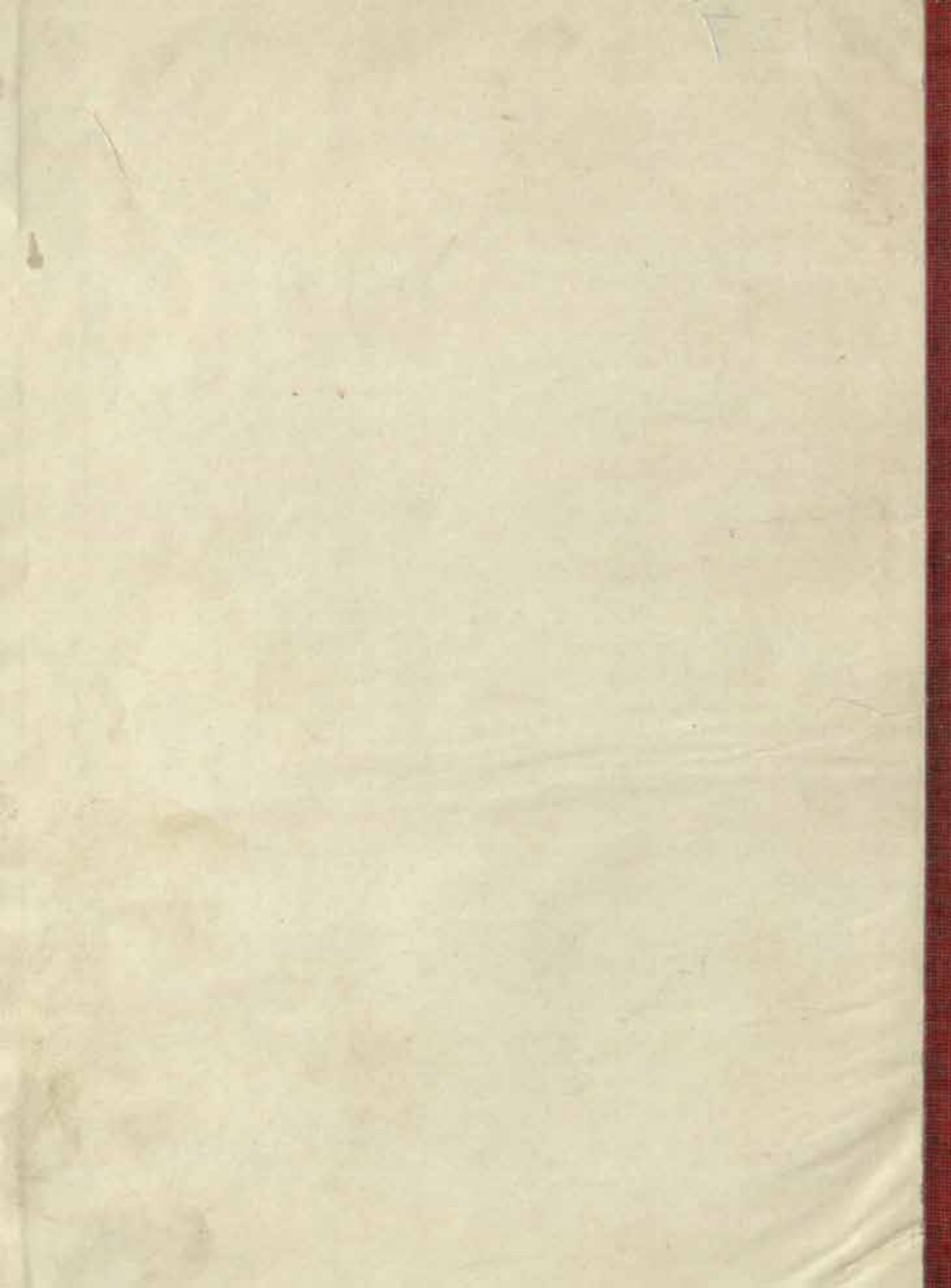


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EPIGRAPHIA INDICA

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JANUARY 1969

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EPIGRAPHIA INDICA

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1969-1970

No. 1—NEW DELHI INSCRIPTION OF ASOKA

(1 Plate)

D. C. SIRCAR, CALCUTTA

(Received on 28.9.1967)

Sometime ago, the discovery of a new inscription of the Maurya emperor Aśoka¹ (c. 272-232 B. C.) at New Delhi was reported in the newspapers. It is described as engraved on a flat but tilted rock surface of the quartzitic outcrop of the Aravalli in the newly developing Amarpuri Colony to the south of Lajpatnagar. The discovery resulted from clues supplied by Sardar Jang Bahadur Singh who is a building contractor of Delhi. The inscription was identified as an Aśokan epigraph by Shri M. C. Joshi and Shri B. M. Pande of the Archaeological Survey.² Dr. G. S. Gai, Chief Epigraphist, copied the record in September, 1966, and was good enough to send me two impressions for editing it in the *Epigraphia Indica*. I am thankful to him for his kindness.

The inscription under study is a version of Aśoka's Minor Rock Edict I which was so far known from copies discovered at no less than 13 places in different parts of India—(1) Sahastram in the Shahabad District of Bihar, (2) Ahraura in the Mirzapur District of Uttar Pradesh, (3-4) Rupnath in the Jabalpur District and Gujarra in the Datia District of Madhya Pradesh, (5) Bairat in the Jaipur Division of Rajasthan, (6-11) Maski, Gavimath and Palkigundu in the Raichur District, and Siddapura, Jatinga-Ramesvara and Brahmagiri in the Chitaldurg (Chitradurga) District of Mysore, and (12-13) Erragudi and Rajula-Mandagiri in the Kurnool District of Andhra Pradesh.

The New Delhi version is thus the fourteenth copy of the epigraphic record. Its discovery at New Delhi is interesting because, unlike the Delhi-Siwalik and Delhi-Meerut pillar inscriptions of Aśoka which were brought to Delhi from outside by Sultān Firūz Shāh (1351-88 A.D.) of the Tughluq dynasty, the Minor Rock Edict engraved on rock is *in situ*. This shows that there was a flourishing city in the vicinity of the inscription during Aśoka's time and that it was intended for the people of the said city. Considering the tradition about the ancient city of Indraprastha located near Delhi,³ it appears that the Aśokan inscription under study was meant for the citizens of ancient Indraprastha. The present inscription thus indirectly proves that Indraprastha was one of the flourishing cities during the Maurya age.

¹ Macron over *ε* and *o* has not been used in this paper.

² When the present paper was going through the press, an article entitled 'A Newly Discovered Inscription of Aśoka at Bahapur, Delhi,' by Joshi and Pande, appeared in *JRAS*, 1967, pp. 96-98 and Plates I-II. They say that the findspot of the inscription is not in the Amarpuri Colony, but lies "to the south-east of Delhi in a colony now being developed to the south of Srinivāsapuri. The inscription is within the village limits of Bahapur."

³ Sircar, *Stud. Geog. Anc. Med. Ind.*, pp. 21 (note 2), 92. Indraprastha is located at the site now called Purana Qila.

In the present record, the inscribed space is marked by a deeply incised vertical line (about 3 feet in length) at the right hand side, though it is difficult to say whether it was engraved before or after the incision of the edict. The engraving of the letters of the inscription is rather shallow compared to that of the vertical line, and the lines of writing are not at right angle to the said line. The lines of the inscription are again of different length and their beginning and end are by no means uniform. Lines 1-2 and 5 end quite close to the vertical line; but such does not appear to be the case with lines 3-4, etc. The writing covers an area about 2 feet in height and between 2 feet 5 inches and 1 foot 4 inches in width.

There are altogether ten lines of writing in the inscription, the preservation of which is unsatisfactory, some *aksharas* in most of the lines being totally rubbed off. Needless to say that, like the other versions of the edict, the present epigraph is written in the Early Brāhmi script and the Prakrit language. It has, however, to be noted that the *aksharas* are not of uniform size and, in some cases, the letters and signs exhibit cursive forms; e.g., *va* in *Devānampiye* (line 1); *hā* in *hake* (line 2; cf. *mahatveneva* in line 6); the *v-mātrā* in *te* in *etena* (line 4); *la* in *ālādheta* (line 7) and *uḍālō* (line 8); the *i-mātrā* in *ti* in *vaḍhisati* (line 10); etc. The back of *d* is sometimes angular (cf. *Devānampiye* in line 1 and *diyaḍhiyam* in line 10) and sometimes roundish. There is no uniformity in the space between any two *aksharas*: cf. *khudakā cha uḍālō cha palakamantu* (line 8) in which there is no extra space between *kā* and *cha* and between *lā* and *chā* while the space between *chā* and *u*, between *u* and *ḍā*, between *chā* and *pa* and between *man* and *tu* is considerably wider than that between any other two *aksharas* in the record. This lack of uniformity puts us in some difficulty in conjecturing the number of lost *aksharas* in the damaged sections of the inscription. The orthographical and linguistic peculiarities exhibited by the inscription are also noticed in the other versions of the edict. The language of the edict is usually called the Māgadhi dialect of Prakrit speech.

As regards the draft of the inscription, it generally follows the Bairat version of the edict, but exhibits some variations. Interesting is the use of the word *hamaye* for Sanskrit *mayā*, 'by me', in line 3 in place of *mamayā* found in the Bairat version. We know that the Aśoka edicts use the words *me*, *maya*, *mana*, *mamā*, *mamayā*, *mamāye*, *mamiyā*, *mamiyāye*, etc., in the above sense. The word *mayā* seems to be also used in the present version in line 2. In place of *siyā* (Sanskrit *syāt*) and *hotu* (Sanskrit *bhavatu*) of the other versions, we have here *hoti* (line 9) which reminds us of *hoti* in the Siddapura version. Sanskrit *śakya* has been made *chake* in line 6 and *sakā(ke)* in line 7. The word *bāḍhiy* (lines 2 and 3) for Sanskrit *bāḍham* may be compared to *bāḍhi* in the Rupnath version of the edict (lines 1 and 2).

The well-known geographical name *Jambu-dvīpa* occurs in the inscription. In early Indian literature, this name is applied to 'the earth' as well as to the land between the sea in the south, east and west and the Himādri in the north. In the inscriptions of Aśoka, the name *Jambu-dvīpa* and the word *prithivī* appear to have been used to indicate the Maurya kingdom.¹

TEXT*

1 Devāna[m]piye aḥā [*] Sātīlekāni [a]ḍḍhā*tiyāni

2 vasāni yam hake¹ upāsake [*] No cha bāḍhiṃ palakate ma² [*] Sātīleke

¹ See Sirvar, *Conography and Geography in Early Indian Literature*, p. 33.

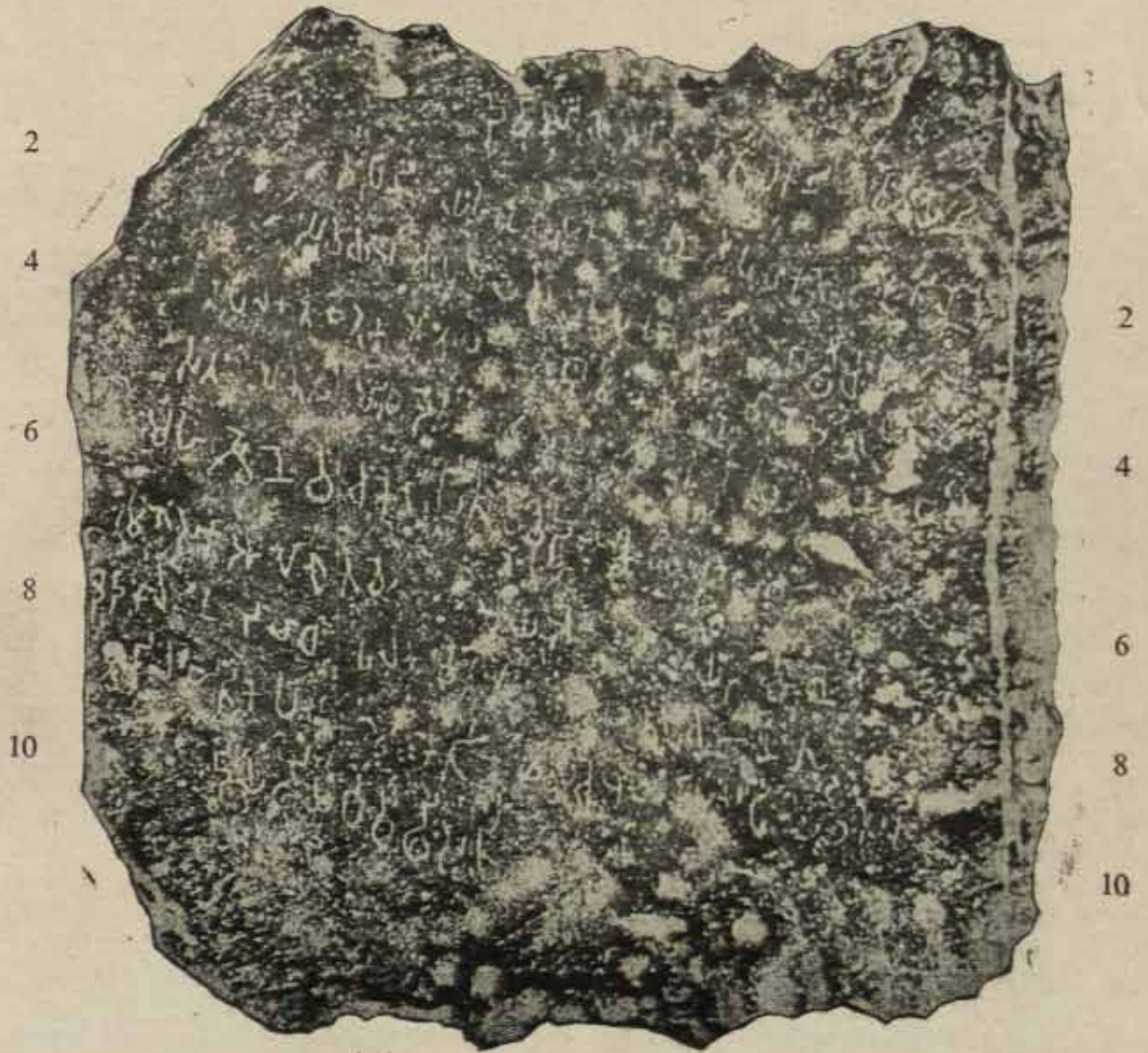
² From inked impressions.

³ Vā had been originally engraved and was somehow changed to ḍhā.

⁴ The upper end of the left limb of the letter is slightly curved to the left and seems to end in a dot.

⁵ There appear to be traces of an *akshara* after this letter. The intended reading may be *mē* or *mayā*.

NEW DELHI INSCRIPTION OF ASOKA



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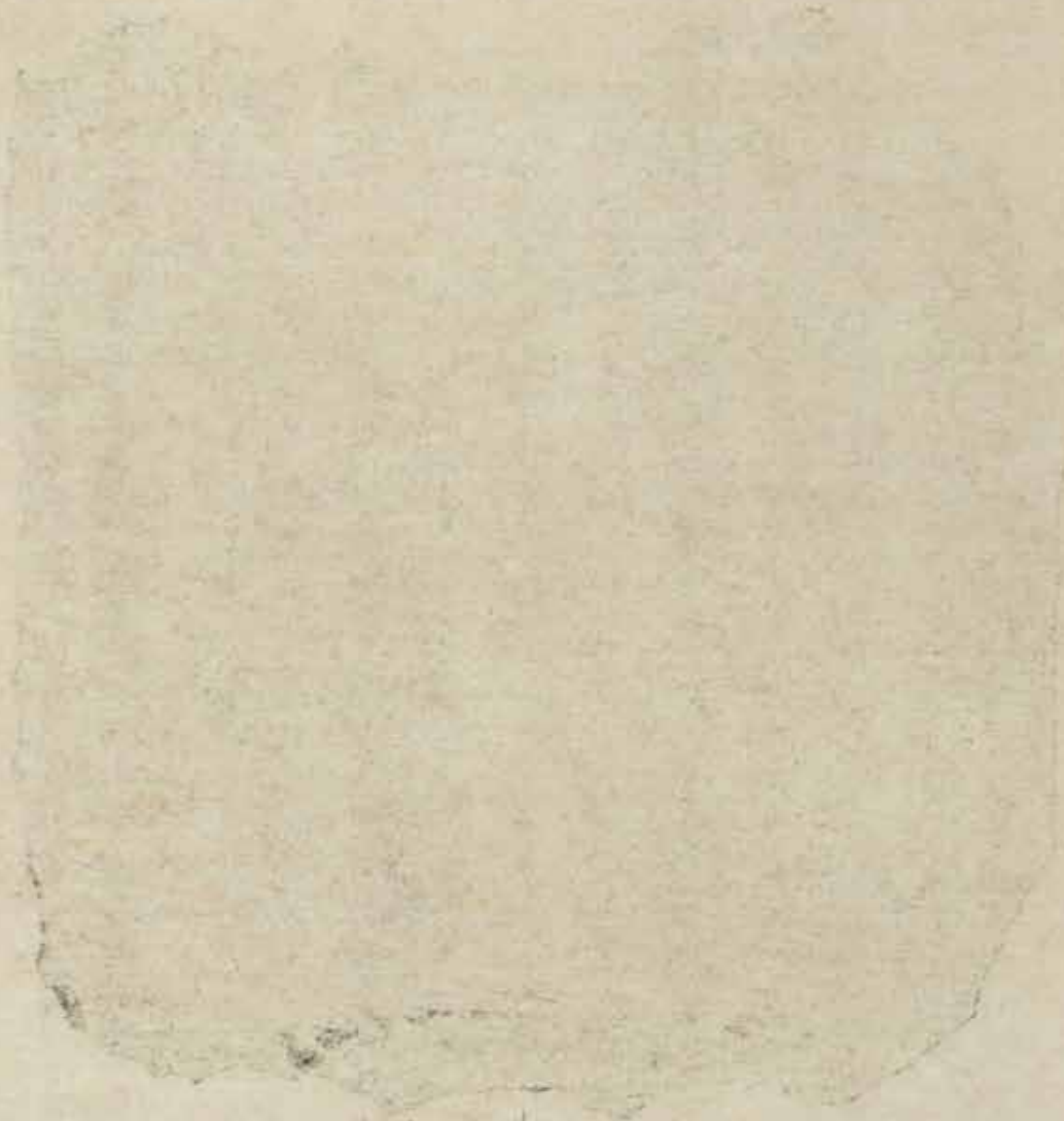
G. S. Gai

प्रकाशित संख्या..... दिनांक.....
निर्देश संख्या.....
..... नई दिल्ली
केंद्रीय पुरातत्व विभाग

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- 3 savachhale añi hamaye [sañgha upayatā]¹ bāḍhiñ cha²
- 4 palakamte [[*] Etena amta[lena] .³bu-[dipa]si [ye a]m[i]s[ā] dev[e]h[i]⁴
- 5 sañitari manūs[a] mis[a] deve[hi]⁵ [[*][Pa]⁶ [esa] . .⁷ [[*] [No cha] esā
- 6 mahatveneva cha[ke] pāpotave [[*] Khudake[na] p[i] pala . . . ne . .⁷
- 7 svage sakā⁸ ālādhetave [[*] I[mā]ya a[thāya] iyañ sū[va]ne [[*]
- 8 Khudakā cha uḍālā cha palakamamtu [[*] . .⁹ [pi] cha [jā]namtu [[*]
- 9 Chilaḥitike palaka[me] [ho]ti [[*] E .¹⁰ cha aṭhe vipulañ pi vaḍhisati
- 10 diyaḍhiyañ pi vaḍhisati [[*]

TRANSLATION

The Beloved of the Gods says :

A little more than two years and a half have passed since I have been an *Upāsaka* (i.e., a lay follower of the Buddha).

But no vigorous exertion [in the cause of Dharma] was made by me [from the time of my initiation].

It is more than a year since I have been devoutly attached¹¹ to the Sañgha (i.e. the Buddhist Church), that vigorous exertion has been made [by me].

Those men, who were unmingled with the gods in Jambudvīpa during the past age, have been mixed with the gods.¹²

[This is indeed the result of my exertion]. And this [result] is not to be achieved [only] by the people of superior position.

¹ The intended reading may be *upayāta*. There is some space between *ga* and *tā* and also after *tā*. It is difficult to say whether a letter was incised between *tā* and *bā*.

² After this letter, there appear to be traces of two *akṣaras* which may be *eta* (Sanskrit *atra* through an intermediate form like *itra*) meaning 'in this matter'. But it is difficult to say whether a word like this was really engraved.

³ The *akṣara jāñ* must have been engraved here. The space between *na* and the expected *jāñ* appears to be considerable.

⁴ The traces of about two *akṣaras* after this have probably to be ignored.

⁵ The damaged words are apparently *palakamasa hi*.

⁶ The damaged word here is *phala*.

⁷ The damaged word is no doubt *palakamamāna*. This may have been followed in the original by the words *vipulā pi*, though there are no clear traces of the letters.

⁸ The intended reading seems to be *saka*.

⁹ The lost *akṣaras* are apparently *amā*.

¹⁰ The damaged word appears to be *eta*.

¹¹ For the meaning of *upayāta*, etc., see Sircar, *Indian Epigraphy*, pp. 161 ff.; also *Select Inscriptions*, 1965, p. 49, note 2, and above, Vol. XXXV, pp. 287 ff.

¹² Cf. *Select Inscriptions*, 1965, p. 49, note 4; also Sircar, *Maski Inscription of Asoka*, p. 27, note 1.

Even a poor man, who is zealous [in the cause of Dharma], is capable of attaining the [great] heaven.

This declaration is for the [following] purpose. Let [both] the big and the small exert themselves [in the cause of Dharma].

And let even the *Antas* (people of the bordering States) know [about the good results of exertion in the cause of Dharma].

And let exertion [in the cause of Dharma] be everlasting. And this matter (i.e. exertion in the cause of Dharma) among the people will increase enormously; it will increase even to one and half times.



70421

No. 2—TWO GRANTS OF RASHTRAKUTA INDRA III FROM VAJIRKHEDA,
SAKA 836

(2 Plates)

V. B. KOLTE, NAGPUR

(Received on 15.5.1967)

These grants, called here **A** and **B** for the sake of convenience, were discovered while ploughing his field by Shri Narayanrao Motiram Mali, a farmer at **Vajirkheda**, a village about four miles to the east of Malegaon in the Nasik District. They were secured by Shri N. A. Rahalkar a teacher at Malegaon who sent one of them (Grant **B**) to Dr. M. G. Dikshit, Director of Archives and Archaeology, Government of Maharashtra, Bombay, who has very kindly handed it over to me for editing. Grant **A** in the possession of Shri N. M. Mali was secured for me by Shri R. V. Khairnar, Principal, M. S. G. Arts and Science College, Malegaon through Shri Rahalkar. Shri S. R. Desai, Manager, Government Press, Nagpur, supplied excellent estampages of both the grants. I am indebted to all of them. I am also indebted to Shri N. Lakshminarayanrao, Government Epigraphist for India (Retired) and Dr. V. V. Mirashi for their help and advice. I am editing both the grants here from the original plates.¹

Each grant consists of three copper plates, each plate measuring approximately 35 cm in length and 23.75 cm in width and weighing 4 kg. The weight of the seal of Grant **A** is, together with the ring, about 2 kg 400 g and that of the seal with ring of Grant **B** is 2 kg 600 g. The total weight of Grant **A** together with the ring and the seal is 14 kg and 400 g and that of Grant **B** is 14 kg and 600 g. The plates are strung together in a circular ring about half an inch thick with a diameter of 7.5 cm. The ends of the rings are soldered into the sockets of a square seal of 7 cm a side. When I received the copper plates, the rings were in tact and had not been cut before. The seals bear on a countersunk surface an image of Garuḍa in relief as the principal figure. He is squatting on a lotus seat : his wings are spread on both sides of his body. He is holding serpents in both hands. The hoods of the serpents are distinctly seen. It seems that he has a sacred thread on his body, but in fact it is a serpent whose hood is held by Garuḍa in his right hand. What looks like an ornament around his neck may be the coil of another serpent whose hood has been held by him in his left hand. Garuḍa faces front and has on his proper right the representation of Gaṇapati in the upper corner, lower down a *chauri* and below it a lamp. On the proper left in the upper corner is an image of the goddess Durgā, riding on a lion. The legs of the lion are distinctly seen though the mouth has been worn out. Down below the lion is a *chauri*, and a *svastika* in the lower corner. On each side of the head of Garuḍa is a circle, which may be representations of the sun and the moon. Below the squatting Garuḍa is an inscription, a few letters of which are not quite distinct. On the seal of Grant **A** the letters *Śrīman-Nityavarshadēva* are quite clear. In the seal of Grant **B** the second and the third letters can be read as "manni"; and the last five letters can be read as "varshadēvasya". The inscription on both the seals can therefore be reconstructed as *Śrīman-Nityavarshadēvasya*. Along the margin of the seals is a border containing various emblems many of which seem to be the weapons of war.

¹ These grants have been published by me in the *Nagpur University Journal*, Vol. XVII, pp. 117-42.

The edges of the plates of each grant are raised into rims for protecting the inscription, which is engraved on the inner sides of the first and the third plates and on both sides of the second plate. All the sides contain 17 lines each except that the first side of the second plate of Grant **A** has only 16 lines, while the third plate of Grant **B** has a few letters engraved at the lower corner on the right. The inscriptions thus run into 67 lines in Grant **A** and 69 lines in Grant **B**. Each line has approximately 40 to 42 letters, the size of each letter being 1.25 cm in height. The engraving is very clear and, except for a few mistakes committed by the engraver, it is quite satisfactory.

The characters belong to the Northern class of alphabets. As regards palaeography attention may be drawn to some individual forms of letters. (1) The letter *i* is found in lines 8, 17, 19 and 26; (2) The form of medial *u* in lines 58 and 60 is denoted by only a line below the *danḍa*; (3) The sign of medial *ā* is generally a vertical *danḍa*, but in lines 4, 5 etc. it has been denoted by engraving a semicircle at the right end of the headline; (4) For denoting the *rēpha* a small vertical *danḍa* has been engraved on the headline of the letter; (5) In Grant **A** we come across two forms of *r* (cf. *r* in the word *uttaraḥ* with *r* in *chaturā* in line 59 and also the *r* in *rasmad* and *ranyaiḥ* in line 62); (6) Two forms of *kh* also are found in Grant **A** (cf. the *kh* in lines 3, 15 and 29 with *kh* in lines 46, and 67); The *kh* in Grant **B** is just like the *kh* in lines 46 and 67 of Grant **A** and is uniform everywhere; (7) The form of the letter *ṣ* in the word *lāñchchhana* (line 2 of both the grants) deserves to be noted; (8) The form of *v* and *dh* is the same except that *dh* has no head-line; (9) Similarly the forms of *sh* and *th* are also the same and are likely to be mistaken for the other as in lines 46 and 47 of Grant **B**.

As regards orthography the following points may be noted. (1) The letter *v* has been used for *b*, everywhere; (2) consonants are generally doubled after *r*; (3) *anusāra* has been used in place of a *para-savara* in the following words, e.g. *kṛitālamkṛitā* (line 5 of Grant **A**), *amchita* and *kāmchana* (line 32 of Grant **A**, and line 31 of Grant **B**) etc.; (4) in Grant **B**, *s* has been used for *ś* in *paschimaḥ* (line 63), *vaṁsyaiḥ* (line 66); (5) attention may be invited to the conjunct letter *tra* which has been engraved as *tra* almost everywhere, in both the grants.

The language of both the inscriptions is Sanskrit and is generally correct. Special attention may be drawn to the forms of the words *pūrva*, *paschima*, *dakshina* and *uttara*, in both the grants, which have been used for *pūrvataḥ*, *paschimataḥ*, etc. as usually found in other inscriptions. The text of the inscriptions in both the grants is partly in verse and partly in prose. The verses are not numbered. There are 21 verses in the first 36 lines, the remaining portion being in prose except that lines 64-67 of Grant **A** and lines 67 and 68 of Grant **B** contain the usual imprecatory verses. Grant **A** contains three such verses while Grant **B** contains only one verse, the others being omitted presumably for want of space. An indirect reference to the omitted verse has been made in Grant **B** saying, "here the meaning of verses of Rāma (should be read)".

Grant **A** registers a gift of two villages to a Jain monastery, Amōgha by name, and the site of the monastery itself to the preceptor Vardhamāna. Grant **B** registers a gift of six villages to the Jain monastery of Uriamma in the city of Vaḍanēra and the residential monastery itself to a preceptor named Vardhamāna who is evidently identical with his namesake mentioned as the donee in Grant **A** because both are described as belonging to the prominent Viragaṇa of the Draviḍa Saṅgha, a sub-section of the Jain religion, and to the *Vīrnāya*¹ or *Vīrnāyāya-antaya*.¹ Grant **A** states that this Vardhamāna was the disciple of Lōkabhadra.

¹ Grant **A** gives this name as *Chīrnāya* or *Vīrnāyā* while Grant **B** gives *Chīrnāyāya* or *Vīrnāyāya*.

The two grants have been issued by the prosperous **Nityavarshadēva**, the lord of the universe also called Śrīvallabha Narēndradēva, who meditated on the feet of the Śrīmad-Akīlavarshadēva i.e., his grand-father Kṛishṇa II. Nityavarshadēva or Śrīvallabha-Narēndradēva is the same as the Rāshtrakūṭa king **Indra III**. He had gone to **Kurundaka** for the *Paṭṭabandha* festival. On that occasion he ascended the weighing balance and weighed himself against a heap of abundantly lustrous gold and before getting down from the pan he made these grants. He had gone to Kurundaka from his capital **Mānyakhēṭa**, where he was more permanently settled and had, on the auspicious occasion of his *vājyābhishēka*, restored the various lapsed grants of land to the temples and bestowed other 650 holy villages yielding an income of 21 lakhs. The grants were issued on **Friday, when the Nakshatra was Mṛigaśīrā, the 7th tithi of the bright fortnight of Phālguna of the Yuva-samvatsara, in the expired Śaka year 836**. According to S. K. Pillai's Indian Ephemeris the date mentioned in the grants is absolutely correct. It corresponds to the **24th February 915 A.D.**

Only six copper-plate grants of Indrarāja III have been discovered up to this time, viz., (1) Bagumrā plates¹ (First set), (2) Bagumrā plates² (Second set), (3) Jāmbgaon plates,³ (4) Chiñchani plates⁴ and (5 and 6) the present Vajirkhēḍa plates **A** and **B**. Except No. 4, the remaining five grants have been issued on one and the same date, i.e. on the 7th tithi of the bright fortnight of Phālguna of the Yuva-Samvatsara, in Śaka 836 as mentioned in both the Bagumrā grants. The Jāmbgaon and Vajirkhēḍa plates, in addition to the above details, have given the *nakshatra* as Mṛigaśīrsha and the day as Friday, the former using the word *Bhṛigu-nandana* and the latter *Sukravāra*. The Chiñchani plates are dated Śaka 848 (926 A.D.).

Of these six grants, five grants, which are dated in Śaka 836 have been issued by Indrarāja III from Kurundaka where he had gone for the performance of the *paṭṭabandha* ceremony after the completion of which he weighed himself in the *tulā* (balance) and made various grants. The Bagumrā and the Jāmbgaon plates say that he ascended the *tulā* after the completion of the ceremony of *paṭṭabandha*. The Vajirkhēḍa plates supply the information that the king ascended the *tulā* for weighing himself against a heap of lustrous gold.

The genealogical draft of both the Bagumrā and Jāmbgaon plates is generally the same and has been written by Trivikramabhaṭṭa, while the draft of the Vajirkhēḍa plates is quite different from the above and has been written by Rājasōkhara. Though the draft of the former three grants is generally the same, it cannot be said to be exactly the same. In the genealogical portion of the Bagumrā plates, set No. 1, there are 24 verses while in set No. 2 there are only 23 verses. Verse No. 21 in the former has been omitted in the latter. The Jāmbgaon plates contain 31 verses, out of which, as pointed out by Dr. Mirashi,⁵ Nos. 12, 17, 25, 26, 28, 29 and 30 are new. "They contain mere conventional praise and therefore do not add to our historical information". The present plates have an independent genealogical draft describing the events that took place before the accession of Indrarāja III, not referred to at all in the Bagumrā plates.

The new genealogical draft in the present Vajirkhēḍa plates does not include the traditional verse invoking the protection of Vishṇu and Śiva, with which almost all the Rāshtrakūṭa records begin. We have instead two opening verses in praise of the doctrine of Jina, probably because the grants are issued for donating certain villages to Jain monasteries. The second verse occurs as

¹ Above, Vol. IX, pp. 24-41.

² Ibid.

³ Ibid., Vol. XXXVI, pp. 223-36.

⁴ Ibid., Vol. XXXII, pp. 45 ff.

⁵ Ibid., p. 224.

a *Maṅgala-śloka* in the *Pramāṇa-saṅgraha* of the famous Bhaṭṭa Akalaṅka¹ and has been adopted here, as in many other inscriptions. The first verse has been either composed by the writer of these grants or has been adopted by him from some other work. It is a well-known fact that Amōghavarsha and Akālavarsha (Kṛishṇarāja II), the predecessors of Narēndradēva, were very much influenced by the Jain religion and philosophy. Jinasōna, the author of *Ādipurāṇa* and Mahāvīrachārya, the author of *Gayitasārasaṅgraha*, describe Amōghavarsha as a follower of Jainism.² Akālavarsha was educated under the supervision of Guṇachandra, the author of the last five chapters of *Ādipurāṇa*.³ Indrarāja III also seems to have been generous towards the Jain religion, but it does not mean that he was a follower of the Jaina Dharma. Since the Bagumrā and Jāmbgaon plates have the opening verse invoking the protection of Viṣṇu and Śiva, it is clear that by tradition, he belonged to the Hindu religion.

Verse 3 describes Sōma, i.e., the Moon from whom sprang the Rāshtrakūṭa dynasty, in which, as verse 4 tells us, was born king Yadu. In his family was born the great god Hari, i.e. Śrīkṛishṇa (verse 5). In this illustrious family was born king Dantidurga (verse 6). From verse 7 we learn that after the death of Dantidurga his paternal uncle Kṛishṇarāja became the king and that he had a son Gōvindarāja by name. His younger brother Nirupama became the king. After him his son Jagattuṅgadēva became the ruler of the earth. His son Amōghavarsha became the king after him.

It is worth noting that both the Bagumrā and Jāmbgaon plates have omitted the name of Gōvindarāja but the same has been included in verse 7 of the grants under study. But it does not specifically say that he had ascended the throne. Whether Gōvindarāja had actually ascended the throne was a matter of controversy amongst the scholars. It has now been generally accepted on the evidence of the Kaḍabā and Daulatābād plates that this Gōvindarāja II did actually ascend the throne.⁴ But he had not much interest in the administration. He abandoned himself to a life of ease and pleasure, entrusting the whole administration to the charge of his younger brother Nirupama (Dhruva) who was very ambitious. There was a fight between Gōvinda II and Nirupama (Dhruva) in which Gōvinda was defeated and dethroned.

Verse 8 tells us that Amōghavarsha was a fire of destruction to the Chālukyas. We learn from history that during the earlier part of Amōghavarsha's reign there were rebellions and consequent chaos in the Rāshtrakūṭa kingdom. The Eastern Chālukya king Vijayāditya II had attacked, defeated and overrun the country of the Rāshtrakūṭas. There was a long-drawn war between them but ultimately Amōghavarsha inflicted a signal defeat on the Chālukyas on the battle-field of Viṅgavalli and offered a royal feast to the God of Death.⁵ The Bagumrā plates inform us that Amōghavarsha had raised the glory of the Rājya sovereignty immersed in the ocean of Chālukyas by destroying them just as a man burns chickpea plants the stacks of which have been pulled out by the root. By using the word *stambha* with double meaning it has been suggested there that Amōghavarsha had devastated the town Stambha which was wrongly identified by D. R. Bhandarkar with Tāmrālipta—the modern Tāmluk in Midnapur District of Bengal. It was in fact the modern Cumbum in the Kurnool District of Andhra Pradesh which must have been an important city in the possession of the Chālukyas which was devastated by Amōghavarsha.

¹ *New Indian Antiquary*, Vol. II, pp. 111 ff.—“On the Authorship of a *Maṅgala* verse in Inscriptions” by Dr. A. N. Upadhye.

² *The Early History of the Deccan*, edited by G. Yazdani, p. 279.

³ *Ibid.*, p. 235.

⁴ A. S. Altekar, *The Rāshtrakūṭas and their Times*, p. 49.

⁵ *Ind. Ant.*, Vol. XII, p. 249.

From verse 8 we further know that Amōghavarsha had a son, Krishnarāja by name. His queen was the daughter of the king of Chēdi. Her name has not been mentioned. This relationship, though not referred to in the Bagumrā and Jāmbgaon plates, finds a place in the Sāngli¹ and Kardā² plates from which we know that the king of Chēdi referred to in this verse was Kōkkala and that his daughter was married to Krishnarāja. Their son was Jagattuṅga. Verse 9 describes how the surviving Gūrjaras whose bodies were disjoined by the powerful stroke of his sword did not leave even now the fever of fear. If we carefully read verses 8 and 9, it will be clear that this description is of the deadly fight of Jagattuṅga against the Gūrjaras. The Bagumrā and Jāmbgaon plates give a graphic account of the bravery of Krishnarāja II in the war waged by him against the Gūrjaras. They do not refer in any way to the valour displayed by Jagattuṅga, while the Vajirkhēḍa plates do not say anything about Krishnarāja's war against the Gūrjaras but they do describe such a war waged by Jagattuṅga as pointed out above. The Gūrjaras are undoubtedly the Gūrjara-Pratihāras who were ruling at Mahōdaya or Kanauj in Northern India. Now the question is whether it was Krishnarāja or Jagattuṅga or both who fought against the Gūrjara-Pratihāras before the date of the present grant, i. e., Śaka 836 (915 A.D.). It may be that both had waged wars against the Gūrjaras at different times during the reign of Krishnarāja II. From the Bagumrā plates³ of Krishna of the Gujarat branch we definitely know that Krishnarāja II had engaged the Gūrjara-Pratihāra army at Ujjain sometime before 888 A.D., and the Kardā grant⁴ would show that his son Jagattuṅga, had undertaken another expedition. The reference in verses 16, 18 and 9 of the Bagumrā, Jāmbgaon and Vajirkhēḍa plates respectively to the valour of Jagattuṅga would show that he had taken active part in vanquishing the enemies, particularly the Gūrjara-Pratihāras as has been recorded in verse 9 of the Vajirkhēḍa plates.

Lakshmi was the queen of Jagattuṅga. Her pedigree has been described in detail in verses 10 and 11. We are told that there was an illustrious king known by the name of Sahasrārjuna in whose family was born Kōkkala, the king of Chēdi, who was an ornament of the Haihaya dynasty. To him was born a son named Śaṅkaragaṇa (verse 10), who has been referred to as Śaṅkuka in verse 11. His wife was the daughter of king Arayamma, the son of Siṅhuka, the ornament of the Chālukya dynasty. This wife of Śaṅkaragaṇa bore a daughter, Lakshmi by name, who became the wife of Jagattuṅga.

The Bagumrā and Jāmbgaon plates have also described in detail the pedigree of Lakshmi, the wife of Jagattuṅga wherein Śaṅkaragaṇa or Śaṅkuka of the present Vajirkhēḍa plates has been referred to as Raṇavigraha. This lineage of Lakshmi is corroborated by information from the Sāngli and Kardā grants. The Sāngli plates⁵ also give the name of Lakshmi's father as Raṇavigraha, while the Kardā grant⁶ mentions him by the name Śaṅkaragaṇa as in the Vajirkhēḍa plates. There is, therefore, no doubt that Śaṅkaragaṇa and Raṇavigraha are one and the same person. As has been pointed out above, he had another name Śaṅkuka, which is apparently a short form of Śaṅkaragaṇa. That his wife hailed from the Chālukya family is known for the first time from the plates under consideration, though it is not possible to identify Siṅhuka and his son Arayamma in the present state of our knowledge.

From the union of Jagattuṅga and Lakshmi was born Indrarāja, the donor of these grants. Verses 13-21 have been devoted to the description of the various qualities and merits of this

¹ Ibid., p. 250.

² Ibid., p. 265.

³ Ibid., Vol. XIII, p. 66.

⁴ Cf. *ibid.*, Vol. XII, p. 265.

⁵ Cf. *ibid.*, p. 250.

⁶ Cf. *ibid.*, p. 265.

Indrarāja, most of which are eulogistic and of conventional type. However, special attention may be drawn to verse 16 which gives some new historical information. It is generally believed that after the death of Jagattuṅga the accession of his son Indrarāja was peaceful and without any event,¹ but from this verse we learn that it was not so. This verse tells us that his relations who claimed a share in the patrimony were envious of Indrarāja and therefore could not bear the glowing lustre of him and who themselves were roaming or whirling about by their own faults, had joined together in an adventurous onslaught on the king and ultimately fell a prey to (or were burnt in) the inflamed valour of the king. From verse 17 also we learn that Indrarāja vanquished his enemies and occupied his own throne simultaneously. At the same time he had broken his other enemies also by the mere knitting of his eyebrows and reduced their kingdoms to mere kingdoms of desire (i.e., wishful desires). It was only after this that the earth, like the creeper of desire, fulfilled his wishes.

Verses 18 and 19 describe in glorious terms how his three white umbrellas were shining like his own fame, and how the son of Vinatā, i.e., Garuḍa came to serve on his banner. After these exploits it appears that Indrarāja performed his *rājyābhishēka* ceremony, since verse 20, as has been discussed above, describes in eulogistic words his munificent gifts made on the occasion of the *rājyābhishēka* ceremony. Verse 21 tells us how he himself became entitled to obeisance from all the kings after having made (restored) all the grants towards the enjoyment of the gods (temples) and Brāhmanas.

Thereafter follows the prose portion wherein the various *virūdas* of the king, which he had acquired by his various deeds, have been mentioned, giving poetic justification for each of them. They are: *Śrīgēyachaturmukhaḥ*, *Śrīkīrtinārāyaṇaḥ*, *Śrīmanujatrinēttaraḥ*, *Śrīrājamārttaṇḍaḥ*, *Śrīratṭakandarppaḥ*, and *Śrīvikramatuṅgaḥ*. In the following lines thereafter, it has been said that this king Nityavarshadēva, when he had gone to Kurundaka for his *paṭṭabandhōtsava* donated two villages to the Jain monastery, Amōghavasati by name, at **Chandanāpuri** (Grant **A**) and six villages to the Jain monastery, Uriammavasati (*Jvālāmlīnī*) by name, in the city of **Vaḍanēra** (Grant **B**).

Special attention may be drawn to the specific references to the *rājyābhishēka* and the *paṭṭabandha* ceremonies in lines 46-47 of Grant **A** and lines 45-46 of Grant **B**. The Bagumrā and Jāmbgaon plates do not mention the *rājyābhishēka* ceremony specifically anywhere, but our Vajir-khēḍa grants do mention it in verse 20 and the lines referred to above, wherein they mention the *paṭṭabandha* ceremony also. Verse 20 of the Vajir-khēḍa grants describes that the munificent gifts on the occasion of the *rājyābhishēka* ceremony were made by the king without anger, without delay and without proud and thunderous announcements. Lines 46-49 of Grant **A** and 45-48 of Grant **B** would mean that on the occasion of the *rājyābhishēka* ceremony, the king, in order to increase the religious merit and the fame, both in this world as well as in the next, of his parents and himself, had restored the grants to the temples which were confiscated or already lapsed and had offered 650 additional villages with an income of 21 lakhs. From his capital Mānyakhēṭa, where he had been more permanently settled, he had gone to Kurundaka for the performance of the *paṭṭabandha* ceremony, on which occasion he is said to have granted two villages according to Grant **A** and six villages according to Grant **B** to two Jain monasteries. This would show that the *rājyābhishēka* and *paṭṭabandha* ceremonies are quite distinct and, therefore, should not be confused with each other. The *rājyābhishēka* ceremony must have been performed at the capital Mānyakhēṭa sometime before he had gone to Kurundaka for the *paṭṭabandha* ceremony. The date of the *paṭṭabandha* ceremony, which was performed on Friday, the 7th *tithi* of the bright fortnight in Śaka 836 should not therefore be taken as the date of his accession, as has been done by some scholars. The latest known date of Kṛishṇa II is Śaka 834 (912 A.D.)² and, therefore, it may

¹ A. S. Altekar, *The Bāshtrakūṣas and their Times*, p. 100.

² *Ibid.*, p. 99.

safely be inferred that Indrarāja III ascended the throne sometime after Śaka 834 and before Śaka 836 (915 A.D.).

In this connection attention may be invited to some of the exploits of Indrarāja III described in the Bagumrā and Jāmbgaon grants. His most important victory was the extermination of the Bāṇa king Vijyāditya II *alias* Prabhumāru, described in verses *Sa jayati bhujadaṇḍasamśrayaśrīb*, etc. and *Kṛitagōvardhanōddhāraṇā*, etc. occurring in these grants. It is said that Indrarāja III had won this victory when he was *Yuvarāja* and this invasion must have taken place towards the close of the reign of his grandfather Kṛishṇa II, for it is mentioned in the charters issued by Indra on the occasion of his coronation, i.e., in the very first year of his reign.¹ If it was really so, this important victory should have gone to the credit of Kṛishṇa II and should have been referred to in his grants. But since it has been described in the grants issued by Indrarāja III, this important event must have taken place during his reign as the king and therefore, must go to the credit of Indrarāja III himself. If the distinction between the words *vajyābhishēka* and *paṭṭabandhōtsava* is borne in mind this would be quite clear. The Vajirkhēḍa plates do refer to both these ceremonies specifically and describe the various gifts and grants made by Indrarāja on both the occasions separately.

The donee of both these grants is a Vardhamāna by name. Both belong to the *Vi(Chī)ṛṇṇāyya-anvaya* of the Viragaṇa in the Draviḍa Saṅgha. The donee Vardhamāna of Grant A is described as a disciple of Lōkabhadra in the family of *Vi(Chī)ṛṇṇāyya-anvaya* while the donee Vardhamāna of Grant B has been described only as a disciple on the throne of the *Viṛṇṇāyya-anvaya*. *Viṛṇṇāyya* can be read as *Chīṛṇṇāyya* also, but it appears to be a mistake of the engraver and there seems to be no doubt that *Viṛṇṇāyya* and *Vi(Chī)ṛṇṇāyya* refer to one and the same family. So also, in all probability, both Vardhamānas are one and the same person. It seems that he was the preceptor of both the Jaina monasteries, one in Chandanāpuri city and the other in Vaḍanēra, the first being known by the name Amōgha and the other Uriamma. I could not find the names of these Jaina monasteries mentioned anywhere.

The followers of Jain religion, on account of difference of opinion in respect of wearing garments, were first divided into three sections, e.g., Digambara, Śvētāmbara and Yāpanīya. Afterwards the Digambara Jains were again subdivided into independent *saṅghas*. Draviḍa-saṅgha is one of them. According to Āchārya Dēvasēna, this saṅgha was founded by Vajranandī, the disciple of Pūjyapāda, in 469 A.D. The followers of Draviḍa-saṅgha stayed in monasteries and temples, received land grants, ploughed farms and subsisted on earnings from them. This is why they were denounced by the puritan Digambara ascetics. The *saṅgha* acquired its name from the name of the country, where it was established. The *saṅgha* was further divided into *gaṇas*, each *gaṇa* was again divided into *anvayas* (families). In our records we find a reference to the *Viṛṇṇāyya-anvaya* belonging to the Viragaṇa of the Draviḍa-saṅgha—probably for the first time in the copper-plate records discovered in Maharashtra. I could not trace the names of the Viragaṇa and its *Viṛṇṇāyya-anvaya*, neither could I find the names of the preceptors Lōkabhadra and Vardhamāna. Probably this information is coming to light for the first time and would be valuable to scholars of Jain history, especially of the Draviḍa-saṅgha.

From our records we can definitely say that the Jain ascetics of the Draviḍa-saṅgha had migrated and settled in the Nasik district of Maharashtra even before 915 A.D., the date of issue of the grants. They received patronage and donations from the Rāshtrakūṭa kings. The Amōgha monastery at Chandanāpuri (Grant A) may have been named after king Amōghavarsha from whom it may have received grants formerly. The name of the other monastery at Vaḍanēra was Uriamma

¹ Above, Vol. XXXVI, p. 231.

(Grant B) which is a Kannada name for Jvalāmālinī, the *yakshīnī* devotee of *Tirthankara* Chandraprabha. This would show that the followers of Draviḍa-saṅgha used to worship the *yakshīnīs* also.

The undated Kalvaṇa¹ grant issued during the reign of the Mālava king Bhōja I would show that the Śvētāmbara Jains had also their monastery at Muktāpalli in the *Audrahōḍī vishaya* somewhere near Kalvaṇa in the present Nasik District.

The donations of the villages granted to both the monasteries were inclusive of certain taxes usually recovered by the residents and exclusive of certain taxes usually recovered by the government. However, the word *achūtabhāta-pravēśa* which occurs in Grant A has been omitted in Grant B. This omission may have been through inadvertence. Otherwise it would mean that the police and military warriors had a right to enter the six villages donated according to Grant B and recover articles of amenities and money required by them. But since the villages had been donated to a Jain monastery, this does not seem to be possible. The omission of the word in Grant B must have been therefore, through inadvertence only.

Mānyakhēṭa, the capital of the Rāshtrakūṭas has been identified with modern Malkhēḍ in the Gulbarga District, Mysore State. The place Kurundaka where the king had gone for his *paṭṭabantha* was identified by R. G. Bhandarkar with Kadōda on the bank of Tāpi. A. M. T. Jackson proposed to identify it with Kurundavāḍa and this identification is accepted by D. R. Bhandarkar and A. S. Altekar. Dr. V. V. Mirashi suggests that "if Kurundaka was situated near Paithan, as appears from the present grant (i.e., Jāmbgaon plates) it may have been near the confluence of the Pravara and the Gōḍāvari (Pravara-saṅgama) which is regarded as very holy. In that case, Kurundaka may be represented by Kaigaon near Pravara-saṅgama."²

The search for Kurundaka near about the findspots of the grants or the donated villages will not be very helpful because all the five grants of Indrarāja III have been issued from Kurundaka, while their findspots and the donated villages are spread over in Gujarāt, Marāṭh-vāḍā and Nasik District. Very often the royal camp where the grants were made is far removed from the villages donated. Kurundaka may not be far away from the capital place Mānyakhēṭa. There is a village Kurundā in the Basmath Taluk in Parbhani District, in Maharashtra, which is only at a distance of a few miles from Malkhēḍ. It is only three miles away from the bank of the holy river Gōḍāvari. I would propose to identify the modern Kurundā with the ancient Kurundaka. The change in the form of the place name Kurundaka to Kurundā is natural and phonetically justified. The Jain monasteries at Jintūr and other places round about the modern Kurundā may also be an additional evidence in support of this identification.

As for the localities mentioned in Grant A, Chandanāpuri where the Amōgha monastery was situated is the present Chandanpuri on the south bank of the Girṇā river, about two miles to the south of Mālgaon, the headquarters of the taluk of the same name in Nasik District. Māladaha the first donated village in the territorial division Pāḍalābaddha-84 may be the present Maldhā two miles to the south-east of Mālgaon, on the north bank of the Girṇā and Pāḍalābaddha may be identified with the present Padalādā about twelve miles north-east of Maldhā. Chīnchavallī, which formed its eastern boundary, can be identified with Chinchagavāṇa about ten miles to the east of Maldhā. The Girīparṇā river which formed its western and southern boundaries is undoubtedly the present Girṇā river. The Māhulī-grāma on the northern boundary may in all probability be the modern Mālgaon.

The second village donated to the monastery was Pāriyāla, near Sihapuri. It may be identified with Pārāla now situated in the Vaijapur Taluk of Aurangabad District, which is about

¹ Above, Vol. XIX, pp. 71 ff.

² *Ibid.*, Vol. XXXVI, p. 232.

two miles away on the eastern bank of the Mānyāda river, mentioned as river **Maniyāḍā** the western boundary. **Sihapura** may be the modern **Siūr** about eight miles to the east of **Pārāla**. The village **Nimba-grāma** which formed the eastern boundary is the present **Nimgaon** about five miles to the east of **Pārāla** and the northern boundary village **Bhaddāvalli** can be identified with the present **Bhādli** which lies about four miles to the north of **Pārāla**.

As regards the localities in Grant **B** the **Vaḍanēra** town, where the **Uriamma** Jain monastery was situated, may be identified with the present **Vaḍner** situated on the northern bank of the river **Mōsam** at a distance of about fifteen miles to the north-west of **Mālēgaon**. The donated villages are : (1) **Ruddāṇa** in the territorial division **Raṅkāṇa-24**. Its boundaries as given in the grant are **Rudragiri** to the east and south, the village **Vārivāhalā** to the west, and river **Mōsinī** to the north. The river **Mōsinī** may be identified with the river **Mōsam** on the bank of which **Vaḍner**, the place of this Jain monastery was situated. **Raṅkāṇa-24**, cannot be traced. **Ruddāṇa** may be identified with the present **Uttrān**, about ten miles to the north-west of **Vaḍner**. The only difficulty in this identification is that **Ruddāṇa** is mentioned as situated on the south bank of **Mōsinī**, while the village **Uttrān** is on the northern bank of the **Mōsam**. It may be due to the windings and change of the course of the river during a period of about one thousand years. Such change of the course of rivers is found elsewhere too. But there can be no doubt that the villages **Ruddāṇa** and **Raṅkāṇa** must be somewhere there since, as would be seen below, the third donated village **Tuṅgōṇī** with its boundaries can be identified beyond doubt in the same locality. The village **Vārivāhala** said to be to the west and the mountain **Rudragiri** to the east and south of **Ruddāṇa** cannot be traced. **Rudragiri** may be the name of the mountain at the foot of which the village was situated. (2) The second donated village was **Dhannaūra** in the territorial division **Chhatṭhiyāna-32**. Its boundaries were : **Antaravalli** village to the east, **Giriparṇī** river to the south, **Phēñcha-grāma** to the west and **Talavāḍa-grāma** to the north. **Giriparṇī** is undoubtedly the present **Girṇā** river. The northern boundary village **Talavāḍa** is the present **Talwāḍa** about seven miles south of **Vaḍner** and ten miles to the west of **Mālēgaon**. The donated village **Dhannaūra** may, therefore, be identified with **Dhannara** about five miles to the south of **Talwāḍa**. It is situated on the northern bank of the river **Girṇā**. **Chhatṭhiyāna**, **Phēñcha** and **Antaravalli** cannot be traced. (3) The third donated village was **Tuṅgōṇī** in the territorial division **Raṅkāṇa-24**. **Tuṅgōṇī** is the present **Tuṅgāṇa** in the **Baglan Taluk** of the **Nasik District** on the bank of a small river which may have been known by the name **Tuṅgabhadrā**, mentioned in the grant as the southern boundary of **Tuṅgōṇī**. The eastern boundary village **Daśabhōiyali** may be the present **Dashwel**, one mile to the east of **Tuṅgāṇa** and the northern boundary village **Katarvalli** can be identified with the modern **Katarwala**, two miles to the north of **Tuṅgāṇa**. The western boundary **Sāvinivāḍa** cannot be traced. It may be a small hill, as is suggested from the use of the word *vāḍa* which in fact may be *pāḍa*. (4) The fourth donated village is **Ajjalōṇī** in the *vishaya* (District) of **Vaṭanagara**, with **Nīla-grāma** to the east, **Talavāḍa-grāma** to the south, **Ḍōṅgaragrāma** to the west and **Mōsinī** river to the north. The district place (*vishaya*) **Vaṭanagara** may be the present **Vaḍner**, on the bank of the **Mōsam** river which may be the same as the **Mōsinī** river which formed the northern boundary of **Ajjalōṇī**. **Nīla-grāma** may be the present **Neelagawān** on the bank of the **Mōsam**, and just near **Vajirkhēḍa**, the findspot of the grants. The other boundary villages cannot be traced.

Fortunately there is a reference to some of the above places in the **Pimpri plates**¹ of **Dhārā** **Varsha Dhruvarāja**, dated **Śaka 697 (775 A.D.)**. In those plates a village named **Lilā-grāma** in **Vaṭanagarika-84** division was donated. Boundaries of **Lilā-grāma** as mentioned in the plates

¹ Ibid., Vol. X, pp. 81-89.

are: Laghu-dējrāra-khēṭaka to the east, Talāpātaka-grāma to the south, Ajjalōṅi-grāma to the west and the river Mōsiṅī to the north. The village Ajjalōṅi of the Pimpāri plates is certainly the same Ajjalōṅī donated in our grant **B**. The northern boundary river Mōsiṅī is the same which formed the northern boundary of Ajjalōṅī in our grant. Līlā-grāma which has been identified by G. K. Chandorkar with Nilagavāna is the same as the Nīla-grāma in our plates. Chandorkar has identified Vaṭanagarika with Wani in the Nasik District, which does not seem to be correct. It appears to be the same Vaṭanagara referred to in our present records as a *vishaya* (District) in which Ajjalōṅi was situated. Talāpātaka-grāma in the Pimpāri plates is certainly the Talavāḍa-grāma in our plates. The real proper name of the eastern boundary village Laghu-dējrāra-khēṭaka¹ may be Ujrāra-khēṭaka only. I would identify it with Vajirkhēḍa, the findspot of our grants, which is just two miles to the east of Nilagavāna.

(5) The fifth donated village is **Chanduhāna** in the territorial division **Ruddāna-12** with the boundary village **Aggavalliyāna** to the east, **Amiyārā** river to the south, **Kanhaināna** village to the west and **Vaṭṭāra** to the north. Chanduhāna may be identified with the present Chaundhāne, in the Baglan Taluk of the Nasik District, about six miles north west of Satānā. Amiyārā may be the modern Ārāma river. Kanhaināna may be the modern Kandhāne, about 2 miles to the west of Chaundhāne. Vaṭṭāra may be the present Vāthār, one mile to the north. The village Aggavalliyāna cannot be traced. Ruddāna, the chief village of the territorial division may be identified with Uttrāṇē about 15 miles to the north-west of Vaḍner.

(6) The sixth donated village is **Divāra-grāma** in the territorial division of **Udvalaūla**, which may be identified with the modern Udhrula, about seven miles to the south of the Taluk place Chandavad in Nasik District. Divāra-grāma may be the present Dēvargaon about three miles south-west of Udhrula and ten miles to the east of Vaḍner in the same Taluk. **Pippalavadda** the boundary village to the east, may be the present Pimpalāda about three miles to the east, situated on the bank of the Pimplād river. The southern boundary village **Sīha-grāma** cannot be traced. The western boundary **Vaḍāli-khatrā** may be the dry bed of Vadāli-rālā about one and a half miles to the west of Dēvargaon. The northern boundary village **Bhōrā-grāma** may be identified with the present Bhōyagaon, two miles to the north of Dēvargaon.

The writer of the panegyric in both the grants is one **Rājasēkhara**. Whether he was the same as the well-known poet Rājasēkhara, the author of the *Kāvyaśilpīnī*, cannot be said with certainty. It may be possible, the approximate period of Rājasēkhara's life being 855-930 A.D. He was at the royal court of the Gūrjara-Pratīhāra king Mahēndrapāla who died in about 910 A.D. After him there was chaos in his kingdom. The country was invaded by the Rāshtrakūṭa king Indrarāja III. Rājasēkhara is said to have left Kanauj and stayed with the Kalachuri king Yuvarājadēva who ruled during 910-50 A.D. where he wrote his *Viddhasāla-bhaṅjikā*. It may be that after the victory of Indrarāja III over Kanauj and the temporary exile of king Mahīpāla, Rājasēkhara had gone to the royal court of the Rāshtrakūṭas and stayed with Indrarāja III where he might have composed this panegyric of Indrarāja III, which has been adopted in the Vajirkhēḍa plates. From there he might have gone to Yuvarājadēva, the king of the Kalachuri dynasty at Tripurī. The close relations between the Rāshtrakūṭas and the Chōḍis during this period would strengthen this surmise.

¹ I would read the place name as *Laghu-ujrāra-khēṭaka* instead of *Laghu-dējrāra-khēṭaka*. It may be noticed that the letter which has been read by K. B. Pathak as *dē* has a loop to the left at the lower end, which we do not find in any sign of *de* in the record. Compare the *de* in *nda* (line 6), *nde* (lines 12 and 22) and *da* (line 28). The letter can therefore be read only as *u*.

Grant A

TEXT¹

[Metres : Verse 1 *Indravahā* ; verse 2, 9, 14, 15, 22, 23 *Anuṣṭubh* ; verses 3, 4, 5, 8, 10, 11, 16-21 *Śārdūlavikrīṣita* ; verse 6 *Vasantatilakī* ; verses 7, 12, 13 *Sragdharā* ; verse 24 *Śālinī*.]

First Plate

- 1 स्वस्ति² [1*] श्रियः पदन्तित्यमशेषगोव (च) रत्नयप्रमाणप्रतिचिद्धदुष्यथम् [1*] जनस्य
भव्यत्वसमाहितात्मनो जयत्यनुग्राहि जि-
- 2 नेन्द्रशासनम् ॥[१॥*] श्रीमत्परमगम्भीरस्याद्वादामोघलाञ्छनम् । जीयात्त्रैलोक्य-
नाथस्य शासनं जिनशासनम् ॥[२॥*] अ-
- 3 स्त्यद्यापि निशामुखैकतिलको राजेति नामोज्व(ज्ज्व)लम् वि(वि)भ्राणो
मृदुभिः करैर्जंगदिदं यो राजते रञ्जयन् [1*] यस्यै-
- 4 कापि कला कलङ्करहिता गङ्गेव तुङ्गे जटाजूटे धूजंदिना धृतामृतमयी सोमः
स किं वण्ण्यते ॥ [३॥*] वंशे तस्य पुरु-
- 5 रवः प्रभृतिभिर्भूपैः कृतालंकृतावन्तःसारतयोन्नतिं गतवति प्राप्ते च वृद्धिं
क्रमात् [1*] तुङ्गानामपि भूभृताम्-
- 6 परिगे(गो) जातो यदुर्भूपतिः यः कृत्वा कुलमात्मनामविदितं पूर्वान्विजिग्ये नृपान्
[४॥*] तस्मिन्विस्मयकारिचारुचरि-
- 7 ते तस्यान्वये संभवम् मत्वा द्लाध्यतमं पितामहमुखैरभ्यर्षितो नाकिभिः [1*]
कल्पान्तेपि निजोदरान्तरदरीविश्वा-
- 8 न्तसप्ताण्णवश्चक्रे जन्म हरिर्जितामररिपुः साक्षात्स्वयं श्रीपतिः ॥[५॥*] इत्थ
हरेः प्रसरति प्रथि-
- 9 ते पृथिव्यामव्याकुलं वरकुले कलितप्रतापः [1*] निर्मूलिताहितमहीपतिभूरिदुर्गः
पृथ्वीपतिः
- 10 पृथुसमोजनि दन्तिदुर्गः ॥[६॥*] जेतुं तस्मिन्प्रयाते त्रिदिवमिव ततः
कृष्णराजो नरेन्द्रः तस्यैवा-

¹ From the original and the impressions.

² Expressed by a symbol.

- 11 सीत्पितृव्यः समजनि तनयस्तस्य गोविन्दराजो(जः) [1*] राजा तस्यानुजोभून्नि-
रुपमनृपतिः श्रीजगत्तुङ्गदेवः ॥¹
- 12 सूनुस्तस्यावनीशोभवदवनिपतिस्तत्सुतोमोघवर्षः [॥७॥*] तस्मादिन्दुकरावदातयशसञ्चालुक्य-
कालानलात् ले-
- 13 भे जन्म हिमांशुवशतिलकः श्रीकृष्णराजो नृपः ॥(१) राज्ञी तस्य च
चेदिराजतनया च्छत्रत्रयाधीश्वरा जाता भूमि-
- 14 पतेर्व्वं(र्व्वं)भूव च जगत्तुङ्गस्तयोरात्मजः ॥[८॥*] यस्याद्यापि प्रचण्डासिपात-
विदिलष्टविग्रहाः [1*] हतशेषा विमुञ्चन्ति गूर्ज-
- 15 रा न भयज्वरम् ॥छ॥ [९॥*] आसीद्वा(द्वा)दृसहस्रसेतुविहतव्यावृत्तरेवाजलः
क्षोणीशो दशकैष्ठदर्पदलनः स्यातः
- 16 सहस्रार्जुनः ॥(१) वंशे तत्र च हृह्यैकतिलकश्चेदीश्वरः कोक्कलो जातस्तस्य
मुत्श्च शंकरगणः शंकाकरो विद्विषां(षाम्) [॥१०॥*]
- 17 चालुक्यान्वयमण्डनस्य नृपतेः श्रीसिंहकस्यात्मजो राजासीदरयम्म इत्यनुपमस्तस्यात्म-
जायामभूत् ॥(१)

Second Plate, First Side

- 18 लक्ष्मीः क्षीरमहावर्णवादिव सुता लक्ष्मीस्ततः शंकुकात् देवी सा च
पराक्रमोजितजगत्तुङ्गस्य कान्ताभवत् ॥ [११॥*] तस्या-
- 19 स्तस्मात्तनुजो मदन इव हरे स्कन्दवच्चन्द्रमौलेरिन्दुः क्षीराम्बु(म्बु)राशेरिव
विमलयशोराशिशुक्लीकृताशः [1*] धातुः सौ-
- 20 न्दय्यंसृष्टिव्यतिकरजमितानूनविज्ञानसेतुः पृथ्व्याः पुण्यातिरेकैः सुकृतनिधिरभूदिन्द्रराजो
नरेन्द्रः ॥[१२॥*] वे-
- 21 धा विज्ञानदर्पे विव्(वु)धपतिरपि स्वाधिपत्यैकदर्पे भूभाराधारदर्पे फणिपति-
रधिकं शत्रवः शौष्यदर्पेङ्क(र्पम् । क)-
- 22 न्दर्पों रूपदर्पे भुवि समममुच(चन्) यं विलक्षाः समर्धं दृष्ट्वा दृष्टान्तकल्पं
सकलगुणगणस्यैकमेवावनीशम् ॥[१३॥*]
- 23 न सर्व्वगुणसंदोहमेकस्थं कुरुते विधिः [1*] यन्निर्मायेति निर्मृष्टस्तेन दोषश्चि-
रादयम् ॥[१४॥*] समर्पितकराम्भोधि-

¹ The *dasas* are unnecessary.

² The final *m* is written outside the margin.

- 24 वेलामालावलम्बि (म्बि) नी । यन्निरस्तान्यभूपालाः (ला) स्वयं वृत्तवती मही
॥[१५॥*] तेजो वीक्षितुमक्षमाः क्षणमपि स्वैरे-
- 25 व दोषैर्मुहुर्भ्रान्ताः सन्ततमक्रमेण सहसा संगम्य सर्व्वेप्यमी । व्यालोलाश्चलपक्ष-
पातवि-
- 26 कला दीप्रप्रतापानले दायदाः स्वयमेव यस्य पतिता दीपे पतंगा इव
॥[१६॥*] आक्रान्तं सम-
- 27 मेव शत्रुशिरसा येन स्वसिंहासनम् भू(भ्रू)भंगेन सहैव भंगमपरे नीताः परं
विद्विषः [1*] तेषां
- 28 राज्यमपि क्षणाच्चलमनोराज्यावशेषं (षं) कृतं राज्ये कल्पलतेव कामफलदा
यस्याभवन्मेदिनी ॥[१७॥*] भूभारोद्व-
- 29 हने जितः फणिपतिः शक्रः श्रिया निर्जितः कीर्त्तिः क्रान्तदिगन्तरा मलिनिता
येनाखिलक्षमाभृताम् ॥[1*] त्रैलो-
- 30 क्येपि न विद्यतेस्य सदृशो राजेति यस्योच्चकैराभाति प्रकटीकृतं यश इव
श्वेतातपत्रत्रयम् ॥[१८॥*] निर्भिन्नं नर-
- 31 सिंहतां गतवता वक्षोमुना विद्विषम् (षा) देवोयं विततस्वचक्रदलितारातिश्रियाप्याश्रितः
[1*] तत्सैवेहममुं ध्वजा-
- 32 प्रनिलयो राजानमित्याश्रितो रागादचितकांचनोज्व (ज्ज्व) लतनुर्व्यं वनतेय [1*] स्वयम्
॥[१९॥*] दानं भद्रगजः सृजन्न-
- 33 पि रुषा कृष्णं करोत्याननं सदृक्षोपि फलप्रदः स्वसमये वर्षन्धनो गर्जति
[1*] न क्रोधोद्वहनं न कालह-

Second Plate, Second Side

- 34 रणं नोत्सेकतो गर्जितं दानं यस्य तथाप्यनूनमभवद्राज्याभिषेकोत्सवे ॥[२०॥*]
देवो दानितया स निर्जितव(व)लिः
- 35 श्रीकीर्त्तिनारायणः जित्वा वारिधिमेखलां वसुमतीमेकाधिपः पालयन् [1*]
देवत्रा (त्रा) ह्यणभोगजातम-
- 36 खिलं कृत्वा (त्वा) नमस्य (स्यं) फलं सर्व्वेषामपि भूभुजां स्वयमभूदेवो
नमस्यश्चिरम् ॥[२१॥*] यश्च विनयविनतानेक-
- 37 भूपालमौलिमालालितचरणारविन्दयुगलः सौन्दर्य्यं शौर्य्यं चातुर्व्यो दार्य्यं चैर्ध्वगाम्भीर्य्यं-
वीर्यादि-

- 38 भिरखिलजनाश्चय्यंकारिभिरहितव (व) हुनृपैश्वर्यंहारिभिर्महागुणैरुपाजितानवद्यविद्योत-
मानविवि-
- 39 धनामधेय[*] स्वराज्यलीलाविनिर्जितशतमलः श्रीगेयचतुर्मुखः गोदानभूमिदानकनक-
दानाद्यनेकानूनदा-
- 40 नपरायणः श्रीकीर्तिनारायणः संत्रासितोद्वृत्तशत्रुवरपुरोल्लासितसितातपत्रः
श्रीमनुजत्रिनेत्रः । स्वकी-
- 41 योदयविकासिताशेषविनतजनवदनपुण्डरीकपण्डः श्रीराजमार्तण्डः समुत्खातमु-
- 42 भगमानिनीमहाभिमानसौभाग्यदम्पः श्रीरट्टकन्दर्पः पराक्रमाक्रान्तसमस्तपार्थिवो-
- 43 तुङ्गः श्रीविक्रमतुङ्गः समभवत (त्) [11*] स च परमभट्टारकमहाराजा-
धिराजपरमेश्वरश्रीमदकालवर्ष-
- 44 देवपादानुध्यो (ध्या) तपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमन्नित्यवर्षदेवपृथ्वीवल्लभः
श्रीवल्लभनरेन्द्रदेवः
- 45 कुशली सर्वानेव यथासंव (व) ध्यमानकां (कान्) राष्ट्रपतिविषयपतिग्रामकूट[1]-
युक्तकनियुक्तकाधिकारिकमहत्तरादीं (दीन्) स-
- 46 मादिशत्यस्तु वः संविदितं यथा मान्यखेटराजधानीस्थिरतरावस्थानेन पट्टव (व)-
न्धोत्सवसंपादनाय समा-
- 47 नन्दितकुरुन्दकमुपागतेन मया राज्याभिषेकसमये मातापित्रोरात्मनश्चैहिकामुत्त्रिक-
पुण्ययशोभि-
- 48 वृद्धये पूर्व्वलुप्तानपि देवभोगाग्रहारान्पालयता तथापराण्यप्येकविंशतिलक्षद्रव्योत्पत्ति-
सहितानि दे-
- 49 वभोगग्रामाणां षट्छतानि पंचाशद्ग्रामाधिकानि नमस्यानि प्रयच्छता शकनृप-
कालातीतसंवत्सरशतेष्व-
- 50 ष्टामु षट्त्रिंशदुत्तरेषु युवसंवत्सरा-

* The Bagumra and Jambhason plates use the word द्रम्म.

* This line, beginning with the symbol ∞, is engraved on the proper left side of the plate.

