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No. 24.—EGRA PLATE OF THE TIME OF SASANK

(2 Plates)

D. C. SIRCAR, CALCUTTA

We are told that the copper-Plate inscription under study was lying with a gentleman of Panchrol, a small village near Egra which is a big village and the head-quarters of a police Station not far from Kharagpur, the well-known railway junction in the Midnapore District of West Bengal. It was soon acquired by Shri Asish Ray Chaudhury who has a photographic studio at Egra. My old pupil Dr. Sarujg Prasad Singh, Archaeological Registering Office at Gaya (Bihar), received information about the inscription from Shri Mathura Mohan Chakravarti of Gaya and passed it on to me. I then requested another old pupil of mine, Dr. Dipak Ranjan Das of the Department of Ancient Indian History and Culture, University of Calcutta to trace the record. He succeeded in tracing it and taking a few inked impressions of the writing on both sides of this single-plate epigraph. Although the impressions were not very satisfactory, I succeeded in preparing a tentative transcript of the inscription, which I later improved with the help of inked estampages received from Shri K.G. Krishnan, Chief Epigraphist of the Archaeological Survey of India.

The plate has a seal affixed to the middle of its left end and the lines of writing are engraved breadthwise. The corners of the left side of the plate are rounded; but the whole of its right side has a rounded shape. There are altogether 37 lines of writing in the record, 20 on the obverse and 17 on the reverse. The characters resemble those of some of the other epigraphs of the time of Śaśāṅka (c. 600-25 A.D.) such as the Midnapore plates¹. In the central part, the plate measures 7-5/8" inches in length and 6-5/8" inches in height. The oval surface of the round seal measures 1-7/8" by 1-5/8". It is divided into two halves by a demarcating line, the upper half being occupied by the representation of a vase (*pūrṇa-kvṇṭṭa*) while the lower half bears a legend in two lines. The first of these lines reads *Ēkatāraka-vishaya* with a letter looking like *ma* or *sa* at the end while line 2 seems to read [*dhi*]*ka[raṇasya]*. However, line 5 of the inscription gives the name of the *vishaya* (district) as *Ēkatākaksha*. The word *vishaya* on the seal appears to have been followed by ^o*sy=ādihikaraṇasya* or more probably ^o*mahādihikaraṇasya*. The second alternative is preferable because there is space for a letter before *dhi* in line 2. Moreover, the expected expression would be ^o*vishayaṣya adihikaraṇasya*.

In respect of palaeography and orthography, the inscription resembles the above-mentioned Midnapore plates of Śaśāṅka who ruled the Gauḍa country (together with coastal Orissa upto the Ganjam region) from the city of Karṇasuvarṇa near modern Berhampore in the Murshidabad District, West Bengal. The engraving seems to be somewhat careless. Interesting from the palaeographical point of view is that hundred is written by the symbol for that number followed by two cyphers while *b* is written for the sign of *v* in line 28. These features are interesting for the early years of the seventh century A.D.² to which the inscription belongs. In style

¹ *Journ. As. Soc. Beng.*, Letters, Vol. XI, 1945, pp. 1 ff.

² For the admixture of the old system of writing numbers by symbols and the decimal system developed about the fifth century A.D., see the Manjuwar inscription of Kumāragupta writing 109 as 100 0 9, the Terundia plates of Śubhākara II writing 100 as 100 0 and Hindol plates of Śubhākara II writing 103 as 100 0 3. See *Journ. Anc. Ind. Hist.*, Vol. III, pp. 133 ff. For the writing of *b* by the sign of *v*, see the paper on the Asanapat inscription above.

the record is similar to the Mallasarul plate¹ of the time of Gōpachandra (later part of the 6th century A.D.) who was one of Śaśānka's predecessors. The record bears no date though the reigning king Śaśānka is mentioned in the introductory part of the grant. The vocabulary of the epigraph is influenced by local pronunciation. Thus *Kaṇṭakāri* and *pushkarinī* are written in the description of the boundaries of the gift land in lines 30-36 as *kaṇṭikāri* or *kaṇṭikārika* and *pushkiriṇī*.

The inscription begins with the *Siddham* symbol followed by a sentence in lines 1-5 introducing the reigning king as Śaśānka-dēva enjoying the epithets *Paramadaivata*, *Paramabhāṭṭāraka*, *Mahārājādhirāja* and *Paramamāhēśvara*. It is interesting to note that the sentence introducing the king, viz. *prīthivyām Śośānka-dēvō rājyam prasāsati sma*, is in the Indicative Mood and Past Tense. Although we had occasion to point out how the Past and Past Perfect tenses are often found in the place of the Present Tense in the description of royal grants,² the introduction, as we find in the present record, seems to be rather unusual. Instead of *Śaśānka-dēvō rājyam prasāsati sma*, the normally expected form is *Śaśānka-dēvō rājyam prasāsati* (in Gerund), 'when Śaśānka-dēva was ruling the kingdom'. Of the king's epithets, the second and the third are imperial titles while the first meaning 'extremely devoted to the gods'³ and the fourth showing that the king was a devout Śaiva refer to the king's religious leanings.

The next sentence in lines 5-17 says how certain persons made a statement with due respect to certain officers of the Ekatākaksha-vishaya, belonging both to the present time as well as to the future. The officers were the following: (1) *Kārtādhritika*, probably minister to report on the progress of important undertakings, (2) *Uparika*, the governor of a province; (3) *Bhuktipattalika*, not mentioned in other epigraphic records (see below); (4) *Kṛmārānātya*, a high administrative officer enjoying the status of a prince of the royal blood; (5) *Vishayapati*, the ruler of a district or District Magistrate; (6) officers in charge of various departments (*Adhikṛita*); (7) officers in charge of the storehouse or engaged in the storehouse, (*Bhāṇḍāgārādhikṛita*) and (8) [other officers of] the various departments (*adhikaraṇa*). In the interesting official designation *Bhukti-pattalika*, i.e. the *Pattalika* of a *bhukti* or province the real meaning of *Pattalika* is uncertain. *Pattalaka* is known from the Mallasarul Plate⁴ while a female officer styled *Pattalikā* is mentioned in the Sarnath inscription⁵ of a Gāhaḍavāla queen. The three expressions are derived from *Pattala* probably in the sense of a deed recording the grant of tax-free estates so that it may indicate an officer in charge of writing or preserving such documents, and our inscription possibly speaks of a provincial officer of this category⁶.

The list of persons responsible for the statement included the following:—(1-2) *Mahāmahattaras* Skandasēna and Nāgasēna of the *adhivāsa* (probably the place where the *adhikaraṇa* of the territorial unit within the *vishaya* mentioned in the record was situated); (3) *Paṭa* of the *Praty-agrahāra* (probably meaning the neighbouring tax-free village); (4-5) Nāga-dēva and Anantadēva of the Trāṇēk-āgrahāra; (6-7) *Mahāmahattara* Sōmadēva and Guha-dēva of the Vāsulōḍḍāv-āgrahāra; (8-9) *Mahāmahattara* Dharmagupta and Yajña of the Taraktōdarbh-āgrahāra; (10-11) *Mahāmahattara* Gōdhyakshighōsha and Mōkshadēva of the Ākhavaṭayik-āgrahāra; (12-14) *Mahāmahattara* Sō[ma], Mahībhadrā,

¹ Above, Vol. XXIII, pp. 155 ff.

² See *Studies in the Yugapurāna and Other Texts*, 1974, pp. 47 ff.

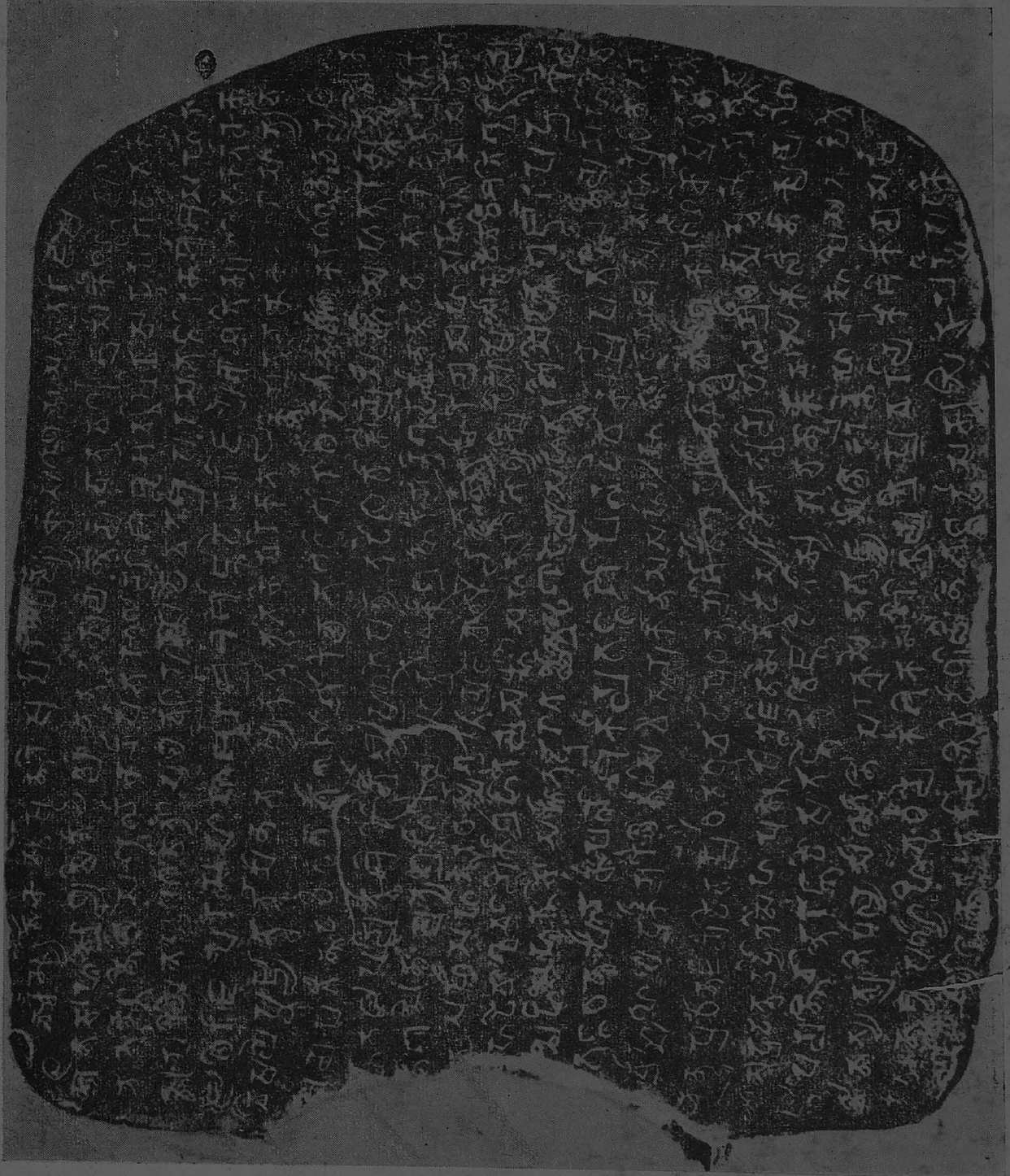
³ See Sircar, *Studies in the Political and Administrative Systems of Ancient and Medieval India*, pp. 265 ff.

⁴ Cf. Sircar, *Sel. Ins.*, Vol. I, 1965 p. 373, text line 4, and note 3 below.

⁵ Above, Vol. IX, p. 325, verse 22.

⁶ See *Journ. Anc. Ind. Hist.*, Vol. VIII, pp. 304-05. Cf. *Ind. Ep. Gloss.*, s.v.

EGRA PLATE OF THE TIME OF SASANKA



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2
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Obverse

11.70

22

24

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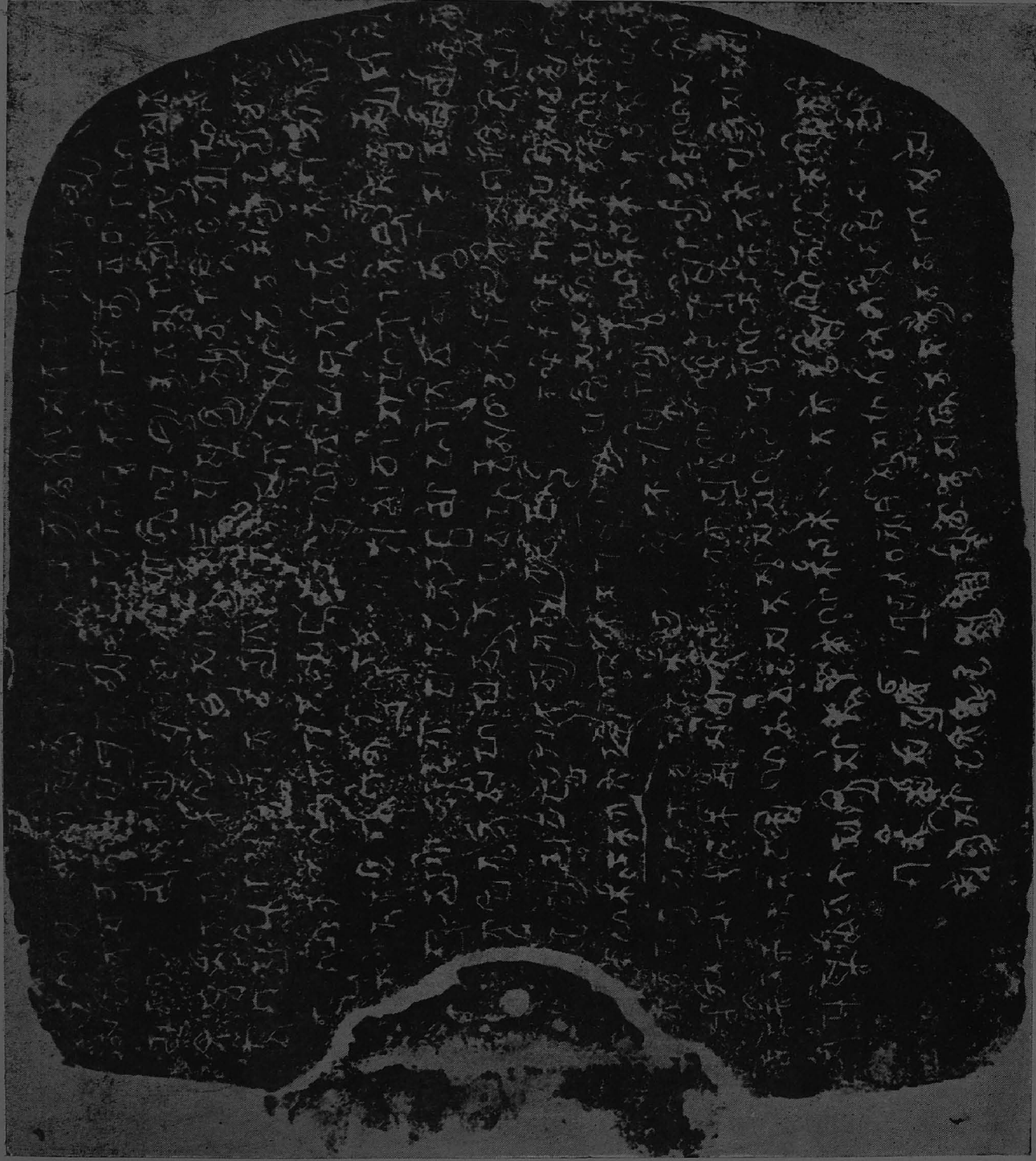
28

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32

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36



22

24

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32

34

36

Reverse

Size : Three-fourth

Rāta and Chātra of Viṃśatikhāḍḍāna ; (15) *Mahattara* Gōmidatta of Mṛigātā ; (16) *Bhaṭṭa* (learned Brāhmaṇa) Dhanapāla of Gurjāra-padraka ; (17) *Bhaṭṭa* Gōpālādēva of Kāpalāśaka ; (18) Mahādēva of Sarshapavāsini ; (19) Raithisyāmin of Brāhmaṇapadraka ; (20) *Vaiśhayika*¹ Anāma ; (21) Mahāmahattara Vatsaśarman, (22) *Mahāpradhāna* Udayachandra ; (23) *Pradhāna* Jayadēva (24) *Pradhāna* Dhruvada, (25) *Pradhāna* Yaśōnāga, (26) *Pradhāna* Bāndhavanāga ; (27-29) *Karaṇika* Pravṛiddhadatta, Samudradatta and Uddyōtasimha ; (30-32) *Pustapāla* Jinasēna, Ādāmara and Āchōna, and *Sthāyipāla* Śrīdharmā and Svasti.

Among the designations mentioned in this passage, we have the following :—(1-2) *Mahattara* and *Mahāmahattara*, the first of which probably means a member of the village council and the second that of the council of a group of villages ; (3) *Vaiśhayika* which is apparently different from *Vishayapati* of the list of officers discussed above and may have been the same as *Vishayamahattara* meaning a member of the district council ; (4-5) *Pradhāna* and *Mahāpradhāna* probably meaning headman of a village and that of a group of villages, ; (6) *Karaṇika* the same as the *Kāyastha* or chief village scribe and accountant ; (7) *Pustapāla*, the keeper of records ; and (8) *Sthāyipāla* ; who seems to be the same as *Sthāyapāla* mentioned in line 8 of the Damodarpur copper plate inscription of Budhagupta's time, dated 482 A.D.². The real meaning of the designation is unknown ; but the official may have been in charge of the fixation and maintenance of the boundaries of the gift land. To be considered with them is *Antaraṅga* mentioned below, which is difficult to interpret but may be, in the present case, a counsellor of the board of administration of the *kaṛaṇa* or *adhikaraṇa*.

The said persons mentioned in this statement that they had been informed by *Antaraṅga* Dōshatuṅga in respect of the provision of complete possession of property by means of a permanent endowment for the maintenance of a Trivēdin Brāhmaṇa named *Bhaṭṭa* Dāmasvāmin of the Kauśika-gōtra and the three *pravaras*, viz. Kauśika, Aghamarshana and Vaiśvāmitra for an increase of the merit of his parents and himself. The prayer was for a plot of 100 *Drōṇavāpas* of waste land that had been never cultivated before. It lay in the locality called Kapardipadraka. Details about the plot of land were traced, and it was found that the grant could be issued as such land does not bring any income to the king but, if created a rent-free holding it would bring for the king 1/6 of the religious merit accruing to the proposed pious act of the petitioner. They therefore recommended the gift of one hundred *Drōṇavāpas* by a copper-plate charter, in accordance with the custom relating to the grant of copper plate charters, having demarcated the plot out of land having the rate of four *paṇas* per *Drōṇavāpa*, by means of ashes and charcoal. The area of one hundred *Drōṇavāpas* was allotted in the north-western part of the village of Kapardipadraka.

Paṇa was generally regarded as the copper coin of 80 *Ratis* (146.4 grains) although the *Kauṭīliya Arthaśāstra* seems to speak of an old *paṇa* of silver³. However, we know from various other records that the cost of such land was usually 2 or 3 gold coins (called *Dīnāra* which was equal to 16 silver coins called *Rūpaka*) per *Kulyavāpa* which was equal to 8 *Drōṇavāpas*⁴. The present inscription thus seems to speak of 4 copper *paṇas* as the price or the

¹ Since *Vishayapati* is mentioned in the list of officers above, *Vaiśhayika* in the following list was apparently a smaller officer. See *Ind. Ep. Gloss.*, s.v.

² Above, Vol. XV, p. 136.

³ Sircar, *Stud. Ind. Coins.* pp. 73 ff.; *E. Ind. Num. Ep. Stud.*, pp. 11, 39-40 ; cf. p. 32 for a gold *Dīnāra* equal to 48 copper *Paṇas*.

⁴ See Sircar, *Sel. Ins.*, 1965, pp. 292, 293, 333-34, 338, 348, 353, 357, 360, 383, etc., for the rates and p. 357 and note 1 for the ratio. For better land at 4 *Dīnāras* a *Kulyavāpa*, see *ibid.*, pp. 364-65, 368, 371.

annual tax for a *Drōṇavāpa* of land¹. It should be admitted, however, that the annual tax of such gift land is rarely mentioned in epigraphical records².

