadāna, . . . . .	22, 24, 25, 26
Dēvadatta, <i>donee</i> , . . . . .	10, 11, 16 & n., 18
dēvadāya, . . . . .	152, 211, 221, 292
Dēvādhyā, <i>Parivrajaka k.</i> , . . . . .	171
Dēvāditya, <i>donee</i> , . . . . .	106, 110

	PAGE
Dēvāditya, m., . . . . .	105, 110
dēvadrōṣī, 'procession or ablution of images' ? . . . . .	157, 159
Dēvagiri, ca., . . . . .	184, 279, 281
dēv-āgrahāra, . . . . .	64, 66
Dēvagupta, s. a. Chandragupta II, . . . . .	82, 86
dēvakula, 'temple', . . . . .	164, 170, 249, 251, 252
Dēvalā Dēvi, <i>Chālukya q.</i> , . . . . .	100 & n.
Dēvalā Dēvi, <i>Sinda q.</i> , . . . . .	100 & n.
dēvalaya, 'temple', . . . . .	168, 170
Dēvamantrīda, m., . . . . .	190, 194
Dēvapāla, <i>Pāla k.</i> , . . . . .	290 & n., 291
Dēvapāla, <i>Paramāra k.</i> , . . . . .	191, 192
Dēvapura, ca., . . . . .	58
Dēvarāja, <i>Yādava minister</i> , . . . . .	190, 193, 194, 195
Dēvarāshtra, ca., . . . . .	57, 58, 59, 60, 61
Dēvarāja I, <i>Vijayanagara k.</i> , . . . . .	192, 183, 185
Dēvasvāmin, m., . . . . .	105, 110
Dēvasvāmin Thakkura, m., . . . . .	138, 139, 140
dēvataru, s. a. <i>kalpataru</i> , . . . . .	235
Dēvarman, <i>Vishṅukunḍin prince</i> , . . . . .	88, 91, 92, 93, 95
dēvātana, 'temple' . . . . .	169
Dēvēndrarvarman, <i>Gaṅga k.</i> , . . . . .	201 n., 261
Dēvēndrarvarman III, <i>do.</i> , . . . . .	75 n.
Dēvēndrarvarman IV, <i>do.</i> , . . . . .	74, 75 & n., 77
Dēvi-Madhya, <i>te.</i> , . . . . .	256
Dēvi-throne, s. a. <i>āsanapatta</i> , . . . . .	247
dḥ, . . . . .	9, 189, 259 n., 265 n.
dḥ, . . . . .	189
Dhammapāṅḍāra, <i>vi.</i> , . . . . .	105, 107
<i>Dhammapada</i> , work, . . . . .	40 n.
Dhanadatta, <i>com.</i> , . . . . .	264, 265
Dhānāidaha Copper-plate Inscription, . . . . .	53
Dhanantara Plates of Samantavarman, . . . . .	261
Dhanapāla, <i>author</i> , . . . . .	101 n.
Dhanapati, s. a. <i>god Kubēra</i> , . . . . .	251
Dhanasvāmin, m., . . . . .	157, 159
Dhanḡaṭapātaka, <i>vi.</i> , . . . . .	117 n.
<i>Dhanush</i> , <i>rāsi</i> , . . . . .	168
Dhārā, ca., . . . . .	191, 192
Dhāradatta, m., . . . . .	249
Dharaseo, s. a. <i>vi.</i> , Dhārāsīva, . . . . .	206 n.
Dhārāsīva, <i>vi.</i> , . . . . .	30, 205, 206 & n., 210, 213, 221
Dhārāvarsha, <i>ch. of Chakrakoṭya</i> , . . . . .	244
Dhārāvarsha, <i>Paramāra k. of Aḍā</i> , . . . . .	232
Dhārāvarsha, <i>Rāshtrakūṭa k.</i> , . . . . .	15, 205, 210, 220
Dhārāvarsha, <i>sur. of Rāshtrakūṭa k. Dhruva</i> , . . . . .	144
Dharśvara, <i>donee</i> , . . . . .	223, 229, 230
<i>Dharma</i> , . . . . .	136, 157, 159, 163, 169, 202, 203, 255, 267, 269
<i>Dharma</i> . . . . ., <i>donee</i> (?), . . . . .	292
<i>dharma</i> chakra, emblem on seal, . . . . .	290
<i>dharma</i> -ādara-kurāṇa, . . . . .	87
Dharmadatta, m., . . . . .	291, 292

	PAGE		PAGE
<i>dharmadāya</i> , . . . . .	111, 113	Durgasārman, <i>donec</i> , . . . . .	94 & n.
Dharmadēva, <i>ch.</i> , . . . . .	186 & n., 187, 188	Durgasārman, <i>m.</i> , . . . . .	94 & n.
<i>dharm-ādīkaraṇa</i> , . . . . .	265	Durjaya, <i>family</i> , . . . . .	96
Dharmāditya, <i>k.</i> , . . . . .	156, 158	Durjaya, <i>s. a.</i> Raṇadurjaya, . . . . .	96
Dharma-Kandarpadēva, <i>s. a.</i> Mahā-Bhava- gupta II, . . . . .	253 n.	<i>Durlabha</i> , <i>off.</i> , . . . . .	60, 61 n.
Dharmapāla, <i>ch.</i> , . . . . .	294, 296, 297	Durlabha III, <i>Chāhamāna k.</i> , . . . . .	134
Dharmapāla, <i>Pāla k.</i> , . . . . .	158, 290, 291	Durvinita, <i>Gaṅga k.</i> , . . . . .	93 n., 146
<i>dharmapradāna</i> , . . . . .	98	<i>dāta</i> or <i>dātaka</i> , . . . . .	11, 17, 124, 125, 129, 131, 132, 148, 152 & n., 155, 158, 161, 205, 212, 213, 214, 215 n., 222, 229, 249, 261, 263, 291
Dharmapuri Plates of Vāḱpati, . . . . .	102, 104	Dvārasamudra, <i>s. a. ca.</i> Dōrasamudra, . . . . .	178
Dharmarājadēva, <i>Śailōdbhava k.</i> , . . . . .	91, 94 n., 125, 126	Dvāravatīpura, <i>ca.</i> , . . . . .	194, 195
<i>Dharmasāstra</i> , . . . . .	43, 80, 202, 203, 252, 255, 263, 265, 267, 269, 271 n.	Dviya, <i>s. a.</i> Brāhmaṇa, . . . . .	237, 239, 253, 255
Dharmasīva, <i>misreading for Vyamasīva</i> , . . . . .	276 n.	<i>Dvyāśrayakāvya</i> , <i>work</i> , . . . . .	275 n.
<i>dharmasthāna</i> , 'office of justice', . . . . .	82 n., 86		
<i>Dharmasūtras</i> , . . . . .	93	<b>E</b>	
Dhārur, <i>s. a. vi.</i> Dhārāsīva (?), . . . . .	206	ē, initial, . . . . .	9
<i>dhātu</i> , Buddhist term, . . . . .	241	ē, medial, . . . . .	45, 68, 81, 132, 204, 230, 256, 290
Dhaulti Rock Edicts of Aśōka, . . . . .	200	<i>echchōru</i> , <i>tax</i> , . . . . .	23, 24
Dhinki Inscription of Jāikadēva, . . . . .	50 n.	eclipses :—	
<i>dṛṣṭa-kārtayuga</i> , . . . . .	86 & n.	lunar, . . . . .	90, 104, 107, 108, 165, 205 & n., 211, 215 & n., 217 n., 293, 294, 295 & n.
Dhruva, <i>Rāshtrakūta k.</i> , . . . . .	10, 11, 15, 144, 214, 294	solar, . . . . .	10, 12, 17, 80, 115, 119, 121, 122, 213, 217 n., 221, 264, 271, 272, 275, 276, 278, 280
Dhruvamitrasvāmin, <i>donec</i> , . . . . .	199, 200, 202, 203	Ekalingājī, <i>te., deity.</i> , . . . . .	234, 236, 239
Dhūmarājadēva, <i>k.</i> , . . . . .	188 n.	<i>Ekalingamāhātmya</i> , <i>work</i> , . . . . .	232
Dhūrjati, <i>s. a. god Śiva</i> , . . . . .	114 n., 187	Ekalingī Stone Inscription, . . . . .	83 n.
<i>Dighanikāya</i> , Buddhist work, . . . . .	149 n., 241 n.	Eklingī, <i>te.</i> , . . . . .	230
Dīkshita, <i>s. a.</i> Ruddappa Dīkshita, . . . . .	18	Eklingī Inscription of Naravāhana, . . . . .	50 n.
Dīkshita Āyanika, <i>donec</i> , . . . . .	20, 21	Eklingī Inscription of V. S. 1545, . . . . .	231, 232, 233
Dilāvar Khān Ghūri, <i>Sulṭān of Māydu</i> , . . . . .	232	Ēlamanūchi-Kalingadēva, <i>di.</i> , . . . . .	57
Dilji, <i>ca.</i> , . . . . .	184, 185	Elavaru Grant of Ammarāja II, . . . . .	162
<i>dīnāra</i> , coin, . . . . .	53, 54, 55, 56, 157, 160	elephant, <i>emblem on seal</i> , . . . . .	75 n.
Divākara, <i>donec</i> . . . . .	273, 274 & n.	elephant goad, <i>emblem on seal</i> , . . . . .	141, 142
Divākara, <i>engr.</i> , . . . . .	199, 203	Ellichpur, <i>s. a.</i> Achalapura, . . . . .	13
Divākara, <i>m.</i> , . . . . .	2, 5, 7, 8	Ēnuka-rālu, <i>mo.</i> , . . . . .	163, 169
Dōdhāma, <i>donec</i> , . . . . .	212, 221	equinox, . . . . .	268
Dom João de Castro, <i>Portuguese Viceroy in</i> <i>India</i> , . . . . .	271 n.	Eran Posthumous Pillar Inscription of Gōpa- rāja, . . . . .	20
Dōnāka, <i>donec</i> , . . . . .	103, 105, 109	eras :—	
Dōrasamudra, <i>ca.</i> , . . . . .	193	Chālukya-Vikrama, . . . . .	100
Doravadi, <i>ca.</i> , . . . . .	184	Chēdi, . . . . .	3, 148, 172, 173
Doravadi-nādu, <i>di.</i> , . . . . .	184	Gaṅga, . . . . .	63, 75 & n., 92, 94, 264, 268 & n.
<i>drama</i> , <i>s. a. dramma</i> , . . . . .	281	Gaṅgā, <i>s. a.</i> Gupta, . . . . .	50, 51
<i>dramma</i> , coin, . . . . .	280 n., 281 n.	Gupta, . . . . .	54, 91, 171, 172, 173 & n., 174, 198, 199, 200, 245, 247
<i>driṣṭa</i> , used <i>driṣṭab</i> for <i>driṣṭam</i> in the beginning of a charter, . . . . .	82 & n., 85 & n.	Harsha, . . . . .	199
Drōpasīngha, <i>engr.</i> , . . . . .	22	Kalachuri-Chēdi, <i>s. a.</i> Chēdi, . . . . .	3, 172, 173, 174 & n., 199, 200, 247, 257, 296
Druhiṇa, <i>s. a. god Brahman</i> , . . . . .	256, 260	Kaliyuga, . . . . .	49
drum, <i>emblem on seal</i> , . . . . .	67	Kanishka, . . . . .	247
Dudī Plates of Pravaraśēna II, . . . . .	83, 84	Kollam, . . . . .	180 n.
<i>duḱkha</i> , Buddhist term, . . . . .	242	Kṛita, <i>s. a.</i> Vikrama (?), . . . . .	48, 49, 50, 51, 52
Dūngarpur, <i>state</i> , . . . . .	232	Mālava, . . . . .	115
Durgakhaṇḍī, <i>donec</i> , . . . . .	78, 80		
Durgakhaṇḍika, <i>s. a. donec</i> Durgakhaṇḍī, . . . . .	264, 265		
Durgappa, <i>donec</i> , . . . . .	10, 16 & n.		

PAGE	PAGE
eras— <i>contd.</i>	
Saka, . . . . . 10, 16, 29, 30, 34, 58, 59, 69, 72, 73, 104, 106, 107, 146, 148, 162, 163, 165, 168, 183 & n., 185, 190 & n., 191, 162, 195, 196, 205, & n., 211, 213, 214, 215 & n., 216 n., 217 n., 221, 226, 258, 270, 271 & n., 272, 273 & n., 264 & n., 275 & n., 276, 277, 278, 279, 280, 281, 282 & n., 293, 294, 295 & n., 296, 297	
Saptarshi, . . . . . 49	
Valabhi, . . . . . 50, 51	
Vikrama, . . . . . 46, 49, 50, 51, 104, 134, 189, 223, 224, 229, 231, 241, 256, 277 & n.	
<b>F</b>	
Faridpur Plates of Dharmāditya's Time, 55 n., 156, 158	
Faridpur Plate of Gōpachandra's Time, 53 n., 156 & n., 158	
Farrukhābād, . . . . . 186	
Firūz Khān, . . . . . 233, 239	
Firūz Tughluq, . . . . . 233	
fly-whisk, <i>emblem on seal</i> , . . . . . 67	
Furhut-ool-moolk, <i>governor of Gujārāt</i> , . . . . . 233	
<b>G</b>	
g, . . . . . 62, 74, 256	
ga, abbreviation for <i>Gaṅgavāṇī</i> , . . . . . 78 n.	
gadhiā paisā, coin, . . . . . 138	
gādi, . . . . . 143 & n.	
Gahaḍavāla, <i>dy.</i> , . . . . . 186, 188, 189, 224, 225	
Gabhā, <i>vi.</i> , . . . . . 13, 16 n.	
Gajalakṣmī, <i>emblem on seal</i> , . . . . . 248	
Gaṁgānīka, <i>off.</i> , . . . . . 291	
Gambhāri, <i>vi.</i> , . . . . . 223, 229	
Gaṇapati, <i>ch.</i> , . . . . . 192, 193	
Gaṇapati, <i>k.</i> , . . . . . 96	
Gaṇapati, <i>s. a. god Gaṇēśa</i> , . . . . . 270	
Gaṇḍarāditya, <i>Śilāhāra k.</i> , . . . . . 29, 31, 33, 34	
Gaṇḍapurāna, <i>work</i> , . . . . . 117 n.	
Gaṅga or Gāṅga <i>dy.</i> , 11, 12 n., 58, 58, 59, 62, 63, 65, 68 & n., 69, 70, 71, 72, 74, 75, 76, 78 n., 79, 93 n., 94, 101 n., 162, 207, 209, 215, 217, 219, 220, 226, 261, 262, 263, 264, 265, 266, 268 161 n.	
Gaṅgā, <i>goddess</i> , . . . . . 127, 130	
Gaṅgā, <i>ri.</i> , . . . . . 193	
Gaṅgā, <i>s. a. ri. Gōdāvari</i> , . . . . . 79, 145, 146	
Gaṅga, <i>W. dy.</i> , . . . . . 124, 129, 131	
Gaṅgabhadra, <i>m.</i> , . . . . . 32, 34	
Gaṅgādharma, <i>donee</i> , . . . . . 266 & n.	
Gaṅga-Kavilāsa (Gaṅga-Kailāsa ?), . . . . . 11 & n., 12 n.	
Gaṅga-maṇḍala, <i>co.</i> , . . . . . 12 n.	
Gaṅga-maṇḍal-ādhīrāja, <i>ep. of Chākirāja</i> , . . . . . 293	
Gaṅgavāḍī, . . . . . 51	
Gaṅgdhār, <i>L.</i> , . . . . . 49, 51	
Gaṅgdhār Inscription, . . . . . 53, 69, 103, 159	
Ganjām, <i>di.</i> , . . . . . 67	
Ganjām Grant of Prithivivarman, . . . . . 79	
Ganjām Plates of Mādhavarāja, . . . . . 91, 95, 126 & n., 127	
Ganjām Plates of Śaśāṅka's Time, . . . . . 50, 198	
Ganj Inscription, . . . . . 172, 173	
Gantiyamma, <i>donee</i> , . . . . . 11, 16, 18	
Gaonri, <i>vi.</i> , . . . . . 101, 102	
Gaonri Plate of Gōvinda IV, . . . . . 106	
Gaonri Plates of Vākpati: V. S. 1038, . . . . . 105, 106, 108	
Gaonri Plates of Vākpati: V. S. 1043, . . . . . 111	
Gāralaguṣṭa, <i>vi.</i> , . . . . . 163, 169	
Garavapāḍu Grant of Gaṇapati, . . . . . 96	
Gārgya, <i>one of Lakulī's four pupils</i> , . . . . . 164	
Garuḍa, . . . . . 30, 32	
Garuḍa, <i>emblem on banner</i> , . . . . . 33 & n.	
Garuḍa, <i>emblem on seal</i> , . . . . . 8, 28, 119, 204, 212	
Gauḍa, <i>co.</i> , . . . . . 258, 259, 291	
Gauḍa, <i>family</i> , . . . . . 2, 6, 294	
Gauḍa, <i>off.</i> , . . . . . 190, 195, 196	
Gauḍarājya, . . . . . 207, 219	
Gauḍīya, . . . . . 207, 219	
Gaurāmbikā, <i>Mōkala's wife</i> , . . . . . 231, 237, 240	
Gaurī, <i>s. a. goddess Pārvati</i> , . . . . . 235, 239	
Gaurīśa, <i>s. a. god Śiva</i> , . . . . . 235	
Gauta, <i>m.</i> , . . . . . 11, 17	
Gautamiputra, <i>Vākṣāṅka prince</i> , . . . . . 85 & n.	
Gayā, . . . . . 47	
Gayā, <i>di.</i> , . . . . . 290 & n., 291	
Gayā, <i>īrtha</i> , . . . . . 233, 235, 236, 239	
Gayā-vishaya, <i>di.</i> , . . . . . 159	
gh, . . . . . 124, 256	
Ghaṭṭākarnakṣētra, <i>vi.</i> , . . . . . 199, 201	
Ghāravall, <i>vi.</i> , . . . . . 282	
Ghata, <i>family</i> , . . . . . 256, 257, 260	
Ghāṭa, <i>lagna, s. a. Kumbha</i> , . . . . . 168	
Ghāt-lūḍki, <i>s. a. vi. Lōḍavallikā (?)</i> , . . . . . 214 n.	
Ghugrahati Plate of Samśchārādēva, . . . . . 156 n., 158, 159	
ghumara, 'waterfall', . . . . . 244	
Ghumara Falls, . . . . . 244	
Girijā, <i>s. a. goddess Pārvati</i> , . . . . . 108, 112	
Giriḷaṅḍī-chaitya, in Ceylon, . . . . . 196, 197	
Gitābhāradīpikā, Marāṭhi work, . . . . . 193	
gna, used for jña, . . . . . 19	
Goa, <i>Kadambas of —</i> , . . . . . 225, 226	
Gōdāvari, <i>ri.</i> , . . . . . 69, 193 & n.	
Gōdāvari Plates of Prithvīnūla, . . . . . 88, 92	
Gōḍhagrāma, <i>vi.</i> , . . . . . 157, 158, 159, 160	
Gōḍwār, <i>L.</i> , . . . . . 231	
Gōhagrāma, <i>vi.</i> , . . . . . 153	
Gōhasōdvā, <i>vi.</i> , . . . . . 11, 13, 16	
Gōika, <i>m.</i> , . . . . . 157, 159	
Gōkananāyaka, <i>donee</i> , . . . . . 69, 73	

	PAGE		PAGE
Gōkarṇa, <i>ch.</i> , . . . . .	2, 4, 7	gōtras :— <i>contd.</i>	
<i>gōkarṇa-kūja-kusuma-karatul-śāka-pūrva</i> , . . . . .	229	Siṅgali, . . . . .	11, 18
Gōkarṇasvāmin, <i>n. of god Śiva</i> , . . . . .	65, 71, 76	Vachōhha, <i>s. a. Vatsa</i> , . . . . .	265, 266, 269
Gōkarṇēśvara, <i>n. of god Śiva</i> , . . . . .	79, 261, 262, 263, 264, 266, 268	Vājasanēya (?), . . . . .	11, 18
Gōladāsa, <i>com.</i> , . . . . .	84	Vārāha, . . . . .	106, 110
Gōlasvāmin, <i>donee</i> , . . . . .	20, 21	Vasishtha or Vasishtha, . . . . .	58 n., 105, 109, 190, 194, 195
Gollapūdi, <i>vi.</i> , . . . . .	166	Vatsa, . . . . .	74, 77, 103, 105, 106, 109, 110, 199, 202, 203, 264, 265 n., 266, 268
Gollapūdi, <i>vi.</i> , . . . . .	163, 166, 169	Vātaya, <i>cf. Vatsa</i> , . . . . .	78, 80, 199, 202, 203
Gōmkalla, <i>Śilāhāra k.</i> , . . . . .	29 & n., 30, 33	Vishṇuvridha, . . . . .	85
Gōṅḍala, <i>Paramāra ch.</i> , . . . . .	133	Gōttakēlā, <i>vi.</i> , . . . . .	249, 250, 251, 254
Gooty Fort, . . . . .	270 n.	Gōvaddha, <i>s. a. donee Gōvardhana</i> , . . . . .	273 n., 274
Gōpachandra, <i>k.</i> , . . . . .	156 & n., 157, 158, 159	Gōvanna, <i>s. a. Gōvaddha</i> , . . . . .	274 n.
Gōpāladēva, <i>Pāla k.</i> , . . . . .	290, 291	Gōvardhana, <i>donee</i> , . . . . .	273 & n., 274 n.
Gōpālibhōga, <i>l.</i> , . . . . .	54, 55, 56	Gōvēnāku, <i>minister</i> , . . . . .	280
Gōparāja, . . . . .	20	Gōveya-rājya, <i>di.</i> , . . . . .	182, 185
<i>gōpura</i> , . . . . .	177, 180, 285	Gōvinda, <i>donee</i> , . . . . .	32, 34
Gōrakshita, <i>l.</i> , . . . . .	53, 55, 56	Gōvinda, <i>engr.</i> , . . . . .	292 n.
Gōsaraṇa, <i>m.</i> , . . . . .	165, 109	Gōvinda I, <i>Bāshtrakūta k.</i> , . . . . .	10, 14
Gōsvāminī, <i>Gaṅga q.</i> , . . . . .	79, 80	Gōvinda II, <i>do.</i> , . . . . .	10, 11, 15
Gotarkela, <i>s. a. vi. Gōttakēlā</i> , . . . . .	250	Gōvinda III, <i>do.</i> , . . . . .	10, 11 & n., 12 & n., 13, 15, 92 n., 204, 205 & n., 206, 208, 213, 214, 215, 216, 217, 219, 258, 293, 294, 295, 296, 297
<i>Gōtrapuravarānibandhakadamba</i> , work, . . . . .	16 n.	Gōvinda IV, <i>do.</i> , . . . . .	104, 106
<i>gōtras</i> :—		Gōvindaśarma, <i>donee</i> , . . . . .	74, 77
Agastya, . . . . .	105, 109	Gōvindasvāmin, <i>donee</i> , . . . . .	105, 110
Ātrēya, . . . . .	20, 21, 70	Gōvindavarman, <i>Vishṇukundin k.</i> , . . . . .	21, 93, 95 & n.
Atri, . . . . .	32, 34	Gōvriṣha, <i>m.</i> , . . . . .	137, 140
Bhāradvāja, . . . . .	11, 18, 20, 21, 32, 34, 106, 110, 199, 201, 223, 229, 250	Gōvvaikabhaṭṭa, <i>m.</i> , . . . . .	10
Bhārgava, . . . . .	105, 106, 110	<i>Grāmakūta</i> , <i>off.</i> , . . . . .	15, 106, 210, 220
Dhanañjaya, . . . . .	32, 34	<i>Grāmamahattara</i> , <i>off.</i> , . . . . .	151
Gārgya, . . . . .	105, 109	<i>Grāmapati</i> , <i>off.</i> , . . . . .	79, 264, 266, 268
Gautama, . . . . .	32, 34, 94, 105, 109	Grāma-śūpa, . . . . .	289 & n.
Hāridra, . . . . .	10, 11, 18	<i>Grihyasūtra</i> , . . . . .	43
Jāmadgnya-Vatsa, . . . . .	32, 34	Guddavādi, <i>di.</i> , . . . . .	93
Kāmakāyana, . . . . .	89, 98, 99	<i>guḍi</i> , ' temple ', . . . . .	166 n.
Kāśyapa, . . . . .	11, 18, 32, 34, 53, 54, 55, 89, 96, 97, 99 & n., 105, 106, 110, 265, 210, 213, 221, 261, 262	Guḍimallam, <i>vi.</i> , . . . . .	146
Kātyāyana, . . . . .	20, 21	<i>guḍla</i> , ' of temples ', . . . . .	166 & n.
Kaundinya, . . . . .	148, 151, 155, 157, 160	Guḍla-Kaṇḍērvāḍi, <i>s. a. Guḍla-Kaṇḍērvāḍi</i> , . . . . .	166
Kausika, . . . . .	20, 21, 60, 61, 124, 129, 131, 224, 229	Guḍla-Kaṇḍērvāḍi, <i>di.</i> , . . . . .	163, 166, 169
Kramalita (?), . . . . .	10, 16 & n.	Guḍrahāra <i>s. a. Kudrahāra</i> , . . . . .	89 n.
Kutimāsha (Kulmāsha ?), . . . . .	10, 18	Gūhala I, <i>Śilāhāra k.</i> , . . . . .	29 & n. 30, 33
Māhula, . . . . .	106, 110	Gūhala II, <i>do.</i> , . . . . .	29, 30, 33
Maitrēya, . . . . .	105, 110	Gujarāt, <i>co.</i> , . . . . .	48, 138, 172, 173, 191, 192, 214, 253, 234, 258, 270 n., 275, 277 n.
Mānavya, . . . . .	116, 167	<i>guḷa</i> , <i>s. a. guḍla</i> , . . . . .	166 n.
Maudgalya, . . . . .	105, 109	Guḷadaravikcharam, <i>te.</i> , . . . . .	178
Maunī, . . . . .	106, 110	Guḷagāṅka-Vijayāditya, <i>s. a. E. Chālukya k.</i>	
Mōggala, <i>cf. Maudgalya</i> , . . . . .	11, 18	Vijayāditya III, . . . . .	167
Mudgala, <i>do.</i> , . . . . .	199, 200, 201	Gunaighar Plate of Vainyagupta, . . . . .	156, 158
Parāśara or Pārāśara, . . . . .	2, 5, 7, 105, 106, 109, 110, 261	Guḷākara, <i>m.</i> , . . . . .	106, 110
Rama-Kāśyapa, . . . . .	99 n.	Guḷamahārjuna, <i>Gaṅga k.</i> , . . . . .	71
Sūnikritya, . . . . .	105, 109, 113	Guḷāmbhōdhidēva I, <i>Kalachuri prince</i> , . . . . .	259
Śāṅḍilya, . . . . .	105, 109, 109, 110	Guḷavarman, <i>Gaṅga k.</i> , . . . . .	57, 58 & n., 60, 61 & n.

	PAGE		PAGE
Guṇḍama I, <i>Gaṅga k.</i> , . . . . .	71	Hastin, <i>Parivrājaka k.</i> , . . . . .	171, 172
Guṇḍama II, <i>do.</i> , . . . . .	72	Hastivarman, <i>Gaṅga k.</i> , . . . . .	56, 57, 62, 63 & n., 64, 65, 69
Guṇḍévara, <i>s. a. god Śiva</i> , . . . . .	261, 262 & n.	Hastivarman, <i>Śālanakōyana k.</i> , . . . . .	89 n.
Gupta, <i>dy.</i> , . . . . .	45 n., 83, 84 & n., 89, 103, 156, 158, 159, 173, 174, 255	<i>Hasty-śiv-śāstra-bala-vyāpṛitaka, off.</i> , . . . . .	291
<i>Gupta-nripa-rājya-bhukti</i> , . . . . .	171, 173	Hāthai Plates of Dhāravarsha, . . . . .	188 n.
Gurjara or Gūrjara, <i>dy.</i> , . . . . .	148, 191 & n., 192, 193, 194, 195, 209, 215, 220, 258, 259, 294, 296, 297	Hāvēri, <i>vi.</i> , . . . . .	193
Gurjara-Pratihāra, <i>dy.</i> , . . . . .	12 n., 258, 259	Hāvēri Inscription, . . . . .	193 n.
Gutti, <i>di.</i> , . . . . .	185	<i>Heggaḍe, off.</i> , . . . . .	190, 195, 196
Gūvala, <i>s. a. Gūhala I</i> , . . . . .	29	Hēmachandra, <i>author</i> , . . . . .	12 n., 13 n., 231 n., 275 n.
Gūvalla, <i>do.</i> , . . . . .	29 n.	Hēmādri, <i>author</i> , . . . . .	33 n., 134, 192, 193, 279 n.
Gyārāspur, <i>vi.</i> , . . . . .	51	Hēmākūta, <i>l.</i> , . . . . .	183
Gyātā, <i>Paramāra ch.</i> , . . . . .	133	Hētāvuka, <i>caste</i> , . . . . .	148, 152, 155
<b>H</b>			
<i>h</i> , . . . . .	9, 156, 245, 259 n.	Hētīlōka, <i>donee</i> , . . . . .	75 n.
Hādā, <i>m.</i> , . . . . .	234, 238, 241	Hidda, <i>l.</i> , . . . . .	35
Haiḥaya, <i>s. a. Kalachuri dy.</i> , . . . . .	2, 4, 6, 7	Hidda Inscription of the year 28, . . . . .	35, 37, 42
<i>hala, l. m.</i> , . . . . .	66, 67	Himadatta, <i>m.</i> , . . . . .	157, 159
Hallanyara, <i>di.</i> , . . . . .	78, 79	Himālaya, <i>mo.</i> , . . . . .	30, 240, 294, 297
Halsi Plates of Ravivarman, . . . . .	91 n.	Himavat, <i>s. a. mo., Himālaya</i> , . . . . .	237
Hammitra, <i>Chauhān k.</i> , . . . . .	187	Him[ī]jūgana, <i>m.</i> , . . . . .	245
Hammitra, <i>ch. of Mewār</i> , . . . . .	231, 232, 234, 235, 238	Hindu, . . . . .	233
<i>Hammitramadamardana, work</i> , . . . . .	191 & n.	Hindupur Inscription of Śaka 775, . . . . .	147
Hampi, <i>l.</i> , . . . . .	183	<i>Hiranyakēśi-Grihyasūtra, work</i> , . . . . .	43
Hara, <i>s. a. god Śiva</i> , . . . . .	13, 151, 154, 168, 206, 218, 235, 239	Hiranyanābha, <i>Kṛita's preceptor</i> , . . . . .	50
Haradāsa, <i>enqr.</i> , . . . . .	249, 254, 255	<i>Hiranyasūmudāyika, off.</i> , . . . . .	157, 159
Harāhā Inscription, . . . . .	47 n., 115, 116	Hirpur, <i>s. a. vi. Haripura</i> , . . . . .	206
Haraja, <i>m.</i> , . . . . .	140	<i>Hīṣṭkāras</i> , . . . . .	190, 195, 196
Hari, <i>m.</i> , . . . . .	106, 110	horseman, <i>emblem on coin</i> , . . . . .	138
Hari, <i>m., Khādgi</i> , . . . . .	157, 159	Hosa Kummata, <i>l.</i> , . . . . .	182
Hari, <i>m., Vāhanāyaka</i> , . . . . .	157, 169	Hōri, . . . . .	46
Hari-Dīkshita, <i>m.</i> , . . . . .	105, 109	Hoyśala, <i>dy.</i> , . . . . .	175, 177, 178 & n., 179, 180 n., 181 n., 183, 184, 191, 193
Harihara-Mahārāya, <i>Vijayanagara k.</i> , . . . . .	182, 185	<i>Hoyśasārāyakoṭāhala, tit. of Yādava k.</i>	
Hariharpura, <i>vi.</i> , . . . . .	184	Mahādēva, . . . . .	191, 193
Haripālādēva, <i>Śilāhāra k.</i> , . . . . .	273, 274, 277	Huligere, <i>l.</i> , . . . . .	184
Haripura, <i>vi.</i> , . . . . .	205, 206, 210	Humāyān, <i>Moghal k.</i> , . . . . .	232
Hariśchandra, <i>Gahadavāla k.</i> , . . . . .	186 & n.	Hūṇa, <i>tribe</i> , . . . . .	102 & n., 291
Hariśhēṇa, <i>Vākāṭaka k.</i> , . . . . .	92, 117	Hūṇa-maṇḍala, <i>di.</i> , . . . . .	102, 108
Hārti, . . . . .	167	Hutāsana, <i>s. a. god Agni</i> , . . . . .	253
Harsha, <i>k.</i> , . . . . .	10, 14	<b>I</b>	
Harsha, <i>k. of Kanauj</i> , . . . . .	119 n.	<i>i</i> , initial, . . . . .	78 n., 81, 123, 162, 204, 213, 270
<i>Harshacharita, work</i> , . . . . .	119 n., 150 n.	<i>i</i> , medial, . . . . .	68, 74, 198, 204, 290
Harshadēva, <i>k.</i> , . . . . .	149, 153	<i>i</i> , medial, used for <i>ī</i> , . . . . .	115
Harshadēva or Harshagupta, <i>Sōmavahāi k.</i>		<i>ī</i> , superfluously used, . . . . .	189
of Kōśala, . . . . .	115 & n., 116, 119, 120, 122	<i>ī</i> , initial, . . . . .	81
Harshavardhana, <i>k. of Kanauj</i> , . . . . .	158, 243	<i>ī</i> , medial, . . . . .	74, 81, 88, 91 n., 114, 198
Harsola Grant of Śiyaka, . . . . .	102	Idar, <i>fort of</i> —, . . . . .	232
Haryavana, <i>Kṛita's son</i> , . . . . .	50	Ikhāku, <i>S. dy.</i> , . . . . .	52 n.
Ḥsanābhād, <i>vi.</i> , . . . . .	245	Ikshvāku, <i>dy.</i> , . . . . .	47
<i>hasta</i> , 'cubit', . . . . .	31, 32	Hāchala, <i>s. a. Idar</i> , . . . . .	232
<i>hasta, l. m.</i> , . . . . .	201	Hāduryanāyaka, 'lord of the fort of Idar', . . . . .	232
<i>hasta-prakshēpa</i> , 'obstruction', . . . . .	160	Ḥakāśa, <i>coin</i> , . . . . .	286, 287, 288
		Ḥam, <i>s. a. Ceylon</i> , . . . . .	144 n.