Third Plate

- 51 न्तर्गतफाल्गुनशुद्धसप्तम्यां शुक्रवारे मृगशिरसि नक्षत्रे प्रभूतोच्च(ज्ज्व)लकनकराशिपरिपूरितं तुलापुरुष-
- 52 मारुह्य तस्मादनुत्तरता प्रथमोदकातिसर्गेण व(व)लिचरुसत्त्रतपोधनसंतर्पणार्थं देवगुरुपूजार्थं ख-
- 53 ण्डस्फुटितसंपादनार्थं च चन्द्रनापुरिपत्तनाभ्यन्तरे अमोघवसतये सोद्रङ्गौ सपरिकरौ सभूतोपात्त-
- 54 प्रत्ययो सधान्यहिरण्यादेयौ दशदोषदण्डापराधसहितौ अचाटभटप्रवेशौ सर्व्वराजकीयानामहस्त-
- 55 प्रश्रेपणीयो समस्तोत्पत्तिसहितो(ता)वाचन्द्रार्कार्णवसरित्पर्व्वंतसमकालीनौ द्वौ ग्रामौ नमस्यौ दत्तौ ॥
- 56 तत्र तावत्प्रथमः पाडलावद्(वद्ध)चतुरा(र)श्री(शी)त्यन्तर्गतमालदहग्रामः तस्मात्पूर्व्वः [चिं]चवल्लीग्रामः दक्षिणा गिरि-
- 57 पण्णा¹ नदी । पश्चिमा स(सा) एव गिरिपण्णा नदी । उत्तरः माहुलिग्रामः । तथा द्वितीयः सीहपुरसमीपे पारि-
- 58 यालग्रामः ॥ तस्मात्पूर्व्वः निम्ब(म्ब)ग्रामः दक्षिणः जन्नपिण्यलग्रामः पश्चिमा मणियाडा
- 59 नाम नदी । उत्तरः भद्दावल्लिनामग्रामः [॥*] एवं यथावस्थि(स्थित)तचतुराघाटोपलक्षितग्राम-
- 60 द्वयसहिता पूर्व्वमर्यादया भुक्तभुज्यमाना यथावस्थितचतुराघाटोपलक्षिता
- 61 सा वसतिर्द्रविडसंघविशेषवीरगण[ची]न्नयान्वयलोकभद्रशिष्याय वद्धमानगुरवे समर्पिता ।
- 62 अयं चास्मद्धर्मदायः समागामिभिर्भूपतिभिरस्मद्धश्यैरन्यैश्चानुमन्तव्यः ॥ यश्चाज्ञान-
तिमिरपटला-

¹This name occurs as गिरिपण्णा in grant B.

- 63 वृतमतिराच्छिन्नादाच्छिद्यमानं वा कदाचिदनुमोदते स पंचभिर्ममहापातकैरुप-
पातकैश्च लिप्यते ॥ उ-
- 64 क्तं च भगवता वेदव्यासेन ॥ पष्टिं वर्षसहस्राणि स्वर्गं वसति भूमिदः
[1*] आच्छेत्ता चानुमन्ता च तान्येव नर-
- 65 के वसेत् ॥[२२॥*] स्वदत्तां परदत्तां वा यत्नाद्रक्ष्य(क्ष) नराधिप । महीम्महीमतां
श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥[२३॥*] सामा-
- 66 न्योयं धर्मसेतुनृपाणां काले काले पालनीयो भवद्भिः [1*] सव्वनितां(तान्)
भाविन[*] पार्थिवेन्द्रां(न्द्रान्) भूयो भूयो याचते
- 67 रामभद्रः ॥[२४॥*] राजशेखरकृता प्रशस्तिरियम् ॥ ॐ श्री ॥ ॐ

Grant B

TEXT-

Third Plate²

- 52 बडनेरपत्तने उरिअम्मवसतये सोदरङ्गाः सपरिकराः सभूतोपात्तप्रत्ययाः सधान्य-
हिरण्यादेयाः दशदोष-
- 53 दण्डापराधसहिताः सर्व्वराजकीयानामहस्तप्रक्षेपणीयाः समस्तोत्पत्तिसहिता आचन्द्रा-
कार्णवसरित्पुर्व्वत-
- 54 समकालीना षट् ग्रामा नमस्या दत्ताः ॥ तत्र तावत्प्रथमः रंकाणचतुर्व्विंश
(विंश)त्यन्तर्गतरुद्राणग्रामः तस्मात्पुर्व्वः रुद्रगि-
- 55 रिपादः दक्षिणः स एव रुद्रगिरिः पश्चिमः वारिवाहलाग्रामः उत्तरा³
मोसिनी नदी ॥ तथा द्वितीयः छट्टियानट्टाचि-
- 56 शा(श)[त्य*]न्तर्गतधन्मउरग्रामः तस्मात्पुर्व्वः अन्तरवल्लीग्रामः दक्षिणा गिरिपण्णी
नदी । पश्चिमः फेन्नग्रामः उत्तरः तल-

¹ From the originals and impressions.

² The first two plates bearing lines, 1 to 51 contain the same text as in grant A with a little variation at the beginning and the end of each line.

³ After this word a *śaṅga* was first engraved which has been subsequently cancelled.

36	मन्त्रोक्तव्यः ग्याल्यत्र रविवरवृक्षाणां कान्तमविलोक्ये	36
38	शुभ्रसुभाय प्रसिद्धयति कालसुप्रदीप्तमिति मन्त्रोक्तव्यः	38
40	उदितोत्तमाव विदिवन्मये यत्र रविलोकादि विदितमन्त्रः	40
42	नाश्रवकाह्वन रत्नयरायणः श्रीदीर्घि नारायणः	42
44	रुद्रिण्डुः श्रीमिण्डु रयति कालिता मे विदिवन्मन्त्रः	44
46	मन्त्रोक्तव्यः ग्याल्यत्र रविवरवृक्षाणां कान्तमविलोक्ये	46
48	शुभ्रसुभाय प्रसिद्धयति कालसुप्रदीप्तमिति मन्त्रोक्तव्यः	48
50	उदितोत्तमाव विदिवन्मये यत्र रविलोकादि विदितमन्त्रः	50

52	मन्त्रोक्तव्यः ग्याल्यत्र रविवरवृक्षाणां कान्तमविलोक्ये	52
54	शुभ्रसुभाय प्रसिद्धयति कालसुप्रदीप्तमिति मन्त्रोक्तव्यः	54
56	उदितोत्तमाव विदिवन्मये यत्र रविलोकादि विदितमन्त्रः	56
58	नाश्रवकाह्वन रत्नयरायणः श्रीदीर्घि नारायणः	58
60	रुद्रिण्डुः श्रीमिण्डु रयति कालिता मे विदिवन्मन्त्रः	60
62	मन्त्रोक्तव्यः ग्याल्यत्र रविवरवृक्षाणां कान्तमविलोक्ये	62
64	शुभ्रसुभाय प्रसिद्धयति कालसुप्रदीप्तमिति मन्त्रोक्तव्यः	64
66	उदितोत्तमाव विदिवन्मये यत्र रविलोकादि विदितमन्त्रः	66
68	नाश्रवकाह्वन रत्नयरायणः श्रीदीर्घि नारायणः	68

Scale : One-third

- 57 वाडग्रामः ॥ तथा त्रि(तृ)तीयः रंकाणचतुर्विंशत्यन्तर्गततुंगोणीग्रामः ॥ तस्मात्पूर्वः
दशभोइयलिग्रामः दक्षिणा
- 58 तुंगभद्रा नदी । पश्चिमः साविणिवाडग्रामः उत्तरः कतरवल्लिग्रामः ॥ तथा
चतुर्थः बटनगरविषयान्तर्गत[*]
- 59 अज्जलोणीग्रामः । तस्मात्पूर्वः नीलग्रामः दक्षिणः तलवाडग्रामः पश्चिमः
डोङ्गरग्रामः
- 60 उत्तरा मोसिनी नदी ॥ तथा पंचमः रुद्दाणद्वादशान्तर्गतचंदुहाणग्राम
तस्मात्पूर्वः अग्ग-
- 61 वलियाणग्रामः दक्षिणा अमियारा नदी पश्चिमः कन्हैनाणग्रामः उत्तरः
बट्टारग्रामः ॥
- 62 तथा षष्ठः(ष्ठः) उद्वलउलचतुर्विंशत्यन्तर्गतदिवारग्रामः ॥ तस्मात्पूर्वः पिप्पलवद्ग्रामः
दक्षिणः सीहृग्ना-
- 63 मः पस्चि(श्चि)मः बडालीखन्ना । उत्तरतः भोराग्रामः ॥ एवं यवा(था)वस्थित-
चतुराघाटोपलक्षितग्रामषट्कसहिता
- 64 पूर्वमर्यादया भुक्तभुज्यमाना यथावस्थितचतुराघाटोपलक्षिता सा वसतिद्रंविडसंध-
विशेषवीर-
- 65 गणवीर्णाध्यान्वयपर्यङ्कुशिष्याय वडंमानगुरवे समर्पिता ॥ अयं चास्मद्धर्मदायः
समागामिभिर्नृपति-
- 66 तिर्भिरस्मद्ध(द्धं)स्यै(स्यै)रन्यैश्चानुमन्तव्यः ॥ यश्चाज्ञानतिमिरपटलावृतमतिराच्छिन्धा-
दाच्छिद्यमानं वा कदा-
- 67 चिदनुमा(मो)दते स पंचभिर्महापातकैरुपपातकैश्च लिप्यते ॥ उक्तं च भगवता
व्यासेन । षष्टिं वर्षसहस्रा-

* It appears that प was first engraved which has been corrected into ए afterwards.

* This letter is redundant.

- 68 णि स्वर्गे वसति भूमिदः [1*] आच्छेत्ता चानुमन्ता च तान्येव नरके
वसेत् ॥ [२२॥*] अत्रैव रामश्लोकार्थं(र्थः) ॥ राजशेखरक(कृ)-
- 69 ९. ता प्रशस्तिरियं(यम्) ।
-

No. 3—BANTRA INSCRIPTION OF NRIPAMALLARAJA

(I Plate)

K. V. RAMESH, MYSORE

(Received on 29.6.1967)

The inscription¹ which is edited here with the kind permission of the Government Epigraphist for India, Mysore, is engraved on two sides of a stone slab set up in the Mahāliṅgēśvara temple in the village of Bantra in Mangalore Taluk, South Kanara District, Mysore State. The record is damaged on the right and left margins resulting in the loss of a few letters, especially in the upper half of the obverse portion. The writing is, otherwise, well preserved. There are twenty-six lines of writing in all, seventeen on the obverse and nine on the reverse sides.

The characters and the language of the inscription belong to the archaic Kannaḍa variety and are comparable to those found in the records from neighbouring areas. The inscription is not dated but could be assigned, on grounds of palaeography, to about the middle of the ninth century A.D.² As is usual with such early records from South Kanara, the letters do not all of them fall into one particular palaeographical period, some like *y* and *l* showing earlier characteristics and others like *l*, *k* and, in some instances, *y* betraying later developments. Nevertheless, the record does bear comparison, in general, with Kannaḍa records of the said period from the adjacent regions and, in particular, with the inscriptions³ of the Ājupa king Māramma *alias* Ājuvarasa IV who, in all probability, ruled over South Kanara from about 840 to about 870 A.D.

The epigraph contains a few orthographical errors and peculiarities. *Iḍu* (lines 10 and 18) has been written for *irdu*. *Ēkasta* (line 6), *vyavaste* (line 18), *stiti* (line 23) and *palam* (line 24) for *ēkasta*, *vyavaste*, *stiti* and *phalam* respectively illustrate the influence of Kannaḍa on words borrowed from Sanskrit. The usage of *oḍeyār* for the more usual *oḍeyār* in line 14 is interesting. The word *paḷi* (line 19) in the sense of 'reviling' or 'vengeance' is noteworthy. Of initial vowels, *a* occurs once (line 24), *i* thrice (lines 7, 20 and 23), *u* thrice (lines 16, 24 and 25), *e* four times (lines 17, 18, 25 and 26) and *o* twice (lines 9 and 26).

As for the purport of the record, it has been observed in the *A.R.Ep.*, 1930-31 as follows: "Seems to register an agreement regarding the enjoyment of some lands, made in the presence of the king, the Katambha⁴ chief Rāchamalla-Dugarāja, brother of Viḷarittaliyarasa and Narasiṅga-Dugarāja and some Perggaḷes". This statement, however, is not correct, since there is no reference whatsoever to the enjoyment of lands.

The inscription, on the other hand, records a political agreement entered into by four persons, viz. king Nripamallarāja, a Katambha ruler whom the record fails to mention by name, Rāchamalla-Dugarāja, the beloved brother of Viḷarittaliyarasa and Narasiṅga-Dugarāja, the son of Balle(or Valle)-oḍeya. That these four persons were parties to the treaty becomes obvious when we connect *nāvarum-iḍu* in line 10 with *keyida vyavaste* in line 18, the

¹ This is No. 351 of *A.R.Ep.*, 1930-31.

² In *A.R.Ep.* for 1930-31, the record has been assigned to the eighth century.

³ Cf. above, Vol. IX, pp. 22 ff., Nos. VII and VIII and plates; *SII.*, Vol. VII, p. 144, No. 283.

⁴ The correct reading is *Katambha*.

space in between being devoted to the enumeration of the names of some persons who too were present at the time of the conclusion of the agreement. The treaty itself was to the effect that the parties concerned would, in the times to come, discontinue (?) mutual enmity (*paṅe*), vengeance (*paṅi*) and fights (*esage*?). Such political agreements become more numerous in the later history of South Kanara.¹

The record commences with the auspicious word *svasti* and immediately refers to the reign of Nṛipamallarāja who is eulogised as [*vā*]ja-kul-āmba-ādī[tya] and *satya-saucha-vinay-āchāra-sampanna* (lines 2-4). The passage immediately following is not happily constructed. It reads *sakala-guṇa-ga[n-ālam]kṛita-Katambha-kul-ādibhava sri-prithuvi-rājya-d-ul* (lines 5-7). This sentence though complete in itself, is defective in that it does not mention by name the Katambha ruler to whose *prithuvi-rājya* it alludes. Besides, the reference to Nṛipamallarāja's reign merely as *rājya-vriiddhiy-ulle* and to the Katambha's rule as *prithuvi-rājya-d-ul* seems to imply that the latter was the superior of the two.

The name of the king Nṛipamallarāja is interesting. This name is not met with elsewhere in available records as that of a ruling king or chieftain. Nor has a second record of this ruler been found in South Kanara itself and this, coupled with the silence of the record regarding the dynasty to which he belonged, renders the identification of Nṛipamallarāja impossible at least for the present. It may, however, be pointed out that Nṛipamalla is only a variant of Rājamalla, a name by which more than one Western Gaṅga ruler are known to history.² It is interesting also to note that the name of Rāchamalla who was also a party to the agreement is also a variant of Rājamalla and Nṛipamalla and is used as such in Western Gaṅga records. In the present state of our knowledge, however, it is not possible to connect this record with the Western Gaṅgas.

Kadamba as a dynastic name is found written also as Kādamba, Kaḍamba and, in rare instances, Katamba. Our record contains the family name *Katambha* which may or may not be connected with the dynasty of the Kadambas.

As has already been pointed out, South Kanara was, during the period to which this record belongs, in all probability under the sway of Māramma *alias* Ājuvarasa IV. As far as could be judged from this Ālupa ruler's available records, his reign was a peaceful one. High-sounding titles such as *paramēśvara* and *adhirājārāja* which he assumed³ reveal that he was the most powerful ruler of South Kanara in his time. It is not improbable, therefore, that Nṛipamallarāja and the unnamed Katambha ruler were the subordinates of Māramma. As for Rāchamalla-Dugarāja and Narasiṅga-Dugarāja,⁴ it becomes obvious that they were only princes of two minor houses, the former's elder brother Viṅarittājiyarasa and the latter's father Balle-oḍeya being alive at the time of the setting up of the record as is proved by the references to them towards the end of this record. In all probability, Nṛipamallarāja, the Katambha chief, Viṅarittājiyarasa and Balle-oḍeyār were administering adjacent bits of tracts within Ājvakhēda, i.e., roughly the present district of South Kanara. The absence of any reference to the Ālupa king does not preclude the possibilities suggested above.⁵

Among those who were present at the time of the conclusion of the treaty, perhaps as witnesses, was *Sādan-vrā-marudagal*. The exact significance of the term *marudagal* is difficult to

¹ Cf. Nos. 385, 392, 393 and 406 of *A.E.E.p.*, 1927-28.

² It may be pointed out here that Rājamalla Satyavākya was on the Western Gaṅga throne about this period.

³ Above, Vol. IX, pp. 22 ff., Nos. VII and VIII and plates.

⁴ Could it be that *dugarāja* suffixed to the names of Rāchamalla and Narasiṅga is a corrupt form of *yuvārāja*?

⁵ Such political treaties which belong to the Vijayanagara period and to South Kanara do not generally mention the Vijayanagara emperors though South Kanara formed a part of the empire.

BANTRA INSCRIPTION OF NRIPAMALLARAJA

Obverse

2

4

6

8

10

12

14

16

2

4

6

8

10

12

14

16



Reverse



Scale : One-sixth

determine though it may stand for the 'physician' of Sādanura. *Mardu*, an outdated form in Kannada for modern *maddu*=medicine is even now employed in Tuḷu. This *marudagaḷ* may be the same as Tamil *maruttuvargaḷ*, 'physicians'. Others present were 'those who arrange for service (like playing instrumental music by turns) in the temple (*dēguladuḷ vōlagada pāḷiyavarū*), Śrīdhara-paṭṭa, Mēdhāvi-bhaṭṭa, Pureya-kittara (?), Pajjiyaṇa, Viś[va?] of **Kukke**, the *kaṇaka* (accountant), the *uḍeya* of Sādanura, Jayarāma-nā . . yiga, Aḷtiya(?) of **Kōṭivaḷḷi**, Vayasuri (?) śrī-Vikkrama-poyga, Uttama-voyga of **Valla**, Narasiṅga-voyga and the *perggaḍes*.

The geographical names mentioned in the record are **Sādanura**, **Kukke**, **Kōṭivaḷḷi**, **Valla** and **Vāraṇāsī**. Of these the last is the famous Vāraṇāsī of the north. **Kukke** is even to this day a second name for Subrahmaṇya, a famous pilgrimage centre in Puttur Taluk, South Kanara District. I am unable to identify the rest of the place-names though they were probably situated around Bantra, the findspot of the present inscription.

Lines 20-23 pronounce a curse upon those who fail to abide by the terms of the treaty while lines 23-24 exhort that he who preserves the aims of the record will have gained the merits of performing the horse-sacrifice. Lines 24-26 refer to Viḷarittaḷiyarasa and Valle-oḍeya but the context in which they are thus referred to is not clear.

TEXT

Obverse

- 1 [Sva²]sti [!]* śrīmat
- 2 [rā]ja-kul-āmba-ādi-
- 3 [tya]-satya-śaucha-vinay-āchāra-
- 4 [sam]panna-śrī-Nripamallarāja-rājya-
- 5 [vri]ddhiy-uḷḷe sakala-guṇa-ga-
- 6 [ṇ-ālam]kṛita **Katambha**-kul-ōḍbhava śrī-prithuvī-rū-
- 7 jyaḍ-uḷ irvvaruṁ tamuḷ-ēkastar-āgi Vi-
- 8 [lari]ttaḷiyarasarā priy-ānujan **Rāchamalla**-dugarāja
- 9 **Balle-oḍeyārā** magan **Narasiṅga**-dugarāja-
- 10 [n-āgi] nālvaruṁ(ru)m-iḷḷu **Sādanurā** marudaga-
- 11 ḷ-ad-ā dēgulad-uḷ [vō]lagada pāḷiyava-
- 12 ruṁ Śrīdhara-pa(bha)ṭṭaruṁ Mēdhāvi-bhaṭṭaruṁ Pureya-
- 13 Kittaruṁ Pajjiyaṇaruṁ **Kukke** Viś[va]ruṁ kaṇakaruṁ ma-
- 14 [ntippaḷu ?]³ **Sādanur**-uḍeyaruṁ Jayarāma nā .
- 15 yigaruṁ **Kōṭivaḷḷiy**-Aḷtiyaruṁ [Va]ya [sur]ri³ (?)
- 16 śrī-Vikkrama-poygaruṁ Vallada Uttama-voygaruṁ
- 17 Narasiṅga-[vo]ygaruṁ enebāruṁ perggaḍegaḷu-

¹ From impressions.

² Lost letters have been restored in the text wherever possible.

³ This reading is extremely doubtful.

Reverse

- 18 m-ijdu ke[yi]da vyavaste em[u]-
 19 [da]¹ pageyūṁ paḷiyum=[e]sageyūṁ² -u (I)
 20 mu[ndal]de [f]³ intu salisādōṅ-Vāraṇā[si]
 21 sāsī(si)ra-kavileyu konda pātakaṅ-āgi raurava
 22 narskad-u] tanna gōtra-sahita puḷu-
 23 kōṭi vuttu-ppōṅ[ar-akkum] [||*] I(I) stitiyān-niri[si]-
 24 donge aśvamēdha keyda pa(pha)lam-akke [u]⁴
 25 embodu Viḷarittaḷiyarasarge [u]
 26 koḍu embodu Valle-ōḍeyargge [||*]

¹ I am not sure of the reading here. I have taken the word *emuda* to be the equivalent of Tamil *emudaiya* meaning 'our'.

² *sage* literally means 'to throw' or 'to engage' and appears to be used here in the sense of 'fight'.

³ This reading is uncertain. But the letters within the brackets do not easily lend themselves to any other reading.

⁴ Here and at the end of the next line one or two letters appear to have been lost.

No. 4—MADURAI INSCRIPTION OF PANDYA CHENDAN, YEAR 50

(1 Plate)

K. G. KRISHNAN, MYSORE

(Received on 4.9.1967)

The slab containing the inscription¹ edited here, with the kind permission of the Government Epigraphist for India, was reported to have been unearthed from the bed of the **Vaigai river** while digging for water. It was reported to the Superintendent, Southern Circle, Archaeological Survey of India, by Shri V. Arunachalam of the Office of the Collector of Ramanathapuram. Shri K. V. Raman, the Technical Assistant deputed by the Superintendent took a photograph and an impression which were sent to the Government Epigraphist for India. Since the inscription which was found to be very important could not be satisfactorily deciphered from the photograph and the impression, it was copied by me in September 1961. Even while I was copying this inscription I began to suspect that similar inscribed slabs might be lying somewhere along the bed of the river² and my search yielded two more inscriptions of which one³ was an unfinished copy of the inscription edited here.

The inscribed slab measures about 1.2 metres long and 75 cm wide. The inscription is engraved within the space bordered by a rough rectangle drawn on the stone. It is broken at the lower bottom diagonally from the right end of line 11 to the beginning of line 14. In spite of this damage it can be said that not much of the inscription is lost. The total number of lines of the extant text is 14 of which the beginning of the 14th line is just visible.

The epigraph is engraved in Vaṭṭeḷuttu and Grantha characters of the 7th century and the language is Tamil. Sanskrit expressions used to describe the king are engraved in Grantha with Tamil terminations which are engraved in Vaṭṭeḷuttu characters. Palaeographically the inscription is interesting. Dots have been used not only over the pure consonants but also on full consonants where the short medial vowels *e* and *o* occur. This feature has been noticed also in the case of the Vēlvikuḍi grant⁴ of Neduñḍaiyaṅ in Vaṭṭeḷuttu script and the inscriptions⁵ from Śendalai in Tamil script. Some other inscriptions provide instances of the use of the dot over pure consonants only.⁶ While the use of dots over pure consonants is well-known, the use of dots over medial short *e* and *o* requires some explanation. It may be noted here that this practice is in accordance with ancient Tamil grammar. The *Tolkāppiyam Eḷuttadikāram*, has the following to say on this :

Meṅṅin-iyarḱai pulḷiyodu nilaiyal (sūttira no. 15)

Ekara-Okaratt-iyarḱaiyum-aṅṅē (no. 16).

¹ *A. R. Ep.*, 1961.62, No. B. 330.

² Since the river is dry except during the rainy season, supply of spring water from its bed during other seasons has become a regular trade. Stones are also kept in the water-sheds for beating up the clothes. During times of floods the stones go farther down or below the bed and it is one such slab that has yielded the inscription edited here.

³ *Ibid.*, No. B 331. The other inscription (No. B. 332) is in Tamil characters of about the 12th century.

⁴ Above, Vol. XVII, p. 291. It has been observed there 'the *pulḷi* (i.e., the dot) is unnecessarily inserted over the vocalic *e* and *o* and even over the initial vowel letter *o*'. This is not correct. The insertion of a dot is necessary and regular as explained by us in the sequel. The plates provide also instances for the use of dots over these initial vowels (see lines 108, 109, etc.).

⁵ *Ibid.*, Vol. XIII, pp. 134 ff. The impressions of inscriptions which are not illustrated there show the dots.

⁶ *SHI*, Vol. III, Nos. 27, 90, 100, 104, 108, etc.

The form of the pure consonant is to appear with a dot, as also the forms of *e* and *o*. Thus this inscription proves to be a good example of these rules. The next important feature is the form of the letter *y*. This letter is formed by a diminutive but convex semicircle being placed on a fully drawn concave semicircle.¹ The next stage of its development can be discerned in the Smaller Sinnamanur plates² and the Madras Museum plates³ where the convex semicircle tends to swing towards the centre bottom or the left end of the bigger concave semicircle. Thus this form of *y* is the earliest ever met with in Vaṭṭeḷuttu inscriptions. In the only case of medial *i* the sign is marked by a distinct loop inside the left. A comparison of the palaeography of this inscription with the Tirunādarkuṅṅu inscription⁴ and the early Pāṇḍya copper-plates mentioned above indicates that the present record may be placed sometime between these two, about the middle of the seventh century, if not earlier.

This being a very early inscription, in Tamil, of the Pāṇḍya dynasty, some words of grammatical and lexicographical interest may be noted here. *Araśu* in line 2 is an instance of *idaippōli* for *araśu*. The use of the word *naḍāvi* in line 7 is noteworthy.⁵ The expletive particle *maru* is used in line 8. This is also used in the Pāṇḍya charters⁶ of the successors of Chēndaṅ. The use of *paḍuttu* (lines 9-10) in the sense of 'having caused to be constructed' may be noted. *Piyar* in line 10 is evidently a corruption of *peyar* and this is not grammatically sanctioned.* The expressions *cheṅḡl-naḍāvi* in line 7 and *kāroḍuvittu* in lines 10-11 should be separated as *cheṅḡl* and *naḍāvi*, and *kāl* and *toḍuvittu* respectively. The *sandhi* has been observed correctly in both the cases.

Regarding the Grantha script it may be observed that it is regular for the period. This duplication is invariably present in the inscriptions of the later period. The fragmentary inscription engraved on another stone discovered at the same place and mentioned above contains only the portion of the text of the present inscription upto the date portion. The preamble which is in Grantha shows a few later features such as the form of *y* (line 2) in which the diminutive convex semicircle becomes concave and is combined to the left end of the main semicircle and the form of *ṣ* in *ṣya* (line 2) in which one end of the base line has become a loop. This copy of the text appears to have been engraved by a different hand at a later period.

The inscription under study introduces the king Chēndaṅ of the Pāṇḍya dynasty in the preamble (lines 1-8). The style of this passage is reminiscent of the later *maṅgala* used so profusely by the Vaishṇava commentators of the *Nāḷāyira-divya-prabandham* and may be considered to be the earliest specimen of the style. Besides, this passage provides also the earliest instance, in Tamil epigraphy, of the use of poetry anticipating the *praśastis* of the later period.

The king is described in the record as follows: He was born in the Pāṇḍya family and adorned it as an effulgent jewel. He subdued kings by his prowess, destroyed wickedness (*maṛam*) and augmented goodness (*aram*). He created many *agrahāras* and performed numerous *mahādānas* such as *hiraṅyagarbha*, *gōsahasra* and *tulābhāra* and thereby chastised Kali. Lastly he is stated to have established the city of Maṅgalapura and ruled from there. The inscription is dated

¹ The letter *y* in *Ariḷguriyāṅ* (line 10) and *piyar* (line 10) shows the later form where the diminutive convex circle tends to swing towards the centre bottom.

² *SIJ*, Vol. III, p. 462, lines 4, 5, 6, etc.; *Ind. Ant.*, Vol. XXII, p. 70, lines 19, 20, etc.

³ *SIJ*, Vol. XVII, frontispiece.

⁴ This word is also used in *SIJ*, Vol. IV, No. 135, section j, line 2.

⁵ *Ibid.*, Vol. III, p. 455, line 106; p. 463, line 23; above, vol. XVII, p. 300, lines 46, 48, 51, etc.

* It is a matter of opinion whether this also could not be treated as an instance of *mudappōli*. For this form *piyar* see also above, Vol. XVII, p. 302, line 198.

in the **fiftieth year** in the reign of the king Chēndaṅ and records the construction of a sluice (*madagu*) and the excavation of a channel (*kāl*) from Vaigai by the king and also states that the sluice was named Arikēsariyāṅ. It also refers to the closing of another channel and to some territorial divisions including **Paruttikkūḍi-[nāḍu]** obviously comprising the areas benefited by the new channel. Since the record is damaged at this point, nothing more could be made out.

Chēndaṅ, the king to whom the record belongs, is no doubt identical with Chēndaṅ described in the Smaller Sinnamanur plates¹ and the Vēlvikuḍi grant² as the father of Arikēsari Māṅavarman. The name of the sluice Arikēsariyāṅ is reminiscent of Arikēsari, Chēndaṅ's son, though there is nothing in the record to suggest that it was named after this prince.³ The present record does not attribute any cognomen to the king such as Māraṅ or Chaḍaiyaṅ while his father is described only as a Māṅavarman in the Vēlvikuḍi grant.⁴ But the same grant describes Chēndaṅ as Chēliyaṅ Vāṅavaṅ Chēṅḍō-Chēndaṅ. Following the practice in later times, of alternating Māraṅ and Chaḍaiyaṅ between father or predecessor and son or successor among the Pāṇḍya kings, we may expect that Chēndaṅ, the son of Māṅavarman should be called Chaḍaiyaṅ. An inscription⁵ from Malaiyaḍikkurichchi recently discovered by Shri K. R. Srinivasan is dated in the reign of this Chēndaṅ and describes him as Māraṅ Chēndaṅ instead of Māraṅ Chaḍaiyaṅ as the later Pāṇḍya inscriptions would have. We are led to surmise that the title Chēliyaṅ applied to Chēndaṅ in the Vēlvikuḍi grant perhaps transformed itself into Chaḍaiyaṅ in the reign of his grandson Chaḍaiyaṅ Raḡadhīra as described in the same grant. It may be noted that while both Māraṅ and Chēliyaṅ were used for the Pāṇḍyas in general in the Sangam classics,⁶ Chaḍaiyaṅ came to be used among the Pāṇḍya kings in later times and Chēliyaṅ ceased to be applied to any particular king of the Pāṇḍya dynasty. Jaḍila or Jaḍilavarman and Chaḍaiyaṅ are obviously interconnected.⁷

Tamil literature contains references to more than one Chēndaṅ. A stanza in the *Muttollāyiram* quoted in one of the commentaries on the *Tolkāppiyam* refers to a king Chēndaṅ and describes the conventional love of a maiden towards him in the form of an appeal to the elephant on which the king was riding to walk alongside the window of her house so that she can have a full view of the king. The stanza is:

Koy-taḷirt-taṅ-paḍalaik-kūṅṅap-peruñ-Chēndaṅ
vaigalum-ēṅṅum vayak-kajirē kaitoḷuval
kāl-ēḡavannaṅṅaik-kāṅṅ-ōrak-kāṅṅav-eñ-
chālēḡaṅ-chōra naḍa⁸

Since the *Muttollāyiram* is known to be an anthology of poems containing three sections composed on the three great Tamil kings Chēra, Chōḷa and Pāṇḍya respectively and since the Chēra and the Chōḷa dynasties do not claim to have a Chēndaṅ in their genealogy, Chēndaṅ of this stanza

¹ *SII*, Vol. III, p. 463, line 14 where he is called Jayantavarman, Chēndaṅ being its Tamil form.

² Above, Vol. XVII, pp. 300-01, lines 48-62.

³ It is not known whether Chēndaṅ's father also had the name Arikēsari which is not improbable. The Vēlvikuḍi plates refer to him only as Māṅavarman. *Avanichāḷamāni* occurring in the relevant passages seems to be a title.

⁴ *A. R. Ep.*, 1959-60, No. B. 358.

⁵ *Puṅṅāṅṅura*, verses 19 and 25 for Chēliyaṅ and verses 55-57 for Māraṅ. There is no evidence to consider whether these two cognomens were applied in the Sangam period alternately.

⁶ Chaḍaiyaṅ as applied to Śiva or to persons professing Śaiva religion may have to be derived from Chaḍai or Jaḍa, the matted locks of Śiva. See s.v. Tamil Lexicon. Chaḍaiyaṅ as applied to Pāṇḍya kings could not be justified in each case as Śaivite to the exclusion of Māraṅ, though the Pāṇḍyas are known to have god Śiva at Madurai, their capital, as their tutelary deity.

⁷ *Tolkāppiyam*, *Chollāḍikāram*, sūtra 37, Nachchinārkkiṅiyar's commentary. The expression *kūṅṅap-peruñ-Chēndaṅ* is given as *kūṅṅap* in the commentary of Mayilaiṅḍar and Śāṅkaranantaśśivāyar on sūtra 306 of *Naṅṅūl*.

is very likely to be identical with Pāṇḍya Chēndaṅ of this inscription. This anthology is ascribed to the last quarter of the ninth century.¹ The other Chēndaṅs referred to in Tamil literature are : (1) Chēndaṅ (Aruvandai), the chief of Ambar on the banks of the Kāvūri,² (2) Chēndaṅ, the lord of Tamil, at whose court the work called Chūlāmaṅi of Tōlāmoḷit-tēvar was set with the seal of approval. The commentary on a verse in the *pāyiram* of this work containing this statement, states that Chēndaṅ was Avaṅichūlāmaṅi Māra-varmaṅ and this is obviously incorrect.³ Chēndaṅ was not a Māra-varmaṅ but he was the son of Avaṅichūlāmaṅi Māra-varmaṅ according to the Velvikudi grant. The work being definitely later than the well-known five big epics (*Chilappadikāram*, etc.)⁴ the identity of this Chēndaṅ with the Pāṇḍya king is precluded. (3) Jayantaṅ (the Sanskrit form of Chēndaṅ) referred to in a verse⁵ cited in the work called *Yāpparuṅgala-*virutti** of about the tenth century. He is there stated to be an ally of Chatumuka (Chaturmukha) who was defeated by Śāṅgapālaṅ who is also referred to as Nandi of the Bāpakula. If this Nandi is the same as Nandivarman, the first known chief of the Bāṇa family removed only by two generations from his descendant Vikramāditya, a junior contemporary of Varaguṇa of accession in 872 A.D., Jayantaṅ of this poem cannot be identified with Chēndaṅ of our record for, the latter, as already indicated, lived in the first half of the seventh century. (4) Chēndaṅ, the *śēnāpati* of Toṇḍaimāṅ and the chief of Poṅṅarri who saw the back of the fleeing Siṅgaḷattaraiyaṅ and the Villavaṅ and also captured the white parasol of the former.⁶ Thus, none of these four Chēndaṅs can be identified with the king of the present record.

Chēndaṅ of the record under study is the first among the Pāṇḍyas, who performed the *mahā-dānas*⁷ in so far as the available records show. According to the Velvikudi grant which does not refer to this fact regarding Chēndaṅ, his son Māra-varmaṅ Arikēsari and his great grandson Māra-varmaṅ Rājasimha are also known to have performed these charities.⁸ The most important fact in the description of the king in the present record is the founding of the city of Maṅgalapuram. The Velvikudi grant also refers to a city Maṅgalapura where Chaḍaiyaṅ (Raṇadhīra in the Sanskrit portion), the grandson of Chēndaṅ is stated to have attacked and destroyed the Mahārathas.⁹ The editor of the said plates proposed the identification of Maṅgalapura with Mangalore in South Kanara District, Mysore State without assigning any grounds therefor. There is, however, a contemporary copper-plate charter of Pulakēsīn II from Mārūtūru dated in the latter's eighth year (616 A.D.) of reign which refers to the visit of an Āluka (Ālupa) chief to the royal camp at Kallūr from his own capital Maṅgalapura in spite of the arduous journey and other difficulties.¹⁰ While this Maṅgalapura

¹ *History of Tamil Language and Literature* by S. Vaiyapuri Pillai, p. 136.

² *Chēndaṅ Divākaram*, stanza at the end of each of the twelve chapters. Ambar Aruvandai of *Puṇḍarūru* (No. 385 composed by Kallāḍaṅār) was evidently a distant ancestor of this Chēndaṅ Aruvandai, the author of *Divākaram*.

³ *Chūlāmaṅi*, stanza no. 4 in *Pāyiram*, U. V. Swaminatha Iyer's Library edition, Adyar. *Tamil Varalūṅ* (p. 176) of Śrinivasa Pillai quotes a verse from another edition of *Chūlāmaṅi*, which speaks of Vijaiyaṅ, a chief of Kārveṭṭi (i.e., Kārveṭṭi) during whose regime this work is stated to have been composed. The identity of this chief is obscure. The authenticity of this verse is not attested and the name Kārveṭṭi is a late one in history.

⁴ *History of Tamil Language and Literature*, p. 163.

⁵ *Yāpparuṅgalaṅ* with *virutti*, Bhavanandam Pillai's edition, p. 197.

⁶ *Vīraśaiyaṅam*, *Yāppiyāl*, *sūtra* 11, commentary. This work on Tamil grammar of about the 11th century was composed by Buddhamitra, who is also described as the chief of Poṅṅarri (vide, *ibid.*, *Pāyiram*).

⁷ See page 28 above.

⁸ Above, Vol. XVII, p. 301, lines 60 and 85.

⁹ *Ibid.*, lines 66-67.

¹⁰ *Copperplate Inscriptions of Andhra Pradesh Government Museum, Hyderabad*, Vol. I, pp. 11 ff. and plates. Maṅgalapura has been wrongly identified with Mangalagiri in Guntur District ignoring the statement in the charter that the Ālupa chief had to travel hard all the way from that city to Kallūr identified by the editor with Kollār again in Guntur District. It is not clear how the Ālupa chief will find it difficult to travel from Mangalagiri to Kollār both in Guntur District which could never have been the territory of the Ālupa.

is no doubt identical with Mangalore which was certainly within the territorial limits of Ājupa's dominions (Ālvakhēṣa)¹ the Maṅgalapura of the present record which refers to its foundation and the Maṅgalapura of the Vēlvikuṅṅi grant which refer to the city as the place where the Mahārathas were attacked and destroyed, may be identical and will have to be located well inside the Pāṇḍyan dominion, if not on their borders. Maṅgalapura which was founded by Chēndan and which cannot be identified with Maṅgalapura (i.e., Mangalore) of the Mārūtūru plates referred to above, was evidently attacked by the Mahārathas in the reign of his grandson Chaḍaiyaṅ Raṇadhīra. Besides the Pallavas of the Siṅhavishṅu line from Kāñchi who were frequently at war with the Pāṇḍyas, the Chālukyas of Bādāmi also claim to have either befriended or subdued the Pāṇḍyas along with the Chōḷa and the Kōraja. Pulakēsin II is known to have come as far upto the Kāvēri if not crossed it, sometime before 634-35 A.D., as indicated by the Aihoḷe inscription.² He is stated to have assured protection for the three Tamil Kings, including the Pāṇḍya against the Pallava and this is a clear instance of the *maṅḍala* theory of political science. His son, Vikramāditya I is known to have camped actually at Urāgapura in Chōlika-vishaya, i.e., Uṛaiyūr on the south bank of the Kāvēri in 674 A.D., though the actual circumstances of his camp are not stated.³ It is not unlikely that the Pāṇḍya who was friendly to the Chālukya Pulakēsin II joined the Pallava later on thus inviting the Chālukya king to administer a reprisal.⁴ It is, therefore, possible that the second expedition of the Chālukyas in 674 A.D., in the reign of Vikramāditya I provided the occasion for a fight at Maṅgalapura.⁵ There are two places that may answer to the location of this place. One is Tirumaṅgalam in Lalgudi Taluk in Tiruchchirappalli District on the north bank of the Kāvēri and the other a village called Maṅgalam in Sattur Taluk in Ramanathapuram District. There is no contemporary evidence, however, of these places being called Maṅgalapura. The former is on the route of the march or retreat of the Chālukya army which suffered, after this date, defeat at Peruvalanallūr which is nearby. The latter is far into the south. An inscription⁶ from Āṅaiyūr in Madurai District in Tamil characters of the 11th century A.D., dated in the 10th year (c. 950 A.D.) in the reign of Śōḷaṅ-talai-koṅḍa Virapāṇḍya, refers to the palace at Maṅgalyapuram which is no doubt identical with Maṅgalapuram of the present record. Another evidence in its support is a reference to a palace of the Pāṇḍya king Māravarman Sundarapāṇḍya I (acc. 1216 A.D.) at Maṅgalam which is said to be situated in . . . kkuṅṅi-nāḍu.⁷ Thus the present record and the two later Pāṇḍya records cited above attest to the continuity of the place at least

¹ The Ājupas claim to have belonged to the Pāṇḍya lineage as recorded in the Shiggaon plates of Chālukya Vijayāditya dated Śaka 630 (above, Vol. XXXII, p. 322, line 33). This will have to be treated as unconnected with the question of the identification of Maṅgalapura. For, Chēndan is never known to have extended his kingdom so far north up to Mangalore. The Pāṇḍya lineage of the Ājupas referred to above is well supported by the names of Ājupa kings such as Uttamapāṇḍya, Pāṇḍyachakravartī, Virapāṇḍya etc. In later times a Virapāṇḍya of Madurai, the brother of Jaṭavarman Sundarapāṇḍya I is known to have been made the ruler of Koṅkaṇa-rāja (*A. R. Ep.*, 1938-39, pp. 81-82).

² Above, Vol. VI, p. 6, lines 15-16.

³ *Ibid.*, Vol. X, p. 103, lines 25-26, Vol. XXVII, p. 118, lines 23-24. This Urāgapura has been identified with Nāgapaṭṭaṅam and Pāmbūr. But its identification with Uṛaiyūr appears to be correct. See R. Gopalan, *History of the Pallavas of Kāñchi*, p. 104, note 4.

⁴ *Ibid.*, Vol. XXXII, p. 177.

⁵ See the *Pallavas* by Jouveau, Dubreuil, p. 68 where the Mahāratha has been identified with the Chālukya king. *Contra.*, The *Pāṇḍyan kingdom*, p. 55, note 2. The name is misspelt as Maṅgalapuram and the evidences of the Chālukyan charters is not properly evaluated. But it is suggested that "Arikoṅṅari Māravarman, Chēndan's son could have entered into an alliance with the Pallavas' enemy on the other side, namely Chālukya Vikramāditya I". *A History of South India*, 3rd edition, p. 152.

⁶ *A. R. Ep.*, 1961-62, No. B 336. The *nāḍu* in which Maṅgalyapuram is situated is not given. The record is considered to be a later copy (see *ibid.*, p. 15).

⁷ *Ibid.*, 1926, No. 557.

down to the reign of Māravarmaṇ Sundarapāṇḍya I.¹ The name of the *nāḍu* in which it is situated could be restored as Paruttikkūḍi or Karunilakkūḍi-nāḍu. Paruttikkūḍi-nāḍu which is mentioned in line 12 of the present record covers roughly the area around Tiruchchuliyal and Paḷḷi-maḍai² in Aruppukkottai Taluk in Ramanathapuram District. There is no place bearing the name Maṅgalam or Maṅgalapuram in this region. Karunilakkūḍi-nāḍu comprises the area extending roughly from Kunnūr in Śrīvilliputtur Taluk to Tiruttaṅgāl³ in Sāttur Taluk, both the Talukas being in Ramanathapuram District. There is a Maṅgalam in this area in Sāttur Taluk which might have contained the palace referred to above. Therefore, Maṅgalapuram may be identified with Maṅgalam mentioned above. It is difficult to say now whether the Chālukya, if his identification with the Mahārathar is correct, came further south from Kāvēri or sent his army far up to this place. In the wake of reconstruction of the events connected with the Chālukya expeditions before 634-35 A.D. and in 674 A.D., it may follow as a natural corollary that the battle at Maṅgalapura in which Raṇadhīra is credited with success against the Mahārathas might have been fought shortly after 674 A.D. This will make the reign of Chēndan, Raṇadhīra's grandfather, fall in the first half of the 7th century, which is well supported also by the palaeography of the present record.⁴

The only other geographical name Paruttikkūḍi-nāḍu in line 12 has been discussed above.

TEXT⁵

1. Pāṇḍya-kula-maṇi-pradīpaṅ-āy-prādurbhāvaṅ-che-
2. ydu[⁶]vikramaṅga[ā]-arai-śḍakki maie-
3. keḍuṭ-aram-perukki [⁷]agrā(gra)hāram pala
4. cheyd-apārimitam-āgiya Hiraṇyagarbha[⁸]-Gō-
5. sāhasra-Tulābhārattu mahādānēga[ār
6. kail-kaḍiṇḍu [⁹]Maṅgalapuram-nagaram-ākki vī-
7. rirundu cheṅ-gō-[na]dāvi [¹⁰]niṅra Kōch-Chē-
8. ndan maṅ-¹¹-aimbad-āvadu rājya-samvatsara-
9. ā-chellāṇṭka Vaigai [chop]¹²-madagu pa-
10. ḍutt-Arikōsariyān-ēnāp-piyar-iṭṭu-kā-roḍu-
11. vittuk-kāṅs[¹³]tai ḍḍai aḍaittu¹⁴.
12. l-nāḍu Paruttikkū[ḍi].
13. kuḍukka [ppa].
14.

¹ See above, Vol. XXXVI, pp. 116-17 for the use of the word Maṅgala in a number of titles such as Vīramaṅgalappēraraiyaṅ, Pāṇḍi-Amṇitamāṅgalavaraiyaṅ and Pāṇḍi-Iṅgōmāṅgalappēraraiyaṅ of Pāṇḍya officials in the reign of Parāntaka Varaguna I (acc. c. 768 A.D.). It is not known whether Maṅgalapuram has anything to do with these.

² *SI*, Vol. XIV, Nos. 46, 79, 80, 82, 83, 88 and 90.

³ *Ibid.*, Nos. 32, 257 and 258.

⁴ Shri Avvai S. Doraiswami Pillai in his *History of Tamil Literature, Śaiva Literature* (p. 6) states that the famous Chinese pilgrim Yuan Chwang has referred to the death of Chēndan, at the time of the former's sojourn at Kāñchi. He has not cited any reference. None of the books on Yuan Chwang refers to the Pāṇḍya's death. On the other hand the reference is to the king of Simhala (see '*The Life of Hiuen-Tsiang*', p. 139).

⁵ From impressions.

⁶ This *ḍaṅḍa* is introduced here and in lines upto line 7 in order to indicate the verse form of the passage (see page 28 above).

⁷ There appears to be a superfluous length sign for a attached to ma, which may be ignored.

⁸ The meaning of this word is not clear.

⁹ This looks more like a though it would make no sense either.

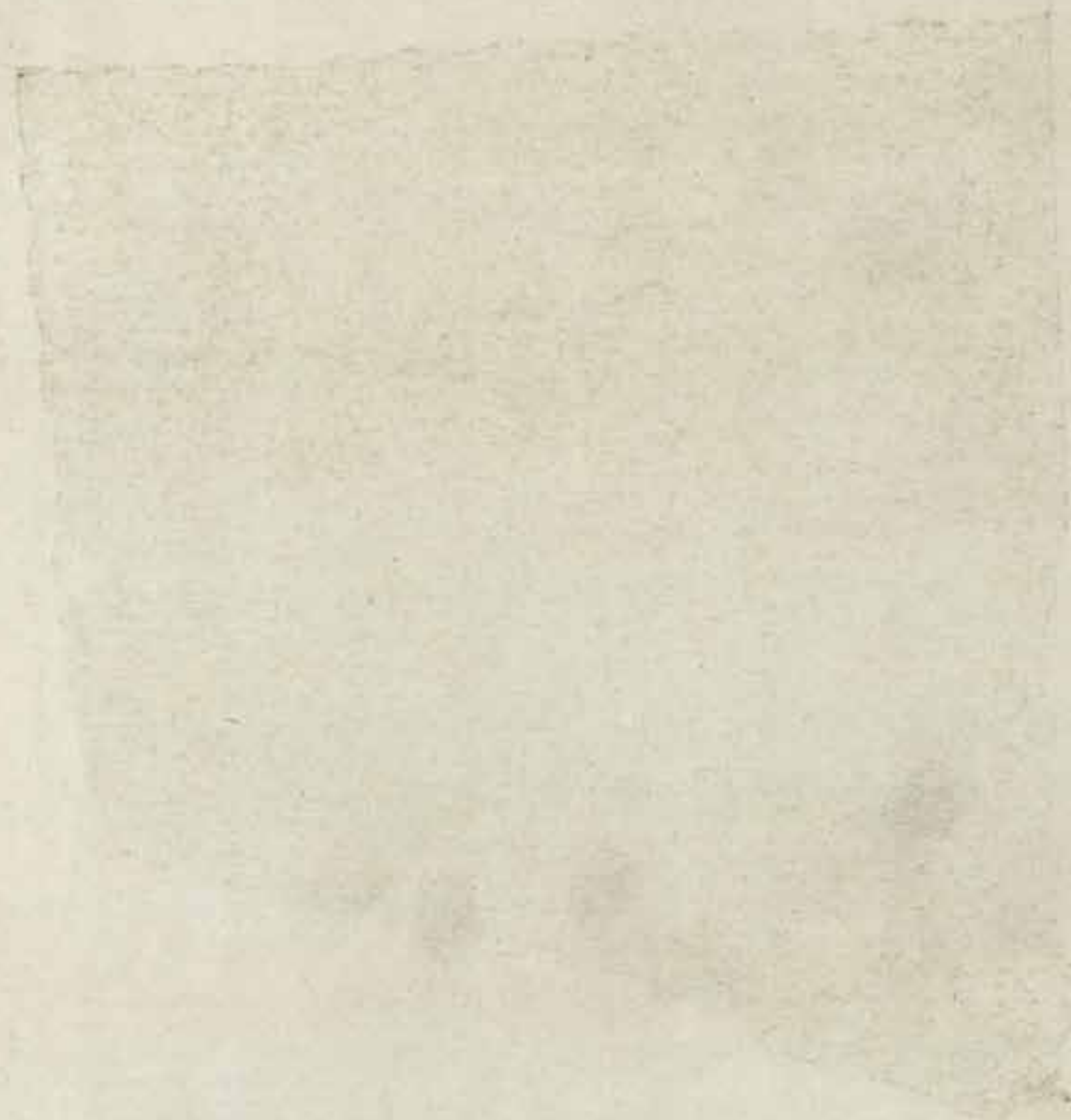
¹⁰ A medial *ḍ* sign with a dot above can be seen here. The stone slab is broken diagonally from this point to the beginning of line 14.

MADURAI INSCRIPTION OF PANDYA CHENDAN, YEAR 50



Scale : One-fifth

THE HISTORY OF THE STATE OF NEW YORK



No. 5—TWO PARAMARA INSCRIPTIONS FROM MALWA

(1 Plate)

RAMSHARMA, MYSORE

(Received on 20.5.1967)

The impressions of the two inscriptions under examination belong to the old collection of the inscriptions preserved in the Office of the Government Epigraphist for India, Mysore. Since the records are important for the history of the Paramāra dynasty of Malwa and both of them still remain unpublished they are edited here with the kind permission of the Government Epigraphist for India.

1. Paṭhārī Inscription of the time of Jayasīṃhadēva II, V. S. 1326

The inscription¹ is engraved on a stone slab set up near the eastern bank of the tank at the village Paṭhārī, Kurvai Tahsil, Vidisha District, M. P. It was first noticed by F. Kielhorn in his List of Inscriptions of Northern India from a rubbing supplied to him by E. Hultzsch² and later on by D. R. Bhandarkar in his List.³ It has also been noticed by Shri H. N. Divedi in his *Abhilēkha*.⁴

The record occupies a space 29.5 cm × 40 cm. It contains seven lines of writing which is bold and deep. The size of the letters is not uniform and they vary in height from 2 cm to 5 cm. The characters are Nāgarī and are regular for the period to which the record belongs. Among the palaeographical features the following are noteworthy. Both the forms of medial sign for *ai* occur here, one of them indicated by a *prishṭhamātrā* and a *śirōmātrā* and the other by two *śirōmātrās* as found in *Vai*^o (line 1) and *Jai*^o (line 3) respectively. So also the earlier form of the medial sign for *au* in *Gau*^o (line 4) is noteworthy. The language of the inscription is Sanskrit prose. As regards orthography, the following features are noteworthy; *Buddha* for *Budha* in *Buddhaśinē* (line 1); generally the doubling of consonant after *v* as for instance *varttamānē* (line 4) and *kīrtti* (line 6). The influence of local dialect is noticed in some places e.g. *Vaiśāsha* (line 1), *Puksha* for *Pushya* (line 2) and *Jaiśiṃgha* (line 3).

The inscription commences with a symbol for *Om*, which is joined with the following letter *śaṃ*. This is followed by the date V. S. 1326, Vaiśākha śu. 7, Wednesday and Pushya nakshatra,⁵ corresponding regularly to A. D. 1269, April 10. In lines 2-3, it is stated that when king Jayasīṃhadēva was [ruling] at Vaḍōvā-pattana, the record was set up, evidently at Paṭhārī, the findspot of the record. The object of the inscription is to record the erection of the *kīrtti*⁶ (i.e. the inscribed slab), after the *udyanā* ceremony was performed on the completion of the construction of an orchard by Paṃ Raḡaśiḡha, the son of Paṃ Maḡaśiḡha who was the son of

¹ This is *A. R. Ep.*, 1963-64, No. C 2031.

² Cf. above, Vol. V, Appendix, p. 33, No. 233.

³ Cf. Bhandarkar's List, No. 575.

⁴ Cf. *Quadrifolium Rājya kē Abhilēkh*, No. 127.

⁵ It seems that the year was *Kārttikādi* current. It can also be taken as *Chaitrādi* expired, but there are indications that in this area Southern Vikrama was prevalent during this period. See below p. 35, note I.

⁶ Cf. D. C. Sircar, *Indian Epigraphical Glossary* (1966), p. 158.

Pañthī Dōdē of the Gauḍānvaya. The record ends with an auspicious expression and *Śrī* to be repeated five times.

The inscription refers itself to the reign of the king Jayasimhadēva. Though the name of the family to which he belonged has not been recorded, it has been now generally accepted¹ that he was Jayasimha II who was otherwise called Jayavarman and who flourished in the Paramāra family which was ruling over the Malwa region during the period in question.

Only one geographical name **Vaḍōvāpattana** occurs in the second line and it may be identical with the village Badōh, situated in the neighbourhood of Pathārī, where some inscriptions² of the 11th century have been discovered.

TEXT³

1 Ōm⁴ [i*] **Sam** 1326 varshē **Vaisā**(śā)sha(kha) śu 7 Bu⁵ddha(dha)-dinē

2 **Puksha**⁶(sbya)-nakshatrē adya(dy=ē)ha **Vaḍōvā-pattanē** samasta-rājā-

3 vall-sahita-**Jai**(**Jaya**)**siṅgha**(ha)dēva-rājyē tasmīn kā-

4 lē varttamānē Gauḍānvayē **Pañthī** Dōdē [su]ta-

5 **Pañi**-Maharāsiha-[su]ta-**Pañi** Rāṇashēna

6 Vāṭikā-udyāspanārthē kīrtti[h*] sthā[pi*][t=ē]-

7 yañ [i*] śubhañ bhāvata(tu) 5 śrī [i*]

2. Udaipur Inscription of the time of Jayasimhadēva III, V.S. 1366

This inscription⁷ is engraved on the left pillar of the east porch in the temple of Nilakanṭhēvara at **Udaipur**, Basoda Tahsil, Vidisha District, M. P. It was noticed by Kielhorn⁸ who took Jayasimha of this inscription as the fourth ruler of this name flourishing in the dynasty of the Paramāras of Malwa. G. H. Ojha⁹ and H. N. Dvivedi¹⁰ also expressed the same view. D.R. Bhandarkar¹¹ however, considered Jayasimha II and Jayavarman as identical and therefore took Jayasimha of this record as the third and last one. This identity between Jayasimha II and Jayavarman has been further supported by the Māndhātā copper-plate grant edited by Dr. D. C. Sircar.¹² But that there was a Jayasimha III is not known from any other source except the present inscription.

¹ Cf. Bhandarkar's List, p. 397; *The Struggle for Empire*, p. 71 and n. 22; above, Vol. XXXII, p. 146. For other views expressed about his identity, cf. Kielhorn's Northern List, Supple. p. 15; G. H. Ojha, *Rājputānē kā Itihāsa* Vol. I, p. 203; Dvivedi, *Gwalior Rājya kē Abhīlekā*, Introduction, p. 30, and No. 127; C.E. Luard and K. E. Lele, *The Paramāras of Dhār and Malwa* (Dhār state Gazetteer, 1908), pp. 168-69.

² Cf. Dvivedi, *Gwalior Rājya kē Abhīlekā*, Nos. 41 and 49.

³ From impressions.

⁴ Expressed by a symbol.

⁵ Kielhorn reads it as *Va*.

⁶ Kielhorn and Bhandarkar read it as [sbya], but the form of the letter is quite clear.

⁷ This is *A.R. Ep.*, 1961-62, No. C 1637.

⁸ *Ind. Ant.*, Vol. XX, p. 84 and above, Vol. V, Appendix, No. 253.

⁹ Cf. *Rājputānē kā Itihāsa*, Vol. I, p. 204.

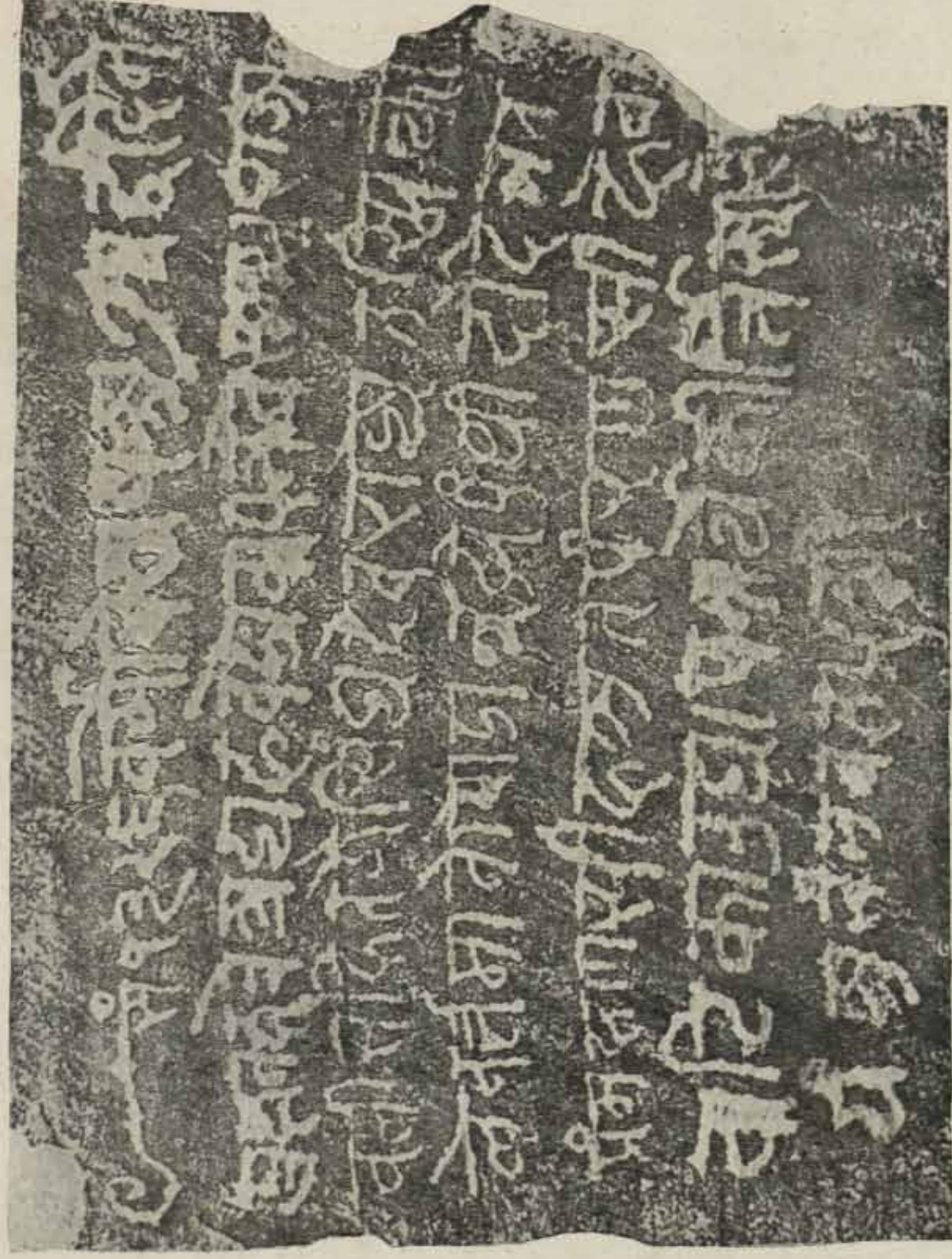
¹⁰ Cf. *Gwalior Rājya kē Abhīlekā*, Introduction, p. 30, and No. 180.

¹¹ Cf. Bhandarkar's List, No. 661, *genealogical table*, 48, No. 25.

¹² Cf. above, Vol. XXXII, pp. 138 ff. and Plates.

TWO PARAMARA INSCRIPTIONS FROM MALWA

1. Pathārī Inscription of the time of Jayasimhadēva II, V. S. 1326



2

4

6

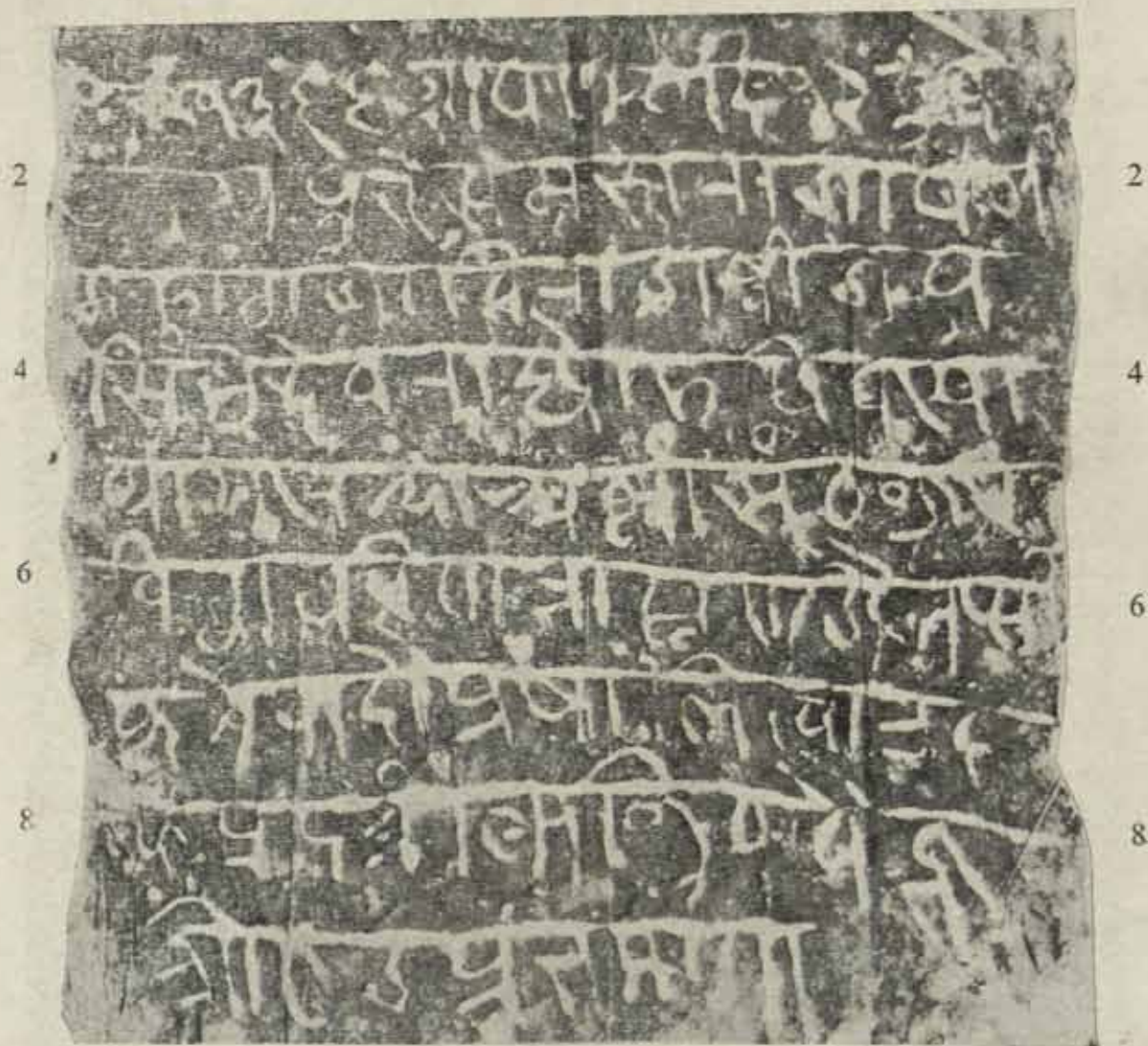
2

4

6

Scale : One-half

2. Udaipur Inscription of the time of Jayasimhadēva III, V. S. 1366



Scale : Two-fifths

The record occupies a space 32 cm×39 cm. It contains nine lines of writing. Each line consists of about 9 to 11 letters excepting the last one which consists of 7 letters only. The letters vary in size from 2 cm to 5 cm. As a result of the defective engraving the characters cannot be stated as representing the standard palaeography of the time, although it may represent the peculiarity of an individual's hand and therefore excepting a few letters like *v*, all the others have taken peculiar forms. The language of the record is Sanskrit. As regards orthography the names Jayasiṅgha (lines 3-4) for Jayasiṃha and Jaitasī (line 6) for Jayatsiṃha, as also the words *ashṭamāṃśaṃ* (line 5) for *ashṭamāṃśaṃ* and *prashkālītā* (line 7) for *prashālayitā* are interesting.

The inscription commences with the symbol for Siddham or *Om* followed by the date V. S. 1366, Śrāvaṇa ba. 12 [Friday], which is equivalent to 1310 A.D., July 24.¹ Then the reign of Mahārājādhirāja Jayasimhadēva over Udayapura is mentioned. This statement has been followed by the object of the inscription, which is to record the donation of one-eighth revenue of the total income from the village Hathivasā to the Brāhmaṇa Jaitasī by Thakura Vidyādharma. The last sentence is not clear, but probably some official's name which seems to be *Tha Vaijja* (i.e. Vaidya) śrī-Chandraprabha is recorded as witness.

The importance of this inscription lies in the fact that it mentions a Mahārājādhirāja Jayasimha, who is otherwise unknown and has been taken as the third ruler of this name in the Paramāra dynasty of Malwa. Now, this mention of the reign of Jayasimha III in V. S. 1366 contradicts the accepted view that Malwa was finally included in the Khalji empire in 1305 A.D.² The view is based on the details given by the contemporary Muslim historian Amir Khusrū,³ who states that Malwa was invaded by Alauddin Khalji during the reign of Māhakaḍēva, whose general Kōkaḍēva was killed in the battle. Having lost the battle Māhakaḍēva took shelter in the fort of Māṇḍu, where he was killed by Alauddin's general 'Ain-ul-mulk who was led by a secret spy and Māṇḍu was also added to the Government of 'Ain-ul-mulk. Thus the conquest of Malwa was complete in 1305 A.D. But it seems that the conqueror could not keep Malwa under his sway for a long time, as Malwa appears to have regained independence under the leadership of Jayasimha III. The inscription in question points to the affluent state of affairs in Malwa under Jayasimha III in 1310 A.D.

Two names of geographical importance have been mentioned in the inscription. Udayapura given in line 2 is a well known place wherefrom the record itself hails. The village Hathivasā mentioned in line 4 seems to be identical with the village Hatavāhā in Basoda Tahsil of Vidisha District and situated in the neighbourhood of Udayapura.

TEXT⁴

1 *Om*⁵ []⁶ Saṃ 1366 Śrāvaṇa badi 12 [Śukrē]

2 Udayapurē samasta-rājāvall-[sahita⁷]-⁸

¹ The year was Kārtikādi expired. If it is taken as Chaitrādi expired then the equivalent will be 1309 A. D., July 4, but there are some other inscriptions from this and other places in the same region where correct equivalent is found only according to Kārtikādi system. Cf. *Ind. Ant.* (1889), Vol. XVIII, pp. 344-46 (discussion on date portions) and Bhandarkar's List Nos. 322, 355, 475, 541, 551 and 628 which indicate that Southern Vikrama should have been prevalent in this region during the time in question.

² Cf. *The Struggle for Empire*, p. 72.

³ Cf. Elliot, *History of India*, Vol. III, p. 76.

⁴ From ink impressions.

⁵ Expressed by a symbol.

⁶ This word is omitted in the text, but the expression is found in the previous inscription and so it can be supplied here. It may also be read as *mālāśakṛīta*, which is found in the inscription of Dēvapaladēva, V. S. 1289. (cf. *Ind. Ant.*, Vol. XX, p. 83).

- 3 mahāga(rā)jādhirāja-śrī-Jaya-
 4 siṃghē(ha)dēva-rājyē | Hathivasā-
 5 grāma-satka ashtamāṃsam(śam) ṭhakura-
 6 Vidyādharaṇa brāhmaṇa-Jaitasī-
 7 kṛitē pādau prashkālitvā¹ uda-
 8 kē pradattam(ttam) || [ā[jñā*]nti(ṭi) ṭha Vaijja (?)
 9 śrī-Chaṇḍraprabha [pra*] ma(mā)ṇa ||²]

¹ Read *prashkālyitā*.

² This portion of the text is not clear, but it seems that some official is mentioned here.

No. 6—FIVE CHERA INSCRIPTIONS FROM THE KONGU COUNTRY

(3 Plates)

C. R. SRINIVASAN, MYSORE

(Received on 20.1.1967)

Of the five inscriptions edited here with the kind permission of the Government Epigraphist for India, A and B come from **Ponpivādi**, Dharapuram Taluk, Coimbatore District, C and D from **Vellalūr** in Coimbatore Taluk and District, while E is from **Kiraṇūr**, Palani Taluk, Madurai District, all in Madras State.

Inscriptions A, B and C belong to the reign of **Kaṇḍaṇ-Iraṇi** who bears the epithets *Chandrāditya-kula-tilakaṇ* and *Sārvabhaumaṇ*. Inscription A gives him an additional epithet of *Satyavataṇ* and B *Kalinṇipa-kaḷvaṇ*. While A and B do not give any date, C quotes the **year 24** of his reign. Inscription D belongs to the reign of **Kaṇḍaṇ-Viraṇārāyaṇaṇ** and it is dated in the **11th regnal year**. Here too the king bears the epithets *Chandrāditya-kula-tilakaṇ* and *Sārvabhaumaṇ*. Inscription E belongs to the reign of **Iraṇi-Kaṇḍaṇ** and is dated in his **2nd year**. This Ravi-Kaṇḍaṇ bears no epithets. The epithets of these kings and the provenance of these records along with considerations of palaeography lead us to conclude that all these rulers belonged to the same family and were not far removed in time from one another. Scholars have come to the conclusion that these were Chēras, on the ground that their names resemble those of the known Chēra kings (Sthāṇu, Ravi, etc.).¹ It would appear that the names Kaṇḍaṇ and Iraṇi were popular among the rulers of this family. The two components of these names consist of the name of the father first and the ruler's own name next. Thus Kaṇḍaṇ-Iraṇi and Kaṇḍaṇ-Viraṇārāyaṇa were the sons of Kaṇḍaṇ. If both Iraṇi and Viraṇārāyaṇa were the sons of the same Kaṇḍaṇ, Viraṇārāyaṇa of D was probably the younger of the two. He might have got the chance to rule during the minority of the heir to his elder brother. The names Kaṇḍaṇ and Iraṇi are also found in the plates which were discovered at Nāmakkal and edited as Udayēndiram plates,² wherein the genealogy of a Virachōja, who was a subordinate of a Chōja ruler named Parakēsarivarman, is described. But whereas the kings in the present inscriptions claim to be of *Chandrāditya-kula* (i.e. born of a conjunction of both the Solar and Lunar races), the genealogy given in the extant portion of the fragmentary Nāmakkal plates is of the Solar family.³ But it is quite likely that the missing fourth plate gave the grounds on which this epithet is based. It may be that some members of this family had a marriage alliance with the Pāṇḍya family, who claimed lunar descent and that such an important alliance led them to assume this title.