There are three stanzas of the benedictory and minatory category as well as a prose passage describing the boundaries of the gift land. The stanzas are referred to the *Malābhārata* called a *dharmasāstra* (line 36, cf. also line 27).

The description of the boundaries of the gift land is as follows :—(1) a peg at the corner of a pit covered with *kaṇṭakārikā* plants in the south-west ; (2) thence a second peg to the south of the big *padakā* (probably side, i.e. embankment at one of the two long sides) of the Palmyra tank in the south ; (3) thence a third peg to the east of the tank excavated for drinking water at Vahidaka in the north-west ; (4) thence a fourth peg on the border of the *Bhaktisvāmi-maṇḍala* in the north ; (5) thence a fifth peg on the southern bank of the *Chāṇḍālas*' tank in the east ; (6) thence a sixth peg in the east of the *Vēdamattasvāmi-maṇḍala* in the south ; (7) thence a seventh peg at the north-western corner of a [dried up] tank in the west ; and (8) thence as far as the symbol (*pratīka*, probably the first peg bearing a sign for '10' as found in line 35 in the pit full of *kaṇṭakāri* plants in the south. The reference to the tank of the *Chāṇḍālas* to the east of the gift land, apparently with their habitation there, is interesting. The word *maṇḍala* in *Bhaktisvāmi-maṇḍala* and *Vēdamattasvāmi-maṇḍala* probably means landed property of the gods or persons in question.

Kapardipadraka, which contained the gift land, was situated, in a territory within the *Ēkatākaksha* district and seems to have been a locality in the present Midnapore District of West Bengal, probably in the region around Egra. The geographical names, mentioned in the inscription, may be looked for in the said area. Some of the villages mentioned in the record are :—(1) *Trāṇēka*, (2) *Taraktōdarbha*, (3) *Vāsulōḍḍāva*, (4) *Ākhavaṭaya*, (5) *Vimśatikhāḍḍāna*, (6) *Mṛigāṭā*, (7) *Gurjārapadraka*, (8) *Kāpalāśaka*, (9) *Sarshapavāsini*, (10) *Brāhmaṇapadraka*, (11) *Vahidaka*, etc.

TEXT³*Obverse*

- 1 Siddham⁴ Svasty=anēka-sṛiṣṭy-antarēshu pāra[m]paryya-kramēṇa samatīta-iājēsha(shu)
- 2 śata-sahasr-ādhyushitāyām chatur-dik-paryantāyām chatu[r*]-varṇṇ-āśram-ākīṇṇāyām
- 3 chatu[r-a*]mbhōnidhi-mēkhalā-kalāp-ābharaṇāyām śabda-śasvāmsha⁵-[rā]sa-i[ū]pa-gandha-vaktyā(ttyā)-
- 4 m=aparimita-guṇavatyām pṛitha(thi)vyām paramadaivata-śrī-paramabhaṭṭāraka-śrīśa-⁶ mahārā-
- 5 jādhirāja-paramamāhēśvara-śrī-Sāśō(śā)ṅkadēva(vō) rājyaṁ praśāsati s[m]a [i*] ih=Aikatākaksha-
- 6 viśhayē pūjyān=varttamāna-bhavishyat-kārttākritik-ōparika-bhuktipat[t]alika-kumārā-mātya-vi-

¹ The silver coin of the Gupta age was called *Rūpaka*, *Dharaṇa*, *Purāṇa* *Draṇma* or *Kārśāpaya*. See Sircar, *E. Ind. Num. Ep. Stud.*, pp. 22, 25, 71. Another name of the coin, as known from epigraphs from Bengal and Orissa, is *Chūrṇī* which seems to have been applied to the coin as counted in cowrie-shells.

² *Ibid.*, p. 51 and note 65 ; also *Stud. Pol. Adm. Syst. Anc. Med. Ind.*, p. 74.

³ From impressions.

⁴ Expressed by symbol.

⁵ Read *sparśa*.

⁶ It is difficult to say if *śrī* was intended because 'the husband of *Śrī* or Royal Fortune' is not unsuitable.

EGRA PLATE OF THE TIME OF SASANKA



SEAL

Acc. 26204.

- 7 shayapatīn=tada(th=ā)dhikṛitā(tān) bhāṇ[ḍ]āgārē cha bhāṇ[ḍ]āgār-ādhikṛitān=tadā(th=ā)
dhikaraṇāni cha yathā-
- 8 rhana jāpayitvā¹ śirōbhiś=cha, praṇipaty=aitadā(d-a)-dhivāsīya-mahāmahattara-Skan-
dasēna-
- 9 Nāgasēna-pratyagrahārīya-Paṭa-Ttraṇēk-āgrahārīya-Nāgadēv-Ānantadēva-Taraktōdarbh-
āgrahārī-
- 10 ya-mahāmahattara-Dharmmagupta-Yajña-Vāsulōḍḍāv-āgrahārīya-mahāmahattara-
Sōmadē[va]-Gu-
- 11 hadēv-Ākhavataiyik-āgrahārīya-mahāmahattara-Gōdhyakshigh[ō]shā(sha)-Mōkshadēva-
Vi[m*]śatikhāḍḍānīya-
- 12 mahāmahatta-Sō-² Mahībhadrā-Rāta-Chchāttra-Mṛigāṭēya-mahattara-Gōmidatta-G[u]rj
[j]ārapadrakīya-
- 13 Bhaṭṭa-Dhanapāla-Kāpalāśakīya-Bhaṭṭa-Gōpālādēva-Sarshapavāsīnīya-Mahādēva-
- 14 Vrā(Brā)hmaṇapadrakīya-Raithisvāmi-Vaishayik-Ānāma-mahāmahattara-Vatsaśarma-
Mahāpradhān-Ōdaya-
- 15 chandra-pradhāna-Jayadēva-pradhāna-Dhruvada-pradhāna-Yaśōnāga-pradhāna-
Vantha(Bāndha)vanāga-karaṇikō(ka)-Pravṛiddhadatta-
- 16 Samudradatta-Udyōtasimha³-pustapāla-Jinasēn-Ādāmar-Āchōna-sthāyīpāla-Śrīdharmma-
Svastyayas=ta[d=ā]-
- 17 jāpayanti ch=āntaraṅga-Dōshatuṅgēna vijñāpitā[h*] s[m]a ā-chandr-ārka-samakāl
in-ākshaya-ṇī(nī)-
- 18 vī(vyā) samyatpra (k-pra) tipālyamānāni⁴ para(rā)kramēna(ṇa) bhujyamā[nā*]ni ichchhē=
ha(m*) saha pi⁵ ma(mā) tā-pitrō-
- 19 n=ātmanaś=cha puṇy-āhivṛirdhayē⁶ Kauśika-sagōttrāya tri-pravarāya Kauśik-Āya
(gha)marsha-
- 20 [ṇa]-Vaiśvāmi[tra]-p[r]avarāya tt[r]i-vēd-ādhyāyini(nē) Bhaṭṭa-Dāmasvāmi⁷ (!*) Kapar
ddipadrakē

Reverse

- 21 drōṇavāpa-śataṁ kshētram tāmrapaṭṭikri (kṛi) tya chhitvā tu mā(m) tiyata[m]*ētad-
dharmma-

¹ Read *Yātharham jāpayitvā*.

² The intended reading may be °mahattara-Sōma.

³ Read °datt-ōddyōta°.

⁴ Read °pālyāni, and also bhōjyāni below.

⁵ The intended reading may be *pitṛā* so that Dōshatuṅga received financial help from his father in arranging for the creation of the present tax-free holding.

⁶ Read °ahivṛiddhayē.

⁷ Read °svāmīnē dātum=iti [] * tat.

⁸ Read *Chhitv=ātra kshētram mām diyatām=iti []*

- 22 samhitā-vāchanam=upaśruty=āsmābhir=yair=upari-likhitake(kai)r=anyōny-āvadhāraṇa-
- 23 y=āvadhṛitam(tam) | yuktam=ayām (yam) prārthayatē [|*] chi[kh]ā(ra)-khila-śūny-āvaskarāyām bhūpāsha(māv=a)va-
- 24 tishṭhamānāyām [na] kiñchid=artha-māttram rājña[h*] pushṇātyi(ty=a)sya cha rājñō dharmma-phala-sha-
- 25 ḍ-bhāga-prāptir=asty=ēva [|*] yatō dīyatā[m=ē]ta[t-kō]shā[t*] tāmra-paṭṭa-dāna-maryā-dayā chatu[shpa]¹-
- 26 shpaṇika-[drō]ṇavāpād=bhasm-āṅgā[r-ā*][dinā] drōṇavāpa-śataṁ chhitvā(ttvā |) dattam gā(grā)māt=paśchi-
- 27 m-ōta(tta)ra-dig-bhāgēna drō 100² || aṇi cha | Mahābhāratē śrū[ya]tē³ ddha(dha) rmma-śāstrē
- 28 śrūyatē³ (|*) Sva-dattām para-dattāmbā(ttām vā) yō harēti-(ta) vasundharā[m|*] sa vishṭhāyām kṛi[mi]r=bhū⁴-
- 29 tvā pitṛibhi[h*] saha pacca(chya) tē || [1*] Va(Ba) hu-[bhi]⁵ r=vasudhā dattā rājā(ja) bhi[h*] Sagar-ādibhi [h | *] yasya
- 30 yasya yadā [bhū]⁶mi[s*]=tasya tasya tadā pha[lam]⁷ [| 2*] Kaṇṭikārika(kā)-garttā-paśchima-dakshinē⁸
- 31 kōṇē kīlaka [h | *] tatō dakshinēna tāla-pushki(shka)riṇyā[h*] paśchima-mahāpadakā dakshinēna kīlakaḥ [|*]
- 32 tatō(taḥ) paśchim-ōttara(rēṇa) Vahidakīrya(ya)-sṛiṣṭ-ōdaka-pushki(shka)riṇyām [pū*] rrvēṇa kīlaka[h*] | tad-uttarēna [Bhakti]-
- 33 svāmi-maṇḍalakī[ya*]-sīmāyām kīlaka [h*] [|] tatō(taḥ) pūrvvēṇē(ṇa) Chāṇḍāla-pushk (shka)riṇyā dakshina-mahāpa-
- 34 [da]kā[yām*] kīlakaḥ [|*] [ta]tō dakshina(ṇē)na Vēdamatta-svāmi-maṇḍalē pūrvvēṇa kīlaka [h*] tatō(taḥ) paśchimanē shu¹⁰-
- 35 [shka]-pushkirāva(shkarīṇi |) vatō(tataḥ) paśchim-ōttarō(ra)-kōṇē kīlakē(kaḥ) | tatō dakshinēna 10¹¹ kaṁ(ka)ṇṭikāri-
- 36 gartāyām=ā pratī[kam*] | śrūyatē dharmma-śāstrē Mahābhāratē
- 37 [Sha]shṭim varshi(rsha)-sahasrāṇi svēgrē (svarggē) mōdati bhū(mi*) da[h | *] ākshēptā ch=ānumantā cha tānyaina naragamvasē¹² (|| 3*)

¹ The *akshara* engraved after *tu* is redundant.

² This is written by the symbol for 100 followed by two cyphers as noted above.

³ This word is redundant. The *akshara ya* was at first omitted and is incised above the line.

⁴ The *akshara mi* was at first omitted and is written below the line.

⁵ The *akshara bhi* is likewise written below the line.

⁶ The *akshara bhū* is also written later in a small space.

⁷ The letter *lu* is written below the line while the final *m* does not have its proper shape.

⁸ The intended reading seems to be *paśchima-dakshinēna kaṇṭikārikā-garttā-kōṇē*.

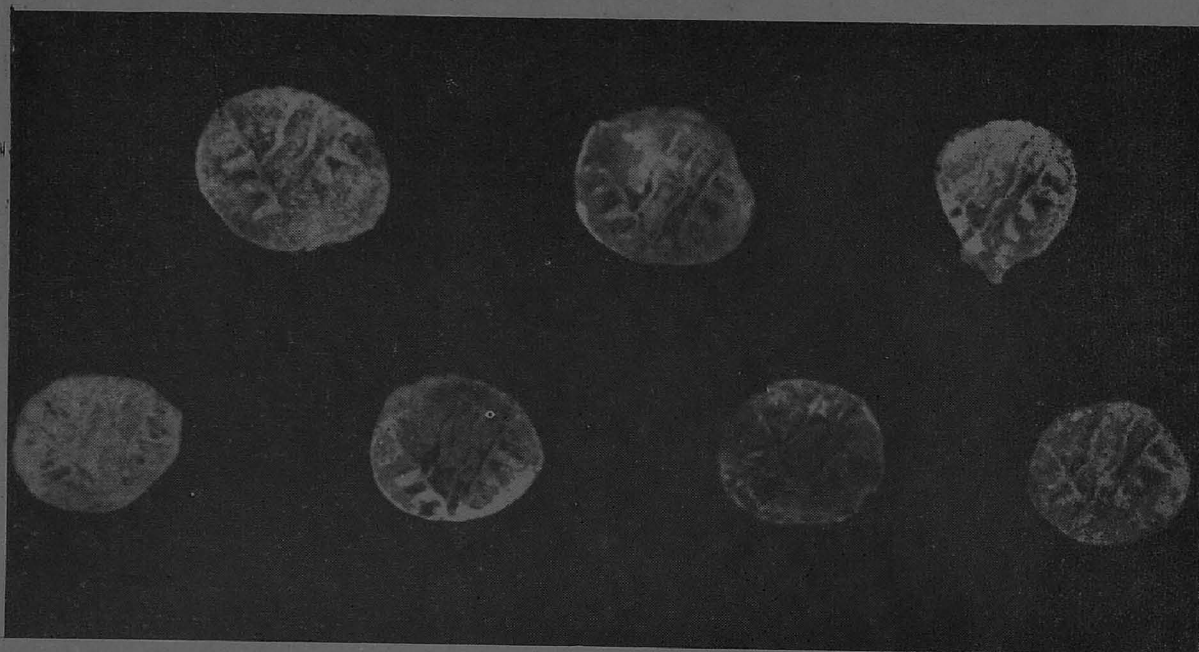
⁹ The word *padaka* seems to have been used in the sense of *paṭaka* (Beng. *pad*) meaning a bank

¹⁰ The intended reading was probably *paśchimēna śushka*.

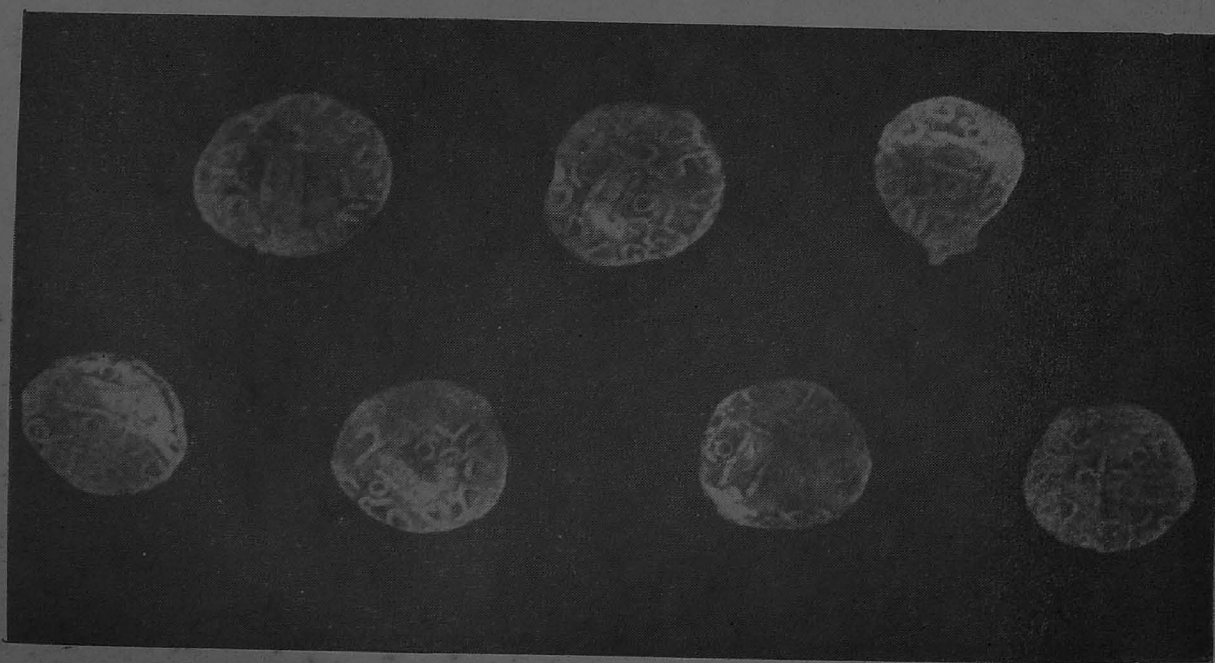
¹¹ This was possibly the *praṭika* or symbol referred to below.

¹² Read *tāny-ēva narakam vasēt*.

COIN FROM ANDIPPATTI HOARD



Obverse



Reverse

SIZE : From Photograph

No. 25.—COIN FROM THE ANDIPPATTI HOARD

(1 Plate)

K. G. KRISHNAN, MYSORE

A hoard of 143 lead coins was reported to have been discovered at Āṇḍippaṭṭi in Chengam Taluk, North Arcot District, Tamil Nadu. All the coins are of the same type containing the same legend. The Director, Government Museum, Madras where the coins are deposited kindly arranged for my examination of the lot, out of which seven pieces were selected to enable me to get a complete reading of the legend.

The coins which appear to have been cast are not of uniform size and weight. The letters of the legend could not be seen on some of the coins as they have fallen outside the flan or partly eroded in the edges due to passage of time. They are otherwise well preserved.

The obverse side of the coin contains two wavy lines in the centre flanked at one end by a comb-like figure with the teeth outwards drawn on either side in a diagonal direction. It is possible that the wavy lines represent the banks of a river and the diagonal comb-like figures may stand for mountains or hillocks. If Āṇḍippaṭṭi is the original provenance of the coins these features may be considered to be representative of the area in Chengam Taluk around the findspot which is studded with many a hillock and river¹. Otherwise they may have to be considered as standing for the insignia of the Royal house to which the issuer of the coins belonged. On the reverse are embossed a goad (*an̄kuṣa-tōṭṭi*) with the two parallel lines to its proper left and two circles one above and the other below the lines. A legend is found along the rim of the coin. The goad also may be a personal or dynastic emblem of the ruler. The circles obviously stand for the Sun and the Moon, though the latter is represented by a full circle. The significance of the parallel lines drawn perpendicular to the back of the goad is, however, not clear.

The legend is written in Tamil characters of about the fourth century A.D. Chronologically the characters may be placed between those of the Arachchalūr inscriptions and the earlier of the two Irūḷappaṭṭi (Pāppāmbāḍi) inscriptions published in this journal.² The letter *a* is written with two curves proceeding separately from the centre of the vertical stroke to its proper right. The two curves stem together in the Pāppāmbāḍi inscription thus providing an earlier date for this coin. The letter is written by curving the line drawn from the middle of the vertical stem downward to its proper left unlike that in the Arachchalūr record where the curvature has just commenced. The letter *e* written with a dot has been already noticed in the Arachchalūr inscription and it has not undergone any change. The insertion of a dot in this case to denote that it is the short *e*, is according to the rule found in *Tolkāppiyam*³. The form of the final *n̄* is already known to us from the early inscriptions of the caverns in Tamil Nadu. The Irūḷappaṭṭi (Pāppāmbāḍi) inscription shows a change in this form by shifting the central curving stem of the earlier period to the end of the base line and hence this coin has to be placed earlier to that inscription. Thus on the basis of these considerations we are inclined to place this coin between the Arachchalūr and the Irūḷappaṭṭi inscriptions, though the exact dating will remain to be fixed in the light of any future discovery.

The legend begins at point VI and is written in an anti-clockwise direction⁴. It reads *Atiṇṇaṇ edir=āna Chēndaṇ*.⁵ The words *Atiṇṇaṇ* and *Chēndaṇ* are no doubt names of persons.⁶

¹ See Desikachari, *South Indian Coins*, plate I, Nos. 1, 8, and 10, where similar symbols occur.

² Above, Vol. XL, p. 91 ff.; Vol. XXXIX, p. 211 off, respectively.