	PAGE		PAGE
Itutmish, . . . . .	186 & n., 187	Jaitrēśvara, <i>ch.</i> , . . . . .	231, 232, 235, 239
Imani-Kapḍēruvāti, <i>di.</i> , . . . . .	166	Jaitugi, <i>Yādava k.</i> , . . . . .	191
Indā, <i>m.</i> , . . . . .	140	Jaitpur, <i>vi.</i> , . . . . .	120
Inban Dēvaśeṭṭi, <i>m.</i> , . . . . .	285, 287, 288	Jājalladēva I, <i>Kalachuri k.</i> , . . . . .	2, 4, 7
Indian Museum Plates of Dēvēndravarma, 76, 201n.		Jājalladēva II, <i>do.</i> , . . . . .	2
Indra, <i>god</i> , . . . . .	44, 99, 130, 167, 235, 239	<i>jalaja</i> , 'lotus', auspicious sign, . . . . .	168
Indra II, <i>Rāshtrakūta k.</i> , . . . . .	10, 14	Jamālgarhl Lamp Inscription, . . . . .	289
Indra III, <i>do.</i> , . . . . .	104, 296	Jāmata, <i>donee</i> , . . . . .	106, 110
Indrabhāṭṭārakavarman, <i>Vishnukunḍin k.</i> , . . . . .	91, 92, 93, 95	Jambūnadi-eiṭhī, <i>di.</i> , . . . . .	159, 290, 291
Indradaun, <i>s. a. k. Indradhava</i> (?), . . . . .	227	Janamējaya, <i>s. a. Mahā-Bhavagupta II</i> , 249, 253 & n., 255	
Indradēva, <i>s. a. k. Indradhava</i> , . . . . .	225, 227, 228	<i>janapada</i> , . . . . .	72, 79, 108, 111, 112, 113, 135, 159, 262, 264
Indradhava, <i>k.</i> , . . . . .	223, 224 & n., 227, 228, 229	<i>janapada</i> , . . . . .	77, 129, 131
Indradyumna, <i>s. a. Indrasun</i> (?), . . . . .	227	Janārdana, <i>s. a. god Vishṇu</i> , . . . . .	178 n.
Indrapāla's Inscription, . . . . .	103	Janāśraya, <i>sur. of Vishnukunḍin k. Mādha-</i> <i>vavarman III</i> , . . . . .	90, 91, 93 & n., 95
Indrarāja, <i>E. Chālukya prince</i> , . . . . .	167	<i>Janāśrayī Chhandōvichiti</i> , work, . . . . .	90, 93, 95 n.
Indravarman, <i>E. Chālukya k.</i> , . . . . .	94, 95 n.	Jaṅgōyikā, <i>vi.</i> , . . . . .	53, 54, 55, 56
Indravarman, <i>Gaṅga k.</i> , . . . . .	56, 57, 78, 79, 94, 264	Jāpila, <i>l.</i> , . . . . .	224 & n., 228
Indravarman I, <i>do.</i> , . . . . .	62, 63, 64 n., 78	Jarāsambhu, <i>ch.</i> , . . . . .	137
Indravarman II, <i>do.</i> , . . . . .	62, 63 n., 64	Jātaka, work, . . . . .	39
Indravarman, <i>Vishnukunḍin k.</i> , . . . . .	93 n.	Jāṭeśingā-Dungri Plates of Mahā-Śivagupta I, 250 n.	
Indrāvati, <i>vi.</i> , . . . . .	244	Jatiga I, <i>Śilāhāra k.</i> , . . . . .	29, 30, 33
<i>indriya</i> , Buddhist term, . . . . .	241	Jatiga II, <i>do.</i> , . . . . .	29 & n., 30, 33
Ipur Plates (Set I), . . . . .	88, 91 & n., 92 & n., 93 n., 95 n., 96	Jatila Parāntaka, <i>Pāṇḍya k.</i> , . . . . .	284
Ipur Plates (Set II), . . . . .	91 & n., 92 & n., 95 n.	Jaunpur Stone Inscription of Išvaravarman, . . . . .	116
Ipūr Plates of Mādhavavarman I, . . . . .	116	Jāwar Inscription of V. S. 1478, . . . . .	231 n.
Iśa, <i>s. a. god Śiva</i> , . . . . .	235	Jayabhata I, <i>Gurjara k.</i> , . . . . .	148, 149, 150, 153
<i>īśa</i> , <i>s. a. rājā</i> , . . . . .	29	Jayabhata II, <i>do.</i> , . . . . .	148, 149, 150, 153
Iśānadēva, <i>Sōmapamśi k.</i> , . . . . .	116	Jayabhata III, <i>do.</i> , . . . . .	148, 149, 151 & n., 153, 154 & n., 155
Iśānavarman, <i>Maukhari k.</i> , . . . . .	115, 116 & n.	Jayaḍā, <i>di.</i> , . . . . .	264
Iśāpura Yūpa Inscriptions, . . . . .	44, 45 & n., 51	Jayadāsa, <i>engr.</i> , . . . . .	158, 161
Iśvara (Bhāradvāja <i>gōtra</i> ), <i>m.</i> , . . . . .	106, 110	Jayanātha, <i>Uchchakalpa k.</i> , . . . . .	171, 172, 173
Iśvara, (Gautama <i>gōtra</i> ) <i>m.</i> , . . . . .	105, 109	Jayaṅgōḍḍaśōḷa-maṅḍalam, <i>di.</i> , . . . . .	24
Iśvara, <i>s. a. god Śiva</i> , . . . . .	238	Jayasimha I, <i>E. Chālukya k.</i> , 88, 90, 94 & n., 95 n., 167	
Iśvaradatta, <i>Abhira k.</i> , . . . . .	48	Jayasimha II, <i>do.</i> , . . . . .	167
Iśvaradatta, <i>engr.</i> , . . . . .	82, 83, 87	Jayasimha, <i>m.</i> , . . . . .	124, 129, 131
Iśvaraghōṣa, <i>k.</i> , . . . . .	226	Jayasimha, <i>Paramāra k.</i> , . . . . .	133, 134
Iśvaravarman, <i>Maukhari k.</i> , . . . . .	116	<i>jaya-stambha</i> , . . . . .	43
Itihāsa, . . . . .	253, 255	Jayasvāmin, <i>Uchchakalpa k.</i> , . . . . .	171
		Jayasvāminī, <i>Uchchakalpa q.</i> , . . . . .	171
		Jayavarmadēva, <i>Gaṅga ch.</i> , . . . . .	267, 268 & n.
<i>j</i> , . . . . .	9, 74, 81, 186, 198, 270	Jayavarmadēva, <i>Gaṅga k.</i> , . . . . .	261, 262, 268
<i>j</i> , used for <i>y</i> , . . . . .	141, 205, 270	Jayavijaya, so called <i>doorway in the Jagannātha</i> <i>temple at Puri</i> , . . . . .	226
Jaḍavulabhatta, <i>m.</i> , . . . . .	205, 212	Jaynagar, <i>l.</i> , . . . . .	227
Jagaddēva, <i>Kalachuri k.</i> , . . . . .	2 & n., 5, 7	Jēḍa (Jatā)śriṅga, <i>di.</i> , . . . . .	262 n. & add.
Jagaddēva, <i>Paramāra k.</i> , . . . . .	117 n., 133	<i>jh</i> , . . . . .	204
Jagadēkabhūṣaṇa, <i>Chhindaka ch.</i> , . . . . .	244	Jhampadaprabhu or Jhāmpadaprabhu, <i>minister</i> , 278, 279, 280	
Jagannātha, <i>te. at Puri</i> , . . . . .	226	<i>jihvāmūḷya</i> , . . . . .	19, 57
Jahāngir, <i>Memoirs of</i> — . . . . .	232	Jijjika, <i>vi.</i> , . . . . .	64 n.
Jākidēva, <i>Yādava governor</i> , . . . . .	281, 282	Jilwāḍa, <i>s. a. ChFlavāṭa</i> , . . . . .	231
Jainad Inscription of Jagaddēva, . . . . .	117 n., 133		
Jain tradition, . . . . .	51		
Jaitrakarṇa, <i>s. a. Jaitrēśvara</i> , . . . . .	232		

	PAGE		PAGE
Jilwārī,	234	Kajakkudi, <i>s. a.</i> Ukkirankōṭṭai,	283 & n., 284, 286, 287, 288
Jimūtavāhana, progenitor of Śilāhāra dy.,	274	Kajakkudi-nāḍu, <i>s. a.</i> Ukkirankōṭṭai,	283, 285, 288
Jimūtavāhana, Vidyādihara prince,	30, 31, 32, 33 & n.	<i>kalam</i> , measure of capacity,	25, 26, 27
Jinabhavana,	293 n.	Kālamukha, <i>sub-sect of the Pāsupatas</i> ,	162, 163, 164, 165, 169
Jirjīngi Grant of Indravarman I,	62 & n., 63, 64 n., 92	Kālamukhendra, <i>s. a.</i> Paśupati II, or Prabhū-	
jīrn-ōddhāra, purpose of donation,	195	tarāśī II,	164 & n., 170
jīrn-ōddhāra, 'repairs',	276	Kālanāthasvāmin, <i>te.</i> ,	165
Jitakarṇa, <i>s. a.</i> Jaitrēśvara,	232	Kalāndai, <i>s. a.</i> Karavandapuram,	283 & n.
Jivasvāmin, <i>m.</i> ,	157, 159	Kālañjara, <i>l.</i> ,	116
Jivitagupta II, Gupta k.,	242, 243	Kālañjara Stone Inscription of Udayana,	116
Jiya-Mahāpati, <i>s. a.</i> Aḷagiyāśiyar,	177	<i>kaṣāṅju</i> ,	286, 287, 288
jñ,	124	<i>kalasa</i> , part of <i>yūpa</i> ,	43 n.
Jñānēśvara, <i>saint</i> ,	193	<i>kalasa</i> , depicted over inscription,	273, 277, 278, 279, 280
Jupiter, Twelve year Cycle of —,	171	<i>kalasa</i> , 'pitcher', auspicious sign,	168, 281
jyōtiśhka,	272 n.	Kalas Inscription of Gōvinda IV.,	104
<b>K</b>			
k.,	1, 9	Kalawān Inscription,	37 & n.
Kaccāyana (Kātyāyana), work,	38	Kālēya, 'belonging to Kali',	128
Kachehi, <i>s. a.</i> Kāñchi,	144 n.	Kalha Plates of Sōḍhadēva,	259
Kaḍaba Plates of Gōvinda III's Time,	11, 12 & n.	Kali, <i>age</i> ,	125, 128, 130, 131, 149, 150, 153, 154, 207, 208, 219, 228
Kaḍab Plates,	206 n., 214 n.	Kālidāsa, <i>author</i> ,	64, 83, 84 & n., 93, 172 n.
Kaḍacha, <i>vi.</i> ,	102	Kālidāsa, <i>com.</i> ,	82, 83, 84, 87
Kaḍahichehaka, <i>vi.</i> ,	102, 112	Kaliṅga, <i>co.</i> ,	57, 58, 59, 60, 61, 62, 64, 65, 69 & n., 70, 75, 79, 89, 90, 92, 94, 95, 119, 123, 125, 126, 127, 130 & n., 131 n., 1125, 62, 163, 200, 225, 226, 258, 261, 262, 264, 266, 268, 297
Kaḍahisthaka, <i>vi.</i> ,	112 n.	Kaliṅg-ādhipati,	89
Kadamba, <i>dy.</i> ,	48, 89 n., 91 n., 142 n., 223, 224, 225 & n., 226, 227, 228	Kaliṅganagara, <i>ca.</i> ,	65 & n., 66, 68, 69, 72, 75, 76
Kādambavāsa, <i>s. a.</i> Kadamba ch. Samara-		Kaliṅgapatam, <i>ci.</i> ,	65
sīmha (?),	226	Kaliṅgarāja, Kalachuri k.,	2, 4, 7
Kāḍava, <i>s. a.</i> Pallava,	176, 178 & n., 179 & n., 180, 181	Kalivallabha, <i>s. a.</i> Rāshtrakūṭa k. Nirupama,	208, 219
Kāḍava-kumāra, <i>s. a.</i> Pallava ch. Kōpper-		Kali-Vishṇuvardhana, <i>s. a.</i> E. Chālukya k.,	
uñjādēva II,	176	Vishṇuvardhana V.,	167
Kāḍavarāyār, <i>s. a.</i> Pallavāpār,	181 n.	Kaliyuga-Vikramāditya, <i>sur. of</i> Gaṇḍarā-	31, 33
Koḍitāmātya, <i>off.</i> ,	31, 34	<i>ditya</i> ,	253, 255
Kāḍuvetti,	178	Kalpa, <i>Vidāṅga</i> ,	183
Kāḍuvettigal, <i>s. a.</i> Perumāṅgalaṃ-Uḍaiyār,	176	Kalyāṇa, <i>ca.</i> ,	134
Kailāsa, <i>m.</i> ,	249, 254, 255	Kamalarāja, Kalachuri k.,	2
Kailāsa, <i>mo.</i> ,	194, 236, 239	Kamalavana-vaṇik-sthāna, 'Kamalavana Mer-	249, 251, 252, 255
Kailāsapura, <i>vi.</i> ,	115, 120, 122	chants' Association',	114
Kaiṅgōda, <i>s. a.</i> Kōṅgōda,	131 n.	Kamāṇḍala, emblem on seal,	71
Kaitā, <i>vi.</i> ,	3	Kāmārṇava I, <i>Gaṅga k.</i> ,	71
Kaitābha, demon destroyed by Vishṇu,	178 n.	Kāmārṇava II, <i>do.</i> ,	68, 72
Kaiṅgālā, <i>l.</i> ,	39	Kāmārṇava III, <i>do.</i> ,	261
kākapada, sign,	1, 21 n., 22 n., 251 n.	Kāmarūpa, <i>s. a.</i> Assam,	144
Kākatīya, <i>dy.</i> ,	96, 191, 192, 193 & n.	Kambha, <i>s. a.</i> Rāshtrakūṭa k. Stambha,	184 n.
Kakka I, Rāshtrakūṭa k.,	10, 14	Kāmpilidēva, <i>s. a.</i> Kaṣṭhīlīdēva,	89 n., 94
Kākusthavarman,	84 n.	Kammaśāstra, <i>di.</i> ,	144, 145 & n., 146, 147
Kalachuri, <i>dy.</i> ,	2, 3, 4 & n., 5, 7, 8, 102, 103, 118, 172, 173, 174, 255, 257, 258 & n., 259 & n., 260, 296	Kampa or Kampavarman, <i>Pallava k.</i> ,	144, 145 & n., 146, 147
Kaladondha, <i>s. a.</i> Kōnthalasthāna (?),	280		
Kalahaṇḍi, <i>vi.</i> ,	225		
Kālabāchāryakāhānaka, work,	50		
Kalakkād, <i>vi.</i> ,	284		

	PAGE		PAGE
Kampaya-Eighteen, <i>di.</i> , . . . . .	185	Karavantapura, <i>s. a.</i> Karavandapuram,	286, 288
Kampila, Kampiladēva or Kampilarāya, <i>k.</i> ,	182,	Karcha, <i>vi.</i> , . . . . .	102
183 & <i>n.</i> , 184 & <i>n.</i> , 185 & <i>n.</i>		Karṣa Plates of Karṣa III, . . . . .	259 <i>n.</i>
Kampilidēva, <i>s. a.</i> Kampiladēva, . . . . .	184 <i>n.</i>	Karhādā Brāhmaṇas, <i>cf.</i> Karahātaka,	104
<i>ka[m]śakāra</i> , 'brazier', . . . . .	201, 202	Karigrāma, <i>vi.</i> , . . . . .	105, 107
<i>kamśāra do.</i> , . . . . .	207	Karikāla, <i>Chōja ch.</i> , . . . . .	96
<i>kamśāra, do.</i> , . . . . .	80	Karikāla, <i>family</i> , . . . . .	96
Kaṇaswa, <i>l.</i> , . . . . .	51	Karikāla-Chōja, . . . . .	96
Kaṇaswa Inscription, . . . . .	51 <i>n.</i>	Kārtalāi, <i>vi.</i> , . . . . .	255 & <i>n.</i> , 256, 257
Kanauj, . . . 47 & <i>n.</i> , 103, 187, 224, 225, 258 <i>n.</i> , 290		Kārtalāi Inscription, . . . . .	255 & <i>n.</i> , 257 <i>n.</i>
<i>Kāñchanatulā</i> , gift, . . . . .	235, 236	<i>kari-turag-āgama</i> , 'elephant and horse lore', . . . . .	168
Kāñchi, <i>ca.</i> , . . . . . 10, 14, 89 <i>n.</i> , 147, 179, 210		<i>Kari-turag-śāstra-nau-sādhana</i> , <i>off.</i> , . . . . .	229
Kaṇḍaṅ-Śūraṅ, <i>s. a.</i> Tenpavaṅ Pallava-		<i>kāriyavārūchchi</i> , tax, . . . . .	26, 27
dūraiyaṅ . . . . .	283, 286, 288	Karka, <i>Rāshtrakūṭa k.</i> , . . . . .	258
Kāṇḍēru, <i>ci.</i> , . . . . .	166	Karkka, <i>s. a.</i> Kakka, . . . . .	14 <i>n.</i>
Kāṇḍēruvāti, <i>s. a.</i> Kāṇḍērvvādi, . . . . .	166	Karṣa, <i>epic hero.</i> , . . . . .	207, 218
Kāṇḍērvvādi, <i>see</i> Guḍla-Kāṇḍērvvādi, . . . . .	166	Karṣa, <i>Gurjara k.</i> , . . . . .	149, 153
Kāñhapa, <i>Yādava k.</i> , . . . . .	193 <i>n.</i>	Karṣa, <i>Kalachuri k.</i> , . . . . .	102, 134, 258, 296
Kanihka, <i>Kushāpa k.</i> , . . . . .	47 & <i>n.</i>	Karṣāta, <i>people</i> , . . . . .	10, 14, 291
Kanker Plates of Pamparājadēva, . . . . .	142 <i>n.</i>	Karṣātaka Brāhmaṇas, . . . . .	104, 107
Kānnaḍa literature, . . . . .	190	Karṣātaka, <i>co.</i> , . . . . .	193 & <i>n.</i> , 206, 217
Kaṇṇaḍar, . . . . .	180, 181	Karṣūl Plates of Vikramāditya I, . . . . .	82 <i>n.</i>
Kaṇṇaṅgūr, <i>co.</i> , . . . . .	178	Karpara, <i>saint</i> , . . . . .	190
Kaṇṇaradēva, <i>Rāshtrakūṭa k.</i> , . . . . .	144 <i>n.</i> , 145 <i>n.</i>	Karṣāsikāgrāma, <i>vi.</i> , . . . . .	135
Kaṇṇi, <i>ri.</i> , . . . . .	180, 181	<i>karsha</i> , measure of capacity, . . . . .	137, 140
Kaṇḍōpā, <i>vi.</i> , . . . . .	102, 105, 109, 113	<i>Kārttikritika</i> , <i>off.</i> , . . . . .	157, 159
Kantēru, <i>s. a.</i> Kāṇḍēru, . . . . .	166	Kārtavīrya, <i>myth. k.</i> , . . . . .	2, 4, 6, 43 <i>n.</i>
<i>kañhikā</i> , . . . . .	208, 219	<i>Kārtayuga</i> , . . . . .	86 & <i>n.</i>
<i>kanyā-dhenu-dharā-turagama-ratha-grantha</i> ,		<i>Kārttikūdi</i> , (year), . . . . .	104
gifts, . . . . .	236	<i>Kārttikēya</i> , <i>god</i> , . . . . .	120, 122
Kānyakubja, <i>co.</i> , . . . . .	225, 243	Karunilakkudi-nāḍu, <i>di.</i> , . . . . .	285, 286, 288
Kānyakubja-bhūkti, <i>di.</i> , . . . . .	243	Kasamaṇa or Kasamana, <i>donee</i> , . . . . .	11 & <i>n.</i> , 16, 18
Kānyakubja-dēśa, . . . . .	188, 189	Kasēli Plates of Bhōjadēva, . . . . .	29 <i>n.</i>
Kānyākumāri Inscription, . . . . .	97 <i>n.</i>	Kashmir, . . . . .	271
Kāpālika, <i>Śaiva sect</i> , . . . . .	165	Kāśi, <i>setha</i> , . . . . .	233
<i>kapardaka-rōḍi</i> , <i>see</i> <i>rōḍi</i> , . . . . .	139, 140	Kasīa Stone Inscription, . . . . .	259 & <i>n.</i> , 260
Kapilā, <i>l.</i> , . . . . .	290, 291	Kāśidjā, <i>vi.</i> , . . . . .	264
Kapilasiddha-Mallēśvaradēva, . . . . .	195	Kāsimkōta Plates, . . . . .	57
Kapilasiddha-Mallikārjunadēva, <i>te.</i> ,	190, 191, 194,	<i>kāśu</i> , coin, . . . . .	24, 26, 27, 287, 288
195		Kāṭahaka, <i>s. a.</i> Kāḍava, . . . . .	180
Kapilā, <i>ci.</i> , . . . . .	37	<i>kaṭaka</i> , 'camp', . . . . .	250 & <i>n.</i>
Kapisthavātaka, <i>vi.</i> , . . . . .	157, 159	<i>kaṭaka, s. a.</i> <i>chashāla</i> , . . . . .	44
Kapitthakhēḍa, <i>vi.</i> , . . . . .	105, 107	Kataka, <i>s. a.</i> Cuttack (?), . . . . .	250 <i>n.</i>
<i>Kapōlin</i> , <i>yūpa</i> , . . . . .	44 <i>n.</i>	<i>Kaṭakanāyaka</i> , <i>off.</i> , . . . . .	164, 170
<i>Kār</i> , 'first harvesting season' <i>cf.</i> <i>Tulā</i> , 26, 27		Kaṭak Grants (Three) of the 31st year, . . . . .	249, 250,
<i>kara</i> , 'toll' or 'tax', . . . . .	41, 60, 66, 98, 236	251 <i>n.</i> , 253 <i>n.</i>	
Karahātaka, <i>l.</i> , . . . . .	104, 107	Kāṭakhāḍi, <i>s. a.</i> Kāṭashāḍi, . . . . .	275 <i>n.</i>
Kārai-nāḍu, <i>di.</i> , . . . . .	147	Kāṭashāḍi, <i>di.</i> , . . . . .	275 & <i>n.</i> , 276
Karavāli Āndi-nāḍu, <i>di.</i> , . . . . .	147	Kāthiāwār, <i>co.</i> , . . . . .	138, 270 <i>n.</i> , 277 & <i>n.</i>
<i>Karakaṇḍa-chariṇ</i> , work, . . . . .	30 & <i>n.</i> , 275 <i>n.</i>	Kāṭṭumāṅgārkyil Inscription, . . . . .	179
<i>Karava</i> , <i>off.</i> , . . . . .	120, 129, 131, 262, 265	Kātyāyana, <i>m.</i> , . . . . .	82, 87
<i>Karavika</i> <i>off.</i> , . . . . .	156 <i>n.</i>	<i>Kātyāyana-Śrautasūtra</i> , work, . . . . .	43, 44 <i>n.</i>
<i>kārāpaka</i> , <i>see</i> <i>kārāpaka</i> , . . . . .	83 <i>n.</i>	Kaṇḍarāja, <i>m.</i> , . . . . .	83, 87
<i>kārāpaka</i> , used for <i>kārāpaka</i> , . . . . .	82, 83, <i>n.</i> , 87	Kaṇhkaṇa, <i>s. a.</i> Kōṅkaṇa, . . . . .	282
Karavandapuram, <i>s. a.</i> Kalakkūḍi, 283, 284 & <i>n.</i> ,	285, 288	<i>Kaṇṭika</i> , <i>off.</i> , . . . . .	138, 140

	PAGE		PAGE
Kaurusha, one of Lakulī's four pupils, . . . . .	164	<i>khaṇḍa-sphuṭita-jīrṇ-ōddhāra</i> , 'repairs', . . . . .	32
Kauśāmbī, co., . . . . .	245 n., 247	<i>khaṇḍa-sphuṭita-navakārman</i> , do., . . . . .	169
Kauśīkī, goddess, . . . . .	167	<i>khaṇḍa-sphuṭita-pratikāraṇa</i> , do., . . . . .	252
Kautīlyā, author, . . . . .	254 n., 255 n., 284	Khaṇḍeja-Rāya, s. a. Kāmpīlādēva, . . . . .	184
Kāvāja, vi., . . . . .	105, 109	Khaṇḍimala or Khaṇḍivīlī, engr., . . . . .	76, 78
Kāvādī, tit., see also Kāvīdī, . . . . .	147	Kharagiri, l., . . . . .	284
Kāvalar-Tambirāṇ, tit. of Pallava ch. Kōpper- uñjīgadēva I, . . . . .	179	Kharbādī, s. a. vi. Khairāḍē (?), . . . . .	206
kāvamālī, 'chief guard', . . . . .	185	Khariyār Plates of Mahā-Sudēvarāja, . . . . .	19
Kāvannūr, vi., . . . . .	144, 145, 147 & n.	Kharjūrikā, vi., . . . . .	103, 106, 110
Kāvērī, vi., . . . . .	176, 178, 193 n.	Kharōḍ, vi., . . . . .	116
Kāvērīppākkam, vi., . . . . .	145	Kharōḍ Inscription of Ratnadēva III, . . . . .	2, 3
Kāvīdī, tit., . . . . .	144, 147 n.	Kharōḥthī Inscriptions, . . . . .	280 & n.
Kāvī Grant of Jayabhata III, . . . . .	3, 151 n., 152 n.	Khaśa, tribe . . . . .	291
Kavīlāsa, s. a. mo. Kailāsa, . . . . .	194	<i>kṣhāta</i> , 'engraved', s. a. <i>kshata</i> , . . . . .	82 n., 87
Kavilāsapura, ci., . . . . .	194	Khaṭṭapūraṇa, vi., . . . . .	53, 54, 55
Kavirāja, tit. of Yōgīkvaṇa, . . . . .	234, 237, 240	Khayāravāla, s. a. & Khadirapāla (?), . . . . .	224, 225
Kavirājamārga, work, . . . . .	193	Kheḍ, s. a. vi. Khēḍa, . . . . .	214 n.
Kāvīri, s. a. vi. Kāvērī, . . . . .	180, 181	Khēḍa, vi., . . . . .	213, 214 n., 221
Kāvīrippattīnam, vi., . . . . .	180	Khēḍāditya, deity, . . . . .	29, 31, 32, 34
Kaviśārabhauma, tit. of Pallava ch. Kōpper- uñjīgadēva I, . . . . .	175 n.	Khēḍāpālikā, vi., . . . . .	103, 106, 110
Kāvyamālā, work, . . . . .	83 n.	Khedaula, cf. Khēḍāpālikā, . . . . .	103
Kāvyamāmaśā, do., . . . . .	83	Khedāvāla, cf. Khēḍāpālikā, . . . . .	103
Kāyastha, caste, . . . . .	249	Khedāvāla Brāhmaṇas, . . . . .	103
Kāyathā, vi., . . . . .	2, 3, 5, 8	Kherā, vi., . . . . .	103
Kāḷhaṇa, Chāhamāna k., . . . . .	191 n.	Khēṭaka, vi., . . . . .	103, 106, 110
Kēmba, co., . . . . .	10, 14, 217 n., 297	Khētrī, s. a. <i>Mecūr</i> ch. Kshētra, . . . . .	232
Kēśava, com., . . . . .	199, 202	<i>kṣhīla-kṣhītra</i> , 'fallow land', . . . . .	54, 55
Kēśava, m., . . . . .	156 n.	Khoḥ Plates of Śarvanātha, . . . . .	101 n.
Kēśava, s. a. god Viṣṇu, . . . . .	249, 252, 255	Khumnāṇa, family, . . . . .	236, 240
Kēśirāja, Śīlāhāra k., . . . . .	279	Khurda Plates of Mādhararāja, . . . . .	126, 127, 131 n.
Kesā, vi., . . . . .	120	Khwājā Jahān, . . . . .	185
<i>kh</i> , . . . . .	72, 259 n.	Kiḍāngūl, vi., . . . . .	24, 25
Khachara, s. a. Vidyādharma dy., . . . . .	33 n.	Kiladraṅgaka, . . . . .	221
<i>Khōḍgi</i> , tit., . . . . .	157, 159	<i>kīlaka</i> , 'peg' (for marking boundaries), . . . . .	157, 160
Khadirapādra, vi., . . . . .	249, 251, 255	Kiṇḍōppa, vi., . . . . .	57, 59, 60, 61
Khadirapāla, l., . . . . .	223, 224, 225, 226, 227, 228	Kiṇḍōppa Grant of Anantavarman, . . . . .	89
Khaḍḍapālikā, vi., . . . . .	103, 105, 109	Kīrūt Pillar Inscription, . . . . .	43 n.
Khaḍḍapātaka, vi., . . . . .	117 n.	<i>Kīrūtārjunīya</i> , work, . . . . .	90, 93 & n.
Khairāḍē, vi., . . . . .	205, 206, 210	Kīrtipāla, m., . . . . .	224, 229
Khajurāho Inscription of Kōkkala, . . . . .	257 n.	Kīrtirāja, Śīlāhāra k., . . . . .	29 & n., 30, 33
Khajuriya, vi., . . . . .	104	<i>Kīśōra-vaḥavā-gō-mahīshy-adhikṛta</i> , off., . . . . .	291
Khālimpur Plates of Dharmapāla, . . . . .	64 n., 290, 291	Kīṭkai-nāḍu, di., . . . . .	24
Khalugakhaṇḍa, di., . . . . .	266, 268	Kīttimissānka, k. of Ceylon, . . . . .	225
Khambēsvari, te., . . . . .	248	Kōḍavallī, di., . . . . .	29, 30, 31, 34
Khambha, s. a. <i>Rāṣṭrakūṭa</i> ch. Stambha, . . . . .	12 n.	Kōḍjavīra, vi., . . . . .	157, 159
Khamba II, <i>Chālūkyā</i> k., . . . . .	99, 100 n.	Kōḍōll, vi., . . . . .	30
Khāmkhēḍ Plates, . . . . .	204	Koḍumbajūr Inscription of Vikramakēśarin, . . . . .	165 & n.
<i>khampūya</i> , l. d., . . . . .	28, 29, 31, 34	Koetī, l. in Borneo, . . . . .	44 n.
Khaṇḍa, com., . . . . .	261, 263	Kōkalāvalapura, s. a. Kōlāhalapura, . . . . .	79
<i>khaṇḍa</i> , t. d., . . . . .	249, 250, 251, 254	Kōkalla, <i>Kalachuri</i> k., . . . . .	2, 4, 7
Khaṇḍajōtikā, vi., . . . . .	157, 158, 159	Kōkalla I, do., . . . . .	258 & n.
Khaṇḍajūlī, vi., . . . . .	158	Kōkkilī, E. <i>Chālūkyā</i> k., . . . . .	167
<i>khaṇḍakṣhētra</i> , . . . . .	266, 268	Kōlāhalapura, co., . . . . .	79
		Kōlāñcha, s. a. vi. Kulāñchā . . . . .	103
		Kolār, s. a. Kōlāhalapura, . . . . .	79