¹ *A.R.Ep.*, 1916, Introduction, p. 61.

² Above, Vol. III, pp. 79-82. The second plate which is published gives the genealogy up to Raghu and the third plate continues the line as Daśaratha, Rāma and in the family of Rāma, Mahābōhu, Kēraḷa Jagatpati(?), Maṇikuṭṭava, Kōta (Kōḷai), Ravi, Kaṇḍaṇ. The genealogy after Kaṇḍaṇ up to Virachōja was evidently given in the fourth plate which is lost to us. It is not known whether the epithet *Chandrāditya-kula*, occurring in A, B, C and D above, occurs in the last plate though the ancestry is traced to the Sun. However, Virachōja, the donor of the copper plate was no doubt a prince of the family and was a feudatory of Parakēsari who can be no other than Parāntaka I after whose title the donor came to be known as Virachōja. The gap between Ravi-Kaṇḍaṇ and inscription E and this Virachōja cannot however be restored in the present state of our knowledge. Another inscription from Pērūr (*SIH*, Vol. V, No. 223) refers to Kaṇḍaṇ Iraṇi and Iraṇi Kaṇḍaṇ. It is not known whether they belong to this family. The identity of Kaṇḍaṇ-Iraṇi with the namesakes of our records is not certain.

³ In this connection we may point out that some of the Pāṇḍya rulers of this period also described themselves as descended from both the Solar and Lunar families. Cf. *A. R. Ep.*, 1960-61, p. 15 wherein the king Jaṭilavarman has been designated as a *Chandrākūṇḍayadīpa*.

Inscriptions C and D record that the two pillars on which they are engraved were caused to be set up in the Nakkannār *maṇḍapa*, obviously the *maṇḍapa* where these pillars are today. But the *maṇḍapa* as it is today, as pointed out in the Annual Report,¹ is not in its original form, since there are other pillars bearing later inscriptions. One of them² recording the gift of the pillar on which it is engraved, is dated in the 14th year of king Vikramachōja who was removed from Kaṇḍan-Iraivi and Kaṇḍan-Vīranārāyaṇan by more than a century. This fact suggests that the whole *maṇḍapa* had been renovated later on.

An inscription from Piramiyam³ in Dharapuram Taluk, in Vaṭṭeḷuttu characters of a slightly earlier period, is dated in the 6+9th regnal year of a Varaguṇa Parāntaka described as *Chandrādītya-kulatilakaṇ* and *Sārnabhaumaṇ*. There was no doubt a Varaguṇa Parāntaka in the Pāṇḍya family. But the titles of this ruler coupled with considerations of palaeography and the provenance of this inscription preclude the identification of this ruler of the Piramiyam inscription with his namesake of the Pāṇḍya family. Probably herein we get an inkling into the origin of the epithet *Chandrādītyakula-tilakaṇ* as this prince might have been named so as his mother was a daughter of the Pāṇḍya king of that name.

A.—PONNIVĀDI INSCRIPTION OF KAṆḌAN-IRAIVI

This inscription⁴ in Grantha and Vaṭṭeḷuttu scripts of the 9th century and Tamil language is engraved on a loose stone which must have formed a balustrade in the Nirmalēvara temple at Ponnivādi in Dharapuram Taluk, Coimbatore District. This undated inscription refers to the construction of a temple by Kalivaṅkaraiaṇ, a servant (*adīyāṇ*) of the king, Kaṇḍan-Iraivi. The name of the temple or of the deity is not given in the record. The temple referred to here is evidently the one near which the stone on which the inscription is engraved was found. However, two later records⁵ engraved on the rock near inscription B, dated in the 7th (1214-15 A.D.) and 12th (1219-20 A.D.) years in the reign of Virarājendra, who is no doubt identical with the Koṅḡ king of that name, refer to the deity of this temple as Nirmanīśvaram-uḍaiyār and Nimmaṇḍēvar respectively. Both the inscriptions record endowments made by the residents of Nirmani in Poṅgalūrkkā-nāḡu. The place which is now called Ponnivādi is evidently the Nirmani of the inscriptions cited here and Nirmanīśvara has been, in course of time, changed into Nirmalēvara as the deity is now called. However, inscription B which belongs to the same king as in A gives the name Nirmini (for Nirmani)-vāykkāl as one of the boundaries of the land granted. The provenance indicates clearly that the names of the village and the deity would have been Nirmani and Nirmanīśvara respectively in the period to which this record is assigned i.e., the 9th century.

Regarding orthography, the following may be noted. The form of *rēpha* in *rva* in line 3 is peculiar. The letters *a* of the previous word and *sa* of the following word are written as a conjunct letter in line 3 of the record. This can be seen in the case of *°bhaumaṇ Satsavratāṇ*. The medial vowel sign for *i* in *Kaḷiyāṇ°* in line 5 is written not in the Vaṭṭeḷuttu fashion but by putting it right above the letter as in the Tamil script. *Pullis* (dots) are marked over the consonants except in the following cases: line 6—the consonant *t* in the word *°eḍupṭitta* and *k* in the word *°tirukkōyi*.

¹ A. R. Ep., 1911, Para 4, pp. 56-57. Also see, A. R. Ep., 1906, pp. 56-57.

² Ibid., 1910, No. B 145.

³ Ibid., 1920, No. B. 208.

⁴ Ibid., 1961.02, No. B. 269.

⁵ Ibid., Nos. B. 272 and 273.

FIVE CHERA INSCRIPTIONS FROM THE KONGU COUNTRY — PLATE I

A. Ponnivādi Inscription of Kandan-Iravi



Scale : One-third

B. Ponnivādi Inscription of Kaṇḍaṅ-Iraṅi



Scale : One-fourth

TEXT¹

- 1 Svasti Śri [||*] Chandrādi-
- 2 tya-kula-tilakan-Sā-
- 3 rvabhauman=Satyavratā-
- 4 n=ūgiya kōk-Kaṇḍan-Iraivi
- 5 aḍiyāṅ Kaḷiyāṅkaṅai-
- 6 yāṅ eḍuppitta tiruk-kōyi-
- 7 I [||*]

B.—PONNIVĀDI INSCRIPTION OF KAṆḌAN-IRAVI

This inscription² in Tamil script of the 9th century and Tamil language with the usual admixture of Grantha characters is engraved on a rock in front of the Gaṇeśa shrine to the south of the same temple as in A. This records a grant of land in Śēkerinallūr (Śēkharinallūr) as *vaṅḍāigaip-puṇam* for the maintenance of worship of the god in the *vaṅḍāiga* i.e., the central shrine by Maṅiyaṅ, a servant (*aḍi-ōi*) of the king. The land is said to have been brought under cultivation by the donor himself.

Dots (*gullis*) are used in all the consonants of the record. N is written with the short *ṅ* and the sign for length instead of the extension of its downward stroke and *ūyina* is written³ as *ūina* in line 2. The vowels *a* and *ā* in the Tamil word *aḍi-ōi*⁴ are in Grantha. The engraver had apparently drawn lines before engraving the record and had also enclosed the sides with vertical lines making up a square and thus had intended to engrave the entire record between the lines. Yet the last two lines could not be accommodated and hence they are outside the square.

TEXT¹

- 1 Svasti Śri [||*] Cha⁵ndrāti(di)tyak⁶-kula-tilakan Sā-
- 2 rrvabhauman Kalinūruva(pa)-kaḷvaṅ=ūina kō-
- 3 k-Kaṇḍan-Iraivi aḍi-āḷāga⁷ Maṅiyaṅ Śēkeri[na]-
- 4 llūrt-tāṅ vayakkina nilattiṅ-Paḷḷap-pō-
- 5 ll[yi]r [Nex]petṭup-pōliyiṅ vaḍakku Maṅi-
- 6 yaṅ-vayakkukkup-pōnda kava[ri]n mēkku Nirmiṅi-vā-
- 7 yk[kā]lin kiḷakku Śe[ṅ]lan[ti]ḍarkāga[k]⁸ kavaruṅḍi unṅā-
- 8 ḷigaip-puṇam=āga aṭṭinēṅ[||]
- 9 Maṅiyaṅ vaya...⁹

¹ From impressions.

² A. R. Ep., 1901.62 No. B 271.

³ Cf. above, Vol. XXXVI, p. 115. This appears to be a general feature of the early Tamil records in Vatteluttu characters.

⁴ This letter is in Tamil and is actually written like *chā*.

⁵ This letter is unnecessary.

⁶ Read *āḷāga* or *āḷāgiya*.

⁷ Read *Śēgantiḍoṅkut-teṅku ḍak*.

Read *vayakku* or *vayakkal*.

C.—VELLALŪR INSCRIPTION OF KAṆḌAN-IRAVI : YEAR 24

This inscription¹ in Tamil script, with an admixture of Grantha, of the 9th century and Tamil language, is engraved on two faces of a pillar in the *maṇḍapa* in front of the central shrine in the Tēnīvara temple at Vellalūr, Dharapuram Taluk, Coimbatore District. It is dated in the 24th regnal year of the king Kaṇḍan-Iraivi and refers to the gift of the stone pillar, apparently the one on which the inscription is engraved, to the Nakkanūr *maṇḍapa* at Vēlilūrt-Tēnnūr by Kannaṅ-Kāvan, a resident (or headman) of Māgalūr. The king, in this record bears the title *Chandrāditya-kula-ilaka* and *Sārvabhauma*. The name of the place according to the inscription is Vēlilūr which in course of time has changed into Vellalūr. Tēnnūr is probably the name of the locality where the temple is situated. The names Tēnnūr-Patiyūṅār and Tenūr-Āṇḍār occurring in other inscriptions² copied from this place lend support to this inference. The expression *Nakkanūr-maṇḍapattukku* indicates that Nakkanūr may be the name of a deity.

The form of letter *n* is not uniform throughout the record. Traces of influence of Vaṭṭeluttu can be seen from the way in which the *i* sign in line 4 is written. The letters *n* of the previous word and *sa* of the following word in line 3 of the record are written as a conjunct letter.³ The Grantha ligature *ṇḍa* is used throughout the record e.g., *Kaṇḍa* (line 4), *yāṇḍu* (line 6), *āṇḍu* (line 8) and *maṇḍapa* (line 10). The place Māgalūr cannot be identified.

TEXT⁴

Face 1

1 Syasthi(tti) Śrī [i] Chāntrā(drā)-

2 ditya-kula-[ti]laka-

3 n-Sārvabhauma[ṇ-ā]-

4 giya śrī-kōk-Kaṇḍa-

5 ṇṇ-Iravikkuch-che-

6 llānira yāṇḍu

7 irupattu-nān-

8 gu ivv-āṇḍu Veṇ-

Face 2

9 lūrt-Tēnnū-

10 r-Nakkanūr-maṇḍa-

11 pattukku Ōma-

12 [yindra]n Māgalū-

13 r-ki]e[ā]n Kaṇ-

¹ *A. R. Ep.*, 1910, No. B. 148.² *Ibid.*, Nos. 144 and 149 respectively.³ See A above.⁴ From impressions.⁵ There is an unnecessary medial *i* sign added to *ru*.

FIVE CHERA INSCRIPTIONS FROM THE KONGU COUNTRY — PLATE II

C. Vellalūr Inscription of Kaṇḍaṅṅ-Iraṅṅi



Scale : Two-fifths

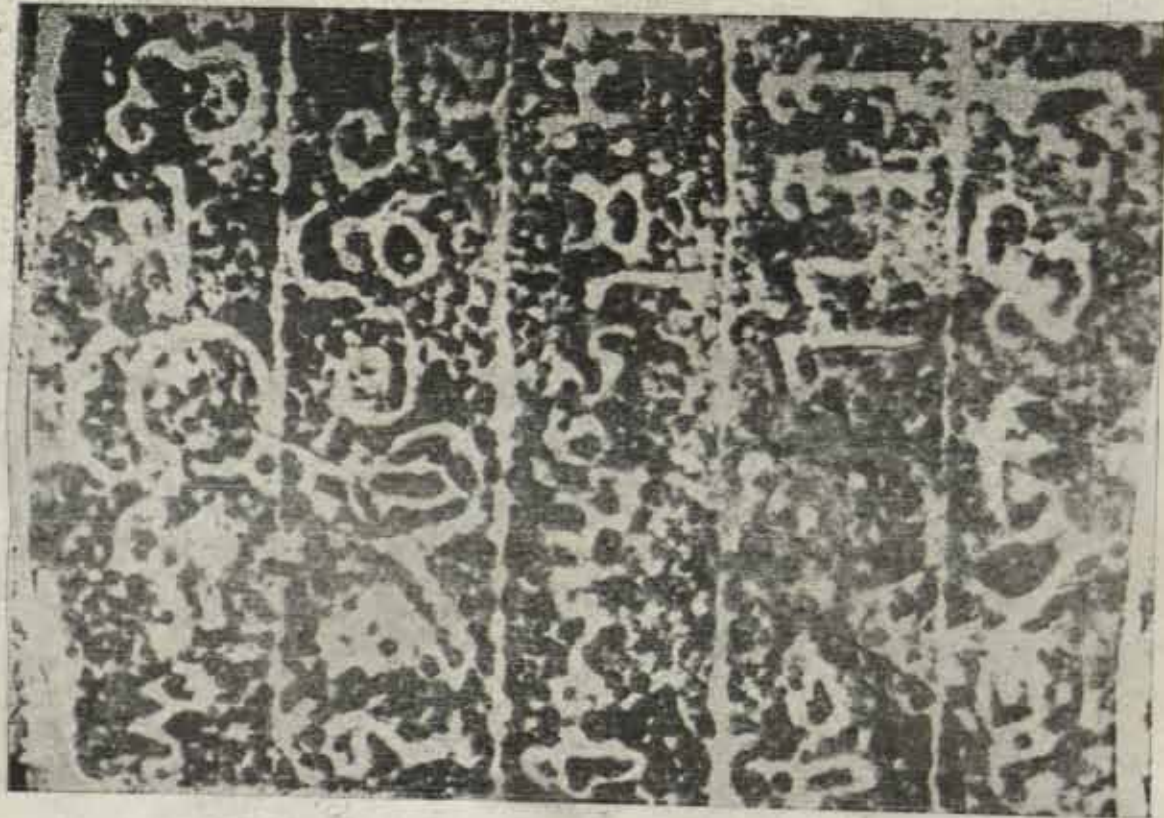
G. S. Gai



Scale : One-third

Ep. Ind., Vol. XXXVIII

D. Vellalar Inscription of Kandaṅ-Vīranāraṇaṇa : Year II



6

8

10

12

14

2

4

6

8

10

12

14

4

Scale : Two-fifths

14 ṇāṅ-Kāvaṇṇ

15 ṇā[n*] ṇāḍuvitta

16 kaṅ-rūṇ [n*]

D.—VEJĪLĀLŪR INSCRIPTION OF KAṆḌAN VĪRANĀRĀYAṆAN :
YEAR 11

This inscription¹ in Tamil script, with the usual admixture of Grantha, of the 9th century and Tamil language is engraved on three faces of another pillar in the same *maṇḍapa* where inscription C is engraved. The titles occurring in the first three lines are written in Grantha as in A above. This inscription is dated in the 11th regnal year of the king, Kaṇḍan-Vīranārāyaṇan and it records the gift of the stone pillar to the *maṇḍapa* of Nakkaṇṇāz at Vejilārt-Tēṇṇūr by Vaṇṇakkaṅ Mūrkkāṅ-Chellaṅ and his younger brother Mūrkkāṅ-Ēraṅ for the merit of their father Ēra-Mūrkkāṅ.

² Straight lines are drawn at the bottom of the first four lines only in this record by the engraver.

TEXT²

Face 1

1 Svasti Śri [n*] Chandrā-

2 ditya-kula-tila-

3 ka [n-Sā]rvvabhauman=ā-

4 giya śri-kōk-Ka-

5 ṇḍan-Vira-

Face 2

6 nārāyaṇa[r]-

7 kuch=chellāni-

8 ṇṛa yāṇḍu paḍi-

9 ṇṇṇu ivv-ā-

10 ṇḍu Vejilār-

11 t-Tēṇṇūr-Nak-

12 kaṇṇār-maṇḍapattu-

13 kku Vaṇṇakkaṅ

14 Mūrkkāṅ-Chella-

15 [ṇu][m*] tambi Mūrkkā[n-Ē]

¹ A. E. Ep., 1910, No. 147.

² From impressions.

Face 3

16 raṅum tamm-a-

17 ppanār Era-Mūr-

18 kkanāraich=chār-

19 tti[na]duviitta-ka-

20 ri(ɔ)-rūe [!]*

E.—KIRANŪR INSCRIPTION OF RAVI-KANḌAN : YEAR 2

This inscription* in Tamil script of the 9th-10th century and Tamil language is engraved at the door-step of the kitchen in the Vāgīśvarasvāmī temple at **Kiranūr** in Palani Taluk, Madurai District. It is incomplete. It quotes the year 2 of the reign of King **Iravi(Ravi)-Kanḍan**. Its purport is not known since the portion recording the grant is lost. The use of dots (*pullis*) is noteworthy. Straight lines have been drawn between which the text of the inscription is engraved.† In quoting the king's regnal year the inscription uses the expression *tiruveḷuttu* (line 3) which is absent in the other dated inscriptions (C and D) edited above. It may be noted that this expression is ordinarily found to be used in the later records‡ of the rulers of this area as *tiruveḷutt-iffuch-chellāniṅga*. Thus this is the earliest inscription where this expression *tiruveḷuttu-ch-chellāniṅga* is used.

TEXT†

1 Śri [!]*Kōv-Iravi-

2 Kanḍarkut-

3 tiruveḷuttu-

4 ch-chellāni-

5 nra yā-

6 ḍu iranḍu a[rru]-

7 ppēr. lu*

A. R. Ep., 1964-65, No. B. 232.

* Cf. A. R. Ep., 1961-62, Nos. B. 272 and 1910, No. 147.

† See above, Vol. XXX, pp. 102 ff.

‡ From impressions.

* The remaining portion is lost.

Kiraṇūr Inscription of
Ravi-Kaṇḍaṅ : Year 2



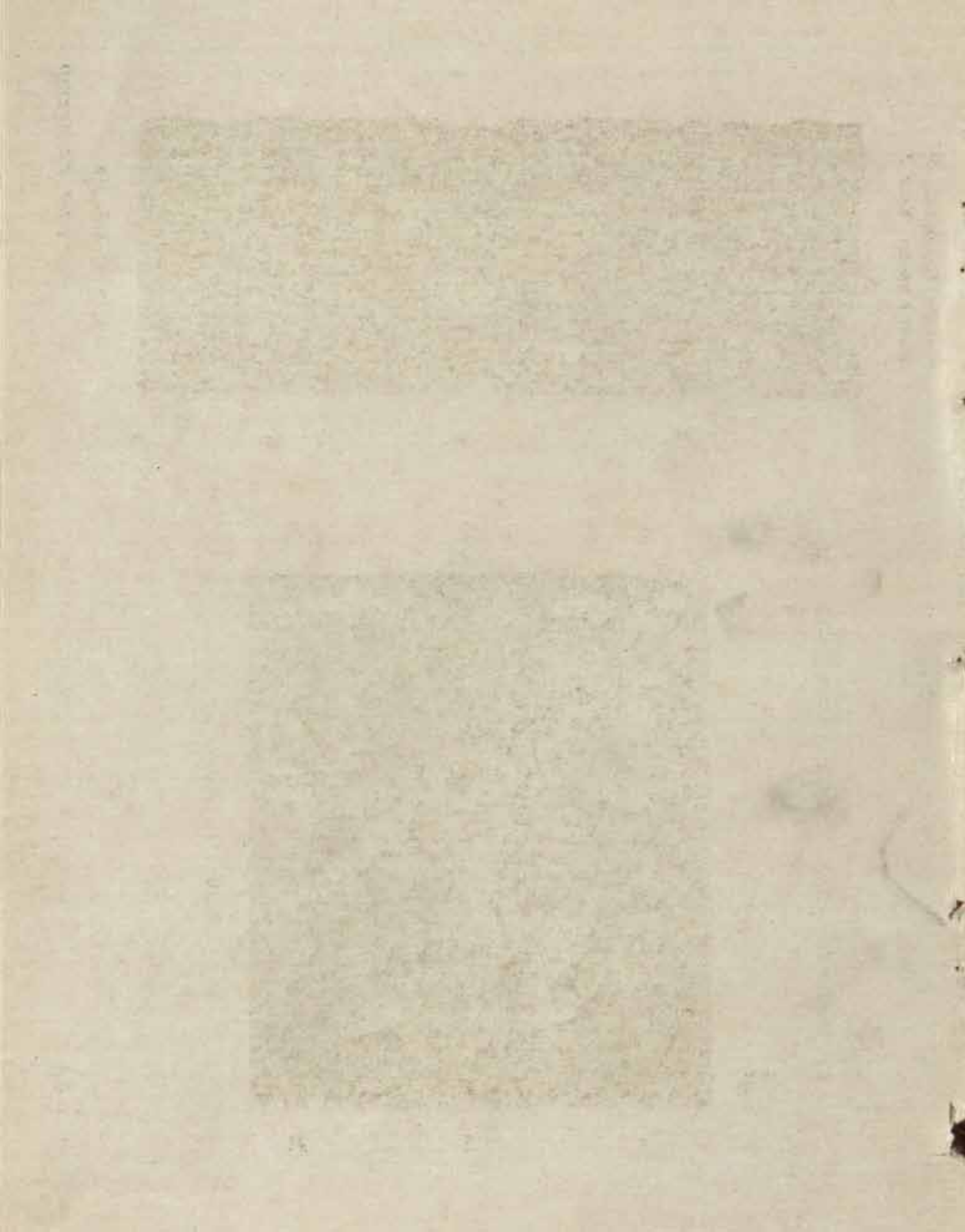
D. Vellalūr Inscription of Kaṇḍaṅ-Vīraṇārāyaṇaṅ,
Year 11

iii



Scale : Two-fifths

Scale : One-fourth



No. 7—VARADĀ INSCRIPTION OF CHAHAMANA SAMANTASIMHA, VIKRAMA 1347

(1 Plate)

C. L. SURI, MYSORE

(Received on 15.9.1967)

The inscription¹ edited below with the kind permission of the Government Epigraphist for India was copied by me at Varādā, Sirohi Tahsil and District, Rajasthan, during my collection tour in the beginning of 1963. The marble stone bearing the inscription was found under a tree about half a mile to the north of the village. The record is engraved below the representations, in relief, of the sun and the moon, and a cow with a calf. It consists of 12 lines of writing which covers an area measuring 27.5 cm × 26 cm. The last line begins from the middle of the slab. The record is in a fairly good state of preservation. However, a few letters have been damaged in lines 8 and 9. The last letter at the end of some of the lines is also damaged due to the peeling off of the stone; but they can be restored without any difficulty.

The record is written in Nāgari characters which are regular for the period in question. The form of medial ū in *pūjā* (line 7) and *bhūmi* (line 11) is interesting. Medial ē and ṣ are indicated by a *prishthamātrā* except in *rājyē* (line 3) where a *śirōmātrā* is used to indicate it. Medial ai and au are invariably indicated by one *prishthamātrā* and one *śirōmātrā*. The central curve of *ja* has almost become a vertical stroke in some places (see *Jābāli*² and *rājakula*, line 2) while the earlier form with the central curve is also found (see *vijaya*, line 3 and *rājabhīṣ*, line 10).

The language of the record is Sanskrit and its composition is in prose but for an imprecatory verse at the end. The use of the word *dyayēha* for *adyēha* and *Sāmmata*³ for *Sāmantā*⁴ perhaps shows the influence of local pronunciation on the orthography. It may also be noted that *b* has been distinguished from *v* (cf. *Jābāli*, line 2 and *bahubhīṣ*, line 10) and that the consonants following *r* have not been reduplicated except once in *pravartta*⁵ (line 5). The abbreviated forms *mahan*⁶ (line 4) and *Sṣ*⁷ (line 8) are found in the record. Of these, *mahan*⁶ is well known and occurs in numerous records of this period. *Sṣ*⁷ appears to be another form of *Sau*⁸ standing for *Sōlankī*.

The record is dated Vikrama 1347, Chaitra vadī 10, Sunday which regularly corresponds to 1291 A.D., February 25, according to the Kārttikādi system.

The inscription refers to the victorious reign of Mahārājakula Sāmantasīhadēva ruling at Jābālipura. He is no doubt identical with Sāmantasīma, son and successor of Mahārājakula Chāchigadēva of the Sōngirā or Jalore branch of the Chāhamāna family. A number of records of this king has been discovered with dates ranging between V.S. 1339 and 1362.⁹

¹ This is No. B 449 of *A.R. Ep.*, 1963-64.

² For the abbreviation *Sṣ*, see Diskalkar, *Kathiawar Inscriptions*, No. 80.

³ Cf. *A. R. Ep.*, 1964-65, No. B 475.

⁴ See Bhandarkar's List, p. 393. Another new record of this king has been found at Pōsitārā in the Sirohi Tahsil. This inscription is considerably damaged, resulting in the loss of its date portion. That the record belongs to the later part of Sāmantasīma's reign is indicated by the mention of his son and successor Rāja Kā[ṣhadēva] (cf. *A. R. Ep.*, 1964-65, No. B 591 and Introduction p. 8).

The object of the inscription is to record the grant of one *arahaṭṭa*¹ in *Vrahādā-grāma* to provide for the *ashṭāhnikā* worship and offerings in the Mahāvīra-chaitya in the Chamdana-vihāra. This Chamdana-vihāra is mentioned in some inscriptions of the time of Chāchigadēva² and was apparently named after king Chandana of the Jalore branch of the Paramāras. The grant was made during the administration of the *pañchakula* consisting of *Maham*³ Kitāla and others.

The grant was made for the performance of *bali-pūjā* which lasted for eight days as evidenced by the expression *ashṭāhnikā-balipūjā*. It is described as *Ashṭāhika-mahōtsava* in the Mount Abu Inscriptions⁴ of Tejāhpāla and Vastupāla, dated V.S. 1287 (1230 A.D.) and as *Ashṭāhnikā-mahōtsava* in the Jalore inscription⁵ of Chāchigadēva, dated V.S. 1331 (1274 A.D.). According to the Mount Abu inscriptions, the celebration of the festival began on the third day of the dark half of Chaitra and ended on the 10th day of the same month. Thus, Chaitra badi 10 of the present inscription seems to have fallen on the last day of the festival when a grant was made in favour of the temple.⁶ This would make us believe that the *Ashṭāhnikā* festival was conducted only in the dark fortnight of the month of Chaitra. But that it was not so is shown by the Jalore inscription referred to above. According to that inscription, a grant was made on the occasion of the *Ashṭāhnikā* festival which was conducted on the 11th day of the bright fortnight of Āsvayuja. As the Mount Abu inscription refers to the celebration of this festival on the anniversary of the installation of an image,⁶ it would appear that it could be celebrated on all important events connected with a temple or an institution.

The description of the donor is given in lines 8 and 9. A few letters preceding the expression *arahaṭṭaḥ pradattaḥ* in line 9 and following the name of a queen (*rājñī*) in nominative singular in line 8, appear to read [*bhrā*]tri-Rāvala-[*samashya*], the meaning of which is not clear. It is, therefore, difficult to find out who made the above-mentioned grant. However, it is not unlikely that the name of the queen is wrongly given in the nominative case instead of instrumental case. If it was so, as is likely, the grant was made by a queen of Sāmantasimha whose name appears to be Lalatādēvi.⁷ The word *samashya* in the expression [*bhrā*]tri-Rāvala-[*samashya*] may be taken to be a corrupt form of the word *samaksham*. If it is so, the expression would mean that the grant was made by the queen Lalatādēvi in the presence of her brother Rāvala.⁸ The present inscription is the only record mentioning the name of a queen of Sāmantasimha. She is stated to be the daughter of *Sō*⁹ (Sōlakī) Puḍimala. The latter seems to have been only a local chief as he is not endowed with any title. The record ends with an imprecatory verse in lines 10-11.

Of the place names mentioned in the record, *Jābālipura* is modern Jalore and *Vrahādā-grāma* is evidently the same as village *Varādā*, the findspot of the inscription.

¹ The word *arahaṭṭa* occurs in some other inscriptions of the period, viz. Bariūt (Sirohi District) inscription (above, Vol. XXXVI, p. 38, text line 5 and n. 4) and is the same as Sanskrit *arahaṭṭa*.

² See, P.C. Nahar, *Jaina Inscriptions*, Part I, p. 240, Nos. 901-02 and above, Vol. XXXIII, pp. 46-47.

³ Above, Vol. VIII, pp. 219 ff.

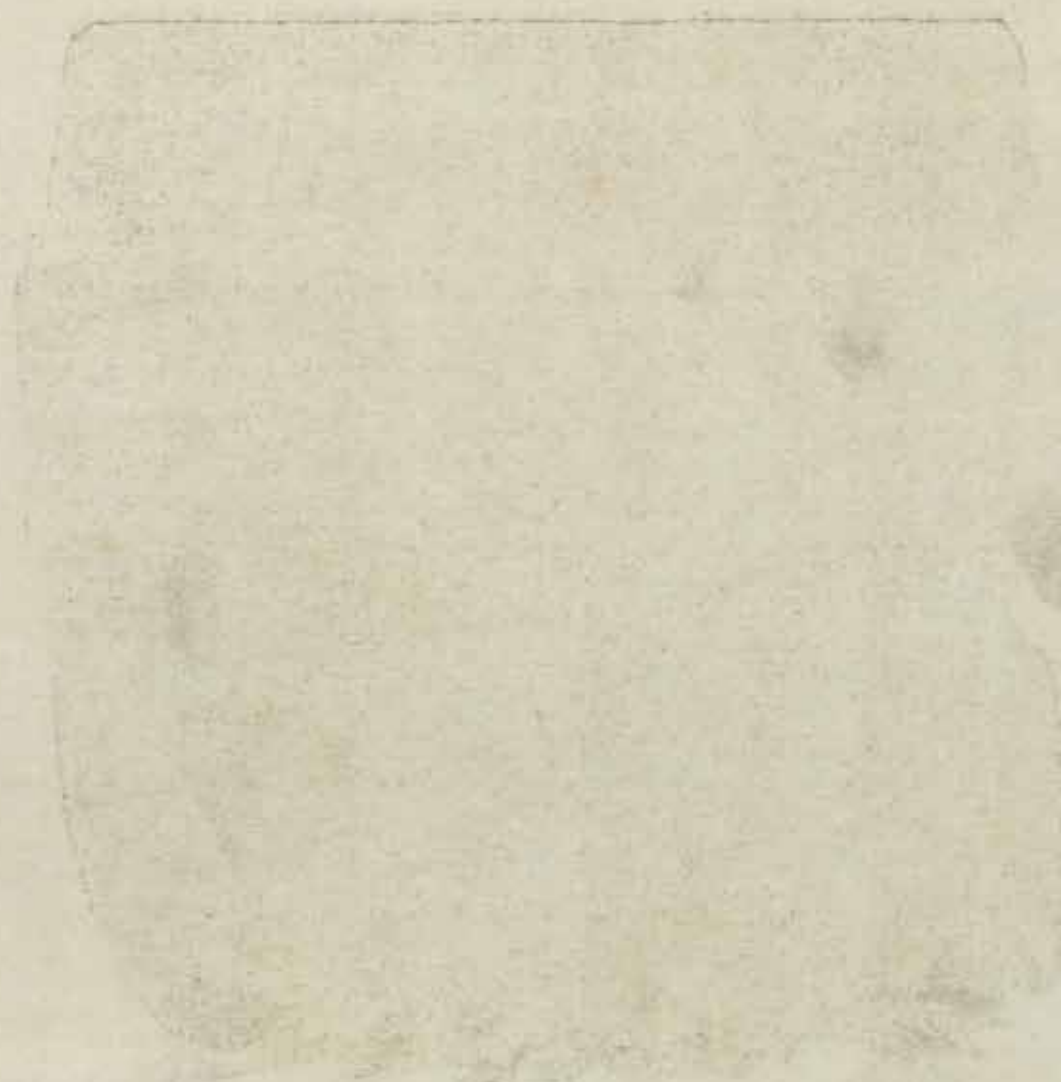
⁴ *Ibid.*, Vol. XXXIII, pp. 46 ff. It is mentioned as *Ashṭāhnikā-pūjā* in another inscription from Jalore, dated V.S. 1320 (*ibid.*, p. 47).

⁵ The language of the record, however, seems to indicate that the grant was made in the beginning of the festival.

⁶ Above, Vol. VIII, p. 220, text line 12.

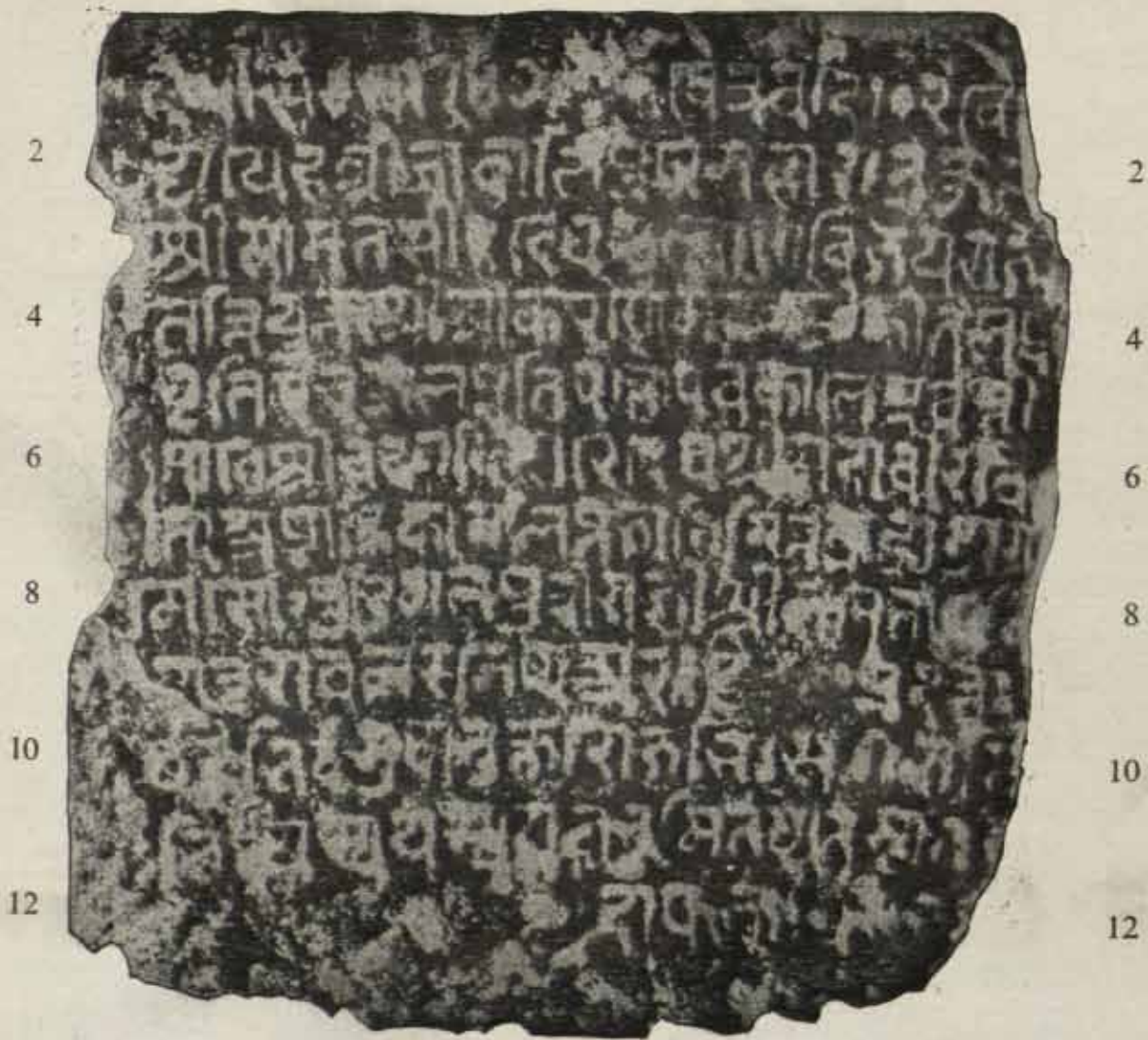
⁷ Lalatādēvi is the same as Lalitādēvi which seems to have been a popular name in the thirteenth century; cf. *Bom. Gaz.*, Vol. I, Pt. I, pp. 202 and 478-79.

⁸ The word *Rāvala* can as well be taken as the title of Lalatādēvi's brother whose name is perhaps given in the following three letters, doubtfully read as *samashya*. In that case, the brother of the queen Lalatādēvi was the donor.



UNIVERSITY OF CHICAGO

VARADA INSCRIPTION OF CHAHAMANA SAMANTASIMHA, VIKRAMA 1347



Scale : One-half

TEXT¹

1. Siddham² || Sarh[*vat*] 1347 [Varshē] Chaitra-vadī 10 Ra[*vau*]
 2. dyayēha³ śri-Jābālipurē mahārāja⁴ku[*la*]-
 3. śri-Sāmmatasīhadēva⁵-[ka]lyāṇa-vijaya-rāj[*yē*]
 4. tan-niyukta-śri-Śrikaraṇē maha[*t*h]-śri-[Kl]tala-pa-
 5. bhṛti-paṁchakula-pratipattau ēvaṁ-kālē pravattī[*rtta*]-
 6. mānē śri-Chaṁdāns-vi[*h*]ārē dēva-śri-Mahāvīra-[*chai*]-
 7. tyē⁶ aṣṭāhnikā-bali-pūjā-nimittam Vrahāḍā-gr[*ā*]-
 8. mē Sō⁷ [Pu]ḍimala - puttī-rājāi-śri-La[*la*(*h*)]tā[*dēvi*]
 9. tri-Rāvala-[*sa*]mashya⁸ arahaṭṭa[*h** 1] pradatta[*h*] [1]
 10. Ba[*ha*]bhir-vasudhā bhuktā rājabbih Sagar-ā[*dī*]-
 11. bhih [1*]yasya yasya yadā bhūmī[*h**] tasya tasya [ta]-
 12. dā phalaṁ[*lam*]* [1]*

¹ From impressions.² Expressed by a symbol.³ Read *adyāha*.⁴ This *ja* is carelessly engraved and looks like initial *u*.⁵ Read *Sāmantasīhadēva*.⁶ The medial *ē* sign is joined with the vertical line running down from lines 4 to 6 in the left hand margin.⁷ The intended reading seems to be *bhrāgi-Rāvala-samakṣam*.⁸ Skt. *arahaṭṭa*.⁹ This line begins from the middle of the slab.

No. 8—THREE INSCRIPTIONS OF RAMAGUPTA

(2 Plates)

G. S. GAL, MYSORE

(Received on 21.4.1969)

About the end of January 1969, I received from Shri C. Krishna, Deputy Director of Archaeology, Directorate of Archaeology and Museums, Government of Madhya Pradesh, Bhopal, impressions of about ten inscriptions, collected by his department, for examination and publication. This collection contained impressions of two records on the pedestals of two Jaina images kept in the Vidisha Museum. According to Shri Krishna, they were discovered at a village called **Durjanpura** in Vidisha District of Madhya Pradesh. Though the impressions were not satisfactory, on a careful examination they were found to be very important in throwing fresh light on the history of the Guptas.¹ I, therefore, visited Vidisha Museum in March 1969 and examined the inscriptions *in situ* and took good impressions and photographs of the same.² On enquiry, I was told that three Jaina images, called here **A**, **B** and **C**, which are now kept in the Museum, were found while clearing a field with a bulldozer in the village of Durjanpura, about 2 miles from Besnagar which has yielded the famous Garuda pillar inscription of Heliodorus.³ By the action of the bulldozer, all the three images have suffered damage, particularly in their faces and sides. While the faces of the images of **A** and **B** are completely broken away that of **C** is partially preserved. While the attendant figures and the right and left-hand portions of the *prabhāvalī* of image **B** are well preserved, the face of proper left-hand attendant figure of image **A** is damaged. In **C**, both the attendant figures and the *prabhāvalī* have disappeared. All the three images are inscribed on their pedestals. While the inscription on **A** is well-preserved and complete, that on **B** has suffered damage in the last two lines and on **C** it is completely effaced, though some words and letters can be traced with difficulty in the first two lines with the help of the texts of the first two records.

A study of the sculptural features and styles of the three Jaina images would show that they all belong to the same group and can be attributed to the Gupta period of about the 4th century A.D. This dating, as would be shown below, is in consonance with the palaeography of the records on them. The *prabhāvalī* is not so much developed and stylised as in the case of the Buddha images at Sanchi which are attributed to the 5th century A.D.⁴ The fact that only *chakra* is represented in the centre of the pedestals of all the three images and not the characteristic *lāñchhanas* of the respective *Tirthankaras* also indicates the early stage in the development of Jaina iconography. The two sets of *Chauri*-bearers in **A** and **B** differ in their dress and in some minor details.

¹ A Press Note drawing the attention of the public to the importance of these two inscriptions was released by the Archaeological Survey of India, New Delhi, and was published in several Newspapers between 12.3.1969 and 23.3.1969.

² I am thankful to Shri Krishna for sending me the impressions of the inscriptions and also for his co-operation in this regard. I am also thankful to the authorities of the Vidisha Museum for the facilities provided in copying and studying the inscriptions there and also for photographing the images.

³ *Arch. Surv. Ind., An. Rep.*, 1908-09, p. 126.

⁴ See *Monuments of Sanchi*, ed. by Marshall and Majumdar, Vol. II, Plate LXX.

THREE INSCRIPTIONS OF RAMAGUPTA—PLATE I

Image A



(From Photograph)

Inscription on Image A



Scale : Two-sevenths

Image B



(From Photograph)

Inscription on Image B



Scale : Two-sevenths

The inscriptions which do not contain any date are engraved in Gupta characters of about the 4th century A. D. The alphabet closely resembles that of the Sanchi inscription¹ of Chandragupta II dated in the Gupta year 93, and to some extent that of the Eran inscription² of Samudragupta. We may compare the individual letters like *u, k, g, n, p, bh, m, y, r, l, s* and *h* appearing in inscriptions on **A** and **B** which are very similar to these letters in the Sanchi inscription. Letters like *y, r, l* and *s* also resemble those in the Eran inscription of Samudragupta. And the letters *m, r, l, s* and *h* are of the so-called southern or western variety of the Gupta alphabet as in the case of the Sanchi inscription. The medial *i* in our records has, however, more flourish than in the Sanchi inscription where it is just a circle on the top of the letter. But such a feature cannot be regarded as a later one since it appears even in earlier records like the Nāndsā Yūpa inscriptions³ of the 3rd century A.D. Thus from the palaeographical point of view, the records can be assigned to about the 4th century A.D. and this dating is supported, as shown above, by the stylistic features of the Jaina images containing these records.

In respect of orthography, it may be noted that the consonant following *r* is doubled⁴ in *Sarppasēna* (**A**) and that the class-nasal is used in the words *Chandraprabha* (**A**), *Pushpadanta* (**B**) and *Chandrakshama*⁵ (**A** and **B**). The language of the three records is Sanskrit.

The two inscriptions on **A** and **B** contain 4 lines each and give identical text in the first two lines except the name of the image. The inscription on **C** also appears to be in 4 lines with a similar draft. While the record on **A** states that the image of Chandraprabha was made by *Mahārājādhirāja Rāmagupta*, that on **B** refers to the making of the image of Pushpadanta by the same ruler. The name of the image in **C** appears to read Padmaprabha. The record on **A** further informs us that this act of Rāmagupta (*vis.* the making of the image of Chandraprabha) was done on the advice or at the instance (*upadēśa*) of Chēlū-kshamaṇa, son of Gōlakyānti and pupil of *Āchārya Sarppasēna-kshamaṇa* who was the grand-pupil (*i.e.* pupil's pupil) of the Jaina teacher who is described as *pāṇipātrika-Chandraksham-āchārya-kshamaṇa-śramaṇa*. This description is also found in the record on **B** which gives the name as *Chandrakshamaṇ-āchārya* instead of *Chandraksham-āchārya*. The epithet *pāṇi-pātrika* indicates that the Jaina monk was eating with hands. The expression *praśishya* meaning grand-pupil or pupil's pupil, as it is used in the record, qualifies the following name *Āchārya Sarppasēna* so that we have to take that the latter was the grand-pupil of the former. If, however, it is presumed that the genitive case-ending in the word *praśishya* has been omitted by mistake and is supplied by reading the word as *praśishyasya*, then it would qualify Sarppasēna's pupil Chēlū-kshamaṇa so that Sarppasēna becomes the pupil of Chandrakshamaṇa. In the record on **B** the name of the person at whose instance the image was made as well as that of his immediate teacher and of parents, if any, are lost in the damaged portion at the end of the record. This portion in the inscription on **C** is completely effaced and nothing can be made out.

The importance of these records lies in the fact that they refer to *Mahārājādhirāja Rāmagupta*. From the assumption of the title of *Mahārājādhirāja*, Rāmagupta must have been an imperial ruler and since the records have been assigned to the 4th century A. D., he must be regarded as an imperial king of the Gupta dynasty holding sway over the Vidisha region. If this identity is accepted, then these inscriptions will be of unique importance since they furnish the first epigraphical mention of Rāmagupta of the imperial Gupta dynasty of Magadha.

¹ *CHI.*, Vol. III, pp. 25 ff. and plate.

² *Ibid.*, pp. 18 ff. and plate.

³ Above, Vol. XXVII, pp. 253 ff. and plate.

⁴ DGA/68

The controversy regarding the existence and historicity of Rāmagupta is well known to all the scholars of Indian history and particularly of Gupta history. This controversy has been going on for about half a century, ever since the discovery in 1923 of the portions of the Sanskrit drama called *Dēvichandraguptam* by Viśākhadatta and it gained fresh momentum after the discovery of some copper coins ascribed to Rāmagupta in 1951 and afterwards.¹

From the evidence of the drama *Dēvichandraguptam* and other literary sources and epigraphic references of later period, scholars have tried to reconstruct the story of Rāmagupta somewhat as follows:—He was the son of Samudragupta and elder brother of Chandragupta II and succeeded his father to the throne. He was besieged by a Śaka ruler and was placed in such a difficult position that to effect his escape and for the safety of his subjects, he had to agree to surrender his queen Dhruvadēvi. But his brother Chandragupta could not tolerate this ignominious arrangement and offered to go to the enemy's camp in the guise of the queen with a view to kill the enemy. He succeeded in this plan and was raised in the estimation of his people as well as that of the queen while the reputation of Rāmagupta suffered which resulted in the enmity between the brothers. Ultimately Chandragupta II murdered Rāmagupta, succeeded to the Gupta throne and married queen Dhruvadēvi.

This ingenious reconstruction of the story of Rāmagupta was considered by some scholars as incredible and unbelievable. They doubted the existence and historicity of Rāmagupta himself in the absence of any epigraphical records mentioning his name and also of coins prior to their discovery in 1951. Even after the discovery of the copper coins of Rāmagupta, some scholars did not accept his identification with the imperial Gupta king in the absence of any imperial title but took him to be a local ruler in the Vidisha region. Dr. Sircar has even suggested that the script of the legends on the copper coins of Rāmagupta has to be assigned to the close of the 5th century on palaeographical grounds and thought him to be only a local chief.²

In the midst of these conflicting views, it was considered wise to suspend one's judgement. In fact Dr. Majumdar and Dr. Altekar said "we must suspend our judgement upon the historical character of Rāmagupta, his fight with the Śakas, and the strange event which deprived him of his throne, life and the natural affection and fidelity of his wife."³

Under these circumstances, the discovery of three stone inscriptions in the Vidisha region, two of them clearly mentioning the name of *Mahārājādhirāja Rāmagupta*, is undoubtedly of great significance. As indicated above, the third record also seems to mention this ruler. And, as stated above, they establish the existence and historicity of Rāmagupta as an imperial ruler of the Gupta dynasty. But it must be noted that they do not solve all the other problems connected with the episode of Rāmagupta narrated above till further evidence is made available. The question of identifying the Rāmagupta of the present records with his name-sake of the copper coins has to be left open for the present in view of the difference in their palaeographical features, though such a study is extremely limited in scope because only 3 or 4 letters appear on the coins.⁴

¹ For full particulars about this controversy, see *A New History of the Indian People*, Vol. VI (*The Vākātaka-Gupta Age*), ed. by R. C. Majumdar and A. S. Altekar, 1946, pp. 161-65 and note on p. 161; *JRSS*, Vol. XIV, pp. 223 ff; *Ind. Hist. Quart.*, Vol. X, pp. 43 ff; *Journ. Num. Soc.*, Vol. XII, pp. 103-06; *ibid.*, Vol. XIII, pp. 128-30; *ibid.*, Vol. XVII, pp. 108-09; *ibid.*, Vol. XXIII, pp. 340-44; *ibid.*, Vol. XXV, pp. 106-07 and 164 ff; *ibid.*, Vol. XXVI, pp. 11-14 and 162-70; and *Journ. Ind. Hist.*, Vol. XI, pp. 533 ff. See also D. C. Sircar, *Studies in Indian Coins*, p. 226-29.

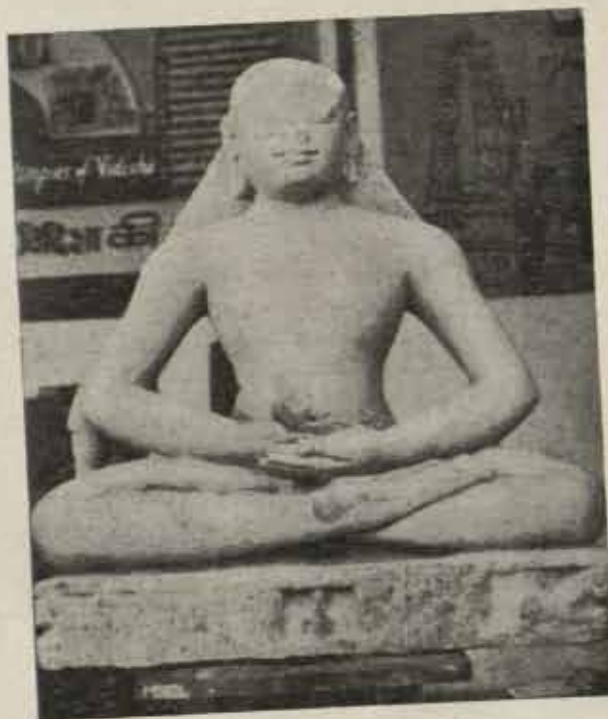
² *Journ. Ind. Hist.*, pp. 533 ff.

³ *The Vākātaka-Gupta Age*, 1946, p. 164.

⁴ My thanks are due to my colleagues Shri P. R. Srinivasan and Dr. K. V. Ramesh for some suggestions.

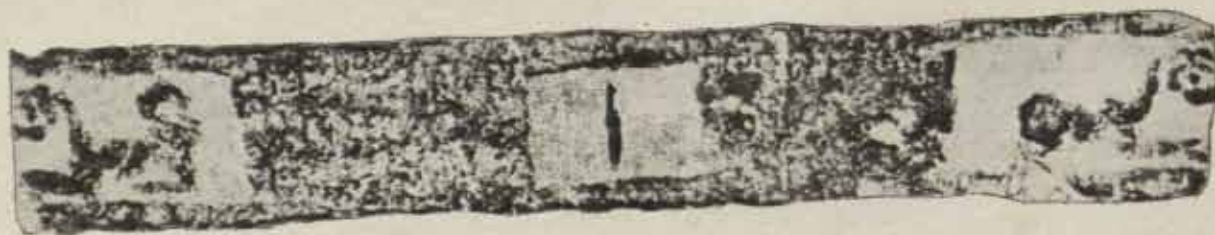
THREE INSCRIPTIONS OF RAMAGUPTA—PLATE II

Image C



(From Photograph)

Inscription on Image C



Scale : Two-sevenths

TEXT¹

Inscription on Image A

- 1 Bhagavatō-rhataḥ Chandraprabhasya pratimē-yaṁ kārītā ma-
- 2 hārājādhirāja-śrī-Rāmaguptēna upadēsāt-pāpā-
- 3 trika-Chandrakshamā²chāryya-kahamaṇa-śramaṇa-prāśishya-āchā-
- 4 ryya Sarppasēna-kahamaṇa-śishyasya Gōlakyāntyā-satputrasya Chēllū-kahamaṇasy-ōti ||

Inscription on Image B

- 1 Bhagavatō-rhataḥ Pushpadantasya pratimē-yaṁ kārītā ma-³
- 2 hārājādhirāja-śrī⁴-Rāmaguptēna upadēsāt-pāpātrika-
- 3 Chandrakshama[ṇāchā]ryya⁵-[kahamaṇa]-śramaṇa-prāśi[shya]⁶
- 4 ti⁷

Inscription on Image C⁸

- 1 Bhagava[tō]-rha[taḥ]⁹ [Padma]¹⁰prabhasya pratimē-yaṁ [kā]ritā mahā[rāja]dhirā[ja]-
- 2 śrī-[Rāmaguptē]na¹¹u[padēsāt-pā]¹²pi-[pātri]¹³
- 3¹⁴
- 4¹⁵

¹ From the impressions taken under my supervision.

² The two letters *ka* and *mā* are slightly blurred.

³ The formation of this letter *m* is rather peculiar in as much as the head is curved into a downward stroke.

⁴ This letter is slightly damaged.

⁵ Inscription on image A reads *Chandrakshamāchāryya*.

⁶ Only a portion of the letter *sha* is preserved.

⁷ This line is completely effaced.

⁸ This record is badly damaged and effaced.

⁹ Traces of visarga marks can be seen on the impression.

¹⁰ Traces of these letters can be seen on the impression.

¹¹ Faint traces of the letters *na* and *pi* can be seen on the impression so that the word can be restored as *Rāmaguptēna*.

¹² The letters in the brackets have been restored with the help of the other records.

¹³ The remaining letters in this line are completely effaced.

¹⁴ The letters in this line are completely effaced.

No. 9—TWO INSCRIPTIONS FROM TUDUMULADINNE

(1 Plate)

S. S. RAMACHANDRA MURTHY, MYSORE

(Received on 22.12.1966)

The two subjoined inscriptions were copied from **Tuḍumuladinne**, Cuddapah taluk, Cuddapah District, Andhra Pradesh during the year 1938-39 and noticed in the *Annual Report on South Indian Epigraphy* for that year as Nos. 422 and 425. They are now edited here with the kind permission of the Government Epigraphist for India. For convenience's sake No. 422 would be referred to as **A** and 425 as **B** in the article.

Inscription A in Telugu which is engraved on a slab now forming the threshold of the eastern entrance into the Kēśava temple in the village, records that the village Turimilḍadinne was the *agrahāra* of Nāchana Sōma given to him as an *ēkabhogam* by Prauḍhadēva-mahārāja. It is an undated late epigraph merely recording a past event. Inscription B which is also in Telugu is engraved on the *dhyajastambha* in front of the same temple states that Pushpāla Pāpana erected the *divyagambham* for Chennakēśvara of Turimilḍadina, the *agrahāra* of Nāchirāju Sōma, in the **Saka year 1451, Virōdhi, Āshāḍha śu. 11, Thursday** in the reign of **Kṛishṇadēvarāya**. The details of the date regularly correspond to **1529 A.D., June 17**. As will be shown in the sequel, the mention of Turimilḍadina as an *agrahāra* of Nāchirāju Sōma in this inscription is also a reference to a past event as in the case of the other inscription referred to already.

The main interest of the two inscriptions lies in the fact that they refer to the village Turimilḍadinne or Turimilḍadina as the *agrahāra* of Nāchana Sōma. Nāchana Sōma or Nāchirāju Sōma referred to in these two records is evidently the Telugu poet who is well known by his works *Uttara Harivaṁsamu* and *Vasantavilāsamu* of which the former work is available in full while the latter is known to us only by references made to it by later poets.

The earliest reference to Nāchana Sōma is found in two copper plate grants of Bukka I dated in Śaka 1266, Tārāṇa (=1344 A.D.),¹ wherein he figures as the recipient of the village Peñchukaladine situated on the banks of the Pinākini. On this date Bukka I, who is given here the full regal titles, was ruling the kingdom jointly with his brother Harihara.²

Now according to inscription A, Prauḍhadēvarāya is said to have granted the village Turimilḍadinne to Nāchana Sōma. This Prauḍhadēvarāya could not have been Dēvarāya II, son of Vijaya *alias* Bukka III, who ruled between A. D. 1422 and 1446 as he is too far removed from Bukka I. He could have been only Dēvarāya I, who is referred to as Prauḍhadēvarāya in an inscription³ dated Śaka 1299 and in some local records.⁴ Devarāya I ascended the throne on Friday, Kārttika ba. 10 in the cyclic year Vyaya, i.e., Saka 1328 which corresponded to 5th

¹ *Ep. Carn.*, Vol. X, Nos. GD 46 and MB 158; *Uttara Harivaṁsamu, piṭhika*. The chronogram *rasa śāśu* (or *rasa śāśra*) *nayan gndu* for the Śaka year quoted in both these records has to be emended as *rasa aru nayan gndu* to fit them into the reign of Bukka I. Otherwise as it is, it would yield a date long before the foundation of the Vijayanagara empire.

² *Ep. Carn.*, Vol. IX, BN. 59; *Further Sources of Vijayanagara History*, Vol. I, pp. 77-78

³ *A. R. Ep.*, 1926, No. 309.

⁴ *Further Sources of Vijayanagara History*, Vol. II, Nos. 38, 39 etc.

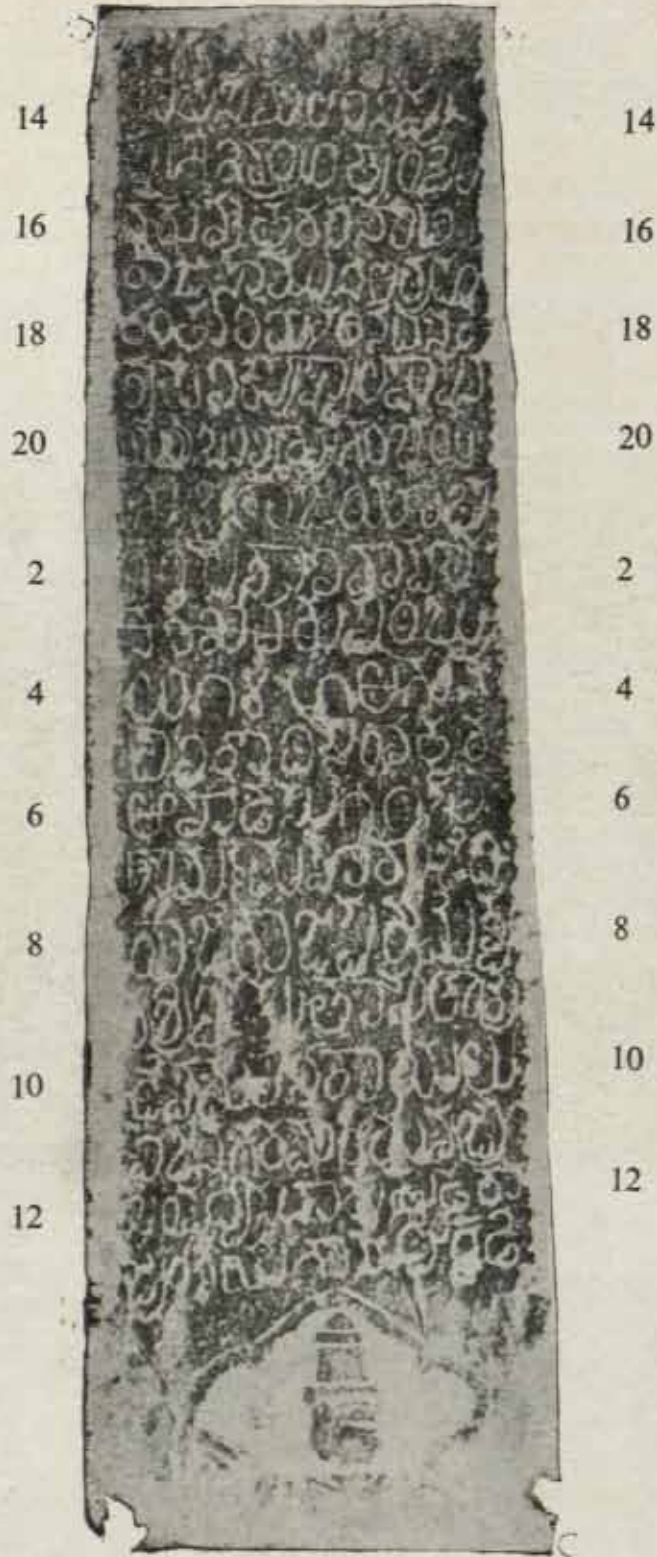
TWO INSCRIPTIONS FROM TUDUMULADINNE

A



Scale : One-half

B



Scale : One-fifth

November, 1406 A.D.¹ As our inscription is not dated it is also possible that Dēvarāya I made the grant of this village during his viceroyalty in this region under his father Harihara II as evidenced by two inscriptions from the Cuddapah District dated in Śaka 1299² and 1319³ respectively. Even the earliest date for Dēvarāya I, i.e., Śaka 1299 is 33 years later than the date of the Copper Plates of Bukka I referred to above wherein Nāchana Sōma figures. We may, therefore, have to conclude that Nāchana Sōma had a very long span of life or that he had gained royal recognition as a poet quite early in his life.⁴

It is curious that we do not find any reference to Nāchana Sōma in any inscription of Harihara II and Bukka II who ruled between Bukka I and Dēvarāya I.

The gift village **Turimiḷḷadinne** or Turimiḷḷadina can be identified with modern Tuḍumuladinne, the findspot of the inscriptions under discussion.

A

TEXT*

- 1 Nāchana Sōmuni ^aagra-
- 2 hāraā ḷkabhō-
- 3 gaṁ Turimiḷḷa]di-
- 4 nne Prauḍhadēva-ma[hā*]-
- 5 rāyalu icchhina
- 6 dattaṁ' [||*]

B

TEXT*

- 1 Svasti [||*] śrī Jayābhyu-^a
- 2 daya Śālivāha-
- 3 na-Śakha(ka)-varusharṁbu-
- 4 lu 1451 agunē-
- 5 ṭi Virōdhi Samvatsara
- 6 Āshāḍha su 11 Gu[||*]
- 7 Śrīman-mahārājādhi-
- 8 rāja-rājaparamēśva-
- 9 ra-śrī-vīrapratāpa-śrī-Kri(Kṛi)-
- 10 [shṇa*]dēva-mahārāyalu



70421

¹ *Ep. Carn.*, Vol. V, HN.133.

² *A. R. Ep.*, 1926, No. 399.

³ *A Topographical list of the Inscriptions of the Madras Presidency*, Vol. I, p. 575, No. 9A.

⁴ The Peñchukaladinne grants (GD 56 and MB 158 of *Ep. Carn.*, Vol. X) describe Nāchana Sōma as follows
Ashāḍha śa. parapāśam. abhiyāntārtha. vadinē | Ashṭabhaśhākavitva. Śrī. vāṅvījita. samyadē.

* From impressions.

^a is engraved above the line.

¹ *Dattaṁ* is engraved in the margin on the left side.

² The inscription continues in the middle of the slab and is continued on the top from line 14 onwards.

82127

- 11 Vije(ja)[ya*] nagarāmaṇḍu vajra-
- 12 siṁhvā(hā)śanārūḍhūḍai rā-
- 13 jyam śē(chē)yagānu Ghaṇḍi-
- 14 kōṭasīmalōni Pu-
- 15 śhpagiriprāntya(ta)m Peru-(Pe)
- 16 nnaku vuttaram Nāchi-
- 17 rāju Sōmuni agrahā-
- 18 raṁ Turimīladina Cha(Che)nnakē-
- 19 śvaruniki Pushpāla Pāpanā
- 20 yu[ḍa] nilpi[na] divya-gaṁbharṁ ||

No. 10—PAUNI PLATES OF PRAVARASENA II

(2 Plates)

V. B. KOLTE, NAGPUR

(Received on 14.4.1968)

These plates were discovered at **Pauni** (District Bhandara, Maharashtra) by Shri Ramchandra Narayan Wakadiker while digging earth, in the month of March, 1967. They were secured by me through the good offices of Shri W. G. Ghodvaidya, Head Master, Vikas High School, Pauni. I am editing them here from the original plates with the kind permission of Dr. M. G. Dikshit, Director of Archives, Government of Maharashtra, Bombay. I am thankful to all these gentlemen. I am also thankful to Mm. Dr. V. V. Mirashi and Shri N. Lakshminarayan Rao, retired Government Epigraphist for India, for their kind suggestions.

The plates are **four** in number, each measuring 16 cm in length by about 8.7 to 9 cm in width. They are smooth and their edges are neither fashioned thicker nor raised into rims. A few lines on the first plate and the second side of the third plate have been damaged by rust, but the rest of the inscription is in a state of excellent preservation. Towards the left of each plate there is a hole of 1 cm diameter through which the ring passed. The plates when discovered were strung together by a ring along with the seal. It is reported by Shri Wakadiker that he cut the ring for taking out the plates for cleaning through a goldsmith. He has lost the ring. The seal is a flat circular disc of thin copper with a diameter of 7.5 cm. A bolt in the centre of it secures it to a thin band of copper of about 2 cm by which it slides on the ring. The surface of the seal is slightly damaged but the letters of the legend inscribed on it can be read without much difficulty. The weight of the four plates is 1040 gm and that of the seal 90 gm. The first and the fourth plates have been inscribed on one side only while the second and the third plates have been inscribed on both the sides. The whole inscription runs into 42 lines. Most of the letters are clear and deeply incised.

The characters are of the boxheaded variety of the Southern alphabets. The numerical symbols for 30 and 2 appear in line 41. The stroke at the bottom of the box in the letter *ch* (line 22) has not been engraved. Compare this *ch* with *ch* in *achārāsana* in line 29. Final consonants have been indicated without boxes at the top of the letters; cf. *m* (line 42), *t* (line 21), etc. The engraving in general is without fault. However, the vertical *dayda* and the box at the top of the letter *kaṁ* at the end of line 31 have not been engraved. In some lines the signs of punctuation have been engraved at wrong places.

The language is Sanskrit and except for the legend on the seal and the two imprecatory and benedictory verses in lines 37-40 the whole record is in prose. The language is generally correct. The form *dattāḥ* in line 21 should have been *dattāni*, since it qualifies the noun *vicarttanāni* in line 20. As regards the orthography it may be noted that the consonants following *r* are generally reduplicated. However, they have not been reduplicated in some cases; cf. *prasādō-pārjita* (line 14), etc. The consonant *th* preceding *y* has also been reduplicated in the word *bhāgiratthyā* (line 6).

Like the other grants of the Vākātakas, the present record also commences with the word *drishṭam* which means that it was seen and recorded in the offices of the emperor. The grant was issued from **Pravarapura** which obviously must have been the capital of the kingdom. It was issued by **Mahārāja Pravarasēna (II)** who was born from the womb of **Prabhāvati-guptā**, the daughter of **Mahārājādhirāja Dēvagupta**. His genealogy as recounted here is exactly the same as in his other copper plate grants. The **object** of the inscription is to record a gift of land measuring fifty *niartanas* by the royal measure. It was in exchange of some other land and was located in the holy place **Achalapura** in the **Krishnālēsāli-kaṭaka**. The donee was one **Durgāryya** of the *Bahricha-Aupamanyava gōtra*.

The name of the place has been inscribed as Achalapuka which in all probability is a mistake for Achalapura. The difference in the letters *ka* and *ra* is that *ka* has a small horizontal stroke in the middle of the letter, which is absent in *ra*. The engraver of these plates has no doubt engraved the letter *ka* but it may be due to the horizontal stroke which has probably been engraved inadvertently. In this connection it may be worthwhile to point out certain mistakes of commission and omission by the engraver especially with regard to the letter *ka*. In the word *parihāra* (line 30) the letters *ri* and *ra* have been engraved as *ki* and *ka* respectively, may be inadvertently. The letters *kaṁ* in *putrapautrānugāmikaṁ* (line 31) has been engraved without the vertical *daṇḍa*. Similarly, the horizontal stroke in the middle part of the *daṇḍa* in *ra* may have been engraved inadvertently. The word should, therefore, be read as *Achalapurē* instead of *Achalapukē*. If my reading is correct, it may be that this is the first reference to Achalapura in the copper plates discovered so far. It must have been a well known religious place.

The grant was written on the **third tithi of the dark fortnight of Jyēshṭha in the 32nd regnal year** of Pravarasēna II, when Mādḥappa was serving as the king's commander. The importance of the record lies in the fact that it gives the latest known date for the reign of Pravarasēna II. The latest grant issued by him as known hereto was the Pāṇḍhurṇā plates¹ which was issued in his 29th regnal year. The present plates would show that he reigned at least for 32 years. Thus the discovery of the present grant would necessitate readjustment of the period of his reign. It may be noted that Mādḥappa who was the *sēnāpati* at the time of the issue of this grant was holding the same office at least for the previous three years also since his name is mentioned in the Pāṇḍhurṇā plates.

As for the localities mentioned in the grant **Pravarapura** has been identified with Pavanār (District Wardha). The archaeological finds at Pavanār may lend some support to this theory. But phonetically the change of the name Pravarapura to Pavanār is not very convincing. **Achalapura** (which in all probability is misspelt or wrongly engraved as *Achalapuka*) may be the present Achalapura (or Elichpur) in the Amaravati District, Maharashtra. **Krishnālēsāli** may have been the name of the division (*kaṭaka*) in which Achalapura was situated.

TEXT²

First Plate

- 1 दृष्टं [1*] प्रवरपुरात्³ अग्निष्टोमाप्तोऽयमिच्छ्यपोऽदृश्यतिरात्रवाज-
2 पेयवृहस्पतिसवसाद्यस्त्रचतुरश्वमेधयाजिनः[3*] त्र(वि)ष्णुवृद्ध[सगो]त्र-

¹ *CII*, Vol. V, pp. 63 ff.

² From the impressions.

³ The *daṇḍa* of this letter has not been engraved.