³ *Ibid.*, Vol. XXXVIII, pp. 27-28 where this rule is quoted to explain its uniform use.

⁴ The slant of the first letter *a* is due to the fact that it was written after the figures of *an̄kuṣa* and the lines were drawn.

⁵ *The Hindu* of 7-1-1968 where Shri P. N. Mohandas has published a paper on this coin.

⁶ The transliteration as *Chēndaṇ* is preferred to *Sēndaṇ* on account of the early dating of the text

A different reading as '*Tiṇṇan edir-āṇa Chēndaṇ a*' has been suggested on the basis of an argument that the name *Atiṇṇan* is unknown to Tamil. It is true that the name *Tiṇṇan* occurs in early Tamil literature¹. The final *a* is considered to be a genitive suffix of early Tamil and is compared with the genitive suffix *sa* of the Prakrit legends of the early period². The absence of such a name as *Atiṇṇan* in early literature cannot be accepted as a sufficient argument to reject it and then justify the use of *a* as a genitive case particle which is equally unknown in Numismatic or Epigraphical tradition in Tamil Nadu³. The only early coin bearing a legend in Tamil language issued by the *Sātavāhanas* is a rendering of the Prakrit version appearing on the other side of the coin⁴. The present coin is the earliest coin issued by a ruler belonging to the Tamil country, so far known to us. The legends on the later coins of the Tamil country do not use the genitive suffix and the names or titles are given only in nominative such as, *Varaṅga Avanipaśēkharan*, *Kōdaṇḍarāman*, *Kaliyugarāman*, *Kachchivaṅgum-perumāl* etc.⁵ Moreover there is no justification in using the vowel letter *a* separately instead of adding it to the final *ṇ* of the word *Chēndaṇ*. The writing on this coin does not make any distinction between the full and the stop consonants. We are therefore not inclined to accept the reading *iṇṇan* at the beginning and *Chēndaṇ a* at the end of the legend.

The coin was issued by a ruler called *Chēndaṇ* who is described as the *edir* of *Atiṇṇan*. It is well-known that this word has been used in the context of the date portion of the early *Pāṇḍya* records, where it has been understood to indicate the apposition or addition. The passage *iraṇḍāvadiṇ-edir-āṇa padināṅgāvadu* cited in the larger *Śiṅṅamaṇūr* plates of *Rājasimha* is considered to mean the sixteenth year by adding 2 and 14 on the basis of the fact that the year is quoted as sixteen in the Sanskrit section of the same Copper-plates⁶. Thus the years cited second are taken to follow or succeed the years mentioned first. The expression *edir* of the present coin can therefore be understood to mean 'succeed', making *Chēndaṇ*, the successor of *Atiṇṇan*. The natural meaning of *edir* i.e., 'opposite' cannot be applied in this case obviously because we cannot expect an enemy's name to be mentioned in the very short legend appearing on this coin. It is very difficult to say in the present state of our knowledge whether the name *Atiṇṇan* could be related to *Atiyaṇ* or *Atigaṇ* etc., which is the dynastic name of a well-known ruling family of the adjoining area around *Tagaḍūr* i.e., *Dharmapuri*, their capital city. *Atiṇṇan*'s successor *Chēndaṇ* is not known to us from any other source. Early Tamil literature speaks of at least six persons of the same name, each of them being described as the father of *Pūdaṇār Kiraṇār*, *Kaṇṇaṇār*, *Korraṇār*, *Kūttaṇār* and *Kumaraṇār*⁷. Since all of them are known only as poets and not as chiefs or kings, none of them could be identified with *Chēndaṇ* of our coin. The only known ruler *Chēndaṇ* mentioned in the anthologies is known to be the son of *Aṭiṣi* and to have ruled over an area around *Ārkkāḍu* identified with a place of the same name in *Thanjavur* District, while *Chēndaṇ* of the coin is, according to us, the son and successor of *Atiṇṇan*.

DESCRIPTION

lead, Round, diameter 2.32 cms. weight 8 gms.

Obv ; Two wavy lines flanked at the beginning by a comb-like figure on either side in a diagonal direction.

Rev ; In the centre *aṅkuṣa* with two parallel lines to the proper left of it with a circle each above and below the lines. Legend on the rim beginning at VI reads : *Atiṇṇan-edir-āṇa Chēndaṇ*. In characters of about the 4th century A.D.

¹ See *Pre-Pallavan Tamil Index*, s.v.

² *The Hindu* of 19-2-1968 where Shri I. Mahadevan has stated this.

³ The use of *a* after a pure consonant has been dispensed with in the earliest stages in Tamil Nadu as pointed out by Shri I. Mahadevan (see *Seminar on Inscriptions*, pp. 1 ff).

⁴ *Seminar on Inscriptions*, Ed. R. Nagaswamy, p. 200. Even here the dative and not the genitive is used.

⁵ See *South Indian Coins* by Desikachari, pp. 170 ff.

⁶ *SII*, Vol. III, p. 453, line 57 and p. 456, line 146.

⁷ *Pre-Pallavan Tamil Index*, p. 391.

No. 26.—TWO GRANTS OF BHOJA PRITHVIMALLAVA² MAN, YEAR 31

(2 Plates)

K. V. RAMESH, MYSORE

The two copper-plate sets, edited here for the first time, and called A and B in the sequel for the sake of convenience, are reported as Nos. 22 and 23 respectively of Appendix A of the *Annual Report on Indian Epigraphy* for 1970-71 wherein it is stated that they are in the possession of Shri D. G. Kopargaonkar of Kolhapur, Maharashtra and that they were secured by the office of the Chief Epigraphist, Archaeological Survey of India, Mysore for examination through the late Shri N. Lashminarayana Rao, Retd. Government Epigraphist for India, Kolhapur. The exact findspot of the two sets is not known. Both of them belong to the reign of Mahārāja Prithvīmallavarman of the Bhōja dynasty. That the Bhōjas held sway over a kingdom spread over the North-Kanara-Goa-Belgaum region during the 4th-7th centuries A. D. is known to us through six of their copper plates¹ discovered earlier and of which two belong to the same ruler who has issued the charters under study. Though, from those charters, we know the names of as many as five Bhōja rulers, viz. Dēvarāja, Aśāṅkita, Aśāṅkitavarman, Kāpālivarman and Prithvīmallavarman, we do not know their relationship to one another, nor do we know the order of their succession. All we can say with confidence is that, among these rulers, Dēvarāja was the earliest, for his only known charter from Siroda is palaeographically assignable to the 4th century A. D. whereas all the other five known Bhōja charters, including the two under study are palaeographically assignable to the 6th or 7th century A.D.

A

The set consists of two plates, each measuring 23.5 cm × 6.5 cm. In the middle of the left margin of each plate, there is a hole, about .7 cm in diameter, meant for the ring. The ring and seal are, however, missing. The two plates together weigh 315 g.

There are in all thirteen lines of writing. After engraving the first four lines of the text on one side of the first plate, the next five lines are written on one side of the second plate, the last four lines being written on the other side of the first plate. The second side of the second plate is left blank. Though the rims are not raised, the writing is well preserved.

The characters belong to what is known as the southern class of alphabets. They generally resemble the characters of the two already known charters of Prithvīmallavarman, referred to above. There is, however, an important departure from the regular run of Bhōja charters in that the letters in the present charter have each a prominent and hollow circle³ on top. This

¹ Siroda Plates of Dēvarāja, above, Vol. XXIV, pp. 143 ff. and Vol. XXVI, pp. 337 ff. ; Hiregutti Plates of Aśāṅkita, above, Vol. XXVIII, pp. 70 ff. ; Argā Plates of Kāpālivarman, above, Vol. XXXI, pp. 232-34; Kāpōl; plates of Aśāṅkitavarman, *ibid.*, pp. 234-36 ; Grant of Prithvīmallavarman, year 1, above, Vol. XXXIII, pp. 61-63 and Grant of Prithvīmallavarman, year 25, *ibid.*, pp. 63-64.

² The medial *i* sign also being a circle, usually bigger, on top, it has led to confusion at least in one case for, the engraver, while writing the name of the division Svastika-hāra in line 1, has failed to engrave a bigger circle, on top of superscript *s* as a result of which the name actually reads as Svastaka-hāra.

feature is comparable to a similar feature found, though less perfectly, in the Bandora plates¹ of the Koṅkaṇa Maurya ruler Anirjitavarman, hailing from the same region. Thus the characters of A may be called 'ring-headed southern alphabets'. On palaeographical grounds, this inscription may be assigned to the latter half of the sixth or the first half of the seventh century A. D. Initial *a* occurs in lines 7, 11 and 12, initial *ā* in line 13, initial *i*, though in medial position, in line 7, and initial *ē* in line 8. While the medial *ā* sign in *mā* (lines 6 and 7) is twice indicated by a curved stroke descending from the middle of the letter *m* on the right, in one instance (line 10) it is indicated by a downward, undulating stroke attached to the top right of the letter *m* and in another (line 5) by a leftward stroke on the ring head of the left vertical. Three types of the letter *ya* can be identified; one a cursive tripartite absolutely regular for the period, as in *viśuddhaya* in line 3, another a tripartite form in which the middle vertical is an independent stroke to the middle of which the loop end is joined, as in *°yuktaka*, in line 2 and the third an angular tripartite form as in *yō=smatō* in line 8. In line 12 occur, in the context of enumerating the details of date, the numerical figures for 30, 10, 5 and 1. The shape of the numerical figure for 5, wrongly identified as that for 3 in the *Annual Report on Indian Epigraphy* for 1970-71, Appendix A, No. 22, is noteworthy. While the figure may be compared with the figure for 5 occurring in line 8 of the Grant² of the same ruler, issued in his 25th regnal year, the downward bend of the right limb is a clear pointer to the evolution of the Kannada numerical figure for 5 in the subsequent centuries.

The language of the record is Sanskrit and the entire text is written in prose. In respect of orthography it may be observed that the consonant following *r* is invariably reduplicated. The word *brāhmaṇya* (line 3) is written as *brāmhanya*. There are a few more omissions and commissions to which attention of the scholars is drawn either in the body or in the footnotes while giving the text below.

Of lexical interest are the usages *māṇi-vāpa* (lines 5 and 6), *viraja* (lines 5 and 7) and *bandha-mūla* (line 5). While *vāpa* in general means 'a handful', in epigraphical parlance it stands for an unspecified quantity of seeds to be sown by hand-cast and, in its extended meaning, also stands for the extent of the land on which the seeds are to be thus sown. *Māni*, *māṇi* or *mānika* was in extensive use as a grain-measure³. Thus *māṇi-vāpa* stands for the extent of the land on which a *māṇi* of seeds could be sown. It is likely that *māṇi* is a variant of *māna* or *māṇa*, a measure which was in popular use in the Karnāṭaka and Āndhra regions. That *māṇi-vāpa* occurs in the same sense in an inscription⁴ of 946 A. D., of the time of Pratihāra Mahēndrapāla II from Partāpagaḍh, Chitorgarh District, Rajasthan goes to show that it had widespread currency in terms of both time and space.

The term *viraja* is not easy to explain. It literally means⁵ 'pure' 'free from dust', etc. It is likely that the term is used in the present charter to indicate a fertile piece of land or a piece of land which is not cultivated and hence considered pure.

The meaning of *bandha-mūla* is not clear. *Mūla-bandha* means, among other things, 'a thicket'. I have, therefore, taken *bandha-mūla* to stand for a piece of land with a close growth of shrubs and trees. Alternatively, *bandha-mūla* could also stand for land under a dam or a bund (*bandha*).

¹ Above, Vol. XXXIII, plate opp. p. 295.

² *Ibid.*, plate opp. p. 64, line 8.

³ Sircar, *Indian Epigraphical Glossary*, pp. 194 and 196.

⁴ Above, Vol. XIV, p. 188, text, line 34.

⁵ Monier Williams : *Sanskrit English Dictionary*, s.v.

TWO GRANTS OF BHOJA PRITHVIMALLAVARMAN

Grant—A

ib

2
4

2 2

4 4

ii

6
8

6 6

8 8

ia

10
12

10 10

12 12

SIZE : Three-fourth

The inscription opens with the word *Siddhaḥ* (wrong for *Siddham*), engraved on the left margin, before the commencement of the second line. The charter was issued from Prithivīparvata, a place which has not so far been identified but whence the same ruler had issued in his 25th regnal year, one of his two charters earlier referred to. The king is introduced next with the title *Mahārāja* but without his family name Bhōja being mentioned. It is interesting to note that the ruler is mentioned without the title *Mahārāja* in both of his charters, issued in his first and twentyfifth regnal years, referred to above. Among the known rulers of this family, while Dēvarāja is not given any title in his Siroda plates, Aśāṅkita is mentioned as Aśāṅkitarāja in his Hiregutti plates ; Kāpālivarman receives the title *Dharmmahārāja* in his Argā plates while Aśāṅkitavarman is described as *Mahārāja* in his Kāpōli plates. It is not known why Prithvīmallavarman is mentioned in his 1st and 25th years without any royal title but is described as *Mahārāja* in his 31st year. As is usually the case with the other Bhōja charters, the present record is also addressed to the subordinate officials bearing the designations *Bhōjaka*, *Āyuktaka* and *Sthāyin* and, in the present case, they were doing service in the territorial division called Svastika-hāra.

The object of the charter is to record some grants made by the king, for the accumulation of merit and in order that bliss may be obtained in this world and in the world beyond, to the brāhmaṇa Śivāryya, belonging to the Kauṇḍinya-sagōtra and described as purified by the observance of the two *brāhmaṇyas*. The details of the grants made are as follows :—Five *māni-vāpas* of land in *Vaṅgēṇaka*, along with half the *viraja* field ; one *māni-vāpa* of tax-free land as a house site in the thicket of *Vaṅgainaka* ; two *māni-vāpas* of land in *Kōdrava* for two *māni-vāpas* of land growing a particular species of grain eaten by the poor (*paspalum scrobiculatum*). All these gifted pieces of land were located in *Vānyāputtaka*, a village obviously situated in Svastika-hāra.

The details of the grants are followed by a stipulation that the water (for irrigation, flowing into ?) the *viraja* fields of *Isīsēdhu*, *Parikshaṅgā* and *Adamāika* should not be withheld and that the means of subsistence such as the grass, timber, and fertile soil should not be subjected to hindrance.

In the imprecatory passage, which follows, it is stated that whoever, either belonging to the king's own lineage or is an outsider, should flout the grants made, goaded by passion, hatred, greed or folly, would have committed, in effect, the five great sins and sub-sins.

The executer of the grant was *Nidhivara* who figures in the same capacity in B below as well as in the other grant issued by the same ruler in his 25th regnal year and referred to earlier.

The details of date, which follow, are the (regnal) year 31 (written as 30 and 1), *Āsvayuja śukla 15* (written as 10 and 5). The concluding sentence of the text says that the charter was written (i.e. composed ?) by *Siridāma*, born in the *Ādirahasiyakula*. It may be pointed out here that the same writer is mentioned in B below as *Śrīdāmarāhasika* and as *patraka* which is obviously the official designation for the writer of royal charters. The spelling of his name as *Siridāma* in the present charter betrays the influence either of Prakrit or of the vernacular language.

The following geographical names occur in A :

- 1 Prithvīparvata ; 2 Svastikahāra-dēśa ; 3 Vānyāputtaka ; 4 Vaṅgēṇaka or Vaṅgainaka ;
- 5 Kōdrava ; 6 Isīsēdhu ; 7 Parikshaṅgā ; 8 Adamāika.

In the absence of details regarding the exact findspot of the charter, it is not possible to locate any of these places on a modern map.

TEXT¹*First Plate : Second Side*

- 1 Siddha² (ddham) [1*] Pṛithivīparvvatān=Mahārājah(ja)-Pṛithivimallavarmmanō vachanād=dēṣē Svasta(sti)ka-hā-
- 2 rē varttamāna³-bhavishyad-bhōjak-āyuktaka-sthāyy-āna(da) yō vaktavyāḥ yathā=tra grā-
- 3 ma-simē Vānyāputtakēsu[m] (shu) brāmha(hma)nya-dvay-āchāra-viśud[dh]a(ddhā) ya
Kaunḍinya-
- 4 [sagōtrāya] Śivāryyā[ya*] sad-dharmm-ōpachaya-nimittam=ih-āmutrika-ni[h*]śrēyas-
ārttham sa (cha)

Second Plate

- 5 Vaṅgēṇaka-māṇi-vāpā[h*] pā (pa)ñcha virajāna s-ārddham bandhamūlē cha Vaṅ-gaiṇaka-
kuḷ-ēṅgikābhis=saha
- 6 gṛiha-nivasanē māṇi-vapō-hy=ēkaḥ Kōdrava-sima-māṇi-vāpau dvau dattāv=Isī-sēdhu-
Pari
- 7 Kshaṅgā-Vānyāputra(tta) ka-vī(vi)rajē cha Adamāika-vī(vi)rajē ch=ōdaka [m*] na
vārayitta (ta)vyam
- 8 tṛiṇa-kāshṭha—mṛittik—ādīnya(ny-u) pakarāṇa(ṇā)ni na vārayitavyāni [1*] Ēvaṁ
jñātvā yō=smat=kul-ā-
- 9 bhyantarō=nyō vā rāga-dvēsha—lōbha-mōhādibhir=āvishkṛit—āndhapūra-chēta (t=ā)
pi bhūtva

First Plate : First Side

- 10 vyatsa(sa)nān=karōti sa pañcha-mā(ma(hā-pātak-ōpapātaka-
- 11 sa[m*]yuktō [bhavē*d=iti [1*] Apta(tra) cha ājñāpti[h*]⁴ Nidhivara[h*] Dattā
cha pa-
- 12 ṭtikā sa [m*] vva(va)tsarē 30 1 A(Ā)śvayuja śukla di 10 5 [1*] Likhitaṁ
- 13 Siridāmēnā(na) Ādirahasiya=kula-prasūtēna ||

B

The set consists of two plates, each measuring about 25.5 cm × 5.5 cm. In the middle of the left margin of each plate, there is a hole, about . 8cm in diameter, meant for the ring. The ring and seal are, however, missing. The two plates together weigh 300 g.

There is writing on all the four sides. There are in all 15 lines of writing, the fourth side consisting of only three lines while the other three sides contain 4 lines each. The se-

¹ From estampages.

² This word is engraved on the left margin, before the commencement of the second line.

³ The right limb of the letter *na* is bent upwards instead of downwards.

⁴ Read *ājñāptih*.

TWO GRANTS OF BHOJA PRITHVIMALLAVARMAN

Grant—B

ia

2
4

2 2
4 4

ib

6
8

6 6
8 8

iiia

10
12

10 10
12 12

iib

14

14 14

SIZE : Three-fourth

cond plate has suffered much damage resulting in the loss of many letters in lines 9 to 13. The engraving is very indifferently done and many letters have a tentative look.

The characters belong to what is known as the southern class of alphabets. They generally resemble the characters of the Argā plates¹ of Bhōja Kāpālivarman, and do not have the ring-heads noticed in A above. Initial *a* occurs in lines 6-7, 9, 14 and 15, initial *u* in lines 6 and 7 and initial *ē* in line 15. Two types of tripartite *ya* are noticed, one with a dent at the bottom and the other with a vertical middle stroke attached to a boat-like base (both types seen in line 4). While medial *i* is normally indicated by a prominent ring on top of the letter, in the case of *mi* (line 5), it is indicated by a tentative semi-circular stroke on top of the letter *ma*. Final *t* occurs once in *vachanāt* (line 1) and final *m* occurs once, in the shape of tiny mound, in *Bhōjānām* (line 1).

The language of the record is Sanskrit and the entire text is written in Prose. In respect of orthography it may be observed that the consonant following *r* is invariably duplicated. The word *avyāsiddhaḥ* is of lexical interest. Since *āsiddhaḥ* means 'to put under restraint', *avyāsiddhaḥ* appears to have been used here in the sense of 'along with', 'inclusive of'.

Unlike in the case of A, there is no auspicious word such as Siddham at the commencement of the text. The charter was issued from Pṛithvīparvata, as was the case with A. The king is introduced with the title *Mahārāja* and as belonging to the Bhōja dynasty. The present record is also addressed to the subordinate officials bearing the designations *Bhōjaka Āyuktaka* and *Sthāyin* were obviously doing service in the same territorial division *Svastika hāra*, also mentioned in A.