	PAGE		PAGE
Kōlālapura, <i>s. a.</i> Kōlāhalapura, . . . . .	79	Kṛishṇadēva, <i>Yādava governor</i> , . . . . .	282
Kolavennu Plates of Chālukya-Bhīma II, . . . . .	27, 69	Kṛishṇadēvarāya, <i>Vijayanagara k.</i> , . . . . .	180 n.
Kolhāpur, . . . . .	28, 29, 30, 275	Kṛishṇa-Kandhāra or Kṛishṇa, <i>Yādava k.</i> , . . . . .	184, 192, 193 & n.
Kōllāpura, <i>s. a.</i> Kolhāpur, . . . . .	29, 30, 31, 34	Kṛishṇarāja, <i>Paramāra k.</i> , . . . . .	102, 108, 112
Kollēru Plates of Vijayanandivarman, . . . . .	56	Kṛishṇa-Subhatuṅga-Akālavarsha, <i>Rāshṭra-</i>	
Kōmarti Plates of Chaṇḍavarman, 56, 58 n., 80 n., . . . . .	200	<i>kūṭa k.</i> , . . . . .	10, 14
Kōhinjavāḍa, <i>vi.</i> , . . . . .	29, 30, 31, 34	Kṛita, <i>age</i> , . . . . .	208, 219
Kōnthala-vāṭikā, . . . . .	280	<i>kṛita</i> , 'fruit', 'booty', 'reward', . . . . .	50
Koṇḍakkārar, <i>a caste of fishermen</i> , . . . . .	144	Kṛita, <i>Hiranyanābha's pupil</i> , . . . . .	50
Kōṇḍamañchi, <i>vi.</i> , . . . . .	89, 97, 98, 99	<i>Kṛita</i> or <i>Kṛita</i> , <i>n. of era</i> , . . . . .	48, 49, 50, 51, 52
Koṇḍapaḍumaṭi, <i>family</i> , . . . . .	96	<i>Kṛita</i> , <i>n. of k.</i> , . . . . .	50
Koṇḍapālem, <i>vi.</i> , . . . . .	59	Kṛita, <i>one of Viśvēdēvas</i> , . . . . .	50
Koṇḍār, <i>s. a.</i> Koṇḍakkārar, . . . . .	144	Kṛita, <i>Vasudēva's son</i> , . . . . .	50
Kōṇḍarāja, <i>s. a.</i> Kaṇḍarāja, . . . . .	83	Kṛittivāsas, <i>s. a. god Śiva</i> , . . . . .	120
Kōṇḍōḍa Grant of Dharmarāja, . . . . .	91, 94 n., 125	Kṛōṣṭakavartani, <i>di.</i> , . . . . .	261
Kōṇērīrāpuram Inscription, . . . . .	26	<i>kṣh</i> , . . . . .	124
Kōṅḡōda, <i>co.</i> , . . . . .	64, 69 n., 123, 125, 126, 128, 131, 201	<i>kṣh</i> , confused with <i>kv.</i> , . . . . .	9
Konkan, Koṅkan, Koṅkaṇ or Kōṅkaṇ, . . . . .		<i>kṣh</i> , Kharōshṭhī —, . . . . .	289 n.
<i>co.</i> , . . . . .	192 & n., 269, 271, 277, 278, 280, 281, 282	<i>kṣhata</i> , 'engraved', <i>s. a. khāta</i> , . . . . .	82 n.
<i>Kōṅkaṇachakravartin, Śilāhāra tit.</i> , . . . . .	277, 279, 280	<i>Kṣhatrapa, tit.</i> , . . . . .	47, 48
Koṅkaṇ-Thūṇā, . . . . .	192	Kṣhatriya, <i>caste</i> , . . . . .	47, 119, 235, 238, 240
Kōṅ Nagaraṭṭāṅ, . . . . .	287, 288	<i>kṣhaya-tiṭhi</i> , . . . . .	278
Kōṅ Sāttāṅ, . . . . .	287, 288	Kṣhēma, <i>m.</i> , . . . . .	37
Kōnthalasthāna, <i>vi.</i> , . . . . .	280 & n.	Kṣhēmendra, <i>author</i> , . . . . .	83 & n.
Kopparam Plates of Pulikēsin II, . . . . .	88, 94, 95 n.	Kṣhētra, <i>ch. of Mewār</i> , . . . . .	231, 232, 233, 235, 238, 239
Kōpperuñjīṅgādēva I, <i>Pallava ch.</i> , . . . . .	175 & n., 176, 178, 179, 180, 181	<i>Kṣhētrapāla, off.</i> , . . . . .	291
Kōpperuñjīṅgādēva II, <i>do.</i> , . . . . .	176, 177 & n., 179	<i>kṣhīdāna</i> , <i>s. a. bhāmīdāna</i> , . . . . .	210, 220, 293
Kōpperuñjīṅgaṅ-dōśam, <i>di.</i> , . . . . .	177	<i>kta</i> , confused with <i>ku</i> , . . . . .	290
Kōradēva, <i>m.</i> , . . . . .	115 & n., 121 & n., 122	<i>ku</i> , confused with <i>kta</i> , . . . . .	290
Kornī Grant, Śaka 1003, . . . . .	70 n.	Kubēra, <i>god</i> , . . . . .	240, 254
Kornī Plates of Anantavarman Chōḍagaṅga, . . . . .	70	Kubja-Vishṇuvardhana, <i>E. Chālukya k.</i> , . . . . .	90, 93, 94, 95 & n., 96, 167
Kōsala, Kosalā or Kōsala, <i>co.</i> , . . . . .	19, 20, 70, 92, 94, 116, 117, 118, 119, 249, 250, 251 & n., 254, 258, 297	Kūdagere Plates of Śiva-Māndhātṛivarman, . . . . .	89 n.
Kosam, <i>s. a.</i> Kauśāmbī, . . . . .	245	Kūḍal, <i>vi.</i> , . . . . .	179
Kōsavardhana, <i>s. a. vi.</i> Shergaḍh, . . . . .	132, 134, 135, 136, 139	<i>kuḍimai</i> , <i>tax</i> , . . . . .	24
Kosgain Stone Inscription of Vāharēndra, . . . . .	117	Kudrahāra, <i>di.</i> , . . . . .	89 n., 92 n.
Kotah, <i>state</i> , . . . . .	42, 48, 52	Kukkaika, <i>minister &amp; com.</i> , . . . . .	11, 18
Koṭbāgi Inscription, . . . . .	190 n., 191	Kuladatta, <i>com.</i> , . . . . .	291, 292
Kōṭivarsha, <i>ci. or di.</i> , . . . . .	159	Kulanch, <i>vi.</i> , . . . . .	103
Kramāditya, <i>s. a.</i> Kramaṭṭa, . . . . .	9, 16 n.	Kulāñchā, <i>vi.</i> , . . . . .	103, 105, 109
Kramaṭṭa, <i>m.</i> , . . . . .	9, 11, 16 n.	<i>kulaputra</i> , . . . . .	86
<i>kramavid</i> , . . . . .	32, 34, 272	<i>kulaputrika</i> , . . . . .	70, 267
Kramavit, <i>s. a.</i> Kramaṭṭa, . . . . .	16 n.	Kujattulāṅ Tiruchchirambalam-Uḍaiyāṅ Per-	
Krimila, <i>di.</i> , . . . . .	201	<i>umānāmbi Pallavarāyar, general</i> , . . . . .	179
Kṛishṇa, <i>Rāshṭrakūṭa k.</i> , . . . . .	207 & n., 214, 218	Kujattār, <i>vi.</i> , . . . . .	179
Kṛishṇa, <i>s. a. god Vishṇu</i> , . . . . .	151, 154, 208, 219	<i>Kulavāra, off.</i> , . . . . .	156 n.
Kṛishṇa I, <i>Rāshṭrakūṭa k.</i> , . . . . .	10, 14	Kulika, <i>tribe</i> , . . . . .	291
Kṛishṇa II, <i>do.</i> , . . . . .	258 & n.	Kulōttuṅga-Chōḷa II, <i>Chōḷa k.</i> , . . . . .	179
Kṛishṇa III, <i>do.</i> , . . . . .	162, 163, 257 & n.	Kulōttuṅga-Chōḷa III, <i>do.</i> , . . . . .	176, 177, 178, 179
		<i>kulya</i> , <i>s. a. kulyavāpa</i> , . . . . .	157 n., 161
		<i>kulyavāpa</i> , <i>measure of capacity &amp; l. m.</i> , . . . . .	53, 54, 55, 56, 157, 160
		Kumāra, <i>s. a. god Kārttikēya</i> , . . . . .	168
		Kumārādēva, <i>Uchchakalpa k.</i> , . . . . .	171

	PAGE
Kumāradvī, <i>Uchchakalpa q.</i>	171
Kumāragupta I, <i>Gupta k.</i>	49, 51, 174 n.
Kumārāmātya, <i>off.</i>	79, 157, 159, 201, 202, 203, 264, 268, 291
Kumārāpāla, <i>Chauṣakya k.</i>	192, 275
Kumārāpālachārīta, <i>work.</i>	275
Kumāra-Ramana Kummaṭa, <i>see</i> Kummaṭa	184
Kumāra-Rāmanāthadōva,	182, 183 & n., 185
Kumāra-Rāmanāthana-sāṅgatya, <i>Kannāḍa</i> <i>work.</i>	183, 185
Kumāra-Rāmana-katṛe, <i>Kannāḍa work.</i>	193 n.
Kumārasambhava, <i>work.</i>	84 n.
Kumāravatsa, <i>donee.</i>	20, 21
Kumāravishṇu,	89 n.
Kumbhā, <i>ch. of Mewār.</i>	232
Kumbhalgarh Inscription of V. S. 1517,	233, 234
Kumbhā's Tower of Victory, <i>at Chitor.</i>	232
Kummaṭa, <i>ca.</i>	183, 184 & n., 185
<i>kuṇḍa</i> , 'spring'	214 n.
Kuṇḍabhōgin, <i>m.</i>	124, 129, 131
Kuṇḍanaka, <i>m.</i>	139, 141
Kundavaiyār, <i>W. Ganga princess.</i>	145
<i>kūṇḍī</i> , <i>l. m.</i>	31, 34
Kuṅkaṇa, <i>s. a. Koṅkan.</i>	271
Kuṅṇūr, <i>vi.</i>	285, 286, 288
Kuntala, <i>co.</i>	84, 92
Kuntalēśa, <i>s. a. Pravarasēna II.</i>	84 & n.
<i>Kuntalēśa</i> , <i>tit. of Vākātaka kings.</i>	84
Kuntalēśaradautya, <i>work.</i>	83 & n.
<i>Kuntalēśaradautya</i> , <i>do. s. a. Kuntalēśara-</i> <i>dautya.</i>	83 n.
Kuraka-rāshṭra, <i>di.</i>	65
Kurē, <i>vi.</i>	11, 13, 16
Kurbā, <i>vi.</i>	13
Kurram Casket Inscription,	37
<i>kūṛṇel</i> , <i>tax.</i>	24
Kurugoḍu-nāḍu, <i>di.</i>	184
Kuruspal Tank Slab Inscription,	244
<i>kurvam</i> ,	32
Kusāvati, <i>ca.</i>	149
Kushāpa, <i>tribe.</i>	47
Kuśika, <i>one of Lakuli's four pupils.</i>	164
<i>Kūṭakōśa</i> , <i>off.</i>	201, 202, 203
<i>kuṭrum</i> ,	32
<i>kuṭumbin</i> , 'householder', 'ryot',	20, 54, 55, 60, 79 & n., 97, 99, 169, 266, 291
<i>ky</i> , confused with <i>ksh.</i>	9

L

<i>l</i>	9, 74, 124, 141, 245
<i>l</i> , confused with <i>n.</i>	1
Lachechhaiya, <i>s. a. Lavvaiya.</i>	16 n.
Lādāvallikā, <i>vi.</i>	214 n.
Laghu-Lōhārā, <i>vi.</i>	221

	PAGE
Lakaśipu-Paśupati I, <i>Śaiva ascetic.</i>	163, 164, 169
Lakhaipari, <i>vi.</i>	205, 206, 211
Lakhaṇeśvar Temple Inscription,	116
Lākhpurī, <i>s. a. vi. Lakhaipari.</i>	206
Laksha, <i>ch. of Mewār.</i>	231 & n., 233, 235, 236, 238, 239, 241
Lakshmadōva, <i>Paramāra k.</i>	133
Lakshmaṇa, <i>ch.</i>	186 & n., 187, 188
Lakshmaṇa, <i>epic hero.</i>	187, 188
Lakshmaṇa, <i>Kalachuri k.</i>	259
Lakshmaṇaiya Prabhu, <i>minister.</i>	271, 272, 277
Lakshmaṇāyaka,	271, 277, 278
Lakshmaṇaprabhu, <i>m.</i>	273, 274
Lakshmaṇarāja I, <i>Kalachuri k.</i>	255, 256, 257 & n., 258 & n., 259, 260
Lakshmaṇarāja II, <i>do.</i>	259
Lakshmaṇarāja III, <i>do.</i>	259 n., 260
Lakshmaṇasēna, <i>Sēna k.</i>	224, 227
Lakshmaṇa Temple Inscription,	115 n., 119 n.
Lakshmēśvar Inscription,	184 & n.
<i>Lakshmī</i> , emblem on seal,	1, 18
<i>Lakshmī</i> , <i>goddess.</i>	108, 112, 134, 135, 153
Lakshmidhara, <i>m.</i>	141
Lakshmi-Nārāyaṇa, <i>tc.</i>	132, 134, 139
Lakuli, <i>founder of Kālamukha sub-sect of the</i> <i>Pāśupatas.</i>	162, 163, 164
Lakulīśa-Pāśupata, <i>s. a. Pāśupata sect.</i>	165
Lakulīśvara, <i>s. a. Lakuli.</i>	169
Lālguḍī, <i>vi.</i>	146
Lambōdara, <i>s. a. god Gaṇḍēśa.</i>	280
Lamkēśa,	31 n., 33 n.
Lāmu, <i>vi.</i>	163, 166, 169
<i>lances</i> , emblem on seal,	67
languages :—	
Chinese,	37, 241
Dardic,	40
Hindi,	142 n.
Hindustāni,	137
Iranian,	36
Jaina-Mahārāshṭri,	246
Kanarese,	6 n.
Kannāḍa, <i>s. a. Kanarese.</i>	28, 33 n., 34 n., 104, 182, 189, 193
Khotani Saka	36, 40
Marāṭhī,	37, 100, 137, 193 & n., 270, 282
Mixed Sanskrit,	246
North-Western Prakrit,	38
Pāli,	40, 83 n., 149, 241, 242
Prākrit,	9, 40, 62, 84, 128 n., 137, 175, 267, 270, 289
Sanskrit,	2, 9, 19, 28, 46, 53, 57, 62, 68, 74, 78, 82, 84, 88, 100, 115, 124, 133, 137, 141, 148, 156, 162, 175, 186, 189, 191, 196, 198, 205, 213, 223, 230, 241, 242, 246, 249, 256, 261, 263, 265, 267, 270, 282, 283, 284, 290

	PAGE		PAGE
languages— <i>contd.</i>		Mādhava, <i>donce</i> , . . . . .	213, 221
Tamil, . . . . .	144, 175, 283	Mādhava (Bhāradvāja), <i>donce</i> , . . . . .	32, 34
Telugu, . . . . .	162	Mādhavarāja I, <i>Śailōdbhava k.</i> , . . . . .	126, 127
Tibetan, . . . . .	37, 38, 241	Mādhavarāja II, <i>do.</i> , . . . . .	91, 94 n., 126, 127
Lānguliyā, <i>vi.</i> , . . . . .	70	Mādhavaśarman, <i>donce</i> , . . . . .	94
Lankā, . . . . .	37	Mādhavarman III, <i>Śailōdbhava k.</i> , . . . . .	122, 123, 124, 125, 126, 127, 128, 130 n., 131
Lankēśvara, <i>s. a. Rāvapa</i> , . . . . .	37	Mādhavarman I, <i>Vishvukundin k.</i> , 90, 91, 92 & n., 94 n., 95 & n., 116	
Lāshapa, <i>m.</i> , . . . . .	276	Mādhavarman II, <i>do.</i> , . . . . .	88, 91, 92, 93, 95 & n.
Lāta, <i>co.</i> , . . . . .	92, 103, 106, 110, 191, 192, 291	Mādhavarman III, <i>do.</i> , . . . . .	88, 90, 91 & n., 92 n., 93, 94, 95 & n., 96
Lavvaiya, <i>donce</i> , . . . . .	11, 16	Madhu, <i>m.</i> , . . . . .	106, 110
Lepta, <i>vi.</i> , . . . . .	250	Madhuka, <i>dī.</i> , . . . . .	102, 112
<i>li</i> , used for <i>li</i> , . . . . .	82	Madhuka Dvivēdin, <i>donce</i> , . . . . .	213, 221
Lihā, <i>m.</i> , . . . . .	105, 110	Madhukāmārjaya, <i>Gaṅga k.</i> , . . . . .	72
Lilācharita, Marāṭhī work, . . . . .	193	Madhumathana, <i>donce</i> , . . . . .	106, 110
Lilādēvi, <i>Śilāhāra q.</i> , . . . . .	271, 272	Madhupālikā, <i>vi.</i> , . . . . .	104, 103, 110
Lilāditya, <i>m.</i> , . . . . .	106, 110	Madhurīntakadeva, <i>ch. of Bhramarakōtya</i> , . . . . .	244
linga, <i>s. a. Śiva-linga</i> . . . . .	275, 277, 283 n.	Madhuripa, <i>s. a. god Vishnu</i> , . . . . .	208, 219
Liṅgāyat, <i>sect.</i> , . . . . .	190 & n.	Madhusūdana, <i>do.</i> , . . . . .	260
Lipatuṅgā, <i>cf. Luputurā</i> , . . . . .	250	Madhuvātaka, <i>vi.</i> , . . . . .	157, 159
li, . . . . .	245	Madhyadēsa, <i>co.</i> , . . . . .	103, 105, 109, 110
li, . . . . .	156	Madhyamarāja, <i>Śailōdbhava k.</i> , . . . . .	91, 125
Lōhadhāgara, <i>dī.</i> , . . . . .	74, 77	Madirai, <i>ca.</i> , . . . . .	144 n.
Lōhanagara, <i>dī.</i> , . . . . .	82, 84, 86	Madit-chēvagar, 'soldiers on guard at ram- parts', . . . . .	285 & n., 286, 288
Lōhapa Agnihōtrin, <i>donce</i> , . . . . .	105, 109	Madra, <i>tribe</i> , . . . . .	47 n.
Lōhārā, <i>vi.</i> , . . . . .	213, 218, 221	Madras Museum Plates of Jaṭilavarman, . . . . .	254
Lōhārā Grant of Gōvinda III, . . . . .	204, 206, 210 n., 212, 216, 295, 296 n.	Madras Museum Plates of Vajrabasta III; Śaka 984, . . . . .	64 n., 67 n., 68 & n., 142 n.
Lōhata, <i>m.</i> , . . . . .	106, 110	Maduraikkāśchi, work, . . . . .	144
Lōhigakakshapathaka, <i>dī.</i> , . . . . .	148, 151, 155	Magadha, <i>co.</i> , . . . . .	103, 105, 109, 113, 115, 158, 224, 227
Lōhiya, <i>donce</i> , . . . . .	105, 109	magila, 'site for house', . . . . .	28, 31, 32, 34 n.
Lōkabhatṭa, <i>donce</i> , . . . . .	213, 221	Mahābalāshikrīta, <i>off.</i> , . . . . .	199, 200, 202
Lōkamahādēvi, <i>g. of E. Chālukya k. Bhīma II</i> , . . . . .	168	Mahābalipurām, <i>vi.</i> , . . . . .	180
Lōkānanda Dīkshita, <i>m.</i> , . . . . .	105, 109, 113	Mahābhārata, epic, . . . . .	12 n., 240
Lōkānātha, <i>god</i> , . . . . .	157, 159	Mahābhāshya, work, . . . . .	47 n.
Lōkānātha god, emblem on seal . . . . .	157 n.	Mahā-Bhavagupta II, <i>Sōmavamā k.</i> , . . . . .	249, 251 & n., 254
Lōna, <i>vi. or garden (?)</i> , . . . . .	275, 276	mahādānapati, 'great giftlord', . . . . .	38
Lonad, <i>vi.</i> , . . . . .	275 & n.	Mahādānjanāyaka, <i>off.</i> , . . . . .	291
Lōpi, <i>vi.</i> , . . . . .	84	Mahādēvarāja, <i>Yācaka k.</i> , . . . . .	184, 190, 191, 192, 193 & n., 194, 195, 279
lotus, emblem on seal . . . . .	73, 114, 265, 267	mahādēvapāṭhi, <i>cf. pāṭhi</i> , . . . . .	272 n.
lotus-bud, emblem on seal, . . . . .	141	mahādēvi, 'queen' or 'chief queen', 11, 12, 17, 79, 80, 100, 221, 265, 267	
lp, . . . . .	156	Mahāditya, <i>donce</i> , . . . . .	223, 224, 229
Lupattarā, <i>s. a. Luputurā</i> , . . . . .	250 n.	mahādōsha-rivarjita, privilege, . . . . .	282
Lupaturā, <i>s. a. Luputurā</i> , . . . . .	250 & n.	Mahaduji, <i>m.</i> , . . . . .	276
Luputurā, <i>vi.</i> , . . . . .	249, 250, 251, 254		

## M

m, . . . . .	9, 74, 156, 186, 189
m, confused with p, . . . . .	1
m, final, . . . . .	45, 53, 57, 62, 67, 81, 156, 162, 197, 198, 245
mā, <i>l. m.</i> , . . . . .	26, 27
Maachlishar Grant of Hariśchandra, . . . . .	186 n.
Mādaḷa-pāṭhi, work, . . . . .	201
Madana, <i>s. a. god Kāma</i> , . . . . .	134, 194
Madanaratna, author, . . . . .	134

	PAGE		PAGE
Mahälä Dēvalā, <i>g.</i> , . . . . .	100	Mahārāshtras, three—, . . . . .	118
Mahājana, . . . . .	32, 34 & n.	Mahāsāmanta, <i>tit.</i> , . . . . .	79, 126, 128, 129, 131, 158, 186, 188, 189, 201, 202, 203, 261, 263, 264, 265, 266, 268, 283, 291
Mahā-Jayarāja, <i>k.</i> , . . . . .	19	Mahāsāmanta <sup>d</sup> hipati, <i>tit.</i> , . . . . .	149, 150, 151, 153, 154, 276
Mahākūrtākritika, <i>off.</i> , . . . . .	291	Mahāsāndhivigrahādhikṛita, <i>off.</i> , . . . . .	17, 18
Mahākāvya, . . . . .	191	Mahāsāndhivigrahika, <i>off.</i> , . . . . .	59, 199, 200, 201, 202, 271, 272, 275, 276, 278, 280
Mahā-kōsala, <i>co.</i> , . . . . .	19 & n., 90, 91, 92, n., 95 n.	Mahāsāndhivigrahin, <i>off.</i> , . . . . .	249, 254, 255, 261, 263
Mahākschapatalika, <i>off.</i> , . . . . .	292	Mahāsāndhivigrahin, <i>off.</i> , . . . . .	279, 280
Mahākschapalin, <i>off.</i> , . . . . .	249, 254, 255 & n.	Mahāsēnāpati, <i>tit.</i> , . . . . .	46, 47, 48, 51, 52 & n., 291, 292
Mahālakshmi, <i>s. a. goddess</i> Lakshmi, . . . . .	31, 33, 258	Mahā-Sivagupta, <i>Sōmavahāī k.</i> , . . . . .	90 n., 92 n., 115, 116 & n., 118, 119, 120, 222
mahallaka, 'landlord', . . . . .	139, 141	Mahā-Sivagupta I, <i>Sōmarahāī k.</i> , . . . . .	250 n.
Mahāmahattama, <i>off.</i> , . . . . .	249	Mahāsīva-Tivaradēva, <i>s. a. Tivaradēva</i> , . . . . .	90
Mahāmahattara, <i>off.</i> , . . . . .	201, 202, 203	Mahāsīva-Tivararāja, <i>Kōsala k.</i> , . . . . .	19
Mahamandadēva, <i>ch.</i> , . . . . .	186, 187, 188, 189	Mahāsudassana Suttanta, <i>work</i> , . . . . .	149
Mahāmaṇḍalēvara, <i>tit.</i> , . . . . .	31, 33, 195, 226, 271, 274, 282	Mahā-Sudēvarāja, <i>k.</i> , . . . . .	18, 19, 20
Mahāmaṇḍalēvarādhipati, <i>tit.</i> , . . . . .	226, 271, 272, 273	mahattara, 'elder', . . . . .	157, 159, 291
Mahāmaṇḍalika, <i>tit.</i> , . . . . .	223, 225, 226, 227, 229	Mahattara, <i>off.</i> , . . . . .	15, 151, 154, 199, 201, 210, 220, 221, 265, 266, 269, 273
Mahāmaṇḍalika, <i>tit.</i> , . . . . .	226	Mahattaraka, <i>off.</i> , . . . . .	199, 202
Mahamanda Sāhi, <i>s. a. Muḥammad ibn</i> <i>Tughlaq</i> , . . . . .	187 n.	Mahāvratin, <i>s. a. Kāpālīka</i> , . . . . .	165
Mahāmātya, <i>off.</i> , . . . . .	271, 272, 278, 279, 280	Mahāyāna, <i>form of Buddhism</i> , . . . . .	196
Mahāmāyā, <i>te.</i> , . . . . .	18	Mahēndra, <i>k. of Pishāpura</i> , . . . . .	89 & n.
Mahāmāyūrī, <i>work</i> , . . . . .	37, 38	Mahēndra, <i>mo.</i> , . . . . .	70, 71, 76, 79, 261, 262, 263, 264, 266, 268
Mahammad, . . . . .	234	Mahēndra, <i>s. a. god</i> Indra, . . . . .	168
Mahammad, <i>s. a. Nāsir-ud-dīn Mahmūd</i> , . . . . .	233	Mahēvara, <i>s. a. god</i> Śiva, . . . . .	61, 115, 122, 153, 154, 165, 168, 200, 254, 263, 265
Mahammad Tughlak, <i>Sultān of Delhi</i> , . . . . .	232	Mahidatta, . . . . .	157, 159
Mahānadi, <i>ri.</i> , . . . . .	3, 19 & n., 20, 70, 250 & n.	Mahindaka, <i>m.</i> , . . . . .	140
Mahānāsaka, <i>s. a. Mahānāyaka</i> , . . . . .	286 & n.	Mahmūd Khūjī, <i>of Mālewā</i> , . . . . .	232
Mahānāyaka, <i>off.</i> , . . . . .	283, 286 n., 288	Mahoba Inscription, . . . . .	187 n.
Mahānāyaka, <i>tit.</i> , . . . . .	224	Mahodaya, <i>ca.</i> , . . . . .	12 n.
Mahānūla, <i>Vidyādharma prince</i> , . . . . .	30	Mahū, <i>vi.</i> , . . . . .	102
Mahānripati, <i>tit.</i> , . . . . .	223, 225, 228	Māhula, <i>m.</i> , . . . . .	106, 110
Mahānubhāva, <i>sect.</i> , . . . . .	193	Maillapayya, <i>minister</i> , . . . . .	29, 31, 34
Mahāpradhāna (Mahāpradhāna), <i>off.</i> , . . . . .	184	Māināku, <i>minister</i> , . . . . .	280
Mahāpradhāna, <i>off.</i> , . . . . .	31, 34, 190, 194, 195, 271, 272, 273 & n., 274, 275, 276, 277	Maitra, <i>nakshatra, s. a. Anurādhā</i> , . . . . .	168
Mahāpratiḥāra, <i>off.</i> , . . . . .	199, 200, 203, 291	Maitrēya, <i>one of Lakulī's four pupils</i> , . . . . .	164
Mahā-Pravararāja, <i>k.</i> , . . . . .	19	Majhowli, <i>vi.</i> , . . . . .	104
Mahāpurusha or Mahāpūrusha, <i>s. a. god</i> <i>Vishṇu</i> , . . . . .	82 & n., 86	Majjhimanikāya, <i>Buddhist work</i> , . . . . .	241 & n.
Mahārāja, <i>tit.</i> , . . . . .	57, 60, 61, 62, 66, 71, 74, 77, 82, 85, 86, 89, 90, 91, 93, 95, 97, 99, 101 n., 126, 129, 137, 149, 155, 157, 158, 160, 171, 173 & n., 198, 199, 200, 201, 202, 203, 243, 245, 247, 248, 261, 262, 268, 281, 291, 297	makara-tōraṇa, <i>emblem on seal</i> , . . . . .	67
Mahārājādhirāja, <i>tit.</i> , . . . . .	15, 72, 79, 86, 106, 108, 112, 133, 135, 157, 158, 159, 169, 182, 185, 194, 195, 205, 210, 220, 251, 253, 254, 263, 264, 265, 266, 277 n., 279, 280, 290, 291	Māla, <i>vi.</i> , . . . . .	124, 129, 131
Mahārāṇī, <i>tit.</i> , . . . . .	100	Mālava, <i>co.</i> , . . . . .	134, 138 & n., 191 & n., 192, 194, 195, 209, 215, 258, 291, 297
Mahārāshtra, <i>co.</i> , . . . . .	57, 104, 193 & n.	Mālava, <i>tribe</i> , . . . . .	49, 50, 51 & n.
Mahārāshtra, <i>s. a. Vidarbha (?)</i> , . . . . .	118, 119	Mālava-gaṇ-āmnāta, . . . . .	48, 51 n.
Mahārāshtra, the sixty lac —, . . . . .	193	Mālava-gaṇa-sthiti, . . . . .	49, 51 n.
		malavum, . . . . .	23, 32, 34 n.
		Mālarapati, 'Sultān of Mālwā,' . . . . .	232
		Mālava-pūrva, . . . . .	49
		Mālavikāgnimitra, <i>work</i> , . . . . .	100 n.



	PAGE		PAGE
Malaya, <i>mo.</i> , . . . . .	91	Māngi-Yuvarāja, <i>E. Chālukya k.</i> , . . . . .	101 n., 167
Mālēya, <i>tribe</i> , . . . . .	47 n.	Māṅikadēva, <i>donee</i> , . . . . .	266
Malik Kāfūr, . . . . .	178, 184	Maṅikūla Inscription, . . . . .	38
Maliyapūḍi Grant of Ammarāja II, . . . . .	162	Mañjuvāg, <i>Buddhist deity</i> , . . . . .	196
Malkhed, <i>s. a. Mānyakhēta</i> , . . . . .	104	Māhka, <i>author</i> , . . . . .	271 n.
Malladatta, <i>m.</i> , . . . . .	249, 254, 255	Mannātha, <i>vi.</i> , . . . . .	148, 152, 154
Mallā, <i>vi.</i> , . . . . .	176, 180, 181, 182	Maṅge, <i>vi.</i> , . . . . .	11 n., 293, 294
Mallai-Kāvalaṅ, <i>tit. of Pallava ch. Kōpper-</i> <i>uñjūgadēva II</i> , . . . . .	177	Maṅge Plates of Gōvinda III, . . . . .	12 n.
Mallāla, <i>vi.</i> , . . . . .	114 & n., 120	Maṅge Plates of Khambhadēva, . . . . .	11 n., 12 n.
Mallam, <i>vi.</i> , . . . . .	144 n.	Maṅge Plates of Śaka 724, . . . . .	206, 215, 216, 217, 293, 294, 295, 297
Mallapanāyaka, <i>m.</i> , . . . . .	69, 73	Maṅge Plates of Śaka 732, . . . . .	216, 217 n., 295
Mallār, <i>vi.</i> , . . . . .	113, 114 & n., 118 n., 120 & n.	Manōja, <i>s. a. god Kāma</i> , . . . . .	168
Mallasūrul, <i>vi.</i> , . . . . .	155 & n., 158	Manorathapūraṅ, <i>commentary</i> , . . . . .	39
mallacam, . . . . .	28, 32	Mantrasakti, . . . . .	61 n.
Mallikārjuna, <i>Śaiva ascetic</i> , . . . . .	165	mantrin, 'minister', . . . . .	229, 249, 253
Mallikārjuna, <i>Śilāhāra k.</i> , . . . . .	273, 274, 275 & n., 276, 277	Manu, <i>myth. k.</i> , . . . . .	2, 4, 6
Mallikārjuna-Liṅga, <i>te.</i> , . . . . .	190 n.	Manu, <i>sage</i> , . . . . .	150, 153
Mālwā, <i>co.</i> , . . . . .	101 & n., 102, 103, 132, 173, 232, 258, 259	mānya, 'tax-free', . . . . .	31, 32, 34
Mamdāpur Inscription of Krishna, . . . . .	192, 193	Mānyakhēta, <i>ca.</i> , . . . . .	101 n., 104, 105, 106, 107
Māna, <i>vi.</i> , . . . . .	19	Mānyapura, <i>s. a. vi. Maṅge</i> , . . . . .	11 n., 217 n.
Mānā, <i>vi. cf. Māpaka</i> , . . . . .	206	mānya-śhiti, . . . . .	221
Mānabhita, <i>sur. of Sailōtbbhava k.</i> , Dharma- rāja, . . . . .	125	marikkāl, 'measure', . . . . .	25
Manād, <i>vi.</i> , . . . . .	148	Māraṅ, <i>s. a. Śaḍaiya-Māraṅ</i> , . . . . .	283 n.
Māpaka, <i>di.</i> , . . . . .	205, 206, 210	Māraṅ-Eyinaṅ, <i>minister</i> , . . . . .	283
Mānsmūtra, <i>k.</i> , . . . . .	19, 22	Māraṅ-Kāri, <i>minister</i> , . . . . .	283
Mānava-Dharmaśāstra, <i>work</i> , . . . . .	129, 131	Māraṅ-Śaḍaiyaṅ, <i>s. a. Śaḍaiya-Māraṅ</i> , . . . . .	283
Mañchappabhattāraka, <i>Vishṅukunḍin prince</i> , . . . . .	95	Māraṅ-Śōraṅ, <i>s. a. Tenṅavaṅ Pallavadiāriyaṅ</i> , . . . . .	283, 286, 288
Mañchin, . . . . .	64	Mārāsarva, <i>k.</i> , . . . . .	209, 215, 294, 297
maṅḍai, <i>s. a. maṅḍapikā</i> , . . . . .	137	Mārasiṅha, <i>Śilāhāra k.</i> , . . . . .	29 & n., 30, 33
Maṅḍalākritigadha, <i>s. a. Māṅḍalgarh</i> , . . . . .	235, 239	Mārasiṅha's Grant of Śaka 980, . . . . .	29 n.
maṅḍala, <i>t. d.</i> , . . . . .	2, 4, 7, 102, 105, 117 n., 119 n., 120, 126, 135, 201, 244, 272, 274, 279, 280, 290 n.	Mārasiṅha, <i>Śenāvara ch.</i> , . . . . .	33 n.
Maṅḍalika, . . . . .	31, 33, 244	Mārīṭh literature, . . . . .	193 n.
Māṅḍalgarh, <i>fort</i> , . . . . .	232, 239 n.	Māravarman Kulśēkhara, <i>Pāṅḍya k.</i> , . . . . .	180 n.
maṅḍapikā, 'market', . . . . .	137	Māravarman Sundara-Pāṅḍya I, <i>do.</i> , . . . . .	178, 179
maṅḍapik-ādāya, 'market tax', . . . . .	140	Māravarman Sundara-Pāṅḍya II, <i>do.</i> , . . . . .	27
Mandasor, <i>l.</i> , . . . . .	51	Māravarman Vikrama-Pāṅḍya, <i>do.</i> , . . . . .	180
Mandasor Inscription of Kumāragupta and Bandhuvarman, . . . . .	49, 51	Marco Polo, . . . . .	192
Mandasor Inscription of Naravarman, . . . . .	48	mārg-ādāya, 'toll', . . . . .	138, 140
Mandasor Inscription of Yaśōdharman, . . . . .	49	Mari, <i>vi.</i> , . . . . .	11, 13, 16
Māṅḍav, <i>s. a. vi. Mudupa (?)</i> , . . . . .	218	Mārīchi, <i>Yaksha</i> , . . . . .	37
Maṅḍavaka, <i>vi.</i> , . . . . .	105, 107	Mārkaṅḍēya, <i>sage</i> , . . . . .	13
Māṅḍh, <i>s. a. vi. Māna</i> , . . . . .	19	Markaṅḍi, <i>s. a. ca. Mayūrakhaṅḍi</i> , . . . . .	13
Māṅḍhātā Plates of Dēvapāla, . . . . .	133 n.	Mārkoṅa, <i>vi.</i> , . . . . .	201 n.
maṅḍi, <i>s. a. maṅḍapikā</i> , . . . . .	137	Maru, . . . . .	207, 219
Māṅḍu, <i>s. a. Mālwā</i> , . . . . .	232	Mārurika, <i>vi.</i> , . . . . .	213, 221
Mangallu Grant, . . . . .	69 n.	maruakka, 'hostile army', . . . . .	33 n.
Māṅgallu Plates of Ammarāja II, . . . . .	162	Maruakka-sarppa, <i>s. a. Maruamka-sarppa</i> , . . . . .	33 n.
Mangappa, <i>donee</i> , . . . . .	10, 16	Maruamka-sarppa, <i>ep. of Gaṅḍarāditya</i> , . . . . .	28, 31
		Mārwār, . . . . .	187, 231
		Māsōpavāsīn, <i>s. a. m. Vishṅu</i> , . . . . .	213, 214 n., 221
		Masulipatam Plates of Amma I, . . . . .	69
		Masulipatam Plates of Chālukya-Bhīma I, . . . . .	69
		Masulipatam Plates of Chālukya-Bhīma II, . . . . .	27
		maṭha, . . . . .	164, 165, 170