2 2
 4 4
 6 6

ii, a

8 8
 10 10
 12 12
 14 14

ii, b

16

18

20



16

18

20

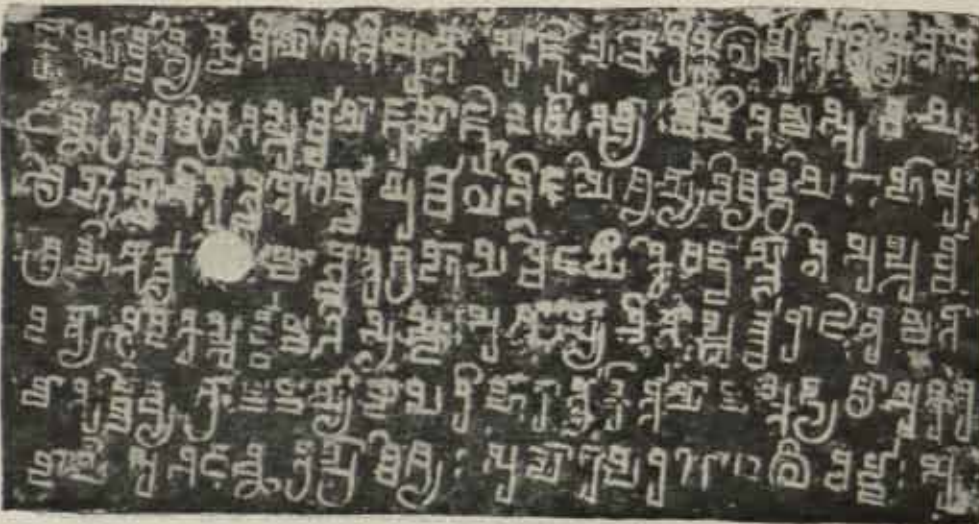
iii, a

22

24

26

28



22

24

26

28

Scale : Two-Third

- 3 स्य सम्राड्वाकाटकानां महाराजश्रीप्रवरसेनस्य [सूनोः] सूनोः
 4 अत्यन्तस्वामिमहाभैरवभक्तस्य अंसभारसनि(त्रि)वेशितशि-
 5 वलिङ्गोद्बहनशिवसुपरितुष्टसमुत्पादितराजवंशानां(ना)म्पराक्र-
 6 माधिगतभागीरथ्यामलजलमूढं(ना)भिषिक्तानां(नां) दशाद्वमेधाव[भू*]ध-
 7 स्नातानां भारशिवानां महाराजश्रीभवनागदौहित्रस्यः¹

Second Plate, First Side

- 8 गौतमि(मी)पुत्रस्य पुत्रस्य वाकाटकानां(नां) महाराजश्रीरुद्रसेन-
 9 स्य सूनो[:*] [अ]त्यन्तमाहेश्वरस्य सत्याज्ज्वकारुण्यशौर्यविक्रम-
 10 नयविनयमाहात्म्यधि(धी)मत्व(त्व)पात्रगतभक्तित्वधर्मविजयित्वम-
 11 नोनैम्मल्यादिभिर्गुणैस्समुपेतस्य वर्षशतमभिव-
 12 ढंमानकोशदण्डसाधनसं(स)न्तानपुत्रपौत्रिणः युधिष्ठिरवृत्तेष्वां-
 13 काटकानां महाराजश्रीपृथिवीसेनस्य सूनोः भगवतश्चक्र-
 14 पाणे[:*] प्रसादोपाजितः(त)श्रि(श्री)समुदयस्य वाकाटकानां

Second Plate, Second Side

- 15 महाराजश्रीरुद्रसेनस्य सूनोः महाराजाधिराजश्रीदेवगु-
 16 प्तसुतायां प्रभावतीगुप्तायामुप(त्प)न्नस्य शम्भो[:*] प्रसादधृति(त)का-
 17 त्तंयुगस्य वाकाटकानां(ना)म्परममाहेश्वरमहाराजश्रीप्र-
 18 वरसेनस्य वचनाः² [I*] कृष्णालेशालिकटकेः³ ऐहिकामु-
 19 ष्मिके धर्मस्थाने अचलपुके(रे) भूमिप्रतिवस्तु बहुच औप-
 20 मण्य(न्य)वसगोत्रदुर्गाध्याय राजन्यमानेन भूमेर्निवत्तनानि
 21 पञ्चाशा(श)त् दत्ताः⁴ सह निवेशनेन । यतोस्मत्सन्तका-

Third Plate, First Side

- 22 कास्सवर्वाद्दशनिर्भयनिर्भययुक्ता आज्ञासञ्चारिकुलपुत्राधिकृता भ-
 23 टाच्छा(च्छा)त्राश्च विगृ(श्रु)तपूर्ववाज्ञयाज्ञापयितव्याः [I*] विदितमस्तु व[:*] य-
 24 शंहास्माभिरात्मनो धर्मायुर्ध्वलविजयैस्वयंविद्वये इहामु-
 25 त्रहितात्थंमात्मानुग्रहाय वैजयिके धर्मस्थाने अपूर्व-
 26 दत्या(त्या) उदकपूर्वमसिष्टः [II*] अथास्योचितां पूर्वराजानुमतां

¹ The *risarga* is unnecessary.

² Read वचनात्.

³ Read दत्तानि.

⁴ The letter *का* is redundant.

- 27 चातुर्व्येद्यग्राममय्यादापरिहारार्थं (त्वं) कीर्त्तयामस्तद्यथा अकर-
28 दायी अभटच्छ (च्छा) त्रप्रावेद्यः अपारंपरगोवलिबर्हः अ-

Third Plate, Second Side

- 29 [पु*]ष्पक्षीरसं (सं) दोहः अचारासनचर्माङ्गारः अलवणकिन्व (ण्व) क्रे-
30 णिखनकः सर्व्वविष्टिपरिहारपरिहृतः सनिधिः सोपनिधि[*]
31 सक्लिप्तोपक्लिप्त¹ आचन्द्रादित्यकालीयः पुत्रपोत्रानुगामि[कं]
32 भुञ्जता (तो) न केनचि[द्*]व्वाघात[*] कर्त्तव्यः [स]र्व्वक्रियाभिस्संरक्षित-
33 व्य[*]. परिवर्द्धयितव्यश्च । यश्चास्मच्छासनमगणयमान[*] स्वल्पामपि
34 परिवाधा (धां) कुर्यात्कारयित वा² तस्य ब्राह्मणैर्व्वेदितस्य सदण्डं निग्रहं
35 कुर्याम [।*] अस्मि (स्मिं) श्च धर्म्माधिकरण³ अति (ती) तानेकराजदत्तां (त्त)-
संचिन्त-

Fourth Plate

- 36 नपरिपालन (नं) कृतपुण्यानुकीर्त्तनपरिहारार्थं न कीर्त्तयाम[।*]
37 व्यासगीतो (ती) चात्र श्लोकौ प्रमाणि (णी) कर्त्तव्यौ ॥ स्वदत्तां परदत्तां (त्तां)
व्वां (वा)
38 यो हरेत वसुन्धरां [।*] गव (वां) शतसहस्र[*]स्य हन्तुर्हरति दुष्कृतं (तम्) [॥१॥*]
39 षष्टिं वर्षसहस्राणि स्वर्म्मो मोदति भूमिदः [।*] आच्छेत्ता
40 चानुमन्ता च्च (च)⁴ तान्येव नरके वसेदिति (वसेत् [॥२॥*] इति) ॥
संवत्सरे. द्वात्रिं (त्रिं) शे
41 ३० २ ज्येष्ठमासकृष्णपक्षतृतीयायां सेनापती मा-
42 ध्ये लिखितं शासनम् ॥

Seal

- 1 वाकाटकललामस्य
2 क्रमप्राप्तनृपश्रियः [।*]
3 राज्ञि[*] प्रवरसेनस्य
4 शसनं रिपुशासन (नम्) [॥*]

¹ Read सक्लिप्तोपक्लिप्तः.

² Read कौर्येन्द्रा.

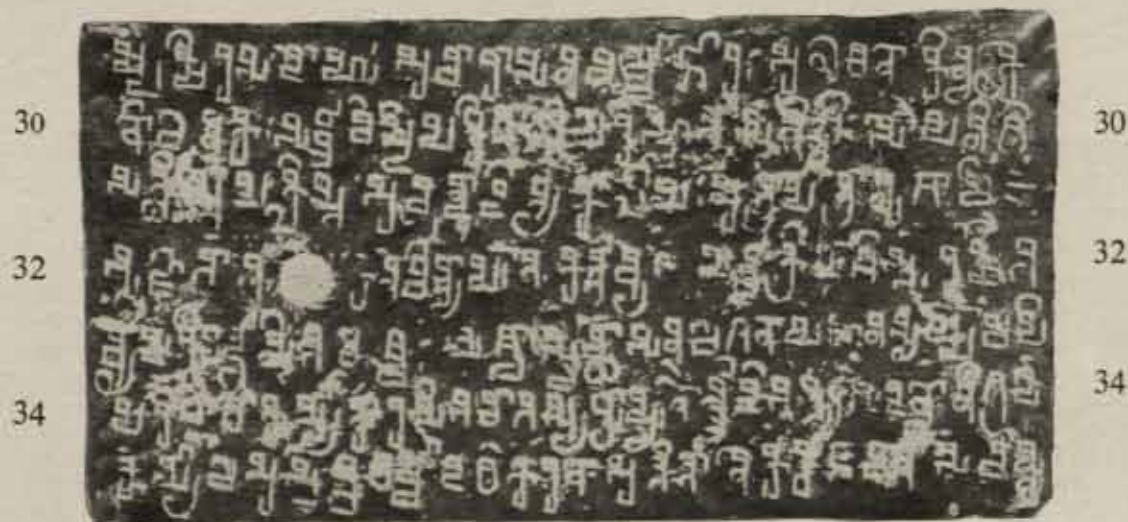
³ Read धर्म्माधिकरणे.

⁴ After this there is a stroke which may be ignored.

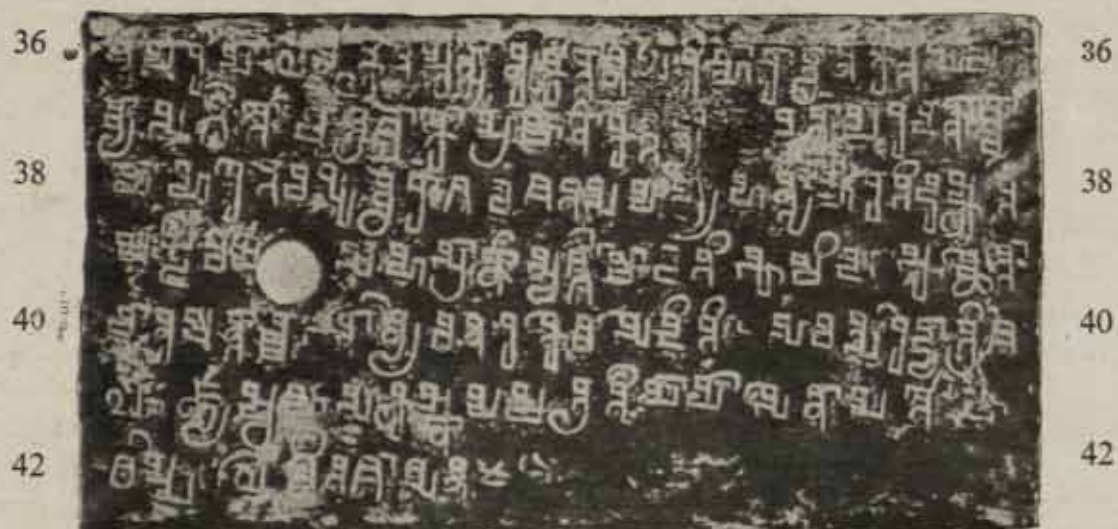
⁵ This and the previous two stanzas are in anuashubh metre.

PAUNI PLATES OF PRAVARASENA II—PLATE II

iii, b



iv



Scale : Two-Third

Seal



Scale : Actual Size

No. 11—SIROLI INSCRIPTION OF SARVAVARMAN

(1 Plate)

G. S. GAI, MYSORE

(Received on 3. 10. 1967)

The inscription¹ edited below is engraved on the surface of a weather-worn rock located on the left side of the bridle path leading from the village **Sirōli** to the temple of Anasūyādēvi. Sirōli is situated in Chamoli Tehsil and District of Uttar Pradesh and this area is known as Uttarākhaṇḍa. Sirōli is about one mile from the road-side village of Maṇḍal-chatti which itself is about 10 miles from Gōpēśvar in Chamoli District. The findspot of the inscription is about a mile from the Anasūyādēvi temple.

The inscription was copied by me in October 1966 when I was camping at Gōpēśvar in the course of my official tour in the Uttarākhaṇḍa area. The existence of the record was made known through a letter written by one Shri Baburam Mishra of Gōpēśvar and communicated through the Inspector of Schools of that place Shri Govind Narayan Mishra. A copy of this letter was forwarded by the Director General, Archaeological Survey of India, New Delhi, to me as well as to the Superintending Archaeologist, Northern Circle, Agra in June 1966. The latter sent me a photograph of the record in August 1966 but very little could be made out of it due to its unsatisfactory nature except that it was engraved in early characters of about the 6th century A.D. So I wanted to obtain a good set of impressions of this record which could be done only in October 1966.

The inscribed portion covers an area of about 55 cm by 40 cm. The average height of the letters is 3 cm. There are 7 lines of writing in all. The **characters** belong to the northern class of alphabets of the middle of 6th century A.D. They generally resemble those of the Haraha inscription² of the Maukhari king Īśānavarman; cf., e.g., the letters *y, t, m, r, v, l*, etc. The tripartite *y* is used throughout. These letters also resemble, to some extent, the characters of the Barabar Hill Cave inscription³ of the Maukhari king Anantavarman. But since the present inscription is engraved on the surface of a rock which has suffered from exposure to the weather and also from the flow of water from a spring above, the letters are worn out in some places. However, much of the inscription can be made out without difficulty. As regards **orthography**, it may be noted that the consonant following *r* is doubled. The **language** of the record is Sanskrit.

The inscription, belongs to Mahārājādhirāja Paramēśvara Śarvavarman and refers to kshatriya Naravarman as meditating on the feet of Śarvavarman and as the one responsible for the construction of the temple of Mahālaya-Vṛiddhēśvara. The blood-relationship, if any, between Śarvavarman and Naravarman is not stated and there is no mention of the place where the temple of Mahālaya-Vṛiddhēśvara was constructed. It is difficult to say if the Anasūyādēvi temple, which is the nearest existing temple from the place of the findspot of the record (about one mile), was originally an Īśvara temple representing the one mentioned in the inscription, though the present structure dedicated to the goddess is of a later date.

¹ This is noticed as No. B 287 of *A.R.Ep.* for 1966-67.

² Above, Vol. XIV, pp. 110 ff. and plate.

³ *CH*, Vol. III, pp. 221 ff. and plate XXX b.

The **object** of the inscription is to record the construction of a water-reservoir (*pāniya-saṅgraha*) by Naravarman for the merit of his parents as well as his own. The reservoir must have been somewhere in the vicinity of the inscribed rock and the present spring above might have been connected with it.

The dynasty to which Śarvavarman belonged is not mentioned in the record. But from the date to which the epigraph has been assigned, viz., the middle of the 6th century A.D. and from the imperial title *mahārājādhirāja* assumed by him, we may identify this Śarvavarman with the Maukhari king Śarvavarman who is known to have ruled from circa 576 to 580 A.D.¹ over an extensive region including the present Uttar Pradesh. It is, however, not clear from the present inscription whether Śarvavarman and his subordinate Naravarman mentioned therein held sway over this Uttarākhaṇḍa region also or whether Naravarman had gone there on a pilgrimage in the course of which he caused the construction of a water-reservoir for the benefit of other pilgrims as a meritorious deed. We know that the Maukhari king Śarvavarman had a son named Avantivarman.² If the suggested identity of Śarvavarman of the record under study with the Maukhari king of that name is accepted and if *kshatriya* Naravarman mentioned therein as the feudatory of this Śarvavarman was the son of the latter, then we get another son in the person of Naravarman, besides Avantivarman. We must, however, await further discoveries for confirmation or otherwise of this identification.

The **importance** of the epigraph under study lies in the fact that it is the earliest inscription mentioning a ruling king in the Uttarākhaṇḍa region.³

TEXT⁴

- 1 Mahārājādhirāja-śrī(śrī)-para-
- 2 mēśvara-Śva(Śa)rvvavarmma-pād-ānuddyāta-
- 3 śrī-Mahālaya-Vriddhēśvara-dē[va]-
- 4 kula-kārāpaka-kshatriya-Na-
- 5 ravarmma[nā⁵] mātā-pitrōr-ātma-
- 6 ś-cha puṇy-ūpyāyāya ||⁶ śvita⁷-pā⁸
- 7 pāni(ni)ya-saṅgraha kṛita⁹ ||

¹ *The Classical Age*, p. 70.

² *Ibid.*, pp. 68-70.

³ Some inscriptions engraved in Brāhmi characters ranging from the 2nd to the 5th century A.D. have been found on a rock behind the temple of Raghunāth at Dēvprayāg, at the confluence of Alakanandā and Bhāgirathi rivers (cf. above, Vol. XXX, pp. 133 ff.). They are in the nature of pilgrims' records, mentioning the names of persons.

⁴ From impressions and photographs.

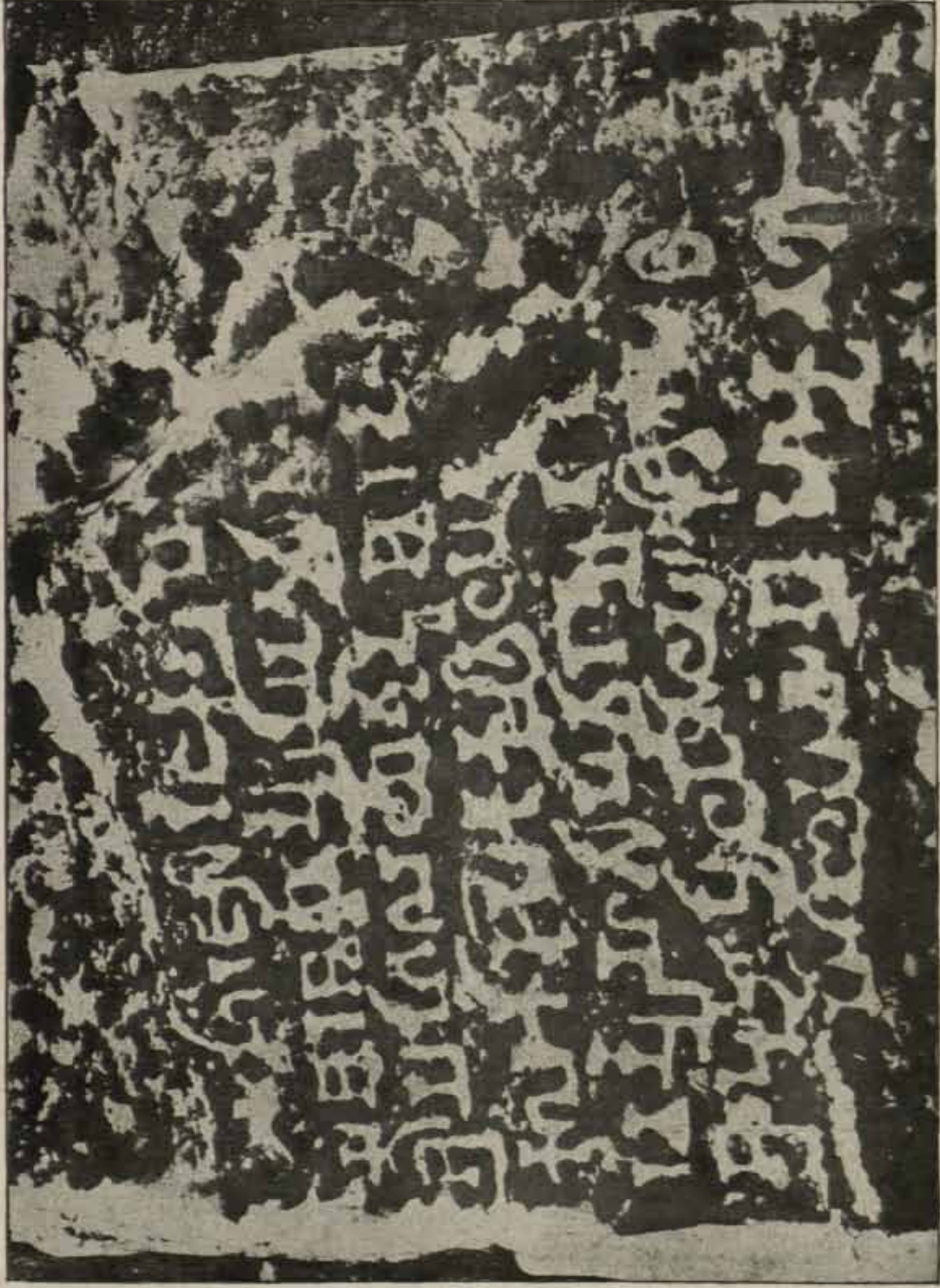
⁵ What looks like a double *daṅḍa* here is unnecessary.

⁶ The word *śvita* means 'white' and we may take it here in the sense of 'clear'.

⁷ This letter is superfluous.

⁸ Read *-saṅgrahaḥ kṛitaḥ*.

SIROLI INSCRIPTION OF SARVAVARMAN



2

4

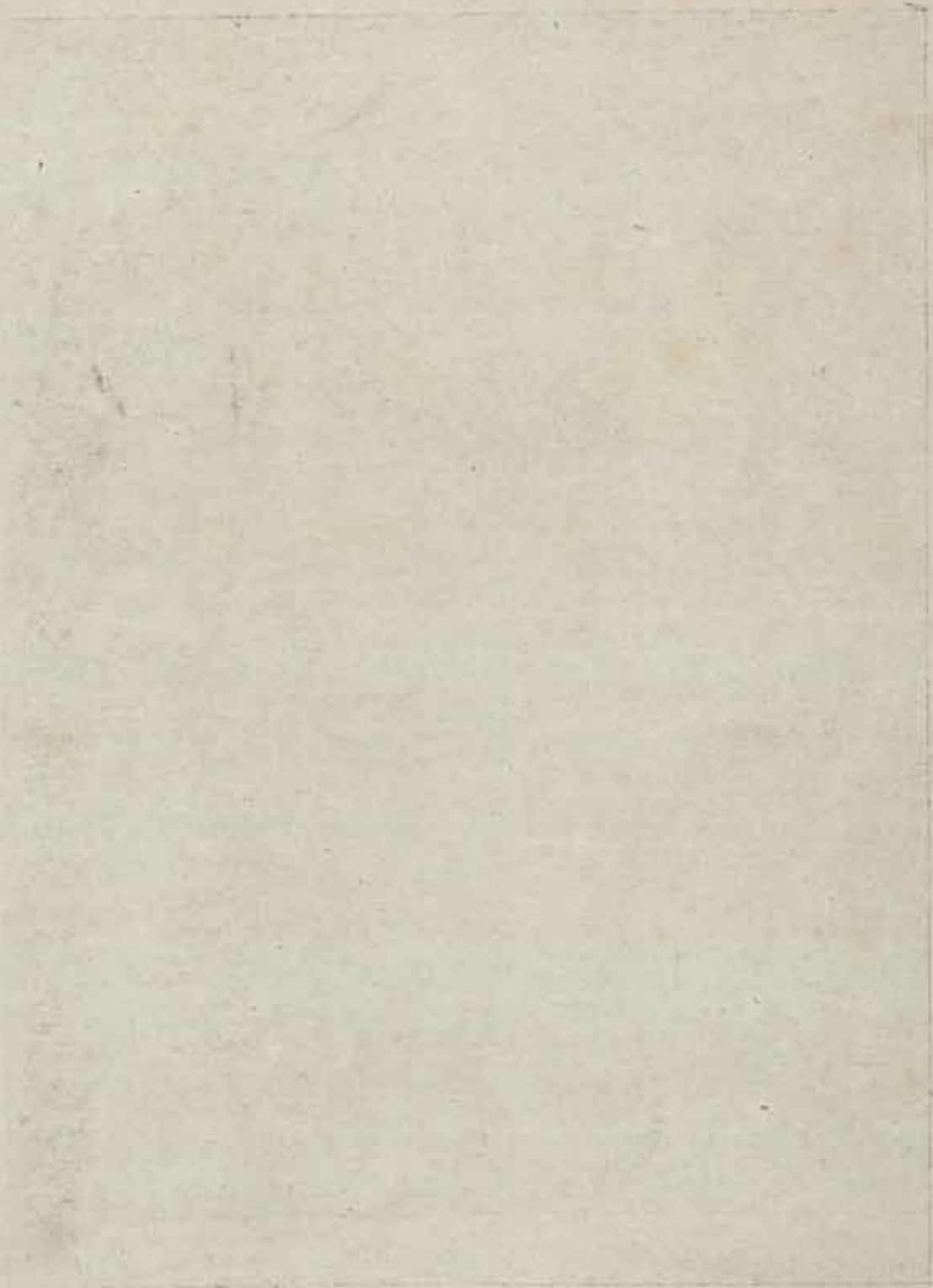
6

2

4

6

From Photograph



No. 12—SIRPUR INSCRIPTION OF ACHARYA BUDDHAGHOSHA

(I Plate)

BALCHANDRA JAIN, RAIPUR

(Received on 14. 3. 1967)

The stone slab bearing the present inscription was found by Dr. M.G. Dikshit in the forest close to the famous Lakshmana temple of Sirpur (ancient Śrīpura, capital of Dakṣiṇa Kōśala), District Raipur, Madhya Pradesh and is now deposited in the M.G.M. Museum, Raipur. The slab measures 45 cm in length and 45 cm in height. The bottom right portion of the stone has broken away causing loss of a considerable part of the inscription. The left and upper parts of the record are also badly damaged.

The inscription consists of 26 lines of writing. It is well written and neatly engraved. The characters are early Nāgarī of the 7th and 8th century A.D. and closely resemble those of the contemporary stone inscriptions discovered at Sirpur. The record employs the initial vowels *a* in lines 1 and 14, *ā* in lines 6, 10 and 17, and *ē* in lines 13 and 17. The medial sign of *ē* is made sometimes by a *prishthamātrā* (cf. *sthūṭbhyah* in line 17) and sometimes by a *śrīmātrā* (cf. *Tīshām* in line 9). The letter *b* has been indicated by the sign of *v* as in line 5. Final form of consonant *t* is seen in line 16.

The language is Sanskrit. The whole record appears to have been written in verse. The stanzas are not numbered. The first and second halves of stanzas are marked by a single and double *danḍa* respectively. The final *m* at the end of the second and fourth feet of verses has invariably been changed to *anusvāra*. Before *g*, the *anusvāra* has been changed to *ñ* (cf. *bhūshītāngūh* in line 6). The inscription is not dated and if it was there at the end, the portion is now broken away.

As stated above, the inscription is broken and badly damaged. Therefore, the subject-matter of the record is not fully understandable. Probably it opens with the praise of Buddha. In verse 3, the name of *Āchārya Ratnaghōsha* is mentioned. Verses 4 and 5 describe the qualities of *Āchārya Jinaghōsha* who was the best among the disciples of *Āchārya Ratnaghōsha*. In verse 6, we are told that after *Jinaghōsha*, *Buddhaghōsha* obtained the post of the *Āchārya* and that he was the *śishya* of the former. In verse 7, the pious qualities of *Buddhaghōsha* are described. In the next verse, the construction of a Buddhist temple (*chaitya*) by *Āchārya Buddhaghōsha* is recorded. The temple is described in verse 9. Further, in the verses 10 and 11, we are informed that a village named *Sarkarālaka* was granted to *Āchārya Buddhaghōsha* who was residing in the monastery named *Kailāsabhavana* (?) of Sirpur. By whom the village in question was granted to the *Āchārya* is not known as that part of the inscription mentioning the name of the donor has been damaged. The word *rājñah*, however, occurs in line 19 but no royal names are legible in the record.

The revenue of the village was arranged to be distributed for certain purposes like expenditure on *naivēdya*, of white rice, flowers etc. for the daily worship of the Lord and that on the upkeep of the temple.

SIRPUR INSCRIPTION OF ACHARYA BUDDHAGHOSHA



Scale : Two-Seventh



- 10 तै[ग्गुणगर्णै]द्विगुणैरुपेताः । आचार्य[वर्य]पदवी [भुविबुद्ध]घोष-
पादाख्यया[त्म]कथि-
- 11 ताः ॐ ॐ [मन्त्र]तत्त्वाः ॥ [६॥*] मन्त्राणामखिलार्थं - ॐ ॐ - - -
[घविच्छादनां] मुद्राणां च ॐ - जने
- 12 चतु ॐ - - - न्तिकीमागताः । यैरादान ॐ - ॐ - ॐ ॐ तैः संसाधि-
तैर्मण्डलैर्भ्रजन्तेमरलोक -
- 13 सिद्धि ॐ ॐ - - ल्लासयन्तः क्रियां(याम्) ॥[७॥*] तैरा ॐ - सदृश एष
जगद्विमुक्तयै निष्पादितः सपदि चैत्यव-
- 14 रो ॐ - - । अन्तर्गतासममनोज्ञमुनीन्द्रचन्द्रदीपप्रभातिमिरनिभंरभूरिभूषः॥[८॥*]
यस्मि-
- 15 स्ना ॐ ॐ - ॐ रश्मिनिवहाकर्षप्रकर्षः स्फुटं गन्त्रोदीरणमन्दराद्रिमथनव्याघूर्णि-
ताघाण्ण[वा]-
- 16 त् । - - - ॐ नलोच्छलच्छविजदिव्या - मृतारामिव व्यासेकात्सितता
गताधिकसुधा - -
- 17 वि[भा] - ॐ - [११॥*] [कैला]सभवनामन्यत्र विहारे स्थितेभ्य एतेभ्यः ।
आचार्यबुद्धघोषपादे - - - -
- 18 तनं(नम्) ॥ [१०॥*] तो ग्रामः शर्करालककीर्तनः । प्रदत्तः
शासनस्थित्या भोज्य [११॥*]
- 19 राज्ञः श्री ग्रामस्यास्य त्रिभागफलमखिलं नवकर्मणे
प्रकल्पित
- 20 चारु विधिवदनुदिनं संविघात्रं निवेद्यं शुक्लानां
तण्डुला[ना]
- 21 येन । कुसुमकृतचतुर्थश्च प्रमालिकानां
- 22 था भागद्वयफलमेतत्स्यतिकारका

- 23 त्राणि नुदिनं लक्ष्मीभगवत्या ग्राम
- 24 रजत
- 25 तिः फ मलं वृद्धप्र
- 26 तां चन सज मि ती ज ?



No. 13—A CHARTER OF KULIKA VIRAPRACHANDADEVĀ

(1 Plate)

P. R. SRINIVASAN, MYSORE

(Received on 17. 12. 1966)

The copper-plate inscription¹ edited below was temporarily in the custody of the authorities of the Orissa State Museum, **Bhubaneswar**. I secured its impressions when I visited the Museum in December 1964 during my collection tour. The Museum authorities told me that the record was discovered in the village of Chitalpur, Hindol Sub-Division, Dhenkanal District, Orissa by a resident of the village and it belongs to him. They also informed me that there was a proposal to acquire it for the Museum. It is not known if they have done so by now. Śhri S. N. Rajaguru who was then working in the Museum told me that he was writing an article on the charter for publication in the *Orissa Historical Research Journal*, Vol. XII, No. 1. However, in view of the importance of the charter which brings to light for the first time a ruling family of ancient Orissa not known so far from any other source, it is dealt with here in detail.

This is a **single** plate rectangular in shape with a short rounded-off handle in the centre at the top, a feature which makes it a shouldered plate. It measures 13 cm by 10.5 cm and has writing on both sides. The rims of the sides have been raised slightly. The plate has, however, suffered from some damage, traces of which are seen in some places on both sides although the writing has not been affected. The engraving is indifferent, on account of which some letters are bold and some are small and yet others are cursive. There are 26 lines of writing of which the obverse has 12 lines while the reverse has 14 lines.

The characters of the inscription belong to the East Indian variety of Nāgarī and may be assigned to about the 11th century. They are similar to those of the records of the Bhañjas of Vañjulvaka like the plates² of Neṭṭabhañja Tribhuvanakalāśa. Of the initial vowels *a* (line 1), *i* (line 4), *u* (line 17) and *ṛ* (line 12) occur. The medial *u* is indicated, in most cases, by the stroke employed to indicate *ri*. That the engraving is indifferent is proved by the use of the sign of *visarga* to stand for the *visāra* in a number of places, this being superfluous in a majority of cases and by the engraving of the dot representing the *anusāra* by the side of a letter (line 11) instead of on top of it. The language of the inscription is corrupt Sanskrit and the text is in prose except for two verses at the end. The language is so corrupt that the errors of spelling and non-observance of *sandhi*, etc. are numerous. These are, therefore, rectified in the body of the text given below as well as in the foot-notes under it. Among the orthographical features, *v* is invariably used for *b* and the consonant following *r* is doubled (lines 18, 21).

The inscription appears to be dated in the 1st year of the reign of the chief named **Virapra-**
chandaḍeva belonging to **Kulika-vahāśa** (*Kulika-vamś-śilbhava*)³ and records the grant made by him of the village **Vajapāṭṭi** included in **Gōkarṇa-vishaya**. The donee was the *Brāhmaṇa*

¹ This is *J. R. Ep.*, 1964-65, No. A 49.

² Above, Vol. XXVIII, plate between pp. 280-81.

³ Another family of rulers of ancient Orissa was called Śailōdbhava.

Bhaṭṭaputra Ugranandi, son of Viranandi, grandson of Suvanandi and great-grandson of Ravinandi. He hailed from Bhaṭṭagrāma in Varēndri and belonged to one of the families of the Kāśyapa (not mentioned here) with the three *pravaras* viz. Naidhruva-Kāśyapa or Kāśyapa (omitted in the text), Vachchhāra (i.e. Āvatsāra) and Naidhruva, and to Yajur-vēda. The actual day on which the gift was made is not given although a reference to an auspicious day (*puṅya-dīcāṭ*) is found in line 14. As stated above, only from this record we know of the existence of this family and also of the ruler. Probably, he was a petty chieftain ruling over a small territory comprising the two divisions, namely the Kūrmadēva-vishaya and the Gōkarṇa-vishaya. This is proved by the absence of regal titles prefixed to his name and the presence of the epithet *sāmanta*. The non-mention of any suzerain in the record is evidently indicative of the fact that during the time when this charter was issued the political conditions in the country were unstable so as to enable such petty chiefs as the issuer of this charter to assume semi-independence. That this was the case in about the first half of the 11th century to which our record belongs on palaeographical grounds, is attested by the records of some of the Sōmavamśī kings of Orissa.¹

Of the geographical names occurring in the inscription, Varēndri is known from several other records of royal families of this period from Orissa and is identified with that part of Northern Bengal which included considerable portions of the present Bogra, Dinajpur and Rajshahi Districts. The places like Kūrmadēva-vishaya, Gōkarṇa-vishaya, the gift-village Vajrapāṭi and Bhaṭṭagrāma remain to be identified.

TEXT²

Obverse

- 1 Siddham³ Svasti [†⁴] Avidi⁵ 1 bhujava(ba)la-
- 2 parākramaḥ pratāpātah(d=a)[vāpta⁶]-sakala-dīn-ma-
- 3 ṅdalah śēsha-⁷sāmanta-vritāvali⁸ saka-
- 4 la-jagataḥ śrī-Sainyaprachaṇḍa iti pra-
- 5 ti(thi)taḥ paramamāhēśvara[h⁹] Kulika-vamś-ō-
- 6 dbhava-kula-tilaka[h⁹] śrī-Vi(Vi)raprachaṇḍadēvaḥ
- 7 kuśaliḥ¹⁰ Ku(Kū)rmadēvaḥ¹¹-vishayē bhaviṣa(shya)-va-
- 8 rttamā[na¹²]-niyuktāka-dapḍapāsi(ā)ka-sāmanta-ma-
- 9 hata(tta)raḥ¹³-sāmavāji-bhēgi-pustapālak-ā-
- 10 diḥ(dī)[n¹⁴] Gukarṇa¹⁵-vishaya-nivāsīḥ¹⁶-janapadaḥ [cha¹⁷]

¹ *The Struggle for Empire*, pp. 210-11.

² From impressions.

³ Expressed by a symbol.

⁴ Read *abdē*.

⁵ Read **maṅḍal-śēsha*.

⁶ Read *birudāvaliḥ*.

⁷ This *vīcarga* is superfluous.

⁸ Read *Gōkarṇa*.

A CHARTER OF KULIKA VIRAPRACHANDADEVĀ

Obverse



Reverse



Scale : Five-Sixth

- 11 yath-ārhaṁ mānayaṭi vō(bō)dhayaṭi samādisya(sa)-
 12 ti |¹ viditam=astu bhavatām(tām) || ētna(ētad)-vishaya-sa-

Reverse

- 13 [m]ma(mba)ndha(ddha)ḥ Vajapāṭṭiḥ chā(chs)tu[s*]-si(sī)mā-pra(pa)ryanāna |²
 14 punya(ṇya)-divō(va)sē |³ Varai(rē)ndri-gaḍo(ta)-Bhaṭṭagrāma-vi-
 15 nirggata ||⁴ Bhaṭaputra-Raviṇa(na)ndi-suta[h*]
 16 Bhaṭaputra-Suvaṇa(na)ndi Bhaṭaputra-
 17 Vi(Vi)raṇa(na)ndi Bhaṭaputra-Ug[r*]ṇa(na)ndi
 18 tasmai⁵ Vachhāra⁴-Naidhruva-Yayu(ju)r-vvōda
 19 charaṇaḥ(ṇāya) sakala-samudāya(yō)na pra-
 20 tipādītō-dya³ || Rājā(jñāḥ) tāmva(mra)sā-
 21 sha(sa)nanā(nam) [|*] Va(Ba)hubhir-vvasudhā datā(ttā) rājabhī[s*]=
 22 Sagar-ādibhiḥ [|*] yasya yasya yudā-
 23 bhūmi[h*] tasya tasya tadā phalaṁ(lam) [| I*] Sva-da-
 24 tām(ttām) para-dattām-vā yō harēti(ta) vasundharām(rām) [| *]
 25 sa vishṭhāyām kṛimir-bhūtvā pitṛibhi[s*]-saha pa-
 26 [chya*]tē [|2*]

¹ The *virāma* is expressed by a sign for *virāga*.

² These *dayas* are superfluous.

³ There is here apparently the omission of the word *Naidhruva-Kāyapa* or *Kāyapa*, as also the omission of the actual *gōtra* name of the donor.

⁴ Read *Acatsāra*.

⁵ The reading of this *akṣara* is not certain.

No. 14—DHARESVARA INSCRIPTION OF HAYVANNARASA, SAKA 1005

(1-Plate)

K. V. RAMESH, MYSORE

(Received on 4.2.1966)

The inscription under study, being edited here for the first time, with the kind permission of the Chief Epigraphist, Archaeological Survey of India, Mysore, was found engraved on a slab set up in the inner verandah of the Dhārēśvara temple in the village Dhārēśvara, Kumta Taluk, North Kanara District, Mysore State. It was noticed in the *Annual Report on Indian Epigraphy* for 1945-46 as No. 342 of App. B.

The inscription is written in Kannada characters of the second half of the 11th century and the language of the record is also Kannada. The palaeographical and orthographical features of the record do not call for any special remarks. The writing is in a good state of preservation but for the last line.

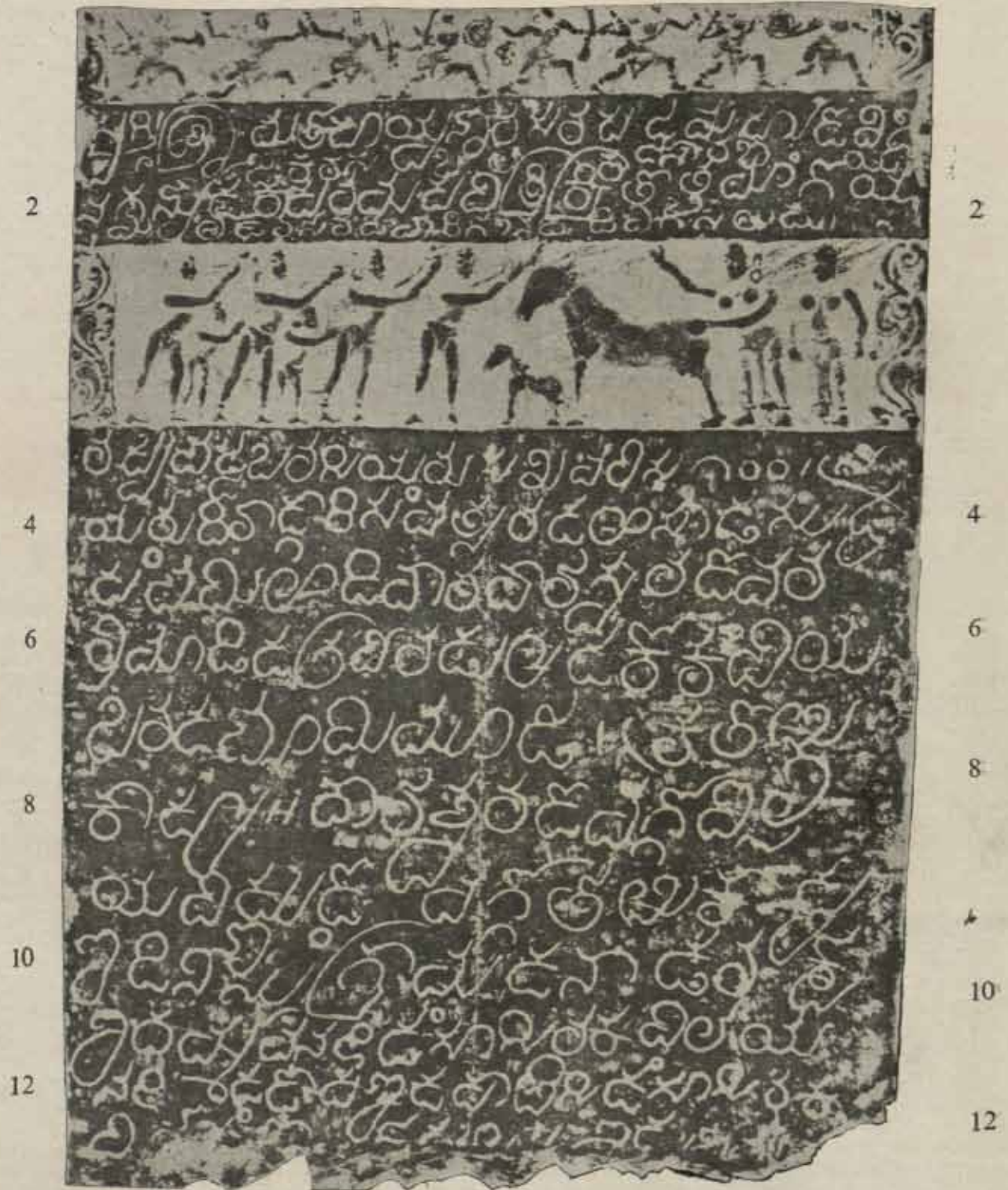
The inscription is dated Śaka 1005, Rudhirōdgāri, Āshāḍha śu. 5, Sunday. If the weekday is taken as a mistake for Friday, the given details of date would correspond to 1083 A. D., June 23. The epigraph registers a grant of two agras to the deity Dhārēśvara by Chattābarasi, the crowned queen (paṭṭa-mahādēvi) of Hayvaṅgarasa. The term agra means, among other things, 'a measure of food given as alms'.¹ This word occurs in the sense of nivēdana offerings to the deity in Tamil inscriptions.² It may be concluded from this that two specific quantities of food were granted for being offered to the deity. The record further states that the tax (teru)-income from five mūḍes of land called kaṁchiya-barada-bhūmi was granted towards the offering of the agras to the god. In present day coastal Mysore, the expression kaṁchina-mūḍe is used to denote an extent of land on which 63 seers of seed can be sown.³ The expression teru-kāhu (teru = to pay; kāhu = protection) obviously means that the tax-incomes from the gift land were protected i.e. set apart for meeting the expenses of the actual grant recorded. It is, therefore, likely that kaṁchiya-barada-bhūmi of the record under study qualifies the word mūḍe and that the tax-incomes from five plots of cultivable land, each of the extent of being sown with one kaṁchiya-mūḍe of seeds, was granted in order to provide two agras for the deity Dhārēśvara. Lines 8-9 further record that another income from tax was granted to the god Dhārēśvara and to the deity Vishṇudēva of the same place. No further details regarding this tax-income are given in the inscription. Line 10 stipulates that the grants thus made were to be protected by the village (grāma) and the nāḍu. Lines 11-13 contain the usual imprecatory passages in Kannada.

The inscription is important for the regional history of North Kanara. Though the donatrix Chattābarasi is referred to as the crowned queen of Hayvaṅgarasa, the latter does not receive in the record any regal titles, barring the honorific śrīmat, nor is there any reference to his rule over any territory. Yet, with the help of some inscriptions from the North and South Kanara Districts,

¹ F. Kittel, *Kannada-English Dictionary*, s.v.

² *South Indian Temple Inscriptions*, Vol. III, part II, p. 1389.

³ Cf. *A Kisanwar Glossary of Kanarese Words*, p. 170.



Scale : One-fourth



the family to which Hayvaṅṅarasa belonged and the region which was under his sway can be ascertained.

Two inscriptions from Mūḍabidure, Karkala Taluk, South Kanara District, one¹ belonging to 1430 A. D., and the other² undated but assignable to the same period, give a genealogical account of a family of rulers who were avowedly of Sāḷuva extraction. Of the two inscriptions, the undated one states that the first two rulers in the family were called Sāḷuva Nāraṇa and Sāḷuva Nāgaṇa. During the Vijayanagara period, this family held sway over a principality which was known as Nagire-rājya and which comprised parts of the southern extremes of the North and the northern extremes of the South Kanara Districts. Throughout their known history, the rulers of this family were ardent followers of the Jaina faith.

The earliest datable reference to this family occurs in two inscriptions³ of the reign of Harihara II and belonging to 1398 A. D., and the name of the Nagire ruler figuring in these records is Hayivarasa. According to the undated record from Mūḍabidure, referred to above, this Hayivarasa was preceded on the throne of Nagire by Māvarasa, Kāma, Hoṃna, a number of other rulers who are not named, and Sāḷuva Nāgaṇa and Sāḷuva Nāraṇa. If the family tradition, as recounted in the undated epigraph, goes back to the earliest beginnings of the Nagire family's history, then Hayvaṅṅarasa of the Dhārēśvara inscription under study, who may be safely assigned to this family on the strength of his name and the provenance of his record, is to be considered as one of the successors of Sāḷuva Nāraṇa and Sāḷuva Nāgaṇa of the undated Mūḍabidure inscription.⁴

The assignment of Hayvaṅṅarasa to the Sāḷuva ruling house of Nagire is further strengthened by the description of his queen Chātṭabarasi as *Jina-gandh-ōdaka-parama-pavitrikṣit-ōttam-āmgeyar* which clearly suggests that Hayvaṅṅarasa and his queen, like the other known members of the Nagire family, were of the Jaina faith.

As pointed out above, the inscription belongs to 1083 A.D., and thus falls within the reign period of Vikramāditya VI, the Chālukya emperor of Kalyāṇa. The Goa Kadamba kingdom, which lay to the north of Hayvaṅṅarasa's principality, was at that time under the disturbed reign of Gūhalladēva III.⁵ The explanation for the absence of any reference to a superior authority in the Dhārēśvara inscription may have to be found in the antagonism which marked the relationship between Vikramāditya VI and Kadamba Gūhalladēva III.

TEXT⁶

- 1 Svasti [||*] Śrīmat Hayvaṅṅarasara Paṭṭamahādēvi Jī.⁷
2 na-gandh-ōdaka-parama-pavitrikṣit-ōttam-āmgeya.*

¹ *S. I. J.*, Vol. VII, No. 202.

² *Ibid.*, No. 207.

³ *Karnāṭak Inscriptions*, Vol. I, Nos. 35 and 36.

⁴ [This suggestion is extremely doubtful.—Ed.]

⁵ *The Kadamba Kula*, p. 188.

⁶ From inked impressions. On the top of the inscription is a panel in which the figures of 8 warriors in fighting poses, all of them facing right and armed with swords, bows and shields, are sculptured in relief.

⁷ Another inscription, in similar characters and consisting of two lines, the first line engraved below line 1 and the second engraved below line 2 of the inscription under study, records a grant of a cow (*śarabī-surabhī*) for maintaining 2 perpetual lamps to the deity Dhārēśvara by one Jakarasa. It reads:

1 Jakarasa balara so(va)rabī(bhī)ya

2 mīle jya (Dhā)reśo(śa)radēśo(va)riga 2 namādāḍḍige sāluda ||

⁸ In between line 2 of the second inscription and line 3 of the main record is a panel depicting, in the centre, a cow and a calf, facing left, flanked on the left by six male figures, two of them smaller than the rest, and on the right by two female figures.

- 3 r-appa Chaṭṭabarasiyaru Sakha-varisa¹ 1005 ne-
 4 ya Rudhīrōdgāri-samvatsarada Āsāḍa² su(su)ddha
 5 pañchami Ādivāra Dhārēsva(śva)radēvara-
 6 lli māḍid-agrav-eraḍu [i*] adarke kañchiya-
 7 barada-bhūmi mūḍe 5 kañ teṇu
 8 kāhu || Dhārēsvaradēvargge vi(i)lli-
 9 ya Viṣṇudēvargge teṇu kāhu [i*]
 10 id-inisunī grāmada nāḍa rakshe [i*]
 11 i(i) dhatmmavan-aḷidam[ge*] sāsira kavileya-
 12 n-aḷida dōsha [i*] ida pāli(li)sidam[ge*] sāsira-ka-
 13 vile [yam] koṭṭa phala || i [du ba]³

¹ Read *Sakavareho*.

² Read *Aśāḍa*.

³ The remaining letters are lost. Probably they contained the name of the writer.

No. 15—TWO CHARTERS OF BHANUSHENA, YEAR 30

(2 Plates)

LATE MORESHWAR G. DIKSHIT, BOMBAY

(Received on 18.4.1968)

In January 1967 Shri P. P. Vaishampayan, a social worker from Nasik, brought to my notice the two copper plate charters edited here,¹ which he had obtained from a copper-smith of Thālnēr, Sirpur Taluk, Dhulia District, Maharashtra. The estampages of these two charters were later prepared under the kind supervision of Dr. G. S. Gai, Chief Epigraphist, Archaeological Survey of India, Mysore, in his office. The original plates have since been returned to the owner and I learn that they are now preserved in the Sārva-janika Vāchanālaya at Nasik.

Each set consists of **three plates** with a hole in the centre of the left margin, obviously for the ring to pass through. However, neither the ring nor the seal is now available for either of the sets. For the sake of convenience, the two sets will be referred to hereafter as **A** and **B**. Each plate in set A measures 18.5 cm × 7.3 cm and the three plates together weigh 737 gm. Each plate in set B measures 17.5 cm × 9.3 cm and the plates together weigh 562 gm. The rims in all the plates are raised as a result of which the writing has remained in a fair state of preservation. The middle plate in each set is engraved on both sides while the first and third plates bear writing only on the inner sides. Set A consists of 27 lines of writing and set B of 38, the distribution of lines on the written sides being as follows: Set A:—I and II a: 8 lines each; II b: 6 lines; III: 5 lines. Set B:—I and II a: 10 lines each; II b and III: 9 lines each.

The characters employed in both the charters are the western variety of the Southern alphabet and are palaeographically assignable to the 6th-7th century A.D. As in the Hīngūī Bērdī plates² of Rāshtrakūṭa Vibhūrāja and the Añjanēri plates³ of Pṛithvīchandra Bhōgasakti, certain letters in set A have deeply incised dots at their head. In set B the formation of the letter *l* (line 1), *s* (line 28) and the initial vowel *ē* (line 24) is noteworthy. Also in set B, the *halanta* is indicated by an arc over the letter *t* (line 31). As regards orthography it may be pointed out that the consonants are doubled when preceded by *r* and that the rules of *sandhi* are not observed in several places. The language of both the records is Sanskrit. A few minor errors of language and orthography have crept into the texts of both the records.

Both the records were issued on the 7th day of the bright fortnight of the month of Kārttika in the 30th year, obviously of the reign of the then ruling Kumbhakarna chieftain, Bhānushēna. These details of date are insufficient for verification. But, as stated above, the records are to be assigned to the 6th-7th century A. D. on grounds of palaeography.

Barring the details of the grant portion, both the records are identical in their contents. While set A commences with the auspicious word *svasti*, set B commences with a symbol for *Om* followed by *svasti*. The records then introduce the ruling family of Sthālaka-nagara which was known by the name of Kumbhakarna. Next is given a succession of five names of the rulers belonging

¹ [They have been noticed in *A. R. Ep.* 1966-67 as Nos. A 7 and 8.—Ed.]

² Above, Vol. XXIX, pp. 174-77 and plate.

³ *Ibid.*, Vol. XXV, pp. 225-38 and plate.

to that family, the fifth one, **Bhānushēṇa**, being the ruling chieftain at the time the two charters were issued. The lineal descent, given in the two sets, may be tabulated as follows :

- (1) *Ādi-mahārāja*
Jayarāja
|
(2) *Mahārāja*
Ādhyarāja
|
(3) *Mahārāja*
Bhaṭṭākarāja
|
(4) *Mahārāja*
Svāmikarāja
|
(5) *Mahārāja*
Bhānushēṇa

Since Jayarāja is described as *Ādi-mahārāja*, he may be taken to have been the progenitor of the family. Nos. 2-4 are described as meditating on the feet of their respective fathers while Bhānushēṇa is stated to be meditating on the feet of his parents. He is further eulogised as having attained fame in several battles and as *parama-bhāgavata*.

Then follows the statement that the ruler Bhānushēṇa communicated his orders (pertaining to the grants recorded in the two charters) to various officials, whose designations are given. They include *daṇḍa* (police or army officials), *bhaja* (warrior), *bhōgika* (owner), *kumār-āmātya* (a minister enjoying the status of a prince), *chōr-śādharanika* (officer in charge of the recovery of stolen goods), *chāra* (spy) and *dāta-prēshanika* (officer in charge of sending messengers). This section is followed by the details of the grants including the delineation of the boundaries of the plots of lands thus granted. Three identical imprecatory verses are then engraved in both the sets followed by the statement that the executor (*dātaka*) of the grants was Nāgadāsa-pratīhāra and that the texts were written by *Rājyādhipikṛta* Dēva,¹ son of Pṛithivīdēva. Then follow the details of the date mentioned above. The records end with the expression *Śīlagrahasya*, which was probably the sign-manual of Bhānushēṇa.

The object of set A is to record the grant of a plot of land (*pañchāsā*)² in the village of **Vadrapīdhara** in the district of **Sthali-nagara-vishaya-bhōga** to the *brāhmaṇa* Nāgavasū, son of Bhaṭṭisūra, belonging to the Vājisanēya branch of the Yajurveda and to the Gautama-gōtra, who was a student of the four *vēdas*. The gift-land was situated to the west of the boundary of Millukāpaka, to the north of Vahakoppara, to the east of Mahatara-kshētra and to the south of the boundary of Pañchakapitthaka. The king made the grant for the growth of his parents' and of his own merit and fame and the donee and his descendants were to enjoy the grant in perpetuity.

The object of set B is to record the grant, by the king, for the growth of his parents' and his own merit and fame, of a plot of land, mentioned as *parṇāsā* (line 13) and *pañchāsā* (line 19), situated in the southern fringes of the village of **Ṭakkārikhēṭaka** on the banks of the river **Būrāvi**

¹ [See below, p. 69 note 2.—Ed.]

² [The expression *pañchāsā* occurs in both the grants while grant B gives the form *parṇāsā* also in line 13. They may be derived from Sanskrit *pañchāśat*, *parṇāsā* being the Prakrit form and are connected with the terms *pannasa* or *pannasas* found in Kanmade inscriptions. These terms seem to denote a land tenure in which the donee enjoyed fifty per cent of the revenue of the donated land. Cf. D. C. Sircar, *Ind. Ep. Glossary*, p. 234, s.v. *pannasa* and G. S. Gal, *Hist. Grammar of Old Kannada* (1946), p. 203, s.v. *pannasagar*.—Ed.]

in the district of Sthali-nagara-vishaya-bhōga, to the same *brāhmaṇa* Nāgavasū. The gift land was situated to the west of Sindhakshētra, to the north and east of the boundaries of Pippari-Maṇḍalaka and to the south of the well and garden. An ill-constructed passage in lines 23-24 seems to state that the gift-land was situated near the road running from west to east where eight pathways meet. As in set A, here also it is stipulated that the grant was made for the perpetual enjoyment of the donee and his descendants. From set B we further learn that Khandachīhanī was the grandfather of the donee, Nāgavasū.

The importance of the two charters lies in the fact that they reveal for the first time the name of a hitherto unknown ruling family of the 6th-7th century in the Dhulia region, viz., the Kumbhakarṇas and also the name of the five of its members who were endowed with the feudatory title of *Mahārāja*. The provenance and the probable period of the charters suggest the possibility of Bhānushēna having served as a subordinate of the Chālukyas of Bādāmi. However, the complete absence of any reference to the sovereign power is difficult to explain in the present state of our knowledge.

Of the geographical names occurring in the two charters, *Sthālaka-nagara*, from which the Kumbhakarṇas hailed, is the same as modern Thālnēr, the findspot of the two grants. During the medieval period Thālnēr, located on the northern banks of the river Tāpī, was the headquarters of the Farrukī dynasty (1382-1601 A.D.) of Khandesh. The two plots of land gifted to the donee are stated in the records to be situated in the district or division (*vishaya-bhōga*) of *Sthali-nagara*. *Sthalinagara* and *Sthālaka-nagara* apparently denote one and the same place.

The other place-names occurring in the two charters may be identified as follows :—

Set A : *Vadrapīdhara-grāma*, the village in which the gift-land was situated, may be identified with modern Pīḷode in Sirpur Taluk, Dhulia District. The village is situated about 7 miles upstream on the banks of the river Tāpī, to the east of Thālnēr. Names of the localities around the gift-land, as given in the charter, are too general to be identified with precision.

Set B : It is stated in this grant that the gift-land was situated in *Ṭakkārikhētaka-grāma* on the banks of the river *Būrāvi*. The latter is evidently the same as the well known Bōri river,¹ which rises in the Dhulia District and flows eastwards and finally meets the Tāpī. *Ṭakkārikhētaka* is represented by modern *Ṭākarakhēde* situated about 6 miles to the east of Amalner, the headquarters of the Amalner Taluk in Jalgaon District.

Pippari-maṇḍalaka, a division named after Pippari, represents the region around modern Pimpri, a small village about 4 miles to the south of Dhulia. This village is bounded by the Bori river on its south. The distance between *Ṭākarakhēde* and Pimpri is about 23 miles. It may therefore be said that the boundary of Pippari-maṇḍalaka was contiguous to the boundary of the village in which the gift-land was situated.

All the names discussed above are found in Indian Atlas Sheet Nos. 46²/4 and 462.

SET A

TEXI²

First Plate

1 स्वस्ति [1*] स्थालकनगरकुम्भकर्ण (णर्णा) नामादिमहाराजश्रीजयराजस्तस्य

¹There is another river called Būrāi in the Dhulia District which flows through the Sindkhed Taluk and meets the Tāpī near about Thālnēr. But there is no village corresponding to *Ṭakkārikhētaka* on the banks of this river. Būrāvi of set B, therefore, is no other than Bōri mentioned above.

²From the original plates.

- 2 पुत्रः¹ तत्पादानुद्धघातो महाराजश्री¹ आढचराजः तस्य पुत्रः²स्तत्पादा-
 3 नुद्धघातः महाराजश्रीभट्टारकराजः³स्तस्य पुत्रः²स्तत्पादानुद्धघातः⁴
 4 महाराजश्रीस्वा⁵स्वामिकराजा(जः) स्वामिकराजमुतः अनेकसम-
 5 रलव्धयशा मातापित्रि(तृ)पादानुद्धघातः परमभागवतः महा-
 6 राजा(जः) श्रीभानुपेणः सर्वानिव दण्डभटभोगिका(क)कुमारामात्यचोणे-
 7 द्वरणिकचारभटदूतप्रेषणिकादि(दीन्) समाज्ञापयत्य[स्तु]
 8 वो विदितं यथा मयं(या) स्थलीनगरविषयभोग-

Second Plate, First Side

- 9 वद्रपीधरग्रामे पूर्वोत्तरसीमाया[*] पञ्चाशा मात्रो(ता)पित्रोरात्म-
 10 नश्च पुन्य(प्य)यशोभित्रि(वृ)द्वये आचन्द्राक्कर्त्तृ(र्ण)वस्थितिकल(काली)ना
 पुत्रपौत्रान्व-
 11 यभा(भो)ज्या स्थालकन[ग*]रचातुर्विंशसामान्याय गौतमसगोत्राय वाजि-
 12 सन(ने)यसब्रह्मचारिणे भट्टिशूरपुत्राय नागवसुब्राह्मणाय उ[द]-
 13 कपूर्वं पञ्चाशा दत्ता [1*] आघाटनानि चास्याः [1*] मिल्लुकाणक-
 सीम(मा)न्तिकाया
 14 द(अ)परतः बहकोप्परादुत्तरतः महतरक्ष(क्षे)त्रात्पूर्वतः पञ्चकपि-
 15 त्यकसि(सी)म(मा)न्तिकाया दक्षिणतः [इ*]त्येवं चतुराघाटनविशुद्धा ना[ग*]-
 16 वसुब्राह्मणस्य यतोस्मद्वद्वशैरन्यश्च⁶ भोगपतिभिर्विष-

Second Plate, Second Side

- 17 यपातिभिश्च भूमिफलदानमभिसमीक्ष्यास्मद्ता(द्वा)यो-
 18 नुमन्तव्यः पालैतव्यश्च⁷ [1*] उक्तं च भगवता वेदव्यासेन

¹ Here and in similar contexts the rules of *sandhi* are not followed ; the text is left uncorrected.

² The *visarga* is redundant.

³ The letter *erā* is redundant.

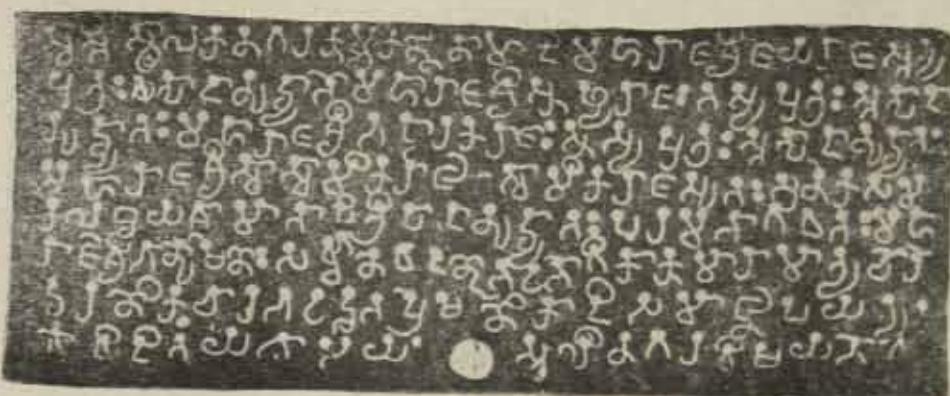
⁴ Read ° स्मद्वद्वशैरन्यश्च.

⁵ Read पालयितव्यश्च.

TWO CHARTERS OF BHANUSHENA, YEAR 30—PLATE I

Set A

2
4
6
8



2
4
6
8

ii, a

10
12
14
16



10
12
14
16

ii, b

18

20

22

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

18

20

22

iii

24

26

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

24

26

Scale : Two-Third

- 19 व्यासेन [1*] षष्टिवर्षं(षं)सहस्राणि स्वर्गो तिष्ठति भूमिदः [1*]
 20 आच्छेत्ता चानुमन्ता च तान्येव नरके वसेतिः¹ [11१*] बहुभि-
 21 व्वंसुधा भू(भु)त्ता(क्ता) राजि(ज)भिस्सगरादिभिः [1*] यस्य [यस्य*] यदा भू-
 22 मिस्तस्य तस्य तदा फल(लम्) [11२*] द्व(घ)र्मस्येति वाक्यशेषः[1*]
Third Plate
 23 पूर्वदत्तां द्विजातिभ्यो यत्नाद्र(द्र)क्ष युद्धि(धि)ष्ठिर [1*] मही(ही) म-
 24 हिमता(तां) श्रेष्ठ दानाच्छे(च्छे)योनुपालनं(नम्)[11३*] दूतकोत्र नागदा-
 25 सप्रतीहारः [1*] लिखितञ्च राज्याधिक्रि(कृ)तेन प्रि(पु)थिवीदेवपु-
 26 त्रदेवेन देवेन² [1*] संव्व(व)त्सरे त्रिंशति³[त*]मे कात्तिकशुद्धप-
 27 क्षप्तम्यां(म्याम्) [1*] शीलग्रहस्य ।

SET B

TEXT*

First Plate

- 1 ओं [1*] स्वस्ति ॥ स्थालकनगरकुम्भकर्णानां(ना)मादि[म]हाराज[श्री]-
 2 जयराजस्तस्य पुत्रः⁴ तत्पादानुद्धचातो महाराज-
 3 श्री⁵अ(आ)ड्यराजस्तस्य पुत्रस्तत्पादानुद्धचातः[ः]
 4 महाराजश्रीभट्टारकराजस्तस्य पुत्रस्तत्पादा-
 5 नुद्धचातमहाराजश्रीस्वामिकराजा(जः) स्वामिकरा[ज]-
 6 सुतः अनेकसमरलब्धयशा मातापितृ-
 7 पादानुद्धचातः परमभागवतः महाराजश्री-
 8 भानुषेणः संव्वनिव्व(व) दण्डभटभोगिककु-

¹ Read वसेत् ॥ इति ॥

² The word देवेन is redundant. [The intended name seems to be Dēvānādēva.—Ed.]

³ Read त्रिंशति °.

⁴ From the original plates.

⁵ The *Prasava* is expressed by a symbol.

⁶ The *santhi* has not been observed here.

- 9 मारामात्यचोरोद्धर[णि]कचारभटदूतप्रे-
10 षणिकादि(दीन्) समाज्ञापयस्य(त्य)स्तु वो

Second Plate, First Side

- 11 विदितं यथा मया स्थलीनगरविषयभो-
12 गे बूरावितटे टक्कारिखेटके ग्रामे ग्रामस्य
13 दक्षिणसीमायां पण्णाशा¹ मातापित्रोरात्मन-
14 र्च पुण्ययशोभिन्नि(वृ)द्धये आचन्द्राकर्काण्णंवस्थिति-
15 क(का)ल(ली)न(ना) पुत्रपौत्रान्वयभोज्या स्थालकनगर[चा]-
16 तुव्वि(व्विं)द्यसामान्याय गीतमसगोत्राय वादि(जि)स-
17 नेयसन्नह्यचारिणे खन्दचीहणिपु(पौ)त्राय भट्टि-
18 शूरब्राह्मणाय तस्य पुत्र² ना[ग*]वसु³ब्राह्म[णा]य
19 उदकपूर्व⁴ पञ्चाशा दत्ता [1*] आघाटनानि चा-
20 स्याः सन्ति [1*] सी(सिं)हक्षेत्रादपरतः

Second Plate, Second Side

- 21 पिप्परिम[ण्ड]लकसीम(मा)न्तिकाया मु(उ)त्तरतः तस्यैव⁵
22 पिप्परिमण्डलकसीम(मा)न्तिकाया[*] पूर्वतः वापि-
23 उद्यातदक्षिणतः⁶ अपरपूर्व्यामष्टभिर्मा-
24 र्गस्थिता एवं चतुराघाटनविशुद्धा ना[ग*]वसु-

¹ Read पञ्चाशा as in lines 9 and 13 of set A.

² [Read भट्टिशूरब्राह्मणपुत्राय.—Ed.]

³ The name of the donee is wrongly written as नावसु for नागवसु here as well as in line 24; for this name see set A, lines 12, 15-16.

⁴ [Read तस्या एव.—Ed.]

⁵ [Read वाप्युद्यानयोर्दक्षिणतः.—Ed.]

TWO CHARTERS OF BHANUSHENA, YEAR 30—PLATE II

Set B

4

2
4
6
8
10

2
4
6
8
10

ii, a

12
14
16
18
20

12
14
16
18
20

ii, b

22

22
 24
 26
 28

22

24

26

28

iii

30

30
 32
 34
 36
 38

30

32

34

36

38

Scale : Five-Seventh

- 25 ब्राह्मणस्य यतोस्मद्वड्श्यै'रन्यैश्च भोगपतिभिः
 26 विषयपतिभिश्च भू[मि]फलदान'भिसमी-
 27 क्ष्य(क्ष्या)स्मदा(द्वा)योनुमन्तव्यः पालि(ल)[यि*]तव्यश्च [1] उक्तञ्च भ-
 28 गवता वेदव्यासेन व्यासेन [1*] पष्टिवपं-
 29 सहस्राणि स्वर्गो तिष्ठति भूमिदः [1*]

Third Plate

- 30 आच्छेता(त्ता) चानुमन्ता च तान्येव नरके व-
 31 सेत् [11*] बहुभिर्वंसुधा भुक्ता राजभिस्सगा(ग)र(रा)-
 32 दिभिः [1*] यस्य यस्य यदा भूमिस्तस्य तस्य त-
 33 दा फलं(लम्) [11*] द्ढ(घ)र्मस्येत(ति) वाक्यशेषः [1] पूर्वदत्ता(त्तां) द्वि-
 34 जातिभ्यो यत्नाद्रक्ष युधिष्ठिर [1*] महीम्महिमतां
 35 श्रेष्ठ दानाच्छ्रेयोनुदा(पा)लनं(नम्) [11*] दूतकोत्र नाग-
 36 दासप्रतीहारः [1] लिखितञ्च राज्याधिक्रि(कृ)तेन
 37 प्रि(पृ)थिवीदेवपुत्रे[ण*] देवेन देवेन' [1*] संवत्सरे त्रिदश-
 38 तितमे' कार्तं(त्तिं)कशुद्धपक्षसप्तम्या[म्*1]* शीलग्रहस्य [11*]

¹ Read ° द्वश्यै °

² Read भूमिदानफल °

³ The word देवेन is redundant. [See above p. 69 note 2.—Ed.]

⁴ Read त्रिंशत्तितमे

⁵ There is a sign here which probably stands for &ri.

No. 16—UTTARESVARA GRANT OF KAKATIYA RUDRAMBA, SAKA 1211

(Plates)

K. V. RAMESH AND V. S. SUBRAHMANYAM, MYSORE

(Received on 6.5.1967)

The impressions of these copper-plates, being edited here with the kind permission of the Chief Epigraphist, Archaeological Survey of India, Mysore, were prepared by our late lamented colleague Shri K. H. V. Sharma from the set in the possession of the late Shri M. Somasekhara Sarma of Waltair. The charter was noticed in the *Annual Report on Indian Epigraphy* for the year 1961-62 as No. 19 of App. A.

The set consists of seven plates in all and bears writing on 13 of its 14 sides, the second side of the seventh plate alone being unincised. With the help of the inked impressions it is easy to conclude that each plate measures 26.7 cm × 14 cm. At the left centre, 2 cm from the edge, a round hole, 1.8 cm in diameter, has been cut out for passing the ring of the seal. No details regarding the seal are available nor is the weight of the set known. The charter consists of 177 lines of writing in all and the number of lines on each of the 13 sides is as follows :— I a and VI b : 15 ; I b, IV b, VI a and VII : 14 ; II a and b, III a and b, IV a and V a and b : 13.

The text of the inscription is written in Telugu-Kannaḍa characters of the second half of the 13th century. The palaeography of the record does not call for any remarks.

The language of the grant is Sanskrit, prose and verse and Telugu, prose. As regards orthography, it may be pointed out that the class nasal is generally changed into *anusvāra*. The consonant immediately following *r* is uniformly doubled.

The Śaka year 1211 is given in lines 27-28 in the form of a chronogram as *Sudhākara* (1) *Vasumdhara* (1) *Nayana* (2) *Chandramāḥ* (1). The other details of date given (line 29) in the record are Virōdhi, Phālgua, lunar eclipse. Though the given details of date are insufficient for verification, it may be pointed out that a lunar eclipse occurred on Saturday, the 25th of February, 1290 A.D., and that this, in all probability, was the intended date.

The charter states that when Vira-Rudranṛpati was ruling over the Kākata-rājya from the capital city of Ōruṅgallu, Rudradēva obtained the village of Uttarēsvara from Induśekhara of the solar race and granted the same as *guru-dakṣiṇā* to his preceptor Viddhanāchārya who, in his turn, shared out the gift village to a number of *brāhmaṇas*, retaining a few shares for himself. Lines 148-75, which are in the nature of a post-script state that Viddhanāchārya obtained an additional extent of land in the villages of Dāchapalli and Puluparṅgu and shared it out to some more *brāhmaṇas*, again retaining 12 shares for himself.

As for the contents of the record, the inscription commences with the *siddham* symbol followed by the auspicious word *svastī* (line 1). The first two stanzas (lines 1-5) pay obeisance to Gaṇapati, the second verse naming the deity as Prōlēśvara. Verse 3 (lines 5-6) is in praise of Hari (i. e. Viṣṇu) while the next verse (lines 6-9) is in praise of the crescent moon (*chandra-kalā*) adorning the head of Śiva. Brahmā, the primordial being, the self-born and the creator of all the universe, is praised in verse 5 (lines 9-10).

Verse 6 (lines 10-11) states that of all the countries like Aṅga, Vāṅga, Kaliṅga, Aṃdhra, Karnnāṭa, Magadha, etc., the Aṃdhra-maṇḍala was the most beautiful. In that country flourished hundreds of great cities but unique among them was **Ōruṅgallu** (verse 7 ; lines 12-13). The next stanza (verse 8 : lines 13-14) states that the city of Ōruṅgallu shone illuminated by the rays from the crescent moon adorning the head of Śiva even during the nights of the dark fortnight. The exact import of verse 9 (lines 14-16) is not clear though the reference is to the immense wealth of the city by virtue of its proximity to the Vindhya mountain.