The object of the inscription is to record some grants made by the king, for the accumulation of merit and in order that bliss may be obtained in this world as well as in the world beyond to the brāhmaṇa Śivāryya, belonging to the Kauṇḍinya-gōtra and described as a *sah-ādhyēta*, obviously a variant for *sabrahmachārin*. Since, as has been pointed out above, lines 9-13 have suffered much damage, much of the details of the grant is lost. However, the remark made in the *Annual Report on Indian Epigraphy* for 1970-71, Appendix A, No.23 that the contents are similar to A above does not appear to be founded on facts. From what can be made out of the available phrases, it may be gathered that, one of the objects of the grant consisted of a *viraja* field on both the sides of a river-confluence, with the exception of the soil along the two banks, in the village called Haddhaputta situated in the territorial division *Sāntivva-hāra*. So also the grass, soil and three-branches of the *viraja* field in *Adamāchika* (obviously the same as *Adamāika* mentioned in A) were released in favour of the donee. Further, after reserving seven portions of the grain *vr̥hi-kōdrava*², a small piece of land, growing fourteen portions of the yield, was also made over to the donee. It is obvious from the above that the details of the grant recorded in B are not the same as those recorded in A.

After the usual imprecatory passage (lines 12-14), the name of the executor of the grant (*ājñapti*) is given as *Nidhivara*, who figures in A also in the same role. However, in the present charter he bears the designation *Bhōjaka* and was obviously one of the officers to whom the king addressed his orders at the commencement. The writer mentioned as *Siridāma* in A is mentioned here as *Śrīdāma*. While in A he is stated to belong to the *Ādirahasiya-kula*, he is described here as *patraḥka* (i.e. writer of official documents) and *rāhasika*. By *rāhasika* may be meant, on the one hand, a person who belonged to the *rahasi* family (compare *Ādirahasiya-hula-sambhūta* in A), or, on the other, a person who was a confidant of the royal court.

¹ Above, Vol. XXXI, pp. 232-35 and plate.

² Though the context in which *Kōdrava* occurs in A (line 6) leads to the possibility of the word being a place name, in B, it seems to have been used only in the sense of 'grain eaten by the poor'.

The details of date are given in line 5 as [regnal] year 31 (in word as *ēkatrimśa*), Āśvayuja, śukla-[paksha*], the *tithi* being illegible. Though it has been tentatively read as 10+3 in the *Report* for 1970-71, referred to above, there appears to be only one numerical figure after the word *divasa*.

Of the geographical names occurring in B, Prithivīparvata, Svastika-hāra-dēśa and Vānyāputtaka occur also in A; Adamāika of A is spelt as Adamāchikā here; two other place-names occurring in B, viz. Sāntiva-hāra and Haddha-putta do not find mention in A. As already stated, I am unable to identify on a modern map any of these places for want of details.

TEXT¹

First Plate : First Side²

- 1 Pri(Prī)thvīparvvatād=Bhōjānām Mahārājaḥ (ja)-Prīthivīmallavarmmaṇō vac hanāt
 2 dēśē Svastika-hārē varttamāna-bhavishayad-bhōjak-āyuktaka-sthā[yya-ā*]dayō(ya)-
 3 ś=cha vaktavyāḥ yathā=tra grāma-simē Vānyāputtakēsu(shu) sah-ādhyēta-
 4 Brāhmaṇāyāḥ (ya) Kauṇḍinya-sagōtrāyāḥ (ya) Śivāryyāyāḥ (ya) dharmm-ōpachaya

First Plate : Second Side¹

- 5 nimittam=ih-āmutra cha ni [h*] śrēyas-ārttham Sāntiva-hārē Haddhaputta-virajē
 6 ubhaya-tata-mṛittikām ha (hi) tvāḥ (tvā) kshētra-nishpatti-nadī-saṅgamā(ma) [a]vyāsidd-
 dhāḥ Adamā-
 7 chika-virajē bandha-tṛina-mṛittika-śākhās=cha avyāsiddhāḥ ubhay-ōdaka-
 8 nishpadyamānaḥ(nam) vrihi-kōdrava-bhāga-saptama[m*] muktvā tilāṅśaka³-bhāga-

Second Plate : First Side⁴

- 9 chatu[rd-da]avyāsiddhāḥ
 10 tri (tri)ṇa-kāshṭha-gō-prachāra-...a.....
 11 pūrvva-paśchi...māna.....
 12 [Ēvam jñā].....

Second Plate : Second Side

- 13 rāga-dvēsha-lō.....pañcha-mahā-pātak-opapataka-saṁyuktaḥ
 14 syād=it [1*] Atr-ājñā(jñā)ptiḥ Nidhivara-bhōjakaḥ [1*] Likhitaṁ patra-Śrīdāma-
 rāha-
 15 sikēnaḥ[na] [1*] Sa [m*]vva(va)tsara-ēkatrimśa⁵ A (Ā)śvayuja-śukla-divasa. [||*]

¹ From estampages.

² The numerical figure 2 is engraved in the left margin, before the commencement of line 6, to indicate the second side.

³ Read *tilāṅśaka*.

⁴ The numerical figure 4 engraved in the left margin before the ring-hole, indicates the fourth side.

⁵ Read *ēkatrimśa*.

No. 27.—TWO INSCRIPTIONS OF CHALUKYA VIKRAMADITYA VI
AND TELUGU-CHODA TONDAYA-CHOLA-MAHARAJA

(2 Plates)

S. S. RAMACHANDRA MURTHY AND C. A. PADMANABHA SASTRI,—MYSORE

The inscriptions edited here with the kind permission of the Chief Epigraphist, Mysore are copied from Kolanupāka, Bhuvanagiri Taluk, Nalgonda District, Andhra Pradesh and they are noticed in the *Annual Report on Indian Epigraphy* for the year 1961-62 as Nos. 70 and 94 of App. B. Of them, No. 94 is found engraved on a pillar in front of the Hanumān temple, while No. 70 is found engraved on a pillar in the museum within the compound of the Sōmēśvara temple. The pillar bears the Museum No. 88. For the sake of convenience Nos. 94 and 70 are referred to as inscriptions A and B respectively in the following pages. These two inscriptions were previously edited by P. B. Desai¹. However, some serious omissions and mistakes were committed by him while editing them which led some scholars to arrive at wrong conclusions as can be seen in the sequel. This has warranted the re-editing of these inscriptions with the help of the estampages prepared by the Office of the Chief Epigraphist.

Both the inscriptions A and B, which belong to the rule of Tribhuvanamalla (i.e. Vikramāditya VI), refer to the Telugu-Chōḍa chief Tonḍaya-Chōḷa-mahārāja of the Kandūru branch. They are dated, apart from other details, in the Chāḷukya Vikrama years 13 and 16 respectively. Two more inscriptions of this chief bearing dates Chāḷukya-Vikrama year 12, Prabhava, Uttarāyaṇa-saṁkrānti² and year 16 of the same era, Prajāpati, solar eclipse³ respectively, are found in Kolanupāka itself. Both the inscriptions like the inscriptions under study, refer themselves to the rule of Tribhuvanamalla suggesting the feudatory status of the Telugu Chōḍa chief under the imperial Chāḷukya ruler. Thus in all we have four records of Tonḍaya-Chōḷa-mahārāja, dates ranging from the Chāḷukya Vikrama years 12-16 (1088-92 A. D.)⁴.

The Telugu-Chōḍa chiefs of the Kandūru branch are known to have served the Chāḷukyas of Kalyāṇa and later the Kākatiyas, as subordinates. Tonḍaya-Chōḷa-mahārāja the earliest of this branch as yet known. The inscriptions under study refers to him as governing Kollipāke-7000. It is interesting to note that among the Telugu-Chōḍa chiefs of the Kandūru branch he is the only chief found to have been governing this division. Prior to him in 1077 A. D., we find *mahāmaṇḍalēśvara Śaṅkaragaṇḍa* as governing this division⁵, while in 1104 A.D., we find Paramāra Jagaddēva making a gift of some villages included in the same division on

¹ *Kannāḍa Inscriptions of Andhra Pradesh* (A.P.G.A.S., No. 3), Pt. I, Nos. Ng. 48 (pp. 63 ff.) and Ng. 46 pp. 61 ff).

² *A.R.Ep.*, 1961-62, No. B 68. The details of the date correspond to 1088 A.D., December 25, Saturday.

³ *Ibid.*, No. B 69. The details of the date correspond to 1091 A.D., May 21, Wednesday. The *A.R.Ep* gives the day as 29 by mistake.

⁴ B.N. Sastri states that the Koppōlu (Nalgonda District inscription dated in the Chāḷukya-Vikrama year 17, Āṅgirasa, Uttarāyaṇa-saṁkrānti refers to the same chief Tonḍaya-Chōḷa-mahārāja. He, however, has not given the text of this inscription. Further he considers inscription B as belonging to the Telugu-Chōḍa chief Kōṇḍaya-Chōḷa-mahārāju which is wrong as can be seen in the sequel.—*Sāsana-Saṁputi* (Telugu) (1973), p. 128.

⁵ *A.R.Ep.*, 1961-62, No. B 84.

the orders of the ruling king, Vikramāditya VI.¹ This tempts us to suggest that the Telugu Chōḍa chief was in the possession of Kollipāke-7000, as the feudatory of his imperial overlord, not prior to 1077 A.D. and not later than 1104 A.D. It may further be presumed that Toṇḍaya-Chōḷa-mahārāja might have received the division Kollipāke-7000 from the Chāḷukya emperor, as a reward for his assistance in the battles fought by the latter against his brother Ścīrēśvara and the Chōḷa king Kulōttuṅga. However, the records under study do not refer to any achievements of this chief.

A. Inscription of the Chāḷukya-Vikrama year 13.

This inscription is in Kannada language and characters which are regular to the period.

As regards palaeography there is nothing noteworthy. As regards orthography, the doubling of the consonant immediately following *r* can be noted in some cases (*pravarddhanana*, line 15 ; *Kōḍūppura*, line 27) while in some cases it is not effected (*Sūrya*, line 28)

The inscription is dated in the Chāḷukya-Vikrama year 13, Vibhava, Uttarāyana-samkrānti corresponding to 1088 A.D., December 24, Monday.

The object of the inscription is to register the gift of the village Śandūlarabāḷa, situated in Kōḍada-12, as *taḷa-ṛitti* to Rāmēśvara by Toṇḍaya-Chōḷa-mahārāja on the occasion of Uttarāyana-samkrānti.

The inscription commences with the usual *prāsasti* of the ruling king Tribhuvanamalla of the Chāḷukya dynasty and states that he was ruling from the capital city (*nele-vīḍu*) Kalyāṇa. Then the inscription introduces the chief Toṇḍaya-Chōḷa-mahārāja o :Kandūru, who is described as the *pādapadmōpajīvī* of the Chāḷukya king and is endowed with the epithets *santadhigata-pariṇcha-mahāśabda*, *mahāmaṇḍalēśvara*, *Kōḍūrp-puravarēśvara* and *Sūrya-vaṁśōd-bhava-kula-tilaka*. He is stated to have belonged to Kāśyapa-gōtra and Karikāl-ānvaya and to be ruling over Kollipāke-7000. This is followed by the details of the date referred to above. Then the inscription proceeds to furnish the details regarding the donee. It refers to Rāmēśvara-panḍita, who is described as *Kālāmukh-ānvaya-kula-tilaka*, his disciple Dēvabhakti-panḍita and his disciple Tējōnidhi panḍita² who is described at length. This is followed by the reference to the donee Rāmēśvara-panḍita, the latter's disciple. The inscription proceeds to record that the chief Toṇḍaya-Chōḷa-mahārāja granted the village Śandūlarabāḷa included in the division Kōḍada-12, as *taḷa-ṛitti* to Rāmēśvara-panḍita for maintaining *aṁga-bhōga* and *raṁga-bhōga* to god Uttarēśvaradēva and also for the maintenance of the students who study there (lines 78-79) i.e. in the temple and for a choultry on the occasion of *Uttarāyana-samkrānti*. It further records the annual grant of money and shops by different officials and others detailed as follows: 1) *perggaḍe-karaṇaṁgaḷu* ; 2) *gadyāṇas* ; 2) *sumkadavaru* ; 1 *gadyāṇa* and 2 shops (i.e. probably the entire income on the concerned two shops) and 3) *kaṇmeyavaru* (smiths) : 1 *gadyāṇa*. Further it appears that the *prabhu-gāvunḍas* of Kollipāke-7000 made the grant of a portion (*binna-bhinna*) (details not specified) of the village obviously Śandūlarabāḷa to the same deity.

This is followed by an imprecatory passage in Kannada and the usual imprecatory verses. *Svadattām*-etc. The inscription ends with the statement that one Kandeṇa wrote the record.

¹ *Ibid.*, No. B 89.

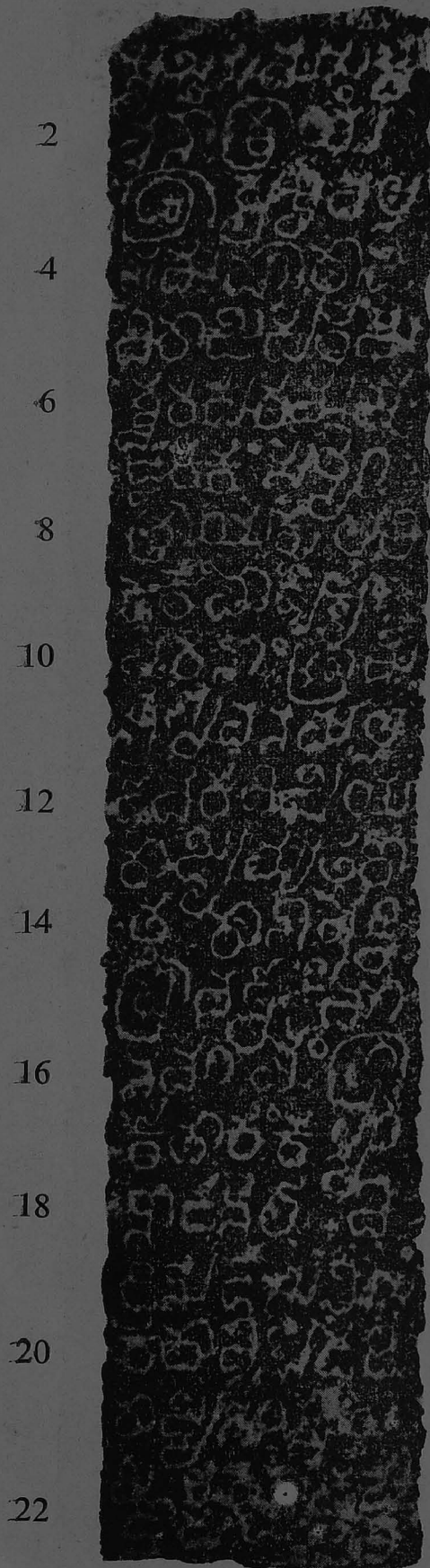
² P.B. Desai reads this name wrongly as Kēḍārapanḍita. See p. 11, note 1 below.

TWO INSCRIPTIONS OF CHALUKYA VIKRAMADITYA VI AND TELUGU-
CHODA TONDAYA-CHOLA-MAHARAJA

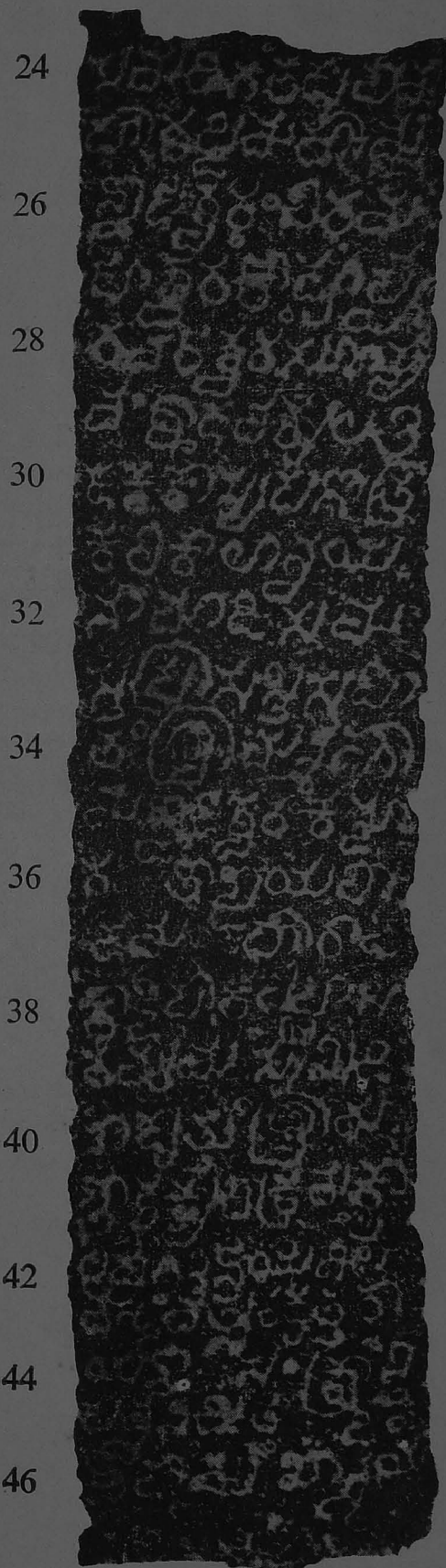
A.—Inscription of the Chalukya-Vikrama Year 13

First Face

Second Face



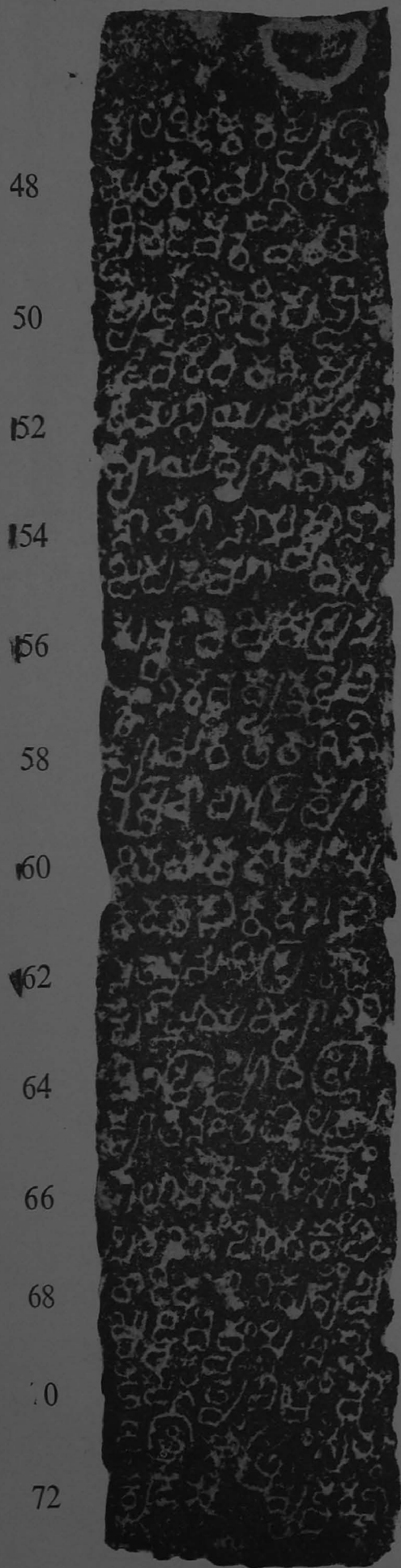
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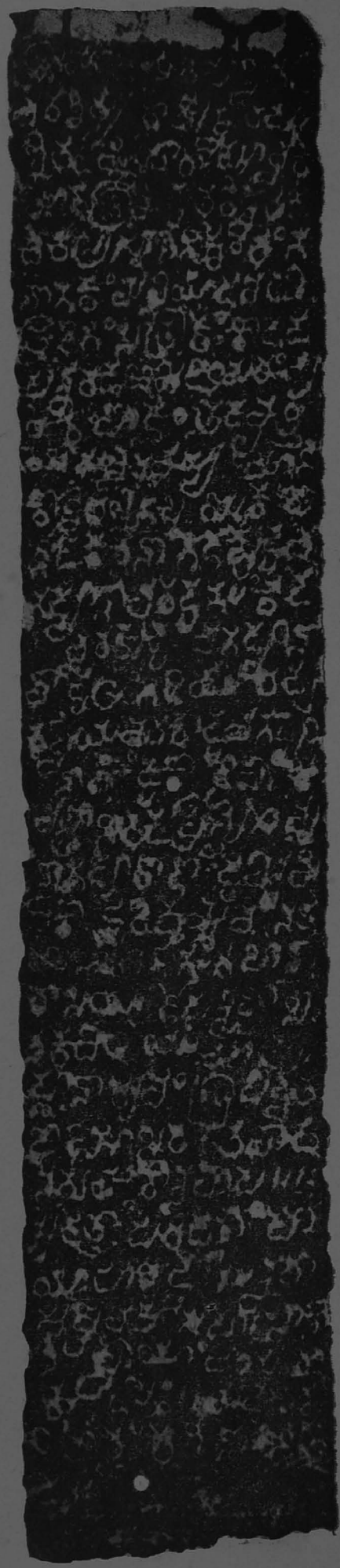
Third Face

Fourth Face



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104

SIZE : One-sixth

The donee Rāmēśvara-panḍita may be identified with his namesake who figures in some of the inscriptions of the early Kākatiya rulers as their preceptor and a celebrated scholar. The Kazipet inscription of Tribhuvanamalla, dated Śaka 1012 (1090 A. D.), describes Rāmēśvara-panḍita as the *āchāryya* of the *śilā-maṭha* of the Mallikārjuna temple at Śrīśaila and as belonging to the Kālāmukha sect.¹ A damaged and fragmentary inscription from Hanumakoṇḍa records the eulogy of Rāmēśvara-panḍita describing him as a philanthropist who used to feed the needy and as a scholar who brought out the cream of the *Lakulēśvar-āgama*.² This inscription further states that *chalamartti-gaṇḍa-nripati* Prōla, the disciple of Rāmēśvara-panḍita, set up a kīrtti-stambha in honour of his *guru*. However, the present epigraph does not refer to the greatness of this scholar but it gives his spiritual genealogy and in that process it records the greatness of his preceptor Tējōnidhi-panḍita, at length (lines 52-73).