	PAGE
Māthara, <i>family</i> , . . . . .	89
Mathura Stone Inscription of Chandragupta II, . . . . .	174 n.
Mathurā Inscription of the year 80, . . . . .	47 n.
Mātridatta, <i>commentator</i> , . . . . .	43 n.
Mātrīśarman, <i>donor</i> , . . . . .	57, 59, 60, 61
Mau, <i>vi.</i> , . . . . .	186 n.
Maukhara, <i>progenitor of Maukhari dy.</i> , . . . . .	47
Maukhari, <i>dy.</i> , . . . . .	42, 46, 47 & n., 48, 52, 115, 116 & n., 242, 243 & n.
Maukhari Inscriptions on Yūpas, . . . . .	42
Māyāpurī, <i>Mōkala's wife</i> , . . . . .	231, 237, 241
Mayūrakhaṇḍī, <i>ca.</i> , . . . . .	10, 12 & n., 13, 16, 17, 205, 206, 210, 213, 216 n., 217, 218, 221
Mayūśarman, <i>Kadamba k.</i> , . . . . .	48
Māyūrī, <i>s. a. Mahāmāyūrī</i> , . . . . .	37
Mēda, <i>a low caste</i> , . . . . .	291
Mēghadūta, <i>work</i> , . . . . .	84
Mēl-Aḍaiyāru-nāḍu, <i>dī.</i> , . . . . .	147
Mēlpaṭṭi, <i>vi.</i> , . . . . .	143, 145
Menamātura, <i>ci.</i> , . . . . .	89 n.
Mēru, <i>mo.</i> , . . . . .	150, 153
metres:—	
Anuṣṭubh, 3, 13, 22 n., 30, 77 n., 78 n., 87 n., 121 n., 122 n., 127, 167 n., 170 n., 187 n., 188 n., 206, 218, 227, 237 n., 263 n.	
Āryā, . . . . .	13, 71 n., 127, 156, 168 n., 206, 218
Āryāḡṭi, . . . . .	168 n.
Drutavilambita, . . . . .	169 n.
Eṣāṭṭkālī-neḍilāsīriya, . . . . .	175
Gāyatrī, . . . . .	44 n.
Gīti, . . . . .	13, 72 n.
Indravajrā, . . . . .	3, 13, 21 n., 121 n., 127, 206, 227, 235 n., 236 n., 237 n.
Kālī, . . . . .	175
Mālinī, . . . . .	3, 72 n., 227, 260 n.
Nardataka, . . . . .	196
Nēriśaiveṇḍa, . . . . .	175
Paṇṇiruṣṭṭkālī-neḍilāsīriya, . . . . .	175
Puṣṭipitāgrā, 13, 78 n., 206, 218, 227, 263 n., 265 n., 267 n.	
Rathōddhatā, . . . . .	235 n.
Śālinī, . . . . .	206, 260 n.
Śārdūlavikrīḍita, 3, 30, 71 n., 72 n., 127, 167 n., 187 n., 206, 218, 227, 234 n., 235 n., 236 n., 237 n., 238 n., 260 n.	
Śikharīḡḷ, . . . . .	3, 227, 260 n.
Śloka, <i>s. a. Anuṣṭubh</i> , . . . . .	71 n., 169 n.
Sragdharā, 3, 13, 127, 167 n., 227, 253 n., 260 n.	
Udgatā, . . . . .	93
Upajāti, . . . . .	3, 13, 30, 151 n., 170 n., 235 n., 237 n., 238 n., 276 n.
Upēndravajrā, . . . . .	151 n.

	PAGE
Vamśastha, . . . . .	71 n., 169 n.
Vasantatilakā, 3, 13, 21 n., 72 n., 121 n., 127, 189 n., 206, 218, 226, 227, 236 n., 237 n., 286 n.	
Mewaj, <i>s. a. ri. Nimaj</i> , . . . . .	135 n.
Mewār, <i>state</i> , . . . . .	231 & n., 232, 233
Mhatārā, <i>s. a. Mahattara</i> , . . . . .	274
Mhow, <i>vi.</i> , . . . . .	102
Miraj, <i>vi.</i> , . . . . .	30
Miriñji, <i>dī.</i> , . . . . .	29, 30, 31, 34
Mitāl, <i>vi.</i> , . . . . .	103
Mitālparā, <i>vi.</i> , . . . . .	103
Mitila-pāṭaka, <i>vi.</i> , . . . . .	103, 106, 110
Mitrānanda, <i>m.</i> , . . . . .	105, 110
Miyārai-nāḍu, <i>s. a. Miyāru-nāḍu</i> , . . . . .	147
Miyāru-nāḍu, <i>dī.</i> , . . . . .	144, 147
Mōkala, <i>ch. of Mewār</i> , 231 & n., 233, 234, 236, 237, 238, 239, 240, 241	
Mōkhalapāṭaka, <i>vi.</i> , . . . . .	117 n.
Mokhalī, <i>s. a. Maukhari</i> , . . . . .	47
Mōkhara, <i>vi.</i> , . . . . .	117 n.
Mōkhari, <i>s. a. Maukhari</i> , . . . . .	46, 52 & n.
Monghyr, <i>dī. &amp; ci.</i> , . . . . .	226, 227
months:—	
Apelae (Appellaios), . . . . .	36, 42
Āshāḍha, 10, 30, 31, 34, 69, 73, 115, 119, 121, 122, 217, 249, 253, 255	
Āshāḍha, Second, . . . . .	104, 111, 174 & n.
Āsvayuja, . . . . .	148, 152, 154, 155, 183, 185
Āsvōja, <i>s. a. Āsvayuja</i> , . . . . .	48
Bhādrapada, . . . . .	205, 211, 240
Chaitra, 48, 134, 135, 188 n., 271 n., 277 & n., 278, 280	
Jyāishṭha, . . . . .	224
Jyēshṭha, <i>s. a. Jyāishṭha</i> , . . . . .	66 & n., 67, 295 n.
Kārttika, 49, 82, 87, 89, 98, 99, 104, 108, 165, 199, 201, 213, 223, 229, 230, 234, 236, 240	
Māgha, 3, 6, 8, 77, 104, 105, 107, 112, 113, 137, 138, 140, 199, 203, 271, 272	
Mārgaśrāsha, . . . . .	168, 213, 215, 217, 221, 273, 295
Nabhaa, <i>s. a. Śrāvāṇa</i> , . . . . .	238
Pauṣha, 3, 216 n., 217 n., 275, 276 n., 293, 294, 295	
Phalgu, <i>s. a. Phālguna</i> , . . . . .	203
Phālguna, . . . . .	46, 48, 52, 90, 199, 205 n.
Puṣhya, <i>s. a. Pauṣha</i> , . . . . .	190, 195, 196, 275, 276
Śrāvāṇa, . . . . .	158, 161, 231, 234, 238, 241, 281, 282
Vaiśākha, 19, 22, 54, 56, 137, 138, 140, 199, 202, 205 n., 274 n.	
moon, <i>depicted over inscription</i> , 271, 273, 274, 278, 279, 281	
moon, <i>emblem on seal</i> , . . . . .	67
Mōragāṇa, <i>vi.</i> , . . . . .	205, 206, 210
Morigere Inscriptions, . . . . .	165

	PAGE		PAGE
Mörkhaṇḍ, <i>l.</i> , . . . . .	12, 13	n, confused with <i>l</i> , . . . . .	1
<i>mu</i> , Kharoṣṭhī —, . . . . .	289	n, subscript, . . . . .	213
Mudupa (Laghu' and Bṛihat), <i>vi.</i> , 213 & n., 218, 221		ñ, superscript, . . . . .	204
Mugai-nāḍu, <i>di.</i> , . . . . .	147	Nabīnagar, <i>s. a. vi.</i> Navīnarapattana, . . . . .	223
Muhammadans, . . . . .	226, 227, 233, 277	Nachā Inscription, . . . . .	172, 173
Muhammad-i-Bakhtyār, . . . . .	226, 227	Nāḍagām Plates of Vajrahaṣṭa of Śaka 979, 67 n., 68 n., 70	
Muhammad ibn Tughlaq, . . . . .	187 n.	<i>Nāḍagauḍa, s. a. Nārgāuḍa,</i> . . . . .	34 n.
Muhammad Shāh, . . . . .	233	Nadā, <i>ca.</i> , . . . . .	226, 227
Muhammad Tughlaq II, . . . . .	233	Nāḍōl, <i>ca.</i> , . . . . .	191
Mukhalīngam, <i>ci.</i> , . . . . .	65 & n., 69, 76, 119 & n.	<i>nāḍa, t. d.</i> , . . . . .	147, 178
Mūlavarman, <i>k. of Borneo,</i> . . . . .	44 & n.	Nāgabhaṭa, <i>Pratīhāra k.</i> , . . . . .	243, 294
Mūlasthāna, <i>donee,</i> . . . . .	105, 109	Nāgabhaṭa II, <i>Gurjara-Pratīhāra k.</i> , . . . . .	256, 258, 259, 260
Multan, . . . . .	187	Nagara-bhukti, <i>di.</i> , . . . . .	290, 291
Munjūla, <i>donee,</i> . . . . .	106, 110	Nagarattān, <i>choultry,</i> . . . . .	283, 285, 286, 287, 288
Mumjaya, <i>m.</i> , . . . . .	100	Nagarattār, 'trading guild', . . . . .	283, 285, 286, 287, 288
Mumjēya Mahārāṇī, <i>s. a. Chālukya q. Siriyā</i>		Nagarī Yūpa Inscription, . . . . .	46, 49, 51
Dēvi, . . . . .	100	Nāgavahśī, <i>dy.</i> , . . . . .	244
Mummaḍī Singeya-Nāyaka, <i>s. a. Singeya-</i>		Nagnaka, <i>monk or deity,</i> . . . . .	137, 138 & n., 139
Nāyaka, . . . . .	183, 184 & n.	Nāgor, . . . . .	233
Mummaḍīśōjanallūr, <i>s. a. vi. Kiḍāṅgil,</i> . . . . .	24, 25	Nāgpur, . . . . .	255, 256
Muner, <i>s. a. Monghyr,</i> . . . . .	226, 227	Nāgpur Museum Inscription of Bhavadēva, . . . . .	116
Mungir Plate of Dēvapāla, . . . . .	290, 291	Nāgpur Museum Plates of the 8th year, 249, 250 & n.	
Muñja, . . . . .	100	Nāgpur Museum Prāśasti of Malwa Rulers, 117 & n.	
Muñja, <i>Paramāra, k.</i> , . . . . .	142	Nāgpur Prāśasti, . . . . .	133 & n., 134 n.
Mūṅrukai-Mahāśēnāi, <i>Chōja garrison,</i> . . . . .	285	Nāguji Mahattara, <i>m.</i> , . . . . .	273, 274
Murambī, <i>vi.</i> , . . . . .	218	Nāguma, <i>vi.</i> , . . . . .	271, 272
Murariḍu, <i>s. a. god Viṣṇu,</i> . . . . .	108, 112	Naihāti Grant of Vallālasēna, . . . . .	290 n.
Murastman, <i>l.</i> , . . . . .	250 & n.	<i>Naimittika, off.</i> , . . . . .	229
Murkaṇḍ, <i>sage,</i> . . . . .	13	<i>naiśēdya,</i> 'offering', . . . . .	163, 164
Mūrti-Eyīṇaṇ, . . . . .	283 n.	Nakkaṇ-Munnūrruvaṇ, <i>m.</i> , . . . . .	286, 288
<i>muru-kahētra,</i> . . . . .	272	Nala 8 × 9, <i>measure,</i> . . . . .	54, 55
Murumba, <i>di.</i> , . . . . .	213, 218, 221	Nālandā, . . . . .	241, 290, 291
Murundadēvi, <i>Uchchakalpa q.</i> , . . . . .	171	Nālandā Plate of Dēvapāla, . . . . .	290 & n., 291
Muśittaikuḍi, <i>vi.</i> , . . . . .	25	Nālandā Plate of Dharmapāla, . . . . .	159
<i>muffiyōl,</i> tax, . . . . .	24	Nālandā Seal Inscriptions, . . . . .	242
<i>Māvāra-kōṣēpā-santati,</i> . . . . .	165	Nala Sopars, <i>l.</i> , . . . . .	273
Muzaffar Shāh I, <i>governor of Gujārāt,</i> . . . . .	233	<i>nāli,</i> measure of capacity, . . . . .	25, 287, 288
Mysore, <i>etate,</i> . . . . .	193	<i>namasya,</i> . . . . .	107
Mysore Copper Plate of A. D. 810, . . . . .	165	Namidāsa, <i>com.</i> , . . . . .	84
		Nanda, <i>family,</i> . . . . .	58
		Nanda, <i>m.</i> , . . . . .	83, 87
		Nandagiri, <i>s. a. Nandidroog,</i> . . . . .	79
		<i>Nandagirinātha, ep. of Gaṅga k. Indravarman,</i> . . . . .	79
		Nandalagrāma, <i>vi.</i> , . . . . .	105, 107
		Nanda-Prabhāṅjanavarman, <i>Gaṅga k.</i> , . . . . .	58
		Nandapur or Nandapura, <i>vi.</i> , . . . . .	53, 54, 159
		Nandasura, <i>vi.</i> , . . . . .	105, 107
		Nanda-vīthī, <i>di.</i> , . . . . .	53, 54, 55, 159
		<i>nandi,</i> see also bull, emblem on seal, . . . . .	67, 119
		Nandidroog, <i>s. a. Nandagiri,</i> . . . . .	79
		Nandi-Kampa, <i>s. a. Pallava k. Kampa,</i> . . . . .	145 n.
		Nandikampa, <i>vi.</i> , . . . . .	144 n.

## N

n, . . . . .	9, 38, 62, 74, 81, 88, 141
n, changed to <i>anuvāra,</i> . . . . .	10
n, final, . . . . .	162, 264 n., 290
n, final, changed to <i>m,</i> . . . . .	124
n, final, changed to <i>m,</i> . . . . .	124, 205
n, final omitted, . . . . .	115, 205
n, used for <i>anuvāra,</i> . . . . .	82, 156
n, used for <i>m,</i> . . . . .	156
n, used for <i>ñ,</i> . . . . .	230
n, used for <i>anuvāra,</i> . . . . .	19, 62, 82, 115, 124, 256
ñ, . . . . .	68, 124
ñ, superscript, . . . . .	204
n, . . . . .	38, 62, 81, 124, 256, 290

	PAGE		PAGE
Nandi-Kamptēvara, <i>te.</i> , . . . . .	144	Navanērapattapa, <i>vi.</i> , . . . . .	223, 229
Nandi or Nandivarman III, <i>Pallava k.</i> , 144 & n.,	146	Navinara-pattapa, <i>s. a. vi.</i> Navanērapattapa,	223
Nandi pillar, . . . . .	189	Nāyaka, <i>family</i> , . . . . .	69 n.
Nāndipura, <i>vi.</i> , . . . . .	103, 106, 110	Nāyaka, <i>off.</i> , . . . . .	142, 143
Nandivarman III, <i>Pallava k.</i> , . . . . .	176	Nayanāga, <i>m.</i> , . . . . .	156 n.
Nāndod, <i>vi.</i> , . . . . .	103	Nāyimma, <i>Śilāhāra k.</i> , . . . . .	29, 30, 33
Nandpur, <i>s. a.</i> Nandapura, . . . . .	53 n.	Ņḍāringa, <i>dī.</i> , . . . . .	261, 262
Nāndsā, <i>l.</i> , . . . . .	47 n.	Neḷuñḍaiyaṅ, <i>s. a.</i> Pāṇḍya & Jaṭila Parān-	
Nāndsā Yūpa Inscription, . . . . .	45, 46, 47, 48, 51	taka, . . . . .	284
Nanjuṅḍa, <i>author</i> , . . . . .	193 n.	Nēnaiyaka, <i>donee</i> , . . . . .	106, 110
Nannadēva, <i>Sōmavamśi k.</i> , . . . . .	116	nērvāyam, <i>tax</i> , . . . . .	23
Nannadēva, <i>Sōmavamśi prince</i> , . . . . .	92 n.	Nēsari Plates, . . . . .	11, 12 n., 204, 206, 214, 216 & n., 217 n., 294, 296
Naogam, <i>vi.</i> , . . . . .	65, 69	Neulpar Grant of Śubhākaradēva, . . . . .	201
Napa, <i>m.</i> , . . . . .	80	ṅch, . . . . .	156
Naraṅgi, <i>ri.</i> , . . . . .	244	ṅg, . . . . .	124
Nāraṅga, <i>s. a.</i> donee Nārāyaṅa, . . . . .	10 n., 18	Nidāna-sūtra, Buddhist work, . . . . .	241
Narasimha, <i>m.</i> , . . . . .	137, 140	niddesa, 'exegesis'	241
Narasimha, <i>te.</i> , . . . . .	283	Nidhanapur Plates of Bhāskaravarman, . . . . .	8 n., 291 n.
Narasimha II, <i>s. a.</i> Hoysala & Vra-Narasimha		nidhi-nikshēpa-jala-pāshāpa-samanvita, pri-	
II, . . . . .	178 & n.	vilega, . . . . .	195
Narasingapalli, <i>vi.</i> , . . . . .	62	Nighaṅṅu, Tamil work, . . . . .	144
Narasingapalli Plates of Hastivarman, . . . . .	69	Nigūha, <i>vi.</i> , . . . . .	290, 291
Narathambaka, <i>s. a.</i> Ranathambaka, . . . . .	231 n., 235, 238	Nihāṅkaśāṅkara, <i>ep. of Sēna k.</i> Vallālasēna, . . . . .	225
Nārauka, <i>donee</i> , . . . . .	11, 16	Nikāya, Buddhist work, . . . . .	241
Nārāyaṅa, <i>com.</i> , . . . . .	199, 201	Niḷa, <i>Vidyādharma prince</i> , . . . . .	30
Nārāyaṅa, <i>donee</i> , . . . . .	10, 16, 18 n.	Nilakkuḍi-nāḍu, <i>dī.</i> , . . . . .	285
Nārāyaṅa, <i>engr.</i> , . . . . .	199, 203	Nimaj, <i>ri.</i> , . . . . .	135
Nārāyaṅa, <i>m.</i> , . . . . .	74, 77	Nirañjana, <i>m.</i> , . . . . .	145 n.
Nārāyaṅa, <i>s. a.</i> god Viṣṇu, . . . . .	62, 64, 65, 66, 67 & n., 134, 135, 151, 154, 167, 236, 238, 240, 241	Nirañjana-guru, . . . . .	145 n.
Nārāyaṅa bhalla, <i>donee</i> , . . . . .	32, 34	Niruddhapura, <i>ca.</i> , . . . . .	12 n.
Nārāyaṅarāja, <i>m.</i> , . . . . .	82, 86	Nirupama, <i>Rāshtrakūṭa k.</i> , . . . . .	15, 208, 219
Narbadā, <i>ri.</i> , . . . . .	148	nirōṅa, . . . . .	41, 42
Narēndradēva, <i>sur. of</i> Gōvinda IV, . . . . .	106	nirvilai, <i>tax</i> , . . . . .	24
Narēndradēva, <i>sur. of</i> Vākpati Muñja, . . . . .	108, 112	Nirvritavāṭaka, <i>vi.</i> , . . . . .	157, 159
Narēndramrigarāja, <i>s. a.</i> E. Chālukya &		Niśāṅkamalla, <i>tit. of</i> Pallava ch. Kōpperuñ-	
Vijayāditya II, . . . . .	163, 169	ingadēva II, . . . . .	177
Narēndrasēna, <i>Vākātaka k.</i> , . . . . .	173	Nityavaraha, <i>sur. of</i> Indra III, . . . . .	104, 106
Nārgāvunḍa, <i>off.</i> , . . . . .	31, 32, 34 & n.	nicartana, <i>l. m.</i> , . . . . .	31, 32, 34, 82, 86 & n., 213, 221
Nārgāvunḍa-sāmyabhūta, . . . . .	31	niedāin, . . . . .	262
Narmadā, <i>ri.</i> , . . . . .	103, 258, 259, 297	niedya, <i>s. a.</i> naivedya, . . . . .	169
Nārttāmalai, . . . . .	146	niedāna, 'house' or 'house-site', . . . . .	32, 62, 66
Nāsapura, <i>vi.</i> , . . . . .	105, 107	Nivinā Grant, . . . . .	91, 94 n., 126, 199 n.
Nāsik, . . . . .	193	Niya Inscription, . . . . .	41
Nāsir-ud-dīn Mahmūd, . . . . .	233	niyōgādhipati, . . . . .	182
Natarāja, <i>te.</i> , . . . . .	177, 180	Niyōganīyukta, <i>off.</i> , . . . . .	86
Nausāri Plates of Jayabhata III, . . . . .	148, 149 n., 150 n.	Niyuktaka, <i>off.</i> , . . . . .	15, 210, 220
Navagrāma, <i>vi.</i> , . . . . .	65, 69, 73	Noḷamba, <i>dy.</i> , . . . . .	146, 147
navakamma (navakarmān), . . . . .	38, 39	Noḷambavāḍi, <i>dī.</i> , . . . . .	184 & n.
navakammika (navakarmika), . . . . .	38, 39	nollē, . . . . .	33 n.
navakammikā, <i>do.</i> , . . . . .	38	Nripa, <i>s. a.</i> Napa, . . . . .	79, 80 n.
navakammikā, . . . . .	38	Nripatuṅga or Nripatuṅgavarman, <i>Pallava k.</i>	144,
navakarmika, 'superintendent of work', . . . . .	38	145, 146	
Navanēra-pattalā, . . . . .	229 n.	Nripatuṅga, <i>s. a.</i> Pallava ch. Kōpperuñjā-	
		dēva I, . . . . .	181, 182

	PAGE		PAGE
Nūlegrāma, vi., . . . . .	194	<i>ojukku</i> , oblation, . . . . .	23 & n.
numerals, sign or symbol :—		<i>Om</i> , symbol for —, 3, 13, 20, 60, 65, 70, 76, 79, 108, 111, 120, 127, 135, 140, 142, 201, 202, 203, 206, 218, 227, 250, 260, 262, 264, 266, 268, 272 n., 273, 276, 278, 279, 280, 282, 291	
1, . . . . .	230, 238, 241, 253, 255, 268 & n., 269, 271, 272, 273, 275 & n., 276, 277 & n., 278, 279, 280, 281, 282	Om̐gōḍu Grant I, . . . . .	89 n.
2, . . . . .	230, 273, 275 n., 278, 280, 281, 282	Om̐gōḍu Grant II, . . . . .	89 n.
3, . . . . .	156, 161, 229, 246, 248, 257, 260, 275 & n., 276, 281	Oruvakallu, vi., . . . . .	161 & n.
4, . . . . .	42, 53, 55, 56, 230, 238, 241, 278	Osmanabad, s. a. Dharnaseo, . . . . .	206 n.
5, . . . . .	45, 52, 152, 155, 230, 238, 241, 246, 248, 253, 255, 257, 260, 275, 276, 277, 278, 280	Osmanabad, vi., . . . . .	30
6, . . . . .	152, 155, 257, 271, 272, 280, 281	Ōtantapurī, s. a. Uḍyanna, . . . . .	225
7, . . . . .	22 n., 53 add., 55 add., 56 add., 156, 161, 246, 247, 248, 253, 255, 273, 275 n., 277, 278, 282	Ōymā-nāḍu, dī., . . . . .	24
8, . . . . .	19, 22, 53, 55, 56, 90 n., 156, 161, 238, 241, 247, 275 & n., 276, 277 n., 279, 280		
9, . . . . .	19, 22, 53, 55, 56, 62, 66, 67, 257, 260, 275 n., 277 n.	<b>P</b>	
10, . . . . .	42, 152, 155	<i>p</i> , . . . . .	9
20, . . . . .	19, 22, 42, 156, 161	<i>p</i> , confused with <i>y</i> , . . . . .	1
40, . . . . .	90 n.	<i>p</i> , used for <i>ph</i> , . . . . .	115
48, . . . . .	90 n.	<i>pachchaya</i> , s. a. <i>pratyaya</i> , . . . . .	41
60, . . . . .	53, 55, 56	<i>Pachchayākāra-vibhanga</i> , Buddhist work, . . . . .	242
70, . . . . .	62, 66, 67	<i>Paḍaittalaiyaṇ</i> , . . . . .	286, 288
80, . . . . .	152, 155, 246, 247, 248	Paḍala[śū]ḡa, vi., . . . . .	268
90, . . . . .	45, 52	Paḍamkalūru Grant of Ammarāja II, . . . . .	162
100, . . . . .	53, 55, 56	<i>Pādamūla</i> , . . . . .	86
200, . . . . .	45, 52	Paḍhāmsaka, vi., . . . . .	275, 276
400, . . . . .	152, 155	Pāḍhi, s. a. <i>Pāḍi</i> , . . . . .	272 n.
numerals, words :—		<i>pāḍi</i> or <i>pāḍī</i> , s. a. <i>pāḍi</i> , . . . . .	272 n.
<i>bāna</i> (=5), . . . . .	238	<i>pāḍikāval</i> , tax, . . . . .	79
<i>chandra</i> (=1), . . . . .	238	Paḍivasa, vi., . . . . .	278, 279
<i>giri</i> (=7), . . . . .	162	Padma, <i>donce</i> , . . . . .	268, 269
<i>nabha</i> (=0), . . . . .	162, 168	Paḍmaśiva Rāul, m., . . . . .	273, 274
<i>rasa</i> (=6), . . . . .	162	<i>padma-ḡanka</i> , coin, . . . . .	193 n.
<i>śruti</i> (=4), . . . . .	238	Paḍuvūr-kōṭṭam, dī., . . . . .	144, 147
<i>rasu</i> (=8), . . . . .	162, 168, 238, 241	Pāḡuṇāra, dī., . . . . .	89, 97, 99
<i>Vēda</i> (=4), . . . . .	241	Pāḡunavara, s. a. <i>Pāḡuṇāra dī.</i> , . . . . .	97
Nuparsinga, vi., . . . . .	250	Pāḡuṇavara, <i>do.</i> , . . . . .	97
Nuptara, s. a. Luputurā (?), . . . . .	250	Pāhārpur Copper-plate Inscription, . . . . .	53, 54 n., 156
<i>Nyāya, śāstra</i> , . . . . .	5, 8, 89, 98, 99	<i>Pāiyalacchhī</i> , work, . . . . .	101 n.
		Paithan Plates of Gōvinda III, . . . . .	9, 10, 14 n., 15 n., 16 n., 206, 214
<b>O</b>		Paithan Plates of Rāmachandra, . . . . .	191, 192
Ō, medial, . . . . .	53, 81, 135 n., 156, 162, 204, 230	Pāla, <i>dy.</i> , . . . . .	131 n.
Ōḍḡagunṭa, vi., . . . . .	163, 169	Palaiyanūr, vi., . . . . .	179
Ōḍra, co., . . . . .	126, 199, 202	Paḷaki, dī., . . . . .	94
Ōḍraka, co., . . . . .	258, 27	Palakkada, cī., . . . . .	89 n.
Ōghadōva, <i>Uchchakalpa k.</i> , . . . . .	171	Pālanpur, <i>state</i> , . . . . .	232
Ōlakkūr, vi., . . . . .	144 n.	Pālanpur Plates of Bhīmadōva, . . . . .	257 n.
<i>ojukkasi</i> , oblation, . . . . .	23 & n.	Palasādī, l., . . . . .	3, 6 & n., 8
		Palhaṇāpura, s. a. <i>Prahlādanapura</i> , . . . . .	231, 232, 235, 238
		Pāli canon, . . . . .	242
		<i>pālidhēva</i> , . . . . .	14
		<i>pallāna</i> (Skt. <i>paryāṇa</i> ), 'saddle', . . . . .	246
		<i>pallānakāra</i> , 'saddler', . . . . .	246, 248

	PAGE		PAGE
Pallava, <i>dy.</i> , 48, 89 & n., 94, 96, 144, 145 n., 146, 174 n., 175, 176, 177, 178, 179 & n., 182 n., 207, 209, 215, 216, 217 n., 220, 296,		<i>Paramadaivatādhidāivata, tit.</i> , . . . . .	200, 202
Pallava, <i>territory</i> , . . . . .	145, 146	<i>Paramadēvatādhidāivata, tit.</i> , . . . . .	200
Pallavamalla, <i>Pallava k.</i> , . . . . .	179	<i>Paramamāhēvara, tit.</i> , 60, 65, 72, 77, 79, 86, 120, 142, 149, 150, 169, 200, 225, 228, 242, 251, 264, 266, 268	
Pallavāṇḍār, . . . . .	181 n.	Paramāra, <i>dy.</i> , . . . . .	101, 102, 103, 117 n., 132, 133 & n., 134, 135 n., 142, 191, 192 & n., 232, 272 n.
Pallavaraiyaṇ, . . . . .	175	<i>Paramasaugata, tit.</i> , . . . . .	291
<i>palli</i> , 'hamlet', . . . . .	139	<i>Paramavaishya, tit.</i> , . . . . .	119 n.
<i>Pallīchchanda</i> , . . . . .	22	<i>Paramavaishyaṅgī, tit.</i> , . . . . .	80
Pallīkoṇḍa Inscription, . . . . .	144 n.	Paramēvara, <i>s. a. god Śiva</i> , . . . . .	75, 208, 219
Pallimaḍam, <i>vi.</i> , . . . . .	165	<i>Paramēvara, tit.</i> , . . . . .	10, 14, 15, 17, 79, 106, 108, 112, 133, 135, 149, 169, 194, 195, 205, 210, 220, 242, 243, 251, 251, 253, 254, 263, 264, 265, 266, 290, 291, 293 n.
Pallimaḍam Inscription, . . . . .	285	Parāntaka I, <i>Chōja k.</i> , . . . . .	25
<i>paṣa</i> , coin, . . . . .	138, 139	Parāntaka Viranārayaṇa Śaḍaiyaṇ, <i>k.</i> , . . . . .	284
<i>Paścha</i> , <i>s. a. Mahājana</i> , . . . . .	34 n.	Parel Inscription of Aparādityadēva, . . . . .	275 n.
<i>Paśchagaṅgā, ri.</i> , . . . . .	30	Pārikud Grant, . . . . .	199 n.
<i>paśchāgni</i> , 'five sacred fires', . . . . .	224 n.	Pārikud Plates of Madhyamarāja, . . . . .	125, 127
<i>paśchāgnika</i> , . . . . .	224 n.	Parivrājaka, <i>dy.</i> , . . . . .	59, 171, 173
<i>Paśchālisvāmin, doneś</i> , . . . . .	20, 21	Pāriyātrika, <i>tribe</i> , . . . . .	48
<i>paścha-mahōpātaka</i> , . . . . .	17, 152, 160, 170, 211, 222	Parlākimeḍi, <i>ci.</i> , . . . . .	119
<i>paścha-mahāśabda</i> , . . . . .	31, 33, 71, 142, 149 & n., 150, 151, 193, 261, 263, 273, 276	Parlākimeḍi Plates, . . . . .	79
<i>paścha-mahāyājā</i> , . . . . .	16, 54, 160, 211, 221	Parlākimeḍi Plates of Anantavarman, . . . . .	261
<i>paśchatūriyo</i> , <i>cf. paścha-mahāśabda</i> , . . . . .	149	Parlākimeḍi Plates of Indravarman II, . . . . .	62
<i>paśchadra</i> , <i>tax</i> , . . . . .	23, 24, 25, 26	<i>parāśūlā</i> , . . . . .	138, 139, 140 n.
<i>paśchavārakkāl</i> , measure of capacity, . . . . .	25	Parsadā, <i>vi.</i> , . . . . .	3
<i>Paśchavāra-vāriyam, committee</i> , . . . . .	23 & n., 27	Parsadi, <i>vi.</i> , . . . . .	3
<i>paśchavāri</i> , . . . . .	27, 28	Parsodi, <i>vi.</i> , . . . . .	3
<i>paśchupilī</i> , <i>tax</i> , . . . . .	26, 27	Pārtha, <i>s. a. epic hero Arjuna</i> , . . . . .	16
Pāṇḍavas, <i>epic heroes</i> , . . . . .	119	Parthian <i>dramma</i> , coin, . . . . .	280 n.
Pāṇḍharpur, . . . . .	193 & n.	Parvat-āmnāya, . . . . .	165
<i>Pāṇḍita, tit.</i> , . . . . .	223, 224, 229	Pārvati, <i>goddess</i> , . . . . .	127, 130, 240
Pāṇḍu, <i>epic k.</i> , . . . . .	119	Parwān, <i>ri.</i> , . . . . .	135, 139
Pāṇḍuvarmā, <i>dy.</i> , . . . . .	118	<i>paśānam</i> , <i>tax</i> , . . . . .	26
Pāṇḍya, <i>co.</i> , . . . . .	146, 179, 297	<i>Paśchimasamudrādhipati, tit. of Yādava</i>	
Pāṇḍya, <i>dy.</i> , . . . . .	10, 14, 146, 165, 178, 179, 217 n., 283 & n., 284, 285	governor Rāmadēva, . . . . .	282
Paṅgaḷa-nāḍu, <i>di.</i> , . . . . .	145, 147	Pāsupata, <i>Śaiva sect</i> , . . . . .	162, 163, 164, 165
Pāṇini, <i>author</i> , . . . . .	4 n., 47 n., 205, 246	Pāsupati II, <i>Śaiva ascetic</i> , . . . . .	164 & n., 170
Pāṇipat, <i>l.</i> , . . . . .	233	<i>pāḷaka, t. d.</i> , . . . . .	117 n.
Panja, <i>s. a. Paḍivasa (?)</i> , . . . . .	279	Pātākabōjya (?), <i>vi.</i> , . . . . .	77
<i>Papaśchasūdanī</i> , commentary, . . . . .	39	<i>Pātakīla, off.</i> , . . . . .	273, 274
<i>Para-bala-sarppa</i> , <i>cf. Maṣvakkā-sarppa</i> , . . . . .	33 n.	<i>Pātaṅjala Mahābhāshya, s. a. Mahābhāshya</i> , . . . . .	47 n.
<i>Paradāra-sōdara-Ramana-charite</i> , Kannada work, . . . . .	183	<i>pathaka, t. d.</i> , . . . . .	102
Parakēsari, <i>Chōja tit.</i> , . . . . .	144 n.	Pathān, . . . . .	232
Parakēsarivarman, <i>Chōja tit.</i> , . . . . .	25, 26	<i>pāḥi</i> , . . . . .	272 & n., 276, 280
<i>Paramabhāgavata, tit.</i> , . . . . .	20	Paṭiākellā Grant of Śivarāja, . . . . .	198, 199, 200
<i>Paramabhāṭṭāraka, tit.</i> , 15, 54, 55, 72, 79, 106, 108, 112, 133, 135, 157, 160, 169, 194, 195, 200, 202, 203, 205, 210, 220, 251, 253, 254, 263, 264, 265, 266, 290, 291		<i>Paśichchasaṃuppāda-vibhāṅga</i> , Buddhist work, . . . . .	242 & n.
<i>Paramabrahmaṅya, tit.</i> , . . . . .	89, 97	<i>Paśichchasaṃuppāda-vibhāṅga-sūtra</i> , Buddhist work, . . . . .	242
<i>Paramadaivata, tit.</i> , . . . . .	200, 201, 202, 203	Pātīl, <i>s. a. Pātakīla</i> , . . . . .	273 n.