Verse 10 (lines 16-18) introduces the ruler **Vīra-Rudraṅṛipati** as ruling over the Kākatiya kingdom (*Kākata-rājya*) from Ōruṅgallu and states that at the feet of the ruler lay innumerable crowns from the heads of enemy kings and that the wish-fulfilling-tree (*kalpa-viṭapi*) had gone back to the heavens angered by the unequalled munificence of the ruler.

The next six verses contain an account of four members of a family, belonging to the lunar race. Verse 11 (lines 18-20) states that Vīra-Rudra-ṅṛipati's relative, **Vishṇuvardhana** by name, who distributed wealth among the needy and spread death among his foes, was born in the lunar race. His son was **Indusēkhara** who was an adept in drinking the poison (*hūlōhala*) in the form of his enemies, whose fame had spread in all directions and who, in richness, was equal to the Mēru (i.e. golden) mountain (Verse 12 : lines 20-21). The next verse (lines 21-22) states that from Indusēkhara was born **Mahādēva** on whose forehead his enemies beheld the third eye.

According to verse 14 (lines 23-24) Lord Śiva (referred to as Indusēkhara) himself was born to the fortunate Mahādēva, in the guise of a king and with the name of **Indusēkhara**. Verse 15 (lines 24-26) is damaged in parts and its exact import is not easy to know. It describes the oceans as swelled by the steady flow of the water of ablution resulting from the innumerable gifts given by Indusēkhara.

Verse 16 (lines 26-27) states that the learned Rudradēva obtained the village of **Uttarēsvara** from Indusēkhara in order to grant it to his teacher as *guru-dakṣiṇā*. Verse 17 (lines 27-30) gives the date, discussed above, and states that Rudradēva granted the said village to his *guru*, with all the accompanying privileges, on that date.

The next four verses are in praise of the gift-village. The sacrificial altars in the court-yards of the temples of Uttarēsvara were crowded by the well-versed in the *R̥ik*, *Yajus* and *Sāma Vēdas* (verse 18 : lines 30-32) ; all the streets in that village, covered as they were by smoke from the sacrificial altars and by men engaged in scholarly disputations day and night, appeared as if they were themselves ever engaged in serious *tapas* (verse 19 : lines 32-33). In that village those who desired to look at the waves on the river Gaṅgā¹ did so without exertion from the court-yards of their own houses (verse 20 : lines 33-35). Gōdāvari, with lotuses drifting along and moved by the charming waves, had come there as if to develop intimacy with that village (i.e. Uttarēsvara) (verse 21 : lines 35-36).

Verse 22 (lines 36-38) states that Rudradēva's father was Pinnayāchārya, the foremost among the *Sāmayājīns*. Verse 23 (lines 38-39) states that the sage Vasishṭha himself was born (as Rudradēva) to witness the Kali age and also to remove, out of compassion, the eternal taint on the name of Kali. Verses 24 and 25 (lines 39-42) respectively state that the 'Mother of all tongues' (i.e. goddess Saraavati) and the goddess of wealth (*Mahālakṣmī*) had come to live with him.

Verses 26 and 27 (lines 42-47) allude to the munificence of Rudradēva in making gifts to the learned while the next two verses (lines 47-50) speak highly of his deep scholarship. Verse 28

¹ Here the Gōdāvari is obviously equated to the Gaṅgā in sanctity.

declares that his works were above improvement and improvements suggested by him (in other's works) were unquestionable. According to verse 29, the influence of goddess Sarasvatī on Rudradēva was noticed in all fields of learning like *tarkka*, *taṁtra-mārgya* and in sweet poetry (*kavitva*).

Verses 30 and 31 (lines 50-52) introduce Viddhana-dīkshita as Rudradēva's *guru* and as being instrumental for the latter's eminence as a scholar. Because of his teacher's *anugraha*, Rudradēva is stated to have attained pre-eminence without even undergoing the necessary ordeal of *abhyāsa*.

Verses 32-36 (lines 52-54) are devoted to the praise of Viddhanāchārya. Verse 32 declares that as long as the rain-cloud (i.e. Viddhanāchārya) was raining words (of knowledge) on the water-basins (i.e. the faces) of his disciples, creepers of eloquence (i.e. knowledge) were constantly growing. According to verse 33, the utterances of Viddhana which were marked by the fragrance of the sandal-wood tree, possessed *mādhurya* and his wealth, obtained through proper means, was enjoyed by deserving *brāhmaṇas*. Viddhana was verily like Śiva in human form.

The next verse states that even as an elephant chained to its post delights the onlookers with the constant tinkling of the two bells, Viddhana delighted all by the display of his deep knowledge of the *vēdas* and *vēdānta*. According to verse 35, Viddhana, in whose heart dwelt Śiva, with the crescent moon on his head, who had the serpent for his *kuṁḍalī* and who had applied the sacred ash (*bhasma*) on his chest, himself appeared to the learned to be the human incarnation of the Lord himself. Verse 36 compares the scholarship of Viddhana with that of Brahmā.

Verses 37-42 (lines 64-74) give the names of Viddhana's ancestors for three generations. Verse 37 (lines 64-66) refers to the *Kapi-muni-kula* and the next verse (verse 38 : lines 66-67) introduces Rudrāchāryya as belonging to that family and states that Sarasvatī, the goddess of learning, indulged in conversations with him. According to verse 39 (lines 68-69) all men who beheld Rudrāchāryya were wont to say in wonder that a jewel of the best qualities had been created by Brahmā.

His successor (i.e. son) was Dēvanāchārya who was the very ocean of good manners (verse 40, lines 69-70). He was followed by Śrīkaṁṭhāchārya whose skill in the art of scholarly debating is alluded to in verse 41 (lines 70-72). He was the doyen among those skilled in composing sweet poems even as Śiva and Agastya were the foremost among the gods and sages respectively (verse 42, lines 72-74).

His son was Viddhanāchārya whose birth is compared in verse 43 (lines 74-76) to that of Shanmukha (i.e. god Subrahmaṇya) from Śaṅkara (i.e. Śiva), the sun from the Udaya mountain and the moon from the ocean. Verses 44-61 (lines 76-108) are devoted to the description of Viddhana's greatness, his many acts of piety and charity, his literary composition **Pramēya-charchāmpita** and to the land grant he made to a number of *brāhmaṇas*. Of these, verse 44 (lines 76-78) states that Viddhana, whose erudition was felt in all directions, performed in keeping with religious prescriptions, the sacrifice called *Sarvatōmukha*¹ in the town **Vāgīśaratnākara**. The next verse (lines 78-80) alludes to the great scholarship of Viddhana by saying that men of learning often retired to his gardens and, by pleasing the parrots living there with offerings of fruits, cleared their doubts by putting questions to them and getting the necessary answers. From verses 46-47 (lines 80-83) we learn that Viddhana had excavated a tank christened *Śivalīritha* in the town of **Bhīmavallabhapurī**. Besides, Viddhana also installed an image of the deity Śiva *alias* Jñānēśvara in that town (verse 48, lines 84-85). The *Sāmayājīns* were astounded by the *agnishōma* performed by Viddhana at Bhīmavallabhapura (verse 49 : lines 85-86). Verses 50-52 (lines 86-93) state that Viddhana was ushered into the royal presence even without his asking and was honoured at first sight by the ruler with offerings and that

¹ See also line 171 of the text.

Rudra-kumāra-vīra (referred to in verse 52 as Rudra-nṛpāla-mauli), who looked upon him with devotion as if he was the very incarnation of Śīva, honoured him with gifts of an umbrella (*ātapatra*) and fan (*āndōlikā*). Verses 53-56 (lines 93-99) contain further tributes to Viddhana's scholarship. He performed religious rites such as *agnihōtra*, offered worship to god Narakuñjara (i.e. Vighnēśvara) and prayers to Svayaṃbhū and was keen on promoting piety (verse 53). He was a helping hand to others and was skilled in the two *mīmāṃsās*. The teaching of all *vidyās* and skill in the Vēdas were like sports to him (verses 54-55). He was a *paṇḍita* in *Saiva āgamas*, *yōga*, *tantra* and *mantra*, his speech displayed his familiarity with *dhorma-sāstra* and he was greatly devoted to Śīva (verse 56). It may be pointed out here that, in lines 170-73, while recording the supplementary grant, Viddhana, who is referred to as *agrahāra-pradātri*, is stated to have performed the sacrifices known as *Agnishīṭoma*, *Atyagnishīṭoma*, *Sarvatōmukha*, *Vājapēya*, *Bṛihaspatiasava*, *Mahāvṛata*, *Aptōryāma* and *Chāturmāsya*.

Verses 57-60 (lines 99-107) are in praise of *Pramēyacharchānṛṣi*, a work written by Viddhana. Even ignorant men who listened to that work being read in assemblies were transformed into men of wisdom. Verse 59 (lines 103-05) states that Indusēkhara brought out *Pramēyacharchānṛṣi* by churning the ocean of learning with the *mantha* of Viddhana's genius and that, as a result, the damsel of fame became attached to the latter even as Lakshmi was to Vishṇu. Scholars drank the sweetness of Viddhana's work with the satisfaction of having tasted earthly nectar.

Verse 61 (lines 107-08) states that the great Viddhanāchārya having obtained this (i.e. the village of Uttarēśvara from Rudradēva as *guru-dakṣiṇā*) made a grant of the same to *brāhmaṇas* well-versed in the Vēdas and in all the *sāstras* and *āgamas*. Lines 108-18 give the boundaries of the gift village and the language employed is Telugu. Lines 118-37, in Sanskrit, state that Viddhana granted 3 *khāris* of land each to fortyone *brāhmaṇas* and retained the remaining lands (*itarat-sarvam*) for himself.

The names and *gōtras* of the 41 donees are as follows :—

No.	Name	Gōtra
1	Kumarasvami-sarvaktatuyājīn	Hārīta
2	Manchens-sōntayājīn	Do.
3	Tōmṭa-guṣṭasasīn	Do.
4	Kēṣava-ghaṭasāsīn	Do.
5	Yajñanāriyana-ghaṭasāsīn	Do.
6	Appana-ghaṭasāsīn	Do.
7	Viśvanātha-ghaṭasāsīn	Kapī
8	Kamohi-ghaṭasāsīn	Do.
9	Vāmadēva-ghaṭasāsīn	Do.
10	Srinānga-ghaṭasāsīn	Do.]
11	Kamohi-ghaṭasāsīn	Do.]
12	Kāmana-ghaṭasāsīn	Bhāradvāja
13	Viśvōvara-ghaṭasāsīn	Do.

No.	Name	Gōtra
14	Mārē.bhattōpādhyāya	Bhāradvāja
15	Kāmadēva-ghaṭasāsin	Do.
16	Vallabha-ghaṭasāsin	Do.
17	Talyē-ghaṭasāsin	Do.
18	Pōti-ghaṭasāsin	Do.
19	Paṃpaya-sōmayājīn	Do.
20	Purāyi-ghaṭasāsin	Do.
21	Annaka-ghaṭasāsin	Do.
22	Sūrē.bhattōpādhyāya	Ātrēya
23	Śarabha.bhattōpādhyāya	Do.
24	Rāti Peddi.bhattōpādhyāya	Gautama
25	Velupula Pōti-ghaṭasāsin	Do.
26	Anamta.bhattōpādhyāya	Kumjina
27	Nūṭajna-ghaṭasāsin	Do.
28	Appana.bhattōpādhyāya	Do.
29	Kesava.bhattōpādhyāya	Do.
30	Sūrē-ghaṭasāsin	Do.
31	Kāutaḍēva-ghaṭasāsin	Do.
32	Narasimha-ghaṭasāsin	Do.
33	Dāntōdara-ghaṭasāsin	Do.
34	Rēvana-ghaṭasāsin	Do.
35	Kamdarppa-ghaṭasāsin	Vādhūla
36	Sūrē-ghaṭasāsin	Do.
37	Purushōttama-ghaṭasāsin	Do.
38	Manchena-ghaṭasāsin	Kāśyapa
39	Anamta-ghaṭasāsin	Do.
40	Dēvana-ghaṭasāsin	Śātha
41	Sarvadēva.bhattōpādhyāya	Śāmdīlya

Verses 62-67 (lines 138-48) are imprecatory stanzas usually met with in donative records.

The rest of the charter covering a part of the last line (i.e. line 148) of the first side of the sixth plate, the whole of the second side of the sixth plate and the first side of the seventh, is in the nature of recording supplementary grants. Lines 148-49 state that Vidūhana obtained an additional extent of land, measuring 30 *khāris*, in the villages of **Dāchapalli** and **Puluparru**,

transferred them to the bounds of Uttarēśapura and granted them to *brāhmanas*. The names of the donees, the *gōtras* to which they belonged and the quantum of shares given to each, given in lines 149-174, are as follows :-

No.	Name	Gōtra	Share
1	Viddhana-bhattōpādhyāya	Hārta	2½
2	Rudra-sōmayājin	Do.	2
3	Prōle-ghaṭasāsin	Do.	2
4	Annō-ghaṭasāsin	Do.	2
5	Purushōttama-bhattōpādhyāya-sōmayājin	Do.	2
6	Prōle-bhattōpādhyāya	Do.	2
7	Kōśava-bhattōpādhyāya	Do.	2
8	Venuē	Do.	½
9	Vallabha-sōmayājin	Do.	½
10	Kanchi-ghaṭasāsin	Do.	½
11	Narasimha-ghaṭasāsin	Do.	½
12	Śrīranta-ghaṭasāsin	Do.	½
13	Toravi-Yajñēśvara	Do.	½
14	Yajñēśvara-ghaṭasāsin	Do.	½
15	Mārē-ghaṭasāsin	Do.	½
16	Jannē-ghaṭasāsin	Do.	½
17	Dēvarē-bhattōpādhyāya	Bhāradvāja	½
18	Hemana-bhattōpādhyāya	Do.	½
19	Kāchana-bhattōpādhyāya	Do.	½
20	Mamchi-bhattōpādhyāya	Do.	½
21	Narasimha-ghaṭasāsin	Do.	½
22	Purāyi-ghaṭasāsin	Do.	½
23	Sōntēśvara-ghaṭasāsin	Do.	½
24	Kāmadēva-bhattōpādhyāya	Do.	½
25	Eṣapōta-ghaṭasāsin	Do.	½
26	Narasimha-ghaṭasāsin	Do.	1½
27	Viśvēśvara-ghaṭasāsin	Do.	½
28	Jannē-ghaṭasāsin	Do.	½
29	Nūmkana-ghaṭasāsin	Kumjina	½
30	Sōmadē[va*]-bhattōpādhyāya	Do.	½
31	Viśvēśvara-bhattōpādhyāya	Do.	½

No.	Name	Gōtra	Share
32	Gumjmatmchi-ghataśśein	Kumḍina	$\frac{1}{4}$
33	Doṛro-ghataśśein	Do.	$\frac{1}{4}$
34	Bhimēvara-ghataśśein	Do.	$\frac{1}{4}$
35	Viśvanātha-ghataśśein	Do.	$\frac{1}{4}$
36	Tōnta-sōmayājīu	Do.	$\frac{1}{4}$
37	Chēnō-ghataśśein	Do.	$\frac{1}{4}$
38	Yajūcēvar-ōpādhyāya	Do.	$\frac{1}{4}$
39	Nāgadēva-ghataśśein	Do.	$\frac{1}{4}$
40	Kamakavelli Narasimha-ghataśśein	Do.	$\frac{1}{4}$
41	Narasimha-ghataśśein	Do.	$\frac{1}{4}$
42	Virana-ghataśśein	Do.	$\frac{1}{4}$
43	Kāmdarppa-ghataśśein	Do.	$\frac{1}{4}$
44	Prōḷō-bhaṭṭōpādhyāya	Do.	$\frac{1}{4}$
45	Mauns-bhaṭṭōpādhyāya	Do.	$\frac{1}{4}$
46	Korena-ghataśśein	Do.	$\frac{1}{4}$
47	Gōṛaya-bhaṭṭōpādhyāya	Gautama	$\frac{1}{4}$
48	Ērapōta-ghataśśein	Garga	$\frac{1}{4}$
49	Kōśava-bhaṭṭōpādhyāya	Ātrēya	$\frac{1}{4}$
50	Sōmasūtha-ghataśśein	Do.	$\frac{1}{4}$
51	Jannō-ghataśśein	Do.	$\frac{1}{4}$
52	Annō-ghataśśein	Lōhita	$\frac{1}{4}$
53	Kāntana-ghataśśein	Do.	$\frac{1}{4}$
54	Kāmans-ghataśśein	Kauśika	$\frac{1}{4}$
55	Māri-ghataśśein	Do.	$\frac{1}{4}$
56	Prōḷō-ghataśśein	Kāēyapa	$\frac{1}{4}$
57	Kōśava.yajvā	Do.	$\frac{1}{4}$
58	Nārāyana-ghataśśein	Do.	$\frac{1}{4}$
59	Uttarōvara-ghataśśein	Śaṭ[h ^o]ja	$\frac{1}{4}$
60	Jannō-sōntayājīu	Vādhūla	$\frac{1}{4}$
61	Seṭṛānta-bhaṭṭōpādhyāya	Bhāradvāja	$\frac{1}{4}$
62	Purushōttanta-ghataśśein	Vishṇuvḍiddha	$\frac{1}{4}$
63	Kāmdarpps-ghataśśein	Bhāradvāja	$\frac{1}{4}$
64	Poddi-ghataśśein ¶	Kapi	$\frac{1}{4}$
65	Gōṛna-Bharata	Kapi	$\frac{1}{4}$

No.	Name	Gōtra	Share
66	Sarvadēva-ghaṭasāsin	Do.	½
67	Virabhadrā	Do.	½
68	Vīrdhana-bhattōpādhyāya	Do.	12
69	Mārkaṇḍēvara-Mahādēva		5
70	Uttarēsvara-Mahādēva		3
71	Janārdhana-Vallabha		2

Lines 174-75 declare that all the incomes from the payments to be made by the eighteen *jātis* of the village (of Uttarēsvara), including the potters (*kumbhakāra*) and oilmen (*tailakāra*) and whatever other incomes may thenceforth accrue were also granted to the same *brāhmaṇa* donees.

Lines 175-76 contain verse 68 which is the usual imprecatory stanza *bahubhīr-vasudhā dattā*, etc. The charter ends with the invocation *Svasti Śrī-Dēvyai namaḥ* followed by two symbols in line 177.

The plates under study are important for the local history of the period to which they belong. They refer themselves to the reign of Vīra-Rudranripati. The Kākatiya kingdom was under the sway of Rudrāmbā *alias* Rudramadēvī, daughter and successor of Gaṇapati (1199-1262 A.D.) from 1262 to 1296 A.D., and the date of the present grant, 1290 A.D., falls within her reign period. In a number of her inscriptions, Rudrāmbā is given the masculine name of Rudradēva-mahārāja and, therefore, Vīra-Rudra-nripati of the charter under study is to be identified with her.

Verses 11-15 (lines 18-26) give the genealogy of a family of rulers who belonged to the lunar race. The genealogy given is as follows :—



Of these, Vishṇuvardhana is referred to as *nripa*. Indusēkhara (I) was verily Śiva himself, for he was an expert in drinking the *hālāhala* in the form of his enemies. He is referred to as *rājan*. His son Mahādēva was a *mahīpati* and his enemies were as if burnt by his third eye seen by them in the battlefields. To him was born, in the guise of a *nripati*, Lord Śiva himself and he was known as Indusēkhara (II).

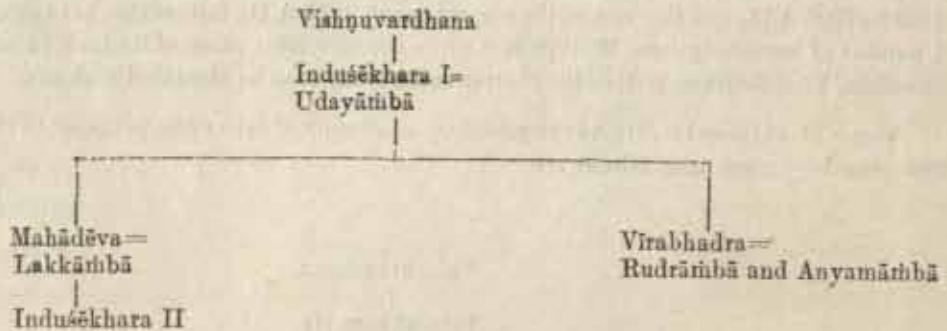
A few more inscriptions from the West Godavari, Krishna and Nalgonda Districts, Andhra Pradesh, reveal interesting facts about the members of this family. Thus, two inscriptions from Narasāpūr, Narasapur Taluk, West Godavari District, one¹ belonging to 1159 A.D. and the other² to 1170 A.D., refer themselves respectively to the 24th and 35th years of the reign of Sarvalōkēśraya

1 *A. R. Ep.*, 1956-57, No. B 9.

2 *Ibid.*, No. B 11.

Vishṇuwardhana-mahārāja. It is very likely that this ruler is identical with Vishṇuwardhana mentioned in our grant as the great-grandfather of Indusēkhara II. Two other inscriptions, one¹ from Juttiga, Tanuku Taluk, Krishna District and belonging to 1259-60 A.D. and the other² from Pālakollu, Narasapur Taluk, West Godavari District and belonging to 1261-62 A.D. refer themselves to the reign of Chālukya Virabhadra. Of these, the Juttiga inscription states that Virabhadrēśvara was the husband of Rudramadēvi, daughter of Kākatīya Gaṇapati while, according to the Pālakollu inscription Virabhadra was the grandson of Vishṇuwardhana and son of Udayāmbā. Yet another inscription,³ also from Pālakollu and belonging to 1266 A.D., states that Udayāmbikā, the mother of Virabhadra, was the wife of Indusēkhara who was the son of Vishṇuwardhana and that Virabhadra was the husband of Anyamāmbā. This Indusēkhara is, no doubt, identical with Indusēkhara I of our record. It may, therefore, be concluded on epigraphical evidence that Virabhadra had two wives namely Kākatīya queen Rudramadēvi and Anyamāmbā.

An inscription⁴ from Kolanupāka, Bhuvanagiri Taluk, Nalgonda District, belonging to 1279 A.D. and to the reign of Kākatīya Rudradēva (i.e. Rudrāmbā) states that Virabhadra of the Chālukya lineage was the husband of Rudradēva (i.e. Rudrāmbā). We further learn from this inscription that Virabhadra had an elder brother named Mahādēva who was married to Lakkāmbā by whom he had a son named Indusēkhara. Virabhadra's elder brother Mahādēva and the latter's son Indusēkhara of the Kolanupāka inscription may be safely identified with Mahādēva and Indusēkhara II of our record. The genealogical information derived from the above records may be tabulated as follows :



Line 18 of our grant states that this ruling family belonged to the *Pamkaja-bāndhav-ānvaya*. The well-known Chālukya houses of Bādāmi and Kalyāṇa and the Eastern Chālukyas of Vēṅgī all claimed to belong to the Lunar race. Moreover, we learn from the Pālakollu inscription of 1266 A.D. and the Kolanupāka inscription of 1279 A.D., both discussed above, that the family in question belonged to the Lunar race. Therefore, though *Pamkaja*(=lotus)-*bāndhava* usually indicates the Sun god, in this particular case it will be necessary to equate *pamkaja* with *kumuda* and conclude that the record under study also assigns this minor Chālukya family to the Lunar race. It is likely that these chieftains were the scions of the Eastern Chālukya family of Vēṅgī and that they were ruling in parts of the West Godavari, Nalgonda and Krishna Districts as the subordinates of the Kākatīyas of Warangal.

¹ *SIL.*, Vol. X, No. 360.

² *Ibid.*, Vol. V, No. 121.

³ *Ibid.*, No. 122.

⁴ *HAS.*, No. 13, *A Corpus of Inscriptions in the Telengana Districts of H.E.H. The Nizam's Dominions*, No. 25.

The praise bestowed on Viddhana as a poet and scholar and the reference to his work *Pramēyacharchāmpita* are of interest. Viddhana and his work are for the first time brought to light by the grant under study. From the description of the work in line 100 as *sūktimaṇi-vrajānām ratnā-karaḥ*, it may be concluded that *Pramēyacharchāmpita* was of a didactic nature, containing *subhāshitas*.

Among the donees of the supplementary grant Virabhadra is mentioned (line 170) as *Ārādhyaputra*, Viddhana himself being immediately referred to as *Ārādhyā*. Virabhadra was, in all probability, the son of Viddhana. The lineage of Viddhana, reduced into tabular form, is as follows :—

Kapi-muni-kula
|
Rudrāchāryya
|
Dēvanāchāryya
|
Śrīkaṁthāchāryya
|
Viddhanāchāryya
|
Virabhadra

Rudra-kumāra-vīra, mentioned in lines 89-93 as being devoted to Viddhana and as having conferred royal honours on him is to be identified with Pratāparudra II (1295-1326), the grandson and successor of Rudrāmbā. He is known to have been made *yuvarāja* as early as in 1280 A.D.¹

Induśekhara who, according to verse 59 of the present grant, was instrumental in Viddhana writing his work and from whom the donor Rudradēva obtained Uttarēsvara and granted it to his *guru* Viddhana as *dakṣiṇā* was obviously the poet's patron. The donor Rudradēva was the son of Pinnayāchāryya.

Among the place names mentioned, the capital city of **Ōruṅgallu** is the same as Warangal. Since the exact find-spot of the plates are not known, it is not possible to locate the villages of Uttarēsvara, Dāchapalli, Pulupattu, Vāgīśaratnākara and Bhīmavallabhapura on a modern map.

TEXT²

[Metres : Verses 1, 4, 26 *Sragdharā* ; verses 2, 3, 5, 6, 8, 9, 13, 14, 16, 18-25, 27-32, 34, 38-41, 43, 46, 48, 49, 53-55, 63-66, 68 *Anuṣṭubh* ; verses 7, 50, 56, 67 *Vasantatilakā* ; verses 10, 15, 33 *Śārdūlavikrīṣita* ; verse 11 *Indravāṁśā* ; verse 12 *Varāṁśastha* ; verses 17, 35, 36 *Prithvī* ; verse 37 *Pushpitāgrā* ; verses 42, 44, 51, 52, 57, 59-61 *Upajāti* ; verse 45 *Mālinī* ; verse 47 *Rathōddhatā* ; verse 58 *Upēndravajrā* ; verse 62 *Śālinī*.]

First Plate, First Side

1 Ōm³ Svastī || Pratyūha-vyūha-rājas-sa bhavatu bhavatām śrēyasē [bhūyasē] — —

2 tvā dhṛitvā karaṁ ch-ōpari visijati tām vyōmni yasmin-parasmin | maṁḍa[ra] maṁḍathi pa — —

¹ *A History of South India*, p. 212.

² From impressions.

³ Expressed by a symbol.

- 3 parisara-śaśinam prēma-rinḡais=taraṅgair-āliṅgy-āliṅgya putram paridadhati sukh-āram-
bham-am-
- 4 bhōdhayas-tē || [1*] Bālah Prōlēsvarō nrityam-ācharan-khēcharai[h*] stutah | bhava-
tām bhūtayē bhūyā-
- 5 d-ā kaṅṡhan purushah Karī || [2*] Harih kēli-kirih pātu viśvā viśvambhar-āmkitā |
yad-damshtrā bhāti
- 6 chāṅdrī-iva kālā kā-pi Kalatīkinī || [4*] Śambhōr-ambhōnidhinām-ansvarata-sam-ullāsa-
rakshā-su-da-
- 7 kshā chāṅdrī sūndrī-bhavach-chhri[r]*=jagad-ayatu Kalā kā-pi maulau viśālē | āliṅgy-
āliṅgya krishṡā mu-
- 8 hur-ātihapahit-||jahnū-kanyā-tarāṅgair-mmaitrīm-ēkatra-vāsād-iva bhṡisam-adi-
- 9 tām-ācharadbhīḡ-charadbhīḡ || [4*] Purūsē purāṅāya namō-stu tasmai yan-nābhi-padmād-
uda-
- 10 bhūt-Svayambhūḡ | tasmai-Vidhātṡē cha namō-stu yasmāt-samastapī-ōtā=jagad-āvīrāsīt ||
[5*] Amga-Vam-
- 11 ga-Kalich-Āndhra-Karnāṡa-Magadh-ādayah | dēsāḡ sphuranti tatr-aishu manōjñām tv-
Āndhra-matḡdalam(lam) || [6*]
- 12 Tatr-ōllasanti śataśō-pi mahā-nagaryyas=tāsām purī sphurati kēvalam-**Ōrurṅalluh*** | ma-
- 13 dhyē trivishṡapa-sarōruha-lōchanām-ādyā mura-pramathan-āmubuja-lōchan-ēva || [7*] Śam-
bhōḡ Svayam-
- 14 bhūyō yatra śiraś-chāndra-marichayah | kurvanti chāṅdrik-ōnnadrāḡ krishṡa-pakshē-pi
yāminḡ || [8*] Pasya-
- 15 nti(nā) Paruhūt-āsāḡ pāruhūtām-iva śriyam(yam) | bhaktāya dātum adyuktā yad-(vṡ)itā
Vimūḡhya-vā

First Plate, Second Side

- 16 śinī || [9*] Tasyām-asti sa **Virarudra**--nripatih [pratyarthī]-pṡihvī-pati-sphūrjjad-rat-
na-kirita-kōṡi-vilasat-pā-
- 17 d-āravūnda-dvayaḡ | śrīmat-**Kākata-rājya**-[bhā]ra-vahana-prēmīkhad-bhujā-vikramō ya-
- 18 sya tyāgam-udikshya Kalpa-vitapī [krōdhā]d-iv-āḡād-divam(vam) || [10*] Tad-bāmbhavaḡ
pōṡkaja-bāmbhava-ānvayō
- 19 jātō nṡipō-nāmanī **Vishṡuvarddhanah** | ya(d-a)rtḡhinō yat-paripamḡhinō muhaḡ śriyam
- 20 labhātē sura-sūndarīm-api || [11*] Tad-ātmaḡ-ō-bhūt-svayam-**Imḡusēkharah** pratyarthī-
lālāhala-

* The numeral 1, indicating the plate's number, is engraved by the left side of the ring-hole.

* Read *-Ōrurṅalluh* for the sake of metre.

UTTARESVARA GRANT OF KAKATIYA RUDRAMBA, SAKA 1211—FLATE I

i, a



i, b



ii, a



ii, b



Scale : One-half

- 21 pāna-pañḍitaḥ | dig-aṁbara-vyāpta-yaśō-vijrīmbhitō vibhūti-nishpādita-mēru-(bhū)dharah || [12*] Uḍapā-
- 22 diMahādēvas-tēna rājñā mahīpatih | paśyanti ripavō yuddhō [yasya bhālē] vilōchanam (nam) || [13*]
- 23 Tasya bhāgyēna kēn-āpi bhagavān-Indusōkharah | nripati-chechhadmanā [yatra] sphuraty-adhika-vikra-
- 24 mah || [14*] Yad-dān-āmbu-jhari-pravāha-[vibhavaḥ] pāthōdhayō varddhitāḥ bhūti-kām-a-
- 25 pi Kum̄bha-saṁbhava-bhayāj-jātām tyajanti dhruvan(vam) [*] ā chamdram [viharaḍbhir-] ūrmi-pāṭalsi — — — — — vi-
- 26 sphūrjyat-kucha-kum̄bha-saṁbhava-mahā-maitri-pavitri-kṛitāḥ || [15*] — Tasmād-ślabhata grāmam-Uttarō-
- 27 śvaram-ākhyayā | Rudradēva-sudhir-ddātum guravē guru-dakṣiṇām(nām) || [16*] Sudhāka-
- 28 ram(ra)-vasum̄dharā-nayana-chamdramah-saṁkhyayā mitēshu Śaka-vata-
- 29 rēshv-atha Virōdhinaḥ Phālgunō | śasi-grahana-mam[galē] sa guravē satām-agra-

Second Plate, First Side

- 30 nīr-adatta- puram-Uttarēsvaram-śēsha-bhōgaih saba || [17*] Pada-vākya-pramā-
- 31 na-jñai-Ṛig-Yajuh-Sāma-vēdibhiḥ | sphuranti bahuśō yasyā madidīr-āni-
- 32 gaṇa-vēdikāḥ || [18*] Hōma-dhūmais-samākīrṇaiḥ sāyam prātar-vvīhā-
- 33 ribhiḥ | yat-purī-vīthikāḥ sarvvāḥ kurvvant-iva tapaḥ paratū(ram) || [19*] Yatra Gaṅgā-tara-
- 34 mūgānām-avalōkana-kautukam(kam) | grih-āṁgana-vilōlānām-ayatnād-ēva-
- 35 sidhyati || [20*] Lōla-kallōla-hast-āgra-līlā-chālita-pamkajā | Gōdāvari
- 36 yayā' puryyā sakhyam karttum-iv-āgatā || [21*] Yā mūhū
- 37 Rudradēvasya tasy-ābhyudaya-kāriṇō(ṇah) | yat-pitā Pinnay-āchā-*
- 38 ryyas-tilakaḥ Sōma-yājñām(nām) || [22*] Jātah kali-yugam drashtum Vasishṭhō
- 39 muni-puṁgavaḥ | kalush-sika-hatō mā bhūt-Kalkir-ity-anukūpāyā || [23*] Padm-āla-
- 40 yām-iv-ālōkya kautukāj-jananī girāni(rām) | sringāra-bharitā yasya mukha-
- 41 padm-āśray-ābhavat || [24*] Checha(Ohha)lād-iva Mahālakṣmīr-ddṛisṭvā yam-mukha bhāratim(tim) || (i)
- 42 pravīśya yad-grihān-sarvvān-su-sthirā pari-jrīmbhatō || [25*] Jātam vētamda-

* The numeral 2 indicating the number of the plate is engraved at the left side of the ring-hole.

* The two *śaṅkas* engraved at the end of this line are unnecessary.

Second Plate, Second Side

- 43 gamḍa-sthala-kṛita-padam-ārōhaṇam bṛiḥhaṇa-śri-bhaṅg-ībh-āṅgikṛitā sā nṛipatir-a-
 44 pi vaśam nīta ēv-āta ēśhaḥ | pitrōś-chitr-ōpacharyyā muhur-api rachi-
 45 tā paṁḍitēbhyō-khilēbhyō dattam vittam tad-asmin jagati khalu kṛiti Rudradēvas-sa-
 46 ēva || [26*] Yad-dāna-payasām-ōghair-ārabdhē pāthasām nidhan | kavi-sūkt-ānṛitaṁ
 47 kṛitti-lakṣmīḥ prāduraḥhūdva(d=dva)yati(yam) || [27*] Yat-kṛitam chōdyam-anyō nō
 pariharttuṁ pra-
 48 galbhatē | yat-kṛitē parihārē-pi n-ānyaś-chōdayitum kshamaḥ || [28*] Tarkkē vā tati-
 49 tra-mārggē vā kavityē madhurō-ṭha vā | yatra kutr-āpi vā yasya pra-
 50 galbhē-pi Sarasvatī || [29*] Tasy-āsti Rudradēvasya gurur-Viddhana-dikṣitaḥ | yasya-
 ānṛi-
 51 ta-kara-sparśāt-tan-matir-vvārdhi-varddhitā || [30*] Yad-anugraham-āsādya sudhi-
 52 yām-agraṇir-abhūt | vin-aiiv-ābhyāsa-bhārēṇa Rudradēvaḥ kṛit-īśvarāḥ || [31*] Ya-
 53 smin-varshati vāk-tōyam Viddhan-āchāryya-tōyadē | śiṣhy-ānan-ālavāḷēshu varddhanṛitē bhā-
 54 rati-latāḥ || [32*] Sparśas-chaṁdana-saurabhasya garimā malli-matalli-śriyā yasya nyasya-
 55 ti bi(vi)bhranēshu vachasām mādhuṛyya-dhuryyam padaṁ(dam) | bhōgyā yōgya-mahī-

Third Plate, First Side

- 56 suparvva-nikarair-yyad-bhūtayō nītayō yaj-jas-sajjana-mauli-Viddhana-sudhi-
 57 r-ijjāgartti mūrttaḥ Śivaḥ || [33*] Vēda-vēdānta-ghaṁṭābhyām Viddhan-āchāryya-sindhu-
 58 raḥ | li(vi)haḥ-ārttha-kṛiy-ālānaḥ kēśhām vā na manō-haraḥ || [34*] Sudhā-
 59 kara-kalā-milan-mukūṭa-maṁḍalau kumḍali-kṛit-ōragam-ura-sthalī-rachita-bhasma-lē-
 60 paṁ mahāḥ | nidhāya hṛidi tat-param yam-avalōkya vidvaj-janās-tad-ēva
 61 paramaṁ mahāḥ kim-api manvatē mūrttimat || [35*] Chaturmmu-
 62 kha-chatur-mmukhi-nagara-sīma-sīmantiṁ nirantara-parisphuran-nava-vi-
 63 lāsa-pānya-sthalī | samullasati yan-mukh-āmburuha-maṁḍalam maṁḍanam
 64 sa sarvva-sudhiyām muhu-sphurati Viddhan-āryyaḥ sudhīḥ || [36*] Kapi-muni-kula-
 65 m-āsti yatra maītrīm rachayati paṁkaja-bhū-kuraṅga-nētri | lalita-pada-pa-
 66 [d-ā]rttha-sārttha-dātri madhu-madan-āmbuja-patra-lōchan-ēva || [37*] Rudr-āchāryyō-
 bhavat-ta-
 67 smin-kamalē Padma-bhūr-iva | bhāshatē purataḥ sthitvā yēna sākanī Sarasvatī || [38*]
 68 Yam-ālōkya-janāḥ sarvvē maṇir-ākō guṇ-ōtkarāḥ | grathitō Vēdhas-ēty-ēvam

* The numeral 3 is engraved at the left side of the ring-hole to indicate the number of the plate.

UTTARESVARA GRANT OF KAKATIYA RUDRAMBA, SAKA 1211—PLATE II

iii, a



iii, b



iv, a

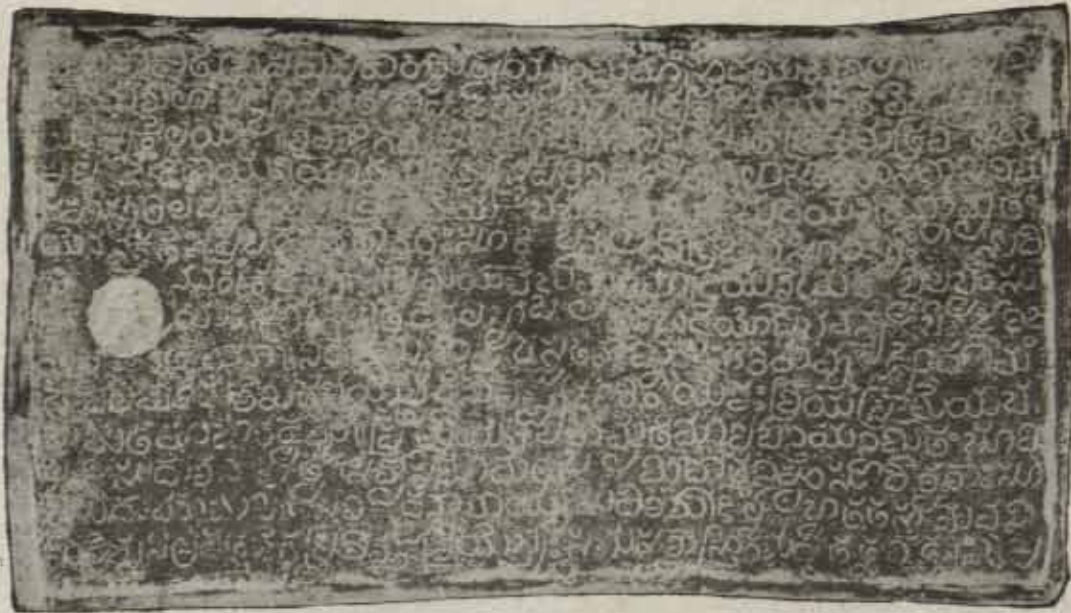
82
84
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92
94



82
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92
94

iv, b

96
98
100
102
104
106
108



96
98
100
102
104
105
108

Scale : One-half

Third Plate, Second Side

- 69 samgirasmitē sa-vismayāḥ || [39*] Tatō=bhūd=Dēvan-āchāryyāḥ saujany-āmri-
 70 ta-vāridhiḥ | na kadāchid-abhūd-yasmād-ahi-janyō halāhalāḥ || [40*] Ya-
 71 smin-vadatī gōshṭhīshu prativādītva=adrishu | tat-ta[nū]bhūr-abhūd-dhanyāḥ Śrī-
 72 kamṭhāchāryya-kōvidāḥ || [41*] Kavitva-mādhuryya-dhuramādharaṇām-ādyō-
 73 bhavad-yō nava-sāstra-bhājām(jām) | [Surāḥ ?] surāṇām-iva chamdra-maulit-mmuni-
 74 r-mmuniām-iva Kumbhayōniḥ || [42*] Tatō=bhūd-Viddhan-āryyō yaḥ Saṁkarā-
 75 d-iva Shaṇmukhaḥ | Bhāsvān-iv-ōday-ādr-iśād-Amṛitāmśur-iv-ōdadhē-
 76 ḥ || [43*] Vāgīśaratnākara-nāmi yaḥ purē vyadhātta samyag-vidhī Sarvatōmukhaḥ
 (khām) |
 77 madhyē-sabham yasya vachō-vijrīmbhitaḥ(tam) muhur-muhu sphūrjjati sarvavāḥ-
 78 mukham(khām) || [44*] Yād-upavana-śukānām kv-āpi lilā-ratānām parisaram-upayā-
 79 tāḥ paṇḍitās-tad-vachōbhiḥ | vidadhati nūja-sāstrē saṁsay-ōchchhēdam-ēbhyō madhu-
 80 ra-phala-viśēshān-ādarād-arppayantaḥ || [45*] Bhīmavallabha puryyām yaḥ ka-
 81 rōti sma sarō-varām(ram) | Śiva-tīrttham-iti khyātām yad-ambu vasudhā-sudham(dham)
 || [46*] Bhi-

Fourth Plate, First Side

- 82 mavallabha-puri-vibhūshaṇam yas-tadāgam-udapādayat khaṇam(nam) |
 83 viśri(śru)tām hi Śiva-tīrttha-samjñayā visphurantam-iva puṇya-sam[chaya]ḥ || [47*]
 84 Śiva[m*] Jñānēśvaran-tatra pratishṭhāpayati sma yaḥ | vastu-dhyōyam-i-
 85 v-ātmiyam karttuṁ lōchana-gōcharām(ram) || [48*] Agnishtōmanī karōti sma yaḥ purē Bhi-
 86 mavallabhē | yathā vismayam-āyānti paśyantaḥ Sōma-yājinaḥ || [49*] Aprā-
 87 ritthitō¹-yam-avanīśa-kula-pravēśō yasy-ākṣil-āmala-ma[hī]śvara-bhā-
 88 gya-pūraiḥ | yasmai kṛitam prathama-darśana ēva rājñā karppūra-
 89 pūga-phala-bhōga-samarppaṇam cha || [50*] Adatta yasmai svayam-ātapatra-
 90 m-āmdōlikām Rudra-kumāra-vīraḥ | paryyāya-vṛittim parihāya yasmai
 91 tēn-ōchitam nishka-śatām cha dattam(ttam) || [51*] Dēvaḥ Svayambhūr-iti yatra bhaktim
 karōty-asau
 92 Rudra-nṛipāla-mauliḥ | brāhmē mubūrttē puruṣam purāṇam dhātē-nvahasū yō
 93 hṛiday-āravinōdē || [52*] Agnihōtr-ādy-anushṭhānam Narakumjara-pūjanām(nam) |
 Svāyambhu-
 94 vē namaś-karmīna puṇyānām-avalōkanam(nam) || [53*] Parasya mahasō dhyānan-
 dharmmani-

¹ The numeral 4 is engraved at the left side of the ring-hole, to indicate the number of the plate.

Fourth Plate, Second Side

- 95 rmmāṇa-kautukam(kam) | par-ōpakāra-tātparyyam mimāṃsā-dvaya-kausalam(ām) || [54*]
Vyākhyā-
- 96 tum-akhilām vidyām-utkamthā-pa[ri]rambhaya[m*] | pada-krama-yutēm(tē) Vēdē
naipuṇi
- 97 yasya kēlayaḥ || [55*] Śaivy-āgamēshv-āpi oho yōga-nibandhanēshu taṃtrēshu maṃtra-
vishayē-
- 98 shv-āpi paṇḍitō yaḥ | yō dharmma-sāstra-parinishṭhita-vāg-vilāsaḥ Kailāsa-vāsini ma-
- 99 hasy-āti-lampāṭō yaḥ || [56*] **Pramēya-charchch-āmṛita-nāmadhēyaḥ** karṇāmṛitaṃ
- 100 yēna kṛitaḥ prabandhaḥ | ratn-ākaraḥ sūkti-maṇi-vrajānām Sūryyaḥ sudhi-
- 101 ś-ānana-painkajānām(nām) || [57*] **Pramēya-charchch-āmṛitaṃ-ādriyantē** yad-abdhi-
labdham su-
- 102 dhīyaḥ sabhāsu | tad-ōva labdhvā jaḍa-buddhayō-pi bhavantu-abhijñā vija-
- 103 y-ōtsavānām(nām) || [58*] Nidhāya sārāsvata-nāmni vāridhāv-udbōdha-mam-
- 104 th-āchalām=Induśēkharāḥ | yach-chhadmanā vikshya Hariṃ yataḥ-śriyam Pramēya-cha-
- 105 rechch-āmṛitam-āharaddhī(d-dhru)vaṃ(vam) || [59*] **Pramēya-charchch-āmṛitam-āpibanti**
yān-nirmmitaḥ bhūmi-
- 106 sudh-āsanaṭvaṃ(tvam) | sarvvē samādhātum-iv-ātma-nishṭham sudhīsvarāḥ sū-
- 107 kti-sudhā-muchō-pi || [60*] Sa Viddhan-āchāryya-sudhīsa-maulir-labdhvā tatas-tām-
avanī-
- 108 surēbhyāḥ | adatta Vēda-prathimā-śriyēbhyāḥ samasta-sāstr-āgama-tatva(ttva)vidbhyāḥ ||
[61*] A-

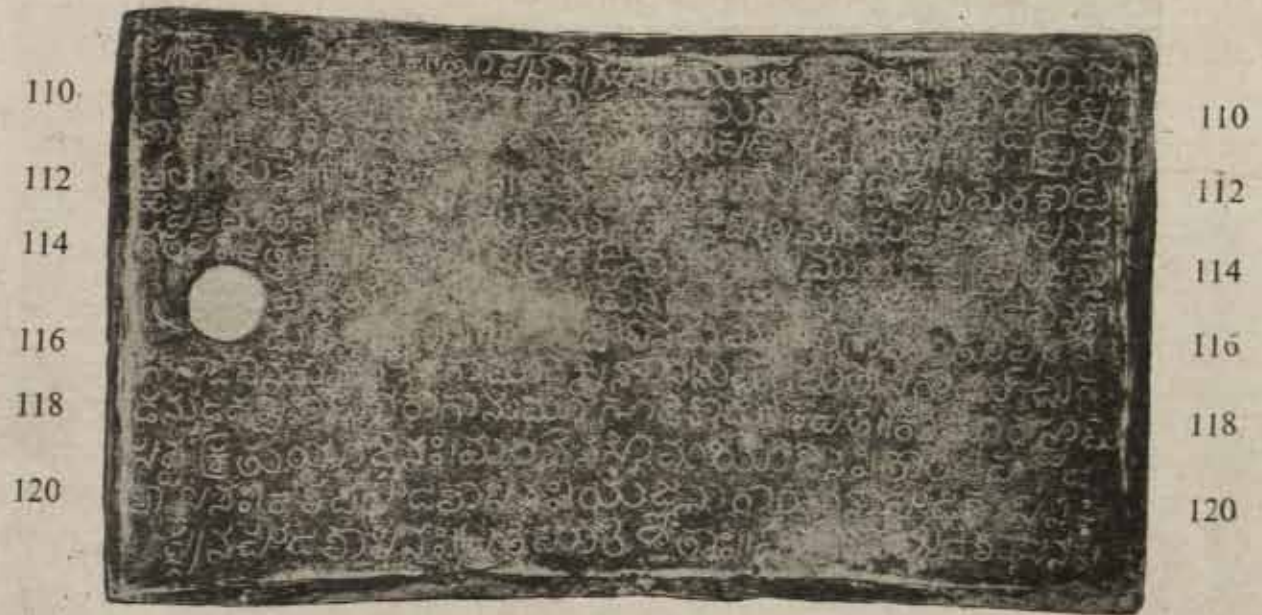
Fifth Plate, First Side

- 109 sya grāmasya simānāḥ || tūrppuṇa || Sūryya-battuni kōḍu || āgnēyānanu |
- 110 Uttarēśvarapuramū [dī]napalli kaḍami muyyāna-kuṭṭru ghaṭṭa || dakshi-
- 111 ṇataḥ | Uttarēśvarapuramū kaḍami pulu-parti muyyāni-kuṭṭru gu-
- 112 rṛāla garuvu || nairṛityataḥ | Uttarēśvarapuramū Prēkēṭi polamēra kōḍu
- 113 paśchimataḥ || Uttarēśvarapuramū prēkēṭi polamēra ghaṭṭa kōḍu | aṣanta-
- 114 rataḥ | Uttarēśvarapuramū prēkēṭi mukrōmala muyyakuṭṭrula jammi
- 115 vāyavyataḥ¹ | peḍḍa-maḍugu naḍumu | uttarataḥ | mṛōṭa chīṃta-kō-
- 116 ḍu | isānyataḥ | Gaṃgādēvi naḍumu | Saṃgāmu tūrppuṇa
- 117 Gaṃgādēvi naḍumu | Saṃgāmu dakshīṇanaru mēḍi-puṭēta | Saṃgāmu magu-
- 118 ḍa nuṃḍi dakshīṇam mīṃchī rāgānu mūgūḍi Kōḍu || Ta ētē || Kumārasvāmī-
- 119 sarvvakratu-yājinaḥ | Maṃchena-sōmayājinaḥ | Tōmṇa-ghaṭṭa
- 120 sāsinaḥ | K[ē]śava-ghaṭṭasāsinaḥ | Yajñanārāyana-ghaṭṭasāsinaḥ |
- 121 [A]ppana-ghaṭṭasāsinaḥ || Ētē Hāritāḥ || Viśvanātha-ghaṭṭasāsinaḥ |

¹ The numeral 5 indicating the plate's number, is engraved at the left side of the ring-hole.

UTTARESVARA GRANT OF KAKATIYA RUDRAMBA, SAKA 1211—PLATE III

v, a



v, b



vi, a

136

138

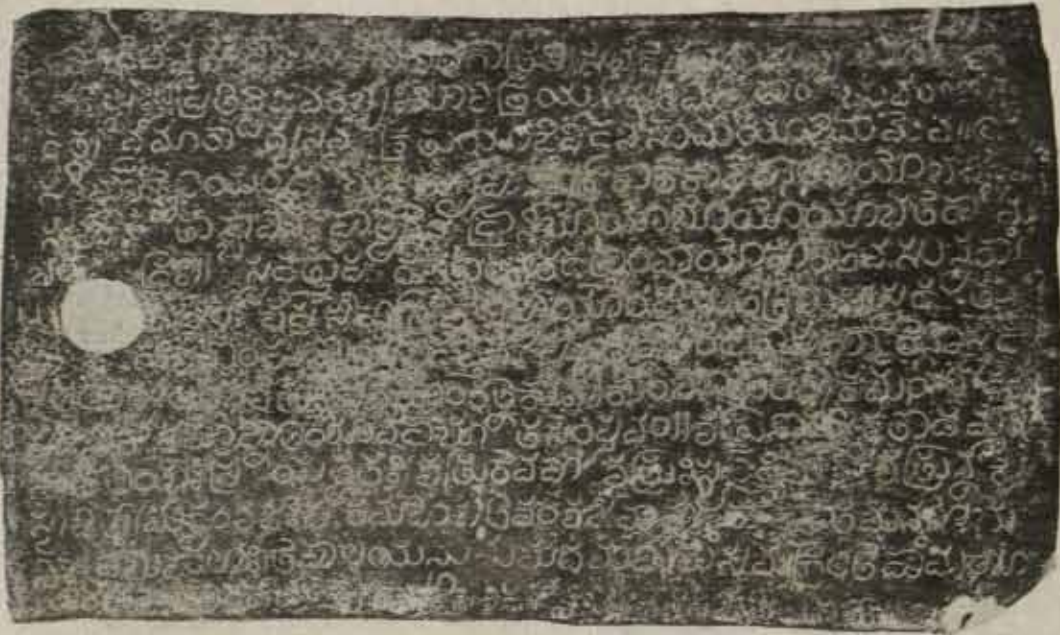
140

142

144

146

148



136

138

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142

144

146

148

vi, b

150

152

154

156

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162



150

152

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156

158

160

162

Scale : One-half

Fifth Plate, Second Side

- 122 Kauchi-ghaṭasāsinaḥ | Vāmadēva-ghaṭasāsinaḥ | Śriramga-ghaṭasāsina-
 123 ḥ | Kauchi-ghaṭasāsinaḥ || Ētē Kapi-gōtrāḥ || Kāmāna-ghaṭasāsinaḥ | Viśvēśva-
 124 ra-ghaṭasāsinaḥ | Mārē-bhaṭṭōpādhyāyāḥ | Kāmādēva-ghaṭasāsinaḥ |
 125 Vallabha-ghaṭasāsinaḥ | Talyē-ghaṭasāsinaḥ | Pōti-ghaṭasāsinaḥ | Parūpaya-
 126 sōmayājinaḥ | Purāyi-ghaṭasāsinaḥ | Annaka-ghaṭasāsinaḥ || Ētē Bha-
 127 radvājāḥ | Sūrē-bhaṭṭōpādhyāyāḥ | Śarabha-bhaṭṭōpādhyāyāḥ ||
 128 Ātrēyan || Rāli Peddi-bhaṭṭōpādhyāyāḥ || Velupula Pō-
 129 ti-ghaṭasāsinaḥ || Gautamaḥ || Anamita-bhaṭṭōpādhyāyāḥ | Nā-
 130 [ta]ṭa-ghaṭasāsinaḥ | Appāna-bhaṭṭōpādhyāyāḥ | Kēsava-bhaṭṭōpādhyā-
 131 yāḥ | Sūrē-ghaṭasāsinaḥ | Kāmādēva-ghaṭasāsinaḥ | Narasimha-
 132 ghaṭasāsinaḥ | Dāmōdara-ghaṭasāsinaḥ | Rēvana-ghaṭasāsinaḥ || Ētē Kuṇḍināḥ ||
 133 [Ka]ṇḍarppa-ghaṭasāsinaḥ | Sūrē-ghaṭasāsinaḥ | Purushōttama-ghaṭasāsinaḥ ||
 134 [Ētē] Vādhālāḥ || Mamcheṇa-ghaṭasāsinaḥ || A[na]ṭa-ghaṭasāsinaḥ || Kāśya-

Sixth Plate, First Side

- 135 pau || Dēvana-ghaṭasāsinaḥ || Śaṭha-gōtrāḥ || Sarvvadēva-bhaṭṭōpādhyāyāḥ || Śā-
 136 ṇḍilyāḥ || Prati-dvija-varōbhyaḥ Khāri-traya-parimitām bhuvāḥ || Ita-
 137 rat-sarvvam-Ārādhyā-sarvvakratuyāji-Viddhana-sōmayājinaḥ-ēva ||
 138 Sāmānyō-yam dharmma-sētur-nripaṇām kālē kālē pālanīyō bhavadbhīḥ |
 139 sarvvān-ētān-bhāvinaḥ pārhiv-ēhḍrān bhūyō bhūyō yāchatē Rāma-
 140 bhadrāḥ || [62*] Sva-dattām para-dattām para-dattām¹ vā yō harēta vasundharām(rām) |
 141 shashṭim varsha-sabhāsrāṇi viśṭhūyām jāyatē krimih || [63*] Sva-dattā[d*]-
 142 dvi-guṇām puṇyam para-datt-ānupālanaḥ(nam) | para-datt-āpahāreṇa sva-da-
 143 ttam nishphalam bhavēt || [64*] Gām-ēkām ratnikām-ēkām bhūmēt-apy-ēkam-
 144 aṅguḷam |
 144 haran-narakam-āpnōti yāvad-ā bhūta-satīplavaḥ || [65*] Śatruḥ-āpi kritō dharmmaḥ
 145 pālanīyāḥ prayatnataḥ | śatruḥ-ēva hi śatruḥ-syād-dharmmaḥ śatruḥ-nna ka-
 146 syachit || [66*] Mad-vatśajāḥ para-mahīpati-vatśajā vā pāpād-apēta-manasō bhu-
 147 vi bhūmipālāḥ | tē pālayantu mama dharmmam-imaḥ samagraḥ tēshēt mayā
 148 virachit-ōmjalir-ēsha mūrḍhni || [67*] Pamar-āpi Viddhan-āchāryyēṇa **Dāchapallī**
 [Puluparrau cha triḥ]-

¹ Para-dattām is redundant.

Sixth Plate, Second Side

- 149 śat-khāri-mitam kshētram labdhvā tad=ubhayam=Uttarōśaparē=ntarbhāvyā viprēbhyō dattam [| *]
- 150 gōtrē [|| *] Viddhana-bhattōpādhyāyāḥ s-ārdha-dvi-bhāginah | Rudrē-sōmayājīnah | Prōlē-ghataśāsīnah |
- 151 Annē-ghataśāsīnah | Purushōttama-bhattōpādhyāya-sōmayājīnah | Prōlē-bhattōpādhyāyāḥ | Kēśa-
- 152 va-bhattōpādhyāyāḥ dvi-bhāginah | Vennē [pād-ārdha-bhāginah] | Vallabha-sōmayājīnah ardhā-bhā-
- 153 ginah | Kānchi-gha[ta*]śāsīnah | Narasiṅha-ghataśāsīnah | Śrīrāma-ghataśāsīnah | Toravi-Yagnē(jñē)-
- 154 śvara[h*] pād-ārdha-bhāgi | Yagnē(Yajñē)śvara-gha¹ ardhā-bhāgi | Mārē-gha ardhā-bhāgi | Jannē-gha pād-ōnabhāgi |
- 155 Ētē Hārītāḥ | Dēvarē-bhattōpādhyāyāḥ | Rēmana-bhattōpādhyāyāḥ | Kūcha-
- 156 na-bhattōpādhyāyāḥ | Mañchi-bhattōpādhyāyāḥ | Narasiṅha-ghataśāsīnah [|]
- 157 Purāyī-gha ardhā-bhāgi | Sōmēśvara-gha ardhā-bhāgi | Kāmadēva-bhattōpādhyāyāḥ [|]
- 158 Ērapōta-gha arddha | Narasiṅha-gha s-ārdha | Viśvēśvara-ghataśāsīnah | Jannē-ghataśāsīna[h*] ardhā
- 159 Ētē Bhāradvājāḥ | Nūmkana-ghataśāsīnah | Sōmadē[va*]-bhattōpādhyāyāḥ | Viśvēśvara-bhattō-
- 160 pādhyāyāḥ | Guṇḍimānchi-ghataśāsīnah | Dorre-ghataśāsīnah | Bhīmēśvara-ghataśāsīnah
- 161 Viśvanātha-ghataśāsīnah = Tōṭṭa-sōmayājīnah = Chēnē-ghataśāsīnah = Yajñēśvar-ōpā-
- 162 dhyāyāḥ | Nāgadēva-ghataśāsīnah | Kanakavelli Narasiṅha-gha | Narasiṅha-ghataśāsīnah | Vira-
- 163 na-ghataśāsīnah arddhī | Kāndarpa-gha arddhī | Prōlē-bhattōpādhyāyāḥ arddhī | Mannē-gha arddhī |

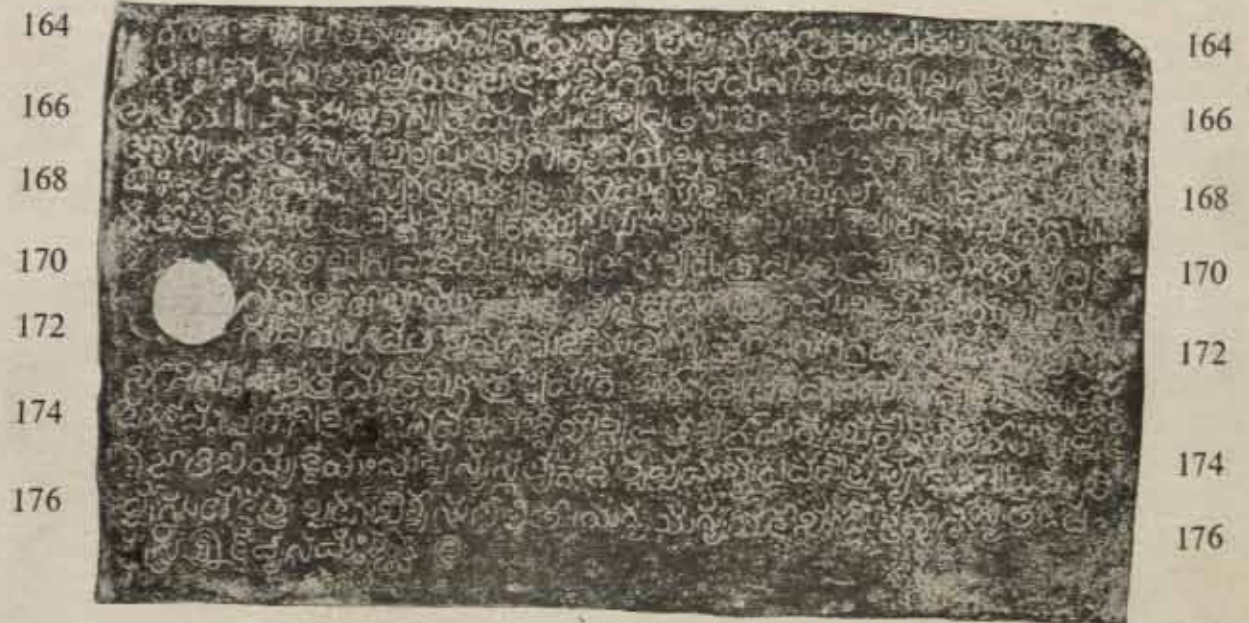
Seventh Plate

- 164 [Ko]rena-gha arddhī | Ētē Kuṇḍināḥ | Gōraya-bhattō-pādhyāyāḥ | Gautamāḥ | Ērapōta-ghataśāsīnah |
- 165 Gargāḥ | Kēśava-bhattōpādhyāyāḥ pād-ōna-bhāginah | Somanātha-gha arddhī | Jannē-gha arddhī | Ētē
- 166 Ātrēyāḥ | Annē-ghataśāsī | Kāmana-gha pādau | Ētau Lōhitan | Kāmana-ghataśāsī | Mārē-gha-
- 167 taśāsī | Ētau Kauśīkau | Prōlē-ghataśāsī | Kēśava-yajvā | ardhī | Nārāyaṇa gha arddhī | Ētē Kāśya-
- 168 pūḥ | Uttarōśvara-ghataśāsī | Śaṭha-gōtraḥ | Jannē-sōmayājīnah | Vādhūlāḥ Śrīrāma gha arddhī = Pu-

¹ The abbreviation *gha* stands for *ghataśāsīna*.

UTTARESVARA GRANT OF KAKATIYA RUDRAMBA, SAKA 1211--PLATE IV

vii



Scale : One-half

- 169 rushōttama-gha arddhī | Vishṇuvṛiddhō || Kāṁdarppa-gha pādi | Bhāradvājāḥ |
Peddi-gha pād-ōna-bhāgī [| *] Gōma-
- 170 Bharat-ōrddhī | Sarvadēva-gha arddhī | Ārādhya-putrō Virabhadr-ōrddhī | Śrīmad-
ārādhya-Viddha-
- 171 na-bhaṭṭōpādhyāy-Āgnisṭōma-Atyagnisṭōma-Sarvvatōmukha-Vājapēya-Bṛihaspati-
- 172 sava-Mahāvrat-Āptōryāma-Chāturmmāsya-yājīnō-grahāra-pradātārō dvādaśa-
- 173 bhāgināḥ [| *] Ētē trayāḥ¹ Kapi-gōtrāḥ | Mārkaṁḍēśvara-mahādēvaḥ pañcha-bhāgī |
Uttarēśvara-ma-
- 174 hādēvaḥ tri-bhāgī | Janārdhana-vallabhaḥ dvi-bhāgī | Atra cha grāmē kuṁbhakāra-
tailakār-ādy-ashṭāda-
- 175 śa-jātībhīr-yyad-dēyam yach-ch-ānyan-navyakam tat-sarvvam-ōbhya ēva viprēbhyō
dattam || Bahubhī-
- 176 r-vvasudhā dattā bahubhīś-ch-ānupālītā | yasya yasya yadā bhūmis-tasya tasya tadā
phalam (lam) [|| 68*]
- 177 Svasti Śrī-Dēvyai namaḥ [||*]

¹ Better read *pañcha*.

No. 17—A FRAGMENTARY SARADA INSCRIPTION FROM HUND

(1 Plate)

K. V. RAMESH, MYSORE

(Received on 25.7.1967)

The text of the subjoined inscription has been prepared from three inked estampages and one good photoprint lying in the Office of the Chief Epigraphist, Archaeological Survey of India, Mysore. I am thankful to the Chief Epigraphist for permitting me to edit this inscription, engraved on a marble stone originally from Hund, Attock District, West Pakistan and later deposited in the Archaeological Section of the Indian Museum at Calcutta, in the pages of this journal.

The discovery of this inscription has a long history of more than thirteen decades. The existence of blocks of marble containing inscriptions traced in characters quite unknown to its inhabitants at Hund were first noticed¹ by M. Court who, however, had no opportunity to study the inscriptions. Subsequently, when Captain Burnes visited Hund he prepared facsimiles of four inscriptions and made them available to James Prinsep. As early as in 1837 the latter published the defective lithograph and his defective readings in the *Journal of the Asiatic Society of Bengal*, Vol. VI, pp. 877-79 and plate XLVI. According to Captain Burnes the marble slab on which the inscription under study is engraved "had found its way into a Moslem building, though originally in a Hindu temple. A follower of the faithful made a mortar of it and hence the round hole, in which the barbarian pounded his *massala*, (culinary condiment)."² The estampages and the photoprint were secured in 1924 by the then Government Epigraphist for India from the Indian Museum, Calcutta.

The inscription, consisting of 13 lines, is fragmentary, only the left half being now available. Even here, the round hole, explained away by Captain Burnes, has resulted in the loss of quite a number of letters in lines 7-11. Since most of the text is in metrical composition, it is possible to conclude that the missing right part of the slab is almost exactly of the same size as the available left half. The writing in the available half of the slab covers an area roughly 36×30 cm. Even at the time of the engraving of the record the left top corner of the slab appears to have been cut off as a result of which the first four lines are shorter than the rest by about 13.5 cm. The central hole, referred to above, is about 12 cm in diameter.

The record is written in Sāradā characters and Sanskrit language and is to be assigned, on grounds of palaeography, to the second half of the 8th century A.D. While the text is mostly in verse, almost the whole of line 12 and the whole of line 13 are in prose. The inscription is closely related, in date and in contents, to the inscription³ of *Mahārājñī Kāmēśvarīdēvī*, also from Hund. The latter records the construction of a *dēvakula* and its consecration in 774-75 A.D.⁴ and mentions

¹ *JASB.*, Vol. V, p. 395.

² *Ibid.*, Vol. VI, p. 877.

³ *Above*, Vol. XXII, pp 96-98 and plate.

⁴ The inscription bears two dates, one in Sahrat 168 and the other in Sahrat 169. These *sahrats* are obviously of the Harsha era and 774-75 A.D. as the period to which the inscription belongs is fully borne out by its palaeography.

navakarmapati Jayantarāja, *panchakula* Pillaka and *kāyastha* Bhōgika. It will be seen below that these three persons figure in our inscription as well.

The following **palaeographical** features, most of which are also noticed in the inscription of Kāmēśvaridēvī, may be pointed out here. The only difference between the writing of *y* and *v* is that in the case of the former the top is open. There is no difference in the writing of *v* and *dh*. The imposition of the sign for superscript *rēpha* into the main letter and under the top horizontal bar in cases of *t* (see *kīrti* in line 2) and *v* (see *bhaktir-vyāja* in line 4, *Pārvatī* in line 6, etc.) and the peculiar way of writing *rya* resulting in the incomplete formation of the main letter *v* are worthy of note. The sign for medial *ī* is of two types, one curving upwards (eg. *śrī* in line 5) and the other running down to the right (cf. *kī* in line 2). Final *m* occurs once in *rāshtram* (line 10). Barring *vivarjītā* in line 4, in no other case is the consonant immediately following *r* doubled. As regards **orthography**, the replacement of *y* by *j* in *samajē* (line 7) for *samayē* is interesting.

It is not possible to make out the purport of the inscription from the available part of the text. All that can be made out from the extant portion is that part of the text was in the form of a *praśasti* of king (*nripati*) **Anantadēva**, to whose reign the inscription in all probability belonged, and that another part of the text was devoted to the praise of two or more individuals belonging to the Kallaṭha-vaṃśa which had risen to the status (*padavī*) of *śrīmālī*. Details of date, if given, are lost with the missing half of the slab, but as has been pointed out above, the present epigraph is closely related to the inscription of Kāmēśvaridēvī and, therefore, is not far removed from 774-75 A.D.

As for its contents, the inscription commences with the auspicious word *Svasti* followed by a symbol (resembling that of the numerical figure for 1) and two *danḍas*. Then follows the first verse (line 1), only the first half of which is now extant. It seems to be in praise of a deity who is hailed as the true master who bestows on the mortals the bliss either of kingship (*bhūpatitvaṃ*) or of renunciation (*yatitvaṃ*). Lines 2-3 contain verse 2 of which only the first and third quarters are available in full. This verse refers to the *kīrti* (i.e. either fame or the inscriptional *praśasti*) as having spread in all the quarters even as the earth is encircled by the oceans and hails the subject of its praise as dexterous in the task of incessantly striking down the growing and formidable might of the *Turushkas*. Since the subject of the very next verse is king Anantadēva, it is very likely that the above eulogy is bestowed upon none other than him. Verse 3 (lines 4-5), of which only the second quarter is now wanting, praises king (*nripati*) Anantadēva as sincere in his devotion to elders (*guru-jana*), as taking (on) innumerable (occasions) the advice of *brāhmanas*, as delighting in the company of (men of) knowledge and as sparing no efforts in the task of protecting his subjects (*prajā-pālana*). The first three quarters (line 5) of verse 4 are lost and the last quarter (line 6) mentions the consort of Pārvatī (i.e. Lord Śiva). Verse 5 (line 6), of which only the first two quarters are now extant, refers to the (members of the) Kallaṭha family (*vaṃśa*) as having risen to the status (*padavī*) of *śrīmālī*. The round hole, resulting from *massāla* grinding, comes into play at this stage and even the available parts of verses 6-12 (lines 7-11) are badly mutilated. Verse 6 (lines 6-7) contains a reference to Sindhurājya in the context of a military expedition (*vidhānasamayē*). Verse 7 (line 7) appears to refer to a certain Nāgu who is described as a lord or as a powerful man (*vibhuḥ*). No sense could be made out of the available letters of verses 8 (lines 7-8), 9 (lines 8-9), 10 (lines 9-10) and 11 (lines 10-11). It is, however, likely that these verses are in praise of three individuals (cf. *devītyō-pi*) in line 11 and the plural number used in the second half of verse 11. Verse 12 (lines 11-12) seems to contain a reference to Anantadēva.