The geographical names mentioned in this record are Koḷlipāke-7000, Kōḍada-12, Śandūlarabāla, Kandūru and Kōḍūru. Of these, Koḷlipāke-7000 is referred to in some other inscriptions also belonging to the 11th to 13th centuries. The villages Gāḍicheruvu, Kōḍūru, Iṭṭikāla and Paṇupurā³ and the divisions Kaluvachēḍu-40-Kaṃpaṇa and Kōḍada-12⁴ were included in it. An inscription from Kolanupāka dated 1112 A. D. refers to Koḷlipāke-7000 as Koḷlipāka-dēśa.⁵ An inscription from Gūḍūru (Nalgonda Dt.), dated 1124 A. D., refers to Koḷlipāka-2000, which would have been a part of Koḷlipāka-7000. The places included in this division cannot be identified. Hence we may locate this division with the region around the present Kolanupāka in the Bhuvanagiri taluk, Nalgonda district, though its boundary cannot be defined now. The village Kōḍada, headquarters of this tiny division and the gift-village Śandūlarabāla are not identifiable on the modern map. The place Kandūru, after which a branch of the Telugu-Chōḍa chiefs are referred to, is identical with the present Kandūru in Wanaparthy Taluk, Mahboobangar District, Andhra Pradesh. The village Kōḍūru cannot be identified with certainty.

TEXT*

First face

- 1 Svasti [||*] Samasta-bhu
- 2 vanāśraya[m]
- 3 śrī-prithvī-valla-
- 4 bha mahārāja(j-ā)-
- 5 dhirāja paramē-
- 6 śvara paramabha-
- 7 ṭṭa (ṭṭā)rakaṃ Satyā-
- 8 śraya-kula-ti-

¹ *Inss. of A.P., Warangal Dt.*, No. 15. pp. 30ff. and plate.

² *Ibid.*, No. 35, pp. 92 ff.

³ *A.R.Ep.*, 1962, Nos. B 71, 94, 85 and 92 respectively.

⁴ *Ibid.*, No. B 87.

⁵ *A.P.A.S.*, No.3 (*Kaṃpaṇa Inss. of A.P.*), No. Ng. 42.

* From inked estampages.

- 9 ḷakaṁ Chāḷukyā-
 10 bharaṇaṁ śrīma
 11 Tri(śrīmaṁ[t*]=tri)bhuvanamalla-
 12 dēvara vijaya-
 13 rājyam=uttar-ō-
 14 ttar-ābhivṛiddhi
 15 pravarddhamā-
 16 nam=ā-chandr-ā-
 17 rkka-tāraṁ Kalyā-
 18 ṇada nelevī-
 19 diṇoḷu sukha-saṁ-
 20 kathā-vinōdadim
 21 rājyam ge[yyu]ttu(tta)-
 22 mira tat-pāda-pa-
 23 dmōpaḷivī¹

Second face

- 24 samadhigata-pa[m]cha-ma-
 25 hāśabda mahāma-
 26 ṇḍalēśvaraṁ vira-mā-
 27 hēśvaraṁ Kōḍūrpu-
 28 ravarēśvaraṁ Sūryya-
 29 vaṁś-ōdbhava-kula-ti-
 30 ḷakaṁ Kāsya(śya)pa-gōtraṁ
 31 Kali (ri) kal-anvaya-
 32 nāmādi-sama-
 33 sta-prasa(śa)sti-sahi-
 34 taṁ śrīman-mahā-
 35 maṇḍalēśvaraṁ Kandū-

¹ This line is not read by P. B. Desai.

- 36 ra Tonḍaya¹ -chō-
37 ja-mahārāja-
38 r=kKollipāke-echchhāsi-
39 ramumaṁ sukhadi-
40 n=āḷuttam śrīma-
41 ch-Chāḷukya-Vikrama-kā-
42 lada 13 neya Vibha-
43 va-saṁvatsarad=Uttarā-
44 yaṇa-saṁkrānti-
45 parvva-nimittadim
46 Kālāmukh-ānvaya-

Third face

- 47 kula-tiḷakarappa śrī-
48 mat Rāmēśvara-pa-
49 ṇḍitadēvara vara-śi-
50 shyar=dDēvabhakti-panḍita-
51 dēvara vara-si (śi)shya-
52 r [ya*]ma-niyama-svā-
53 dhyāya-dhyāna-dhāra-
54 ṇa-maun-ānushṭhāṇa(na)-
55 japa-samādhi-saṁ-
56 pannaṁ vibudha-prasa-
57 nnaṁ niravadya-śabda-vi-
58 dy-āmara-taraṁgiṇi-
59 pravāha-prakshā-
60 ḷita-vākkaḷāpam² sa-
61 kaḷa-kaḷā-kuḷa³-siddhā-

¹ P. B. Desai reads the name of the chief as *Tonḍara* [sa].

² P.B. Desai : [-*paṁkiḷa-pāpa*].

³ P.B. Desai : *sakaḷa-kaṁḷā-kuḷa*.

- 62 nta-tātiva-maṇi-pradī-
 63 paṁ jñēya-vidyāmbhō-
 64 dhini prāchy-āmbudhi-pra-
 65 dyōtanam¹ tapōlakshmī-
 66 līlā-nikētanam sādām-
 67 bara-nīlāmbara-raktāmba-
 68 r-ādi dā[ni](na)-nikurumba[m]²
 69 buddhi-vidhvaṁsa nikhi-
 70 ḷa-jagat-pavitram vā-
 71 di-triṇētram³ guru-
 72 kuḷa-samuddharaṇam⁴

Fourth face

- 73 śrīmat-[Tē] jōnidhi-panḍita⁵-dē
 74 vara śirshya (śishyar) Rāmēśvara-pa-
 75 ṇḍita-dēvargge dhārā-pūrvvaka-
 76 māgē śrīmad=Uttarēśvara-dē-
 77 vara a[m]ga-bhōgakkam raṁga-
 78 bhōgakkam (kkam=alli) y=ōduva chbā-
 79 trarigam satraka(kka)m Kōḍada⁶-
 80 pannerāḍaṇa baḷiya⁷ Śam[dū]-
 81 larabāḷam⁸ taḷa-vṛitti-
 82 yim sarvanamasyam-āge
 83 koṭṭar=allige baresake pe-

¹ P.B. Desai : [ja]ya-vidyānidhini.... [pāḷanam]. However, the intended reading seems to be *inēya vidyāmbhōnidhi-*

² P.B. Desai : 66 *līlā-nikētanam [prauḍa]*
 : 67 *pīṭha-kānti*
 : 68

³ P.B. Desai : *vādi trijagatpra*

This line is not read by P.B. Desai.

⁵ P.B. Desai : *Śrīmat-Kēdāra-panḍitara*.

⁶ P.B. Desai : [*Koṁḍapi*]

⁷ P.B. Desai : *gaḍiya*.

⁸ P. B. Desai did not read the name of this village and *A.R.Ep.* gives it wrongly as Śandularahāḷu (?).

- 84 rrgaḍe-karaṇaṅgaḷa kuḍuva¹
 85 gadyāṇav=eraḍu sumkada-
 86 vara kuḍuva gadyāṇa-
 87 v=omdu aṅgaḍi yeraḍu
 88 [kaṇme²]yavara kuḍuva gadyā-
 89 ṇav=omdu Kollipāke-
 90 echchhāsirada prabhu-gāvu-
 91 ṇḍugaḷ-ūroḷ=ondu chinnamam³
 92 koṭṭarī (r[|*] ī) dharmmava naḍe-
 93 yīsadavarggē⁴ gaṅga-bāṇa-
 94 rāsīyoḷ paṁnirchchhāsi-
 95 ra kavileyumaṁ brā-
 96 hmaṇaruvam Śrīparvata-
 97 doḷ sāsira tapōdha-
 98 naruvam konda pāpa ||
 99 Svadattām para-dattām vā
 100 yō harēdvasundarā (harēta vasundharām [|*])
 101 ssa(sha)shṭir=varsha-sahasrāṇi
 102 viṣṭā(ṭhā)yā[m*] jāyatē
 103 kṛimih [|*] maṭada dā-
 104 [tāram] Kandeṇa ba-
 105 reda ||⁵

B. Inscription of the Chālukya-Vikrama year 16.

This inscription is also in Kannaḍa language and characters with the exception of a verse which is in Sanskrit language and Telugu-Kannaḍa characters. The characters are regular to the period.

¹ P.B. Desai : *koṭṭa kamma . . . karaṇaṅgaḷa kuḍuva.*

² This is not read by P. B. Desai.

³ P.B. Desai : *Kollipāke taḷa-prabhu ni [mma] ṇṇaṅgaḷu koḍu . . . du bhūmi.*

⁴ P.B. Desai : *dharmmayān=ā [lupi] davargge.*

⁵ P.B. Desai : *ma [hā] dātāram Raṇṇaṇam [bare] dam.*

Palaeography of the inscription does not call for any remarks. As regards orthography the doubling of the consonant immediately following *r* can be noticed in some cases (*pravarddhamānam*, line 12; *Koḍūrp-pura*, line 20; *parvva*, line 33) while it is not observed in certain cases (*ā-chamdr-ārka*, line 12-13; *Sūrya-*, line 21). The consistent use of dental *s* in the place of palatal *ś*, when the letter is not a conjunct (the lone exception being *kāsyapa* for *Kāśyapa*, line 22), can be considered as an orthographical error (*-sabda-for śabda-*, line 18; *-vamśo-for-vamśo-*, line 21; *prasasti* for *praśasti*, line 24).

The inscription is dated in the Chālukya-Vikrama year 16 (in words), Prajāpati, Uttarāyaṇa saṁkrānti corresponding to 1091 A.D., December 25, Thursday.

The object of the inscription is to record the gift of the village Rācheruvu, situated in Kōḍada-12, referred to as Kuḍana-12 in the Sanskrit portion, by Toṇḍaya-mahārāja, who seems to have been also referred to as Udaya-nṛipati in the Sanskrit portion, the Telugu Chōḍa chief of Kandūru, on the occasion of Uttarāyaṇa-saṁkrānti, to god Vishṇudēva for the maintenance of *aṁga-bhōga* and *raṁga-bhōga*.

This inscription, like Inscription A, opens with the usual *praśasti* of the ruling king Tribhuvanamalla of the Kalyāṇi Chālukya dynasty and states that he was ruling from the capital (*neleviḍu*) Kalyāṇa. This is followed by the *praśasti* of the Telugu Chōḍa chief Toṇḍaya Chōḷa-mahārāja of the Kandūru branch which is identical with that found in Inscription A. This inscription also states that the Telugu-Chōḍa chief was governing Kollipāke-7000 and proceeds to record on the date referred to above, the gift of the village Rācheruvu situated in Kōḍada-12, to god Vishṇudēva for the maintenance of *aṁga-bhōga* and *raṁga-bhōga*, by the chief on the occasion of Uttarāyaṇa-saṁkrānti for his own merit. This is followed by a verse in Sanskrit language the purport of which is same as recorded in the Kannaḍa portion of the inscription. It states that the king Toṇḍaya-maṇḍalēśa, who is also referred to as Udaya-nṛipati, made a gift of the village Rācheruvu situated in Kuḍana-12 of god Vishṇu.

While editing this inscription P.B. Desai committed some serious omissions and mistakes¹. Firstly, he read the date portion only partially. Secondly, he read the name of the Telugu-Chōḍa chief as Kumāra-Koṇḍaya-Chōḷa-mahārāja wrongly for Toṇḍaya-Chōḷa-mahārāja. Thirdly, he did not read the name of the gift-village and also the Sanskrit verse at the end of the inscription. Basing on his readings, B.N. Sastri concluded² that Koṇḍaya-Chōḷa-mahārāju succeeded Toṇḍaya-Chōḷa-mahārāju. He also presumed that the former might be the son of the latter. He suggested that the cyclic year of the record in question could be Pramādi and so it corresponds to the Chālukya Vikrama year 24. Consequently he assigned 1093-1105 A.D. as the chief's reign period. Since the actual reading of the name of the Telugu-Chōḍa chief is Toṇḍaya-Chōḷa-mahārāja and not Kumāra-Koṇḍaya-Chōḷa-mahārāja and the details of the date, as shown above, are fully available the conclusions arrived at by Sastri are therefore not acceptable. It is also interesting to note that for the first time we learn that Toṇḍaya-Chōḷa-mahārāja had another name Udaya-nṛipati.

The geographical names referred to in this epigraph, except the village Rācheruvu included in the division Kōḍada-12, are found mentioned in Inscription A. The gift village Rācheruvu is not identifiable on modern map.

¹ *Op. cit.*, pp. 61 ff.

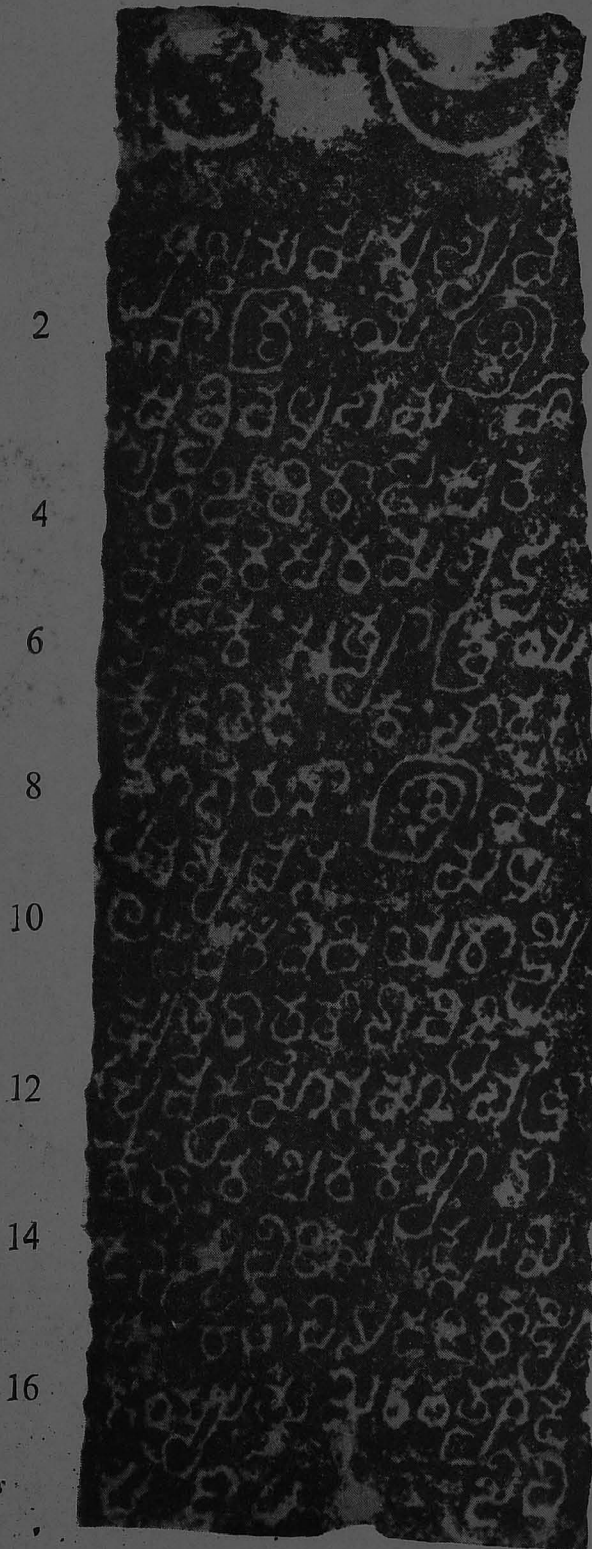
² *Sāsana-samputi*, pp. 128 and 134.

TWO INSCRIPTIONS OF CHALUKYA VIKRAMADITYA VI AND TELUGU-
CHODA TONDAYA-CHOLA-MAHARAJA

B.—Inscription of Chalukya Vikrama Year 16

Second Face

First Face



2

4

6

8

10

12

14

16

2

4

6

8

10

12

14

16

18

20

22

24

26

28

30

32

34

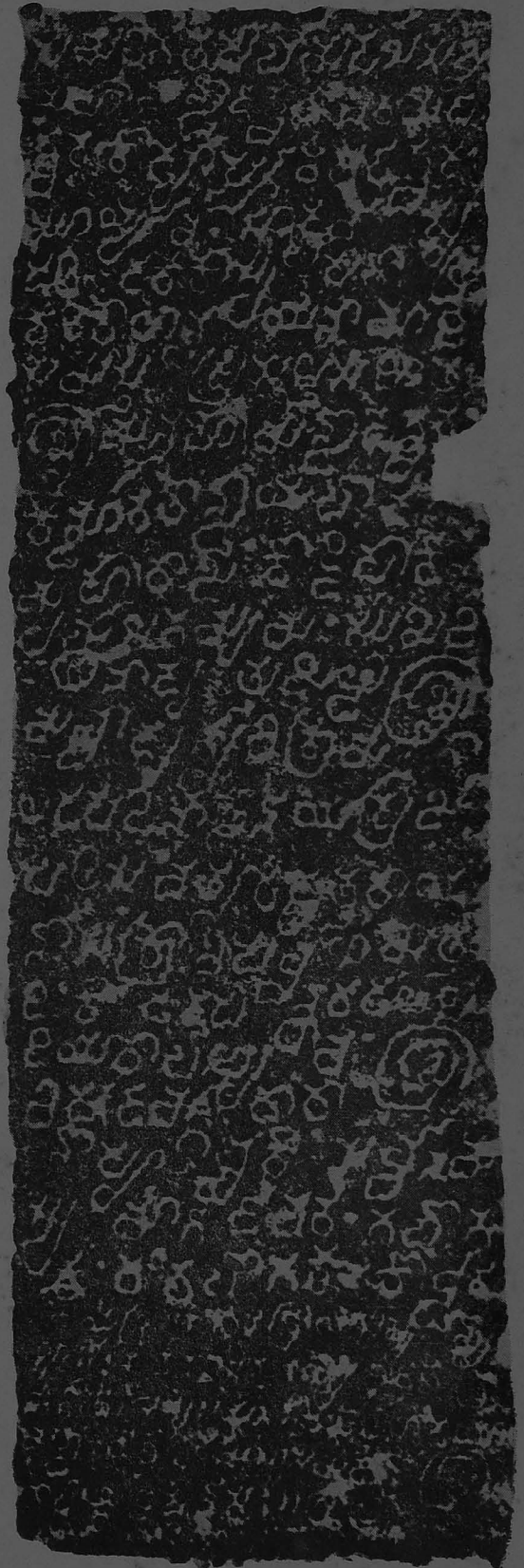
36

38

40

42

44



18

20

22

24

26

28

30

32

34

36

38

40

42

44

SIZE : One-eighth

TEXT¹

First face

- 1 Svasti [||*] Samasta-bhuva-
- 2 nāśraya-śrī-
- 3 pṛithvī-vallabha mahā-
- 4 rājādhirāja para-
- 5 mēśvara parama-bhaṭṭā-
- 6 rakam̐ Satyāśraya-
- 7 kuḷa-tilakam̐ Chālu-
- 8 kyābharanam̐ śrīma-
- 9 tṭri (Śrīmat=Tri) bhuvanamalla-
- 10 dēvara-vijaya-rājya-
- 11 m=uttar=ōttar-ābhivṛiddhi-
- 12 pravarddhamānam=ā-chamdr-ā-
- 13 rka-tāram̐baram̐ Kalyāṇa-
- 14 da nelevīdinol=sukha-
- 15 samkathā-vinōdadim̐ rājya[m̐]
- 16 geyyuttumire tat-pāda-
- 17 padmōpajīvi-

Second face

- 18 samadhigata-paṁcha-mahā-sa(śa)bda-
- 19 mahāmaṇḍalēśvaram̐ vīra-māhē-
- 20 śvaram̐ Kōḍurp²=puravarēśvaram̐
- 21 Sūryya-vaṁsō(śō)dbhava-ku-
- 22 ḷa-tilakam̐ kāsya(śya)pa-gōtram
- 23 Kārikāl-ānvaya-nāmādi-
- 24 samasta-prasa(śa)sti sahitam̐
- 25 śrīman-mahāmaṇḍalēśvaram̐

¹ From inked impressions.