	PAGE		PAGE
Patna, <i>di.</i> , . . . . .	291	Pōḍāgajh Inscription, . . . . .	82 n. & <i>add.</i>
Pāṭṇā Plates of the 6th year, . . . . .	249, 250	Po-lo-mo-lo-ki-li, <i>s. a.</i> Bhramaragiri, . . . . .	119
Pāṭāḥa, <i>tit.</i> , . . . . .	236, 239	Pōmadēpaṇḍita, <i>minister</i> , . . . . .	280
Pattakīl, <i>s. a.</i> Pajakīla, . . . . .	273 n.	Pondh, <i>vi.</i> , . . . . .	116 n.
Pattakīla, <i>off.</i> , . . . . .	108, 111, 112, 135	Poppināḍaṇ, <i>s. a.</i> Chōḷa k., . . . . .	180
Pattakīla, <i>s. a.</i> Pajakīla, . . . . .	273 n.	Poppitturaivāṇ, <i>cf.</i> Poppināḍaṇ, . . . . .	181 n.
Pattalaka, <i>off.</i> , . . . . .	157, 159	Pop-vāriyam, <i>committee</i> , . . . . .	23 n.
Pattān, <i>vi.</i> , . . . . .	81, 84, 85	Poona Plates, . . . . .	84
paṭṭarājñī, 'chief queen', . . . . .	188	Poona Plates of Prabhāvati-guptā, . . . . .	84 n.
Paupḍarika, <i>vi.</i> , . . . . .	103, 105, 109	Porulare, <i>vi.</i> , . . . . .	146
Pāvunavāra, <i>s. a.</i> Pāḡuḡāra <i>di.</i> , . . . . .	97	Pōrutha-dramma, coin, <i>s. a.</i> Parthian drama (?), . . . . .	280, 281
Payalpattana, <i>vi.</i> , . . . . .	104, 107	Prabhajjanavarman, <i>s. a.</i> Prabhāñjanavarman, . . . . .	57
Payōshūl, <i>vi.</i> , . . . . .	214 n.	Prabhākara Nāyaka, <i>minister</i> , . . . . .	275, 276
Pēḍāpālaka, <i>off.</i> , . . . . .	199, 203	Prabhāñjana, <i>Parivrājaka k.</i> , . . . . .	171
Pedavegi Grant of Vijayanandivarman, . . . . .	56	Prabhāñjanavarman, <i>Gaṅga k.</i> , . . . . .	57, 58 & n., 60, 61
Peddavēgi Plates of Jayasimha I, . . . . .	88	prabhava, Buddhist term, . . . . .	242
Pēḍrābandh, <i>vi.</i> , . . . . .	1, 3	Prabhāvakacharita, work, . . . . .	258
Peṅṅāgaḍam, <i>vi.</i> , . . . . .	178	Prabhāvati-guptā, <i>Vākātaka q.</i> , . . . . .	86
Peṅṅai, <i>vi.</i> , . . . . .	180	Prabhudēva, . . . . .	190
Peṅṅānadi, <i>s. a.</i> <i>ri.</i> Peṅṅai, . . . . .	180	Prabhūlakṭi, . . . . .	61 n.
Pēṅṅhama-bhukti, . . . . .	116 n.	Prabhūtārāśī (Paṇḍita) I, <i>Saiva ascetic</i> , . . . . .	163, 164 & n., 169
Periapurāṇam, Tamil work, . . . . .	178	Prabhūtārāśī II, <i>Saiva ascetic</i> , . . . . .	164 & n., 107
Perunagara, <i>s. a.</i> Perunagar, . . . . .	146	Prabhūtārāśī (III), <i>do.</i> , . . . . .	162, 164, 165, 170
Pērōjakhānā, <i>s. a.</i> Fīrūz Khān, . . . . .	239	Prabhūtavaraha, <i>sur. of Rāshtrakūṭa k.</i> Gōvinda III, . . . . .	10, 15, 205, 210, 220, 293 n.
Perumaṅgalam-Uḍaiyār Udaiyapperumā, . . . . .	176	prachaya, <i>s. a.</i> pratyaya, . . . . .	41
Perumoya-Nāyaka, <i>ch.</i> , . . . . .	183	Pradhāna, <i>off.</i> , . . . . .	120, 273, 274
Perunagar, <i>vi.</i> , . . . . .	144, 145, 146	Pradhānapurusha, . . . . .	262
Perunagar-Agaram, <i>s. a.</i> Perunagar, . . . . .	144, 147 n.	Pradhānavachīva, <i>off.</i> , 'Prime Minister', . . . . .	223, 226, 228
Peruṅgulam, <i>l.</i> , . . . . .	285	Pradyōtasimha, <i>m.</i> , . . . . .	54, 55
Peruṅjūga, <i>ch.</i> , . . . . .	176	Prāharāja, <i>Kadamba ch.</i> , . . . . .	223, 224, 226, 228
Peruntimiri-nāḍu, <i>di.</i> , . . . . .	147	Prahlādanadēva, <i>Paramāra ch.</i> , . . . . .	232
peruvari, tax, . . . . .	24, 25	Prahlādanapūra, <i>ci.</i> , . . . . .	232
ph, . . . . .	204	Prāishasika, <i>s. a.</i> Prīshasika, . . . . .	291
phadyā, <i>s. a.</i> phadyaka, . . . . .	279 n.	Prājāpati, <i>s. a.</i> god Brahman, . . . . .	46
phadyaka, coin, . . . . .	237, 239 & n.	Prāmātri, <i>off.</i> , . . . . .	291
Phanā, <i>engr.</i> , . . . . .	234, 238, 241	Prāntapāla, <i>off.</i> , . . . . .	291
Phunda, <i>s. a.</i> Paḍivasa (?), . . . . .	279	Prasanna or Prasannamātra, <i>k.</i> , . . . . .	19, 22
Pimpalgāon, <i>vi.</i> , . . . . .	218	Prasannāditya, <i>com.</i> , . . . . .	257, 260
Pimparikā, <i>vi.</i> , . . . . .	214 n.	Prāsāntarāga, <i>sur. of Gurjara k.</i> Dadda II, . . . . .	148
Pimparipadraka, <i>vi.</i> , . . . . .	116 n.	prāśasti, . . . . .	117 & n., 188, 231, 237, 285, 294, 295, 296
Pimpri, <i>s. a.</i> <i>vi.</i> Pimparikā (?), . . . . .	214 n.	Pratāpadhasvala, <i>k.</i> , . . . . .	223, 224, 225 & n., 228
Pīṅgaḷa-Nighaṇṭu, Tamil work, . . . . .	175	Pratāpamalla, <i>Kalachuri k.</i> , . . . . .	1, 2, 3, 5, 7, 8
Ping-Chi-(ki)lo, <i>s. a.</i> Vēṅḡ (?), . . . . .	119	pratihāra, 'door-keeper', . . . . .	265
Pipṅi, <i>s. a.</i> <i>ri.</i> Peṅṅai (?), . . . . .	180, 181	Pratihāra, <i>dy.</i> , . . . . .	12 n., 139, 243, 259
Pipparikā, <i>vi.</i> , . . . . .	213, 218, 221	Pratihāra, <i>off.</i> , . . . . .	20, 21, 125, 131, 229
Piprōd, <i>vi.</i> , . . . . .	116 n.	pratihārin, 'door-keeper', . . . . .	263
Pishtapura, <i>co.</i> , . . . . .	57, 58, 59, 60, 61, 89, 90, 95, 96, 97, 99	Pratihārya, <i>see</i> Pratihāra, . . . . .	129
Pituna, <i>off.</i> , 'spy', . . . . .	251, 254 & n.	Pratirāja, <i>writer</i> , . . . . .	2, 6
Pitāmaha, <i>m.</i> , . . . . .	83, 87	pratihiddha-chāḷa-bhāḷa-praśāsa, privilege, . . . . .	120
Pitavāsa, <i>m.</i> , . . . . .	105, 109	Pratishthāna, <i>di.</i> , . . . . .	261, 262 n.
Pithāpuram, <i>s. a.</i> Pishapura, . . . . .	58, 97	Pratishthitachandra, <i>engr.</i> , . . . . .	199, 203
Pithapuram Pillar Inscription of Mallapa- dēva, . . . . .	69, 96 n.	Pratityasamutpāda-vidhaṅganirdēśa, Buddhist work, . . . . .	241
plural-dual, . . . . .	246		

	PAGE
<i>Pratītyasamutpāda-tribhaṅgasūtra</i> , Buddhist work, . . . . .	241, 242
<i>Pratītyasamutpāda-vyākhyā</i> , do., . . . . .	241
<i>prativedā</i> , . . . . .	108, 112, 120, 135, 291, 292
<i>pratyaya</i> , . . . . .	41
<i>Praudhapratāpachakravartin, Yādava tit.</i> , . . . . .	194, 195, 281, 282
<i>Pravarapura, ca.</i> , . . . . .	82, 85, 90 n.
<i>pravaras</i> :—	
<i>Aurava-Bhṛigu-Chyavana-Āpnavāna-Jama-dagni</i> , . . . . .	78, 80
<i>Autathya or Utathya</i> , . . . . .	124, 129 & n., 131
<i>Vasishṭha-Śakti-Pārāsara</i> , . . . . .	2, 5, 7
<i>Pravarasēna I, Vākātaka k.</i> , . . . . .	85
<i>Pravarasēna II, do.</i> , . . . . .	82, 83, 84 & n., 86, 88, 90 n., 92, 114
<i>Przyāga, tirtha</i> , . . . . .	233
<i>Prāchanika, off.</i> , . . . . .	291
<i>Primeval Boar, s. a. Ādi-Varāha</i> , . . . . .	153
<i>Prithivibhaṭṭa, donee</i> , . . . . .	213, 221
<i>Prithivi-Mahārāja, Chōḷa k. (?)</i> , 88, 89, 90, 95, 96, 97, 98	
<i>Prithivīmūla, s. a. Prithivīmūla</i> , . . . . .	92
<i>Prithivīvarman, m.</i> , . . . . .	88, 89, 98, 99
<i>Prithivishēga I, Vākātaka k.</i> , . . . . .	84, 85 & n.
<i>Prithivishēga II, do.</i> , . . . . .	114, 172, 173
<i>Prithivīvara</i> , . . . . .	96 n.
<i>Prithivīvallabha, sur. of Rāshṭrakūṭa k.</i>	
<i>Gōvinda III</i> , . . . . .	10, 15
<i>Prithivīvarman, Gaṅga k.</i> , . . . . .	78, 79
<i>Prithu, myth. k.</i> , . . . . .	15, 159
<i>Prithividēva I, Kalachuri k.</i> , . . . . .	2, 4, 7
<i>Prithividēva II, do.</i> , . . . . .	2, 5, 7
<i>Prithivigaṅgaraiyar, ch., of Paṅgala-nāḍu</i> , . . . . .	145
<i>Prithivigaṅgaraiyar, s. a. W. Gaṅga k. Prithivīpati I</i> , . . . . .	144, 145, 146, 147
<i>Prithivīmūla</i> , . . . . .	88
<i>Prithivīpati I, W. Gaṅga k.</i> , . . . . .	145, 146 & n.
<i>Prithivīrāja, Chauhan k.</i> , . . . . .	226
<i>Prithivīrājārāṣā</i> , work, . . . . .	226
<i>Prithivīrājajīyaya</i> , work, . . . . .	124, 226
<i>Prithivīvallabha, sur. of Gōvinda III</i> , . . . . .	205, 210, 220
<i>Prithivīvallabha, sur. of Gōvinda IV</i> , . . . . .	106
<i>Prithivīvallabha, sur. of Vākpati Muñja</i> , . . . . .	108, 112
<i>Prithivīvallabha, sur. of Vijayanagara k.</i>	
<i>Dēvarāya I</i> , . . . . .	182, 185
<i>Prithivīvallabha, tit. of Yādava k. Mahādēvarāya</i> , . . . . .	194, 195
<i>Prithivīvarman, Gaṅga k.</i> , . . . . .	263, 264
<i>Priyamitrasvāmin, donee</i> , . . . . .	199, 203
<i>Prōla, Karikāla ch.</i> , . . . . .	96
<i>Prōlakavā, f.</i> , . . . . .	69, 73
<i>Pūdi-Pōrān, m.</i> , . . . . .	286, 288
<i>Pugār, vi.</i> , . . . . .	180, 181
<i>Pulakōśīrāja, Gujārāt Chālukya k.</i> , . . . . .	93 n.
<i>Pulakōśīn, W. Chālukya ch.</i> , . . . . .	8 n.
<i>Pulibūmra Grant of Jayasīnha I</i> , . . . . .	88, 90
<i>Pulikōśīn II, W. Chālukya k.</i> , . . . . .	88, 89, 90, 93, 94, 95 & n., 96, 118, 119
<i>Pulindasēna, ancestor of Śailōdbhava</i> , . . . . .	125, 127, 130
<i>Pulōmbūru, vi.</i> , . . . . .	93
<i>Pulōmbūru Grant of Mādhavavarman</i> , . . . . .	88, 90, 91 & n., 92, 93 & n., 94, 95 & n., 96, 116
<i>Punada, tribe</i> , . . . . .	48
<i>Punarvasu, nakshatra</i> , . . . . .	217 n., 295
<i>Puṅyābhra, ri.</i> , . . . . .	102, 112
<i>Puṅyakumāra, Chōḷa k.</i> , . . . . .	96
<i>pā-ppōn</i> , tax, . . . . .	24
<i>Puri, ci.</i> , . . . . .	123, 226
<i>Puri Copper-plate of Nṛsiṅhadēva IV</i> , . . . . .	226
<i>Puri Plates of Mādhavavarman</i> , . . . . .	123, 126, 127
<i>Puri (Uttarapārśva Māṭha) Plates of Dharmarāja</i> , . . . . .	125
<i>Purle Plates</i> , . . . . .	74
<i>Purle Plates of Indravarman</i> , . . . . .	78, 264
<i>Pūrṇā, s. a. ri. Payōshṇi</i> , . . . . .	214 n.
<i>Pūrṇadēva, m.</i> , . . . . .	261, 263
<i>pūrṇa-kalāśa</i> , depicted over inscription, . . . . .	279
<i>Pūrṇa-pathaka, ca.</i> , . . . . .	102, 112
<i>pūrnimānta</i> , . . . . .	3, 104, 119
<i>purōga, s. a. purōhita (?)</i> , . . . . .	262
<i>purōhita, 'priest'</i> , . . . . .	229, 266
<i>Purujvanā, vi.</i> , . . . . .	74, 77
<i>Purushōttama, donee</i> , . . . . .	105, 110
<i>Purushthanā, cf. Purujvanā</i> , . . . . .	74, 77
<i>pūrva-bhuktaka-bhujyamāna-dēva-brahma-dāya-sarjita</i> , privilege, . . . . .	392
<i>Pūrvadēśa</i> , . . . . .	225
<i>pūrvagrahārika</i> , . . . . .	94
<i>Pūrvapathaka, di.</i> , . . . . .	112
<i>Pushkar or Pushkara, tirtha</i> , . . . . .	234, 236, 240
<i>Pushkariṇi, di.</i> , . . . . .	75
<i>Puṣhpāyudha, s. a. god Kāma</i> , . . . . .	235, 237
<i>Puṣhya, nakshatra</i> , . . . . .	215, 217 & n., 294, 295 & n.
<i>Puṣhyamitra, Śunga k.</i> , . . . . .	47
<i>Pustapāla, off. 'record-keeper'</i> , . . . . .	54, 158, 161, 202
<b>Q</b>	
<i>Qutb-ud-dīn</i> , . . . . .	226
<b>R</b>	
<i>r.</i> , . . . . .	9, 24, 198
<i>r.</i> , doubling of consonant after —, . . . . .	2, 9, 28, 53, 57, 62, 68, 74, 82, 115, 124, 137, 156, 189, 198, 205, 249, 256, 261, 263
<i>r.</i> , doubling of consonant before —, . . . . .	53, 57, 68, 82, 115, 124, 156, 198, 256, 261



	PAGE		PAGE
r, subscript, . . . . .	20 n., 114	Rājarāja III, <i>Chōla k.</i> , . . . . .	177 & n., 178, 179
r, superscript, . . . . .	1, 204, 213	Rājasēkhara, <i>author</i> , . . . . .	83
Rāchapaṭnam, <i>vi.</i> , . . . . .	193 n.	Rājasimha, <i>Pallava k.</i> , . . . . .	174 n.
Rādihā, <i>Krishna's consort</i> , . . . . .	108, 112	Rājasimha, <i>Pāṇḍya k.</i> , . . . . .	284
Rādhanagari, <i>s. a. Vallavāḍa</i> , . . . . .	30	Rājasimha, <i>sur. of Gaṅga k. Hastivarman</i> , . . . . .	63, 66, 67
Rādhanpur Plates, 12, 204, 206, 208 n., 209 n., 210 n., 214, 215, 216, 217 n., 296 n.		Rājasimha III, <i>Pāṇḍya k.</i> , . . . . .	283
Rāghavānka, <i>author</i> , . . . . .	190	Rājasīnga-pperaṅgāḍi, <i>colony</i> , . . . . .	283, 285, 286, 288
Raghuvānka, <i>work</i> , . . . . .	43 n., 64, 67 n., 172 n., 238 n.	Rājasīngtāvaram, <i>te.</i> , . . . . .	284
Rāgolu Plates of Śaktivarman, . . . . .	89	Rājasthāniya, <i>off.</i> , . . . . .	291
Rāhappa, <i>k.</i> , . . . . .	10, 14	Rājavallabha, <i>off.</i> , . . . . .	251, 254 & n.
Rahasya, <i>off.</i> , . . . . .	76, 78	Rājaya, <i>m.</i> , . . . . .	31, 34
Rai Lakhamaniya, <i>s. a. Lakshmapasēna</i> , . . . . .	227	Rājendra, <i>s. a. Śailōdbhava k. Mādhavavarman III</i> , . . . . .	124
Rai Mal, <i>prince</i> , . . . . .	231	Rājendravarman, <i>Gaṅga k.</i> , . . . . .	74, 75, 77
Rai Mal's Inscription of V. S. 1545, . . . . .	233	Rājigr, <i>s. a. Rājagriha</i> , . . . . .	291
Raipur, . . . . .	233	Rājim, <i>vi.</i> , . . . . .	116 & n.
Raipur Plates of Mahā-Sudēvarāja, . . . . .	19	Rājim Plates of Tīvaradēva, . . . . .	19, 114, 116 & n., 118 n., 119
rājā, . . . . .	29	Rājput, . . . . .	232
Rāja, <i>m.</i> , . . . . .	273 n.	Rājputanā, . . . . .	232, 239 n.
rājabhārya-sarva-pratyāya-samēta, <i>privilege</i> , . . . . .	292	Rājyadatta, <i>m.</i> , . . . . .	157, 159
rāja-datti, 'royal gift', . . . . .	202, 203	Rājyadhikṛita, 'chief minister', . . . . .	83
rājadhāni, 'capital', . . . . .	235	Rāma, <i>epic hero</i> , . . . . .	107
Rājādhirāja I, <i>Chōla k.</i> , . . . . .	25	Rama, <i>s. a. Rāma m.</i> , . . . . .	36
Rājādhirāja, <i>tit.</i> , . . . . .	10, 14, 15, 293 n.	Rāma, <i>m.</i> , . . . . .	37, 41, 42
Rājādhirājadēva, <i>Chōla k.</i> , . . . . .	144 n.	Rāmabhadra, <i>s. a. epic hero Rāma</i> , . . . . .	107, 111, 113, 136, 212
Rājādhirājavitaṅkar-Śaṅḍēvaradēvar, <i>deity</i> , . . . . .	24, 25	Rāmabhadradēva, <i>Pratīhāra k.</i> , . . . . .	243
Rājagriha, <i>di.</i> , . . . . .	291	Rāmachandra, <i>s. a. epic hero Rāma</i> , . . . . .	253
Rājaguru, . . . . .	275 n., 276	Rāmachandra, <i>Yādava k.</i> , . . . . .	184, 191, 192, 193 n., 270, 281, 282
Rājakēśari, <i>Chōla tit.</i> , . . . . .	144 n.	Rāmadāsa, <i>commentator</i> , . . . . .	84
Rājakēśarivarman, <i>Chōla tit.</i> , . . . . .	24	Rāmadēva, <i>ch.</i> , . . . . .	142 & n., 143
Rājaktiya-grāma, <i>vi.</i> , . . . . .	103, 110	Rāmadēva, <i>Yādava general</i> , . . . . .	281, 282
rājaktiya-māna, 'royal measure', . . . . .	86 n.	Rāmadēva, <i>Yādava k.</i> , . . . . .	184, 281, 282
Rājakkalānāyaṅ, <i>tit. of Hoysaḷa Sōmēvara</i> , . . . . .	180 n.	Rāmadēvi, <i>Chālukya princess, Sēna q.</i> , . . . . .	225
Rājakkalāmbirāṅ, <i>tit.</i> , . . . . .	180	Rāmadēvi, <i>Uchchakalpa q.</i> , . . . . .	171
rājakya-māna, <i>s. a. rājaktiya-māna</i> , . . . . .	82 n., 86	Rāmagiri, <i>s. a. mo. Rāmtak</i> , . . . . .	84 & n.
rāja-māna, <i>s. a. rājaktiya-māna</i> , . . . . .	82 n.	Rāma grove, . . . . .	37, 38, 42
Rājāmātya, <i>off.</i> , . . . . .	291	Rāmakakshā, <i>L.</i> , . . . . .	37
rājan, 'prince', . . . . .	151, 229	Rāmakakshaka, <i>s. a. Rāmakakshā</i> , . . . . .	38
Rājan, <i>tit.</i> , . . . . .	291	Rāmakhila, <i>s. a. Rāmakakshā</i> , . . . . .	37
Rājānaka, <i>m.</i> , . . . . .	273 & n.	Rāmaleṅgurāja, <i>m.</i> , . . . . .	80, 98, 99
Rājānaka, <i>tit.</i> , . . . . .	79, 129, 262, 264, 268, 291	Rāmanātha, <i>Hoysaḷa k.</i> , . . . . .	180 n.
Rājānārāyaṅa Śambuvarāyaṅ, <i>Śambuvarāya ch.</i> , . . . . .	179 n.	Rāmanātha, <i>s. a. Kumāra-Rāmanāthadēva</i> , . . . . .	182, 185
Rājanya, <i>s. a. Kshatriya</i> , . . . . .	237	Rāmāranya, <i>s. a. Rāmakakshā</i> , . . . . .	38
Rājanyaka, <i>tit.</i> , . . . . .	129, 131	Rāmatīrtham Plates, . . . . .	91 & n., 92 & n., 93 n., 94, 96
Rājaparamēśvara, <i>tit.</i> , . . . . .	182, 185	Rāmōśvara-tīrtha, . . . . .	206 n., 216 & n.
Rājapura, <i>vi.</i> , . . . . .	244	Rāmganj Copper-plate, . . . . .	226
Rājapura Copper-plate, . . . . .	270 n.	Rāmtak, <i>mo.</i> , . . . . .	84
rājapurusha, . . . . .	108, 120, 135	raṅga, <i>Skt. aranya</i> , . . . . .	37
Rājaputra, <i>Kalachuri prince</i> , . . . . .	259	Raṅga, <i>tit.</i> , . . . . .	282 n.
Rājoputra, <i>sur. of Kalachuri k. Lakshmaṅa</i> , . . . . .	259	Rāpā, <i>tit.</i> , . . . . .	233, 234
Rājoputra, <i>tit.</i> , . . . . .	79, 129, 131, 201, 202, 203, 262, 264, 268, 291		
Rājarāja I, <i>Chōla k.</i> , . . . . .	178		

	PAGE		PAGE
Rapabhīta, <i>Sailōdbhava k.</i> , see Arapabhīta, . . . . .		Rewah Stone Inscription . . . . .	296
Rapabhīta, <i>sur. of Gaṅga k.</i> Hastivarman, . . . . .	63, 64, 66, 67	<i>ri.</i> , used for <i>ri.</i> , . . . . .	82, 203
Rapabhītōdaya, <i>n. of god Viṣṇu</i> , . . . . .	64, 66, 67	<i>ri.</i> , . . . . .	114, 245
Rapadhavala, <i>k.</i> , . . . . .	223, 224, 228	<i>ri.</i> , used for <i>ri.</i> , . . . . .	10, 19, 82, 205
Rapāditya, <i>m.</i> , . . . . .	105, 109	Riddhapur Plates of Prabhāvātiguṇṭā, . . . . .	84 n.
Rapadurjaya, . . . . .	96 n.	<i>riḥ-ādhy-ādi-sambandha-carjita</i> , privilege, . . . . .	281
Rapadurjaya, <i>Chōla k.</i> , . . . . .	89, 96, 97, 99	Rishi, <i>m.</i> , . . . . .	224, 229
Rapadurjaya-Durjaya, <i>Karikāla ch.</i> , . . . . .	96	<i>Rishi-pāñchamī</i> , '5th day of bright half of Bhādrapada' . . . . .	327, 240
Rāpaka, <i>tit.</i> , 142 & n., 143, 186 n., 187, 188, 249, 254, 255, 263, 264, 266, 267, 268		Rishiyappa, <i>s. a.</i> Risiyapabhāta, 213, 214 n., 221	
Rapakēsarin, <i>s. a. brother of Mahā-Śivagupta</i> (?), . . . . .	116 n.	Riṣhyāringa, <i>sage</i> , . . . . .	231, 237, 240
Rapakēsarin, <i>s. a. Sōmavamśī k. Bhava-</i> <i>dēva</i> , . . . . .	116 & n., 117, 118	Risi Mahattara, <i>m.</i> , . . . . .	273, 274
Rapastambhaka, <i>s. a. Ranathambaka</i> , . . . . .	231 n.	Risiula, <i>m.</i> , . . . . .	105, 109
Ranathambaka, <i>l.</i> , . . . . .	231 & n.	Risiyapabhāta, <i>donee</i> , . . . . .	205, 210
Ranathambor, <i>ca.</i> , . . . . .	187	Rithpur Plates of Bhayattavarman, . . . . .	82 n.
Rapāvalōka, <i>s. a. Rāshtrakūṭa ch. Stambha</i> , 2, 93 & n., 952		<i>rō</i> , . . . . .	186
Ranthambor, <i>l.</i> , . . . . .	231 & n., 232, 238	Rōhaṇaki, <i>vi.</i> , . . . . .	62, 65, 66
Rāpeya, . . . . .	184	Rōhiṇī, <i>nakshatra</i> , . . . . .	72, 215, 295
Raṅgalachhyi, <i>vi.</i> , . . . . .	11, 13, 16	Rōhīṇī, <i>Vasudēva's wife</i> , . . . . .	50
rāṣṭī, 'queen', . . . . .	100	Rōhīṇimitra, <i>m.</i> , . . . . .	38
Ranvad, <i>vi.</i> , . . . . .	192, 278	Rohtaśgaḍh Inscription, . . . . .	224, 225
Rashid-ud-dīn, . . . . .	192	Rōṇāṅki, <i>s. a. vi. Rōhaṇara</i> , . . . . .	65
rāshjra, <i>t. d.</i> , . . . . .	65, 94	Ronunky, <i>s. a. vi. Rōṇāṅki</i> , . . . . .	65
Rāshtrakula(kūṭa), <i>family</i> , . . . . .	186, 188, 189	<i>rō</i> , . . . . .	9
rāshjtrakūṭa, . . . . .	79 & n., 169, 262, 266	<i>ru.</i> , used for <i>ri.</i> , . . . . .	234
Rāshjtrakūṭa, <i>dy.</i> , . . . . .	8, 10, 12, 13, 14, 83, 101, 102, 104, 106, 144, 145 n., 146, 162, 163, 205, 208, 213, 216, 219, 257, 258, 259 n., 296	Ruddappa Dīkshita, <i>donee</i> , . . . . .	10, 11, 16
Rāshjtra-mahattara, <i>off.</i> , . . . . .	151, 154	Rudra, <i>s. a. god Śiva</i> , . . . . .	163, 169, 256, 260
Rāshjtrapati, <i>off.</i> , . . . . .	15, 106, 210, 220	Rudrāditya, <i>m.</i> , . . . . .	102, 111
Ratanpur, <i>ca.</i> , . . . . .	2, 3, 4 n., 118	Rudramāmbā, <i>Kākatīya q.</i> , . . . . .	192
Ratanpur Inscription of Prithvidēva II and Brahmadēva, . . . . .	114 n., 118 n., 120 n.	Rudras, <i>gods</i> , . . . . .	46
Ratanpur Stone Inscription of Jājalladēva I, . . . . .	117, 118 n.	Rudrasarman, <i>donee</i> , . . . . .	90, 94
Rathantara, Vedic hymn, . . . . .	67	Rudrasēna I, <i>Vākāṭaka k.</i> , . . . . .	85 & n.
Rati, <i>Kāma's wife</i> , . . . . .	240	Rudrasēna II, <i>do.</i> , . . . . .	86, 92
Ratnadēva I, <i>Kalachuri k.</i> , . . . . .	118	Rūpāvartani, <i>di.</i> , . . . . .	65
Ratnadēva II, <i>do.</i> , . . . . .	2, 4, 7	Rūpyavati, <i>di.</i> , . . . . .	65
Ratnadēva III, <i>do.</i> , . . . . .	3, 103		
Ratnarāja I, <i>do.</i> , . . . . .	2, 4, 7	<b>S</b>	
Ratnarāja III, <i>do.</i> , . . . . .	2, 5, 7	<i>s.</i> , . . . . .	9, 74, 156
Rāula, <i>tit.</i> , . . . . .	273, 274	<i>s.</i> , used for <i>ś</i> , . . . . .	2, 68, 102, 137, 141, 189, 205, 231, 249, 263, 265, 270, 282
Ravikīrti, <i>author</i> , . . . . .	93	<i>s.</i> , used for <i>śh</i> , . . . . .	68, 141, 265
Ravīśarman, <i>donee</i> , . . . . .	261, 262	<i>ś</i> , . . . . .	62, 74, 198, 213
Rāya-jhaga-jhampa, <i>tit.</i> , of Yādava k. Mahā- dēva, . . . . .	194	<i>ś</i> , used for <i>s</i> , . . . . .	2, 10, 68, 205, 268
Rāya-Nārāyaṇa, <i>tit. of Yādava k. Mahādēva</i> , 194, 195 187		<i>śh</i> , used for <i>śh</i> , . . . . .	189
Raxiyya, <i>q.</i> , . . . . .	163, 169	Śābara, <i>donee</i> , . . . . .	105, 109
Rēgaḍgūṇṭa, <i>vi.</i> , . . . . .	97	<i>śa-bhūta-cāta-pratyāya</i> , privilege, . . . . .	152
Rēnāṇḍu, <i>co.</i> , . . . . .	142, 143	<i>śa-bhūta-ōpātta-pratyāya, do.</i> , . . . . .	211, 221
Rēvaṇa, <i>donee</i> , . . . . .	142, 143	<i>śa-chaurōddharāṇa, do.</i> , . . . . .	292
		<i>śachcha</i> , Buddhist term, . . . . .	241
		<i>Sachcha-niddeśa</i> , Buddhist work, . . . . .	241
		<i>Sachcha-vibhāṅga, do.</i> , . . . . .	241
		sacrifices :—	
		Agnishtōma, . . . . .	46, 85, 89, 91, 92 n., 95 n., 98, 99
		Aptōryāma, . . . . .	85
		Āśvamedha, . . . . .	44, 45, 85, 91, 92 n., 95 n., 125, 128, 131, 167