As stated above, lines 12-13 give the names of three individuals who also figure in the inscription of queen Kāmēśvarīdēvī. The latter record helps us in restoring the names of either these three individuals or their fathers wherever they are found incomplete because of the fragmentary nature of our inscription. The three individuals and the names of their fathers are, (1) *navakarmapati* Jayantarāja, son of Upēndra; (2) the *brāhmaṇa* Pillaka, son of Virāditya and (3) *Kāyastha* Bhōgika, son of Vihēnda. In the inscription of Kāmēśvarīdēvī, Jayantarāja is described as hailing from Avanti (*Āvantikaḥ*) and as a *sūryadvija*; Pillaka is referred to as a *pañchakula* and *kāyastha* Bhōgika as a *sūryadvija*. Though the text of the queen's inscription is clumsily worded, it seems to associate the three persons mentioned above with the construction and consecration of a temple (*dēvakula*) caused to be built by Kāmēśvarīdēvī. It is not unlikely that they had a similar rôle to play in the inscription under study but, as had been stated earlier, all details in this regard are lost.

Our inscription is of great importance for the early history of the North Western region of the Indian sub-continent. The history of the early Muslim invasions of India, which begins in 643 A.D. with a naval expedition against the port of Debal at the mouth of the Indus, is too well known and needs no detailed repetition here.¹ Unlike in the 12th century A.D. when the Muslim invaders took by storm a Hindu India torn asunder by mutual rivalries and strifes and thus heralded long centuries of Islamic domination almost all over the sub-continent, the early Muslims of the 7th and the following centuries, of Arab and Turkish extraction, found the then Hindu rulers to be more than their match on the battle-fields. A series of battles fought in Sind and elsewhere in the North-West found the Muslims more often on the losing side and from the middle of the 8th century onwards, far from being a successful force of invasion and territorial annexation, they barely succeeded in clinging to parts of Sind and Multan, where the Arab Muslims held a precarious sway, and Gandhāra which had come under the Turkish Muslims. It is known from epigraphical sources that Pratihāra Nāgabhaṭa I and his successors as well as Avanijanāśraya Pulakōśin of the Chālukya house of Navasārikā and Lalitāditya, the ruler of Kashmir were among the Hindu rulers who claim to have successfully withstood and repulsed Muslim invasions of about the period of our inscription. The record under study adds one more ruler to this list, viz. Anantadēva-nripati.

It is not known if he fought the Turushka forces on his own or was in league with other Hindu rulers of North India. The situation of Hund, the findspot of the inscription, shows that his kingdom bordered on the Muslim holdings of Gandhāra and Multan. The epithet *udrikta-Turushka-pushkala-bala-kshēp-aika-dakshātman* (line 3) does not appear to refer to any particular triumph of Anantadēva over the Muslims but, on the other hand, appears to imply that he had to strive continuously and on a number of occasions to defeat their designs of expanding their territorial possessions at his expense. D. R. Bhandarkar has opined elsewhere² that the term *Turushka* denoted, in the times of our inscription, Muslims of Turkish extraction who had secured a foothold in Gandhāra and that the Arab Muslims of Sind and Multan were known as the *Yavanas*. This would mean that the Turushka adversaries of Anantadēva were the Turkish Shahiyas of Gandhāra. But, as pointed out above, our inscription mentions Sindhu-rājya in the context of a military expedition. It is, therefore, likely that the *Yavana-Turushka* distinction was not watertight and that the Turushkas whom Anantadēva had to keep in check were the Muslims not only of Gandhāra but of Multan as well.

¹ For an account of the trials and tribulations of the early Muslim invaders in India, see *ABORI.*, Vol. X, pp. 25-44; see also *The Classical Age*, pp. 166-75.

² *ABORI.*, Vol. X, pp. 32-33.

A FRAGMENTARY SARADA INSCRIPTION FROM HUND



Scale : One-Third

The relationship, if any, between Anantadēva-nṛpati and Mahārājāī Kāmēśvarīdēvi is not known beyond doubt. The mention of Jayantarāja, Pillaka and Bhōgika in both the inscriptions shows that the records belong to one generation and also to one and the same reign. Could it be that they were husband and wife. A study of other inscriptions from Hund may perhaps throw welcome light on this problem.¹

We learn from the inscription of Kāmēśvarīdēvi that *navakarmapati* Jayantarāja and *kāyastha* Bhōgika were *sūryadvijas*. This probably means that they belonged to a professional community other than and, of course, lower than that of the *brāhmanas*. This is supported by the reference to Pillaka as a *brāhmana*. The designation *navakarmapati* applied to Jayantarāja implies that he was an architect by profession.

The reference to the Kallāṭha-vaṃśa as having secured *śrīmālī-padavī* (verse 5; line 6) is interesting. The reference does not appear to be to the community of *śrīmālī-brāhmanas* but to the religious profession of a florist (Sanskrit *mālin*-florist) providing flower garlands to the deity. When viewed with reference to the mention of Lord Śiva (*Pārvatī-sakha*) in the previous verse (verse 4; line 6), it appears that the members of the Kallāṭha family were, by profession, florists who provided garlands to a temple of Śiva.

The only geographical name occurring in our inscription is **Sindhu-rajya** which, as stated above, denotes the Muslim kingdom spread over the Sind and Multan regions.

TEXT²

[Metres : Verses 1, 4-8, 11-12 *Anuṣṭubh*; verses 2-3, 9 *Śārdūlavikrīḍita*; verse 10 *Upajāti*]

- 1 Siddham³ Svasti || Bhūpatitvaṃ yatitvaṃ vā yō dadāti nijē[śva]⁴ [||1*]
 2 Kīrtis-tāvad-īyaṃ dig-anta-vihitā nv-ambhōdī(dhi) viāvāni ya[thā]⁵ — — — — —
 3 tāḥ [] yēn-ōdrikta-Turuṣkā-pushkala-bala-kshēp-aika-dakṣ-ātmanā⁶ ha — — — — —
 4 Bhaktir-vyāja-vivarjītā⁷ guru-jaṇē viprēshv-asamkhyatā va[cha][h*]⁸ |* vṛiddhī — — — — —
 5 sa vivō(bō)dha⁹-sahgraha-ratir-yatnaih-prajā-pālanō |* hanta śrīmad-Anantadēvā
 nṛpatih-kim¹⁰ kim na lōkē tva — [||3*]

¹ The facsimile of another inscription from Hund, given by James Princep in *JASB.*, Vol. VI, Plate XLVII shows that that inscription also belongs to the same period as the inscriptions of Anantadēva and Kāmēśvarīdēvi. But the eye copy is defective and defies any meaningful reading.

² From inked estampages and a photoprint.

³ Expressed by symbol.

⁴ Princep reads: *yair arātibhīr-ējōṣē*. Only important defects in Princep's transcripts are listed below.

⁵ Princep reads this line as follows: *Kīrtimupariyāṇ rīngatē ahīyataraḥbhīḥ sevayāṇi*.

⁶ Princep reads: *pala (trāsā) karōātmanā*.

⁷ Princep reads: *Uktīchārurivarddhita*.

⁸ This *danḍa* is redundant.

Princep reads: *Rājō yāḥ asihvīcchā*.

¹⁰ Princep reads: *hannarnasavranādēva nṛipataashī*.

- 6 *dēvō-yam*¹ Pārvati-sakhaḥ || [4*] Yathā-yam Kallaṭhō vamsaḥ(śaḥ) śrīmālī²-padavīm
gataḥ [1*] ta [5*]
- 7 vidhāna-samajē(yē)³ Sindhu-rājya ... laḥ || [6*] Tasy-āstī-ti vibhu[r]=Nāgu⁴ [1*]
..... [7*]
- 8 svatyā mitir-vinā⁵ | śrīma vō=py=atra sa[mya]maḥ || [8*] Saujanya ō ō — ō —
ō ō ō — — — ō — — — ō — — — ō — — — ō — — — ō — — —
- 9 *guṇair-yuktaiś=cha Sō — ō — [1*] — — — ō — — — ja-charitais=sānandam=ōtat-[t*]va
— — — ō — — — ō — — — ō — — — ō — — — [9*] ō — —
- 10 dēvasya mahā-vibhū[tyai] ō — ō — — ō — [ssa] rāshṭram [1*] vasanta-chandr-
ōdaya-na⁷ ō — — — ō — — — ō — — — [10*]
- 11 n-āryō dvitīyō=pi mahā-vi . [1*] .. mahānubhāvānām mahā[prajñ-ā]nta-vāsa[sāh]⁸ [11*]
.....
- 12 ntadōvasya⁹ .. kalyāṇa-chētasah [12*] Navakarmapati-Upēndra-putra-Jayanta¹⁰
- 13 tya-putra-śrī-Pillakaḥ brāhmaṇah | Kāyastha-śrī-Vihēnda-putra-śrī-Bhōgi¹¹

¹ Prinsep reads: *nēpēya*.

² Prinsep reads: *asayam kallaṭhōśhammah mī*...

³ Prinsep reads: *vīpanamamarī*.

⁴ Prinsep reads here: *tasya...tipiturnaguna*. What has been read above as *vibhu-r-Nāgu* may also be read as *vibhūnā guṇa*... which, however, violates the metre.

⁵ Prinsep reads: *yatyamiti chīrasthī*.

⁶ Prinsep was able to make out only three letters in this line, the first two as *guṇa* and a little ahead *ja*.

⁷ Prinsep reads: *yamanuchandrōraya*.

⁸ Prinsep reads this line as follows: *nāyo..... mahā..... hānapanāmas sātārvāsa*.

⁹ Prinsep reads: *stānīya*.

¹⁰ The prose passage in lines 12-13 appears to be a repetition of a part of the Hund inscription of Kāmōśvari-dēvi. On the strength of the text of the latter inscription, the reading of the lost part of line 12 may be restored as follows: *Jayanta-rāja Avantikō sūrya-dēvijah | Pamchakula śrī-Vīrādī*.

¹¹ Prinsep reads: *nyastatra śrī-Tillakah brāhmaṇah | ... stha krihā sutrakī hōgi* and observes "The concluding words *sutrakī hōgi* has the sound of pure, Hindi; it is not Sanskrit." We learn from the inscription of Kāmōśvari-dēvi that the full name of the *kāyastha* was Bhogika and that he also was a *sūrya-dēviya*.

No. 18—SAKREPATNA PLATES OF PALLAVA SIMHAVARMAN, YEAR 41

(2 Plates)

G. S. GAI, MYSORE

(Received on 17.1.1969)

The copper-plates containing the inscription edited below were sent to me for examination by Shri T. T. Sharma, Editor of the *Journal of the Mythic Society*, Bangalore, in April 1967. He informed me that the plates were unearthed while digging a pit in a village near **Sakrepātṇa**, the headquarters of the Taluk of the same name in the Chikmagalur District of the Mysore State. I am thankful to Shri Sharma for sending me the plates and enabling me to edit the same in this Journal.

The set consists of **five plates**, each plate measuring 20 cm by 6.3 cm. Near the left margin of each plate, there is a ring-hole, about 1 cm in diameter, through which passes a copper-ring the ends of which were soldered into the bottom of a circular seal. But nearly half of the seal and a portion of the ring were broken away and lost when the plates were received by me. Hence it is not possible to make out the figure on the surface of the seal which, however, might have been a couchant bull as found in the case of similar seals. The first and the last plates are engraved on the inner sides only while the remaining plates contain writing on both the sides. Each of the written sides contains 4 lines and so there are 32 lines in all. The reverse sides of the second, third and fourth plates respectively contain the numerical figures 2, 3 and 4, on the left margin, indicating the number of the plate in the set. The engraving is bold and neat and the preservation of the writing is excellent, though the rims of the plates are not raised to protect this writing. The five plates together weigh 1420 g while the existing portion of the ring and seal weighs 165 g.

The **characters** of the grant resemble those of similar charters of what is commonly known as the Pallavas of the Sanskrit charters. They may be compared with those of the Māṅgaḷūr,¹ Pīkīra² and Vēsanta³ grants. The Vēsanta grant, however, contains more ornate flourishes on the strokes of the letters and the box-heads (*talēkaṭṭu*) are more pronounced while the letters of the Māṅgaḷūr grant are more cursive than those of our grant. They, however, bear closer affinity to the characters of the Pīkīra grant. Initial *a* is found in line 4, initial *ā* in line 27 and initial *ē* in line 21. The *akshara t* is represented with a loop while *n* is without any loop. Final consonants are written a little below the line in smaller characters: cf. final *m* in lines 16, 17, 21-22, 25-26 and 30, final *t* in lines 2 and 28. The sign for *upadhāniya* is found in line 26. As regards **orthography**, it may be observed that the consonant following *r* is doubled but rightly not so in the case of *śh* in line 26. The class-nasal is used instead of *anusvāra*. The **language** is

¹ *Ind. Ant.*, Vol. V, pp. 154 ff. and plates.

² Above, Vol. VIII, pp. 159 ff. and plates.

³ *Copper-plate Inscriptions of Andhra Pradesh Government Museum*, Vol. I (1962), pp. 211 ff. and plates.

Sanskrit and the composition is prose except the four benedictory and imprecatory verses. The text is free from errors and the *sandhi* rules have been observed in most of the cases.

The charter was issued from the victorious camp at **Maudgalī-taṭa** by the Pallava king **Siṃhavarman** who is described as the son of **Skandavarman II**, the grandson of **Viravarman** and the great-grandson of **Skandavarman I**. And its object is to register the gift, made by Siṃhavarman, of all the royal enjoyments in the **Valvili** or **Valvilli-agrahāra** in **Sēndraka-rājya** to the brahmins of the same *agrahāra*. The charter is dated in the king's regnal year **41**, tenth day of the dark fortnight of the month of **Praushṭhapada** (Bhādrapada).

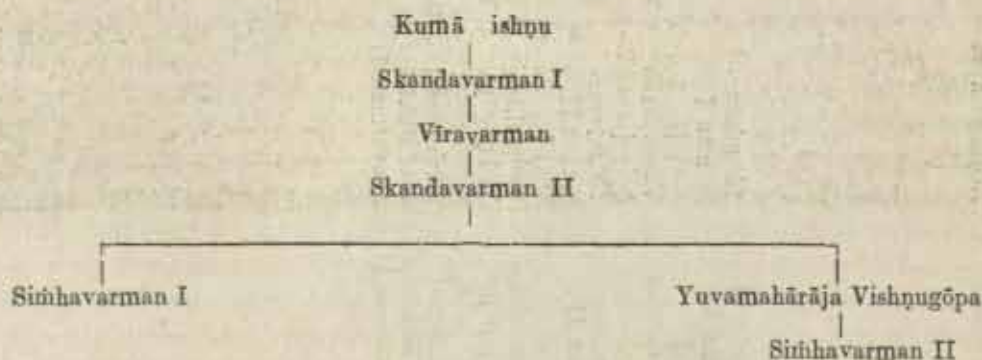
The record is important in many respects. It belongs to that group of charters which is commonly known to the scholars as the Sanskrit charters of the early Pallavas and is an important addition to the series¹ in as much as it throws welcome light on what is called 'the Siṃhavarman problem'.

As stated above, the present charter mentions four generations of kings, viz. Skandavarman I, his son Viravarman, his son Skandavarman II and his son Siṃhavarman, the ruling king. The first three kings, Skandavarman I—Viravarman—Skandavarman II, are mentioned in the same order in the Ōṅgōḍu-I grant which also gives the name of Kumāravishṇu, the father of Skandavarman I. This grant is, therefore, the earliest of the series known so far. The names of Skandavarman I—Viravarman—Skandavarman II appear in the Uruvupalli and Nedūgarāya grants of Skandavarman II's son Yuvamahārāja Viṣṇugōpa but the charters are dated in the 11th and 12th regnal years respectively, of a certain Mahārāja Siṃhavarman. The four grants, viz. Ōṅgōḍu-II, Pikira, Māṅgaḷūr and Viḷavattī mention only two names of our charter, viz. Viravarman and his son Skandavarman II while the charters themselves belong to the reign of king Siṃhavarman, mentioned as the son of Yuvamahārāja Viṣṇugōpa and the grandson of Skandavarman II. The Vēsanta grant, however, gives the names of the last three kings of our charter viz. Viravarman—Skandavarman II—Siṃhavarman in the same order. Thus while the Ōṅgōḍu-I grant mentions the first three kings of our charter, the Vēsanta grant gives the names of the last three kings. But the present record is the only charter discovered so far which gives the names of the four generations starting with Skandavarman I and ending with Siṃhavarman, son of Skandavarman II. In other words, though the ruling kings of the present charter and of the Vēsanta grant are identical, the present charter commences the genealogy of the family with an earlier member, viz. Skandavarman I, father and predecessor of Viravarman. It may also be pointed out that while the Vēsanta grant gives the genealogy for only three generations, the remaining grants of the series mention four generations of kings. The genealogies of the different charters discussed here may be shown in the tabulated form for better understanding.

¹ Amongst the charters of this class, the following may be listed here: (1) Ōṅgōḍu-I grant of Skandavarman II (above, Vol. XV, pp. 246 ff.); (2) Vēsanta grant of Siṃhavarman, son of Skandavarman II (*C. P. Inscriptions of Andhra Pradesh Govt. Museum*, Vol. I (1962, ed. by N. Ramesan, pp. 211 ff.); (3) Uruvupalli grant of Yuvamahārāja Viṣṇugōpa issued in the 11th regnal year of Mahārāja Siṃhavarman (*Ind. Ant.*, Vol. V, pp. 50 ff.); (4) Nedūgarāya grant of Yuvamahārāja Viṣṇugōpa issued in the 12th regnal year of Mahārāja Siṃhavarman (*Bhāratī*, Vol. 18 (1941), pp. 69 ff.; *A. R. Ep.*, 1941-42, No. A 2); (5) Ōṅgōḍu-II grant of Siṃhavarman, son of Yuvamahārāja Viṣṇugōpa (above, Vol. XV, pp. 252 ff.); (6) Pikira grant of the same king as in No. 5 (above, Vol. VIII, pp. 159 ff.); (7) Māṅgaḷūr grant of the same king as in No. 5 (*Ind. Ant.*, Vol. V, pp. 154 ff.); (8) Viḷavattī grant of the same king as in No. 5 (above, Vol. XXIV, pp. 296 ff.).

1	2	3	4	5	6	7	8	9
Omigōḍu-I	Sakrepataṅga plates (present charter)	Vesanta	Uruvupalli	Nedunigaraya	Omigōḍu-II	Pikira	Māngalūr	Vijivaṭṭi
Kumāra- viṣṭu — Skanda- varman I — Viravarman — Skanda- varman II — Simhavar- man I	Skandavar- man I — Viravarman — Skanda- varman II — Simhavar- man I	Viravar- man — Skanda- varman II — Simhavar- man I	Skandavar- man I — Viravarman — Skandavar- man II — Yuvamahārāja Viṣṭugōpa (11th regnal year of Mahārāja Simhavarman I)	Skandavar- man I — Viravarman — Skandavar- man II — Yuvamahārāja Viṣṭugōpa (12th regnal year of Mahārāja Simhavarman I)	Viravarman — Skanda- varman II — Yuvamahārāja Viṣṭugōpa — Simhavarman II	Viravarman — Skanda- varman II — Yuvamahārāja Viṣṭugōpa — Simhavarman II	Viravarman — Skanda- varman II — Yuvamahārāja Viṣṭugōpa — Simhavarman II	Viravarman — Skanda- varman II — Yuvamahārāja Viṣṭugōpa — Simhavarman II

From the above discussion, it may be seen that the Simhavarman mentioned in the Uruvupalli and Neḍuṅgarāya grants may be identified with the Simhavarman of the Vēsanta grant and the present charter under whom Vishṅugōpa was a Yuvarāja or Yuvamahārāja. This would support the surmise made long ago by Fleet that Simhavarman mentioned in the Uruvupalli grant might have been an elder brother of Yuvamahārāja Vishṅugōpa. Thus we get four charters of this Simhavarman, son of Skandavarman II and elder brother of Yuvamahārāja Vishṅugōpa. These are (1) the Uruvupalli grant, dated in his 11th regnal year, (2) Neḍuṅgarāya grant dated in his 12th regnal year, (3) the Vēsanta grant dated in his 19th regnal year and (4) the present Sakrepaṭṭa plates dated in his 41st regnal year. While the Uruvupalli grant furnishes the earliest known regnal year, viz. 11 for this king, the present Sakrepaṭṭa plates give the latest regnal year, viz. 41 for him, showing thereby that he ruled for at least 41 years. In the absence of any charter issued in the regnal year of Yuvamahārāja Vishṅugōpa, it appears that he predeceased his elder brother who does not seem to have had any male issue to succeed him and hence the throne passed on to the son of Yuvamahārāja Vishṅugōpa who was also named Simhavarman. For this Simhavarman II, son of Vishṅugōpa, there are four charters, viz. the Ōṅgōḍu-II, Pīkira, Māṅgaḷūr and Viḷavattī grants. The Pallava genealogy of the Sanskrit charters of this period would, therefore, stand as follows :



As already pointed out by the earlier writers,¹ some of the epithets and expressions applied to the earlier members of the family are found associated with other members of the family in the different grants. Thus the epithets *sva-bāhu-bal-ājjitā*, etc. applied in our grant to Skandavarman I are attached to the first king Viravarman in the Pīkira grant. Similarly the epithets *abhyuchchīta-sūkti-siddhi-sampannasya*, etc. applied to Viravarman in the present grant are associated with his son Skandavarman II in the other grant. It has been pointed out² that the ornate eulogy of the several kings as found in the Uruvupalli, Pīkira, and Ōṅgōḍu-II grants was for the first time composed and brought into use in the reign of Yuvamahārāja Vishṅugōpa.³ But in view of the fact that the draft containing this eulogy is found in the present charter of

¹ Above, Vol. XXIV, pp. 290 ff.

² Ibid.

³ The draft of the Māṅgaḷūr grant is different.

i

1
2
3
4

2
4

ii, a

6
7
8

6
8

ii, b

10
11
12

10
12

iii, a

14

14 யவந : புநந : குய்யுநத டவநுந் துந்
 16 ஸந்ந : ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந
 16 ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந
 ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந

14

16

iii, b

18

18 யவந டவநுந டவநுந டவநுந டவநுந டவநுந
 20 ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந
 20 ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந
 ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந

18

20

iv, a

22

22 ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந
 24 ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந
 24 ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந
 ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந ஸந்நுந

22

24

Scale : Three-Fourth

Siṅhavarman, the elder brother of Yuvamahārāja Viṣṇugōpa and also in view of the fact that both the Uruvupalli and Neḍuṅgarāya grants which have a common draft are shown to belong to Siṅhavarman I, it may be stated that the said draft was composed during the reign of this Siṅhavarman I, although the epithets applied to Siṅhavarman in our grant are found applied to Viṣṇugōpa in the other two grants. The draft of the Vēsanta grant is, however, different from the other grants of the series.

As noted above, the present charter was issued from Maudgalī-taṭa, *i.e.* the bank of the river Maudgalī and the king made some gifts in Valvili or Valvilli-agrahāra situated in Sēndraka-rājya. It is difficult to identify the river Maudgalī as well as the place Valvili or Valvilli. But Sēndraka-rājya, which is mentioned as Sēndraka-vishaya in some of the Kadamba grants, comprised the area round about modern Shimoga District in Mysore State.¹ It is, therefore, clear that Siṅhavarman was ruling over this area at the time of the grant.

Since all the charters of the series mentioned above, except the one under study, came from the Nellore-Guntur region of Andhra Pradesh, some scholars have suggested that the Pallavas of the Sanskrit charters belong to a northern branch of the main Pallavas of Kāñchī *i.e.* Conjeevaram near Madras.² One of the reasons for this suggestion was that none of these Sanskrit charters was issued from Kāñchī, except the Udayēndiram plates³ of Nandivarman and the Chendalūr plates⁴ of Kumāravishṇu II, which were considered to be later grants and which were issued from Kāñchīpura.⁵ So the Vēsanta grant of Siṅhavarman is the first charter of this series to have been issued from Kāñchīpura from which evidence the editor of the grant, Shri N. Ramesan, thought that the Pallava kings of the Sanskrit charters ruled from Kāñchī or Conjeevaram. As against this, Shri T. G. Aravamuthan has suggested that we have to look for another place Kāñchī or Kāñchīpuram in the Nellore-Guntur region wherefrom not only all the Sanskrit charters of this series but also some of the earlier Prakrit charters of the Pallavas are either issued or register gifts of villages or lands in that area.⁶ It is indeed difficult to set aside this suggestion of Shri Aravamuthan unless and until we get positive evidence to prove that the place Kāñchī or Kāñchīpura mentioned in the Prakrit and Sanskrit charters of the Pallavas referred only to modern Kāñchīpuram or Conjeevaram near Madras which was undoubtedly the capital of the Pallavas of the Siṅhavarman line. But the discovery of the present Sakrepātṇa plates may throw some light on this problem. As stated above, this record shows that the Pallava king Siṅhavarman held sway over Sēndraka-rājya *i.e.* parts of Shimoga District in Mysore State. This area is nearer to Kāñchīpuram near Madras than to any other Kāñchīpuram in the Nellore-Guntur region. Hence it is likely that the Kāñchīpuram from where the Vēsanta grant of this ruler was issued might be the famous Kāñchī or Conjeevaram.

Only three **geographical localities** are mentioned in the charter under study, *viz.* Maudgalī river, Sēndraka-rājya and Valvili or Valvilli-agrahāra in it and these have been already discussed above.

¹ Sircar, *Soc. Sat.*, p. 244.

² *Ibid.*, p. 169.

³ Above, Vol. III, pp. 142 ff.

⁴ *Ibid.*, Vol. VIII, pp. 233 ff.

⁵ While the Udayēndiram grant refers to a gift of the village Kāñchīvāyil, the Chendalūr grant registers the gift of the village Chendalūra in Karmarōka-rājya (*i.e.* Nellore-Guntur region).

⁶ *Arch. Soc. of South India* (Silver Jubilee Vol.), 1962, pp. 71, 83-84.

TEXT¹

First Plate

- 1 Siddham² [[*] Jitam-bhagavatā]³ Svasti [[*] Vijaya-skandhāvārān-Maudgali-taṭa⁴-
- 2 vāsakāt parama-brahmaṇyasya sva-bāhu-bal-ārjjit-ōrjjita-kehātra-tapō-
- 3 nidhēr-vvidhi-vihita-sarvva-maryyādasya sthiti-sthitasy-āmitātmanō
- 4 mahārāja-śrī-Skandavarmanāḥ praputraḥ abhyuchchita-

Second Plate, First Side

- 5 śakti-siddhi-sampannasya pratāp-ōpanata-rāja-maṇḍalasya vasudhā-
- 6 tal-aika-vīrasya mahārāja-śrī-Vīravarmmanāḥ putraḥ dēva-dvija-
- 7 gutu-vṛiddh-āpachāyino vivṛiddha-vinayasy-ānēka-gō-hiraṇya-bhū-
- 8 my-ādi-pradānāḥ pravṛiddha-dharmma-sañchayasya prajā-pālana-ḍakshasya

Second Plate, Second Side

- 9 lōkapālānām-pañchamasya lōkapālasya satyātmanō mahā-
- 10 rāja-śrī-Skandavarmanāḥ putraḥ bhagavad-bhakti-sambhāvita-sarvva-
- 11 kalyāṇaḥ prajā-saṁhrajana-paripālan-ōdyōga-satata-
- 12 satra-vrata-dīkshitaḥ n-aika-samara-sāhas-āvamarḍa-labdha-vija-

Third Plate, First Side

- 13 ya-yaśaḥ-prakāśaḥ kaliyuga-dōsh-āvasanna-dharmm-ōddharaṇa-nitya-
- 14 sannaddhaḥ rājarshi-guṇa-sarvva-sandōha-vijigīshur-ddharmma-vijigīshuḥ
- 15 bhagavat-pād-ānuddhyātō bappa-bhaṭṭāraka-pāda-bhaktāḥ parama-
- 16 bhāgavatō Bhāradvājaḥ sva-vikram-ākrānt-ānya-nṛipa-śrī-nīlayānām

Third Plate, Second Side

- 17 yethāvad-āhṛit-ānēk-āsavamōdhānām Pallavānān-dharmma-mahārā-
- 18 ja-śrī-Sīṁhavarmma Sēndraka-rājyē sarvva-naiyōgika-vallabhā-
- 19 n-vaishayikāś-ch-ājñāpayati atr-āsmābhis-Sēndraka-rājyē
- 20 Valvily-agrahār nairantaryyēṇa bhujyamānē upari-bhāgama(m-ā)diḥ-kṛtvā

¹ From the impressions prepared in my office.

² Expressed by a symbol.

³ This punctuation mark is denoted by a horizontal stroke.

⁴ The small stroke at the bottom which gives an impression that this letter *ṭa* may also be read as *ṭā* appears to be due to a scratch on the plate.

Seal



(From Photograph)

Fourth Plate, First Side

- 21 yad=yad-rāja-bhōgyan=tat=sarvvan=tad-agrahārikēbhya ēva brāhmaṇōbhyō dattam
 22 sarvva-parihārās=ch=ātr-ānujñātāḥ tad-avagamyā tathā sarvvair=vvarttītavyam
 23 pariharttavyañ=ch=ēti [*] Bhūmi-dānāt=paran=dānan-na bhūtan-na bhavishyati [*]
 24 tasy=aiva harapāt-pāpan-na bhūtan-na bhavishyati || 1 ||

Fourth Plate, Second Side

- 25 Sva-dattām=para-dattām vā yō harēta vasundharām [*] gavāḥ śata-
 26 sahasrasya hantuh=piḥati kilbisham || 2 || Varsha-kōṭṭi-
 27 saharāṇi svarggē krīḍati bhūmidah [*] ākshēptā ch=ānu-
 28 mantā cha tāvanti narakē vasēt || 3 || Bahubhir=vvasudhā dattā

Fifth Plate

- 29 bahubhiḥ=ch=ānupālītā [*] yasya yasya yadā bhūmis=tasya tasya
 30 tadā phslam || 4 || Pravarddhamāna-vijaya-rājya-saṁvatsarē
 31 ēka-chatvāriṁsē Praushṭhapada-māsa-bahula-paksha-daśamyā-
 32 n=dattā paṭṭikā [*] svayam-ājñā(jña)ptam=iti [*] gō-brāhmaṇaṁ(ṇa)n=nandatu ||

No. 19—RAIBAG INSCRIPTION OF VIKRAMADITYA VI

(I Plate)

K. V. RAMESH, MYSORE

(Received on 23-3-1967)

The hero-stone inscription, edited here with the kind permission of the Government Epigraphist for India, Mysore, was found engraved on a stone-slab lying near the library building at **Raibāg**, Raibag Mahal, Belgaum District, Mysore State. The text of the inscription is engraved in four sections. Of these, sections I and II are engraved on the top and middle panels while sections III and IV are written on the upper half of the right and lower half of the left panels respectively. No details are available regarding the sculptures which the inscribed slab must have contained.

There are in all 11 lines of writing, sections I to III consisting of 3 lines each and the last section consisting of 2 lines. The inscription is written in Kannada language and characters which are regular for the period viz., the second half of the 11th century A.D. The palaeographical and orthographical features of the record do not call for any special remarks.

While reporting this inscription in the *Annual Report on Indian Epigraphy* for the year 1955-56, in which it is registered as No. 155 of Appendix B, the cyclic year has been read as *Śukla* and its contents are given as follows: "States that Chandarasa, commander of the elephant force, attacked the elephant corps of Bhōja, and having killed several renowned warriors, died on the battle field in the course of an encounter between *Mahāmaṇḍalēśvara Kāsārāsa* and *Maṇḍalika* Bhōja. The encounter is said to have taken place when Tribhuvanamalla (i. e. Vikramāditya VI) was returning from his expedition having made Udayin the lord of the quarters, burnt the city of Dhārā and planted a pillar of victory." It will be seen from what follows that the above remarks are not only inaccurate but cover only a portion of the text of the inscription.

The record is of unique importance because it throws welcome light on the history of two imperial powers of the period, the Chālukyas of Kalyāṇa and the Paramāras of Malwa.

The inscription is dated in the Chālukya-Vikrama era (without the regnal and the cyclic years¹ being specified), Chaitra ba. 7, Sunday. As will be shown below, this date will have to be referred to year 1 of the era, and that it regularly corresponds to 1077 A.D., March 19, Sunday.

The record commences with the auspicious word *svastī* and the details of date, mentioned above, are given in line 1. Lines 2-3 state that Tribhuvanamalla (i.e. Vikramāditya VI) was returning from an expedition in the course of which he had scattered (the forces of) Udayin, had burnt (the city of) Dhārā and had erected a pillar of victory. Line 4, which appears to have contained one or more epithets of Koṃgajarasa,² is badly mutilated. Lines 5-9 state that (when Vikramāditya VI was thus returning from his victorious expedition) a fierce encounter ensued between (the forces of) *Mahāmaṇḍalēśvara* Koṃgajarasa and *Maṇḍalika* Bhōja in which Chamḍarasa, the commander (*nāyaka*) of (the army of) the former successfully

¹ The inscription does not mention the cyclic year *Śukla* as stated in *A. R. Ep.*, 1955-56, No. B, 155.

² This name has been read as *Kāsārāsa* in the *Annual Report* mentioned above.

repelled the (onslaught of) the elephant corps of the latter and also accounted for the lives of a number of enemy generals before he himself fell on the battle-field having spread his fame in all the quarters.

The purport of lines 9 to 11 is difficult to understand because line 11 is illegible inspite of the letters being well preserved. These lines seem to record the construction of some structure, probably a memorial to Chahārasa, by Kōṃgajarasa who is given the epithets of *bhāvan-amkākāya* and *Padmaladēviya-nija-gaṃdhavāraṇa*.

As has been pointed out above, Vikramāditya VI is stated, in the record, to be on his way back from his victorious expedition in the course of which he had defeated Udayin, burnt Dhārā and erected a pillar of victory. The reference to Dhārā helps us to conclude that the expedition was directed against the Paramāra kindgom which had that city for its capital. Udayin, therefore, should be identified with the Paramāra ruler Udayāditya whose known dates range from V. S. 1116¹ (1059 A.D.) to V. S. 1143² (1086 A. D.) and who is named in the Belāva inscription³ of Bhōjavarman of Eastern Bengal as Udayin.

The military career of Vikramāditya VI, both before and after his accession to the throne in 1076 A.D., is fairly clearly known from his numerous records and from Bilhaṇa's *Vikramānkadēvacharita*. According to Bilhaṇa, Vikramāditya VI was once involved in the military conquest of Malwa when he was only a prince and when his father Sōmēśvara I was still on the throne. The first half of the verse in question reads :

*Sa Mālva-īnduṃ śaraṇam pravishṭam-
akantakē sthāpayati sma rājyē ||⁴*

This has been taken elsewhere⁵ to mean that Sōmēśvara I "sent his son, Vikramāditya, a distinguished general, with a large army to help the cause of Jayasīṃha" on whom had fallen the onerous task of regaining the Paramāra throne which had fallen into the hands of Kalachūri Karṇa and Chaulukya Bhīma consequent on the death of the famous Bhōja I. "After a hard contest the Chālukya prince succeeded in routing Karṇa and Bhīma and drove them from the land of Malwa, establishing Jayssīṃha once more on his throne".⁶ It is obvious from this that Prince Vikramāditya had invaded the kingdom of Malwa not as the enemy of the Paramāras but as their saviour. This invasion must have taken place a little before V. S. 1112 (1055 A.D.) to which year the earliest known record⁷ of Paramāra Jayasīṃha I belongs.

Vikramāditya VI's second intrusion into the Malwa territory, this time as an enemy of the Paramāras, had hitherto been inferred from the epithet *Dhārā-nātha-mahā-bhaya-jvara-karam* as found applied to him in an inscription⁸ from Belagāmi, Shikarpur Taluk, Shimoga District, dated in December, 1077 A.D. On the basis of this record, it has been rightly suggested⁹ that Vikramāditya VI 'seems to have led a successful campaign against Malwa, shortly after his accession to the

¹ Bhandarkar's List, No. 134.

² Ibid., No. 150.

³ Above, Vol. XII, p. 40, verse 10; *JASB.*, Vol. X, p. 125.

⁴ *Vikramānkadēvacharita*, Chapter III, verse 67.

⁵ D. C. Ganguly: *History of the Paramāra dynasty*, p. 124.

⁶ Ibid.

⁷ Bhandarkar's List, No. 132.

⁸ *Ep. Carn.*, Vol. VII, Sk. 124.

⁹ D. C. Ganguly, op. cit., p. 137.

throne' during the reign of Paramāra Udayāditya. As will be seen below direct evidence in support of this conclusion is provided by the inscription being edited here.¹

The Belagāmi inscription, mentioned above, helps us in solving the problem of dating this inscription. We have stated above that the Chālukya forces, led by Prince Vikramāditya VI, had entered the kingdom of Malwa sometime before 1055 A.D. to assist Paramāra Jayasīnha I. There is no evidence to show that subsequent to 1055 A.D. and until 1069 A.D., in which year Chālukya Sōmēśvara I ended his reign, he undertook any expedition against the Paramāras in which his son Vikramāditya VI could have been associated so as to merit the above mentioned epithet. Between 1069 and 1076 A.D., when Sōmēśvara II was having his troubled reign, Vikramāditya VI was busy in the southern parts of the Chālukya empire warding off attempts on his life by his suspicious brother and trying to consolidate his political standing. During those years he could not have turned his attention towards Malwa. On the other hand, it was Sōmēśvara II who, with Chaulukya Karṇa for his ally, invaded Malwa and laid waste the city of Dhārā killing the Paramāra ruler Jayasīnha I in battle.² It is, therefore, obvious that the epithet *Dhārānātha-mahā-bhaya-jvara-karam* must have been earned by Vikramāditya VI after his accession in 1076 A.D. but before December, 1077 A.D.³

It is in this context that the date of the present inscription is to be examined. This portion (line 1) reads *Chālukya-Vikrama-varshada Chaitra ba, 7, Ādi-vōrad-aṃdu*. We may venture to suggest that since the first year of this era was still current at the time of the engraving of the record, the writer did not deem it necessary to mention it. If this is accepted, the given details of date regularly correspond to Sunday, March 19, 1077 A.D., implying thereby that Vikramāditya was, on this date, already on his way back from his victorious expedition.

As has been pointed out above, *Mahāmaṇḍalēśvara* Koṅgajarasa is described in our inscription as *bhāvan-aṃkākāra* (i.e. the 'chief servant' or 'leading hero' in the court or camp of his brother-in-law) and *Padmaladēviya-nijagandhavōraṇa* (i.e. the protector of the fragrance or chastity of Padmaladēvi). It may be concluded from this that Koṅgajarasa was the brother of Padmaladēvi and that, since the epithet *bhāvan-aṃkākāra* suggests that Koṅgajarasa's brother-in-law was also his master, she was the queen of Vikramāditya VI himself. Thus, this inscription reveals the name of a hitherto unknown queen of the famous Chālukya emperor. As regards Koṅgajarasa, he may be identified with his namesake who, in an undated inscription⁴ from Chachaḍi, Parasgad Taluk, Belgaum District, palaeographically assignable to the 11th-12th century, is men-

¹ By ignoring the Belagami inscription and not being aware of the Raibag inscription, Nilakanta Sastri suggests (*The Early History of the Deccan*, Parts I-VI, p. 361) that Udayāditya, who followed Jayasīnha in about 1060 A.D., must have made friends with Vikramāditya VI.

² D.C. Ganguly, *op. cit.*, pp. 127 ff.

³ Fleet refers (*Bom. Gaz.*, Vol. I, part II, p. 452) to an inscription from Yaḷavāṭṭi, Dharwar District, belonging to 1088-89 A.D. as stating that Vikramāditya VI crossed the Narmadā and conquered kings on the other side of the river. This has been taken elsewhere (*Jainism in South India*, p. 244) to mean that Vikramāditya had once again invaded the Malwa kingdom towards the close of Udayāditya's reign i.e. in about 1087 A.D. (cf. also above, Vol. XXVI, pp. 181-82). It may be pointed out that the Yaḷavāṭṭi epigraph does not help us in dating Vikramāditya's invasion and that it makes no specific reference to his triumph over Paramāra Udayāditya. At any rate, the possibility of the Raibag inscription referring to a possible Chālukya invasion of the Paramāra kingdom around 1087 A.D. does not arise because the details of date are irregular not only for that year but for the previous years too. Evidence of another invasion of Malwa by Vikramāditya VI is found in a record from Nimbargi, belonging to 1098 A.D. (See *Jainism in South India*, pp. 243 ff.). This invasion was carried out in all probability, about the year 1097 A.D. and, since Udayāditya was no longer alive on that date, the episode does not concern us here.

⁴ *A.R. Ep.*, B.K. No. 7 of 1940-41.

RAIBAG INSCRIPTION OF VIKRAMADITYA VI



Scale : One-Third

tioned, along with *Mahāmaṇḍalēśvara* Kannakairarasa as the joint donor of the village Nāgarapāla to the god Bhōgōśvara.

It may be safely supposed that Koṅgajarasa had accompanied Vikramāditya VI in his northern expedition. The battle against *Maṇḍalika* Bhōja appears to have been fought in the vicinity of Raibāg, the findspot of the inscription. Raibāg lies exactly to the south of Dhārā and they are separated by a distance of about 400 miles as the crow flies. From north southwards, the two places are separated by the Narmadā, Tāpti, Gōdāvari, Bhīmā and Kṛishnā rivers.

Bhōja, whose forces the returning Chālukya army encountered, may be identified with his namesake of the Karāḍ Śilāhāra family. This identification is supported by an inscription¹ of Vikramāditya VI from Malghaṇ, Sindgi Taluk, Bijapur District. Dated in 1100 A.D., this epigraph states that the emperor was camping on the banks of the Bhīmarathī while he was proceeding west against Bhōja. The Raibag and the Malghaṇ inscriptions show that Bhōja was a constant opponent of Vikramāditya VI. It is likely that the expedition, recorded in the Malghaṇ epigraph, failed to bring about the subjugation of Bhōja for, Āchugi II, the Sinda feudatory of Vikramāditya VI, whose known date falls in 1122 A.D., is credited with the repulsion of Bhōja and his forces when they invaded the Chālukya territories.² The present inscription provides us with the earliest as yet known date for Bhōja. Though Bhōja fought a battle against the Chālukya army when the latter was on its way back from the Malwa country, it is unlikely that he was a subordinate of Paramāra Udayāditya. It may be that on its return march the imperial army had to pass through the Śilāhāra territory and that Bhōja, unwilling to let the encroaching forces go unchallenged, gave them battle.

The only place-name occurring in the inscription is **Dhārā**, the famous capital city of the Paramāras. It is the same as modern Dhār in Madhya Pradesh.

TEXT*

Section I

- 1 Svasti [i*] Śrīmach-Chāllu(lu)kya-Vikrama-varshada Chaitra ba 7 Ādivārad-amḍu
- 2 śrīma[t]-Tribhuvanamalladēvam Udayiyam disāpaṭṭam mā-
- 3 di Dhāreyam suṭṭu jaya-stambhamam nilisi magu]i bappalli [sukha]

Section II

- 4 [tā] . y[u] [śrīma]-⁴
- 5 n-Mahāmaṇḍalēśva(śva)ram Koṅga[ja]-
- 6 rasaru[r̄] Maṇḍalika Bhō-

Section III

- 7 janu[r̄] [kā]duvalli Koṅgajarasana nāyakam Chamḍarasa Bhōjan-āneya-ha(pā)li-mogama [ki]-

¹ *SII*, Vol. XX, No. 64.

² *Bom. Gaz.*, Vol. I, part II, pp. 547 and 574.

³ From impression.

⁴ The upper halves of letters in this line are broken off.

8 [tti] palaruñ pesara nāyakarañ koñdu salagi divya-ki[r]tti añi digu-danti-čantañbarav-eydisi.

9 sura-lōka prāptan-ōda || Bhāvan-amkākāra Pad[m]aladēviya nija-gaṁdha-vāraṇa

Section IV

10 Koṁgajarasan[u] kaṭṭida [ade] biruda bo . . .

11 is . . . uru eji . . . ko'

NO. 20—GORANTLA PLATES OF DEVARAYA I, SAKA 1339

(2 Plates)

S. SUBRAMONIA IYER, MYSORE

(Received on 4. 3. 1967)

The copper plate charter edited here with the kind permission of the Government Epigraphist for India was found with Sri K.A. Nagaraja Rao in Gōraṅṅla, Hindupur Taluk, Anantapur District, Andhra Pradesh.¹ They were photographed and the photographs were sent to the Government Epigraphist for India for examination by the Superintendent, Archaeological Survey of India, South-Eastern Circle, Hyderabad. The set consists of three plates. The first and third plates contain writing only on one side while the second plate is written on both the sides. The photographs reveal that the rims of the sides of the plates were raised for the sake of preservation of letters. Each plate has a hole at the left in a projection from the main plate for the ring to pass through. Excepting the third plate, the other plates are not numbered. Since the plates are not available for examination, details regarding the weight of the plates, the ring and the seal are not known. The writing is in a good state of preservation.

The characters employed in these plates are Nandi-Nāgarī with the exception of the sign manual *Śrī-Rāmachandra* at the end which is in Kannaḍa characters. The languages used are Sanskrit and Kannaḍa. Sanskrit has been employed for the benedictory verses in the beginning, the genealogical account of the dynasty, the grant portion and the imprecatory verses at the end. Kannaḍa has been used for delineating the boundaries of the donated village. As an orthographical feature, it can be pointed out that instead of *ri*, *ru* is used in *ruḡōdavarēdī* in line 28. The way in which *au* in *avannatya* in line 4 has been written is also noteworthy. This letter is written by omitting the serif of *a*. The form of *l* in *diḷiya* (lines 43, 44, 46, 48, etc.) is slightly different from that of *l*. The first loop tends to touch the central prong. This seems to suggest the origin of the use of *l* in Nāgarī. The fact that it occurs in the Kannaḍa passage seems to indicate that the well known preference for *l* to *l* in Kannaḍa has influenced this form.

The record belongs to the reign of Dēvarāya I and it registers the grant of a village *Karṅchikuṅṅa* by *Bukkāmbā*, the queen of prince *Rāmachandra*. It is dated Śaka 1339 given in numerals as well as in the chronogram *nava-guḡōttara-rāma-chandra*. The other details of the date are *Jaya*, *Tapasya* (*Phālguna*), *śu. 5* (*ishu*), *Thursday* (*Jiva*). The Śaka and the cyclic years do not, however, correspond. For, the cyclic year *Jaya* fell only in Śaka 1336. If Śaka 1336 is the intended year, then the details of date would regularly correspond to 1415 A.D., February 14.²

The inscription begins with a salutation to Gaṅṅēśa. The first two verses are in praise of the primeval boar (*Prathama-pōtrī*) and Gaṅṅēśa respectively. Verse 3 describes the race of Yadu. Verse 4 mentions *Bukkarāya*. Verses 5 and 6 refer to his successor *Harīhara* (II). Verse 7 speaks of *Dēvarāya* (I) and his prowess is described in verse 8. Verse 9 introduces his son *Rāmachandra*. His valour and munificence are praised in verses 10 and 11. Verse 12 states that *Rāmachandra* set out with an army on the orders of his father *Dēvarāya*, to conquer the

¹ This has been registered as *A.R. Ep.*, 1965-66, No. A. 1.

² If the cyclic year *Jaya* is ignored and Śaka 1339 is accepted as the date of the charter, then it will correspond to 1418 A.D., February 11.

Andhra country (*Andhradēśam=abhishēṇayan*). Verse 13 describes his arrival in a forest near Śrīsaillam (*Śrībhūdhara-bhayanam*) which is sanctified by the breeze wafting over the river Kṛishṇā (*Pātūlagangā*). From verse 14 it is known that the prince had a hill-shrine (*Śrīgiri-mandira*) constructed for Śiva and that he asked his queen **Bukkāmbā** to grant a village for establishing an *agrahāra*.

Verse 15 gives the lineage of queen **Bukkāmbā**. She is stated to belong to the race of the moon (*Śaśikulākūpāratakshmi*) and as being the daughter of Mallāji and Aubhalarāja, who, in turn, is described as the son of Rudradēva. In verse 16 is given the date of the grant and the name of the donated village. It is stated therein that the grant was made in the temple of Mallikārjuna and that the queen gave away the village **Karichikuṭṭa** as *sarvamānya* with the consent of her lord to the donees and that the village was renamed **Bukkāpura** after the donatrix. Besides, the right of the donees to the eight-fold enjoyment of the donated village was also granted. Verses 17-25 give the names, *gōstras*, etc., of the donees. Verse 26 is a benediction on the donated village. Verse 27 refers to the prose-passage that follows wherein the boundaries of the donated village are given in *dēśa-bhāshā* i.e. Kannaḍa. In the Kannaḍa portion it is stated that the boundaries were marked by Pokkarasa and the *gauṁḍu-prajegaḷu* of the four villages (names not given) surrounding the grant village. In the end, four imprecatory verses are given. The grant is attested by the sign-manual *Śrī-Rāmachandṛā* of the prince.

The importance of the record consists in the details it furnishes about prince Rāmachandra and his queen **Bukkāmbā**. Prince Rāmachandra is already known from a copper-plate grant¹ where he is described as the *Yucarāja* of Udayādri i.e. Udayagiri and as having defeated the Turushka king. It is stated therein that the prince confirmed the grant of a village formerly given by his father Dēvarāya (I) to Chennubhaṭṭa in Śaka 1312 Pramōda (1390 A.D.), when the latter was the viceroy of Udayādri under Harihara (II). The date of confirmation is, however, not given. It seems quite probable that the date of the grant is later than 1406 A.D., the year of accession of Dēvarāya (I).² Rāmachandra is further mentioned in three other inscriptions.³ We can identify Rāmachandra of the grant under review with his namesake mentioned in the inscriptions referred to above.

The accession of Dēvarāya (I), it is known, marked the beginning of a long and protracted struggle between the Vijayanagara and Koṅḍaviḍu kingdoms. Peda Kōmaṭi Vēma attacked Udayagiri-rājya and captured a large portion of it while Dēvarāya had gone to the capital probably to take part in the struggle for succession after the death of Harihara (II) in 1404 A.D. After his return, Dēvarāya (I) retaliated and not only got back his lost territory, but also made some incursions into the enemy's territory. But he could not long keep the territory under his sway.⁴

Meanwhile, the alliance between Firuz Shah, the Bahmani Sultan and Peda Kōmaṭi Vēma became strong. Kāṭaya Vēma, the chief of Rājamahēndravaram, hemmed in by enemies like the Reḍḍi chiefs of Koṅḍaviḍu, the Telugu Chōḍas and the Veļamas, sought the aid of Dēvarāya I. He visited Ahōbalam and seems to have met Dēvarāya I.⁵ Dēvarāya offered aid readily and accordingly sent his troops. War broke out between Kāṭaya Vēma and Aunadēva, the Telugu

¹ *Nell. Ins.*, Part I, C.P. No. 1, p. 4.

² *Contra. Further Sources of the Vijayanagara History*, Vol. I, p. 64.

³ *Nell. Ins.*, Part II, p. 637; *A.R.Ep.*, 1916-17, No. 125; *A.R.Ep.*, 1931-32, No. 317. An inscription at Haje Agrahāra in Kankanhalli Taluk in Bangalore District in Mysore State (*Ep. Carn.* Vol. IX, Pt. 2) refers to one Rāmachandra, the son of Harihara. This prince is not known to us and it is very difficult to identify him with the prince Rāmachandra of our record.

⁴ *History of the Reddi Kingdom*, p. 161.

⁵ *A.R. Ep.*, 1915, No. 84.

Chōḍa in about 1415 A.D., and the two were aided respectively by Dēvarāya (I) and Firuz. The details of the struggle and its sequel are described in the Rajahmundry Museum Plates of Annadēva.¹ It is possible to identify, in the light of the facts stated above, the expedition which according to the plates under study Rāmachandra undertook with the one sent by Dēvarāya (I) to aid Kāṭaya Vēma. But it seems more likely that the expedition was sent with the object of subduing the recalcitrant Redḍi chiefs of Koṇḍaviḍu, who were known to have intruded into the Udayagiri region of the Vijayanagara empire. In this connection, it is noteworthy that Prince Rāmachandra was the viceroy of Udayagiri under his father Dēvarāya I as late as 1416 A.D.

It is not possible to identify Aubhala Rāja and Rudradēva who are stated to be respectively the father and grand-father of Bukkāmbā. Till now, Bukkāmbā as the queen of Rāmachandra was not known to us and the present record reveals her identity for the first time. The claim is made in our record that Rāmachandra caused a shrine for Śiva to be constructed at Śrīśailam. This shrine does not appear to be the same as the original shrine at that place, for there are several inscriptions at Śrīśailam which testify to the existence of that temple even prior to the time of Rāmachandra.²

As stated above, the donees were seven brāhmaṇas. The particulars regarding their Vēdas, Gōtras, etc., are given below.

No.	Name of the donee	Father's name	Gōtra	Vēda
1	Haribhaṭṭa	Nāgapārya	Vatsa	Rik
2	Dēvaṇṇabhaṭṭa	Chauḍappādhyāpaka	Vasishṭha	do.
3	Māhyibhaṭṭa	Mādhavabhaṭṭa	Kāśyapa	do.
4	Gōpinātha	Narasitūha	Harita	do.
5	Dēvaṇārādhyā	Lakkaṇārādhyā	Bhāradvāja	Yajus
6	Garḡādharabhaṭṭa	Appaṇṇasutva	Agastya	do.
7	Vishṇubhaṭṭa	Aṇṇagalārādhyā	Ātrōya	Sāman

It is stated that Dēvarāya, the writer of the grant was also given a share of the grant village by the seven donees themselves. I am unable to identify the gift village Kaiṇchikuṇṭa.

TEXT*

[Metres : Verses 1, 2, 5, 18-25, 27-30 *Anushṭubh* ; verse 3 *Āryā* ; verses 8, 11, 13 *Upajātī* ; verses 4, 7, 9, 15, 16, 26 *Vasantatilaka* ; verse 12 *Rathōddhatā* ; verses 6, 10, 14 *Śārdūla-vikrīḍita* ; verses 17, 31 *Śālīnī*].

First Plate

1 || Śrī-Gaṇapatayē namaḥ || Avyād-vaḥ prathamāḥ pōtrī sarasām-udvahan-Rasānū-
(sam) | pri-

¹ Above, Vol. XXVI, pp. 14 ff.

² *A.R. Ep.*, 1914-15, Nos. 11, 20, 27, 36, etc.

³ From photographs.

- 2 y-āṅga-saṅga-saṃjāta-sāndra-svêd-ōdayām=iva || [1*] Vaṃdāru-sura-kōṭīra-maṇi-
raṃjita-pādu-
- 3 kaṃ(kam) | Vighnavidrāvaṇaṃ vaṃdē vadanē vāraṇaṃ mahāḥ || [2*] Asti svastimad-
udayō muktāmaya-sūti-saṃ-
- 4 bhavan-mahimā | aṇṇatya-mūla-nīlayaḥ suparva-mahitō Yadōr=Varōr=vaṃśaḥ || [3*]
Tasminn=ajāyata
- 5 nīj-āyata-khaḍgadhārā-saṃpāta-pāṭita-paraḥ-śata-vairi-rājaḥ | vaṃśē viśēshaka-vilāsa-
karair=ya-
- 6 śōbbhiḥ saṃśōbhita-kshiti-talaḥ kila Bukkarāyaḥ || [4*] Āsīd=āsīma-bhūmīśa-mauli
mālita-śāsa-
- 7 naḥ | rājā Hariharō nāina Yadu-vaṃś-ābdhī-chaṇḍramāḥ || [5*] Ājya-prājya-havis-
samiddha-kutabhug-dhūm-ōdga-
- 8 m-āvīrbhavad-bhūyaḥ saurabha-sādhu-saudha-valabhi-vātāyan-ōdbhāsini | tat-tan-
mamtra-nimamtrit-āgata-surā-
- 9 haṃpūrvikā-pūritē yēn=ākārishat=ārthinō dvija-grīhē satrāya Śakr-ādayaḥ || [6*] Āsīd-
asīma-mahi-
- 10 mā hima-dhāma-kīrttēḥ sphītaśriyō Hariharān=ṇīpatēs=tanūjaḥ | uddāma-vāma-
narapāla-kul-ābdhī-
- 11 maṃtha-Maṃthāchala-sthira-bhujō bhuvī Dēvarāyaḥ* || [7*] Yasya pratāp-ānala-
jīmbhamāṇa-jvālā-jaṭālē bhuva-
- 12 n-āṃtarālē | paraṃ tamaḥ prāpad=anupravōśaṃ pratyarthi-prīthivīpati-hṛīd-darīshu*
|| [8*] Tasmād=udanvata iv=ōṃdur-u-
- 13 dāramūrttir=jātaḥ kal-āvali-vilāsa-nīvāsa-bhūmīḥ | jaivātrikō jayati kīrtti-kalāpa-
chaṃchach-chaṃdr-ātapa-chchhu-
- 14 rita-dīn=ṇīpa-Rāmachandraḥ || [9*] Pratyarthi-kshiti-nāyaka-praṇayini-śōk-āgni-
samdhukshaṇē prōṇnidrā-
- 15 pa-parākrama-prakaraṇē sēnā-prayāṇē=bhītaḥ | jaṃghāl-ātula-vāji-rāji-vadana-prasvaṃdi-
phēn-āvali-
- 16 jaṃbāl-ādhvani yasya pāda-patanaṃ ṇīpāṃ vanaṃ v=āvanam(nam) || [10*] Vadānya
ēśhō=rthi-jaṃṇya mā dāl-lakṣmīm=iva kshamā-
- 17 m=iva mām=ap=īti | bhīy=ōva yat-kīrtir=udāravōgā vigāhatē=ntam kakubhām-
anaṃtam(tam) || [11*] Dēvarāya-jaga-
- 18 tīpatōḥ pituḥ śāsanāt=sa niragāt=sa-sainīkaḥ | Andhra-dēśam=abhishōṇayan-mahīm-
amdhayan=bala-ra-
- 19 jōbhīr=udgataḥ || [12*] Sa prāpad=āpachchhidura-pravōśam Śrībhūddhar-ābhyaṇam-
araṇyadēśam(śam) | Pātālagamgā-

* Cf. *Nell. Ins.*, Vol. I, No. 1, V. 4.

* The latter half of the verse is also found in verse 5 of the same record. *Ibid.*

* This verse is found with slight variations in the same record as verse 7. *Ibid.*

॥ श्रीगणेशाय नमः ॥ अथाहः प्रथमः पात्रीसुतसामुद्रकवृक्षा
 व्याप्य शिवायुजातुसां दक्षे दोदयामिव विंशतु सुनको टीरमणि विंशतु
 २
 ४
 ६
 ८
 १०
 १२
 १४
 १६
 १८
 २०

- 20 lahari-vihāri-samīra-samēhāra-pavitrit-āsati(śam) || [13*] Tatra Śrīgiri-mahdiraṣ
 śri(śru)ti-śiras-tātparya-

Second Plate, First Side

- 21 bhūmim Śivam śāntam sādaram-ārirādhayishayā prātishṭhipat-sa priyam(yām) |
 Bukkāmb-ēti bluvi śrutām Śaśiku-
- 22 lākūpāra-lakshmim navām tām-ājijñāpad-agrahāra-vidhayē grāma-pradānam tathā || [14*]
 Sē Rudradōva-tanay-Aubha-
- 23 larājaputri Bukkāmbikā tadanu bhartṛi-kṛit-ābhyanujñā | Mallāji-garbha-kalās-ārṇava-
 rājalakshmiḥ śri-Rā-
- 24 machandra-ṇṇipa-mānasa-rājamaśi || [15*] Śākē gatē nava-guṇōttara-rāma-charṇdrē
 1339 Jivē Jay-ābda-ga-Tapasya-si-
- 25 t-ēshu-tithyān(thyām) | śri-Mallikārjuna-grihē-dita **Karṇchikurṇṇa**-grāmam sah-
 āshṭa-vidha-bhōga-hiram(ra)nya-dhāram(ram) || [16*] Mānyē tasmī-
- 26 n-datta-Bukkāpur-ākhyē s-āshṭ-āisvayē s-āshṭabhōgō-grahārō | sapt-āsan-yē sampra-
 dānam dvijēndrās-tēshām vakshyē gōtra-śākh-ābhi-
- 27 dh-ādīn || [17*] Jāmadagnyō Vatsa-gōtrō Nāgapārya-tanūbhavaḥ | Haribhaṭṭō-grim-
 āmnāyē-dhīti s-ānga-pada-kramō || [18*] Vasishṭha-
- 28 gōtrajō dhīmānś-Chauḍapp-ādhyāpak-ātmajaḥ | nāmnā Dēvaṇṇa-bhaṭṭō-yam-agr-
 āmnāyavid-agraṇṇiḥ || [19*] Kāśyap-ānvaya rugvō¹—
- 29 da-vēdi Mādhavabhaṭṭajaḥ | Māmyi-bhaṭṭaḥ śrauta-hautra-vidyā-sāmrājya-dikshitaḥ || [20*]
 Harit-ānvaya-mūrdhanya-Nārasimha-su-
- 30 taḥ sudhiḥ | sa Gōpinātha-bhaṭṭō=gra-vēda-vidyāvisāradaḥ || [21*] Bhāradvāja-kul-ōllāśi
 Lakkaṇ-ārādhyā-nāmdanaḥ [1*]
- 31 Yajurved-Dōpaṇārādhyō yajñ-ādhvaryava-dhurya-dhīḥ || [22*] Agastya-gōtrajō-Ppaṇṇa-
 sutva-sūnur-udāra-dhīḥ | śri-Garṇḡā-
- 32 dhara-bhaṭṭ-ākhyō yāhu(ju)shō yajñasārathiḥ || [23*] Ātrōyō-ṇṇugal-ārādhyā-tanayō vinay-
 ākaraḥ | Viśṇu-bhaṭṭaḥ Sāma-
- 33 śākh-ābhyaśa-bhāśvara-kauśalaḥ || [24*] Ashṭamas-tu kṛitō-ttr-ānśaḥ sv-ānśōbhō-
 mśi mahājanaiḥ | yajvanē Dēvarāyā-
- 34 ya dattaḥ śāsana-śāntisinē || [25*] Śri-Rāmacha[m*]dra-narapāla-maṇṇēr-mahishyā
 Bukkāmbayā suvihitaḥ
- 35 sukṛit-aika-sētuḥ | Bukkāpurākhyā nuditōdita-bhāgya-bhūmir-āchamdra-bhānu jayatād-
 aya-
- 36 m-agrahāraḥ || [26*] Kalpitā kalpitair-amkaiḥ śimā tad-dēśa-bhūshayā | Likhyatē-
 th-āgrahārē-smi-

- 37 n-sarvamānyē prasiddhayē || [27*] Bukkāpuravāda Kañchikumbhe-Mēnāḍu adhikāri
Pōtarasanuñ chaugrāmada gavumūḍu-prajō-
- 38 galu(lu)m māḍida sime vivara | Iśānyav-ārabhyav-āgi mettameliya kaṇuveyali kaṭhāri-
Chandra-Sūryaru Bu-
- 39 kkāpurada simey-eṇḍu barada kariya-kallu [|*] Allinḍam teṅkalu kaṭhāri-Chandra-
Sūryaranu barada beṅpachi-
- 40 gaṇ(ga)llu [|*] Allinḍam teṅkalu kaṭhāri-Chandra-Sūryaranu barada beṅpachi-gallu
[|*] Allinḍam teṅka kaṭhāri-Chandra-Sū-
- 41 ryanu barada bili(li)ya-kallu [|*] Allinḍam teṅkalu kaṭhāri Chandra-Sūryaranu
barada niṇḍa bili(li)ya-ka-

Second Plate, Second Side

- 42 llu [|*] Adarriṁ(riṁ)ḍam teṅka balada marada kaṇuveyali kaṭhāri-Chandra-Sūryaru barada
kariya-kallu [|*] Adarri(ri)ḍam
- 43 teṅka kaṭhāri Chandra-Sūryaru barada habbu[ge]ya biḷiya-kallu [|*] Adarriṁ(riṁ)ḍam
teṅka chikka kaṇuve[ya*]lu
- 44 kaṭhāri-Chandra-Sūryaru barada biḷiya-kallu [|*] Adarriṁ(riṁ)ḍam teṅka chikkavu eraḍu
kaṇuve mūrta(ra)neya e-
- 45 dala kaṇuve[ya*]lu kaṭhāri-Chandra-Sūryaru barada kariya-kallu [|*] Ā halla(l)aḍinḍa
teṅka kaṭhāri Chandra-
- 46 Sūryaru barada biḷiya-kallu [|*] Adarriṁ(riṁ)ḍam teṅka kaṭhāri-Chandra-Sūryaru barada
biḷiya-kallu [|*]
- 47 Adarriṁ(riṁ)ḍam teṅka eraḍu kaṇuve [|*] Adarriṁ(riṁ)ḍam teṅka kaṭhāri-Chandra-Sūryaru
barada kariya-kallu [|*]
- 48 Adarriṁ(riṁ)ḍam teṅka ūriṅge Āgnāyadali halla(l)aḍoḷage kaṭhāri-Chandra-Sūryaru
Bukkāpura-si-
- 49 mā eṇḍu barada kariya-arre(re)gallu [|*] Adarriṁ(riṁ)ḍam paḍuva Chandra-Sūryaru
barada kariya-kallu [|*] Adarriṁ(riṁ)-
- 50 ḍam paḍuva kaṭhāri-Chandra-Sūryaru barada biḷiya-guṇḍu [|*] Adarriṁ(riṁ)ḍam paḍuva
kaṭhāri-Chandra-Sū-
- 51 ryanu barada halla(l)aḍola(l)aḡaṇa dāriyūḍam paḍuvaṇa arre(re)gallu [|*] Adarriṁ(riṁ)ḍam
paḍuva halla(l)a [|*] A-
- 52 darriṁ(riṁ)ḍam paḍuva kaṭhāri-Chandra-Sūryaru barada bili(li)ya arre(re)gallu [|*]
Adarriṁ(riṁ)ḍam paḍuva kaṭhāri
- 53 Chandra-Sūryaru barada biḷiya guṇḍu [|*] Adarriṁ(riṁ)ḍam paḍuva kaṭhāri Chandra-
Sūryaru barada bili(li)ya-kallu [|*] A-

- 54 darri(ri)mdam paḍuva ā ūriṅgē Nairṛityadalu dāriyīmdam mūḍalu kaṭhāri-Chaṁdra-Sūryaru Bukkāpu-
- 55 ra-simā emdu barada biḷiya-guṁḍu [|*] Adarriṁ(riṁ)dam baḍaga kaṭhāri Chaṁdra-Sūryaru barada kariya-guṁ-
- 56 ḍu [|*] Adarriṁ(riṁ)dam baḍaga kaṭhāri-Chaṁdra-Sūryaru barada bili(li)ya-guṁḍu [|*] Adarriṁ(riṁ)dam baḍaga kaṭhāri-Chaṁdra-
- 57 Sūryaru barada bili(li)ya-kallu [|*] Adarriṁ(riṁ)dam baḍaga kaṭhāri-Chaṁdra-Sūryaru barada bili(li)ya arre(re)-
- 58 gaṁ(ga)llu [|*] Adarriṁ(riṁ)dam baḍaga dāriya naḍuvō ērō oḷagē kaṭhāri-Chaṁdra-[Sū]ryaru baradu naṭṭa kariya-
- 59 guṁḍu [|*] Adarriṁ(riṁ)dam baḍaga kariya-guṁḍu [|*] Adarriṁ(riṁ)dam baḍaga kaṭhāri Chaṁdra-Sa(Sū)ryaru barada kaṭhāri-Chaṁ-
- 60 dra-Sūryaru barada¹ kariya-guṁḍu [|*] Adarriṁ(riṁ)dam baḍaga dāriyīmdam mūḍana pachchārya maradottina
- 61 kaṭhāri-Chaṁdra-Sūryaru barada biḷiya baṭṭa-guṁḍu [|*] Adarriṁ(riṁ)dam baḍaga dāriyīmdam mūḍana bi-
- 62 li(li)ya-guṁḍu (|*] Adarriṁ(riṁ)dam kaṭhāri-Chaṁdra-Sūryaru barada kariya-guṁḍu [|*] Adarriṁ(riṁ)dam baḍaga ā

Third Plate²

- 63 ūriṅge vāvyvadali kaṭhāri-Chaṁdra-Sūryaru Bukkāpura-simā emdu barada bili(li)ya huṭṭu-kallu |
- 64 Adarriṁ(riṁ)du(dam) mu(ū)ḍa[ṇa*] kaṭhāri Chaṁdra-Sūryaru barada biḷiya-guṁḍu [|*] Adarriṁ(riṁ)du(dam) mūḍa[ṇa*] kaṭhāri-Chaṁdra-Sū-
- 65 ryarū barada bili(li)ya-guṁḍu [|*] Adarriṁ(riṁ)du(dam) mūḍa[ṇa*] kaṭhāri Chaṁdra-Sūryaru barada bili(li)ya-guṁḍu [|*] Ada-
- 66 rriṁ(riṁ)du(dam) mu(mū)ḍa[ṇa*] kaṭhāri-Chaṁdra-Sūryaru barada biḷiya guṁḍu [|*] Adarriṁ(riṁ)mdam(dam) mūḍa[ṇa*] kaṭhāri-Chaṁdra-Sūrya-
- 67 ru barada bili(li)ya-guṁḍu [|*] Adarriṁ(riṁ)dam mūḍa[ṇa*] kaṭhāri-Chaṁdra-Sūryaru barada biḷiya arre(re)-kallu [|*]
- 68 Adarriṁ(riṁ)dam mu(ū)ḍa[ṇa*] kaṭhāri-Chaṁdra-Sūryaru barada bili(li)ya-monekallu | Adarriṁ(riṁ)dam mūḍa[ṇa*] kaṭhāri-Chaṁ-
- 69 dra-Su(ū)ryaru barada biḷiya-guṁḍu [|*] Adarriṁ(riṁ)dam mūḍa[ṇa*] kaṭhāri-Chaṁdra-Sūryaru barada biḷiya arre(re)-

¹ The expression *Kaṭhāri Chaṁdra-Sūryaru barada* is here redundant.

² This plate has been numbered as 3.

- 70 kalla [|*] Adarriṁ(riṁ)daṁ mūḍa[ṇa*] kaṭhāri-Chaṁdra-Sūryaru barada bili(li)ya arre(re)-
kallu || Ēk-aiva bhagini lō-
- 71 kē sarvāshām=api bhūbhujām(jām) | Na bhōgyā na kara-grāhyā vipra-dattā vasundharā ||
[28*] Dāna-pālanayōr-madhyē
- 72 dānāch=chhrēyō=nupālanam(nam) | Dānāt=svargam=avāpuṭi pālanād=achyutaṁ padaṁ-
(dam) || [29*] Sva-dattāṁ paradattāṁ vā yō da(ha)rē-
- 73 ta vasundharām(rām) | shastriṁ varsha-sahasrūṇi viśṭhāyām jyā(jā)yatē krimiḥ || [30*]
Sāmānyō=yaṁ dharma-sētur-nṛipāṇāṁ
- 74 kālē kālē pālanīyō bhavadbhīḥ | Sarvān=ētān=blāvinaḥ pāthīv=ēndrān bhūyō bhūyō
yāchatē Rāmachaṁdraḥ ||[31*]
- 75 Śri-Rāmachaṁdrā¹

¹ In Kannada characters.

No. 21—SENAGALAGUDURU INSCRIPTION OF BANA CHANDIYANNA

(1 Plate)

K. V. RAMESH, MYSORE

(Received on 15. 4. 1968)

The subjoined inscription, edited here with the kind permission of the Chief Epigraphist, Mysore, was found engraved on a stone slab set up in front of the Pārvatī shrine near the Śiva temple at **Senagalagūḍūru**, Tadpatri Taluk, Anantapur District, Andhra Pradesh.

The record consists of 23 lines of writing, the letters being carelessly engraved and of unequal size. Though the preservation of the letters is, for the most part, satisfactory, the written surface of the slab is worn out in the middle as a result of which a few letters in lines 8-13 have become somewhat obliterated.

The inscription is engraved in Telugu-Kannaḍa **characters** of the 8th-9th century A.D. and the **language** employed is Kannaḍa which is not free from errors. It has been noticed in the the *Annual Report on Indian Epigraphy* for 1950-51 as No. 197 of Appendix B. A comparative study of the palaeography of this inscription on the one hand and the inscriptions of the Rāshtrakūṭas of the second half of the eighth and the first half of the ninth centuries on the other shows that it may be roughly assigned to about 800 A.D.