² P.B. Desai : *Kōlūr*-.

- 26 Kandūra Tonḍaya-Chōḷa-¹
 27 mahārāja[r] Kollipāke-
 28 echchāsiramumam sukhadi-
 29 n=āluttam=iḷdu śrī-
 30 mach-Chāḷukya-Vikrama-kā-
 31 ḷada padināṅaneyā Prajā-
 32 pati-saṁvatasarad²=Uttarāya
 33 ṅa-saṁkrānti-parvva-nimitta-
 34 diṁ Kōḍada³-panneraḍaṅa ba-
 35 ḷiya-Rācheṅvuvam⁴ śrī-
 36 Viṣṇu-dēvargge dhārā-
 37 pūrvvakam sarvva-nama-
 38 syamāge dēvar=amga-bhōga-
 39 kkaṁ raṁga-bhōgakkam koṭṭar [||*]
 40 Udaya-nṛipatir=ātma-śrēyasē puṅya-
 41 mūrṭiḷ Kuḍana-nagara-mukhyē dvādaśa grā-
 42 ma-[ma]dhyē | anupama-guṅa-kīrttis=Tonḍayō-
 43 maṅḍalēśaś=chiram=iḷa samadāt śrī-
 44 Rācheṅvum Viṣṇavē saḷ⁵ || [Śrī Śrī ..]

¹ P.B. Desai : *Kumara-Koṅḍaya-Chōḷa*.

² P.B. Desai did not read the Chāḷukya-Vikrama and cyclic years.

³ P.B. Desai : [Kāḷuru

⁴ This is not read by P. B. Desai.

⁵ Metre *Mālinī*. This portion (lines 40-44) engraved not so deeply as the rest of the inscription, has not been read by P.B. Desai.

NO. 28.—TWO EARLY INSCRIPTIONS FROM ITAGI

(2 Plates)

MADHAV N. KATTI, MYSORE

The two inscriptions edited below with the kind permission of the Chief Epigraphist are from Itagi, Yalburga Taluk, Raichur District. Of these, the first¹ is found engraved in a *mandapa*, named after Saṅkōle Baramappa, situated in the village. The second² is on a slab set up in a field called Māli-hola, outside the village. Both are in Kannaḍa language and characters. The first refers itself to the reign of Yuddhamalla Satyāśraya, who as will be shown below, was the same as Vinayāditya of the family of the Chālukyas of Bādāmi, while the second belongs to the reign of Rāshtrakūṭa Kottigadēva. The two inscriptions are edited below as A and B, respectively.

A. Inscription of Yuddhamalla Satyāśraya

The inscription is in Kannaḍa language and characters of the 7th-8th centuries A.D. and refers itself to the reign of Yuddhamalla Satyāśraya. It is not dated. The palaeographical features are regular for the period of later part of the 7th and early part of the 8th century and do not call for any special remarks except that the subscript *dh* occurring in lines 1 and 5 is noteworthy in that in line 1, the lower part of the letter shows a dent while in line 5, it is more squarish (like a box). The letter *ja* in lines 3, 4, 5 (twice) and 6 also deserves a special mention. In lines 3 and 5 the joining of the two curves of the letter is in its usual manner, while in lines 4 and 6, the joint is more pronounced in the sense that the two curves appear to be joined by a small vertical stroke. The orthographical features and language are regular for the period.

The purpose of the inscription is to register a grant of the village Iṭṭage after obtaining the same (*paḍadu*) to [Nā]gaṇa Sōmayāji, the donor being the emperor himself.

The emperor Yuddhamalla Satyāśraya is endowed with the titles *prithuvī-vallabha*, *mahārājādhirāja*, *Paramēśvara* and *bhaṭṭāraka*. The inscription refers itself to his reign *pravardhamāna vijaya-rājya* [du] (lines 4 and 5). The title of the emperor viz. Satyāśraya makes it clear that he belonged to the lineage of the Chālukyas of Bādāmi. It is known from the Kauthem grant of Vikramāditya V dated Śaka 930 (1008 A.D.) and other later records that Vinayāditya, son of Vikramāditya I, was also called Yuddhamalla. The Kauthem grant addresses him as °*Yuddhamall-ākhyō yuddhē Yama-samō nripaḥ* (line 30).³ It is obvious from the grant that the appellation Yuddhamalla is employed in the sense of his alternate name (*apara-nāmadhēya*) in our record. It is therefore very clear that Yuddhamalla Satyāśraya of our record is none other than Vinayāditya, the son of Vikramāditya I and grandson of Pulakēsin II, and he ruled from 681 to 696 A.D.⁴ Vinayāditya's bravery in battle is a well known fact.⁵ The inscription is of

¹ *A.R.Ep.*, 1955-56, No. B 210.

² *Ibid.*, No. B 211.

³ *Ind. Ant.*, Vol. XVI, pp. 15 ff.

⁴ P.R. Desai, *A History of Karnataka* (Dharwar, 1970), pp. 102 ff.

⁵ *Ibid.* Thus the title *Yuddhamalla* is very much appropriate for him.

great importance as it is the only contemporaneous record referring to him as Yuddhamalla, confirming its later account.

It is stated in the record that [Nā]gaṇa Sōmayāji was granted the village Iṭṭage¹ by the emperor after obtaining the same (*paṭudu*). This indicates that the emperor had to transfer the ownership of the village to his personal account (or royal account). It is not clear if the ownership was obtained by giving any compensation to the original owner whose identity is not disclosed or by purchase or in any other manner. The village is the same as the present day Iṭṭagi, the findspot of the record.

TEXT²

1 Svasti Yuddhamalla

2 Satyāśraya śrī-prithuvī-

3 Vallabha-mahārājādhi

4 rāja-paramēśvara-bhaṭṭāraka-[prava]

5 rddhamāna-vijaya-rājya[du] Nā]

6 gaṇa-Sōmayāji [ge]

7 paṭudu³ iṭṭageyam [.]⁴ ṭṭār [||*]

8 Śrī⁵

9 Śrī⁵

B. Inscription of Rāshtrakūṭa Kottigadēva

The inscription refers itself to the reign of Kottigadēva and is dated in Śaka-nṛpa-kāl-ātita saṁvatsara-śataṅgaḥ 889⁶ (expired), Vibhava, Āshāḍha śu. Pañchami, Thursday. The details correspond to 968 A.D. June 4. It is in Kannada language and characters which are regular for the period of the 10th century A.D. The palaeographical or orthographical features do not call for any special remarks.

The inscription stops after describing the emperor Kottigadēva, his feudatory Satyavēkya Permāṇaḍi and the latter's governor (*mahā-sāmanta*) whose name is not preserved in the extant portion. Kottigadēva is endowed with full imperial titles like *Prithuvī-vallabha*, *maḥārājādhirāja*, *Paramēśvara* and *Paramabhaṭṭāraka*. There is no doubt that he is Rāshtrakūṭa Kottigadēva who ruled from 967 to 972 A.D., and our record falls within the regular period of his

¹ This fact is not noticed in the *A.R.Ep.*

² From inked impressions.

³ Same as *paṭedu*.

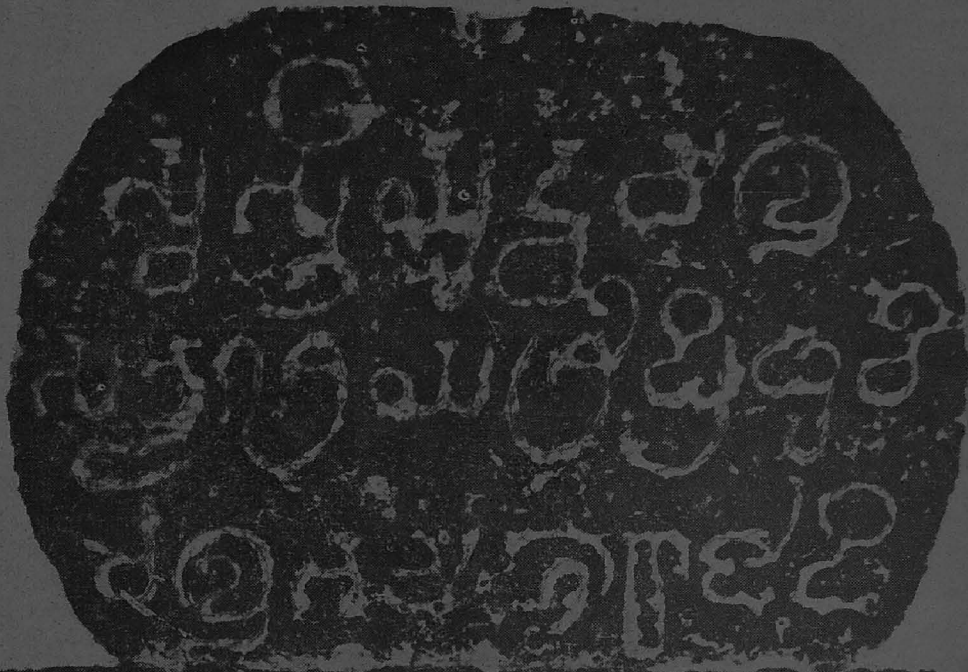
⁴ The letter is either *vi* or *ko*, the full reading being *viṭṭār* or *kottār*.

⁵ In lines 8 and 9 respectively after the word *Śrī*, the names of the executor and engraver of the record might have been engraved.

⁶ In the report (*A.R.Ep.* 1955-56, B. No. 211, the Śaka year is read as 890 and the corresponding details are shown same as here. The correct reading of the Śaka year is 889 and it is an expired year.

TWO EARLY INSCRIPTIONS FROM ITAGI

A.—Inscription of Yuddhamalla Satyasraya



2



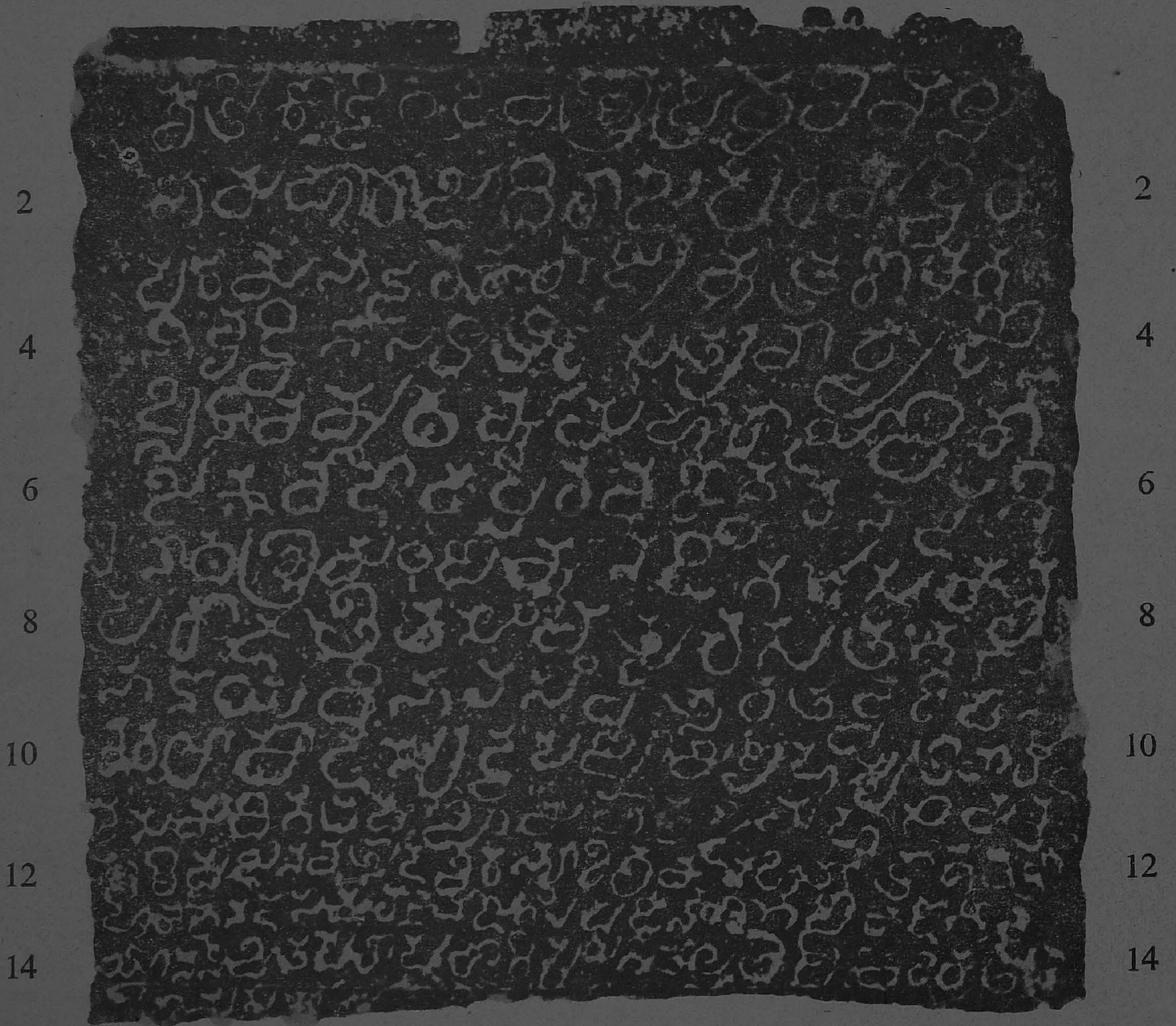
4

6

8

SCALE : One-fourth

B.—INSCRIPTION OF RASHTRAKUTA KOTTIGADEVA



SCALE : One-fifth

reign. In some records he is also mentioned as Nityavarsha¹ while a number of records address him merely as Khoṭṭigadēva². Our record refers to him as Koṭṭigadēva without mentioning his alternate name or title *Nityavarsha*.

The present record gives the name of his feudatory as Satyavākya who is addressed as *Koṅgunivarma-dharma-mahārājādhirāja, Kuvalālapuravarēśvara, Nandagirinātha* and *Permānaḍi*. Gaṅga Mārasimha (II) was endowed with all these titles³ and was governing Gaṅgavāḍi-96,000 Purigere-300 and Belvola-300⁴ on the date of our record. Satyavākya Permānaḍi of our record, therefore, is identical with Gaṅga Mārasimha (II), the trusted Rāshtrakūṭa feudatory who is known to have played a decisive role in restoring the Rāshtrakūṭa empire during the reign of Khoṭṭigadēva⁵.

The *mahāsāmanta* who was evidently administering the area under the Gaṅga chief is endowed, amongst others, with the titles, *Vīra-bhū[rīśrava]*, *ahitakālānta*, *samara-Dīanam-jaya*, *Padineṣṭu-gaṇḍa*, *Kaḷegōlpa[n=ī]yvōn*, *anihita-parōpakāri*, *vairi-kṛtsella* etc., which highlight his bravery, generosity and love of fine arts, etc. The area comprising Yalburga Taluk was under the administration of the Sinda family during the reign of the Chālukyas of Kalyāṇa⁶. It is therefore, possible that one of the early chiefs of this (i.e. Sinda) family may have been administering the area as a subordinate of Mārasimha II during the later part of the 10th century, but at the present state of our knowledge nothing definite can be stated about his identity.

TEXT⁷

- 1 Svasti Koṭṭigadēva Śri-Prithuvī-valla
- 2 bha-mahārājādhirāja-Paramēśvara—
- 3 Parama-bhaṭṭāraka-rājyam=uttarōttar-ā
- 4 bhivṛiddhige saluttire Satyavākya Ko—
- 5 ṅguṇivarmma-dharmma-mahārājādhirā-
- 6 ja Kuvalālapuravarēśvara Nandagi
- 7 rinātha śrīmat Permmānaḍigaḷ Sa(Śa)ka-nri-
- 8 pa-kāḷātīta-samvatsara-sa(śa)taṅga[!] 88
- 9 9 neya Vibhava samvatsara tad-varishā (rsh-ā) bhya—

¹ For example see *Karnataka Inscriptions*. Vol. V (Dharwar, 1969), Ins. No. 4.

² *Ibid.* No. 5. Here the name is given as *Koṭṭigadeva* as in our record. Some records mention his name as *Khoṭṭiga*. For the spelling of his name and his title *Nityavarsha*, cf. J. F. Fleet, *Bombay Gazetteer*, Vol. XII, Pt. II, pp. 422 ff and *Ind. Ant.*, Vol. XII, pp. 255 ff.

³ Vide N. L. Rao and R. S. Panchamukhi, *Karnatakada Arasu Manetanagalu* (Dharwar, 1946), pp. 193-94.

⁴ *Ibid.* and Fleet, *op. cit.*, p. 422.

⁵ N.L. Rao and R.S. Panchamukhi, *Ibid.*, pp. 195 ff. Cf. Desai, *op. cit.*, p. 139 and *SII.*, Vol. IX, Pt. i pp. 43-44. Mārasimha is known to have ruled from 962-63 to 974 A.D.

⁶ Fleet *Op. cit.*, pp. 572 ff.

⁷ From inked impressions.