Sacrifices.— <i>contd.</i>	PAGE		PAGE
Asvi-Trirātra, . . . . .	46	<i>sa-jala-sthala-sakṣita</i> , privilege, . . . . .	251
Atirātra, . . . . .	46, 85	Śaka, <i>tribe</i> , . . . . .	48, 50, 51
Bṛihaspatisava, . . . . .	85	<i>Sakalabhūvanachakravartigaḥ</i> , <i>tit. of Pallava ch.</i>	
Garga-Trirātra, . . . . .	46	Kopperuñjīngadēva I, . . . . .	176, 179, 180, 181
Śadyaakara, . . . . .	85	<i>Sakalasaṁnyādhipati</i> , <i>tit.</i> , . . . . .	282
Sahasradakṣhiṇa-Trirātra, . . . . .	46	<i>sākē</i> , 'samvat', . . . . .	238
Shōḍaśi, . . . . .	85	<i>sākhās</i> :—	
Trirātra, . . . . .	46, 52	Āśvalāyana, . . . . .	113
Ukthya, . . . . .	46, 85	Bahvricha or Bāhvricha, . . . . .	16, 105, 106, 109, 110, 113, 157, 160, 210, 221
Vājapēya, . . . . .	44, 46, 85, 252	Chhandōga, . . . . .	94 n., 98, 99, 103, 105, 106, 109, 110
Śadaiya-Māraṇ, <i>s.a. Pāṇḍya k. Rājasimha III</i> ,	283, 285, 288	Kaṇva or Kāṇva, . . . . .	20, 21, 104, 107, 199, 201, 261, 262, 268, 269
<i>sa-danḍa-das-āparādha</i> , privilege, . . . . .	211, 221	Kauthuma, . . . . .	106, 110, 124, 129, 131
<i>sa-danḍa-dāsha</i> , <i>do.</i> , . . . . .	107	Mādhyandina, . . . . .	20, 21
<i>sa-das-āparādha</i> , <i>do.</i> , . . . . .	120, 152	Rāṇyānyā, . . . . .	78, 80 & n.
<i>Saddanti</i> ( <i>Śabdaniti</i> ), work, . . . . .	38	Taittirika, . . . . .	94
<i>Sādhanī</i> , <i>off.</i> , 'Counsellor', . . . . .	100	Taittirya, . . . . .	60, 61, 94 n.
<i>sa-dhānya-hirany-ādēya</i> , privilege, . . . . .	16, 107, 152, 211, 221	Vājasaneyī, . . . . .	11, 21
Sādhāra, <i>donec</i> , . . . . .	2, 5, 7, 8 & n.	Vājimādhyandina, . . . . .	105, 106, 107, 109, 110, 148, 152, 155
Sādhāraṇa, <i>minister</i> , . . . . .	249, 250, 253 & n., 255	<i>sa-kṣipt-śpakṣipta</i> , privilege, . . . . .	87
Sādhava, <i>k.</i> , . . . . .	223, 224, 227	Śakra, <i>s. a. god Indra</i> , . . . . .	97
Sagara, <i>myth. k.</i> , . . . . .	6, 17, 22, 32, 77, 80, 111, 113, 121, 129, 136, 152, 202, 203, 212, 222, 229, 252, 263, 265, 267	<i>sākṣin</i> , 'witness', . . . . .	274
Sagarakṣhida, <i>s.a. Saṁgharakṣhita</i> , . . . . .	289	Śakti-parṁbe ( <i>parṁbe = parishad</i> ), . . . . .	165
<i>sa-gart-dāhara</i> , privilege, . . . . .	229, 251	Śaktipur Copper-plate of Lakṣmaṇasēna, . . . . .	201 n.
Śagguyayyana, <i>misreading for Śambhuyasas</i> ,	200	Śaktivarman, <i>Gaṅga k.</i> , . . . . .	58
Sāhani, <i>s.a. Sādhanī</i> , . . . . .	100	Śaktivarman, <i>k. of Kalīṅga</i> , . . . . .	89
Sāhasa, <i>k.</i> , . . . . .	223, 224, 225 & n., 226, 228	Śākyamuni, <i>s. a. the Buddha</i> , . . . . .	37
Sāhasapura, <i>vi.</i> , . . . . .	225	Ślāa, <i>vi.</i> , . . . . .	124, 129, 131
Sahasrabāhu, <i>myth. k.</i> , . . . . .	43 n.	Ślāśhōpa, . . . . .	22
Sahasrasāmānya Brāhmaṇas, . . . . .	104, 107	Ślāśhākāyana, <i>dy.</i> , . . . . .	56, 89 & n., 90, 92 & n.
<i>sa-hiranyā-bhāga-bhōga</i> , privilege, . . . . .	109	Sājha, <i>m.</i> , . . . . .	38
<i>sa-hiranyā-bhāga-bhōg-śparikara-sarv-ādāya-</i> <i>samcā</i> , <i>do.</i> , . . . . .	136	Salhopalī, <i>vi.</i> , . . . . .	19
<i>sai</i> , used for <i>sai</i> (Prākṛit influence), . . . . .	128 & n.	Sallaimāla, <i>vi.</i> , . . . . .	11, 13, 16
Śailōdbhava, <i>dy.</i> , . . . . .	59, 64 & n., 91, 94 n., 123, 124, 125, 126 & n., 131 n.	Śālmālivātaka, <i>vi.</i> , . . . . .	157, 158, 159
Śailōdbhava, <i>k. eponymous of Śailōdbhava dy.</i> ,	125, 127, 128, 130	<i>sa-lōha-lavay-ākara</i> , privilege, . . . . .	229
Sainyabhīta, <i>Śailōdbhava k.</i> , . . . . .	64	Sajorā, <i>vi.</i> , . . . . .	13
Sainyabhīta I, <i>sur. of Śailōdbhava k. Mādha-</i> <i>rāja I</i> , . . . . .	125, 126, 127, 128, 130	Sāmāchārādēva, <i>k.</i> , . . . . .	176 n., 158, 159
Sainyabhīta II, <i>sur. of Śailōdbhava k. Mādha-</i> <i>varāja II</i> , . . . . .	91, 126, 127	<i>Samāhartṛi</i> , <i>off.</i> , . . . . .	120, 251, 254 & n.
Sainyabhīta III, <i>sur. of Śailōdbhava k. Mādha-</i> <i>vavarman III</i> , . . . . .	122, 125, 126, 127, 128, 130 & n.	Sāmāṅgaḍ Plates of Dantidurga, . . . . .	10 n.
Saitrām, <i>Gaḥadavāla k.</i> , . . . . .	187	Sāmānta, <i>com.</i> , . . . . .	268, 269
Śaiva doctrine, . . . . .	163, 190	<i>sāmānta</i> , 'feudatory', . . . . .	20, 76, 79, 89, 97, 99, 151, 187, 188, 262, 264, 266, 268
Śaiva sainte, . . . . .	163, 165	<i>Sāmānta</i> , <i>off.</i> , . . . . .	11, 131
Śaivism, . . . . .	165	<i>Sāmānta</i> , <i>tit.</i> , . . . . .	17, 48, 131, 223, 229
<i>sa-jala-sthala</i> , privilege, . . . . .	73, 143, 229, 264	<i>Sāmāntapāśādikā</i> , commentary, . . . . .	38
<i>sa-jala-sthal-āranya</i> , <i>do.</i> , . . . . .	79	Sāmāntavarman, <i>Gaṅga k.</i> , . . . . .	261
		Sāmāntavarman's Inscription, . . . . .	79 n.
		Sāmara, <i>m.</i> , . . . . .	245
		<i>Samaranibhāṅkamalla</i> , <i>ep. of k. Indradha-</i> <i>vala</i> , . . . . .	225, 228
		Samarasimha, <i>Kadamba ch.</i> , . . . . .	223, 224, 226, 228
		Samaripalla, <i>vi.</i> , . . . . .	213, 221

	PAGE		PAGE
Samar-Sing, <i>s. a. Kadamba ch. Samara-</i>		<i>Saṅgha, Buddhist —</i> , . . . . .	157
<i>sirha</i> (?), . . . . .	226	<i>Saṅgrāmanallūr, vi.</i> , . . . . .	285
✓ <i>śamasta-bhāga-bhāga-kara-hirany-ādāya-samāta,</i>		<i>Saṅgūr, vi.</i> , . . . . .	182, 185, 189, 194
<i>privilege</i> , . . . . .	113	<i>Saṅgūr Inscription</i> , . . . . .	185
<i>Samastabhuvanāśraya, sur. of E. Chālukya k.</i>		<i>Saṅgūru, vi.</i> , . . . . .	185
<i>Ammarāja II.</i> , . . . . .	169	<i>sa-nidhi, privilege</i> , . . . . .	21, 87, 120, 251
<i>Samastabhuvanāśraya, sur. of E. Chālukya k.</i>		<i>Śanikā, f.</i> , . . . . .	246, 247, 248
<i>Vijayāditya II.</i> , . . . . .	163, 169	<i>Śanivārasiddhi, ep. of Gaṇḍarāditya</i> , . . . . .	31
<i>Samastabhuvanāśraya, sur. of Vijayanagara k.</i>		<i>Sanjān Plates of Amōghavaraha I, II, 92 n.</i> , . . . . .	243, 258, 994, 297
<i>Dēvarāja I.</i> , . . . . .	182, 185	<i>Sanjān Plates of Gōvinda III.</i> , . . . . .	217 & n.
<i>Samastabhuvanāśraya, te.</i> , . . . . .	163, 169, 170	<i>Śaṅkara, donee</i> , . . . . .	105, 119
✓ <i>śamast-ōpatti-tulk-ōpatti-sahita, privilege</i> , . . . . .	107	<i>Śaṅkara, s. a. god Śiva</i> , . . . . .	225, 228, 235, 236, 239, 294, 297
<i>śamarōyika</i> , . . . . .	79 n.	<i>Śaṅkha, Chāhamāna k.</i> , . . . . .	191
<i>Sambalpur</i> , . . . . .	19	<i>śaṅkha, emblem on seal</i> , . . . . .	19
<i>Śambhu, s. a. god Śiva</i> , . . . . .	86, 125, 127, 130, 194, 195, 235, 236, 239, 278	<i>śaṅkhakāra, see śaṅkhika</i> , . . . . .	139 n.
<i>Śambhuyāśas, k.</i> , . . . . .	199, 200, 201	<i>Śaṅkhāyana-śrautasūtra, work</i> , . . . . .	46 & n.
<i>Śambhuyāya, misreading for Śambhuyāśas</i> , . . . . .	200	<i>Śaṅkhēda Plates (1st set) of Dadda II.</i> , . . . . .	82 n.
<i>Śambuvarāja, dy.</i> , . . . . .	179 n.	<i>Śaṅkhēda Plates (2nd set) of Dadda II.</i> , . . . . .	82 n.
<i>Saṅgha</i> , . . . . .	38	<i>śaṅkhika, 'worker in shells' or 'person of mixed parentage'</i> , . . . . .	139, 141
<i>Saṅghamitra, monk</i> , . . . . .	38, 42	<i>Sannasāvi, misreading for Annasāvi</i> , . . . . .	214 n.
<i>Saṅgharakshita, monk</i> , . . . . .	289 & n.	✓ <i>Sannidhōtri, off.</i> , . . . . .	120, 251, 254 & n.
<i>saṅghārāma</i> , . . . . .	38, 289 n.	<i>Śāntā, Śrīngika's wife</i> , . . . . .	237, 240
<i>Saṅgulla, com.</i> , . . . . .	148, 153, 155	<i>Santabomali Plates of Indravarman II.</i> , . . . . .	62, 64
<i>Samidhēsvara Temple Inscription</i> , . . . . .	233	<i>santaka, 'servant'</i> , . . . . .	83 & n., 86, 87
<i>śaṅkrānti—</i>		<i>Śantanu, epic hero</i> , . . . . .	150, 153
<i>Dakṣiṇāyana</i> , . . . . .	31, 34	<i>santika, 'proximity' 'presence', cf. santaka</i> , . . . . .	83 n.
<i>Dhanush</i> , . . . . .	72	<i>Sānuthākura, m.</i> , . . . . .	281
<i>Karka</i> , . . . . .	30	<i>sa-padr-āranya, privilege</i> , . . . . .	264
<i>Makara</i> , . . . . .	2, 3, 6, 8	<i>sa-parikara, mistake for s-parikara</i> , . . . . .	16, 211, 221
<i>Uttarāyāya</i> , . . . . .	60, 61, 162, 163, 169, 273, 274 & n.	<i>Śaphara or Śāphara, m.</i> , . . . . .	246, 247, 248
<i>Vishuva</i> , . . . . .	269	<i>Saptakōṭṭēvara, deity</i> , . . . . .	226
<i>Saṅkshōbha, Parivarāja k.</i> , . . . . .	171, 172, 174	<i>Sapta-lōk-aika-nātha, ep. of god Vishnu</i> , . . . . .	66
<i>Sammoha-cinodini, Buddhist work</i> , . . . . .	242 n.	<i>Sapta-lōk-aika-samāranya, do.</i> , . . . . .	67 n.
<i>s-amra-madhuka, privilege</i> , . . . . .	251	<i>sapta-mātri group, images of —</i> , . . . . .	284 n.
<i>s-amra-madhuka, do.</i> , . . . . .	229	<i>Sapt-ārchir-mukha, ep. of god Vishnu</i> , . . . . .	67 n.
<i>samuchita-dēya-bhāga-bhōga-kara-hirany-ādī</i> , . . . . .	292	<i>Sapt-ārṣava-jalēsāya, do.</i> , . . . . .	67 n.
<i>samudaya, Buddhist term</i> , . . . . .	242	<i>Sapt-ārṣava-śāyin, do.</i> , . . . . .	66
<i>Samudaya-bāhy-ādya-astamba, 'land originally devoid of vegetation, which does not yield any revenue (to the state)'</i> , . . . . .	54	<i>Sapta-sām-ōpāṅita, do.</i> , . . . . .	66, 67 n.
<i>Samudragupta, Gupta k.</i> , . . . . .	44, 45, 57, 58, 89, 173	<i>Sarabhāṅga, off.</i> , . . . . .	291
<i>samvayatāhārin</i> , . . . . .	54, 55	<i>Śarabhapura, ca.</i> , . . . . .	19, 20, 114, 115, 173
<i>sāmya</i> , . . . . .	32	<i>Śarabharāja</i> , . . . . .	20
<i>Sāncchātaka, l.</i> , . . . . .	199, 202	<i>Sarabpur, vi.</i> , . . . . .	10
<i>Sāncchi Prakrit Inscription</i> , . . . . .	142 n.	<i>Śāradā Inscription from Hund</i> , . . . . .	237 n.
✓ <i>sāndhi, not observed</i> , . . . . .	46, 133, 137, 143 n., 221 n., 249	<i>Sa. . . . . Rāpeya, general</i> , . . . . .	184
✓ <i>sāndhi, wrong</i> , . . . . .	10, 82, 84, 115, 205	<i>Śarapgarh, vi.</i> , . . . . .	19
✓ <i>Sāndhivigrahika, off.</i> , . . . . .	83, 158, 161, 199, 202, 203	<i>Sarasvatī, goddess</i> , . . . . .	72
✓ <i>Sāndhivigrahin, off.</i> , . . . . .	79, 80, 264, 265, 266, 267	<i>Sarasvatikanṣhāharāya, work</i> , . . . . .	83
<i>sāndu(sāndhi)vigrahappēṅu, tax</i> , . . . . .	26, 27	<i>Saravā, vi.</i> , . . . . .	19
<i>Sāṅgama, dy.</i> , . . . . .	183	<i>Sarbhōn, s. a. vi. Śrībhavaṅa</i> , . . . . .	206
<i>Sāṅgama, m.</i> , . . . . .	182, 183, 185	<i>Sardār, tit.</i> , . . . . .	231
<i>Sāṅgavūru, s. a. vi. Saṅgūr</i> , . . . . .	189	<i>Sarōpha or Sarōphā, cf. s. di.</i> , . . . . .	199, 201 & n., 202, 203
		<i>Sarkar Bhadrak</i> , . . . . .	291

	PAGE		PAGE
Sarkar Jalesar, . . . . .	201	seasons— <i>contd.</i>	
Sarkhō Plates of Ratnadēva II, . . . . .	2 n., 4 n.	Vāsa (Varshā), . . . . .	91
Sarkhō Plates of Ratnadēva III, . . . . .	103	Sellāda, <i>vi.</i> , . . . . .	65
Sārñāth, <i>vi.</i> , . . . . .	290	Sēllavi, <i>vi.</i> , . . . . .	105, 107
Śārngadharpaddhati, work, . . . . .	2 n.	Sēna, <i>dy.</i> , . . . . .	158, 225
Sārul, <i>s. a. vi.</i> Mallasārul, . . . . .	155 n.	Sēna Amuka, <i>m.</i> , . . . . .	271, 272
Śarva, <i>s. a. Mārśarva</i> (?), . . . . .	243, 297	Śēnādhikārika, <i>off.</i> , . . . . .	223, 229
<i>sarva-bādhā-parihāra</i> , privilege, . . . . .	32	Śēnādhīpati, <i>tit.</i> , . . . . .	182, 183, 185
<i>sarva-bādhā-vicarjita</i> , <i>do.</i> , . . . . .	251	Śēnōpati, <i>tit.</i> , . . . . .	47, 48, 82, 84, 87
Sarvachandra or Śarvachandra, <i>com.</i> , . . . . .	76, 78	Śēnāvāra, <i>family</i> , . . . . .	33 n.
<i>sarv-ācāya-samēta</i> , privilege, . . . . .	109	Śēnaya, <i>m.</i> , . . . . .	31, 34
Śarvadēva Āvasthika, <i>donee</i> , . . . . .	106, 110	Śēndamaṅgalam, <i>vi.</i> , . . . . .	176, 177
Śarvādhyakṣha, . . . . .	86	Śēndan Divākaram, work, . . . . .	181 n.
<i>sarva-kāra-parihāra</i> , 'exemption of all taxes', . . . . .	169	Sēndraka, <i>dy.</i> , . . . . .	173
<i>sarva-kāra-samēta</i> , privilege, . . . . .	120	Śen-Tamil, 'Tamil literature', . . . . .	180, 181
<i>sarva-namasya</i> , . . . . .	32, 34, 195	Seoni Plates, . . . . .	86 n.
Sarvānanda, <i>donee</i> , . . . . .	102, 103, 105, 109, 1113	Śēta, <i>s. a. ca.</i> Śvōtaka, . . . . .	268
Śarvanātha, <i>Uchchakalpa k.</i> , . . . . .	101 n., 171, 172, 173	Setram, <i>s. a.</i> Saitrām, . . . . .	187
<i>sarva-piṭā-parihriti</i> , . . . . ., privilege, . . . . .	292	Sētibandha, work, . . . . .	84
<i>sarva-piṭā-varjita</i> , <i>do.</i> , . . . . .	120, 201, 203	<i>sēvaka</i> , . . . . .	291
<i>sarva-piṭā-vivarjita</i> , <i>do.</i> , . . . . .	73	<i>śh</i> , . . . . .	156, 245
Śarvavarman, <i>Maukhari k.</i> , . . . . .	242, 243 & n.	<i>śh</i> , used for <i>s</i> , . . . . .	10, 68, 265, 268
<i>sarva-viṣṭi-parihāra-parihrita</i> , privilege, . . . . .	87	<i>śh</i> , used for <i>ś</i> , . . . . .	205, 268
<i>sarv-āya-viśuddha</i> , <i>do.</i> , . . . . .	32	<i>śhaś-akshara mantra</i> , ( <i>Om namaḥ Śivāya</i> ), . . . . .	190 n.
<i>sarv-ōparikara-kar-ādāna-samēta</i> , <i>do.</i> , . . . . .	251	Śhāhābād, <i>di.</i> , . . . . .	291
<i>sarv-ōpatti-sahita</i> , <i>do.</i> , . . . . .	281	Shah Sujah, . . . . .	201
<i>śāsana</i> , 'grant', . . . . .	78, 80, 87, 88, 104, 107, 111, 113, 122, 170, 229, 243, 252, 267, 269, 281, 292	Shamskhān Dandāni, . . . . .	233
Śāsānka, <i>k.</i> , . . . . .	138 n., 198	Shapjaka, <i>m.</i> , . . . . .	245, 246, 247
Śāsānka or Śāsānkarāja, <i>k.</i> , . . . . .	126	Shashthidatta, <i>m.</i> , . . . . .	157, 159
Śatapatha-Brāhmaṇa, work, . . . . .	44 n., 46 n.	Shashthikumāra, <i>s. a.</i> Chhathikumara, . . . . .	9
<i>ś-āṭavi-viṭapa-samansita</i> , privilege, . . . . .	264	Shergaḍh, <i>vi.</i> , . . . . .	131, 132, 134, 135, 137, 139
<i>śatipathāna</i> , Buddhist term, . . . . .	241	Shergaḍh Inscription of Udayāditya, . . . . .	132
Śātpurā, <i>mo.</i> , . . . . .	172, 214 n.	Shergaḍh Sōmanātha Temple Inscription, . . . . .	137
<i>śatra</i> , . . . . .	66, 67, 82, 86, 104, 107, 163, 169	Sher Shāh, <i>Sūr k.</i> , . . . . .	132, 134
<i>śa-triṇa-kāshh-ōdak-ōpēta</i> , privilege, . . . . .	272, 281	Shillārvāvak, . . . . .	275 n.
Śatrughnarāja, <i>m.</i> , . . . . .	83	<i>shn</i> , . . . . .	124
Śāttan-Gaṇavadi, <i>ch.</i> , . . . . .	283	Sholapur, <i>vi.</i> , . . . . .	190 n., 193, 194
Satyāditya, <i>Chōla k.</i> , . . . . .	96	Shrinōvadi, <i>vi.</i> , . . . . .	273 n.
Satyasādhāra, <i>donee</i> , . . . . .	5, 8 n.	<i>shjh</i> , used for <i>shf</i> , . . . . .	115
Satyāśraya, <i>sur. of</i> Pulakēsin II, . . . . .	167	Shummāpa, <i>s. a.</i> Khummāpa, . . . . .	236
Satyāśraya, <i>W. Chālukya k.</i> , . . . . .	243	Shahji, <i>s. a.</i> Sīhāji, . . . . .	187
<i>Satyāśraya-kuṭa-tilaka</i> , <i>ep. of</i> Vijayanagara <i>k.</i>		Siddha-Hēmachandra, work, . . . . .	13 n.
Dēvarāya I, . . . . .	182, 185	<i>siddham</i> , 'hail', . . . . .	246, 247, 248
Śaucha-Khambha (or —Stambha), <i>Rāshtra-kuṭa ch.</i> , . . . . .	206, 293 n.	<i>siddham</i> , symbol for —, . . . . .	260
Saurāshtra, <i>co.</i> , . . . . .	277, 278	Siddhantam, <i>vi.</i> , . . . . .	65
Savathi, <i>di.</i> , . . . . .	103	Siddharāma or Siddharāmanātha, <i>saint</i> , . . . . .	189, 190 & n., 191, 193, 194, 195, 196
Sāvathidēsa, Sāvathikā or Sāvathikādēsa, <i>di.</i> , . . . . .	103, 105, 106, 110	Siddharāmapurāpa, Kannaḍa work, . . . . .	190
Savitri, <i>s. a. god</i> Sārya, . . . . .	278	Siddhārthaka, <i>vi.</i> , . . . . .	65
<i>śa-vrikshamāl-ākula</i> , privilege, . . . . .	107, 109, 112, 136, 272	Siddhatā, <i>vi.</i> , . . . . .	75
<i>śa-vrikshamālā-nidhi-nikshēpa-sahita</i> , <i>do.</i> , . . . . .	282	<i>siddh-āya</i> , 'fixed income', . . . . .	273 n., 274 n.
seasons:—		<i>siddhāyam</i> , tax, . . . . .	24, 25
Gihma (Grīshma), . . . . .	91	Siddhēśvara, <i>god</i> , . . . . .	190 n.
		Sijila Bomma, . . . . .	184
		Sihāji, <i>Gahadavāla k.</i> , . . . . .	187
		Sihata, <i>donee</i> , . . . . .	105, 110

	PAGE		PAGE
<i>Śikhā, Vēdāṅga,</i>	253, 255	Śivarāja, <i>k.,</i>	198, 199, 200
Śilāhāra, <i>dy.,</i>	29 & n., 30, 31, 32, 33 n., 192, 193, 226, 269, 270, 271 n., 272 n., 275, 277 n., 279, 281	Śivarāja, <i>Kalachuri k.,</i>	259
Śilāhāra, <i>s. a. Śilāhāra,</i>	273, 274	Śiva-rātri,	278
Śilāhāra, <i>s. a. Śilāhāra,</i>	275, 276	Śivaśarman, <i>donee,</i>	90, 93, 94
Śilaharā Caves,	256	Sivpillā, <i>m. or f.,</i>	249, 254, 255
<i>Śiloppadigāram,</i> Tamil work,	181 n.	Styadōṅṅī Inscription,	28, 137, 139
Śilāra, <i>s. a. Śilāhāra,</i>	271	Styaka, <i>Paramāra k.,</i>	102 & n., 108, 112
<i>Śilūari,</i> tax,	24, 25	Styaṅ Pallavaṅ, <i>s. a. Rājanārāyaṅa Śambu- varāyaṅ,</i>	179 n.
Śimāśmi, <i>vi.,</i>	158	Skandagupta, <i>Gupta k.,</i>	138
Śimha, <i>m.,</i>	100	<i>skandhātāra,</i>	217 n., 291
Śimha, <i>s. a. Pallava ch. Kōpperuṅṅinga,</i>	178	<i>skandhātāra,</i> 'capital',	12 & n.
Śimhaṅga, <i>s. a. Śiṅgaṅga,</i>	191, 192, 193 & n.	Smara, <i>s. a. god Kāma,</i>	235
Śimha-Parishad, <i>division of the Kālamukhas,</i>	163, 164	Smārārūti, <i>s. a. god Śiva,</i>	135 & n.
Śimha-parshad, <i>s. a. Simha-parishad,</i>	169	<i>Smṛiti,</i>	80, 98, 99, 253, 257, 260 & n.
Śimha-parshe, <i>s. a. Simha-parishad,</i>	165	<i>Smṛitikaustubha,</i> work,	134, 188 n.
Śimhaporuda-vaṅaṅṅu, <i>dī.,</i>	178	Snake Temple, <i>at Bhandak,</i>	117 n.
Śimhavarman, <i>Pallava k.,</i>	179	Śōbhana,	249
Sinda, <i>dy.,</i>	100 & n.	<i>s-ōddēka,</i> privilege,	201
Sindhurāja, <i>Chāhamāna k.,</i>	191, 192	Sōdha[da] Nāyaku, <i>minister,</i>	271, 272
Sindhurāja, <i>Paramāra k.,</i>	133, 135	Sōdhāka, <i>m.,</i>	140
<i>[ā]ṅga-Iśvaram, te.,</i>	286, 288	<i>s-ōdraṅga,</i> privilege,	16, 152, 211, 221
Śiṅgaṅam,	285	Sōhāwal Plates,	174
Śiṅgaṅa, <i>Yōdava k.,</i>	191	Śōkkachēṅṅa, <i>sur. of Pallava ch. Kōpperuṅ- ṅṅadēva I,</i>	175, 180, 181, 182
Śiṅgeya-Nāyaka <i>k.,</i>	183, 184 & n.	Śōkkanāyaṅār,	175
Singapura, <i>vi.,</i>	65	Śōkka-Śiyaṅ, <i>s. a. Śōkkachēṅṅa,</i>	175 n.
Śiṅṅamaṅṅūr Plates (larger),	284, 285	Śōṅa-kōṅ, <i>m.,</i>	177
Siripuran Plates of Anantavarman,	57 & n., 58	Śōlāṅki, <i>dy.,</i>	231
Siriyā Dēvi, <i>Chālukya q.,</i>	100 & n.	Śōṅaralāikōṅṅa Vira-Pāṅṅya, <i>Pāṅṅya k.,</i>	284 & n.
Siriyā Dēvi, <i>Sinda q.,</i>	100 & n.	Śōṅapuram Inscription,	144
Sirpur,	19, 20, 115, 117, 118, 119 & n.	Śōṅiyam, <i>measure,</i>	286, 288
Sirpur Inscription of Vāsātā,	115	Sōma, <i>god,</i>	253
Sirpur Lakshmaṅa Temple Inscription,	92 n.	Sōmā, <i>m.,</i>	140
Sirpur Stone Inscription,	116 n.	Sōmadatta, <i>ch.,</i>	199, 200, 202
Sirso, <i>vi.,</i>	204, 206, 214	Sōmadēva, <i>Maukhari ch.,</i>	45, 46, 52
Siraguppe, <i>I.,</i>	184	Sōmakula, <i>dy.,</i>	251, 253, 254, 255
Śiṅavai, <i>vi.,</i>	205, 206, 210, 214	Sōmakulī, <i>s. a. Sōmavamāṅ,</i>	249
Śiṅavai Grant of Gōvinda III,	204, 212, 213 & n., 214 & n., 216	Sōmanātha, <i>deity,</i>	271, 277, 278
Śiva, <i>god,</i>	13, 85, 102, 115, 119 & n., 122, 125, 130, 133, 134, 142, 154, 162, 163, 165, 166, 178, 183, 186, 188, 190, 191, 194, 200, 223, 226, 238, 241, 256, 262 n., 273, 274, 278, 283 n., 284	Sōmanātha, <i>te.,</i>	134, 137, 138, 139
Śivagupta, <i>s. a. Mahā-Śivaguptarāja,</i>	122	Sōmanāthadēva, <i>s. a. god Śiva,</i>	135, 136, 140, 190, 195
Śivagupta, <i>s. a. Sōmavamāṅ k. Mahā-Śiva- gupta I,</i>	249, 251, 254	Sōmanātha-pallī (or -pallikō),	134, 139, 141
Śiva-ṅṅa,	85	Sōmavamāṅ, <i>dy. of Kōṅala,</i>	70, 116, 117, 118, 119, 120
Śiva-ṅṅa, depicted over inscription,	275	Sōmavamāṅ, 'lunar race',	188 n.
Śivaliṅgaka, <i>vi.,</i>	20	Sōmavamāṅ, <i>family,</i>	90 n., 91, 94 n., 249
Śivamagha, <i>s. a. k. Śivamēgha,</i>	248 n.	Sōmēvara, <i>Hoysala k.,</i>	180 n., 193
Śiva-Māndhātṛivarman, <i>Kadamba k.,</i>	89 n.	Sōmēvara I,	165
Śivamāra II, <i>W. Gaṅga k.,</i>	145	Sōmēvara, <i>Śilāhāra k.,</i>	192
Śivamēgha, <i>k. of Kauśāmbī,</i>	245, 247	Sōmēvara I, <i>W. Chālukya k.,</i>	134
		Sōmēvara II, <i>do.,</i>	134
		Sōmēvaradēva, <i>ch. of Chakrākṅṅya,</i>	244
		Sōmēvaradēva, <i>Śilāhāra k.,</i>	270, 275 n., 278, 279, 280, 281