The formation of the letter *ba* in line 6, as against the forms of the same letter in lines 8, 16, 17 and 19, is interesting from the palaeographical point of view. The following **orthographical** peculiarities deserve to be noticed:—*kuḷōbhava* for *kuḷ-ōbhava* is more or less a persistent mistake in Bāṇa inscriptions;¹ in *śrīmachandīyanṇa* for *śrīmach-Chandīyanṇa* (line 12), *sandhi* has not been observed; the change of *y* to *ṣy* in *sūrjya*, for *sārya*, (line 14), the writing of the word *phala* as *phaḷa* (lines 22-23) and the metathetic form *rihīṣya* for *hirāṣya* (line 23) are noteworthy; in some cases the palatal *ś* is found wrongly employed in place of the dental sibilant. Class nasals are found used in all cases and *anusvāra* is employed in the only instance of *vaṃ śa* (line 11).

The record is not dated and the only chronological datum given therein is a **solar eclipse** on which occasion the grant, recorded in the inscription, was made. The epigraph commences with the auspicious word *svastī* (line 1) and refers itself to the reign of **Chandīyanṇa** (lines 12-13) who is endowed with a part of the usual *praśastī* of the Bāṇas (lines 1-12). It is then stated that the ruler remitted, on the occasion of a solar eclipse, the income from the levy called *ponna-teṛe* to the *mahājanas* of **Peṇukapaṛu** in lieu of 120 *gaṇḍuga* of paddy. The imprecatory portion, in Kannaḍa prose, follows in lines 18-23.

The Bāṇa chief Chandīyanṇa is known for the first time from the record under study. The earliest epigraphical reference to the ancient Bāṇa family occurs in the Tāḷagunda inscription² of Kadamba Kākusthavarman (c. 422-47 A.D.) wherein it is stated that the first Kadamba king Mayūraśarman (c. 332-57 A.D.) levied tribute from the Bṛihad-Bāṇa. The early rulers of this

¹ Cf. *ibid.*, Vol. XI, pp. 222 ff., C.D. An analogous instance is found in a copper-plate inscription of Bāṇa Nandivarman (A. R. Ep., 1962-63, App. A, No. 35), in which *Bṛihad-Bāṇa* occurs twice in its wrong form as *Bṛihatbāṇa*.

² Above, Vol. VIII, p. 32, verse 15.

family ruled over a tract of land known by the names of *Āndhrātpathakpāschimataḥ kshitiḥ* in Sanskrit and *Vaḍugavaḷi-mēṅku* in Tamil which has been identified with parts of the Ceded Districts, including the district of Anantapur. It has also been suggested that the early rulers of this family served as the subordinates of the Pallavas of Kāñchi until the region covering the Ceded Districts was conquered and annexed to the Chālukya empire by Pulakēsin II (610-42 A.D.).¹ With their defeat at the hands of the Bādāmi Chālukyas, the main branch of the Bāṇa family retreated from their ancestral domains and set up their sway in the North Arcot region and thus continued their allegiance to the Pallavas. But scions of this family continued their existence as the feudatories of the Chālukyas and, thus, their rule over at least a part of their native kingdom. This was for the first time revealed by the Koṭṭūru inscription² of the 4th year (i.e. 699-700 A.D.) of the reign of Chalukya Vijayāditya. This epigraph, in Telugu language, refers to a Bāṇa chieftain (*Vāṇarājyu*), without giving his proper name, as the subordinate of Vijayāditya and as ruling over *Vaṅganūr-vishaya* and registers a grant of land in the village of *Peṅukapaṅṅuti*.

Koṭṭūru and the findspot of the record under study, viz., *Senagalagūḍūru* as also *Vaṅganūru*, the head-quarters of *Vaṅganūr-vishaya* are all of them in the *Tadpatri Taluk*. *Peṅukapaṅṅuti* of the Koṭṭūru inscription and *Peṅukapaṅṅu*³ of the present record denote obviously one and the same village. It has been pointed out above that, on grounds of palaeography, our inscription belongs to about 800 A.D. It is thus clear that *Chandiyanna* was one of the successors of *Vāṇarājyu* of the Koṭṭūru inscription and that he was administering the district known as *Vaṅganūr-vishaya*.

The only place-name occurring in the inscription viz. **Peṅukapaṅṅu** does not find a place on a modern map of the *Tadpatri Taluk*.

TEXT⁴

- 1 Svasti [i*] Sakala-
- 2 jagat-[t*]ray-ābhi-
- 3 vandita-sur-āsu-
- 4 r-ādhiśa-Paramēśvara-
- 5 pratihārīkṛita-Mahā-
- 6 bali-kul-ōtbha(dbha)va
- 7 Kṛishṇa-dhvaḷa-vila(rā)-
- 8 [bi] (ji)ta Vṛishabha-lañchana⁵
- 9 Paisācha-paṭaha-[ni]-
- 10 [r]ghōshaga [Bā]ṇa-kula-

¹ For brief accounts on the early history of the Bāṇas, see above, Vol. XI, pp. 230-34 and above, Vol. XXX, p. 70.

² Above, Vol. XXX, plate opp. p. 71.

³ There are two other villages of this name, one situated in *Karmarśaṣṭra* and the other in the *Gudrahāra-vishaya* mentioned in two copper-plate grants of Chālukya Jayasimha II—Above, Vol. XVIII, p. 312 and *Ind. Ant.*, Vol. XIII, p. 137 respectively.

⁴ From impressions. On top of the slab is found engraved the figure of what appears to be a bull.

⁵ Read—*lāṅśekhṇa*.

SENAGALAGUDURU INSCRIPTION OF BANA CHANDIYANNA



Scale : One-Sixth

- 11 va[m̄]ś-ōnnata [ityādi] [nā]m-ā-
- 12 nvaya śrimateham(ch-**Charṁ**)diyanna
- 13 arasu-geyuttu
- 14 **Sūrjya**(rya)-grahaṇad-andu
- 15 **Peṇukapara** mahājana-
- 16 [k]ke ponna-tereya biṭṭu
- 17 nūrrippattu gaṇḍuga ba(bha)tta
- 18 niṇṇi(sī)da[r*][[*]] Idan-aḷidavage
- 19 aāsi(sī)ra kavileya kondu Bā-
- 20 rānaśi¹ aḷiḍa papā²
- 21 śā(sā)rgu ida kā[dava]ge
- 22 Aśvamēda(dha)ḍa phaḷam-akku
- 23 rihīnya³-garbbhaḍa phaḷam-akku [[*]]

¹ Read *Bārāpasi*.

² Read *pāpa*.

³ Read *Nirayya*.

No. 22.—TWO GRANTS OF VINĪTATUNGA II

(2 Plates)

P. R. SRINIVASAN, MYSORE

(Received on 10. 10. 1968)

The two copper-plate inscriptions edited below belong to the Tuṅga family that ruled over parts of ancient Orissa during the 10th-11th centuries. The rulers of this family seem to have been subordinates of the Bhauma-Karas although Vinītatunḡa, the issuer of the two charters under study, like another ruler of the family, named Gayāḡatunḡa, was semi-independent.¹ Of these inscriptions, which are referred to here as A² and B² for the sake of convenience, the former was discovered only recently at Khargaprasād, Hindol Sub-Division, Dhenkanal District and published in the *Orissa Historical Research Journal*, Vol. XI, pp. 242 ff. with a facsimile while the latter, discovered at Talcher in the Dhenkanal District has been known for a long time from its text published without facsimile and translation in the *Archaeological Survey of Mayurabhanja*, Vol. I, pp. 154-57. I secured the impressions of A, which is now deposited in the Orissa State Museum, Bhubaneswar, in December 1964 during my visit to the place in connection with my collection tour. The original plate of B, discovered at Talcher and now preserved in the Patna Museum, was sent by the Curator of the Museum, Dr. P. L. Gupta to Dr. G. S. Gai, the Government Epigraphist for India, sometime in the first quarter of 1965, and it is edited here with the latter's kind permission. Including No. B five copper-plate charters of this family are already known and the discovery of A has increased the number to six. Of these charters three belong to Gayāḡatunḡa⁴ and three to Vinītatunḡa including charter A² edited here. Besides, a Rāṅaka Vinītatunḡa figures as a subordinate chief in both the Talcher plates⁵ of the Bhauma-Kara king Śivakara III.

The texts of the two charters under study like those of the other records of this family, are full of orthographical, grammatical and metrical errors. Besides, another defect met with in these two grants is jumbling up of passages.⁷ Consequently, a proper understanding of the passages where this has occurred is possible only with some effort. For instance, in charter A, the passage *prathita-prithu-yāsas-Tuṅga-vaṁśād-babhūva* should have followed the name *Achchhara-dēva* in line 9, but a part of this passage is engraved in line 10. Similarly, the verse (lines 9-10) *tasy-ātma-jō-bhūj-jagaty-ēkavira[h*] śri-Khaḡatunḡadē[va*] iti kshitīndraḡ*, engraved in continuation of the name *Achchhara-dēva* in line 9, seems to have been introduced here by mistake whereas its proper place seems to be before the expression *tasy-āncayō* in line 13, as required by the context on the analogy of other records of the king who issued the present charter. In

¹ Above, Vol. XXXIV, p. 92.

² *A.R.Ep.*, 1964-65, No. A 47.

³ *Ibid.*, No. A 2.

⁴ Above, Vol. XXXIV, pp. 93 ff.

⁵ Two grants of Vinītatunḡa already known are the Bonai plate (*JBORS*, Vol. VI, 1920, pp. 236-40) and the Talcher plate i.e., B, edited here.

⁶ *A.R.Ep.*, 1950-51, Nos. A 17-18.

⁷ This defect was discovered and the solution was suggested by Dr. G. S. Gai, Government Epigraphist for India, and I am indebted to him for this.

charter B also, likewise, the passage commencing with *Kāshapa* and ending with ²*kulā* in line 23 seems to be intended to go after *napīri* in line 21 like the passage *Gautama-gōtriṇē* etc. engraved after *napīri* in line 19.

With the emendations suggested above it will be found that the style of the introductory part of both the records under study is almost identical with that found in the Bonai plate.¹ It is, therefore, evident that the issuer of all the three charters was one and the same ruler viz. Vinītatunga. It is, however, to be noted that while he is styled *Mahārāja* and *Rājaka* in charter B edited here and the Bonai plate, he bears the title *Mahārāja* only in charter A. According to the former two records this Vinītatunga was the son of *Khadgatuṅga* who was a descendant (probably a son) of another Vinītatunga, i.e. Vinītatunga I. The emended text of charter A, while following the genealogical portion of the other two, also furnishes for the first time the fact that the real name of Vinītatunga II was *Achcharadēva*. This would show that the name Vinītatunga was evidently assumed by the ruler at the time of or after his coronation.

The characters of charter A are similar to those of the Talcher plate No. 1² of *Gayādatunga* while those of charter B are similar to those of the epigraphs of the *Bhañjas* of *Vaṅgulvaka*, especially to those of the plates³ of *Śilābhāñja* *Tribhuvanakalaśa*, and are assignable to the end of the 10th or the beginning of the 11th century. In fact, though none of the epigraphs of the *Tuṅga* family bears any date, charter A, edited here, contains the date viz., **Sarīvat 161** in the last line, owing to which this charter assumes a unique importance. This date is probably to be referred to the *Bhauma-Kara* era of 831 A.D., in which case its Christian equivalent would be 992 A.D. The manner of recording the date in this charter alone of his three known records coupled with the omission of the lesser title *Rājaka* from the set of epithets of the king, occurring here, seems to suggest that king Vinītatunga II was really semi-independent at the time of the issue of this charter. This fact goes to strengthen the view that for a while during the turn of the 10th century, the family of the *Tuṅgas* was semi-independent due to the weakness of the *Bhauma-Kara* authority.⁴

Both the plates under study and the Bonai plate, all of the time of **Vinītatunga II**, as also two of the three charters of **Gayādatunga**, refer, in their introductory portion, to the ruling chief as one who had hailed from the mountain called *Mahāparvata* described in glowing terms and as one who had arrived at *Yamagartta-maṇḍala* from there. This would, doubtless, mean that the family of both Vinītatunga II and *Gayādatunga* originated in the mountain *Mahāparvata* or a place situated on a range of mountains that went by the name. When the meaning is so clear it does not seem necessary to correct the passage *Yamagarttamaṇḍala-gataḥ* into *Yamagarttamaṇḍal-āntargatāt* and to construe the meaning of the passage *vāsakāt Mahāparvatāt* as a "[city on] the hill called *Mahāparvata* situated in *Yamagartta-maṇḍala*". That this family had originally the association of a mountainous habitation is corroborated by another statement occurring in all the above mentioned five records relating to the description of the ancestor, probably the grandfather, of the issuer of these charters, i.e., Vinītatunga I of the three charters of Vinītatunga II and *Jagattuṅga* of the two charters of *Gayādatunga*. According to this statement both Vinītatunga I and *Jagattuṅga* hailed from a hill called *Rōhitā-giri*. It is interesting to note that the description of these two earlier members of the family referred to in the two groups of records, also contains another common factor, viz. that they both belonged to *Śaṅḍilya-gōtra*. When these particulars are put together there would appear to emerge the fact that *Jagattuṅga* and

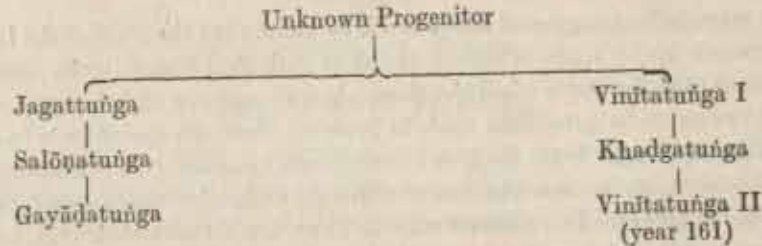
¹ *JBORS*, Vol. VI, pp. 238 ff.

² Above, Vol. XXXIV, plate between pages 96-97.

³ *Ibid.*, Vol. XXVIII, plate between pages 267-77.

⁴ *Ibid.*, Vol. XXXIV, p. 92.

Vinītatūṅga I were brothers and that their respective grandsons, the issuers of the two groups of records mentioned above, became the rulers of the Yamagartta-maṇḍala. The genealogy of the family as deduced from the above discussion, may be tabulated as follows :



It has been suggested that Gayāḍatuṅga may have been named "after his father's overlord who was either Gayāḍa (i.e., Śāntikara I Lalitahāra or °bhāra, known date : year 93=c. 924 A.D. or II, i.e., Śāntikara II whose sons' Talcher plates are dated in the year 145=c. 976 A.D. and the year 149=c. 980 A.D.) of the Bhauma-Kara dynasty."¹ In view of the fact that our charter A of Vinītatūṅga II is dated in the year 161, a date also in all probability of the Bhauma-Kara era, which is later than the period to which Gayāḍatuṅga possibly belonged, it is not unlikely that the latter ruled earlier than Vinītatūṅga II.

In both the charters under examination, Vinītatūṅga II is stated to have been the lord of the whole Gōndrama. But charter A supplies a piece of new information namely that the king acquired this lordship by his own prowess. Similarly charter B and the Bonsi plate also furnish an additional information relating to the location of Gōndrama. It is stated there that Gōndrama was situated in Navakhaṇḍa. In this connection it may be noted that of the three records of Gayāḍatuṅga only the Talcher plate No. 1² contains the statement that he was lord of the whole Gōndrama, while this statement is conspicuous by its absence in his other two records,³ although the reason for this is not known.

A. Khargaprasād Plate, Year 161.

This **single plate** with writing on both sides, was, as stated above, discovered at Khargaprasād, Hindol Sub-Division, Dhenkanal District. It measures 21.5 cm high and 15.5 cm broad. The sides of the plate are not straight and are slightly curved in. A solid circular seal with a diameter of 6.2 cm is attached to the middle of the top of the plate. The details worked on it in relief are not very clear, but they seem to include the symbols representing the sun and the moon, a single line legend which is not legible, and a couchant deer facing proper right. There are altogether 41 lines of writing of which 26 lines are on the obverse and 15 lines are on the reverse. The writing is fairly well preserved. The weight of the plate is 1265 g.

The **characters** of the record are similar to those of the Talcher plate No. 1 of Gayāḍatuṅga as also the features of palaeography. The **language** is Sanskrit which is corrupt and the text is in prose and verse. Besides a number of **orthographical** errors which this record shares in common with the other records of this family, it suffers, as stated above, from the defect of some passages in its introductory part being jumbled up and of the omission of a half each of two verses.

The inscription begins with a symbol for *siddham* followed by the word *svasti*. The prose passage in lines 1-6 describes in glorious terms a hill called Mahāparvata marked by the Tuṅga

¹ Above, Vol. XXXIV, p. 92.

² Ibid., p. 95, text lines 7-8.

³ Ibid., pp. 98 ff.

kings, and states that from it hailed one, apparently the issuer of the charter, who arrived in the Yamagartta-maṇḍala. This passage would, therefore, imply that this ruler originated in the hill¹ and ruled over the maṇḍala. It would seem that the Mahāparvata hill was not far away from the Yamagartta-maṇḍala. The above prose passage is followed in the other records by two verses describing the ruler. But in the present record the incomplete verse 1 praises a certain Achchharadēva. The context in which he is mentioned clearly implies that he was no other than the ruling chief and the issuer of the charter whose coronation name Vinītatuṅga is mentioned later on in line 17. The portion *prathita-prithuya[śāh*]* of the passage *prathita-prithuyaśās-Tuṅga-caṁśād-babhūva* which is required to complete verse 1, is engraved in line 10. Between the name Achchharadēva and the word *prathita* is a defective half verse which is found for the first time only in this record describing Khaḍgatuṅga as the son of another. As has been stated above, this half-verse has probably been engraved here by mistake and it should really have come after verse 3 in line 13. Verse 2 (lines 10-12) is also in praise of the ruling chief Achchharadēva *alias* Vinītatuṅga.

Verse 3 speaks of **Vinītatuṅga** i.e. Vinītatuṅga I, who belonged to the Śāṇḍilya *gōtra* and to a family which originated in Rōhitā-giri. The half-verse in lines 9-10 was, in all probability, intended to go after this and, if so, it will be seen to state definitely that Khaḍgatuṅga was the son of Vinītatuṅga, a point which has not been made so clear by the expression *tasy-āncayō* occurring in verse 4 of the other records of this ruler. This half-verse, when complete, was perhaps intended to be the first of two verses describing Khaḍgatuṅga, the usual verse 4 occurring in the Bonai plate and charter B dealt with below being the second. However, this half-verse in question appears, for all intents and purposes, to be an unsuccessful attempt at composing a new verse in praise of his patron's father by the drafter whose work was simply to copy the *praśasti* from the available records. It also appears that after composing only one half of a verse, the drafter had not only wrongly introduced it in an earlier context than the one where it ought to go, but also tried to tamper with the usual verse 4, by introducing in its first quarter the name of his patron Vinītatuṅga in place of Khaḍgatuṅga. Thus this passage *tasy-āncayō Vinītatuṅga* has become metrically defective while it was correct in metre with the name Khaḍgatuṅga. Besides, the retention of the expression *tasy-āncayō* in the passage would be either redundant or anomalous. Thus it is seen that in trying to interpolate a new passage into the introductory part the drafter has made the confusion worse confounded. In view of the fact that the text of this part of the record is in all other respects similar to the same part of the texts of the other two charters of this ruler, nothing will be lost if the half-verse in question is omitted and the name Vinītatuṅga is substituted by the name Khaḍgatuṅga. Only by doing so can the confusion that had been imported into this introductory part be removed and the purport of this section made clear. If, however, one attempts to interpret this section without the above-mentioned omission and substitution then not only the problem relating to the syntax of the passages but also the one pertaining to the genealogy of the family becomes insurmountable.

Thus restored, verse 4 would properly fit into the context as it does in the other records of this ruler. Its first half is seen as usual to describe **Khaḍgatuṅga** while the second half introduces his son whose coronation name is given in the following passage in prose in lines 14-17 as **Mahārāja Vinītatuṅga**. He is described here as one who, by his own prowess, had come into the possession of all the Gōndrama, who had obtained the boon from Mahāparvata, meaning

¹ Examples of ruling families hailing from hills are not wanting in Indian history as for instance the Vishṅukupḍina, and the Śailōdbhavas.

probably the presiding deity of the hill, in which the Tuṅga family is stated to have had its origin, who was a *parama-māhēvara* and who had obtained the *pañcha-mahā-sabda*.

The passage in lines 17-22 contains the statement that the ruler addressed the future officials called *Rājanaka*, *Rājāyatra*, *Mahāsāmanta*, *Sāmanta* and *Sāmavājikaṇa* as also the local people of the *maṇḍala* (i.e., Yamagartta), saying that the village **Khāmbhāra** in **Lavantāicha-khaṇḍa-kshētra** was granted by him by means of a copper-plate charter. Lines 23-25 state that the donee was a certain *Bhaṭa* *Īśāna*, son of Ananda and grandson of *Bhaṭaputra* *Kulaśarmman*, who belonged to the *Kāṇva-gōtra* with three *pravaras*, who hailed from **Pōḍhi** and who resided at **Kōṭamala**. Lines 25-26 state that the grant was made for the increase of the religious merit of the ruler's parents and for his own merit. The usual donor's wish that his gift should last for a long time is expressed by the passage in lines 26-27. Line 27 states that the gift was exempt from the entry of *chūṭa* and *bhaṭa*. Then there follow, in lines 28-40, five of the usual imprecatory verses. The engraver is stated to be one *Vanika* (i.e., *Vanik*) *Duvadāsa* (line 40). The **date** of the record is given at the end (line 41) as **161** expressed by numerical symbols.

Of the **geographical** names mentioned in the record *Mahāparvata* has been discussed above and **Yamagartta** is identical with *Jamgadia* in *Āngul* or *Jommurdi* in the former *Pallahara* State.¹ The identification of **Khāmbhāra**, **Lavantāicha-khaṇḍa-kshētra**, **Pōḍhi** and **Kōṭamala** is not certain.

TEXT*

[Metres : Verses 1-2 *Śtagdharū* ; verses 3-8 *Anuṣṭubh* ; verse 9 *Pushpitāgrā*].

Obverse

- 1 Siddham² Svasti [|| *] Āva(ba)ddh•ōddhata-dvipa-gaṇḍasthala-galad-a-
- 2 viraha-mada-malina-madhukar-āvali-[jhaṁ]kṛipē(tai)ka-pradōshāt-pravudha-tē-
- 3 jah⁴ vipra-varai-Ri(r-Ri)k-Sāma-Yaju[r*]-vēda-dhvanī(ni)bhī[r*]-nivaha-pratikṛita⁵-sakala-
ja-
- 4 napadāt anavarata-dvija-hā(hu)ta-hutavah-ōdbhūta-dhu(dhū)ma-samchay-ōpra(pa)hasita-
- 5 samast-arishī⁶-vāsakāt-Mahāparvat-ābhidhāna-parvatōdarindatāt⁷-Tuṅga-
- 6 narēndr-āṅkit(ki)a-tanō[h*] Yamagartta-maṇḍalē gata[h | *] Durvār-ārāti-mādyad-dvirada-
- 7 vara-ghaṭā-kumbha-pīṭha-prahāra⁸-vyālagna-muktā-phalanikara-karāl-ā-
- 8 si-dhārā sphuri(ra)nti [|| *] dṛiṣṭ-āvabhagna nivāritavatā yasyā grāmē [bhū]mau⁹

¹ Above, Vol. XXXIV, p. 98.

² From impressions.

³ Expressed by a symbol.

⁴ Read *pravudha-tējō*.

⁵ Read *dhvani-nivahaiḥ pavitrikṛita*.

⁶ Read *samasta-rishi*.

⁷ Read *parvatāt-nārindarāt*.

⁸ The word *dhārā* may be supplied here for the sake of metre (vide, above, Vol. XXXIV, p. 102, note 5).

⁹ This quarter of the verse should read as *driṣṭvā bhagvān nirvṛitān-upahasiṭavati yasya saṅgrāma-
bhūmau* (vide, ibid., text lines 8-9 and notes 7-8).

- 9 sa śrī-**Achchharadēva**¹ [|| 1*] Tasy=ātma-jō-bhū[j*]=jagaty-ōkavi(vī)ra[h*] śrī-Khadga-
tuṅgadō[va*]² i-
- 10 ti kshiti(tī)ndrah[|| 2*]³ prathita-prithu-ya[śāh]*⁴ [Sa*]d-viry-āscharya-bhu(bhū)jtō
ni(ni)ja-bhujā-mahim-ōpā-
- 11 rjita(t-ā)pu(pū)jita-śrī[h*] rājā vāṇārya-sa(sa)trō⁵ satatam=apl(pi) chalā niśchalā
- 12 yasyallakshmi* [|| 2*] Shā(Śā)ṅḍilya-gōtr-ōdutpannah⁶ Rā(Rō)hitā-giri(ri)-rva(vi)ni(ni)rgatah⁷
[|| 3*] rā-
- 13 jā**Vinitatuṅg-ākhyā**(khyō) ru(rū)pa-vi(vī)rya-va(ba)l-āuvitah [|| 3*] Tasy=ānvayō **VI**
(Vi)nitatuṅga[h*]⁸ śrī-
- 14 mān-ūrjita-vikramah [|| 4*]⁹ tasmād=va(ba)bhūva dharmajñō dugdh-āvdhō(bdhō)r-iva cha-
ndramā[h || 4*] Ta(Sva)-
- 15 vikram-ākṛānta-samasta-Gōndram-ādhipati-Mahāpa[r*]vata-lavdha(bdha)-vara-pra-
- 16 sāda[h*] paramamāhōsvara[h*] samadhigata-pañchamahāsavdā(bd-ā)[khyā]-ma-
- 17 hārāja-śrī-**Vinitatuṅgadēva[h*]** kusha(śa)li(ḷ) ōtatma(tan-ma)ṅḍalla(lō)=ami[n*]
bhāvinō
- 18 rāja(jā)naka-rājaputra-mahāsāmānta-sāmānta-sāmava(vā)jjikajana-
- 19 janapadā[n*] yathārīha¹¹ vōdhati¹² kusha(śa)hyaty=ādīsyati¹³ cha vidita-
- 20 m=astu bhavatāh **Lavantāichīya-khaṅḍa-khō**(kshō)tra-**Khāmbhāra**-chatura(s)-si-
(sī)m[ā]-
- 21 paryanta[m*] ¹⁴praga[ka]dayata tāmvrā(mbṛa)-sā(śā)sha(sa)nōna kathōdgaka-punyā-
(nyā)bhiva-
- 22 rddhatōya tāmvrā(mbṛa)-śāsanūkrītya bhu(bhū)mau(miḥ) pradatō(t-ā)smābhi[r]=ddharmma-
g[a]n-
- 23 ravāt **Pōḍhi**-vī(vi)ni(ni)rgata-Kōṭamala-vāstavyāḥ(vya)-Bhā(Bha)ṭaputra-
- 24 K[u]la-sarmmasya¹⁵ pautṛāya Ananda-sutu(ta)-Bhaṭa-Iśānasya¹⁶
- 25 Kā[ṅva]-gōtrasya¹⁷ Var(Bra)hamāra-pra¹⁸ Naidhrivō-nupravarah¹⁹ mātō-[pi]trō-
- 26 r-ātmanas=cha punya(ṅya)-yaśō-bhivṛidha(ddha)yaḥ(yō) yāvat-kshiti(ti)-jala-pavana-hu-

¹ A passage similar to *prathita-prithuyāsū=Ṭungavahāsād-babhūva*, is required to complete the verse (vide, above, Vol. XXXIV, p. 102; text lines 9-10 and note 10). A portion of this passage viz., *prathita-prithuya-
[śāh*]* occurs, however, in the next line, and may have been inserted there by mistake. [Read *Achchharadēva* for the sake of the metre.—Ed.]

² This name and the name *Vinitatuṅga[h*]* in line 13 have to be interchanged.

³ This is only half a stanza and the other half has been left out or not composed at all.

⁴ See note 1 above.

⁵ Read *rājās-ś-ānārya-śatrōh* (vide, above, Vol. XXXIV, p. 102, note 11).

⁶ Read *yasya lakshmi*.

⁷ Read *gōtrād-ulpannah*.

⁸ [Read *giri-nirgatah* to suit the metre.—Ed.]

⁹ See note 2 above. [Read *Tat-rasit* for the sake of the metre.—Ed.]

¹⁰ This half of the verse is metrically defective but cf. note 2 above.

¹¹ Read *yath-ārhas*.

¹² Read *vōdhatī*.

¹³ Read *ādīśati*.

¹⁴ The passage from *praga* to *rddhatōya* (line 22) is defective and may be superfluous as the same idea is contained in the succeeding passage.

¹⁵ Read *sarmmasah*.

¹⁶ Read *Iśānāya*.

¹⁷ Read *gōtrāya*.

¹⁸ This letter seems to be superfluous.

¹⁹ Read *nupravarāya*.

Reverse

- 27 tāsa(śa)nē(na)-graha-nakshatra-tārakā(karū) a-chāṭa-bhā(bha)ṭa-pravēsayō-(vēśyan)-
 28 daga(ka)-prama(mā)nyār vāvāt vivakshita[h]¹ []² uktañ=cha dharmā-śāstrē []³ Va(Ba)-
 29 hubhir-vasudhā datā(ttā) rājabhi[s*]-Sagar-ādibhi[h*] yasya yasya
 30 yadā bhūmis-tasya tasya tadā phalam(lam) [] 5* Mā bhū[d=a*]phala-
 31 sa(śa)ñkā vō (vaḥ) para-datē(tt-ē)ti pārthiva(vaḥ) []⁴ sva-datā(ttā)t-pha[la]m-ānantyam pa-
 32 ra-data(tt-ā)nupālani(nē) [] 6* Śa(Sha)shṭhishṭi-varsha-sahasrāṇi svargō
 33 mōdati(ti) bhūmida[h*]⁵ Sva-datā(ttā)[ñ*] para-(da*)ta(ttām)mva(vā) yō harōdva(ta va)su-
 34 ndharā[m*] sa vī(vi)shṭhāyā[ñ*] kṛimir-bhūtvā pitṛibhi[s*]=saha pachyatē [] 7*
 35 Sarvanvitān⁶=bha(bhā)vina[h*] pām(pā)[rtli*]vōndrān-bhūyō bhūyō yācha-
 36 tē Rāmabhadra[h*] sāmānyō-yarū dharmma-sētur-nripā[ṇām]
 37 kālō kālē pālānyō bhavadbhiḥ [] 18* Iti kamala-da-
 38 lām(vu(mbu)-vi(bi)ndu-llō(lō)lām śrī(śrī)yamañ(ma)nuchintya manushya-ji(jī)-
 39 vitañ=cha []⁷ sakalam-idañ(da)m-udāhṛita[ñ=cha*] vu(bu)[d*]dhvā na hi purushai-
 40 rpa(h pa)ra-ki(kī)rtā(rtta)yō vī(vi)lōpyā[h*] || 9] utkīrṇāñ⁸ vanīka Duvad[ā]sa-
 (sō)[na*]
 41 samvata(t) 100 60 I h]⁹

B. Talcher Plate

This is a **single plate** measuring about 23 cm wide and 15 cm high with writing on both sides. Unlike the other charters of this family, the engraving is done breadthwise on this plate. There are altogether 26 lines of writing, each side having 13 lines. The plate has suffered corrosion on both sides and so the writing has been affected in several places especially on the obverse. A circular seal worked like a beautiful full-blown lotus with a diameter of 18 cm is attached to the left. There is a circular design with a diameter of 5 cm in its centre. A figure of a couchant stag facing proper right with its right fore-leg stretched in front is seen here. In front of it is depicted a plant and the stag is shown as biting a bunch of its leaves. Just above the back of the stag are depicted the symbols for the sun and the moon. Below the animal is the legend which reads *śrī-Vini(nī)tatuṅgadēvasya* in the same characters as those of the record proper. This legend is underlined and below it is a design of a five-petalled flower. The whole device is worked in relief. The plate weighs 950 g.

As has been stated above, the **characters** of this inscription are similar to those of the records of the Bhañjas of Vañjulvaka, and so they share the palaeographical features of the latter also. The **language** is Sanskrit but not so corrupt as that of charter A, discussed above, although the text exhibits nearly all the **orthographical** peculiarities met with in the other records of this family. A special defect of this charter, which it shares with charter A, is, as stated above, the jumbling up of a passage, not in the introductory part as in the latter, but in the formal part.

The inscription begins with a symbol for *siddham* followed by the word *svasti*. This is followed in lines 1-6 by the characteristic prose passage describing the hill Mahāparvata and stating

¹ The passage from *daga* to *vivakshita[h]* is probably a mistake for *daka-pramānēna visarjitah.

² The other half of the verse is omitted.

³ Read *Sarvān-śān*.

⁴ Read *utkīrṇāñ*.

⁵ The symbol for *dh* is intended to suggest the end of the record.

that one, evidently the donor of the grant, had hailed from the hill i.e., a place situated on it, and had arrived at **Yamagartta-maṇḍala**. Then follow four verses of which the first two (lines 5-9) describe the donor hinted at earlier, named **Vinītatūṅga**. Verse 3 (lines 9-10) speaks of Vinītatūṅga, evidently Vinītatūṅga I. While the first half of verse 4 states that in Vinītatūṅga I's family (i.e., probably to him) was born **Khadgatuṅga**, the second half of the verse states that to him (i.e., Khadgatuṅga) was born one, apparently the ruling chief **Vinītatūṅga II**, who is actually mentioned with the usual epithets in lines 12-13. It is interesting to note that he is here stated to be the lord of the eighteen **Gōndramas**.¹ This territory is here stated to have lain in **Navakhaṇḍa**, as in the Bonai plate. The epithets of the ruler include **Rāvaka** also.

Lines 14-16 contain the passage referring to the ruling chief's order addressed to the future officials and feudatories of a *vishaya* (name not mentioned) in Yamagartta-maṇḍala. The list of these people includes *Rājanaka*, *Rājaputra*, *Mahāsāmanta*, *Kumārāmātya*, *Uparika*, *Daṇḍapāśika*, *Sthānāntarika*, *Sāmanta*, *Sāmavājika*, *Prakritika*, *Bhaṭṭa*, and *Vallubha-jātīya*. It will be seen that this list contains some more names of officials than those of the list in charter A. The passage in lines 17-18 states that the copper-plate charter is in respect of (the grant of) the village **Maddhamaṇḍa-grāma** attached to the above-mentioned *vishaya*. This is followed by the statement that one half of a village, obviously referring to Maddhamaṇḍa-grāma, was granted to *Bhaṭṭaputra* Naraka. This donee is stated, in lines 18-20, to have hailed from **Puṇḍravarddhana** and to be a resident of **Rōyarā**, to belong to the family of *Bhaṭṭaputra* Narakarakhī(kshī)ta, to be the son of Sādhāraṇa and grandson of Balabhadra, and to belong to the Gautama-gōtra with three *pravaras*. Lines 20-21 contain the statement that one half of a village, apparently implying the other half of the same Maddhamaṇḍa-grāma, was granted to another donee named Lakhādīta (Lakhyādītya), who is stated to have hailed from a place called **Mṛithāvastu** and to be the son of Ujāla (Ujjvala) and grandson of Balabhadra.

This passage is followed by another (line 22) which states that the gift made by the ruling chief was a joint one (*saha-yōga*), which indicates that both the donees have to enjoy the gift-village jointly, or that they should share the produce equally among themselves. Coming as this statement does immediately after the expression *Balabhadra-naptre arddha-grāmah*, it would give the idea that the donee Lakhādīta, whose *gōtra* and *pravaras* are not mentioned in his description, was also a grandson of Balabhadra like the donee Naraka figuring earlier. But in line 23 is a passage which says "(for him) who belonged to the Kāśyapa-gōtra, to Vachchhāra-Naidhrūva-pravara and to Aṭṭakula". This passage, as has been stated above, appears to have been engraved here by mistake and it in reality should go after the expression *Balabhadra-naptre* in line 21. The transposition of this passage seems warranted not only to complete the particulars relating to the donee Lakhādīta but also to know where its original position was, because it has no relevance in its present place. Thus it becomes clear that the donees belonged each to a different *gōtra* although the names of their grandfathers were identical. It may be noted here that in the case of Lakhādīta his place of residence has not been mentioned either by oversight or because he was also a resident of Rōyarā. The word *Aṭṭakula* occurring in his description seems to be a local variation of *Aśṭakula* in which case it might be taken to suggest that Lakhādīta was a member of a group called *Aṭṭakula*.

The gift is stated, in lines 23-25, to have been accompanied by such privileges as *khēṭa*, *paṭṭana*, *naḍitara-athāna* and *gulmaka*, and to be exempt from all encumbrances. It is also stated

¹ See above, Vol. XXXIV, p. 93 for an explanation of this term.

that it belonged to the category of *ā-līkhanī-pravāṣita* and was given according to the *bhūmich-chhidra-pidhāna-vyāya*. The passage in line 25 says that the gift was made for the increase of the religious merit of the donor's parents and of himself. Line 26 contains a usual imprecatory verse which is incomplete. Besides this incomplete verse the fact that it should have been followed by at least a few more such imprecatory verses, seems to suggest that the record is incomplete and the plate containing the rest of the matter is missing.

Of the geographical names occurring in this record, Mahāparvata, Yamagartta-maṇḍala and Gōndrama have been discussed above. **Puṇḍravarddhana** has been identified with Bengal. **Rōyarā** is evidently identical with the place of that name, on the borders of the old Sonpur State by which a *vishaya* is called in the charter of Śatrubhaṅja.¹ The location of **Maddhamaṇḍagrāma**, the gift village and **Mṛithāvastu** is difficult to identify.

TEXT²

[Metres : verses 1-2 *Sragdharā* ; verses 3-5 *Anuṣṭubh*.]

Obverse

- 1 Siddham³ Svasti[⁴] Āva(ba)ddh-ōddhata-dvipa-gaṇḍa-sthala-valad-avirala-mada-malina-mādhu-
- 2 kar-āvali-jhanikṛiṇē(t-ai)ka-pra[dōsha]c-[pravu]tāya⁵ vipra-varaiRi(r-Ri)k-Sāma-Yajurveda-dhvanibhi-
- 3 r-nuivaha-pratikṛitah⁶(ta)-sakala-janapadā[t] anavarata-dviija-hutāvahūta⁷-dhūma-samchayōh(y-ō)pra(pa-)
- 4 hasita-samastarishi⁸-vāsakāt Mahāparvvat-ābhidhāna-parvvat-ōdsrindrāt⁹|Tuōga-ta(nri)pō-
- 5 ndr-ānki[ta¹⁰]-tanō[r-Ya]magartta-maṇḍalē gatah []¹¹ Durvvār-ārāti-nū(mā)dya[d¹²]-dvi-rada-vara-ghaṭṭā-ku-
- 6 mbha-pātha-prahāra¹³-vyālagna-mutkā-phala-nikara-karāl-ōsi-dhūrā sphuranti(ati)|
- 7 dṛiṣṭvā bhagnā nīvāritavati gramē yasya¹⁴ sa śrīmān¹⁵.Vinitatuōga[h¹⁶] prathi-
- 8 ta-prīthu-yasa(śā)ḥ Tuōga-vamśād-va(ba)bhūva []¹⁷ Sadvīry-āscharya-bhūtō nija-bhujamahim-ō-
- 9 pārjijita-śrī [h¹⁸] rājā vānārya-śatrōh¹⁹ satatam-āpi(pi) chalā nischalā yasya lakṣmīh []²⁰ 2²¹
- 10 Śāṇḍilya-gōtrād-utpanna(anō) Rōhitā-giri-nirgatah []²² śrī-rājā-Vinitatuōg-ākhyō
- 11 rūpa-vīryya-va(ba)l-āuvitah []²³ Tasy-ānavayah(γō) Khaḍgatuōga[h²⁴] śrīmān-ūrjijita-vikramah []²⁵ tasya va(ba)bhūva

¹ Above, Vol. XI, p. 101.

² From impressions.

³ Expressed by symbol.

⁴ Read *pravudha-tējō*.

⁵ Read *dhvani-nivāhāih paritṛikṣita*.

⁶ Read *huta-hulavch-ōddhūta*.

⁷ Read *samas-ta-rāhi*.

⁸ Read *parvulād-adr-īndrāt*.

⁹ Read "dhārā" after this word.

¹⁰ Read *dṛiṣṭvā bhagnā nīvāritavati yasya anīgrāma-bhūman*.

¹¹ Read *śrī* for *śrīmān* for the sake of metre.

¹² Read *rājā-ś-ānārya-śatrōh*.

¹³ This is only half of the verse.

¹⁴ Read *tasmād-babhūva*.

TWO GRANTS OF VINITATUNGA II — PLATE II

Talcher Plate



- 12 dharmma[jñō] [dugdh-ā]vdhē(bdhē)r-iva chandramāḥ || [4*] Para[ma*]māhōsvara-samadhi-gata-pāñchamahā-śavda(bda)-nava-
- 13 [kha]ṇḍ-āshṭā[da]śa-Gōṇḍram-ādhipati-Tuṅga-mā(ma)hārāja-rāṇaka-śri-Vinītatunḡa-dōva[h*] ku-

Reverse

- 14 [śali]¹ [ē]ta[di-vi][śha]y[ā*] Yamagartta-maṇḍalē-smīn-bhāvi[na*]ś-cha² rāja(jā)naka-rāja-putra-mā(ma)hāsāma-
- 15 nta-kumārāmātya(ty-ō)parika-daṇḍapāśika-sthānāntarika-sāmaṅta-sāmvājjika-pra-
- 16 kṛitika-bhaṭṭa-vallabha-jātiyān mānayatī vō(bō)dhayati kusha(śa)layati ājñāpayati oha [||*]
- 17 viditam=astu bhayatā[m*] oṭad-visa(śha)ya-śa(sa)mva(mba)ndha(ddha)-Madhamaṇḍa-grāma[h*] s-ōśa(śha)na(rah) tāmva(mbra)-sa(śā)-
- 18 śa(sa)[nō*]na arddha-grāma[h*] bhaṭṭaputra-Naraka(kā)[ya*] datta[h*] || Puṇḍ[ra*]vadha-(rdha)na-vinīgata-bhaṭṭaputra-
- 19 Narakarakhī(kāhī)ta-kuṭumva(mba)[ka*] ḥ || Sādharāṇa-suta-Va(Ba)labhadra-naptri(trō) Gautama-gō-
- 20 triṇē tatha-pravara³-Rōyārā-vāstavya(yā)[ya*] || Mṛithāvastu-vinī(ni)rgata-bhaṭṭaputra-La-
- 21 khādita(tyā)[ya*]⁴ Ujōla-suta(tyā)[ya*] Va(Ba)labhadra-naptri(trō) ||² arddha-grāma ēka[h*] śaḥa-jō(yō)-
- 22 gōna Vinītatunḡena pradatōsmabhi⁵ dharmma-gauravāt pari(ri)pāyatī⁶
- 23 Kāśha(śya)pa-gōtra(trā)[ya*] Vaohohāra-Naidhrō(dhru)pa(va)-pravara(rā)[ya*] aṭṭa-kulā- [ya*] || Sa-khōṭṭa-paṭṭan-ādīta-
- 24 tra-sthān[ya]⁷-ādi-gulya(ma)ka-saryva-piḍā-varjjitō-lēkhanīpravēsitayā bhūmichohhidrapī-[dhā*]-
- 25 na-nyāyōna chandr-ārka-kāhī(kāhī)ti-samakālam(lam)⁸mātā-pitrōr-ātmanas-cha puṇyā-(ṇy-ā)bhivṛddhayā [||*]
- 26 sva-datāmpa(ttām pa)ra-datāmvā(ttām vā) yō harēta vasundharām [||*] sa viśṭhāyā[m] kṛimīr-bhūtva pitṛibhī[h*] sa-²[||ō*]

¹ The corner bit where these two letters were engraved has been broken and missing.

² This *daṇḍa* is superfluous.

³ Read *try-āśhēya-pravarāya*.

⁴ This name appears to be the corrupt form of the name *Lakṣṇādītya*.

⁵ Read *pradatta h asmābhīr=*.

⁶ Read *paripālaniyam*.

⁷ Read *paṭṭana-nadīvara-śhōna*.

⁸ The remaining letters of this verse may be *śa pōḥyatī*.

No. 23.—TWO INSCRIPTIONS OF AJAYAPALADEVA

(1 Plate)

RAMSHARMA, MYSORE

(Received on 27. 12. 1967)

The inscriptions dealt with below are important as these mention a king Ajayapāladēva ruling over Gwalior in the last quarter of the 12th century. This king is not known from any other source. Since our inscriptions throw a good deal of light on this dark period of the medieval history of the Gwalior region, I avail the opportunity of editing them here with the kind permission of the Chief Epigraphist, Mysore.

1. Narēsar Image Inscription of V. S. 1249.

This inscription¹ belongs to the old collection of the Chief Epigraphist and was copied from the pedestal of a broken image found at Narēsar village, Morena Tashil and District in Madhya Pradesh. The image is preserved now in the Archaeological Museum located in Gūjari-Mahal inside the fort at Gwalior, Madhya Pradesh. The inscription was first reported in the *Annual Report of the Archaeological Department, Gwalior State*, for Samvat 1975 (No. 23), and later it was included by Dvivedi in his *Abhilēkha*.²

The inscription is well engraved and well preserved and occupies a space which measures 10 cm×74 cm. It contains only two lines of writing. The characters are Nāgarī of the period to which the record belongs. The letters vary in size from 2 cm to 3 cm. The letters *a* and *ja* in Ajapāla (line 1) and *na* in *pranāmati* (line 2) are interesting. The second letter can be confused with *la* in *Rāvala* in the same line. The language is Sanskrit and is not free from mistakes. The *visarga* has been wrongly added to some words, cf. *rājyēḥ* (line 1), *kāpa (ra)gatiḥ* and *pranāmatiḥ* (both in line 2). *Ajapāladēva* (line 1) is a mistake for *Ajayapāladēva*.

The inscription commences with a symbol for *ōm* or *siddham*. Then the date has been recorded as V. S. 1249, Mārgaśīrsha śu. 2, Sunday, which is equivalent to 1192 A. D., November 8. The object of the inscription is to record the making obviously of the image on the pedestal of which the inscription has been found and obeisance to the same by *Rāvala śrī-Vāmadēva* styled as *Dōḍhākhētrapāla* during the reign of *Ajayapāladēva*.

Now, this *Rāvala Vāmadēva* has been mentioned in some other image inscriptions,³ also found at Narēsar, as responsible for the making of those images. He seems to be a local chief ruling over the area with his headquarters at Narēsar.

The king *Ajayapāladēva* of this record is apparently the same as *Ajayapāladēva* who was ruling over Gwalior in V.S. 1251 as is known from the Gaṅgōlā tank inscription from Gwalior, edited below.

A name of geographical importance is found in the inscription. The exact extent of the area included in *Dōḍhā-kshētra* as mentioned in line 1, is not known, but probably it included Narēsar and the neighbouring region.

¹ This is *A. R. Ep.*, 1961-62, No. C. 1462.

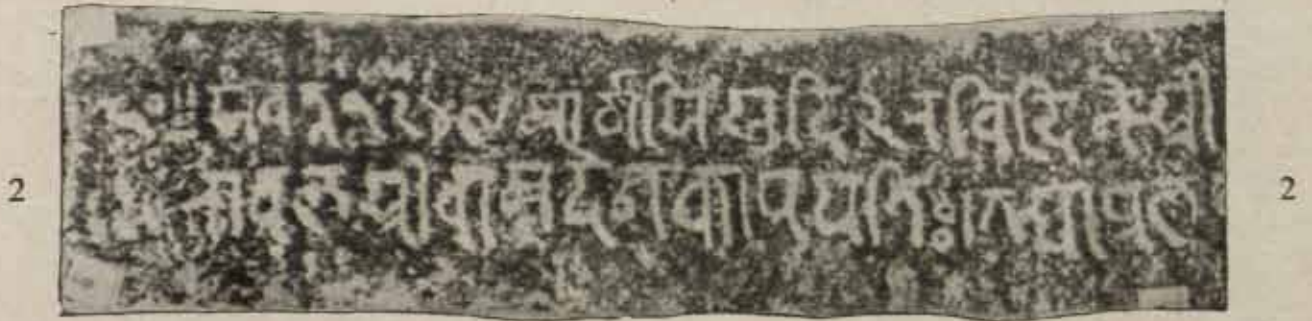
² Cf. *Gwalior Rājya Kē Abhilēkha*, No. 94.

³ Cf. *A. R. Ep.* 1961-62, Nos. C. 1463-77; *Gwalior Rājya Kē Abhilēkha*, Nos. 93-94, 680-91.

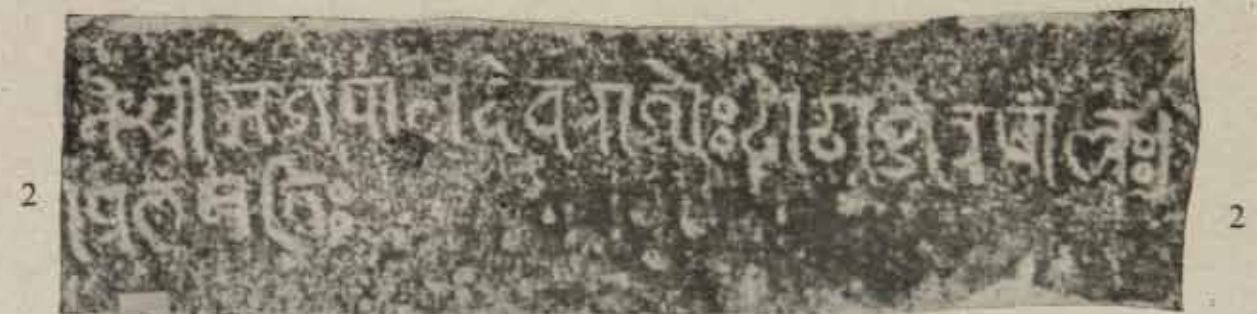
TWO INSCRIPTIONS OF AJAYAPALADEVA

Narēsar Image Inscription of V. S. 1249

Left half

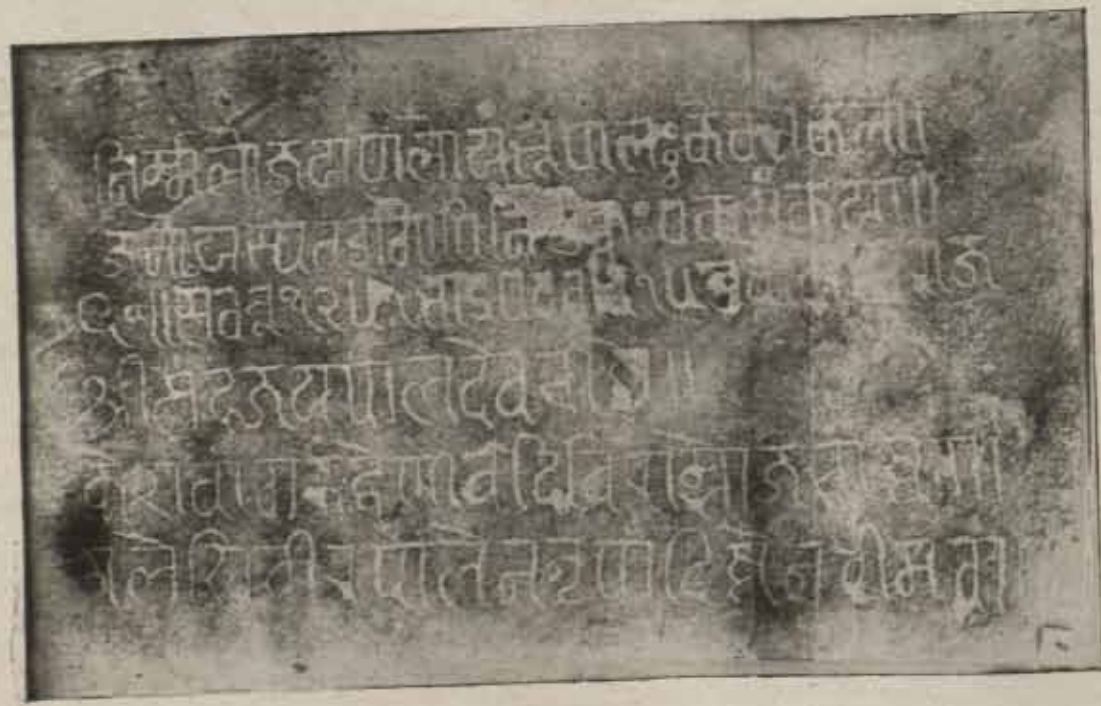


Right half



Scale : One-Third

Gwalior Tank Inscription of V. S. 1251



Scale : One-Third

TEXT¹

- 1 Siddham² ||Sārvat 1249 Mārgasi³ sudi 2 Ravi-dinē śri- Aja[ya⁴]pāladēva-rājyēh⁵
[D5dhākahō]tra-pālah |⁶
- 2 Rāvāla-śri- Vāmadēna(vaḥ) kāps(ra)yaṭih⁴ |⁵ tathā praṇamatih⁴ [||]

2. Gwalior Tank Inscription of V. S. 1251

This inscription¹ was copied by the Senior Assistant Curator of Gwalior Museum, from the bed of the Gaṅgōlā Tank inside the fort at Gwalior, Madhya Pradesh and an impression of the same was later on sent to the Chief Epigraphist by Shri B. C. Jain, Deputy Director of Archaeology and Museums, Madhya Pradesh, along with the impressions of some other records engraved in the bed of the same tank and a note saying, "The impressions are not good as the official did not get sufficient time to copy them properly. The records can not be copied again for many years because they are now under deep water." From the same impressions the inscription is edited here, with the permission of the Chief Epigraphist.

The record occupies a space measuring about 46 cm × 28 cm. It contains six lines of writing which is well executed. The letters are Nāgarī and measure about 2 cm to 4 cm in size. The forms of the letters *ja*, *pa*, *bha* and *ya* are noteworthy. Two forms of the letter *va* are found here, cf. *rāja* (line 3) and *rājyē* (line 4). The language of the inscription which is composed in prose and verse, is Sanskrit. As regards orthography, the doubling of the letter following the superscript *r* as in *nirmalō* (line 1) is noteworthy.

The object of the inscription is recorded in the first two lines. It is stated in eulogistic terms that the king Ajayapāladēva got the tank desilted. Then in the beginning of the third line the symbol for *ōm* or *siddham* is given and afterwards the details of the date viz., V. S. 1251, Bhādrapada ba. 15 Wednesday, corresponding regularly to 1194 A. D., August 17, are given. In the last two lines it is stated that Virapāla who was the son of Kāśava and who was like the sun to the lotus flowers in the form of the Diviras⁷ (i.e. writers) wrote the present inscription at the instance of the king.

The identity of the king Ajayapāladēva is not clear. Though his name has been given twice in the record, nothing has been mentioned about the dynasty to which he belonged. In the genealogy⁸ of the Parihāra rulers who ruled over Gōpāchaladurga from V.S. 1186 to V.S. 1289, the name of the present ruler is not found. The rule of the line of Kachchhaghāta Vajradāman who originally captured⁹ the fort from a ruler of the imperial Pratihāra dynasty, is also stated to have extended over this region at least upto V.S. 1212.¹⁰ Afterwards what happened to this line is not definitely known. According to the bardic tale, the last ruler of the Kachchhaghāta

¹ From ink impressions.

² Expressed by a symbol.

³ Read *Mārgasīrsha*.

⁴ The *visarga* is redundant here.

⁵ The *danḍa* is redundant.

⁶ This is *A. R. Ep.*, 1965-66, B. 72.

⁷ The expression indicates that he was the chief of the *Diviras*. For *divira*, cf. D. C. Sircar, *Indian Epigraphical glossary*, p. 99.

⁸ Cf. Cunningham, *ASIR*, Vol. II, p. 378.

⁹ Cf. *Ind. Ant.*, Vol. XV, pp. 36 and 41, v. 6; and Bhandarkar's List, No. 156.

¹⁰ Cf. Bhandarkar's List, p. 391, No. 33, No. 11.

family was Tōja-Karaṇa otherwise called Dulhā Rāi, the hero of the romantic story of *Ḍhōlā Māru*.¹ Tōja-Karaṇa left Gwalior in about 1128 A. D.² (i.e. 1185 V.S.) in order to marry Māroni, the daughter of the Daosā ruler after putting his sister's son Paramāldēv or Paramardidēv who is stated to be a Parihāra³ Rajput, in charge of the fort. On the former's return Paramāldēv did not give back the fort to him and thus founded the Parihāra line which ruled over Gwālīor for 103 years.⁴ Besides this bardic account, Cunningham⁵ noticed an inscription dated V.S. 1207 in the reign of Parihāra Rāmdēo and found that in V.S. 1251 Parihāra Lōhaṅga Deo was ruling over Gwalior. These things are contradictory to the facts that the Kachchhapaghātas ruled over Gwalior at least upto V.S. 1212 as noted above and that Ajayapāladēva was ruling over Gwalior in V.S. 1249 and V.S. 1251 as supported by the present inscriptions. Under the circumstances it is probable that the two dynasties ruled over Gwalior side by side and that the Parihāras were the feudatories of the Kachchhapaghātas. Even according to the bardic stories noted above they were otherwise related to the Kachchhapaghātas. That the Kachchhapaghātas of Gwalior have come to be known as the eastern neighbours⁶ of the Chāhamāna dynasty of Sāmbhar during the reign of Pūthivirāja III, the dates for whom range between A.D. 1177 to A.D. 1188, would indicate that the line of Kachchhapaghāta Vajradāman probably flourished even after Sūrapāla and his son Anaṅgapāla. Afterwards Ajayapāla of the present inscription, though his relationship with the former is not clear, appeared probably in the same line and shortly after the date of the present inscription, he was succeeded by *Rai* Sōlaṅkhapāla⁷ who was subjugated in A.D. 1196, according to Muslim historians,⁸ by Kutb-uddin Aibak. Cunningham's identification⁹ of Sōlaṅkhapāla with Lōhaṅgadeo of the bardic list of Parihāras does not appear to be tenable. That the names of Ajayapāla and Sōlaṅkhapāla end in *pāla* may also be a significant fact¹⁰ to support that they were born in the Kachchhapaghāta family of Gwalior.

No name of geographical importance occurs in the record. The *taḍāga* (line 3) which was desilted, was obviously the same as the Gaṅgōlā tank where the stone bearing the present inscription has been fixed.

TEXT¹¹

[Metres: Verses 1-2 *Anuṣṭubh.*]

- 1 Nirmmalō-jayapālō-yaṁ bhūpālaḥ kēva[laṁ] kal[au] |
- 2 janō yasya taḍāgō-pi nirmuktaḥ pañka-saṁ(śarī)kayā || [1*]
- 3 Ōm¹² || **Saṁvat 1251 Bhādrapada vadī 15 Budhē mahārāja-**
- 4 **śrīmad-Ajayapāladēva-rājyē** ||
- 5 Kēśav-āṅga-ruhēṅ-ā[tra divi]r-āmbhōja-bhūsvatā
- 6 alēkhī Vīrapālēna nrip-ādīṣṭēna dhīmatā || [2*]

¹ Cf. Cunningham, op. cit., pp. 376-77.

² Cf. Ray, *DHNI*, Vol. II, p. 828.

³ Cf. *ibid.*, where he is stated to be either a Parihāra or Paramāra Rajput.

⁴ Cf. Cunningham, op. cit., p. 375.

⁵ Cf. *ibid.*, p. 378.

⁶ Cf. *The Struggle for Empire*, p. 109.

⁷ Cf. *ibid.*, p. 120, where his name is given as Sallakshana.

⁸ Cf. H. Elliot, *The History of India*, Vol. II, pp. 227-28.

⁹ Cf. Cunningham, op. cit., p. 379 n.

¹⁰ Cf. *ibid.*, p. 373. The local tradition followed by the annalists may not be entirely true but seems to support that Pāla-ending names which most of the Kachchhapaghāta rulers bore, were considered by them as auspicious ones for the uplift and glory of their family.

¹¹ From impressions.

¹² Expressed by a symbol.

No. 24—NIMBARGA INSCRIPTION OF CHALUKYA BHULOKAMALLA, SAKA 1057

S. NAGARAJU, MYSORE

(Received on 26.3.1968)

Nimbarga is a fairly big village in the Aland Taluk of the Gulbarga District, Mysore State. It is situated about ten miles south of Aland town, and is about five miles from Gāṇagāpur, a Railway Station on the Wadi-Sholapur line.

Nimbarga appears to have been a place of importance once, as indicated by the remains of a good number of temples strewn in and around the village, and the ruins of a stone fort with a moat around. Two temples, of Mallikārjuna and Īśvaraliṅga, are still in a good state of preservation. Both are in the ornate later Chālukyan style and are datable to about the 12th century A.D.

The present inscription was copied by me in the summer of 1960, during an exploratory tour undertaken in search of archaeological antiquities in the Gulbarga District.¹ The inscription is on a large rectangular slab leaning against the western wall, inside the *navaraṅga* of the Īśvaraliṅga temple. The slab is of black schist and is well dressed on the written side. It measures 1.79×0.95 metres. At the top of the slab there is a small horizontal raised band and the first line of the inscription, consisting of the invocatory verse, is inscribed on this. Above the band, the slab is cut to the shape of an arch and sculptures in bas-relief consisting of a *liṅga* flanked by Brahma to the right and Viṣṇu to the left, are carved. A portion of the Viṣṇu figure is broken. To the right of the figure of Brahma, a bull is shown facing it, and to the left of the Viṣṇu figure there is the figure of a cow with a calf. A small dagger is shown in front of the cow. The inscription is neatly carved and well preserved but for a circular patch in the lower middle portion of the slab, where the letters have been effaced.

The inscription is in Kannada **script** of the 12th century A.D. The **language** is Kannada except for the invocatory and imprecatory verses which are in Sanskrit. The palaeography of the record is quite regular for the period to which it belongs. However, a noteworthy feature is the use of two types of medial *u* sign, the usual one with a curved line attached to the right of the consonant (*Namastuṅga*, line 1, *Kuḍuge*, line 2, *nuḍiyisi*, line 4, *tatsūnu*, line 13, etc.) and another, which is used sparingly, looking like a slanting hook inserted below the letter (as in *kumbhā*, line 13, *nimtu*, line 16, *kujāvali*, line 21, *mukura*, line 16, etc.). Similarly apart from the usual medial *ū* sign, there is also a solitary case of the employment of the counterpart of the latter type of medial *ū* which looks like a hook with a circle at the upper end in *mūṛene*, line 35. Also there are two ways of representing superscript *r* (i.e. *rēpha*). The normal one, shown by a slightly curved line attached to the right top corner of the letter, occurs in many places (cf. *sūryya*, line 31, *nirmala* line 44). The other type is usually used when the conjunct consonant has the medial vowel *i*. There, a small semi-circle opening to the right is inserted to indicate *r* between the letter and the medial *i* sign (cf. *kīrtti*, lines 14, 22, 23, etc., *sparddhi*, line 14, *mūrtti* lines 22 and 44, and *karppina*, line 47). However, there are many cases where this *rēpha* and medial *i* are indicated separately (cf. *kīrtti* and *chakravartti*, line 40, *mūrtti*, line 48, etc.). The form of the letter *ṛi* in *ṛishi ṛishi-pūjya* (line 28) is interesting.

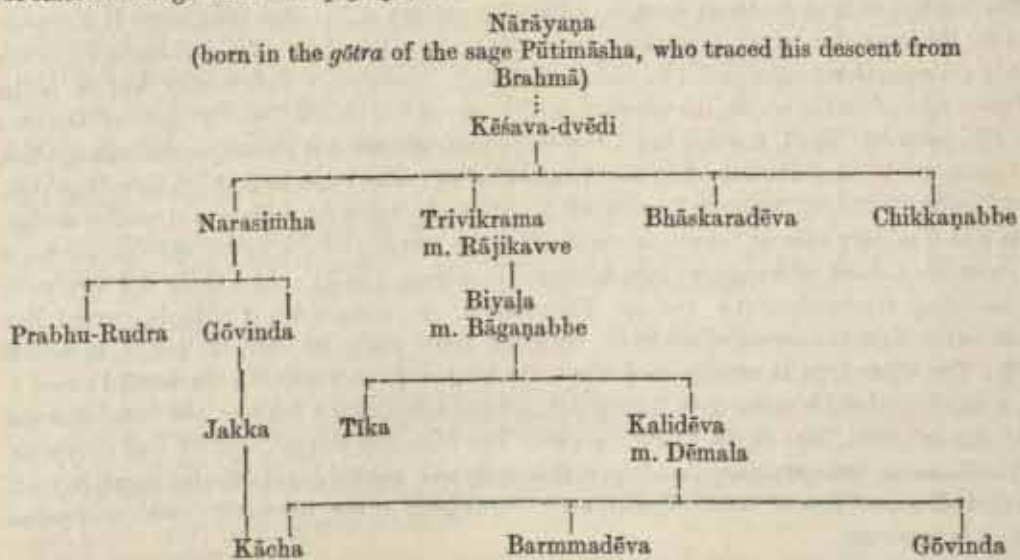
¹ The text of the inscription has been published in the *Andhra Pradesh Govt. Arch. Ser. No. 9*, p. 76.

The following **orthographical** features are noteworthy. The consonant following *r* is doubled in many cases. The letter *l* occurs only once in the record in *negaḷda* (line 18), whereas it is substituted by ordinary *l* in other cases (cf. *negaḷda*, line 39, 40, etc. *negaḷte*, line 42, *negaḷalu*, line 39 etc.). The *upadhmaniya* is used once in *antaḥpura* (line 17).

The record is in *champū* style. There are 63 verses in different metres interspersed with a few short prose passages. The whole record is a good piece of literary composition. The verses describing Kuntaḷa (lines 18-20), Alāṁde (lines 20-21) and Niṁbarage (lines 24-27) are delightful, with the apt use of *alaṁkāras* like *upamā* and *erittyanuprāsa*.

The record belongs to the 9th regnal year of the Western Chālukya king **Bhūlōkamalla Sōmēśvara** and is dated **Śaka 1057, Ānanda, Āshāḍha, Amāvāsyā, Monday, Pushya-nakshatra, Vyatīpāta**, on which day there was a solar eclipse called **Chūḍāmaṇi**. Śaka 1057 refers to the current year, and the date corresponds to the 23rd July, 1134 A.D. The date is regular but for a slight discrepancy. The eclipse is mentioned as *Chūḍāmaṇi*. *Chūḍāmaṇi* eclipses are those which take place on the week days of the respective planets i.e. the Solar on Sunday and Lunar on Monday.¹ But the day mentioned in the inscription is Monday and not Sunday. Further the *nakshatra* prevailing is stated as Pushya, which, however, ended at 0.53 on the previous day itself.

The record commences with a general invocation to Śiva and the local deity, Abhinava Kalidēvēśvara (lines 1-3). Then the mythical genealogy of the Chālukyas is given (verse 3-7). It is then stated that a few Chālukya emperors ruled and then the kingdom was snatched away by the Rāshtrakūṭas. Then commences the genealogy of the Western Chālukyas of Kalyāṇa, from **Tailapa**, who recovered the kingdom from Rāshtrakūṭas, upto the ruler of the day, **Bhūlōkamalla Sōmēśvara** (verses 8-14) and his queen **Barmmaladēvi**. Probably the present inscription is the second so far discovered giving the name of this queen.² Then, after describing Kuntaḷa and Alāṁde, the record lauds (verses 18-20) the chiefs of the Alāṁde province, Mallidēva and his brother Goṭka, and introduces (verses 24-56) a new line of chieftains of Niṁbarage, who ruled as subordinates of Mallidēva and the Chālukya emperor Bhūlōkamalla. The genealogy of this line of chieftains as given in our epigraph, is as follows :



¹ Tārānātha : *Vāchaspathyam*, Vol. IV, p. 2960.

² Prof. K.A. Nilakanta Sastri quotes an unpublished record, where this queen is stated to have been mentioned. Yasrani (ed.), *Early History of the Deccan*, p. 374.

The account is not very clear about the exact position of certain persons mentioned in the genealogy. Narasiṅha, Prabhu-Rudra, Gōvinda and his son Jakka are mentioned as the predecessors of Kācha, and Jakka is mentioned as the brother of Kalidēva. It is possible that Narasiṅha mentioned here is the same as Narasiṅha, son of Kēśava-dvēdi appearing earlier in the genealogical list. Jakka, who is mentioned as the brother of Kalidēva, is probably his cousin.¹ Kācha, though mentioned as a son of Kalidēva, is not included in the description with Gōvinda and Barṃmadēva, the other two sons of Kalidēva. It is difficult to account for this discrepancy. Kācha might have been a descendent of a collateral line of Kalidēva, with Narasiṅha, Prabhu-Rudra, Gōvinda and Jakka as predecessors. He might have occupied the position of nephew on the paternal side of Kalidēva, by which, according to local usage, he could be termed 'son' of the latter. It is also possible that Kācha is the son of Kalidēva through Dēmaladēvi, by virtue of which his description appears immediately after the description of that lady, and that Gōvinda and Barṃmadēva are sons of Kalidēva through some other wife, and so they are mentioned separately somewhat later. Another possibility is that at the time of the composition of this record Gōvinda and Barṃmadēva were too young to be included along with the main persons appearing in the genealogical description.² Two others, Mallikārjuna and Gōvinda, appear as brothers-in-law and are connected with the name of Chikkaṇabbe.

It is stated in the record that Nārāyaṇāryya first obtained the village **Nīmbarge** as a grant from Vinayāditya Satyāśraya,³ and that later on Biyaḷa, father of Kalidēva of the present inscription was bestowed with the title *Prabhuchakravartī* by Chālukya Vikramāditya (VI).

The purpose of the inscription is to record certain donations made to the temple of Abhinava Kalidēvēśvara for its upkeep, maintenance of worship and other charitable acts. The temple of Abhinava Kalidēvēśvara is stated in the inscription to have been built by Kalidēva.⁴ It is probably the same as the present *Īśvaraliṅga* temple at Nīmbarga, where this inscription is found. The donors include the emperor Bhūlōkamalla and his queen, who made the donations at the request of his senior general Kāḷimarasa, Mallidēva, the provincial chief of Alarṃde, Kalidēva and Kācharasa, the local rulers of Nīmbarge, and many merchants and residents of that town. One Dhruvēśvara Paṃḍita, the chief of the Mutt, associated with the Kōṭīsaṃkaradēva temple at Mādīphaḷa is praised here, and it is stated that the preceptor of the religious seat of the Abhinava Kalidēvēśvara temple at any time should be one belonging to the line of disciples of this Dhruvēśvara Paṃḍita. At the end of the record it is ordained that these are also to perform the death ceremonies of Kallarasa, Dēmaladēvi and Dhruvēśvara Paṃḍita according to Vedic rites on proper days.⁵

Kuntaḷa and **Alarṃde** are the geographical divisions that find mention in the record. Kuntaḷa comprised roughly the present Karnāṭaka region. Alarṃde-vishaya with its headquarters at Alarṃde often occurs in inscriptions of this period as *Alarṃde-thousand*.⁶ Alarṃde is the same as present Aland, the headquarters of the taluk of the same name. Alarṃde-thousand was

¹ In Kannaḷa, the word *tamma* could be used for indicating both these relationships.

² In the description of the donations made, the name of Kēśha alone occurs along with that of his father Kalidēva (line 72).

³ The only king of this name in the Chalukya line is Vinayāditya (681-696 A.D.) of the Chalukyas of Badami.

⁴ [The inscription states that Kalidēva constructed the temples of *Īśa*, *Dinēśa* and *Mukunda* which were named respectively as *Abhinava Kalidēvēśvara*, *Udayādityadēva* and *Chennakōśavadēva*; cf. text lines 59-62. The donations were made to all the three temples.—Ed.]

⁵ It is possible that this portion, occurring after the usual imprecatory verses, was added to the original inscription sometime later. But the gap in time between the two may not be very long as there is no clear difference noticeable between the scripts employed in the two portions.

⁶ See above, Vol. XXVIII, p. 31.

probably equivalent to the present Aland Taluk. Most of the other places mentioned in the record are in Aland taluk itself. **Nimbarage** is Nimbarga where the inscription is found; **Māḍiphaḷa** is Māḍihāl, about 5 miles west of Nimbarga where there is a beautiful temple of Śāṅkaraliṅga, which is probably identical with the Kōṭisaṅkaradēva temple mentioned in this inscription. **Maravaḍige** may be Bhair Marḍgi, in the Afzalpur taluk, about 8 miles south of Nimbarga. **Sirivūr** may be Hittal Sirūr, about two miles west of Nimbarga. **Sivarājana-haḷḷi** and **Somnagarāmbi** cannot be identified.