10 ntara Āshāḍha su (śu) ddha pañchami Bṛihaspativāra-[da] -

11 ndu samadhigata-Pañcha-mahāśabda mahā-sāmanta

12 śiṣṭajana-vatsaḷa vīra-bhū-[riśrava]n=ahita Kālām̐ta vidrō-

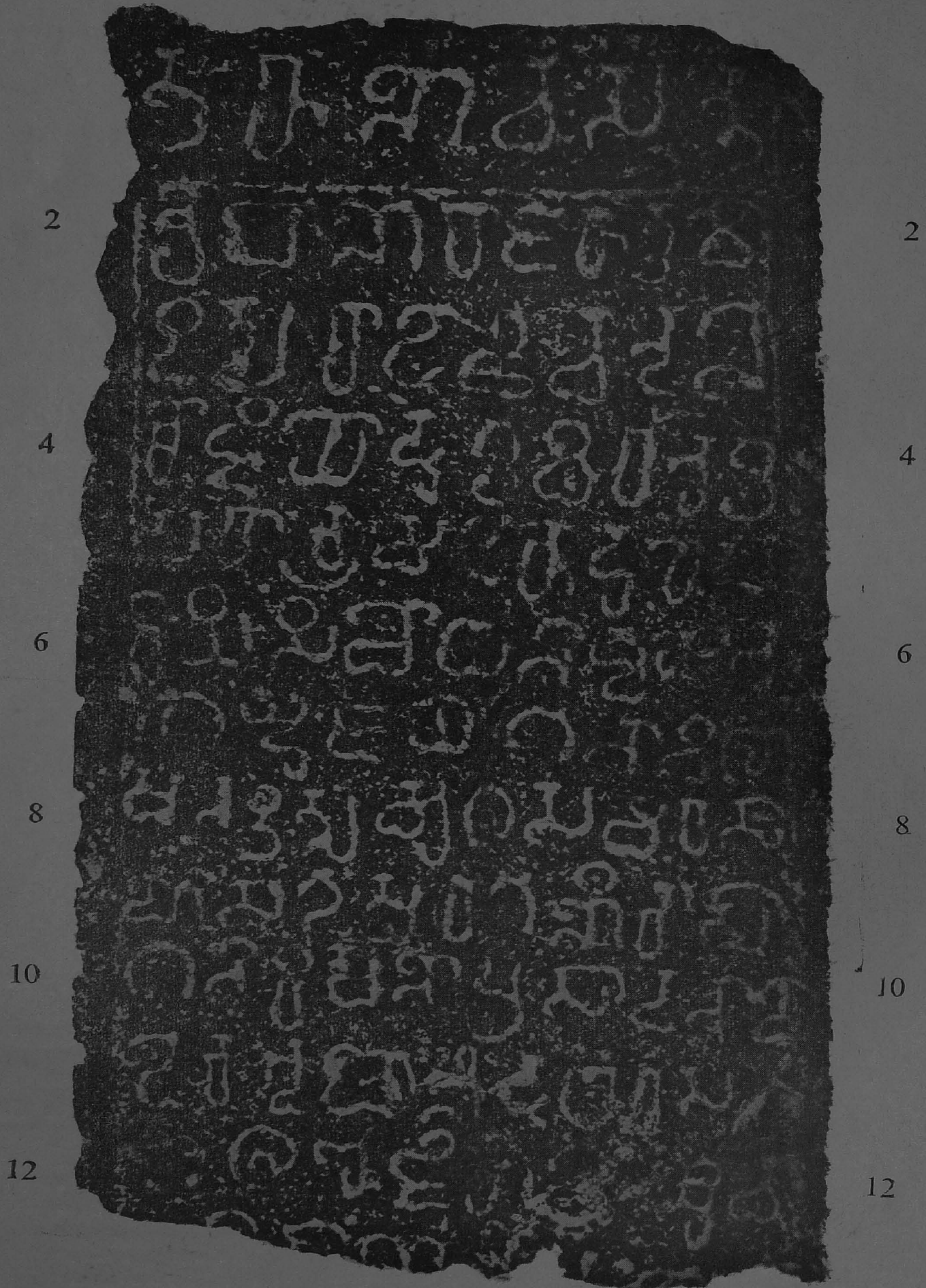
13 hi-kālānaḷa samara-Dhanam̐jaya padinem̐ṭu-gaṇḍa Kaḷeg=olpa [n=ī]

14 yvōn=anihita-parōpakāri pusi-tallalipa vairikṛi (hṛi) t-sella

15 .sā. sarvva.....¹

Further portion is lost.

MACHAPURAM INSCRIPTION OF BANA UTTAMADITYA



SCALE : One-fifth

No. 29.—MACHAPURAM INSCRIPTION OF BANA UTTAMADITYA

(1 Plate)

M. D. SAMPATH, MYSORE

The inscription edited here with the kind permission of the Chief Epigraphist, Mysore was copied by me from Māchāpuram in Pattikonda Taluk, Kurnool District.¹

The inscription is in Kannaḍa language and is engraved in Kannaḍa characters palaeographically assignable to the 8th century A.D.

As regards palaeography, the features are usual to the period to which it belongs. However, some of the salient features of the script may be noted. The long medial *ī* is indicated by a circular loop curved inside as in °*dhīran*° (line 3) and *nirīkshana* (line 10). A clear distinction is noticeable in the forms of the full consonant and the final consonant in that the latter is written in a slightly diminutive form without the top stroke e.g., *n* final as in *vasantan* (line 1) and *arasan* (line 11). The occurrence of initial *a* as in *arasan* (line 11) and initial *i* as in *Ilaṅkuṭṭi* (line 12) may be noted. The medial *u* sign in *mu* is shown by the right stroke extended below and curved to its left. The letters *l* and *r* are of the usual forms in this period.

From the orthographical point of view the word *kudure* may be noted as comparable with the Tamil expression *kudurai*² occurring in later inscriptions. The word °*iri* (line 3) can be compared with *iridu* in several inscriptions of this period and it is clear that both mean 'to attack'.

The entire text of the inscription is engraved in the space marked out by lines drawn on the three sides except at the base. The title *Taruṇa-vasantan* is engraved above the line on the top of the record. Even here the final letter 'n' is engraved on the extended part outside the vertical line on the right side.

The inscription records the death of Ugradhīran who attacked and destroyed the Chōḷa on horse back at Nikkoṭṭi, during the rule of Bāṇa Uttamāditya. *Taruṇa-Vasantan* may be the title of the Bāṇa king. The name of the Chōḷa is not given. Ugradhīran is stated to have entered the field on a horse back when the country was invaded, to have fought with great prowess and to have crushed the Chōḷa whose name is not given. He is further described in a poetic vein to have been doted upon by both the damsels of victory and of the heavens on account of his tumultuous bravery.

Kanda-Bāṇida-arasan Ilaṅkuṭṭi is mentioned towards the end of the record apparently as the person who might have caused the stone to be erected in the honour of the dead hero.

Kanda-Bāṇida-arasan of our record is evidently a member of the Bāṇa family. It is obviously a Kannaḍa *tatsama* of the Sanskrit Skanda-Bāṇādhirāja.³ An inscription from Navalai in Harur Taluk in Dharmapuri District, Tamil Nadu dated in the 3rd year in the reign of Śivamāravarman refers to a Kanda-Vāṇṇadiyaraiyar as ruling over Puṇamalai-nāḍu.⁴ The chief mentioned in the present record, though a Bāṇa, is probably different from the chief bearing the same title in the above record. For the area in which they figure or are stated to

¹ *A.R.Ep.*, 1976-77, No. B 19.

² Above, Vol. XXXVIII, p. 280.

³ Above, Vol. VII, p. 22; *ibid.*, Vol. XXXVIII, pp. 275-76; *Ep. Carn.*, Vol. X, Md. 227.

⁴ Above, Vol. XXXVIII, pp. 275-76.

be ruling, are far removed from each other.¹ Moreover, the chief figuring in our record seems to be a subordinate of the Chālukyas of Bādāmi, while the other was a feudatory of the Western Gaṅga king Śivamāra, who has been identified with Śivamāra I (acc. 679-80 A.D.).²

The Bāṇa-Chōḷa struggle mentioned in the present record is but one of the many episodes during this period, when they were ruling over adjacent areas as the feudatories of the Chālukyas of Bādāmi. It should be noted, however, that our record does not mention any overlord though the Chālukyas are known to have these areas under their control.³

The subjugation of the Chōḷas by the Bāṇas is recorded in the inscription under review. When the Telugu-Chōḷas began to recover their own territory *i.e.*, Rēnāḍu, they must have in all probability come into conflict with their adversary, the Bāṇas. The mention of a Bāṇa in the Kurnool record of Vijayāditya lends support to the fact that the Bāṇas were in occupation of this area and in the wake of their expansionist activities, their independence was curbed by, the rising Telugu-Chōḷas from the south.⁴ In the Chāmalūru inscription of the Telugu Chōḷa king Pṛithvīvallabha-Vijayāditya dated in his 22nd year a Bāṇa chief is stated to have been ruling from Pāmbuḷiggi as a subordinate of this Telugu-Chōḷa king.⁵ The date of this inscription has been placed sometime around 750 A.D. It may, thus be inferred from the above inscription that the Bāṇa supremacy should have prevailed prior to the date of Chāmalūru inscription, *i.e.*, c. 750 A.D.

The place [Ni]kkotṭi cannot be identified.

TEXT*

- 1 Taruṇa-Vasantan
- 2 Śrī Bāṇarājar=Uttamā
- 3 dityar-o(r-ā)ḷe [i]ṛivandu [Ni]-
- 4 kkotṭiyol=Ugradhīran=ugra-
- 5 parākramade kudure pa-
- 6 riysi Chōḷani dhvaṃsana-
- 7 m̄ geydu jayāṃgan-ābhilā-
- 8 shan=ati-tumula-samara-sā-
- 9 hasadi[m̄] sura-gaṇik-āpām-
- 10 ga-nirīkshaṇa-prasādan=ādo-
- 11 ḍe Kanda-Bāṇida-aran-
- 12 Ilaṅkuṭṭi [kā] .. ṛu [va]-
- 13

¹ Skanda-Bāṇādhirājar is apparently a title and not a name.

² *Ibid* p. 276; *Ep. Carn.*, Vol. III, Md. 113, pp. 107 ff. and plates.

³ Above, Vol. XXVII, pp. 242 ff; also see Vol. XXX, p.70.

⁴ *Ibid.*, p. 243, foot note No. 8.

⁵ Above, Vol. XXVII, pp. 242-43.

* From impressions.

⁷ Damaged.

No. 30.—POTTIPADU INSCRIPTION OF DHAVALAYARASA

K. V. RAMESH AND MADHAV N. KATTI, MYSORE

The inscription¹ edited with the kind permission of the Chief Epigraphist, Archaeological Survey of India, Mysore, was found engraved on a slab kept in the *chāvaḍi* by the side of the Narasimhasvāmīn temple at Poṭṭipāḍu, Jammalamaḍugu Taluk, Cuddapah District, Andhra Pradesh. The record which is in Kannaḍa characters of about the 9th century and Kannaḍa language, is damaged in parts. Some letters have been lost both at the beginning and end of the first five lines and at the end of lines 6 to 9. There are in all 11 lines of writing.

The palaeographical and orthographical features are regular for the period to which the record belongs.

The inscription is dated Śaka 807, Śubhakṛit, [Bēge]-māsa, ba 13, Dakṣiṇāyana-saṁkrānti. The given Śaka and cyclic years do not correspond. If Śaka 807 is taken as a mistake for Śaka 804 and if [Bēge]-māsa could be taken to stand for the summer month of Chaitra, the other details of data quoted above would regularly correspond to 882 A.D., March 21 which was a Wednesday².

The grant portion of the record (lines 5 to 8) is badly damaged. However, the object of the inscription was to register the grant of some land and a house-site to Puṇya-bhaṭṭa of [Śāṇḍi]lya-gōtra³. Another grant of ghee is also recorded, but all details pertaining to this are lost. Lines 7 and 8 give names of some witnesses of whom those of Chandrayta⁴-gāmuṇḍa and Komareya of Pālavaṅṅu are preserved. Lines 9 to 11 contain some usual imprecations in Kannaḍa and Sanskrit.

The donor is mentioned in lines 3 and 4 as the ruler Dhavaḷayarasa, hailing from the family of [Mahāva]li. Since hiṣ *prasasti* commences with *Sakala-Jagat-tray-ābhivandita* (line 3) etc. Dhavaḷayarasa may be safely considered to have been a scion of the Bāṇa family. Immediately after the introduction, the place-name Penmenapāḍi occurs (line 4) in the record obviously as the place in which the gift-land as well as the house-site were situated.

The importance of the inscription lies in the fact that it brings to light a hitherto unknown Bāṇa chieftain ruling in the Cuddapah region. The Bāṇas were known to have been a well spread out ruling house. Many different branches of the Bāṇas are known from inscriptions to have held sway over different principalities and at different times in the Andhra, Karnāṭaka and Tamil Provinces. As has been pointed out above, our inscription belongs in all probability to 882 A.D. The main Bāṇa ruler on that date was either Vikramāditya Jayamēru *alias* Bāṇa Vidyādhara whose latest known date was 868 A.D.⁵, or his son and successor Vijayāditya II—Prabhumēru whose earliest known date was 898 A.D.⁶ Some scholars have taken Vikramāditya-Jayamēru to have ended his regin in about 870 A.D. because he is known to have been on the throne even as early as 828 A.D.⁷ Dhavaḷayarasa of our inscription is therefore sought to be identified with Vijayāditya II—Prabhumēru⁸. However this identification needs further substantiation.

¹ *A.R.Ep.*, 1935-36, No. B 306.

² If the Saṁkrānti is taken into account the details would correspond to 884 A.D., June 24—Ed.

³ The grant portion also mentions *Bhōgapati* and *eraḍu puṭṭi*. In view of the word *idara* which intervene it is likely that the record specified that two *puṭṭis* (of produce from the gift-land) were to be enjoyed by *Bhōgapati*. The word *Bhōgapati* may denote either some official designation or the name of an individual.

⁴ *Chandrayta* may be either a mistake for *Chandrayya* or a corrupt form of *Chandrāditya*.

⁵ *A.R.Ep.* 1935-36, p. 65.

⁶ Above, Vol. XVII, p. 3.

⁷ *Karnāṭakada Arasumanetanagalu*, p. 226, Cf. *A.R.Ep.* 1935-36, p. 65.

⁸ *A.R.Ep.* 1935-36, p. 65.

The main branch of the Bāṇa family was at this time ruling over the North Arcot-Chittoor region under the suzerainty of the imperial Pallavas. No inscriptions have been so far discovered which go to show that the territories of the main Bāṇa branch were spread over the Anantapur-Kurnool-Cuddapah region. On the other hand, epigraphical evidence clearly shows that minor branches of the Bāṇa lineage were administering small principalities in the said region even during the period of Bādāmi Chalukya supremacy. For instance, some inscriptions from the Tadpatri Taluk, belonging to the reigns of the successors of Chalukya Vikramāditya I and discovered in the Tadpatri Taluk of Anantapur District,¹ refer to the rule of some Bāṇa chieftains over the districts of Vaṅganūru (in the Tāḍpatri region) and Suramaru-vishaya in the Gutti region). It is likely that Dhavaḷeyarasa of our record belonged to one such branch of the Bāṇa family which held sway over the Jammalamadugu region, Cuddapah District.

The inscription does not mention any overlord of Dhavaḷeyarasa. It is possible that during his period, political conditions in Karnāṭaka were rather unsettled and that Dhavaḷeyarasa managed to enjoy some sort of independence. In 882 A.D., the year in which our inscription was engraved, the Rāshtrakūṭa throne was occupied by Kṛishṇa II and it is well known that he was not very successful as a ruler.

The geographical names occurring in our inscription are Penmenapāḍi, Lānūru and Pālavaṅṅu. Of these Penmenapāḍi which has been misread elsewhere² as Ponmanapāḍi, has been identified³ with the findspot of the inscription, Pottipāḍu itself. Lānūru is the same as modern Lavanūru while Pālavaṅṅu is the present day village of Pālūru, both in the Jammalamadugu Taluk of Cuddapah District.

TEXT⁴

- 1 ⁵Saka-nṛipa-kāl-ātita-samva[tsa]ram=entunūra ēlaneya varsha
- 2 ..rttise Śubhakrit-sa[mvatsa*]ra[da Bēge]-māsada [bahula] trayōdasiyo[!]*] Dakshiṇā
- 3 ..[krā] ..[yandu] svasti sa[kala]-jaga[t*]-tra[y-ā*]bhivandita-sur-āsura-ādhiśa-Paramēśvara
pratihā[rī]
- 4li-kul-ōdbhava śrīmat Dhavaḷeyarasar=arasu geyuttu Penmenapāḍiya
- 5 [koṭṭor]..... ma[ne]ya.....
- 6 lya-gōtrada Punye⁶bhaṭṭaṅge koṭṭor[!]*] Bhōgapatige idaṅa..eraḍu [puṭṭi]....
- 7 la tuppamumaṁ koṭṭu sarvva-pā(bā)da(dhā)-parihāram=unbō[r] [!]*] idake sāksh.
Lānūru
- 8 rura Chandrayta-gāmuṇḍanuṁ Pālavaṅṅa Komareyanuṁ naḍadu guḍḍey=ikkidor=
iniba[ru]
- 9 idaṁ salipoṁge aśvamēdhada tolepurushada hiraṇyagarbhada pha[la] . . .
- 10 aḷido[ṅge*] Bāraṇāsiyuṁ brahmatiyuṁ sāsira kavi[leyu]maṁ aḷida pāpam=akku[rṁ]⁷
- 11 Yasya yasya yadō(dā) bhūmi[h*] tasya tasya [tadā] phalaṁ⁸.

¹ *Ibid.*, 1950-51, No. B 5, 197; 1958-59, Nos. B15, 17, 23 and 26; 1959-60, Nos. B5, 7, and 10.

Ibid., 1935-36, p. 39.

Ibid., p. 65.

From impression.

⁶ Beginnings lost.

⁷ Read *Punya*^o.

⁸ There is a spiral mark after this.

⁹ Traces of a few more letters are seen after this.

No. 31.—INSCRIPTION OF SURYAMITRA IN THE NATIONAL MUSEUM

(1 Plate)

S. P. TEWARI, MYSORE

The inscription, which is edited here with the kind permission of the Chief Epigraphist Archaeological Survey of India, Mysore, was copied by me in October 1979, from the reserve collection of the National Museum, New Delhi. It was acquired by the museum in the year 1976, from an antique dealer of Delhi. Though the Museum records do not furnish any other detail about the acquisition of this unique and so far only known lithic inscription of the king Sūryamitra, it is from a reference made by Dr. (Mrs.) Bela Lahiri¹ that we know that the decorated but fragmentary frieze of red sand stone, on which the inscription is found recorded was once in the collection of Shri H. P. Poddar of Calcutta. She also informs us that the frieze bearing our inscription was actually recovered from the area of Mathura along with a number of similar pieces. Along with this information of a preliminary nature (for which we are certainly grateful to her) Mrs. Lahiri has also given the reading of the record and its free translation². Now after an examination of the same, we find that Mrs. Lahiri has failed to furnish the text of the record in its entirety and has also wrongly interpreted its contents. Though she does admit that the said frieze of red sand stone, a characteristic of Mathura, was recovered from that place along with a number of pieces, she does not say anything whether the record under study is also in pieces or on a single stone². This information is important as the text of the record in its present condition is found engraved on two pieces. It becomes even more important when we see that the contents of the text, transcribed from our impression and the one given by Mrs. Lahiri, would have been the same, but for an incomplete word with the initial letter *ka* (part A of our text) and a complete word *pīṭhamada* (at the commencement of part B) which are somewhat problematic and hinder the easy flow of the meaning. If both the records, viz. the one which Mrs. Lahiri has referred to in her book and the one I am editing here are one and the same, as is very likely, it is clear that she has simply omitted that portion of the text which would have led to a better understanding of the same. This doubt become clear when we see her interpretation of the term *pīṭhamadēna* (part A) which she has tried to split into two words as *pīṭhama* and *dēna* and has translated as 'gift of a *pīṭha*' ; but she has ignored the occurrence of the word *pīṭhamada* in part B of our text. Any way, as stated before, it is not only the text which is partly omitted but the sense is also distorted which necessitates a fresh reading and a proper editing of the record.

As indicated above, the inscription in its present condition is found engraved on two separate pieces of the same decorated frieze of red sand stone. The decoration on this frieze is done on only one side of the stone. The back of it, which bears our inscription, is left plain and smooth without any decoration whatsoever. As indicated by the gap in the text which cannot be filled in, even after joining the two pieces in one, it seems that the said frieze

¹ Dr. (Mrs.) Bela Lahiri : *Indigenous States of Northern India*, Calcutta, 1974, p. 102 and pp. 153-54.

² *Ibid.*, p. 154.

was broken into more than two pieces and a small piece which would have been in between the two existing stone pieces is at present missing even as the text itself suggests. In all probability, the missing piece carried four to five letters of the text, if not more.