	PAGE		PAGE
Somnath, . . . . .	192	Śrīsthānaka, . . . . .	281
Sōgabhadra, s. a. vi. Śrāvāṇabhadra, . . . . .	103	Śrīvāllabha, <i>Pāṇḍya</i> k., . . . . .	285
Sone-East-Bank, l., . . . . .	222	Śrīvāllabha, <i>sur. of Gōvinda</i> IV, . . . . .	106
Sonepur, state, . . . . .	248, 250	Śrīvāllabha, <i>sur. of Rāshtrakūṭa</i> k. Gōvinda	
Sonepur or Sonepur Raj, ci., s. a. cu. Suvarṇa-		III, . . . . .	10, 15
pura, . . . . .	248, 250	Śrīvāllabha, <i>sur. of Vākpati</i> Muñja, . . . . .	108, 112
Somnalige, vi., . . . . .	190 & n., 191, 193, 194, 195	Śrīvāstavya-Kāyastha, <i>caste</i> , . . . . .	224, 230
s-ōpanidhi, privilege, . . . . .	21, 87, 120, 251	Srungavarapukōṭa, vi., . . . . .	56, 59
s-ōparikara, do., . . . . .	16 n., 109, 152, 201, 291	Srungavarapukōṭa Grant of Anantavarman, . . . . .	64
Sōpura, vi., . . . . .	103, 106, 110	Śruti, s. a. <i>Vēda</i> , . . . . .	89, 98, 99, 163, 164, 257, 260 & n.
Somb Inscription, . . . . .	190 & n.	Stambha, <i>Rāshtrakūṭa</i> ch., . 11 & n., 12 n., 215 & n., 216, 293, 294, 295, 296, 297	
s-ōrthi-ādhas, privilege, . . . . .	229	Stambha, <i>Rāshtrakūṭa</i> k., . . . . .	144
Sōrō, vi., . . . . .	197, 201 & n.	Stambha-Tōraṇa, s. a. Thamb-Tōraṇa, . . . . .	42, 43
Sōrō-dandapāta, . . . . .	201	star, emblem on seal, . . . . .	73
Sōrō Plate of Mahārāja Bhānūdatta, . . . . .	203	Sthāna, l., . . . . .	277, 278
Sōrō Plate of Mahārāja Sambhuyāsa, . . . . .	201	Sthānāntarika, off., . . . . .	201, 202, 203
Sōrō Plates, . . . . .	198	stūpa, . . . . .	289 & n.
Sōrō Plates of Sōmadatta, . . . . .	202	Subandhu, author, . . . . .	217
s-ōpadyamāna-viṣṭhika, privilege, . . . . .	152, 211, 221	Śubhadatta, m., . . . . .	158, 161
Sravaṇa, nakshatra, . . . . .	190	Śubbhākara-dēva, <i>Bhauma</i> k., . . . . .	201
Śrāvāṇabhadra, vi., . . . . .	103, 105, 106, 110	Śubhasimha, com., . . . . .	199, 203
Śrāvastī, s. a. Sāvathī, . . . . .	103	Sudarśana, <i>Viṣṇu's</i> discus, . . . . .	151, 154
śrīshṭhīn, 'banker', . . . . .	79, 80, 140	Sudassana, <i>myth.</i> k., . . . . .	149
Śrī, s. a. goddess Lakshmi, . . . . .	72	Sudēvarāja, s. a. Mahā-Sudēvarāja, . . . . .	22 n.
Śrībhavana, vi., . . . . .	206, 209, 215, 216, 218, 220, 297	<i>śudhā-karma</i> , 'white-washing', . . . . .	170
Śrīdatta, m., . . . . .	157, 159	Sudhamma, monk, . . . . .	39
Śrīdēvi, s. a. goddess Lakshmi, . . . . .	182 n.	Sudi Inscription, . . . . .	257
Śrīdhara, donee, . . . . .	213, 221	Śūdra, <i>caste</i> , . . . . .	139, 237, 240
Śrīdhara Dikshita, donee, . . . . .	213, 221	Sugata, s. a. the Buddha, . . . . .	117, 196, 197, 290
Śrīdhara Kauśika, m., . . . . .	224, 229	Sujana, com., . . . . .	223, 224, 230
Śrīdhara Kramavid, donee, . . . . .	271, 272	Sukhākara, com., . . . . .	186, 188, 189
Śrīdhara Māhula, m., . . . . .	106, 110	Śūlapāpi, s. a. god Śiva, . . . . .	253
Śrīkaṇḍakapaka, m., . . . . .	152 n.	Śūlka, s. a. Chōla (?), . . . . .	116 n.
Śrīkaṇṭha, s. a. god Śiva, . . . . .	108, 112	Śūlin, s. a. god Śiva, . . . . .	187, 188
Śrīkaṇṭhacharita, work, . . . . .	271 n.	śulka, . . . . .	190, 196
Śrīkaṇṭha-āra, s. a. Tennavan Pallavadiarat-		Sultān, . . . . .	233
yan, . . . . .	283, 286, 288	Sultān of Mālwā, . . . . .	232
śrīkarana, 'record office', 2 add., 6, 8, 271, 272, 276, 278, 279, 280		Sultāns of Delhi, . . . . .	187 & n.
Śrīkaṇḍayaka, m., . . . . .	152 n.	Sumati-sādhāra, m., . . . . .	8 n.
Śrīngāraprakāśa, work, . . . . .	83 and n.	sun, depicted over inscription, . . . . .	271, 273, 274, 278, 279, 281
Śrīngātikā, vi., . . . . .	261	sun, emblem on seal, . . . . .	67
Śrīngika, s. a. Rishyaśringa, . . . . .	237, 240	Sūnak Plates of Kartadēva, . . . . .	50
Śrīngī-Rishi, l., . . . . .	230, 231	Sundarānandā, sun, . . . . .	38
Śrīnivāsa, m., . . . . .	106, 110	Sundara-Pāṇḍya, <i>Pāṇḍya</i> k., . . . . .	285
Śrīnivāsa, s. a. Śailādhanī k. Mādhavavar-		Sundara-Pāṇḍyan-kōl, l. m., . . . . .	26, 27
man III, . . . . .	122, 125, 126, 127, 128, 130 & n.	śūnya, s. a. nollī, . . . . .	33 n.
Śrīpura, ca., s. a. Sirpur, . . . . .	19, 20, 115, 118 & n.	Supālī, vi., . . . . .	282
Śrī-Rāma, s. a. Yādava general Rāmadēva, . . . . .	282	Sūr, dy., . . . . .	132
Śrīrama, <i>sur. of Prithivī-Mahārāja</i> , . . . . .	89, 99 n.	Surāditya, ch., . . . . .	103
Śrīraṅgam, ci., . . . . .	177	Surāditya, m., . . . . .	105, 109
Śrīśāmantā, m. (?), . . . . .	261, 263	Suraguru, 'preceptor of gods', s. a. Brīhas-	
Śrīśāmantā, tit., . . . . .	76, 78, 79, 80, 128, 261, 263, 264, 266, 268	pati, . . . . .	218, 263
Śrīsthāna, l., . . . . .	280		

	PAGE
Surapura, <i>s. a.</i> Amarāvati, . . . . .	251
Surāshtra, <i>co.</i> , . . . . .	271
Surat Plates of Vyāghrasēna, . . . . .	12 n.
Śūravīra, <i>Paramāra ch.</i> , . . . . .	133
Śūrpāraka, <i>l.</i> , . . . . .	273, 274 & n.
Sūrya, <i>god</i> , . . . . .	249, 283 n.
Sūryadēva, <i>engr.</i> , . . . . .	199, 202
Sūryavarman, <i>Maukhari k.</i> , . . . . .	115
<i>sūtra, s. a. sūtra</i> , . . . . .	241
<i>sūtradhāra, 'mason'</i> , . . . . .	234, 238, 292
<i>sūtra, s. a. sūtra</i> , . . . . .	241
<i>Sūtantā-bhājaniya</i> , Buddhist work, . . . . .	241, 242
<i>Sūta-pīṭaka</i> , Buddhist work, . . . . .	241, 242
<i>Suvarṇa-garūḍa-dhvaja, ep. of Gaṇḍarāditya</i> , . . . . .	31, 33 & n.
<i>Suvarṇakara, m.</i> , . . . . .	2, 5, 7
<i>suvarṇakāra, 'goldsmith'</i> , . . . . .	87
<i>Suvarṇapura, ca.</i> , . . . . .	249, 250 & n., 252, 255
<i>Suvarṇavarahadēva, sur. of Gōvinda IV</i> , . . . . .	104, 106, 107
<i>Suvarṇa-sūthi, di.</i> , . . . . .	159
<i>Suvarṇayasāsa, m.</i> , . . . . .	157, 159
<i>sva-hasta, 'sign manual'</i> , . . . . .	111, 153
<i>Svalpa-dakṣhiṇa-vīthi, di.</i> , . . . . .	158
<i>svāmavajika, see sāmavajika</i> , . . . . .	79
<i>svāmi, 'member of a guild'</i> , . . . . .	285
<i>Svāmi-Mahāsēna</i> , . . . . .	167
<i>svarṇakāra, 'goldsmith'</i> , . . . . .	143
<i>sva-simā-paryanta</i> , . . . . .	229, 272, 281, 282
<i>sva-simā-triṇa-gōchara-gōyūti-paryanta</i> , <i>privi-</i> <i>lege</i> , . . . . .	112
<i>sva-simā-triṇa-kāshṭha-yūti-gōchara-paryanta</i> , <i>do.</i> , . . . . .	109
<i>sva-simā-triṇa-yūti-gōchara-paryanta, do.</i> , . . . . .	136, 292
<i>Svayambhu, engr.</i> , . . . . .	79, 80
<i>Svayambhū, s. a. god Brahman</i> , . . . . .	125, 128, 130
<i>Svayamṭapa, donee</i> , . . . . .	106, 110
<i>Śvēta, s. a. ca. Śvētaka</i> , . . . . .	264, 268 & n.
<i>Śvētaka, ca.</i> , . . . . .	78, 79, 261, 262, 264, 266
<i>Śvētka, s. a. ca. Śvētaka</i> , . . . . .	266
<i>sword, emblem on coins</i> , . . . . .	3
<i>sword, emblem on seal</i> , . . . . .	1

T

<i>t.</i> , . . . . .	9, 74, 88
<i>t.</i> , <i>final</i> , . . . . .	9, 53, 57, 81, 115, 156, 162, 213, 261, 263, 290
<i>t.</i> , <i>used for th</i> , . . . . .	10
<i>Tabkāt-i-Akbari</i> , work, . . . . .	233, 234
<i>Tabaqāt-i-Nāsiri</i> , . . . . .	226 & n., 227
<i>Tadāniyuktaka, off.</i> , . . . . .	129, 131
<i>Tadāyuktaka, off.</i> , . . . . .	157, 159, 201, 202, 203, 291
<i>Tādiparru, vi.</i> , . . . . .	97
<i>Tagara or Tagarapura, ca.</i> , . . . . .	29, 30, 31, 33, 275

	PAGE
<i>Tagarapura-paramēśvara, ep. of Śilāhāra k's</i> , . . . . .	275, 276
<i>Taijaprabhu, minister</i> , . . . . .	278, 279
<i>Taila, k.</i> , . . . . .	142 n.
<i>Tailapa, k.</i> , . . . . .	142 & n., 143
<i>Tailapa II, W. Chālukya k.</i> , . . . . .	142
<i>tailikarāja, 'chief of guild of oilmen'</i> , . . . . .	138, 140
<i>Taittiriya-saṃhitā, work</i> , . . . . .	46 & n.
<i>Tajjika, 'Arab'</i> , . . . . .	151 & n., 154 n.
<i>Takāri, vi.</i> , . . . . .	259
<i>Takkōlam Inscription of Parātaka I</i> , . . . . .	25
<i>Takṣaśīlā, ca.</i> , . . . . .	37
<i>Tāla or Tālapa, E. Chālukya k.</i> , . . . . .	167
<i>Talahāri-maṇḍala, di.</i> , . . . . .	120
<i>talaka, t. d.</i> , . . . . .	108
<i>Talakād, vi.</i> , . . . . .	11 n.
<i>Tālatthērē, vi.</i> , . . . . .	261
<i>Talavananagara, s. a. vi. Talakād</i> , . . . . .	11 n.
<i>Tajegaon, vi.</i> , . . . . .	13
<i>Tajegaon Plates of Kṛishṇarāja</i> , . . . . .	14 n.
<i>Talōvātaka, vi.</i> , . . . . .	10, 13, 16
<i>Tajjāru, vi.</i> , . . . . .	176, 177, 178, 180, 181
<i>Tamil, co.</i> , . . . . .	178
<i>Tamil literature</i> , . . . . .	175 & n., 176, 178, 180
<i>Tamparavaḍama, l.</i> , . . . . .	199, 201
<i>tāmra, s. a. tāmraśāsana</i> , . . . . .	229
<i>tāmrapatra, 'copper plate'</i> , . . . . .	104
<i>tāmrapaṭṭa, 'copper plate'</i> , . . . . .	54, 55, 160, 198, 202, 203
<i>tāmrapaṭṭaka, 'copper plate'</i> , . . . . .	129
<i>tāmraśāsana</i> , . . . . .	21, 121, 143, 248, 251, 254, 255
<i>Tanardā, vi.</i> , . . . . .	78, 79, 80
<i>Tāṇḍikōḍa, vi.</i> , . . . . .	163, 166, 169
<i>Tāṇḍivāḍa, vi.</i> , . . . . .	89, 97, 99
<i>Tāñjai, s. a. Tanjore</i> , . . . . .	144 n.
<i>tāpita, 'heated' or 'engraved'</i> , . . . . .	158, 161, 202, 203
<i>Tapōrāsi, Śaiva ascetic</i> , . . . . .	165
<i>Tārā-Bhaffārikā, s. a. Ārya-Tārā</i> , . . . . .	292
<i>Tārāchāḍī Rock Inscription</i> , . . . . .	224
<i>Tarāḍamāśaka, di.</i> , . . . . .	115, 120 & n., 122
<i>Tārīkh-i-Ālfi, work</i> , . . . . .	234
<i>Tārکشyapura, cf. Tūrke</i> , . . . . .	30
<i>Tarōḍ, vi.</i> , . . . . .	120 n.
<i>Tātār Khān, governor of Gujarāt</i> , . . . . .	233
<i>Tattañ-Sendil</i> , . . . . .	287, 288
<i>Taula, engr.</i> , . . . . .	141, 143
<i>Taxila Copper plate</i> , . . . . .	37, 38
<i>Taxila Lamp Inscription</i> , . . . . .	289
<i>Taxila Silver Scroll</i> , . . . . .	37, 41
<i>Tōjakaṇṭha, m.</i> , . . . . .	271
<i>Tekkali Plates</i> , . . . . .	58 n.
<i>Tekkali Plates of Dēvēndravarmān</i> , . . . . .	75, 76, 77 n., 78 n.
<i>Tekkali Plates of Indravarmān</i> , . . . . .	264



	PAGE		PAGE
Tel, <i>ri.</i> , . . . . .	59	Tivarkhōj Plates of Rāshtrakūṭa Nannarāja,	13 n.
Tel, <i>s. a. ri.</i> Tēlā, . . . . .	250	<i>tu</i> , . . . . .	156
Tēlā, <i>ri.</i> , . . . . .	250 n.	<i>Tolkāppiyam</i> , Tamil work, . . . . .	175 n.
Tēlivāhi, <i>s. a. ri.</i> Tel, . . . . .	59	Tōmara, <i>clan</i> , . . . . .	138
Tella-gamudy, <i>vi.</i> , . . . . .	59	Toṇḍai, <i>co.</i> , . . . . .	176, 180, 181
Tellāru, <i>see</i> Tallāru.		Toṇḍaimāṅ, . . . . .	179
Tēllavalli, <i>dī.</i> , . . . . .	57, 59, 60, 61	Toṇḍaimaṅḍalam, <i>co.</i> , . . . . .	146, 147, 179
Tēllavalli, <i>cf.</i> Tēllavalli,	59	Toṇḍai-nāḍu, . . . . .	181 n.
Telūnga, . . . . .	183, 191, 192, 193, 194, 195	Toṇḍaiyar, . . . . .	178
Telūngar, . . . . .	176	Toṇḍamannan, . . . . .	181 n.
Tēntura, <i>ri.</i> , . . . . .	269	Toragaleya Dēvarasa, <i>s. a. minister</i> Dēva-	
Tēṇṇavaṅ Pallavadiaraiyaṅ, <i>m.</i> , . . . . .	283, 285, 286, 287, 288	rāja (?), . . . . .	193 n.
Ter, <i>s. a.</i> Tagarapura (?), . . . . .	275 n.	Tor Dherai Inscription, . . . . .	37
Tēr, <i>vi.</i> , . . . . .	30	Tōrke, <i>vi.</i> , . . . . .	30
Tewar, <i>ri.</i> , . . . . .	90 n.	Tōsaḍḍja, <i>vi.</i> , . . . . .	20
<i>th</i> , . . . . .	189, 204, 213, 256, 257 n., 259 n.	Tōsali, <i>co.</i> , . . . . .	200
<i>ḥ</i> , . . . . .	9, 256, 259 n.	Tōsarā, <i>vi.</i> , . . . . .	20
Thāiyāka, <i>m.</i> , . . . . .	137, 138, 139	Traikūṭaka, <i>dy.</i> , . . . . .	48, 172, 173
Thakkura, <i>tīt.</i> , . . . . .	138, 140, 141, 223, 224, 230	<i>Traividya-sāmānya</i> , . . . . .	151, 155, 213, 214 n., 221
Thākur, <i>tīt.</i> , . . . . .	139	Tribhuvanachakravartin, <i>tīt. of Chōja k.</i> Kulōt-	
Thākurdiyā Plates of Mahā-Pravararāja,		tuṅga-Chōja III, . . . . .	179
	114 n., 115 n., 118	Tribhuvanamuḍuḍaiyār, . . . . .	175
Thamb-Tōraṅ, <i>l.</i> , . . . . .	42	Tribhuvanavīradēva, <i>sur. of Chōja k.</i> Kulōt-	
Thāna, <i>s. a.</i> Sthāna, . . . . .	277	tuṅga-Chōja III, . . . . .	176
Thāṅā, <i>ri.</i> , . . . . .	282	Tridaśapati, <i>s. a. god</i> Indra, . . . . .	20
Thāṅā Plates of Yādava Rāmachandra's Time,		Tri-Kaliṅga, <i>co.</i> , . . . . .	69 & n., 70, 71, 254, 255
	282 & n.	<i>Trikaliṅgādhipati, Gaṅga tīt.</i> , . . . . .	69, 70, 72
Thīrāditya, <i>m.</i> , . . . . .	137, 140	Trikaliṅgādhipati, <i>sur. of Mahā-Bhavagupta</i>	
Thōraṅa, <i>dī.</i> , . . . . .	124, 129, 131 & n.	II, . . . . .	251, 253
Tilakwādā Plates of Bhōja, . . . . .	103	<i>Trikaliṅgādhipati, tīt. of Sōmavamēt rulers</i> , . . . . .	119
Tillī, <i>s. a.</i> Delhi, . . . . .	235	Trikaliṅga-Mahādēvi, . . . . .	268, 269
Timisa, <i>mo.</i> , . . . . .	11, 13, 16	Trikūṭa, <i>mo. or co.</i> , . . . . .	91, 92, 172 & n.
Timmāpuram Plates, . . . . .	89, 95 n., 96	Trikūṭaprasāda, <i>te.</i> , . . . . .	31, 32, 34
<i>ṭimpira, l. m.</i> , . . . . .	199 & n., 201	Trilōchana, <i>preceptor</i> , . . . . .	231, 238, 241
Timūr, . . . . .	233	<i>triṣa-kāshṭh-ślak-ōpīta</i> , privilege, . . . . .	282
<i>tīramam, s. a. drama</i> , . . . . .	26, 27	Trinētra, <i>s. a. god</i> Śiva, . . . . .	194
Tiriyāy, <i>vi. in Ceylon</i> , . . . . .	196	Triplicane Grant of Vajrahasta, Śaka 982, . . . . .	68, 70 n.
Tirlingi Grant, . . . . .	63 n.	Tripura, <i>demon destroyed by Śiva</i> , . . . . .	226
Tirōḍi Plates of Pravaraśēna II, . . . . .	81, 83	Tripura or Tripurī, <i>ca.</i> , . . . . .	90n.
Tirumadu, <i>q. of Pallava ch. Kōppernūjīngadēva</i> ,		Tripurahara, <i>s. a. god</i> Śiva, . . . . .	227
	181, 182 n.	Tripurāntakam Inscription, . . . . .	177
Tirumupaippāḍi, <i>dī.</i> , . . . . .	179	Tripurī, <i>ca.</i> , . . . . .	2, 4, 7, 257, 258 & n.
Tirupati Inscription, . . . . .	175 n.	<i>tri-sahasra-vidyā</i> , . . . . .	89, 98
Tiruttiṅḍivaramuḍaiya-Mahādēva, <i>te.</i> , . . . . .	24, 25	Tristhali, 'Kāśī, Prayāga and Gayā', . . . . .	233
Tiruvadi, <i>vi.</i> , . . . . .	178	<i>triśūla</i> , emblem on seal, . . . . .	114
Tiruvālaṅḍu Plates, . . . . .	97 n.	Trivara, <i>s. a.</i> Trivaradēva, . . . . .	90, 91
Tiruvāllivaram, <i>ri.</i> , . . . . .	285	Trivaranagara, <i>ca.</i> , . . . . .	90, 91, 92 n.
Tiruvāllivaram-uḍaiyār, <i>te.</i> , . . . . .	285	Tryambaka-kshētra, <i>s. a.</i> Nāaik, . . . . .	193
Tiruvappāmalai, <i>ca.</i> , . . . . .	178	Tsandsvōlu Inscription of Buddharāja, . . . . .	96, 97
Tiruvappāmalai Inscription, . . . . .	176, 177	Tuḍarūri, <i>f.</i> , . . . . .	283, 285, 286, 288
Tiruvēdipuram Inscription, . . . . .	175, 177	Tulā, 'second harvesting season', <i>cf. Kār</i> , . . . . .	26, 27
Tiruvoyriyūr, <i>vi.</i> , . . . . .	145	Tulā-purusha-pradāna, . . . . .	17
Tivara or Trivaradēva, <i>Sōmavamēt k. of Mahā-</i>		tulā-purusha-śhīta, . . . . .	10 n.
<i>Kōśala</i> , . . . . .	90, 91, 92 & n., 94 & n., 95 n., 114, 115, 116, 118 & n., 119 & n.	Tūṅḍēru, <i>ri.</i> , . . . . .	163, 169
		Tuṅgabhadrā, <i>ri.</i> , . . . . .	206 n., 209, 215, 216, 220

	PAGE
Turushka, 'Mohammadan', . . . . .	183, 185
Turvulā, <i>s. a. vi.</i> Turvunā, . . . . .	250 n.
Turvunā, <i>vi.</i> , . . . . .	250 & n.
Tuslā, <i>vi.</i> , . . . . .	20
Tutrahī Falls, . . . . .	224
Tyāgadhēnu, <i>sur. of E. Chālukya k.</i> Indravarmān, . . . . .	95 n.

## U

<i>u</i> , initial, . . . . .	123
<i>u</i> , medial, . . . . . 9, 74, 81, 213, 254 n., 256, 259 n.	115
<i>u</i> , medial, used for <i>ū</i> , . . . . .	115
<i>ū</i> , medial, . . . . . 9, 74, 137	33 n.
<i>ubhayatōmukhī</i> , 'parturient cow', . . . . .	148, 152, 155
Uchchadhā, <i>donce</i> , . . . . .	59, 171, 172, 173 n., 174 & n.
Uchchakalpa, <i>dy.</i> , . . . . .	104
Udagayana, 'winter solstice', . . . . .	24
Uḍaiyār Rājādhirājadhēva, <i>s. a. Chōḷa k.</i> Rājādhirāja I, . . . . .	133
Udayāditya, <i>Paramāra ch.</i> , . . . . .	117, n., 132, 133 & n., 134 & n., 135 & n., 138
Udayāditya, <i>Paramāra k.</i> , . . . . .	116
Udayana, <i>Sōmaranī k.</i> , . . . . .	133
Udayapur Inscription, . . . . .	133 n.
Udayapur Prāsasti, . . . . .	223, 224, 225, 226, 229
Udayarāja, <i>Kadambā ch.</i> , . . . . .	186, 188, 189
Uddalladēvi, <i>q.</i> , . . . . .	223 n.
Uddanāpura, <i>ci.</i> , . . . . .	242
<i>uddēsa</i> , Buddhist term, . . . . .	165
Uddi-Basavanna, <i>te.</i> , . . . . .	225
Uddina, <i>cf.</i> Uḍyanna, . . . . .	225
Uḍḍiyana, <i>cf.</i> Uḍyanna, . . . . .	154
<i>udraḅga</i> , . . . . .	225
Udunpur, <i>cf.</i> Uḍyanna, . . . . .	225
Uḍyanna, <i>s. a.</i> Uḍyanna, . . . . .	223, 225, 226, 228
Uḍyanna, <i>ci.</i> (?), . . . . .	284
Ugra, <i>Pāṇḍya ch.</i> , . . . . .	284
Ugrapperavaḷudi, <i>Pāṇḍya k.</i> , . . . . .	102, 104
Ujjain Plates of V. S. 1036, . . . . .	50, 51, 259
Ujjayini, <i>ca.</i> , . . . . .	102, 112
Ujjayini- <i>vishaya</i> , <i>di.</i> , . . . . .	284
Ukkirāṇ, <i>s. a.</i> Ugra, . . . . .	283, 284
Ukkirāṇkōttai, <i>vi.</i> , . . . . .	286, 288
<i>uḷaku</i> , measure of capacity, . . . . .	168
Umā, <i>s. a. goddess</i> Pārvati, . . . . .	163, 169
Umā-Mahēśvara, <i>deity</i> , . . . . .	278
Umāpati, <i>s. a. god</i> Śiva, . . . . .	58 & n., 89 n.
Umavarman, <i>Gaṅga k.</i> , . . . . .	67
umbrella, emblem on seal, . . . . .	105, 109
Umvarāchāra, <i>vi.</i> , . . . . .	50 n.
Una Inscription, . . . . .	186 n.
Uncḷahra, <i>vi.</i> , . . . . .	19, 57, 77 n., 81, 162
<i>upadhānīya</i> , . . . . .	38, 223, 229, 230, 273 & n., 274 & n., 275
<i>Upalabadhā</i> , <i>vi.</i> , . . . . .	142, 143
Upalada, <i>vi.</i> , . . . . .	141, 142
<i>Upanishad</i> , . . . . .	89, 98, 99
<i>upapātaka</i> , . . . . .	17, 152, 160, 211
Uparichara, <i>Kṛita's son</i> , . . . . .	59
<i>Uparika</i> , <i>off.</i> , . . . . .	79 & n., 129 & n., 131, 157, 159, 201, 202, 203, 264, 268, 291
<i>Uparikara</i> , . . . . .	154
<i>upavīta</i> , . . . . .	44, 45 & n.
<i>Upayuktika</i> , <i>off.</i> , . . . . .	106
Upēndra, <i>s. a. god</i> Viṣṇu, . . . . .	256, 260
Upēndrasainha, <i>com.</i> , . . . . .	124, 129, 131
<i>uposathāgāra</i> 'Uposatha hall', . . . . .	39
Uran, <i>mo.</i> , . . . . .	227
Uran, <i>vi.</i> , . . . . .	192, 279, 280
Uraṇa, <i>s. a.</i> Uraṇa, . . . . .	280 n.
Uraṇa, <i>vi.</i> , . . . . .	278, 279, 280 & n.
Uratti, <i>vi.</i> , . . . . .	178
<i>uri</i> , measure of capacity, . . . . .	25, 286, 288
Uṛiām Plates of Hastivarman, . . . . .	62, 63
Utkala, <i>co.</i> , . . . . .	69 n.
Utmānzai, <i>vi.</i> , . . . . .	289
<i>utpratikara</i> , <i>s. a. akiūchit-pratikara</i> , . . . . .	54
<i>Uśāhakti</i> , . . . . .	61 n.
Uttama-Chōḷa, <i>Chōḷa k.</i> , . . . . .	25
Uttara-Kaṇḍēruvāṭi, <i>di.</i> , . . . . .	166
Uttarakuladēsa, <i>di.</i> , . . . . .	103, 105, 109
Uttarāma, <i>vi.</i> , . . . . .	290, 291, 292
Uttaramallūr, <i>vi.</i> , . . . . .	145
Uttaramallūr Inscription I, . . . . .	23 n., 28
Uttaramallūr Inscription II, . . . . .	23 n., 28
<i>Uttaramantri</i> , <i>off.</i> , . . . . .	283
Uttara-Rāḍhā, <i>co.</i> , . . . . .	74, 76, 77
Uttara-Tōsalī, <i>co.</i> , . . . . .	199, 201, 202
<i>Uttarāyana</i> , . . . . .	278
Uttarōśvara, <i>deity</i> , . . . . .	280, 281
<i>urājha</i> , <i>s. a. upādhyāya</i> , . . . . .	276

## V

<i>v</i> , . . . . . 9, 53, 57, 62, 189, 213, 254 n.	
<i>v</i> , used for <i>b</i> , . . . . . 2, 10, 28, 53 & n., 68, 74,	102, 124, 141, 156, 198, 205, 231, 249, 256, 261, 263, 265, 267, 290
<i>vachana</i> , 'saying', . . . . . 189, 190 & n., 191,	194, 195, 196
<i>vachanakāra</i> , . . . . . 190	
Vāchaspati, . . . . . 225	
Vaḷavali Plates of Aparāditya, . . . . . 271 & n.	
Vaḷavāyil-amandāḷ, <i>deity</i> , . . . . . 287, 288	
Vaḷavāyil-naṅgai, <i>deity</i> , . . . . . 284 & n., 235	
Vādi, <i>donce</i> , . . . . . 11, 16	
Vāḍḍē, <i>vi.</i> , . . . . . 266	

	PAGE		PAGE
Vādu, m. (?), . . . . .	272 & n.	Vāmāna Bhāradvāja, <i>donee</i> , . . . . .	32, 34
Vaḍur, vi., . . . . .	13	Vāmāna Kāśyapa, <i>donee</i> , . . . . .	32, 34
Vāgaḍa, s. a. Vaṭapadraka, . . . . .	232	Vāmanasvāmin, <i>donee</i> , . . . . .	105, 109
Vāgramariya, m., . . . . .	37, 41	Vāmanasvāmin, m., . . . . .	157, 159
Vāgramariya vihāra, . . . . .	37	Vāmeśvara, <i>Śaīta ascetic</i> , . . . . .	163, 164, 169
Vāhanāyaka, <i>off.</i> , . . . . .	157, 159	Vānśadhārā, <i>ri.</i> , . . . . .	65
Vaidumba, <i>family</i> , . . . . .	72	Vānśadhārā, <i>ri.</i> , . . . . .	119
Vaiḅrāma, <i>vi.</i> , . . . . .	103	Vāṅaraiyar, <i>ch.</i> , . . . . .	144, 147
Vaikārtana, 'of Vikārtana', . . . . .	286	vāna-vāṭikā-triṅga-jantu-gōchāra-paryanta, <i>pri-</i>	
Vaiḅuṅṭa-Perumā, <i>te.</i> , . . . . .	179	vilege, . . . . .	229
Vaiḅūr, <i>vi.</i> , . . . . .	174 & n.	Vāṅa-Vidyādharā, s. a. Bāṅa-Vidyādharā, . . . . .	146
Vaiḅūr Inscription of Kōpperuñjiḅadēva, . . . . .	177	Vandaram Plates of Ammarāja II, . . . . .	97
Vaiṅyagupta, <i>k.</i> , . . . . .	156, 158	Vāṅga, <i>co.</i> , . . . . .	258
Vairisitha, <i>Paramāra k.</i> , . . . . .	102, 108, 112	Vāṅḅ-Diṅḅori Plates, . . . . .	12
Vaiṅṅavi, <i>see Paramavaiṅṅavi</i> , . . . . .	79	Vaiḅikā, <i>vi.</i> , . . . . .	102, 104, 108
Vaiṅṅavaṅa, s. a. <i>god</i> Kubēra, . . . . .	237	vaiṅṅik-śthāna, 'merchants' association', . . . . .	249
Vaiṅṅadēva, <i>mahāyājña</i> , . . . . .	16, 55 n., 148, 152, 155, 157 n., 241, 221	Vāṅṅaiḅāsa, <i>tit. of Yōḅṅvara</i> , . . . . .	234, 237, 240
Vaiṅya, <i>caste</i> , . . . . .	69, 73 n., 237, 240	vappaka, <i>l. m.</i> , . . . . .	32, 34 & n.
Vaiṅrika, <i>off.</i> , 'doorkeeper', . . . . .	251, 254 & n.	vāra, . . . . .	156 n., 157
vaiḅha, s. a. <i>upādhyāya</i> , . . . . .	275	Varādākhōta, <i>vi.</i> , . . . . .	82, 84, 85, 86
vaiḅhā, s. a. <i>upādhyāya</i> , . . . . .	276	vāragōṅṅhi, . . . . .	27, 28
vaiḅhha, s. a. <i>upādhyāya</i> , . . . . .	276	Varaḅṅa, <i>Pāḅṅya k.</i> , . . . . .	145
Vaiḅrahasta, <i>Gaṅga k.</i> , . . . . .	101 n.	Varaḅṅa II, <i>do.</i> , . . . . .	146
Vaiḅrahasta I, <i>Gaṅga k.</i> , . . . . .	71	varāha, <i>coin</i> , . . . . .	138, 139, 140
Vaiḅrahasta II, <i>do.</i> , . . . . .	71	Varāha, <i>donee</i> , . . . . .	106, 110
Vaiḅrahasta III, <i>do.</i> , . . . . .	65, 67, 68, 69, 70, 72	Vārahakōṅṅā, <i>l.</i> , . . . . .	201 n.
Vaiḅrata, <i>k.</i> , . . . . .	10, 14	Varāha-lāṅṅhana, emblem of the Chālukyas, . . . . .	167
Vaiḅrin, s. a. <i>god</i> Indra, . . . . .	168	Varāhamihira, <i>astronomer</i> , . . . . .	49
Vāḅkātaka, <i>dy.</i> , . . . . .	19, 81, 82 & n., 83 & n., 84 & n., 85 & n., 86, 88, 90 & n., 92, 114, 117, 118, 172, 173	Varāhavartaṅṅi, <i>di.</i> , . . . . .	62, 65, 66, 69, 73, 75, 94
Vakkattaka, <i>di.</i> , . . . . .	157, 158, 159	Vārakṅita, <i>off.</i> , . . . . .	156 & n., 169
Vakkattaka, <i>vi.</i> , . . . . .	157, 159	Varāṅga, <i>m.</i> , . . . . .	138, 140
Vāḅpati, Vāḅpati-Muṅṅa or Vāḅpatirāja, <i>Para-</i>		vāra-pramukha, . . . . .	28
<i>māra k.</i> , . . . . .	102 & n., 104, 108, 111, 112, 133, 135, 142	Vārāśiva, <i>misreading for Dhārāśiva</i> , . . . . .	214 n.
Valabhī, <i>ca.</i> , . . . . .	138, 147, 149, 151 & n., 153, 154 & n.	Varāhamāna-bhukṅti, <i>Burdwan di.</i> , . . . . .	157, 158, 159
Valākā, <i>vi.</i> , . . . . .	243	vāri-sātra-nityahōma, purpose of donation, . . . . .	195
Vaiḅava, s. a. Chōḅa, . . . . .	180, 181	vāriyam, 'committee', . . . . .	23
Vaiḅavāḅa, s. a. Vallavāḅa, . . . . .	30	vāriya-pperumakkā, <i>cf. vāra-pramukha</i> , . . . . .	28
Vaiḅavavāḅa, s. a. Vallavāḅa, . . . . .	30	vāriyilār, <i>off.</i> , . . . . .	27
Vallabha, . . . . .	15	Varmadēva, <i>misreading for Dharmadēva</i> , . . . . .	187 n.
Vallabha, <i>k.</i> , . . . . .	10, 14	Varman, <i>dy.</i> , . . . . .	115
Vallabha, <i>off.</i> , . . . . .	60, 61 n., 77, 79, 129, 131, 201, 202, 203, 262, 264, 266, 268	vāra-āṅṅama, . . . . .	150, 153
Vallabha, s. a. <i>Rāṅṅhrakūḅa k. Kriṅṅha</i> , . . . . .	207, 218	vāra-āṅṅama-dharma, . . . . .	131 n.
Vallabhanarēndra, <i>sur. of Gōvinda III</i> , . . . . .	205, 210, 220	Varsha, 'Rains', . . . . .	245, 247, 248
Vallabharāja, s. a. <i>Rāṅṅhrakūḅa k. Dantidurga</i> , . . . . .	14	Varukāḅa, <i>di.</i> , . . . . .	199, 201, 202
Vallabhēndra, s. a. <i>Rāṅṅhrakūḅa k. Gōvinda III</i> , . . . . .	12 n. <i>add.</i>	Varukōḅa or Vārukōḅa, s. a. Varukāḅa, . . . . .	201 n.
Vallabhēndra, <i>sur. of Pulakōṅṅin II</i> , . . . . .	167	Varuṅa, <i>god</i> , . . . . .	253
Vallavāḅa, <i>vi.</i> , . . . . .	20, 30, 31, 34	vāsaka, 'camp', . . . . .	201, 202, 203
Vallavaraiyan, s. a. Pallavaraiyan, . . . . .	175	vāsaka, 'capital', . . . . .	96
		vāsantikō, 'dwelling', . . . . .	139, 140, 141
		Vasantarilāsa, work, . . . . .	191 & n.
		Vāsātā, <i>Maukhari princess and Sōmavāṅṅi q.</i> , . . . . .	115, 116
		Vāśiḅtha, <i>author</i> , . . . . .	43
		Vāśiḅtha, <i>family</i> , . . . . .	58 & n., 60, 61, 90
		Vāśiḅtha Ārama, <i>at Abā</i> , . . . . .	272 n.