The inscriptions on the two available pieces are edited here as parts A and B. The writing in part A of the record covers an area of 36×7.6 cm and in part B about 32×8 cm. Though the lines of both the parts are somewhat straight, the size of every individual letter, whether endowed with medial vowels or conjuncts or in its unitary form, varies in its measurement. For instance letter *ka* of part A measures 5 cm in height and the same in part B measures 6 cm in height; the letter *na* of A is less than 2 cm and that of B is a little more than 2 cm in height; *da* of A measures 3.7 cm but the same in B measures a little more than 4 cm in height; *ma* of A is only 2 cm but the *ma* of B is 3 cm in height. Amongst the prominent conjuncts *lyā* (of *Gōpālyā*—part A) is about 7 cm in height. Of the consonants endowed with medial vowels *rā* (of *Rāmñō*, Part A) measures 6 cm and *ri* (in *kāritam*, part B) about 8 cm in height. There is no use of any initial vowel in the record. The engraving is done nicely and the record, but for the lost portion is in a good state of preservation. The characters of the record seem to be of about the end of the first century B. C. and are similar to those of the Pabhosa cave inscription of the time of *Ūdāka*.¹ Interesting from the palaeographic point of view are the formations of the letters like *da*, *ra* and *pa* which appear to be certainly of an early style. Even the medial vowel marks such as *ā*, *i*, *ī*, *u*, *ē* and *ō*, which are executed carefully in the record, have noticeable early features. As regards orthography, the spellings of the words *Rāmñō*, where there is an unwanted *anusvāra* dot provided above the letter *rā*, and *Kaśīputra* (in part B) where the medial sign for *ā* is omitted, are noteworthy.

The language of the record is a mixture of Prakrit and Sanskrit. Words like *putrēna*, *yaśakēna* and *kāritam* are Sanskritized. Even the word *Gōpālyā*, where only the *visarga* marks are wanted, is much nearer to Sanskrit, being the singular genitive case form of the name *Gōpālī*. So, also the clear usage of *śa*, instead of *sa* (which is a characteristic of Prakrit forms) in spelling the names of *Kaśīputra* and *Yaśaka* also shows the growing influence of Sanskrit over Prakrit.

The object of the record is probably the donation of the decorated frieze, on which the inscription is engraved, to a building of a religious nature by *Kaśīputra Yaśaka*, the *pīṭhamarda* of the king *Sūryamitra*, the son of the queen *Gōpālī*. In the portion which is lost there may have been a mention of the name of *Yaśaka*'s father who also was a *pīṭhamarda*; thus the donation was probably made by *pīṭhamarda Kaśīputra Yaśaka* [the son of] *pīṭhamarda* [.....] of the king *Sūryamitra*, the son of the queen *Gōpālī*.

The king *Sūryamitra* of our record may be identified with the *Sūryamitra* of the coins whose issues have been recovered from the *Mathurā* and *Kausāmbi* regions.²

On a close scrutiny of the characters of the legend *Sūyamitrasa* on the available coins and in the inscriptions under study, it seems possible that this lithic record belongs to the same ruler who issued those coins.³ A point of coincidence is that the name *Sūyamitra* is spelt in exactly the same way both in the coins as well as in our inscription. Since the coins of *Sūryamitra*

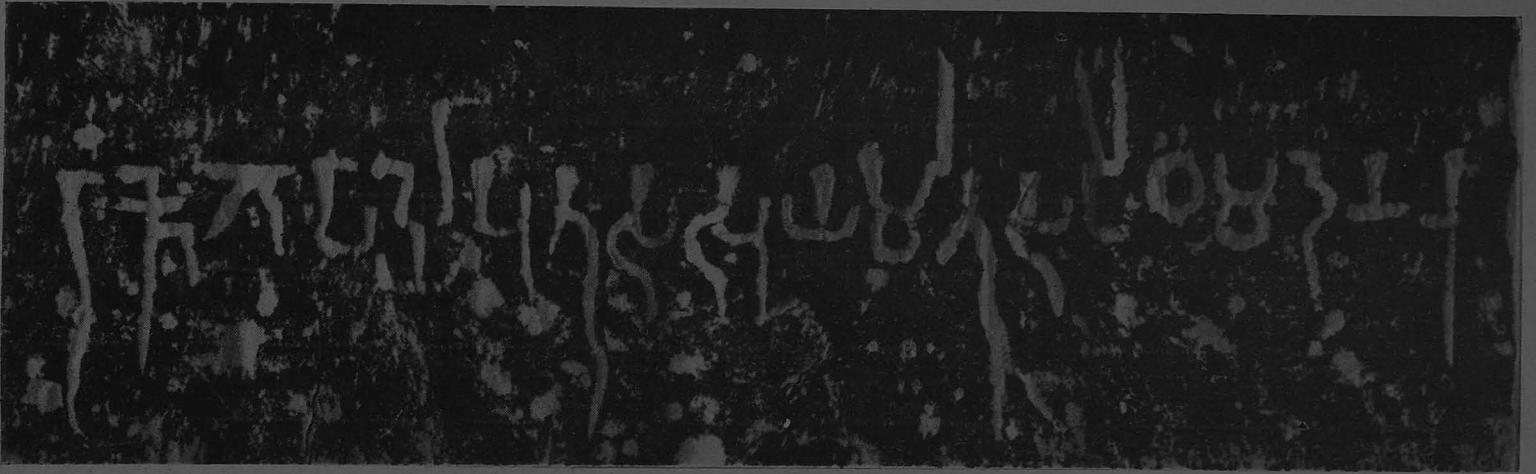
¹ *Ep. Ind.*, Vol. II, p. 242 f. edited by A. Fuhrer; see also Sircar, D.C., *Select Inscriptions*, p. 97, fn. 1, who assigns it to the end of the first century B.C.

² For the coins of *Sūryamitra* of *Pāñchāla* region, see *The coins of Ancient India* by Cunningham, p. 82, pt. VII, fig. 4, and Smith, *I.M.C.*, Vol. I, p. 188. The coins of *Sūryamitra* from *Mathura* are reported by Allan vide *B. M. C.*, A. 1. p. 174, No. 34, pl. XXV, 21.

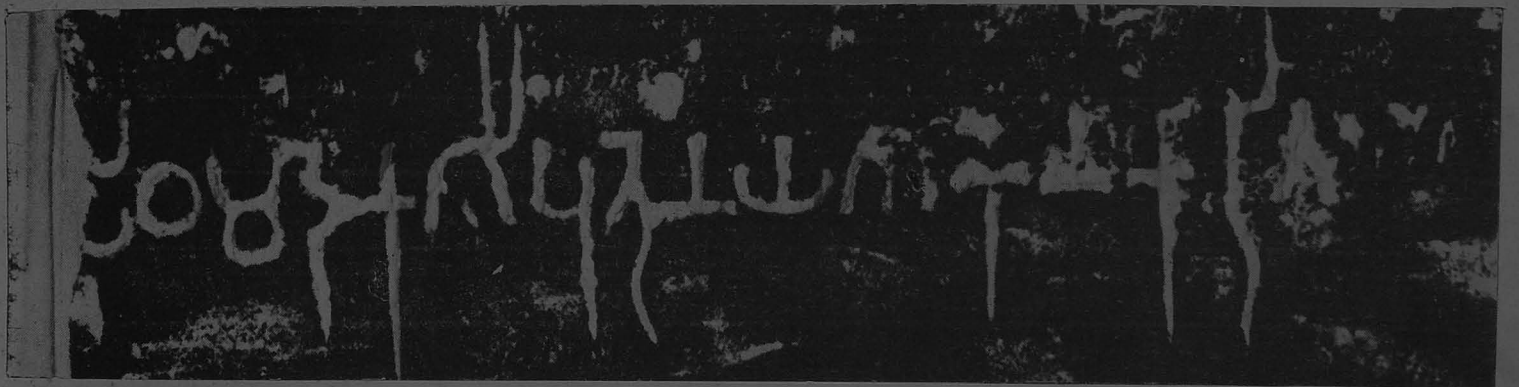
³ The medial *ī* is marked by two upward strokes in the inscription while the length is not at all used in the legend of the coin.

INSCRIPTION OF SURYA MITRA

A



B



SCALE : One-half

are reported from the Mathura region and the stone bearing the inscription too belongs to the same area, it is possible that both the kings *i.e.*, of the coins and of the inscription are one and the same. Another possibility, which cannot be established on firm grounds, but also cannot be easily ruled out, is the similar metronym of the kings Bahasatimitra of the Pabhosa record and Sūryamitra. They were probably two sons of the queen *Gōpālī*, one ruling in the Kauśāmbi region and the other in the Mathura area.

A point of lexicographical interest is the mention of *pīṭhamarda* probably for the first time in an inscription of such an early date. *Pīṭhamarda* is said to be a companion or a parasite of a king (or a hero in case of a drama) who assists him in great undertakings³. Vātsyāyana in his *Kāmasūtra* has mentioned *pīṭhamarda* along with the *viṭa* and *vidūshaka*³. The *pīṭhamardas* were generally well versed in fine arts and often they earned their bread by being instructors to the courtesans⁴. Besides there are further references to *pīṭhamarda* in Sanskrit texts of a later date⁵. In the *Mālavikāgnimitram* (1.13.14) of Kālidāsa there is one *pīṭhamardikā*, named *Paṇḍitā-Kauśikī*, which proves that *pīṭhamardas* were dancing masters and instructors in dance. The reference to *pīṭhamarda* Yaśaka in our inscription also supports the view that they were real characters in social life and were not merely dramatic inventions.

TEXT⁶

A

Rāmñō Gōpālyā-putrasa Sūyamitrasa Pīṭhamadēna ka⁷.....

B

[pī]ṭhamada Kaśīputrēna Yaśakēna kāritaṃ

¹ *Indigenous States of Northern India*, p. 68.

² Pandit Durga Prasad in his commentary on *Sāhitya-Darpana* (p. 101, N.S. edition, Bombay) has explained the term *pīṭhamarda* as follows : *Kārya-viśēshē adhikṛitatvāt pīṭham mṛidnāt-iti pīṭhamardah.*

³ *Kāmasūtra*, 1-5-39.

⁴ *History of Sanskrit Literature*, Vol. I, ed. S.N. Dasgupta, pp. 645-46.

⁵ For example, see, *Daśakumāra charita*, (Bombay edition 1926), 2, pp. 6 f; *Daśarūpaka*, 2, 8; *Sāhitya Darpana*, 3 : 39 and *Chaturbhāṇī* (ed. by V.S. Agarwala, and Motichandra, Bombay) (*Padma-prābhṛitakam*, 10.6) p. 11, etc.

⁶ From impressions.

⁷ Dr. (Mrs.) Lahiri has misread the letter as *daṇḍa*. Similarly, she has omitted the word *pīṭhamada* from the text of part B.

No. 32.—MATHURA PEDESTAL INSCRIPTION, YEAR 46

(1 Plate)

S. SUBRAMONIA IYER, MYSORE

The inscription edited below with the kind permission of the Chief Epigraphist is engraved on a fragment of a pedestal of a Bōdhisatva image originally discovered in Mathurā. The image is now deposited in the State Archaeological Museum at Mathurā¹.

There are in all 4 lines of writing. The inscribed area covers an area of about 16.5 cm in length and 8 cm in breadth. Individual *aksharas* are about 1.5 cm in height though a few letters including conjuncts and consonants endowed with vowel marks are bigger in size. The writing is in a good state of preservation. Since the right portion of the pedestal has broken off, a part of the inscription has been lost.

The characters employed in this epigraph are Brāhmī and Kharōshthī of about the second century A.D. While the first three lines are written in Brāhmī script, the last line is written in Kharōshthī script. Regarding the palaeography of the Brāhmī and Kharōshthī characters, there is nothing special which needs mention. The Brāhmī letters may be compared with those of some of the Kushāṇa epigraphs of this period from Mathurā² as for instance *t*, *v*, *s* and *h*. No initial vowels are found in this epigraph. Of the numerical symbols, only 40, 6 and 3 have been used.

The language of the entire epigraph in both the portions written respectively in Brāhmī and Kharōshthī scripts is Prakrit. The characters are relevant to the period as represented by the date which is cited as *va. 3 di 6* (i.e. the sixth day in the third month of the rainy season) in the year 46 apparently of the Śaka era. It corresponds to 114-115 A.D.

The inscription seems to record the gift of the image of Bōdhisatva i.e. Buddha, who is probably described as [Pitā]maha in the Kharōshthī portion, to the monastery (*vihāra*) of *Mahādaṇḍanāyaka* at Mathurā by a person named [Saṅgha] dāsa for the welfare and happiness of all sentient beings³. The Kharōshthī portion appears to record the installation of the same image in the said *vihāra*. The importance of the present epigraph lies in the fact that it discloses for the first time a monastery probably built by a *Mahādaṇḍanāyaka*. An inscription of Kanishka I dated in the 4th year (82-83 A.D.) mentions a *vēdi* probably built by *Mahādaṇḍanāyaka* Hummiyaka at the Sakka-vihāra⁴. Another inscription belonging to the time of Kaniska dated in the year 23 (101-02 A.D.) speaks of a monastery built by a lady, Pūshyadattā⁵. Further an inscription of Huvishka dated in the year 51 (129-30 A.D.) refers to a *vihāra* probably built by himself⁶. All these indicate the prevalence of the practice of building monasteries by all

¹ This bears Museum No. 72. 31. It has been noticed in the *Annual Report on Indian Epigraphy*, 1972-73, as No. B 387. See also *Indian Archaeology A Review*, 1972-73, p. 72, No. 30 and pl. L B.

² *Mathura Inscriptions* (ed. by Janert), No. 14, pl. 44 ff. and No. 180, p. 205 f.

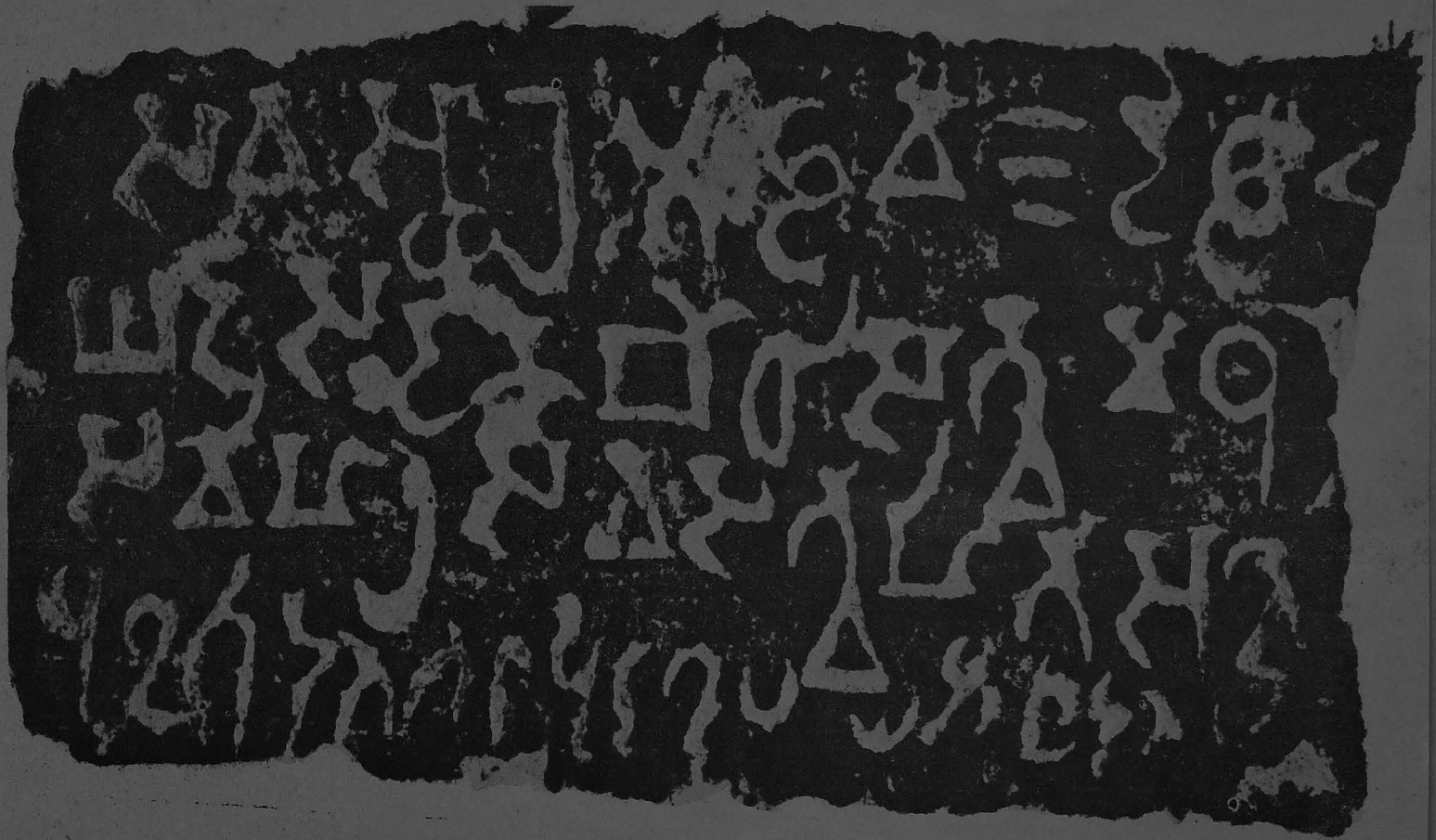
³ A person of the same name is referred to in an inscription of Huvishka dated in the 51st year (129-30 A.D.)

⁴ Above, Vol. XXXIV, p. 9 f.]

⁵ *Ibid.*, Vol. XXVIII, p. 42 f.

⁶ *Mathura Inscriptions*, No. 29, pp. 64-5; see also No. 31, p. 68.

MATHURA PEDESTAL INSCRIPTION



Actual Size

classes of people including the king during the Kushāṇa period. The reference to a *vihāra* constructed by a *Mahādaṇḍanāyaka* in the present epigraph is noteworthy and not so far met with in any epigraph of the Kushāṇa period from Mathura. The epigraph under study being dated in the year 46 (114-15 A.D.) falls in the reign of Huvishka, whose inscriptions commence from the year 24¹ (102 A.D.) There is a reference to a *Mahādaṇḍanāyaka* in one of the epigraphs of Huvishka where unfortunately his name is lost². In the absence of the name of the general in both the records it is difficult to identify the two.

The solitary place name mentioned in the record, Mathurā is no doubt identical with the modern Mathurā.

TEXT³

- 1 Savaschharē 40 6 va 3 di 6 [ē]⁴
- 2 ghadāsa dāna bodhisatva⁵ Mathu⁶.....
- 3 sa vihara sava-satva-hita-sukha⁷.....
- 4 ... mahēsa⁸ pradimē mahadaṇḍanāyakasa vihare

¹ *The Age of Imperial Unity*, p. 150.

² *Mathura Inscriptions*, No. 99, p. 138.

³ From Impressions.

⁴ The lost portion may be tentatively restored as *ētasyām pārvāyām saṁ*.

⁵ Read *Bodhisatvo*

⁶ The lost portion may be tentatively restored as *Mathurāyām mahādaṇḍanāyakasa*

⁷ May be restored as *°ārtham patithapito*.

⁸ The full word may be restored as *pitāmahasa*. This line is in Kharōshthī.

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3. *Corpus Inscriptionum Indicarum*, Volume V : *Inscriptions of the Vākūtakas*, by V. V. Mirashi. Price Rs. 40.
4. *Hyderabad Archaeological Series*, No. 10 : *The Gavimath and Palkigundū Inscriptions of Aśoka* (pages 24 and 18 plates), by R. L. Turner, M.C., M.A., D. Litt., 1952 (second impression). Price Rs. 10.
5. *Epigraphia Indica*, Volume V (1898-99), with a list of the Inscriptions of Northern India from about A.D. 400, by Prof. F. Kielhorn, C.I.E., Göttingen. Edited by E. Hultzsch, Ph. D. (Reprinted). Price Rs. 35.
6. *Epigraphia Indica*, Volume X (1909-10), with a list of Brāhmī Inscriptions from the Earliest Times to about A.D. 400 with the exception of those of Aśoka by Prof. H. Lüders, Rostock. Edited by Sten Konow, Ph.D. and V. Venkayya, M.A. (Reprinted). Price Rs. 35.

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