	PAGE		PAGE
Vāsishtīputra, <i>metronymic of Gaṅga k. Śakti-</i>		Vālvikuḍi Grant of Jaṭila-Parāntaka-Neḍuṅṅa-	
varman, . . . . .	58 & n.	ḍaiyaṅ, . . . . .	178
Vāsishtīputra, <i>metronymic of Śaktivarman,</i>	89	Vēṅḡl, <i>ca.,</i> . . . . .	119 & n., 258
Vastupāla, <i>minister,</i> . . . . .	191	Vēṅḡl or Vēṅḡlmaṇḍala, <i>co.,</i> . . . . .	57, 69, 89 n.,
Vasubandhu, <i>author,</i> . . . . .	241	92 & n., 96, 163, 167, 206, 209, 215, 216, 217 n.,	
Vāsudēva, <i>m.,</i> . . . . .	105, 109	218, 220, 297	
Vāsudēva, <i>m.,</i> . . . . .	223, 229	Vēṅḡravāyepēsi, <i>m.,</i> . . . . .	236, 288
Vāsudēva, <i>Rōhiṇī's husband,</i>	50	Vēṅḡlpaḍavala, <i>m.,</i> . . . . .	273, 274
Vāsudēvabhātta, <i>donee,</i> . . . . .	279	vēṅḡyā, <i>error for vēṅḡyā or Vaiṅḡya,</i>	69 & n., 73
Vāsugi Nāyaka, <i>m.,</i> . . . . .	273, 274	vēṅḡyā, 'courtesan', . . . . .	69, 73 n.
Vaasu, <i>gods,</i> . . . . .	46	Vētkōvar Vira . . . . .	287, 288
Vātamitravāmin, <i>donee,</i> . . . . .	199, 203	Vētragaratā, <i>vi.,</i> . . . . .	157, 158, 160
Vatapadraka, <i>s. a. Vāgada,</i>	232	veṅḡi, <i>tax,</i> . . . . .	23, 24
Vatapura, <i>vi.,</i> . . . . .	11, 13, 16	veṅḡikkūḍi, . . . . .	286, 288
Vatar, <i>vi.,</i> . . . . .	273	veṅḡipūṭṭam, <i>tax,</i> . . . . .	26, 27
Vatavallaka, <i>vi.,</i> . . . . .	157, 159, 160	Vēyaghana, <i>vi.,</i> . . . . .	10, 13, 16
vāṭṭikā, . . . . .	277, 278	Vibhāṇḍa or Vibhāṇḍaka, <i>father of sage</i>	
Vatsarāja, <i>k.,</i> . . . . .	207, 219, 294	Riṣhyaśrīṅga, . . . . .	237, 240, 241
Vatsarāja, <i>m.,</i> . . . . .	205, 212, 213, 214, 222	vibhāṅga, 'exegesis', . . . . .	241, 242 & n.
Vatasvāmin, <i>donee,</i> . . . . .	157, 158, 160	Vibhāṅga-sutta, <i>Buddhist work,</i>	241, 242
Vattāma, <i>vi.,</i> . . . . .	273, 274	Vibhāṅga-vaṅga, <i>Buddhist work,</i>	241
vāṭṭikā, <i>s. a. vāṭṭikā (?)</i>	276 n.	Vichitrachasta, <i>engr.,</i> . . . . .	261, 263
Vāyalār, <i>s. a. vi. Vailār,</i>	174 n.	Vidarbha, <i>co.,</i> . . . . .	84, 117 & n., 118
Vāyalār, <i>vi.,</i> . . . . .	174 n.	Vidēśasvāmin, <i>engr.,</i> . . . . .	199, 201
Vāyalār Inscription of Rājasimha,	174 n.	Vidyādhara, <i>dy.,</i> . . . . .	30, 32, 33 n.
Vayama, <i>m.,</i> . . . . .	214, 222	Vidyārāsi, <i>Śaiva ascetic,</i>	165
Vāyigrāma, <i>s. a. vi. Vaigrāma,</i>	103	Vidyāśamudra, <i>tit. of Karpara,</i>	190
Vāyu-Purāṇa, <i>work,</i> . . . . .	164	Vidyēśvara I, <i>Śaiva ascetic,</i>	163, 164, 169
Vēda, . . . . .	5, 7, 89, 98, 99, 103, 163, 164,	Vidyēśvara-Paṇḍita II, <i>Śaiva ascetic, also</i>	
	205, 210, 214 n., 237, 240, 253, 255	<i>com.,</i> . . . . .	162, 164 & n., 165, 170
Vēdāṅga, . . . . .	89, 98, 99, 253, 255	vihāra, . . . . .	35, 39, 41
Vēdāṅgajyōtiṣha, <i>work,</i> . . . . .	91	vihārikā, 'small monastery', . . . . .	121
Vēdas :—		Vijayachandra, <i>Ghaḍavāla k.,</i>	225
Rigvēda, . . . . .	10, 36, 44 n., 102, 105,	Vijayadāman, <i>Kaṣatrapa,</i>	48
	106, 157, 205, 213	Vijayāditya I ( <i>Bhāṭṭāraka</i> ), <i>E. Chālukya k.,</i>	167
Sāmavēda, . . . . .	53, 55, 94 n., 103, 105, 106	Vijayāditya II, <i>do.,</i> . . . . .	163, 167, 169
Yajurvēda, . . . . .	74, 77, 94 n., 105, 106, 199	Vijayāditya III, <i>do.,</i> . . . . .	69, 167
Yajurvēda (white), . . . . .	20, 148	Vijayāditya IV, <i>do.,</i> . . . . .	69, 167
Vēdaśiva, <i>Rājaguru,</i> . . . . .	275 n., 276	Vijayāditya, <i>sur. of E. Chālukya k. Ammarāja</i>	
Vēdavanam-Uḍaiyāṅ Ammaiyaṅṅa		II, . . . . .	169
Pallavarājan, <i>general,</i> . . . . .	179	Vijaya-Kampavikramavarman, <i>s. a. Pallava</i>	
Vēdavyāsa, <i>s. a. sage Vyāsa,</i>	17, 152, 211, 222	k. Kampavarman, . . . . .	144, 147
Vēdhas, <i>s. a. god Brahman,</i> . . . . .	13, 205, 218	Vijayanagara, <i>ca.,</i> . . . . .	180 n., 182, 183 & n.,
Vedic revival, . . . . .	43, 44, 51	184 n., 185 n., 194	
Vedic sacrifices, . . . . .	47	Vijayanagara Inscriptions, . . . . .	149 n.
veṅḡṇai, <i>tax,</i> . . . . .	23	Vijayanandivarman, <i>Śālaśaktyana k.,</i>	50, 57
Velanāḍu, <i>family,</i> . . . . .	96	Vijaya-sādhāra, <i>m.,</i> . . . . .	8 n.
Velāpur Inscription of Śaka 1227 . . . . .	282 n.	Vijayasēna, <i>k.,</i> . . . . .	155, 167, 168, 169
vēli, <i>l. m.,</i> . . . . .	26, 27	Vijayavāṭi, <i>ca., s. a. Bezvāda,</i>	163, 169
vēlikkūḍu, <i>tax,</i> . . . . .	24	vijāṅḡpī, . . . . .	86 n.
Vēllavaia, <i>vi.,</i> . . . . .	105, 107	vijāṅḡpī, <i>used for vijāṅḡpī,</i>	82, 86
Vēlpūra Inscription of Mādhavarman,	96	Vikartana, <i>s. a. god Sūrya,</i>	283, 288
Vēlūrpaṅḡaiyam Plates, . . . . .	144	Vikharāṅḡ, <i>vi.,</i> . . . . .	230
Vēlvikuḍi Copper Plates . . . . .	284	Vikrama, <i>k.,</i> . . . . .	223, 224, 225 & n., 228
		Vikrama or Vikramāditya, <i>Mālava k.,</i>	50, 51

	PAGE		PAGE
Vikramādhavala, s. a. Chālukya k. Vikramāditya,	227	Vivarināda, work,	233
Vikramāditya, Chōja k.,	96	Virigika, vi.,	75 n.
Vikramāditya I, Bāya ch.,	146	Viriṭṭika, vi.,	75
Vikramāditya, II, do.,	147	Viśākhaśvāmin, donec,	20, 21
Vikramāditya, E. Chālukya prince,	167	Viśākhaśvarman, Gaṅga k.,	58
Vikramāditya II, E. Chālukya k.,	69, 227	Viśaladēva, Chaulukya k.,	192
Vikramāditya, sur. of Chandragupta II,	83, 84	visarga,	124
Vikramāditya VI, Chālukya k.,	100	visarga, changed to s,	124
Vikramakēśarin,	165 & n.	visarga, mark of punctuation resembling —,	204
Vikram[ma*]hēndravarmān, s. a. Viśhukunḍin k.; Vikramēndravarmān II,	91 & n.	visarga, omitted,	10, 115, 205, 261, 265, 268
Vikramānandācācharita, work,	134	visarga, superfluous,	21 n., 261, 269
Vikramārka, ? a. k. Vikrama,	227, 228	visarga, used for punctuation mark,	270
Vikramā-sōḷa-nā, Tamil work,	178	viśaya, t. d.,	54, 55, 57, 59, 61, 65, 66, 75, 78, 79, 89 & n., 93, 94, 97, 99, 102, 124, 129, 131 & n., 148, 152, 159, 163, 166, 169, 190, 194, 195, 199, 201, 202, 203, 205, 221, 261, 262 & n., 264, 266, 268, 275, 276, 290 & n., 291
Vikramāstraya, sur. of Viśhukunḍin k. Gōvin-davarmān,	93, 95	Viśayādihikarāna,	159 n.
Vikramēndra, Chōja k.,	89, 95, 97, 99	viśaya-māna, 'local measure', cf. rāja-māna,	82 n.
Vikramēndravarmān I, Viśhukunḍin k.,	91, 95	Viśayapati, off.,	15, 53, 54, 55 & n., 64 n., 79, 106, 129, 131, 151, 157, 159, 201, 202, 203, 210, 220, 264, 268, 291
Vikramēndravarmān II, do.,	88, 91 & n., 92, 93, 95 & n.	Viśṣu, author,	43
Vilāchi, m.,	75 n.	Viśṣu, donec,	32, 34
Vilāpadraka, vi.,	135	Viśṣu, god,	13, 30, 31, 34, 71, 82 n., 102, 119, 130 n., 134, 178 n., 182 n., 249, 253, 255, 266
Villiyānūr, vi.,	176	Viśṣu, m.,	106, 110
Villiyānūr inscription,	176, 177	Viśṣu, m.,	205, 210, 214 n.
Vilvagrāva, vi.,	103, 105, 109	Viśṣu, te.,	116
Vimalachandra, engr.,	266, 267, 268, 269	Viśṣugōpa, Pallava k.,	89 n.
Vimalāditya, ch.,	11	Viśṣukunḍin, dy.,	89, 90, 91, 92, & n., 93 & n., 94 n., 95 & n., 96, 116
vimāna, 'shrine',	165	Viśṣunha, m.,	281
Vinayachandra, com.,	62, 63 n., 64, 66, 67	Viśṣuśarman, m.,	89, 98, 99
Vinayāditya, Gaṅga k.,	71	Viśṣuśarman, donec,	94
Vināyaka, s. n. god Gaṇeśa,	280	Viśṣusōmāchārya, donec,	261
Vinayamahādēvi, Gaṅga q.,	68, 72	Viśṣuvardhana, s. a. Kubja-Viśṣuvardhana,	93 & n.
Viṅga-Pitaka, work,	38, 39	Viśṣuvardhana II, E. Chālukya k.,	167
Vindhya, mo.,	94 n., 187, 188, 209, 211, 214 n., 222, 243, 297	Viśṣuvardhana III, do.,	167
Vindhyapuri, vi.,	157, 159	Viśṣuvardhana IV, do.,	167
Vindhyēvara, te.,	186, 187, 188, 189	Viśṣuvardhana V, do.,	97, 167
vinipōga, tax,	26, 27	viśvasa, 'equinox',	269
Viniyuktaka, off.,	291	Vivakarman, caste,	139
Virabhadra,	228	Vivamātri, s. a. goddess Pārvatī,	230, 231, 234
Virabhadra, te.,	189	Viśvarūpa, work,	50
Vira-Chāvudjarāsa, s. a. Chāvudjarāsa,	184	Viśvarūpasēna's Copper-plate Grant,	188 n.
Viradhavala, Chaulukya k.,	191, 192	viśvāna,	54, 55 n.
Vira-Kampiladēva, s. a. Kampiladēva,	183, 184	Viśvādēvas, gods,	50
virāma, sign indicating consonant being mute,	67, 68, 162	Vitarāga, sur. of Gurjara k. Jayabhata I,	148
Vira-Narasimha II, Hoysala k.,	177, 178 & n., 181 n.	vīthi, t. d.,	53, 54, 55 & n., 156 n., 157, 158, 159, 160, 290 & n., 291
Vira-Narasīngadēva, Yādava ch.,	178 n.	Vīthy-adhikarāna, 'Vithi court',	157, 159, 160
Virañjā, l.,	199, 203	Vīthy-adhikrita, off.,	159
Vira-Pāṇḍya, Pāṇḍya k.,	165		
Vira-Pāṇḍya-kāl, measure of capacity,	26, 27		
Vitrastāpa, tit. of Vijayanagara k.,	185		
Viraśūna, k.,	138 n.		
Viraśiva, sect,	190		

	PAGE		PAGE
Vittadēva, <i>donee</i> , . . . . .	124, 129, 131	<i>yathā-pradīyānā-bhāga-bhōga-hīraṇy-ādika</i> ,	
Vit̥ṭhala, <i>deity</i> , . . . . .	193	<i>privilego</i> , . . . . .	136
Vizagapatam Grant, Śaka 1003, . . . . .	70 n.	<i>yathā-śīpadīyamāna-bhāga-bhōg-ādika</i> ,	113
Vizagapatam Grant, Śaka 1057, . . . . .	70 n.	Yaudhōya, <i>tribe</i> , . . . . .	47 n.
Vizagapatam Plates of Anantavarman Chōḍa- gāṅga, . . . . .	70	Yavana, 'Mohammadan', . . . . .	235, 239
Vōdhūna, <i>s. a.</i> Bōdhana, . . . . .	265	Yayāti, <i>s. a.</i> Mahā-Śivagupta I . . . . .	90 n.
vōḍḍī, coin, . . . . .	138	Yayāti, <i>s. a.</i> Sōmavahāī k. Mahā-Śivagupta, . . . . .	90 n.
vōḍḍī, <i>s. a.</i> vōḍḍī, . . . . .	138	Yayātinagara, <i>ca.</i> , . . . . .	90 n.
Vōṅkhārabbhōga, <i>dī.</i> , . . . . .	64 n.	years of the cycle :—	
Vōppapa, <i>donee</i> , . . . . .	11, 16, 18	Dhātī, . . . . .	274 n.
Vratākhaṇḍa, work, . . . . .	192	Mahāmāgha, . . . . .	172
Vṛiddhāchalam Inscription, . . . . .	177 n.	Mahāśvayuja, . . . . .	58
vṛishabha, coin, . . . . .	138, 140 & n.	Parābhava, . . . . .	31, 34, 277 n.
Vṛishabha, rūṣī, . . . . .	72	Pīṅgala, . . . . .	271 & n.
Vyāghradēva, <i>Uchchakalpa k.</i> , . . . . .	171, 172, 173	Plavaṅga, . . . . .	277 n.
Vyāghrarāja, <i>k.</i> , . . . . .	173	Pramōda, . . . . .	273
vṛyākhyāna, 'commentary', . . . . .	89, 98	Raktākshin, . . . . .	190, 195, 196
Vyamaśiva, <i>s. a.</i> Vyōmaśiva, . . . . .	276 & n.	Raudra, . . . . .	280
Vyapura, <i>vī.</i> , . . . . .	117 n.	Sarvadhārin, . . . . .	216 n.
Vyāsa, <i>sage</i> , . . . . .	17, 21, 55, 56, 66, 67, 87, 98, 99, 121, 211, 222	Sarvajit, . . . . .	183, 185, 205
vyaśāhārin, . . . . .	129, 131, 262, 263	Śārvari, . . . . .	281, 282
Vyōmakēśa, <i>s. a.</i> god Śiva, . . . . .	135 & n.	Saumya, . . . . .	183 n.
Vyōmaśiva, <i>priced</i> , . . . . .	275 n., 276 n.	Siddhārtha, . . . . .	278, 279
		Śubhakṛit, . . . . .	277 n.
		Tāraṇa, . . . . .	216 n.
		Vikārin, . . . . .	277 n.
		Vikṛita, . . . . .	104, 107
		Viśva, <i>s. a.</i> Vṛiṣha, . . . . .	275 n., 276 n.
		Viśvāvasu, . . . . .	271 & n., 277 & n., 278
		Vṛiṣha, . . . . .	275 & n., 276 & n.
		Vyaya, . . . . .	205 & n., 211
		years, regnal :—	
		2+9, . . . . .	283, 286, 288
		2+13, . . . . .	283, 285, 288
		2+14, . . . . .	283
		3rd, . . . . .	158, 161, 249
		5th, . . . . .	199, 203
		6th, . . . . .	26, 176, 249
		7th, . . . . .	26
		8th, . . . . .	19, 22, 27, 249
		10th, . . . . .	144, 147
		11th, . . . . .	176
		13th, . . . . .	124, 249
		14th, . . . . .	25
		15th, . . . . .	199, 202, 203
		17th, . . . . .	240, 253, 255
		18th, . . . . .	94
		23rd, . . . . .	124, 129, 131
		27th, . . . . .	82, 87
		28th, . . . . .	24, 25
		31st, . . . . .	249
		46th, . . . . .	89, 98, 99
		48th, . . . . .	90
		Yellamanchili, <i>vī.</i> , . . . . .	57
		Yi-tsing, <i>Chinese pilgrim</i> , . . . . .	37, 38

## W

Waigaon, <i>vī.</i> , . . . . .	13, 16 n. <i>add.</i>
Waingāṅgā, <i>vī.</i> , . . . . .	13
Wairgarh, <i>vī.</i> , . . . . .	118
Wapi-Dīpḍōri Plates, . . . . .	205 n., 214, 215 & n., 216
Warāḍ, <i>s. a.</i> vī. Varadākhēṭa, . . . . .	84, 85
Wardak Vase Inscription, . . . . .	37, 41
Wheel of Law, <i>emblem on seal</i> , . . . . .	155
Wurgaon, <i>vī.</i> , . . . . .	117 n.

## Y

y, . . . . .	9, 45, 156, 180, 198
y, confused with p, . . . . .	1
y, doubling of consonant before, —, . . . . .	9, 57, 62, 82
y, used for j, . . . . .	2, 141, 205
Yādava, <i>dy.</i> , . . . . .	178 n., 184 & n., 190, 191, 192, 193 & n., 194, 208, 210, 270, 279, 281, 282
Yajñasvāmin Ātrēya, <i>donee</i> , . . . . .	20, 21
Yajñasvāmin Kātyāyana, <i>donee</i> , . . . . .	20, 21
Yajñavarman, <i>Mankhari ch.</i> , . . . . .	46
Yaka, <i>vī.</i> , <i>cf.</i> Ayaka, . . . . .	103
Yaksha, . . . . .	37, 41
Yākubi Image Inscription, . . . . .	289
Yamalagrāma, <i>vī.</i> , . . . . .	105, 107
Yasōbhīta, <i>Śailōdbhava k.</i> , <i>see</i> Ayasōbhīta, . . . . .	64
Yasōdharman, <i>k.</i> , . . . . .	49
yathā-kāl-ādhyāsin, . . . . .	251, 262, 264, 266

	PAGE		PAGE
Vikramadhavala, s. a. Chälukya k. Vikramāditya,	227	Viravināda, work,	233
Vikramāditya, Chōla k.,	96	Virigika, vi.,	75 n.
Vikramāditya I, Bāna ch.,	146	Viriṅṭika, vi.,	75
Vikramāditya, II, do.,	147	Viśākhasvāmin, donee,	20, 21
Vikramāditya, E. Chälukya prince,	167	Viśākhavarman, Gaṅga k.,	58
Vikramāditya II, E. Chälukya k.,	69, 227	Viśaladēva, Chauḷukya k.,	192
Vikramāditya, sur. of Chandragupta II,	83, 84	visarga,	124
Vikramāditya VI, Chalukya k.,	100	visarga, changed to s,	124
Vikramakēśarin,	165 & n.	visarga, mark of punctuation resembling —,	204
Vikrama[mā]hēndravarmān, s. a. Viśṅku- kuṣḍin k. Vikramēndravarmān II,	91 & n.	visarga, omitted,	10, 115, 205, 261, 265, 268
Vikramānkadēvacharita, work,	134	visarga, superfluous,	21 n., 261, 268
Vikramārka, s. a. k. Vikrama,	227, 228	visarga, used for punctuation mark,	270
Vikramā-siṅga-ulā, Tamil work,	178	vishaya, t. d.,	54, 55, 57, 59, 61, 65, 66, 75, 78, 79, 89 & n., 93, 94, 97, 99, 102, 124, 129, 131 & n., 148, 152, 159, 163, 166, 169, 190, 194, 195, 199, 201, 202, 203, 205, 221, 261, 262 & n., 264, 266, 268, 275, 276, 290 & n., 291
Vikramāśraya, sur. of Viśṅkukuṣḍin k. Gōvin- davarman,	93, 95	Viśayādhikarāna,	156 n.
Vikramēndra, Chōla k.,	89, 95, 97, 99	viśaya-māna, 'local measure', cf. rāja-māna,	82 n.
Vikramēndravarmān I, Viśṅkukuṣḍin k.,	91, 95	Viśhayapati, off.,	15, 53, 54, 55 & n., 64 n., 79, 106, 129, 131, 151, 157, 159, 201, 202, 203, 210, 220, 284, 288, 291
Vikramēndravarmān II, do.,	88, 91 & n., 92, 93, 95 & n.	Viśṅku, author,	43
Vilāchi, m.,	75 n.	Viśṅku, donee,	32, 34
Vilāpādraka, vi.,	135	Viśṅku, god,	13, 30, 31, 34, 71, 82 n., 192, 119, 130 n., 134, 178 n., 182 n., 249, 253, 255, 266
Vilīyanūr, vi.,	176	Viśṅku, m.,	106, 110
Vilīyanūr Inscription,	176, 177	Viśṅku, m.,	205, 210, 214 n.
Vilvagrāva, vi.,	103, 105, 109	Viśṅku, te.,	116
Vimalachandra, engr.,	266, 267, 268, 269	Viśṅkugōpa, Pallava k.,	89 n.
Vimalāditya, ch.,	11	Viśṅkukuṣḍin, dy.,	89, 90, 91, 92, & n., 93 & n., 94 n., 95 & n., 96, 116
vimāna, 'shrine',	165	Viśṅkunha, m.,	281
Vinayachandra, com.,	62, 63 n., 64, 66, 67	Viśṅkumarman, m.,	89, 98, 99
Vinayāditya, Gaṅga k.,	71	Viśṅkumarman, donee,	94
Vināyaka, s. a. god Gaṅgōda,	280	Viśṅkumāchārya, donee,	261
Vinayamahādēvi, Gaṅga q.,	68, 72	Viśṅkuvardhana, s. a. Kubja-Viśṅkuvardhana,	93 & n.
Vinaya-Pitākā, work,	38, 39	Viśṅkuvardhana II, E. Chälukya k.,	167
Vindhya, mo.,	94 n., 187, 188, 200, 211, 214 n., 222, 243, 297	Viśṅkuvardhana III, do.,	167
Vindhyapuri, vi.,	157, 159	Viśṅkuvardhana IV, do.,	167
Vindhyśvara, te.,	186, 187, 188, 189	Viśṅkuvardhana V, do.,	97, 167
vinigōga, tax,	26, 27	viśvāra, 'equinox',	269
Viniguktaka, off.,	201	Viśvakarman, caste,	139
Virabhadra,	228	Viśvamātri, s. a. goddess Pārvatī,	230, 231, 234
Virabhadra, te.,	189	Viśvarūpa, work,	50
Vira-Chāvundarasa, s. a. Chāvundarasa,	184	Viśvarūpasēna's Copper-plate Grant,	188 n.
Viradhavala, Chauḷukya k.,	191, 192	viśvāsa,	54, 55 n.
Vira-Kāmpilādēva, s. a. Kāmpilādēva,	183, 184	Viśvādēvas, gods,	50
virāma, sign indicating consonant being mute,	67, 68, 162	Vitarāga, sur. of Gurjara k. Jayabhata I,	148
Vira-Narasimha II, Hoysala k.,	177, 178 & n., 181 n.	viṭhī, t. d.,	53, 54, 55 & n., 156 n., 157, 158, 159, 160, 290 & n., 291
Vira-Narasimhādēva, Yādava ch.,	178 n.	Viṭhy-adhikarāna, 'Viṭhī court',	157, 159, 160
Virañjā, l.,	190, 203	Viṭhy-adhikrita, off.,	159
Vira-Pāṇḍya, Pāṇḍya k.,	165		
Vira-Pāṇḍya-kāl, measure of capacity,	26, 27		
Vitrapratāpa, til. of Vijayanagara k.,	185		
Viraśēna, k.,	138 n.		
Viraśiva, sect,	100		

	PAGE		PAGE
Vittadēva, <i>donee</i> , . . . . .	124, 129, 131	<i>yathā-pratīyamāna-bhāga-bhāga-hirany-ādika</i> ,	
Vitthala, <i>deity</i> , . . . . .	193	<i>privilege</i> , . . . . .	136
Vizagapatam Grant, Śaka 1003, . . . . .	70 n.	<i>yath-ōpadyamāna-bhāga-bhāga-ādika</i> , . . . . .	113
Vizagapatam Grant, Śaka 1057, . . . . .	70 n.	Yaudhēya, <i>tribe</i> , . . . . .	47 n.
Vizagapatam Plates of Anantavarman Chōḍa- gaṅga, . . . . .	70	Yavans, 'Mohammadan', . . . . .	235, 239
Vōdhūna, <i>s. a. Bōdhana</i> , . . . . .	265	Yayāti, <i>s. a. Mahā-Śivagupta I</i> . . . . .	90 n.
vōḍī, <i>coin</i> , . . . . .	138	Yayāti, <i>s. a. Sōmasamāsi k. Mahā-Śivagupta</i> , . . . . .	90 n.
vōḍī, <i>s. a. vōḍī</i> , . . . . .	138	Yayātinagara, <i>ca.</i> , . . . . .	90 n.
Vōṅkhārabhōga, <i>dī.</i> , . . . . .	64 n.	years of the cycle :—	
Vōppaṇa, <i>donee</i> , . . . . .	11, 16, 18	Dhātri, . . . . .	274 n.
Vratākhaṇḍa, <i>work</i> , . . . . .	192	Mahāmāgha, . . . . .	172
Vṛiddhāchalami Inscription, . . . . .	177 n.	Mahāśvayuja, . . . . .	58
vṛishabha, <i>coin</i> , . . . . .	138, 140 & n.	Parābhava, . . . . .	31, 34, 277 n.
Vṛishabha, <i>rāsi</i> , . . . . .	72	Piṅgala, . . . . .	271 & n.
Vyāghradēva, <i>Uchchakalpa k.</i> , . . . . .	171, 172, 173	Plavaṅga, . . . . .	277 n.
Vyāghrarāja, <i>k.</i> , . . . . .	173	Pramōda, . . . . .	273
Vyākhyāna, 'commentary', . . . . .	89, 98	Raktākshin, . . . . .	190, 195, 196
Vyamaśiva, <i>s. a. Vyōmaśiva</i> , . . . . .	276 & n.	Raudra, . . . . .	280
Vyapura, <i>vi.</i> , . . . . .	117 n.	Sarvadhārin, . . . . .	216 n.
Vyāsa, <i>sage</i> , . . . . .	17, 21, 55, 56, 66, 67, 87, 98, 99, 121, 211, 222	Sarvajit, . . . . .	183, 185, 205
vyarahārin, . . . . .	129, 131, 262, 263	Śārvarī, . . . . .	281, 282
Vyōmakēśa, <i>s. a. god Śiva</i> , . . . . .	135 & n.	Saumya, . . . . .	183 n.
Vyōmaśiva, <i>priest</i> , . . . . .	275 n., 276 n.	Siddhārtha, . . . . .	278, 279
		Subhākrit, . . . . .	277 n.
		Tārāpa, . . . . .	216 n.
		Vikārin, . . . . .	277 n.
		Vikrita, . . . . .	104, 107
		Vishva, <i>s. a. Vṛisha</i> , . . . . .	275 n., 276 n.
		Viśvāvasu, . . . . .	271 & n., 277 & n., 278
		Vṛisha, . . . . .	275 & n., 276 & n.
		Vyaya, . . . . .	205 & n., 211
		years, regnal :—	
		2+0, . . . . .	283, 286, 288
		2+13, . . . . .	283, 285, 288
		2+14, . . . . .	283
		3rd, . . . . .	158, 161, 249
		5th, . . . . .	199, 203
		6th, . . . . .	26, 176, 249
		7th, . . . . .	26
		8th, . . . . .	19, 22, 27, 249
		10th, . . . . .	144, 147
		11th, . . . . .	176
		13th, . . . . .	124, 249
		14th, . . . . .	25
		15th, . . . . .	199, 202, 203
		17th, . . . . .	249, 253, 255
		18th, . . . . .	94
		23rd, . . . . .	124, 129, 131
		27th, . . . . .	82, 87
		28th, . . . . .	24, 25
		31st, . . . . .	249
		46th, . . . . .	89, 98, 99
		48th, . . . . .	90
		Yellamanchili, <i>vi.</i> , . . . . .	57
		Yi-tsing, <i>Chinese pilgrim</i> , . . . . .	37, 38

## W

## Y



	PAGE	PAGE
Yajñajñi Inscription, . . . . .	190 n.	Yāpa, . . . . . 43 & n., 44 & n., 45 & n., 46, 51, 5
Yāga, śāstra, . . . . .	89, 98, 99	Yāpa Inscriptions of King Mūlayarman, . . . . . 44
Yōgīśvara, com., . . . . .	234, 237, 240	Yauvārāja, . . . . . 167, 193, 223, 229, 26
Yōnīpāṭha, . . . . .	275	Yuvarāja I—Kōyāravaraha, Kalachuri k., 255, 23
Yuan Chwang, Chinese pilgrim, . . . . .	118, 119 & n., 241	
Yuddhamalla I, E. Chālukya prince, . . . . .	167	<b>Z</b>
Yuddhamalla II, do., . . . . .	167	Zafar Khān, s. c. Muzaffar Shāh I, . . . . . 23
Yudhishtīra, epic hero, . . . . .	22, 60, 66, 85, 98, 121, 152, 161	









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