TEXT¹

[Metres : Verse 1, *Anuṣṭubh*; Verses 2 and 12, *Sragdharā*; Verses 3-6, 9, 13-15, 17-20, 23-27, 32-36, 38-40, 42-46, 48, 50-54, 56-57, 59, *Kāṇḍa*; Verses 7-8, 10, 30, *Mattēbhavikriḍita*; Verses 11 and 28, *Mahāśragdharā*; Verses 16, 31, 37, 41, 47, 49, 55, *Chāmpakamālā*; Verses 21-22, 29, 58, *Utpalamālā*.]

- 1 Ōm namaḥ Śivāya || Namas=tuṅga-śiraś-chuṁbi-Chāndra-chāmara-chāravē [*] trai-
lōkyā-nagar-āraṁbha-mūḷa-stāmbhāya Śāmbhavē || 1 [||*]
- 2 Śrīmad-dēvādhidēvaṁ kuṅḍe namag-abhīṣṭ-ārthamaṁ Viśvalakṣmī-dhāmaṁ kāruṇya-
dīnd=old=Abhinava-Kalidēvēśvaraṁ dēva-mauḷi-stōma-pravyakta-pād-ārppita-sulalita-
pādam ja-
- 3 gainnāthan=udyad-vyōm= āḷaṅkāra-Gaṅgā-jāḷa-luḷita-jaḷ-ōttuṅga-raṁgatti(t-ki)riṭaṁ
|| [2 ||*] Śrī-vallabhan=udarada-homdāvarey=araḷoḷ=parāga-rāgada=vol=Vākśrīvalla-
- 4 bhan=udi(da)yisidaṁ Śrī-Vēdātmaṁ hiranya-garbbhaṁ Brahmaṁ || [3||*] Sarasija-garbbhaṁ
bhuvan-ōtkaramaṁ varuṇ-sughamaṁ kaḷ-ānikaman=achchariy=ene paḍedaṁ tanag=
Īsvara-
- 5 n=ādiya-karttriv=enisi Bhavan=anumatadiṁ || [4 ||*] Vanajabhavaṁ Svāyam̐bhuva-Manu-
vaṁ Svāyam̐bhū-yōgi Mānavyanan=ā munipaṁ Haritīyaṁ tan=munipaṁ Hārīti-muni-
yan=ā mu-
- 6 ni paḍeda || [5 ||*] Janiyisidaṁ pañcha-śikhaṁ munipaṁ Hārīti kuḍuva chuḷuk-ōdakadoḷ=
ghana-bhuja-Satyāśrayadēva-nṛipāḷakan=enban-orbban=ādi-Chāḷukya || [6 ||*] Vṛi ||
Analaṁ-
- 7 koḷḷ=aruṇadhvajāṁ Vanaja-nābhaṁ koḷḷa Vārāha-lānchchanav=ā-Kausaki koḷḷa beḷgoḍe
Kumāraṁ koḷḷa māyūra-pūchchhanikāy-ātūchita-kuntam=iṁt=initumaṁ kaikoḷḷu
lōka-
- 8 yka²maṁḍanar=āḷdar=ssakaḷ=āvanī-talamumaṁ Chāḷukya-chakrēśvarar ||³ [7 ||*] Va²
Alliṁ-balikka saty=ādi-guṇa-guṇ-āśrayaruṁ samasta-bhuvan-āśrayarum=enisida
Chāḷukya-
- 9 chakravarttiḡaḷu rājyaṁ geyye Rāshṭrakūṭar=prabaḷisi bhū-valayamaṁ kaikoḷḷ=ire || Vṛi ||
Udayaṁ geydan=ati-pratāpad=odaviṁ Chāḷukya-vaiś=ānbar=āgradoḷ=udvṛitta-virō-
- 10 dñi-bhūbhūja-tamaṁ keḷḷ=ōḍe Lakṣmī-vadhū-vadan=ābjaṁ nayadiṁdam=ūḷarale bhā-
vach-chakrahastāṁ mahāspadarūpaṁ mudadiṁde **Tailapa-nṛipaṁ** nitya prachāḍa
prabha || [8 ||*] Kaṁ || Dhareyaṁ dā-

¹ From the original and ink impression.

² Read *lōk-nīka*.

³ There is a spiral mark after this.

- 11 navan=uydaḍe Mura-ripu tappante Rāshṭrakūṭara kaiyīm sthīreyaṁ nija-bhujadoḷ=
susthīrey=āgire taṁdu nilisidaṁ Taila-nṛipa || [9]** Vṛi || Janapaṁ Tailana sūnu **Sattiga-**
nṛipaṅ-agr-ā-
- 12 tmajam **Vikramaṁ** ghana-dṛipyaḍ-bhujan=**Ayyapaṁ** **Jayasimham** mūvaruṁ dhāriṇī-
vinutaṁ Siṁha-nṛipājan=agra-tanayaṁ **Traiḷōkyamall-**āṁkan-ātana putrar-
Bbhuvanaika-Vikrama-
- 13 nṛipar=ttat-sūnu Sōmēśvara || [10]** Ā Vikramādityan=ent=ene || Vṛi || Nija-khalgaṁ
Viralakshmi-vadana-luḷita-saḍ-darppaṇaṁ tējav=āśāgaja-kuṁbh-āḷaṁkri(kṛi)t=ālēpita-
suruchira-simdhūrāma(m=u)ttuṁ-
- 14 ga-kīrtti-dhvaḷav=ākās-āgra-gaṁgā-jaḷa-dhavaḷa-ruchi-sparḍiy-āyt=embinatṁ viśva-jagad-
vikhyātan=ādaṁ nṛipa-mukha-tiḷakaṁ Vira-Permmāḍidēva || [11]** Va ||
Ātana-putra || Vṛi || Śrīmach-Chāḷukya-chakrēśva-
- 15 ran=akhiḷa-mahīpāla-māṅikya-mauḷi-stōm-āṁśu-vrāta-vibhrājita-pada-kamaḷaṁ Kuntaḷ-
ādhiśan=udyad-vyōma-vyāḷagna-bhāsvat-prathita-pṛithu-yaśō-va-
- 16 llarī-saḍ-vitān-ōddāmaṁ **Sōmēśvar-**ōrvvīśvaran=atula-baḷa-sthāyi-**Bhūlōkamalla** ||
|| [12]** Kaṁ || Ari-narapālara bisu-nettara nūḷṭuva nimirda-bhujā - bhujāṅgana
jihvaṁ paribhāvisuvaḍ-i-
- 17 d=enipudu nirutaṁ Bhūlōkamalla-dēvana khalgam || [13]** Va || Ā chakravarttiya
piriy=arasi || Bhūlōkamalla-dēva-nṛipāḷakan=arḍdhāṁga-lakshmi śubha-lakshape sallī-
āntaḷpura-kamaḷa-van-āḷaya-kaḷahaṁ-
- 18 se negaḷda **Barmmaladēvi** || [14]** Va || Ā chakravarttiy-āḷva **Kuntaḷa**-viśhayav=entere
|| Kaṁ || Dharey=ethb=āmbujav=ippudu saradhi-sarōvarada naḷve karṇṇike-vol=
Maṁdarav=ippud=ippud=ā Maṁda-
- 19 ra-giriyīm teṁkal=eseva Bharata-kshētra || [15]** Vṛi || Bharata-vasuṁdharā-taḷadoḷ=
ippudu pūrṇa-jaḷa-pravāhadiṁ parimaḷa-gaṁdha-baṁdhura-su-purpa(śpa)-van=āḷiyin=
udātta-bhāśura-gi-
- 20 ri-rājīyīm kanaka-ratna-samanvita-saṁsthaḷaṅgaḷiṁ parimaḷa-gaṁdhaśāḷi-maya-bhūtaḷav=
ūrjīta-puṇya-Kuntaḷa || [16]** Va || Ā viśhayadoḷ=**Alaṁde**-dēśav=ent=ene || Kaṁ ||
Tiḷi-goḷadiṁ tāvareyīmḍ-eḷe-māviṁ
- 21 gaṁdhaśāḷiyīm vividha-kuj-āvaḷiyīm giḷiyīmḍ-aḷiyīmḍ-eḷe-esevud=Alaṁde-nāḍu nāḍugaḷ=
arasa || [17]** Va || Ā maṁḷaḷa-pati Bhūlōkamalladēva-pāda-padm-ōpajīvyi=ent=ene
|| Kaṁ || Pravirājat=ki-
- 22 rttiy=Alaṁde-veḷarṅgam birada-ripu-bhayaṁkaran=atyanta-viḷāsa-mūrttiy=eniśidan=avanī-
pati-Mallidēvan=adaṭara-dēva || [18]** Kaṁ || Birud=āḷi vitarapaṁ kaiveragu chalaṁ
saḍilav=aṅmu saṁgaḷav=aṅṭarṁ daravurav=eniśida
- 23 nṛipar=ōṁ doreyappare Mallidēva-bhūpāḷakanoḷ || [19]** Va || Ātan=oḍa-vuṭṭida ||
Kaṁ || Avidhēya-ripu-nṛipāḷaka-nivaha--Kṛitāntaṁ dig-anta-parivṛita=saṁkīrtti-virājita-
mūrttiy=Alaṁde-veḷarṅgaṁ Goṁkan=amaḷa-ki-
- 24 rtti-nṛigāṁka || [20]** Va || Allī **Nimbaragey**-eth(y=e)nte(nteṁ)daḍe || Vṛi || Kuntaḷav=
uttam=āṅgada-vol=ippudu bhāvisi nōḷpaḍ=i-mahīkānteg=Alaṁde-dēśav=adarol= parirājisut=
ippud=eyde sat-kāntiya hoṁ-

* There is a spiral mark after the *daḍa*.

- 25 na-hūv-enisi su-sthira-vṛittiyān-āntu kīrtti-bhāsantatiyalli Nimbārage madhyada māṅikadaṅit-irppugu || [21 ||*] Vṛi || Jirage karbbu saṅpage taḷirt-ele-valli kavuṅgu teḷigu paṅkēru-
- 26 hav-u||-aralda hosa-mallige hādari bāle yīle kharjjūrav-aḷuṅbav-app-ari-ināṅgaḷa tōṁṭadin-o||pan-āḷdu vistāradi niṅṅu Nimbārage dēvapurak-eṅey-āgi tōṅgu || [22 ||*] Kaṁ || Bhūkānt-ānana-ma-
- 27 ṅi-mukur-ākṛiti nija-vimaḷa-kīrtti-valli-vṛita-bhūḷkam jīt-āmar-ādhipa-lōkaṁ Nimbārage dharege sogayisi tōṅkuṅ ||¹ [23 ||*] Int-enisida Nimbārageya || Kaṁ || Vanaruha-bhav-ānvaya Vēda-nibāṅdha-jñā-
- 28 na-niḷayan-ājñā-rūpaṅ viṅṅa-jagat-tritayaṅ vṛitta-nidhānaṅ Pūtimāsha-ṛishi ṛishipūjya || [24 ||*] Kaṁ || Vara-Pūtimāsha-gōtr-āmbara-mitran-enalke mudadin-udayaṅ geḷdaṅ pariṅa-
- 29 ta-vēda-dvayan-aḷchariy-ene Nārāyaṅṛyyan-eṅbariṅ vipra || [25 ||*] Kaṁ || Paribhāviṅe tanag-ēk-āksharam-eṅipuvu sakala-Vēda-sūstraṅgaḷu susthiratarav-enal-esedaṅ saḷchariṅ Nārāyaṅṛyya
- 30 vipr-ābharaṅa || [26 ||*] Kaṁ || Parama-charitraṅ vipr-ābharaṅar-enal-kēḷdu Vinaya-Satyāśrayan-ādaradiṅ Nārāyaṅ-bhaṅṅaran-āga|=bari i bhakti-pūṅbakiṅṅadiṅdaṅ || [27 ||*] Vṛi || Mudadiṅ Nārāyaṅ-dvēdiyara pa-
- 31 da-payōjaraṅgaḷaṅ karcheḷi dān-āspada-hastaṅ meḷchi Sūryya-grāhaṅado|=uru-Gōḷḷāvaritīrado|=sad-vadaṅṅaṅ Chāḷukya-chakrāyudha-pati Vinayāditya-Satyāśrayaṅ rāgadi-
- 32 n=urvvi-rakshaka[ṛi*] Nimbārageyan-osed-i dhātṛiy-u||ṅanam-itta || [28 ||*] Va || Ā vipr-ōttamana vaṅśado || Vṛi ||² Ādiya Vāg-vadhū-priyane tāṅ mudadiṅṅadame Pūtimāsha-gōtr-ō-
- 33 daya-chāru-Chaṅṅdran-ene puṅṅi mahā-śṛuti-lakshaṅ-ārṅṅtha-sāstr-āḷigaḷo|=pravīṅan-enis-iḷdu jagad-guruv-āgi Kēśava-dvēdiyar-eṅbud-ōṅdu pesaraṅ taḷedaṅ vasudhā-taḷ-āgrado || [29 ||*]
- 34 *Vṛi || Parama-brāhmya-charitra-śaktiyaṅ-adaṅ kē|=mūṅdu barpp-āga|=aṅbarado|=kappaḷav-ōṅdu bappud-ōḷan-ārutt-iḷhma-darbbbh-āḷigaḷ-paraipūt-ōḷakatāmbra-pūṅṅa-kaḷāsaṅ hastaṅ-
- 35 gaḷo|=chelvan-āḷd-ire barppār-dhareg-īntu kautukav-enal śṛi-Kēśava-dvēdiyar ||¹ [30 ||*] Ā Kēśava-dvēdiyara vaṅś-āvatārav-ent-eṅṅaḷe || Vṛi || Sarasija- saṅbhavage paribhāviṅe mūṅ-e-
- 36 ne Vēdam-ālli vistariṅida śākhey-ōṅṅd-ad-oḷag-āgire nāḷk-enipante nōḷe Nimbārageya Kēśava-prabhuvīn-agrajar-oppuva mūvar-orbba suṅṅdari-sutey-antu nāḷku
- 37 modaliṅṅd-esedar-vvasudhā-taḷ-āgrado || [31 ||*] Kaṁ || Narasiṅha Tri(Tri)vikramaṅ Bhāskaradēvaṅ Chikkaṅabbey-eṅb-i nāḷvar-ppariva(vi)ḷiyiṅṅ santānaṅ sthira-tarav-ene Kēśavāryya-dēvaṅg-ādar || [32 ||*] Kaṁ || Ā vaṅśajar-a-
- 38 ti-vimaḷa-yaṅśō-viḷasitar-āgi neḷaḷal-avarō|=guṅa-vidyā-viḷhavadīṅ Trivikramadēvaṅ bhūḷḷēva-vaṅḷḷyan-esedaṅ dhareyo || [33 ||*] Kaṁ || Bhūvaṅṅayado|=Tri (Tri)vikramadēvana satī Rā-

¹ There is a spiral mark after the *daḷḷas*.

² There is a spiral mark at the beginning of this line.

- 39 jikavve śubha-lakṣhaṇadoḷ-dēvara-dēvana Gauridēvige saman-enisi negaḷdaḷ-ati mudadiṇḍa
 || [34* ||] Kaṁ || Bhāvakan=enal-Trivikrama-dēvanigaṁ Rājikavvegaṁ guṇa-niḥi
 vidyā-vibhavaṁ negaḷalu dhātri-
- 40 viḷasita-kīrtti Biyaḷan-ādaṁ tanayaṁ || [35* ||] Kaṁ || Oḍeyaṁ Tri(Tri)bhuvanamallaṁ
 poḍavig=enal-negaḷda Vikramādityaṁ tām kuḍe chakravartti mudadiṁ poḍedaṁ
 Prabhu-chakravartti vesa-
- 41 raṁ Biyaḷa || [36* ||] Vṛi || Biyaḷana kānte sarbta-śubha-lakṣhaṇe sallalīṭ-āṅgi satya-vāg-
 niyame sudhātēu-biṁba-mukhi sajjana-bhūṣhaṇe Pārvati-manah-priya-ḷada-ḷi akte
 bhāgyavati-
- 42 y-enba negaḷteya Bāgaṇabbeyaṁ naya-vachanaṅgaḷiṇḍam-abhivarṇṇisut-irppudu
 dhāriḷi-taḷaṁ || [37* ||] Va || Avar=agrajaṁ || Kaṁ || Para-vanitā-putraṁ saccharitaṁ
 Kalidēvan=anujan=ene ta-
- 43 nage diśākari-parivṛitan=esedaṁ Śamkara-pada-paṁkēja-chaṁcharikaṁ Tika || [38* ||] Va ||
 Ātan=anuja || Kaṁ || Biyaḷaṁgaṁ kula-vanit-āgriyey-eni-ida Bāgaṇabbegaṁ janiyisidaṁ
 naya-
- 44 vēdāchāra-guṇapriya lakṣhaṇa-mūrttiy-enisi vibhu Kalidēva || [39* ||] Kaṁ || Koḷadoḷ-tāvare
 gagana-sthaḷadoḷ-śaśiy=ogeva teḷadin=ogedaṁ nija-nirmmaḷa-yaśam=eseye su-pu-
- 45 traḷkuḷa-dīpakan=enisi pogaḷe dhare Kalidēva || [40* ||] Vṛi || Viḷasita-kīrtti hāl-gaḷala
 siripiḷi dig-vanitā-janakke nirmmaḷa-charitaṁ viśuddha-Manu-mārgga-vadhūṭige ratna-
 darppaṇaṁ lalita-vachaḷ-
- 46 Sarasvatige muttina-hārav=enutte mechchi bichchaḷipudu dhātri kuḍe Kalidēvanan-
 udgha-yaśaḷ-prabhāvana || [41* ||] Kaṁ || Guṇiy=ādaṁ vipra-kuḷ-āgraṇiy=ādaṁ vi-
- 47 budha-nivaha-rakṣhaṇa-chintāmaṇiy=ādaṁ sucharitrada kaṇiy=ādaṁ Biyaḷan-ātmajaṁ
 Kalidēva || [42* ||] Kaṁ || Husiy=illada nuḷi karppina desey=illada kīrtti lōbhav-
 illada siri ka-
- 48 ṇ-basav=illada mūrttiy=enalk=esedaṁ Biyaḷana tanū-bhavaṁ Kalidēvaṁ || [43* ||] Kaṁ ||
 Neladoḷag=ān=ellarumaṁ gelevaṇḍ=ēṁ mikkan-ītan=eninan=enuttaṁ Kalidēvan=enidu
 hogaḷal-Kalidēvaṁ negaḷdan=i mahi-maṇḍa-
- 49 ḷadoḷ || [44* ||] Kaṁ || Mṛiḷa-pūjege vipr=āḷige poḷed=artthaṁ Biyaḷan-ātmajaṁ Kalidēvaṁ
 poḷaviyan=āḷvaṅg=avanige poḷed=artthav=ad=anyar=artthav=idu paramārttha || [45* ||]
 Kaṁ || Vāg-bhāmīṇi-priyaṁ himarug-bhā-
- 50 ḷamkāra-vimaḷa-vichakiḷa-viḷasat-śṛi(sra)gbhāra-kānti-parivṛita-dig-bhāsura-kīrttiy-enisidaṁ
 Kalidēva || [46* ||] Vṛi || Negaḷda pativratā-guṇad=Arundhatiy=enbud=uda-
- 51 gra-bhāgyadoḷ=Naga-tanu-jātey=enbudu vivēkadoḷ=ādiya-vāṇiy=enbud=i jagam=anurāga-
 diṇḍe Kalidēvana kānteyan=enḍaḷ=anṇa pēḷ=pogaḷal=ad=e-
- 52 nna niṇṇ=aḷave Dēmalenāriya sad-guṇaṅgaḷaṁ || [47* ||] Kalidēvana pē=uradoḷ=ne.āsida
 siri-sukavi-nikara-chintāmaṇi Dēmala-dēvi dhavaḷisidaḷ=ujvaḷa-yaśadiṇḍ=eseye
- 53 sakala dig-bhittigaḷa || [48* ||] Vṛi || Vinaya-nidhānan=apratima-rūpan=enūna-charitraṇ=udgha-
 kāṁchana-tanu-varṇṇan=ujvaḷa-yaśaḷ-pravirājitanu(n-a)tyudāra-maṇḍana-maḷi-

- 54 ratnan=ehdu Kalidēvana putranan=oldu kūḍe mēdini mudadiṁde baṅṅipudu Kāchanan-
ūrjijita-satya-vāchana ||¹ [49* ||] Ā puṅya-mūrttiya mūpuṁ modala gō-
- 55 trajar || Kaṁ || Vīmaḷa-charitraṁ vidyā-ramaṇaṁ śrī... [pra]virājat-kamaḷa-vana-mitrana-
ati-śuddha-mananaṁ Narasimhadēvan=ī vara-dēva || [50* ||] Kaṁ || Suru-
- 56 chīra-chaṁḍr-ūbharaṇaṁ vara-śakti-trayan=Umā-priyaṁ vibudha-jaṅ-ōtkara-saṁstutyan=
enalu bhāsuran=ādaṁ Rudran=ante tāṁ prabhu-Rudra || [51* ||] Gōvīṁdana tanayaṁ
Kalidēvana taṁmaṁ sa-
- 57 dāna-lekaḷaṇa-haṣṭaṁ bhāviṣe miḡiḷ=ādaṁ vaṁś=āvahateyin=iṁtu Jakkān=amaṛa-
gajakkaṁ || [52* ||] Kalidēvana-tanayar-nnirmmaḷa-charitar=Bbaromadēvanuṁ dhavaḷa-
yaśō-viḷasitan=ene ne²gaḷdaṁ niścaḷitaṁ Gōvīṁdadē-
- 58 vanuṁ vasumatīyoḷ || [53* ||] Āvanuv=eye tavag=alla mahī-valayadoḷ=enisi Chikkaṇabbeya
modaloḷ=Gōvīṁda Mallikārjunar=ī vasumatī pogale bhāva-maydunar=ee-
- 59 dar || [54* ||] Va || Int=enisid=ā mahānubhāvana dharmav=enit=ene || Vṛi || Taḷadi
naḷaṁkegoṁda kaḷāsaṁ-baregaṁ mudadiṁde māḍidaṁ Jaḷaruha-garbbhan=e[ṁ*]
binegav=Īsa-Dinēsa-Mukuṁda-maṁḍiraṁgaḷan=eṣeyn-
- 60 lke māḍisi susaṁchita-puṅya-dhana-prabhāvamaṁ taḷedavar=āro Niribaragey=ūroḍeyarṁ
Kalidēvan=amḍadi || [55* ||] Kaṁ || Dēva-grihaṁ śikharada bhūdēva-grihaṁ śatra=śāley-
aṇavaṁṭage kanyā-vara-
- 61 dānaṁgaḷ-Kalidēvana dharmmaṁgaḷ=eṣevuv=ā-chaṁḍr-ārka || [56* ||] Intu jagarṁ pogale
tāvu pratishṭheyarṁ māḍid=Abhinava-Kalidēvēśvara-dēvara Chennakōśava-dēvara
Udayāditya-dēvar=aniga-bhō-
- 62 ga-pūjā-nivēdyakkaṁ tapōdhanara bhōjanakkaṁ brāhmaṇara śatra-khaṇḍika-purāyakkarṁ¹
Svasti samasta-bhuvan=āśraya śrī-prithivīvallabha mahārājādhi-
- 63 rāja paramēśvara paramabhāṭṭārakaṁ Satyāśraya-kuḷa-tiḷakaṁ Chāḷukyābharaṇaṁ śrīmad-
Bhūḷokamalladēvara vijaya-rājyam=uttar=ōttar=ābhivṛiddhi-pra-
- 64 varddhamānam=ā-chaṁḍr-ārka-tāraṁbaraṁ saluttaṁ Kalyā(lyā)ṅapurada neleviḍinoḷ=sukha-
sa[ṁ*]kathā-vinōdadiṁ rājyaṁ geyyuttam=ire Śaka-varshaṁ sāsiradayva-
- 65 ttēleneya 1057 neya svasti śrīmach-Chāḷukya-sarbbajña Bhūḷokamalla-var-
shada oṁbhattaneya 9 neya Ānanda seṁvatsarad=Āshāḍhad=Amāvāsye Sō-
- 66 mavāra Puśya(shya)-nakshatra Vyatipāta Chūḍāmaṇi-Sūryya-grahṇadamdu
Māḍihāḷada Kōṭi-Śaṁkara-dēvara āchāryyaru¹ Kaṁ || Parana-tapa=śrī-
- 67 vanitege charitaṁ Bhāratige mati diśājūḷaka-suṁdariyargge kirttiy=ōdudu suruchira-
mukuraṁ Dhruvēśvara-vrati-patiya || [57* ||] Int=enisida Dhruvēśvara-paṁ(pa)ḍi-
ta-dēvara pāda-
- 68 prakashāḷanaṁ māḍi Kallarasa tanna prabhutvada Sivarājanahaḷliya uṁbaḷiy=oḷag=āgi
aṣṭa-bhōga-tēja-sāmya-ḷala-pāshāṇa-vṛiksha-phala-sahita nīr=maṅṅ=āghāṭav=oḷa-
- 69 g=āgi dhārā-pūrbbakadiṁ koṭṭaru [] śrīman-mahāpradhānarṁ hiriya-daṇḍanāyakaṁ
Kāḷimarasara binnapadiṁ śrīmad-Bhūḷokamalladēvaruṁ paṭṭa-

¹ There is a spiral mark after this.

² The letter *ne* which had been omitted formerly, is inserted in the lower line, flanked by spirals on either side, between the letters *le* and *ba*.

- 70 mahādēviyarūṁ paramēśvara-dattiy-āgi sarbba-namaśyaṁ māḍi haḷḷiya mēl-āḷkeyaṁ
dēvargge dhārā-pūrbbakam māḍi biṭṭar [| *] śrīman-māhāmaṇḍalēsvaraṁ Mallidēvara-
- 71 saru taṁima manneyavoḷag-āgi antu tri-bhōg-ābhyan taraṁ dēvargge dhārā-pūrbbakadiṁ
biṭṭaru mattaṁ **Maravaḍigeya**-manneya-geyi kāḷaḍiya mattar-omhattumaṁ vaṭṭara
voṁdumaṁ dēvargge
- 72 dhārā-pūrbbakadiṁ biṭṭaru [| *] mattaṁ Kallarasanuṁ Kācharasanuṁ Niṁbarageya tamma
kēriya holadoḷage Baṁṭeya-geyyiṁ baḷaga haḷḷadiṁ mūḍalu kāḷaḍiya mattar-ayvattumaṁ
biṭṭaru [| *] Huṁu-
- 73 segoḷḷadalli hūvina tōṁṭaṁ mattar-eraḍu dēvariṁ paḍuval-aṁgaḍiy-ēndu Kallarasaṁ tann-
anuchchāyada āvaṭamaṁ gāṇavāyālvamaṁ biṭṭaru dēvariṁte m̄kain bhōjana-sāleya
paḍuvaṇa bīḍiṁ teṁ-
- 74 kal-ūr-ggōḍe mērey-āgi mūḍaṇa-kēriya va...kēriya praḷegaḷu tāvu tīruva siddhāyada
poṁge 5 hoṁbēraṁ hoṁg-okkuḷada lekkadiṁ jōḷamumaṁ dhānyadal-irbbala bhatta-
- 75 mumaṁ biṭṭaru [| *] hīriya kēriya.....rada daśavandhad-ōḷage baṁiniya
bāviiṁ paḍuvalu biṭṭa tōṁṭaṁ kāḷaḍiya mattar-omdu [| *] Hara-pada-bhaktar-appa
Nagaraṁ Kalidēvarig-i-
- 76 ttar-ōldu susthīratarav-āgal-aṁgaḍiyal-ommana dhānyam-ad-āvud-ādaḍaṁ [| *] suruchiram-
āge dīvigege soḷasad-arddhaman-ēṁṭeyyaṁ maṁḥaram-ene vīḷeyakk-aḍakey-omd-eley-
ant-eraḍaṁ niraṁtara¹ [| 58* |] Ma-
- 77 ttaṁ Maravaḍigeya praḷegaḷu tāvu tīruva siddhāyada poṁge 5 hoṁbēraṁ hoṁg-okkuḷada
lekkadiṁ jōḷamumaṁ dhānyadal-irbbala bhattamumaṁ omdu gadyāṇa hoṁna
kāṁikeyamaṁ dēvargge biṭṭaru int-i vṛittiy-o-
- 78 ḷage biya-gīta-vādyā-nṛityakkaṁ Baṁṭeya-geyya sṭhalav-ōḷag-āgi elavada maradiṁ mūḍalu
kāḷaḍiya mattaru 150 ippattu maṁśya(sṭhya) brāhmaṇara sattrakke dīkshita-geyi
kāḷaḍiya
- 79 mattaru 50 haḷḷadiṁ mūḍalu kāḷaḍiya mattaru 13 khaṇḍika-purāṇakkaṁ Maḍalema-
ḍuvina haḷḷadiṁ teṁka kāḷaḍiya mattaru 30 allīṁ paḍuvalu Kēsava-dēvaraṁ
pūjisuv-upādhyāyargge kāḷaḍi-
- 80 ya mattaru 12 allīṁ paḍuvalu Sīṭaḷagaḍuge.... ge kāḷaḍiya mattaru 16 aṇavaṁṭageya
nīran-aṇava brāhmaṇaṁge mattaru 4 saṁkheyāṁge mattaru 3 Brabmapuriya [brā]-
- 81 [hma]..... ḷaḍiya mattaru 3..... ḷaṁ dēvar-aṁgabhōga-nivēdyā-chaitrapavitrakkaṁ
tapōdhanara grāsakkaṁ khaṇḍasphuṭita-jirṇṇ-ōddhārakkaṁ Int-īdhammava.....
- 82 rmmadiṁ pratipāḷisuvuru I(I) sṭhānukke nirūpisidavaru niyāmaṁ-dappi naḍeyal-
avarge dushṭa-nigraha-siṣṭa-pratipāḷana mā-
- 83 rppudu māḍad-upēkshisidavaru ta..... Rauravakke gaḷagaḷan-iḷivaru I(I)
dhammamaṁ pratipāḷisidavargge Vāraṇāsīyaluṁ Kurukshētradalūṁ sāyira kavileyān-
alamkā-
- 84 ra-sahitaṁ dānaṁ geyda phalav-akku..... d-iha-paradoḷ-akkauv-ātaṁ puny-ā-
spadan-aḷidavaṁ huḷitu satt-udayisi Rauravadoḷ-ikkum-ā-chamdr-ārka¹ [| 59* |] Ślōka¹
Bahubhir-vvasudhā dha(da)ttā rā-

¹ There is a spiral mark after this.

- 86 jabhis=Sagar-ādibih(bhīh) [| *] yasya ya.....[dā] phalaṁ¹ [|| 60* ||] Sāmānyō
yam dharmma-sētur-nri(nṛi)pāpām kālekālē pālanīyō bhavadbhīh [| *] sarbbān-ētān=
bhāginah pārtthivēndrān=bhūyō
- 86 bhūyō yāchatē Rāmachaṁ[draḥ] [|| 61* ||].....vā yō harēta vasuṁdharā-[m | *]
shashṭir-vvarsha-sahasrāṇi viṣṭāyam jāyatē krimiḥ [|| 62* ||] Viṁdhy-āṣavishv=
atōyēshu śushka-kōṭara-vāsinaḥ [| *]
- 87 kṛiṣṇa-sarppā hi jāyantē dēva-bhōg-āpahāriṇaḥ¹ [|| 63* ||] Ā haḷḷiya pratibaddhā
kēyga|=āvuv=emūdaḍe Nimbārageya mūḍaṇa nāgara-bāviyīm mūḍalu tōmṭam ma-
- 88 rttan(ttar) nālku 4 ā ūriṁ paḍuvaṇa maraṁjeyīm hattida mūḍalu dīkshita-geyi
kāla mattar=ayivattu 50 ā maraṁjeyīm paḍuvalu **Siriūra**-sīmeyīm teṁkalu Som-
- 89 nagaṁbiya sīmeyīm mūḍalu Kaṁbagana-komḍāradim baḍaga²lu Haḷedore sahitav-āgi
Seḷḷa-komḍāraṁ mattar=emūbhattu 80 ā maraṁjeyīm mūḍalu Siriūra-komḍāradim ba-
- 90 ḍagalu Asaga-gomḍāraṁ mattaru haṁneraḍu 12 ā maraṁjeyīm mūḍalu sṭhāḷa-vṛittiya
i(i) vattarīm teṁkalu Baṁṭeya-geyi mattar=eppatu 70 Ī sṭhānad=ācharyyaru purvā-
- 91 sra(śra)ya-brāhmaṇar-āgi Māḍiphaḷada Śaṁkaradēvara mṣṭhad-āchāryya Dhruvēsvara-
dēvara śiṣhya-saṁtānav-āgalē-vērkkum Dhruvēsvara-dēvara saudare Kallarassana
Dēmaledēviya
- 92 tad=dinam=āha|amga|am vaidika-kriyeyīm māḍuvudu sṭhānad=āchāryyar-akke prabhuv=
akk=ārādaḍam=ī vri(vṛi)ttiyan=ottey=iḍaluṁ māḷaluṁ dāna geyyaluṁ salladu mī-
- 93 ridamdu daṁḍyaru otteyam hiḍidarunḍi daṁḍyaru [||*]

¹ There is a spiral mark after this.

² This letter is inserted above the line.

No. 25—THANA PLATES OF MUMMUNIRAJA, SAKA 970

(3 Plates)

V. V. MIRASHI, NAGPUR

(Received on 8.11.1968)

These plates were discovered in 1956 while digging the ground between the Church and the District Office at Thānā, the chief town of the Thana District in Maharashtra. They were presented by Mr. M. V. Hegde, M.L.A., to the Director of Archives, Bombay. They are now deposited in the Prince of Wales Museum, Bombay. Dr. P. M. Joshi, Director of Archives, Bombay, sent me photostat copies of the inscription on the plates, from which I edited the grant first in *Samsōdhana-muktōvali* (Marathi), Part IV, pp. 115 f. in 1961. I edit it here from the same copies.

The copper plates are five in number, the first and the last being inscribed on the inner side only and the rest on both the sides. The plates measure 12½" in breadth and 10" in height and are held together by a ring which has the usual Śilāhāra Garuḍa seal. The plates, the ring and the seal weigh nearly 12½ seers. The inscription is in a good state of preservation, but in lines 63, 66, 91 and 110 a few place-names, personal names and a *gōtra* name have become illegible.

The characters are of the Nāgarī alphabet as in other grants of the Early Śilāhāras. The letter *a* has assumed the form of modern Hindi *a* (see *ady-ōpi*, line 23); *kh* has not yet developed a tail in its left limb (see *sikhar-*, line 2); the forms of *jh*, the subscript *e* in the conjunct *ey* and the palatal *ś* are noteworthy (see *śrī-Jhañjha-*, line 12; *Karṇya-*line 18; and *Śicō*, line 2). In stating the grants in *drammas* figures are used. The forms of figures 5, 7, 8 and 9 are noteworthy.

The language is Sanskrit and, like other grants of the Early Śilāhāras, the present one also is written partly in verse and partly in prose. There are thirty-three verses in all, of which twenty-two occur in the eulogistic portion. The record opens with a verse in praise of Gaṇanāyaka (Gaṇapati), which is followed by another invoking the blessings of Śiva. The next fifteen verses which eulogise Jimūtavāhana and the Śilāra (Śilāhāra) kings born in his family from Kapardin I to Chhittarāja are repeated from the earlier grants of the Śilāhāras. The next five verses which describe Chhittarāja and his brothers Nāgarjuna and Mummūṇi are new,¹ but they contain mere conventional praise. The formal part of the grant, except for the details of the donees, villages and lands granted etc., is also repeated from the earlier grants of the family. The grant is written generally in correct Sanskrit. As regards orthography, the dental *s* is in many cases written for the palatal *ś* and *vica versa* also in one case (see *sikhar-*, line 2 and *śradāna*, line 49); *v* is usually written for *b* (see *duḡdh-amevadhī-* line 9) and the consonant following *r* is reduplicated (see *parārtthē*, line 4).

The genealogy of the Śilāhāras is given as in other grants of the family. In the family of Jimūtavāhana, the son of Jimūtakētu, who sacrificed his life to save Śatkhachūda from Garuḍa, was born Kapardin (I), the ornament of the Śilāra (Śilāhāra) family. He was succeeded by the

¹ Of these, verses 18 and 19 occur in the description of Arikēsarīn in the Thānā plates of the king, dated Śaka 939.

following kings—his son, **Pulaśakti**; his son **Laghu Kapardin** (or Kapardin II); his son **Vappuvanna**; his son **Jhañjha**, who built as many as twelve temples of Śiva evidently at the sites of the twelve Jyōtir-liṅgas and named them after himself; his brother **Gōggirāja**; his son **Vajjaḍa I**; his son **Aparājita**, who welcomed Gomma, who sought refuge with him, established Aiyapadēva firmly on his throne and gave security from fear to Bhillama, Anmaṇa and Mambuva. He assumed the title of *Birulañka-Rāma*. He was succeeded by **Vajjaḍa II** and the latter by his brother **Arikēsarin**. He marched with his army to Sōmanātha-pāṭan, where he offered his conquests to the god Sōmēśvara as directed by his father. His nephew **Chhittarāja** succeeded him. He was followed by his younger brothers **Nāgārjuna** and **Mummuṇirāja**, one after the other. The description of most of these princes is conventional and yields no historical information.

The object of the present inscription is to record the grant, by Śilāhāra Mummuṇirāja, of some villages and lands to learned Brāhmaṇas on the occasion of a lunar eclipse on the fifteenth tithi of the bright fortnight of Phālguna in the Śaka year 970, the cyclic year being Sarvadhārin. The date corresponds regularly to the 20th February, A. D. 1049, when there was a lunar eclipse and the cyclic year also was Sarvadhārin according to the southern scheme. The grant was made for the religious merit of the crowned queen Padmai. The present plates record first the grant of the revenue of the following villages in the *Varēṭikā viśhaya* (district) to the fourteen Brāhmaṇas named below who hailed from **Karahāṭaka-Ēkasāla**, **Bhūtavali**, **Vaḍavali** and **Āsalagrāma** and of fields in **Umbaravalli** and one more, the name of which has now become indistinct. The grant was in the form of the stated number of *drammas* from the revenue of the villages and fields besides one *dramma* per house and also a *Kumāragadyāyaka*. The names and other particulars of the donees are given below :

<i>Name of Brāhmaṇa</i>	<i>His father's name</i>	<i>Gōtra</i>	<i>Śākhā</i>
1. Nārāyaṇa Paṇḍita	Tikkapaiya	Jamadagni-Vatsa	Rigvēda
2. Rāmba Paṇḍita (Brother of No. 1)	do.	do.	do.
3. Lakshmidhara Paṇḍita	do.	do.	do.
4. Karpāta Keśavabhatta	....	....	do.
5. Gōpati Paṇḍita	Rāmba Paṇḍita	Jamadagni-Vatsa	do.
6. Dhāriśvarabhatta	Mādhavabhatta	do.	do.
7. Nārāyaṇabhatta	Gōvardhanabhatta	Gārgya	do.
8. Chakrapāṇibhatta	Drōṇabhatta	Kapil	do.
9. Mādhava Jyōtirivid	Dāmupaiya	Ātrēya	do.
10. Vāmbadōvabhatta	Risīyapabhatta	do.	do.
11. Vāvalaiya	Dāmupaiya	Kādyapa	do.
12. Divākaraiya	Siddhapaiya	Bhāradvāja	do.
13. Janārdanabhatta	Vevvala Shadāṅgavid	Kādyapa	do.
14. Vāmbaṇa	Tikapaiya	Ātrēya	do.

It seems that these fourteen donees were living at one place which is not named in the grant. The villages have not, therefore, been assigned to them severally. Their revenue in the form of

drammas, the house tax and the *Kumāra-gadyāṅgas* derived from them were pooled together and distributed among the donees. Of these, Nārāyaṇa Paṇḍita and Divākaraiya were given two shares each and the rest one share each. It is noteworthy that one of the donees is described as Karṇāṭa, which shows that he or his family originally hailed from Karṇāṭaka though he was living at Karahāṭa at the time of the grant. The rest were natives of Mahārāshṭra, though the names of some of them end in *aiya*. They correspond to the modern sub-sect of the Karṇāṭā Brāhmaṇas in Mahārāshṭra and Koṅkana.

The purpose of the grant was to provide for the observance, by these Brāhmaṇas, of their religious duties such as sacrificing for themselves and for others and the study and teaching of the sacred texts, the performance of the *pañcha-mahāyajñas* and the maintenance of their families.

While stating the boundaries of the villages the following particulars are given: The village Ēkasāla was bounded by the river Ūṣa on the east and by the river Pavahā on the south. The way to (the village) Siyali formed its western boundary. The village Vaḍavali was bounded on the north by the river Pavahā. The village Āsalagrāma had fields of Vaḍavali and Vikarā on its eastern and northern boundaries. Another donated village, the name of which has now become illegible, had a cow-path of the village Ēkasāla and the river Pavahā as its eastern and southern boundaries respectively. Other boundaries of the donated villages are also mentioned, but they are not useful for their identifications. But the particulars given above of some boundaries of the donated villages show clearly that all of them were situated near each other and so their revenue and other income could be easily pooled together and distributed among the donees.

Besides, the present plates record the grants of the produce partly in the form of *drammas* and partly in food-grains from fields in two other sets of villages, not included in the *Varṣikā vishaya*, to certain Brāhmaṇas individually. The villages were situated in the following two *vishayas*:

(A) Villages in the **Abhyantara-shaṭshasṭi-vishaya** :-
(i) Mūlanda and (ii) Vōriyalā.

(B) Villages in the **Śūrpāraka-shaṭshasṭi-vishaya** :-
(i) Brihad-Aḍanikā (ii) Laghu-Aḍanikā (iii) Khānuvaḍā (iv) Pēḍhāla and (v) Virāra.

The villages **Kāḍhēvali-pallikā** and **Mānēgrāma** are mentioned in stating the boundaries of fields in Vōriyalā. The village **Khaṇḍivaligrāma** is mentioned as forming the western boundary of a field in Laghu-Aḍanikā and Uppalapallikā as a hamlet of the village Virāra. The fields are named generally after the kind of food-grains produced in them such as *Khairyaḍhū-kshētra*, *Vāḍa-kshētra*, *Nihura-kshētra*, etc.¹ While stating the boundaries of the donated fields in

¹ A close examination of the present grant shows that in the case of a few fields only, certain levies of rice are laid down, in addition to the amount in *drammas*. These fields are as follows: *Kōṭṭhāravāḍhū-kshētra* (lines 99-100); *Vāḍa-kshētra* (line 106); *Nihura-kshētra* (line 111); *Vaḍavāḍhū-kshētra* (line 114); two *Pēḍhū-kshētras* (line 120) and two *Tōraṅṅi-kshētras* (line 123). These must evidently have been rice-fields and so, in addition to a certain amount of *drammas*, a levy in rice-grain is mentioned for being paid to the donees. In other fields other food-grains may have been grown. It is not known whether *Kōṭṭhāra*, *Vāḍa*, *Nihura*, *Tōraṅṅi* etc. were different kinds of rice grown in these fields. Dr. Dikshit states, on the authority of some residents of Koṅkana, that *Pēḍhā*, *Chōḷi*, *Thāpaḍa*, *Avāḍa*, etc., are fields of different types (*JOI.*, Vol. XII, pp. 273 f.). In some cases it is clear that the fields were named after the crops grown in them. See *Nānēvāpa-kshētra*, lines 123-24; *Vēḍḍāṅga-kshētra*, line 124. The present grant contains some words not met with in Sanskrit dictionaries, e.g., *palāyā* meaning 'produce in grains', *akūsa* meaning 'a field producing subsidiary grains' (cf. *varakasa* in Marathi), *vāḍaka* meaning 'a field' (cf. *vāḍera* in Marathi), etc.

these villages the following particulars are specified: fields, hills, *ukāsa* (fields producing subsidiary grains), fruit gardens, trees, rows of boundary-stones (*pāshāṇa'rikkhalikā*), small streams, cow-paths, *khajjana* (salty land), *śānīyaprapātas* (water-falls), salty streams, temples, royal roads, etc.

The produce of the fields in the aforementioned villages in rice-measures and *drammas* was assigned to the following Vāvajlaka Brāhmaṇas. They had not all come from Karabhāta like those mentioned before, but had migrated from different places as stated below:

Name of Brāhmaṇa	His father's name	Original place	Gōtra	Śakha
1. Daddapaiya	Brahmanāyaka	Maithyadēśa	Gārgya	Rigvēda
2. Vāpyaiya	Dhālana-Shaṅgavid	Karabhāta	Vāsisṭha	do.
3. Dāhupaiya	Risīyapaiya	do.	Kāśyapa	do.
4. Nāgadēvaiya	Risīyapaiya	do.	do.	do.
5. Gōvindaiya	Mahidharaiya	do.	Jamadagni-Vatsa	do.
6. Namapaiya	Madhuvatsiyya	Purī	Bhāradvāja	Gōbhīla (Sāmavēda)
7. Lōkapaiya	Vāvaṇaiya	Karabhāta	Kāśyapa	Rigvēda

While stating the measures of grains, the following are mentioned:—*mūtaka*, *khaydikū* and *kuṭaka*. Lines 115-116 state first the quantity of grains in one donation as one *mūtaka* less by five *kuṭakas* and later mention the same quantity as follows: 3 *khaydikās* and 15 *mūtakas*. This gives the following table of the measures of food-grains:

20 <i>kuṭakas</i>	—	1 <i>khaydikū</i>
4 <i>khaydikās</i>	—	1 <i>mūtaka</i>

These measures varied from village to village. So to state the intended measure the expression *grāma-mānēna* is used. It shows that the intended measure was that current in the particular village. In the case of the measures of Sthānaka (the capital) *Kallivana-mānēna* is used, which probably refers to the measures current in Kallivana (modern Kaḷvaṇ in the Nāsik District). In some cases the produce was exempted from excise dues or toll cess.

As for the localities mentioned in the present grant, the Varēṭikā *vishaya* seems to have comprised part of the modern Karjat taluk of the Kolaba District as many of the villages mentioned as situated in it can be satisfactorily identified in the vicinity of the Bhivapuri Road Station of the Central Railway, which lies in the Karjat taluk. The identifications of most of them were first suggested to me by Mr. N. B. Atre, who belongs to that locality. Later, they were identified by Dr. M. G. Dikshīt with the aid of large-scale Survey Maps. "Ēkasāla is to be identified with a village of the same name, now situated about 1-1/2 miles to the north of the Bhivapuri Road railway station on the Central Railway. About a furlong to the north of this village flows the river Uḷhāsa (Ūlasa of the grant) in the direction indicated in the copper-plate charter. About a mile to the south of Ēkasāla lies the village Vaḷavali, without any change in its old name. A small stream flows in between Ēkasāla and Vaḷavali crossing the railway track near the mile-stone SE. 57. The stream is evidently the same as the river Pavahā mentioned in the grant. To the south of the

village Vaḍavali there is a small hillock . . . and behind it lies the village Bhūtavali, which is about a mile to the south-west of Vaḍavali . . . About a furlong to the north of Bhūtavali we come across a small hamlet called Āsala, which is indicated by the same name in the charter. About two furlongs still north of Āsala there lies another *Vāḍi* specified by the name Bekare, which is evidently the same as Vikarāla mentioned in the copper plates. In this way nearly all the villages mentioned in the first section of the charter can be identified satisfactorily in the vicinity of the railway station Bhivapuri Road within a radius of 5 to 6 miles. The copper-plate grant mentions a village (whose name is effaced in the original) as having a temple of Ghaṅṭṭṣvara. In view of the identification of Ēkasāla as above proposed, it seems certain that it is the modern village Āmbivali which lies about a mile to the west of Ēkasāla. The village Umbaravali, whose boundaries are not specified in the grant, is probably represented by Umroli, a small village situated about a mile to the south of the Bhivapuri Road railway station.¹ As for Varōṭikā, after which the *Varōṭikā vishaya*² was named, Dr. Dikshīt would identify it with 'Variti, which is situated on the Bhivapuri-Waḍe road and lies about 12-1/2 miles to the north of Bhiwandi in the Bhiwandi taluk of the Thana District'. But it lies far to the north of these places. It is more likely to be identical with Varhoḍi situated near Bhivapuri as suggested by Mr. Atre.

As stated before, the villages in the second part of the present grant were situated in two *vishayas* viz., Abhyantara-shataṣhaṣṭi and Śūrpāraka-shataṣhaṣṭi. The former of these is evidently identical with the Sthānak-ābhyantara-shataṣhaṣṭi *vishaya*, mentioned in the Bhāṅḍup plates of Chhittarāja. It was so called because it included the Śilāhāra capital Sthānaka (modern Thāpā) and was different from the Śūrpāraka-shataṣhaṣṭi *vishaya*, which comprised the territory round Śūrpāraka, modern Sopārā in the Bassein taluk. The former comprised the territory between the Thāpā and Bassein creeks. As for the places mentioned as situated in it, Mūlanda still retains its ancient name and is a station near Thāpā of the Central Railway. Bōriyalā is evidently modern Bōrivali, a station on the Western Railway, which is the chief town of a taluk of the same name in the Thana District. Kāḍhēvalipallikā is probably Kāḍḍivali, 6 miles west of Thāpā. Mānegrāma is identical with Manōri near Bōrivali, and Khānuvaḍā is Khānuvaḍe, east of the same place. As for the places included in the Śūrpāraka-shataṣhaṣṭi, Dr. Dikshīt has shown that the two villages Bṛihad-Aḍaṅikā and Laghu-Aḍaṅikā are identical with the village Āḍaṅe, situated 8-1/2 miles to the east of Virār, which lies about 5 miles north of Sopārā (ancient Śūrpāraka). A small stream separates the two parts of the village, which seem to have been known by the names of the Large and Small Aḍaṅikās in ancient times. Kāḍḍivali lies to the west of Aḍaṅikā, and Khānuvaḍā to the north of it. Virāra still retains its ancient name and is a station on the Western Railway. Pōdhāla is identical with Pelhār, about 8 miles N.N.E. of Bassein. Uppalapallikā, a hamlet of Virāra, seems to have merged itself in Virāra.³ Some other places mentioned in the present grant are well known. Thus Puri was the ancient capital of the Śilāhāras. It is identified by some with Rājapuri near Janjirā, but this identification appears doubtful as the place lies far from Sthānaka. It may have been situated not far from Thāpā. Cousens identified it with a site in the middle of the Salsetti island near the village of Mārol.⁴ He has pointed out that there are vestiges of Hindu temples at the place. This place is central for the territory under the rule of the Śilāhāras and may, therefore, represent ancient Puri. There is, however, no indisputable proof of it.

¹ *JOL*, Vol. XII, p. 266.

² *Varōṭikā-vishaya* is mentioned in the Vaḍavali plates of Aparāditya and probably also in the Thāpā plates of Arikēsarin.

³ *JOL*, Vol. XII, p. 271.

⁴ *Medieval Temples of the Deccan*, p. 81.

TEXT¹

[Metres : verses 1, 2, 11, 12, 19, 24, 25, 27-30, 32 *Anushtubh* ; verses 3-5, 15, 18, 33 *Vasantatilakā* ; verse 6 *Prithvī* ; verses 7, 9, 10, 14, 15, 20 *Śārlūlavikrīḍita* ; verse 8 *Sraggharā* ; verse 13 *Āryā* ; verses 17, 26 *Intraoṣṣrī* ; verses 21, 22 *Mūlinī* ; verse 23 *Vamāstha* ; verse 31 *Sālinī*.]

First Plate

- 1 सिद्धिः² [1*] जयश्चाभ्युदयश्च ॥ लभते सर्वकार्येषु पूजया गणनायकः ।
विघ्नं निघ्नन्स वः पायादपायाद्गण-
- 2 नायकः ॥[१॥*] स वः पातु शिवो नित्यं यन्मौलौ भाति जाह्नवी ।
सुमेरुसि (शि)खरोद्गच्छदच्छचंद्रकलोप-
- 3 मा ॥[२॥*] जीमूतकेतुतनयो नियतं दयालुर्जीमूतवाहन इति त्रिजगत्प्रसिद्धः ।
देहं निजं तृणमि-
- 4 वाकलयत्प (न्य)रात्वं यो रक्षति स्म गरुडात्खलु शंखचूडं (डम्) ॥ [३॥*]
तस्यान्वये निखिलभूपतिमौलिनूत्तर-
- 5 लघुतिच्छुरितनिम्मलपादपीठः । श्रीसाहसीक³ इव साहसिकः कपर्दी सीला-
रवंशतिलको नृप-
- 6 तिव्वं (व्वं) भूव ॥[४॥*] तस्मादभूच्च तनयः पुलशक्तिनामा सीमासमः
सुरगुरुदितराजनीतेः । निज्जित्य संगरमु-
- 7 खेखिलवैरिर्वर्गं निष्कण्टकं जगति राज्यमकारि येन ॥[५॥*] ततोपि समभूत्सुतो
नृपशिरोविभूषामणिः
- 8 सि (शि)तः शृणिरिवापरोरि करिणां कपर्दी लघुः । यदीययशसा जगत्यतिशयेन
शुक्लीकृते न भाति सु-
- 9 रवारणो न च ससी (शशी) न दुग्धाम्बु (म्बु)धिः ॥[६॥*] तस्मादप्यभवद्विभूति-
पदवीपात्रं पवित्रीकृताशेषदमावलयो म-
- 10 हीपतिलकः श्रीवपुवन्नः सुतः । संग्रामांगणरगिणासिलतया नूनैकदन्ता हठात्सर्व्वं
येन वि-
- 11 नायका विरचिता विद्वेषिणा दन्तिनः ॥[७॥*] तस्माज्जातस्तनूजो रजनिकर
इवानन्दिताशेषलोकः

¹ From photostat copies supplied by Dr. P. M. Joshi. [The illustrations are from the impressions prepared in the Office of the Chief Epigraphist.—Ed.]

² Expressed by a symbol.

³ Properly श्रीसाहसिक, but changed for the sake of the metre. [श्रीसाहसाक is the intended reading.—Ed.]

- 12 श्लाघ्यः श्रीभृङ्गराजो दिवमकर इव ध्वस्तनिःशेषदोषः । शंभोर्यो द्वादशापि
व्यरचयदचिरात्की-
- 13 त्तनानि स्वनाम्ना सोपानानीव मन्ये प्रणततनुभूतां स्वर्गमार्गोद्धतानां(नाम्)
॥[८॥*] भ्राता तत्र ततस्ततोच्च(ज्ज्व)लय-
- 14 सो(शो)राशिप्रकाशीकृताशेषकमावल्यो व(व)ली व(व)लवता श्रीमोग्गिराजोभवत् ।
चापाकर्षणकर्मणि
- 15 प्रवणतां यस्मिन्गते भूपती भीष्मद्रोणपृथामुतप्रभृतयश्चित्ते चमत्कारिताः ॥[९॥*]
तस्माद्विस्मयकारिहारि-
- 16 चरितप्रख्यातकीर्तिः सुतः श्रीमान्वज्जडदेवभूपतिरनुचक्रचूडामणिः । दोहृण्डैकव(व)लस्य
यस्य स-
- 17 हसा संग्रामरंगांगणे राज्यश्रीः स्वयमेत्य वक्षसि रतिं चक्रे मुरारेरिव ॥[१०॥*]
जयन्त इव वृत्रारेः पुरा-
- 18 रेरिव षण्मुखः । ततः श्रीमानभूत्पुत्रः सच्चरित्रोपराजितः ॥[११॥*] कर्ण-
स्त्यागेन यः साक्षात्सत्येन च यु-
- 19 धिष्ठिरः । प्रतापादीप्तिमार्त्तण्डः कालदण्डश्च यो द्विषां(षाम्) ॥[१२॥*]
शरणागतसामन्ता अपरा अपि जगति रक्षि-
- 20 ता येन । स जयति यथात्थंनामा शरणागतवज्रपंजरो देवः ॥ [१३॥*]
येन स्वागतमागताय विहितं गो-
- 21 म्माय नानाविधं येनैवैयपदेवनामिन् चलितं राज्यं स्थिरं कारितं (तम्) ।
भिल्लमाम्ममणम्बुव^१-
- 22 क्षितिभुजां दत्तं च येनाभयं तस्य श्रीवि(वि)रुदंका(क)रामनृपतेरन्यत्किमावर्ण्यंते
॥[१४॥*] श्रीमानभू-
- 23 त्तदनु वज्जडदेवनामा भूपालमस्तकमणिस्तनयो नयज्ञः । अद्यापि यस्य चरितानि

^१ Read अपरेपि हि [as in line 19 of the Vajavali grant of Aparāditya, *JBBRAS.*, Vol. XXI, (Old Series), p. 505.

^२ Read भिल्लमाम्मणम्बुव ।

- 24 जनाः समस्ता रोमा(मां)चकंचुकितगात्रलता स्तुवन्ति ॥ [१५॥*] तद्भ्राताय
ततोरिकेसरिन्पो जातः स-
- 25 तां सम्मती दृप्तारातिकुलाचलैकदलने दम्भोलिलीलां दधत् । गत्वा शैस(श)व
एव संन्यसहि-
- 26 तो दृष्ट्वा] च सोमेश्वरं तस्याग्रे पितुराज्ञया जगदलं यः कीलयित्वागतः
॥[१६॥*] तद्भ्रातृजो वज्रदेव-
- 27 सूनुः श्रीच्छित्तराजो नृपतिर्व्व(र्व्वं)भूव । सीलारवंसः(शः) शिशु(शु)नापि येन
नीतः परामुन्नतिमुन्नतेन
- 28 ॥[१७॥*] लम्बा(म्बा)लकानि कुचकुभतटोपकण्ठप्रभ्रष्टहारलतिकानि निरंजनानि ।
उत्खाततीक्ष्णकरवालविदा-
- 29 रितस्य योन्तःपुराणि परिपंथिजनस्य चक्रे ॥[१८॥*] हतारिनारीनेत्राभस्से-
कसम्ब(संब)डैनादिव । व(व्र)द्वाण्डमण्ड-
- 30 पं यस्य कीर्त्तिवल्लघतिरोहति ॥[१९॥*] दृप्तारातिषु कोपकालदहनः सीभाग्य-
नारायणो वारस्त्रीषु ततोनुज-
- 31 स्समभवन्नागार्जुनः धमापतिः ॥(१) यस्यामानुषमूर्ज्जितं भुजव(व)लं
दूरान्निस(श)म्य द्विषां निद्रातीव रणांगणव्यसनि-
- 32 नी दोर्दण्डकण्डूलता ॥[२०॥*] यदसमशिवि(वि)रान्तमन्तगन्धेभदानप्रसरदनिल-
शुष्यच्छो(त्स्रो)तसो दिग्गजेन्द्राः । अ-
- 33 रिनगरनिदाहोद्दामदिव्यापिधूमप्रसरभयनिमीललोचनान्युन्मियन्ति ॥[२१॥*] तदनु
तदनुजन्मा मूर्त्तिमा-
- 34 न्मीनकेतुः क्षतरिपुविभवोभून्मुमुणिः क्षोणिपालः । विधृतधनुषि यस्मिन्वाजिनी-
राजनान्ते व(व)ल-
- 35 भिदपि व(व)लीयान्वार्षिकं चापमौञ्जत् ॥[२२॥*] अथ स्वकीयपुण्योदयात्स-
मधिगतपञ्चमहाशब्द(ब्द)महासाम-
- 36 स्ताधिपतितगरपुरपर[मे]श्वरसि(शि)लाहारनरेन्द्रजीमूतवाहनान्वयप्रसूतसुवर्णगरुड- ।
ध्वजपद्मिच-

- 37 मसमुद्राधिपतित्यागजगज्जम्पसीलारमात्तंण्डराजमात्तंण्डडमरमेवडम्ब (म्ब) ररिपु-
मुण्डमालालंकृतवसुमतीस्व-
- 38 यंबरस (श) रणागतवज्रपंजरप्रभृतिसमस्तराजावलीविराजितमहामण्डलेश्वरश्रीमन्मुमुणि-
देवराजो निजभुजो-
- 39 पाज्जितानेकमण्डलसमेतं पुरीप्रमुखचतुर्दशग्रामस (श) तीसमन्वितसमस्तकोकणभुवं
समनुशासति
- 40 तश्चैतद्राज्यचिन्ताभारमुद्धृति महामात्यश्रीजोउपैये तथा महासान्धिविश्रहिकश्रीविठपैये
सत्वे (त्ये)-
- 41 तस्मिन्काले प्रवर्त्तमाने स च महामण्डलेस्व (श्व) रश्रीमुमुणिदेवराजः सत्त्वनिव
स्वसव (म्ब) ध्यमान-
- 42 कानन्यान [पि] समागामिराजपुत्रमंत्रिपुरोहितामात्यप्रधानाप्रधाननियोगिकास्तथा रा-
- 43 ष्ट्रपतिनगरपतिविषयपतिग्रामपतिनियुक्तानियुक्तराजपुरुषजनपदास्तथा ह्यमन-
- 44 नगरपौरत्रिवर्गप्रभृतीश्च प्रणतिपूजासत्कारसमादेशैः (शैः) संदिशत्यस्तु वः संविदितं
यथा ॥
- 45 चला विभूतिः क्षणभंगि यौवनं कृतान्तदन्तान्तरवर्ति जीवितं (तम्) । तथाप्यवशा
परलोकसाध-
- 46 ने नृणामहो विस्मयकारि चेष्वितं (तम्) ॥[२३॥*] तथा चान्तर्लीनजराराक्षसी-
प्रारब्ध (व्य) ग्रासं यौवनं

Second Plate, Second Side

- 47 स्वर्गवासान्नरूपपातसन (म) मिष्टसमागमविद्योगदुःखं कदलीगर्भं (वर्भ) वदसारः संसारः ।¹
सहजजराम-
- 48 रणसाधारणकं शरीरं पवनचालितकमलिनीदलगतजललवतरलतरे धनायुषी इति
मत्वा
- 49 दृढतरविरक्तिवु (वु) द्बधा संगृह्येच्छंश्च दानफलं (लम्)² ॥ कृतत्रेताद्वापरेषु
तपोत्यर्थे (त्यर्थ) प्रशस्यते । मुन-
- 50 योत्र तु शंसन्ति दानमेकं कलौ युगे ॥[२४॥*] न तथा सफला विद्या
न तथा सफलं तपः । यथात्र मुनयः

¹ This *dana* is superfluous.

² Read संगृणीयात्स्वदानफलम् ।

- 51 प्राहुर्दानमेकं कलौ युगे ॥[२५॥*] तथा चोक्तं भगवता व्यासेन । अग्नेरपत्यं
प्रथमं सुवर्णं भूर्वर्षणी
- 52 सूर्यसुताश्च गावः । लोकत्रयं तेन भवेत्प्रदत्तं यः कांचनं गां च महीं
च वद्यात् ॥[२६॥*] आस्फोटयन्ति पित-
- 53 रः प्रवल्गन्ति पितामहाः । भूमिदोस्मत्कुले जातः स नः संतारयिष्यति
॥[२७॥*] धवलान्यातपत्राणि दन्तिन-
- 54 श्व मदोद्धताः । भूमिदानस्य पुष्पाणि फलं स्वर्गं पुरंदरः(स्वर्गःपुरन्दर)
॥[२८॥*] इति धम्मधिम्मविचारचतुरचिरन्तनमु-
- 55 निवचनान्यवद्धा(धा)र्यं स्वकीयपट्टमहारानीपञ्चैराज्ञयाः श्रेयोर्त्वं मया शकनृप-
कालातीतस-
- 56 म्ब(संव)त्सरशतेषु नवसु सप्तत्यधिकेषु सर्वंधारीसम्ब(संव)त्सरान्तर्गतफाल्गुन-
शुद्धपंचदस्यां(श्यां) यत्रा(त्रां)कतोपि
- 57 सम्ब(संव)त् ६७० फाल्गुनशुद्ध १५ संजातसोमग्रहणपर्वणि सुतीर्थे स्नात्वा
गगनैक-
- 58 चक्रचु(चू)डामणये कमलिनीकामुकाय भगवते सं(स)वित्रे नानाविध-
कुशु(सु)मश्लाध्यमा(म)घं(घ्यं) दत्त्वा(त्त्वा)
- 59 सकलसुरासुरगुरुं त्रैलोक्यस्वामिनं भगवन्तमुमापत्तिमभ्यर्च्य यजनयाजनाध्ययनाध्या-
- 60 पनादिषट्कर्मनिरतेभ्यः क्रतुक्रियाकाण्डसौ(शौ)ण्डेभ्यः परमव्रा(त्रा)ह्मभ्यो महाव्रा(त्रा)-
ह्मणेभ्यो यत्रा-
- 61 दौ करहाटविनिर्गतं जा(ज)मदग्निवत्सगोत्रजं व(व)ह्वचशाखा(खिनं) महाव्रा(त्रा)-
ह्मणश्रीनारायणपण्डित(तं) म-
- 62 हाव्रा(त्रा)ह्मणश्रीतिक्कपय्योपाध्यायसुतं तथैतद्भा(द्भा)तूराम्ब(म्ब)पण्डितं
तथैतद्भा(द्भा)तूलक्ष्मीधरपण्डितं
- 63 ' विनिर्गत ' गोत्रजं व(व)ह्वर(च)शाखा(खिनं)
कण्णटिकेस(श)वभट्टोपाध्याय ' सुतं

* Four aksharas have been effaced here. They can be conjecturally restored as करहाट.

* The name of the gōtra has become illegible.

* The name of Késavabhāṭṭa's father has become illegible.

- 64 करहाटविनिर्गतजामदग्निवत्सगोत्रजं व(व)ह्वचशाखा(खिनं) गोपतिपण्डितं श्रीराम्ब(म्ब)-
पण्डितसुतं
- 65 करहाटविनिर्गतजा(ज)मदग्निवत्सगोत्रजं व(व)ह्वचशाखा(खिनं) धारेस्वरभट्टं माधवभट्ट-
सुतं करहाट्ट(ट)-
- 66 विनिर्गतगायंगोत्रजं व(व)ह्वचशाखा(खिनं) गोवर्द्धनभट्टसुतं नारायणभट्टं¹
- 67 विनिर्गतं कपिगोत्रजं व(व)ह्वचशाखा(खिनं) चक्रपाणिभट्टं द्रोणभट्टसुतं कर-
हाटविनिर्गत(तं) आत्रेयगोत्रजं व(व)ह्वचशाखा(खिनं) दाउपैयसुतं माधव-
ज्योतिर्वितं(दं)
- 69 करहाटविनिर्गत(तं) आत्रेयगोत्रजं व(व)ह्वचशाखा(खिनं) वाम्ब(म्ब)देवभट्ट(ट्टं)
रिसियपभट्टसुतं

Third Plate : First Side

- 70 करहाटविनिर्गतकास्य(श्य)पगोत्रजं व(व)ह्वचशाखा(खिनं) वावलैय(यं) दाउपैय-
सुतं करहा-
- 71 टविनिर्गतभारद्वाजगोत्रजं व(व)ह्वचशाखा(खिनं) दिवाकरंयं सिद्धपैयसुतं
करहा-
- 72 टविनिर्गतकास्य(श्य)पगोत्रजं व(व)ह्वचशाखा(खिनं) जनार्दनभट्ट(ट्टं) वेव्वल-
पडंगवित्सुत(तं) ॥²
- 73 करहाटविनिर्गतआ(ता)त्रेयगोत्रजं व(व)ह्वचशाखा(खिनं) वाम्ब(म्ब)णं तीकपैयसुतं
प्रभृति चतुर्दश- ॥²
- 74 भ्यो यजनयाजनाध्ययनाध्यापनादिषट्कर्मकरणाय व(व)लिचरुवैश्वदेवाग्निहोत्रक्रतुकि- ॥²
- 75 याद्युपसर्पणार्थं स्वपरिग्रहपोषणार्थं च प्राग्लिखितश्रीनारायणपण्डित तथा
दिवाकरै- ॥²
- 76 याभ्यां वंटकद्वयं द्वयमितरेभ्यो वंटकैकं विधाय वरेटिकाविषयान्तष्पा(ऽपा)ति
एकसालग्रामो
- 77 यत्र सिद्धायात्पलाण्डसमं पंचत्वारिंशद्द्रम्माधिकानि द्रम्माणां चत्वारि
शना(ता)न्यंकतोपि द्र ४४५ [1*] य-

¹ Here again the name of a place is lost. It may have been करहाट.

² These *dashas* are superfluous.

- 78 स्य चाघाटनानि । पूर्वत ऊलसनदी सीमा । दक्षिणतः पवहानदी । पश्चमतः सियलिपाश्च^१ गो-
- 79 मार्गः ॥ उत्तरतोश्वत्थवृक्षस्तथा गोमार्गश्च ॥ तथैतद्ग्रामीयगृहद्रम्मास्तथा कुम्बर-
गदियणक-
- 80 श्च^२ ॥ तथैतद्विषयान्तप्पाति^३ भूतव(व)लिग्रामो यत्र सिद्धायात्पलाण्डसमं
त्रयोविंशदधिकं द्रम्म-
- 81 शतद्वयमंकतोपि द्र २२३ [1*] यस्य चाघाटनानि । पूर्वतो विरकः । दक्षिणतः
पर्वतः ।
- 82 पश्चमतः पर्वत एव । उत्तरतो विरक एव ॥ तथैतद्ग्रामीयगृहद्रम्मास्तथा
कुम्बरगदि-
- 83 यणकश्च^४ ॥ छ ॥ तथैतद्विषयान्तप्पाति^५ वडवलीग्रामो यत्र सिद्धायात्पलाण्डसमं
एकोन- ।^६
- 84 सप्तत्यधिकं द्रम्मशतद्वयमंकतोपि द्र २६९ [1*] यस्य चाघाटनानि । पूर्वतोश्वत्थ-
वृक्षस्तथा
- 85 पिंपरिवृक्षश्च । दक्षिणत उच्चादेवीसत्कडौगरिका । पश्चमतो विरकः । उत्तरतः
पव- ।^७
- 86 हानदी ॥ तथैतद्ग्रामीयगृहद्रम्मास्तथा कुम्बरगदियणकश्च^८ ॥ छ ॥ तथैतद्विषयान्त-
८७ प्पाति^९ आसलग्रामो यत्र (त्र) सिद्धायात्पलाण्डसममष्टचत्वारिंशदधिकानि द्रम्माणां पं-
८८ चशतान्यंकतोपि द्र ५४८ [1*] यस्य चाघाटनानि । पूर्वतो वडवलीग्राममध्ये विर-
८९ कः । दक्षिणतो विरक एव । पश्चमतो वृ(वृ)हत्पर्वतः । उत्तरतो विकरा-
ग्रामसीमायां
- 90 विरकः ॥ तथैतद्ग्रामीयगृहद्रम्मास्तथा कुम्बरगदियणकश्च^{१०} ॥ छ ॥ तथैतद्विषया-
९१ न्तप्पाति^{११} . . . 'ग्रामान्तर्वर्तिषंदेश्वरक्षेत्रं यत्र सिद्धायात्पलाण्डात्समुत्पद्यमान-
अष्टचत्वारिं-^{१२}

^१ Read कुमारगदाणकश्च.

^२ Read द्विषयान्तःपाति.

^३ This *daṇḍa* is superfluous.

^४ The preceding name of the village has become illegible.

^५ Read—त्यद्यमानाष्टचत्वारिं.

Third Plate, Second Side

- 92 शद्द्रम्मा यत्रांकतोपि ४८ [1*] यस्य चाघाटनानि । पूर्वत एकसालग्राममध्ये
गोमार्ग-
- 93 : । दक्षिणतः पवहानदी । पश्चमतः श्रीनागेश्वरदेवसत्कपिंपरिकाक्षेत्रं
तथा राज-
- 94 मार्गश्च । उत्तरतो गोमार्गः । तथैतत्क्षेत्रीयगृहद्रम्मास्तथा कुम्बरगदियणश्च¹
- 95 ॥ छ ॥ तथैतद्विषयान्तप्पाति²त्रा(त्रा)ह्यणमधुपण्डितप्रभुज्यमानउ(नो)म्ब(म्ब)रवल्ली-
ग्रामीया-
- 96 रुहणात्पंचाशद्द्रम्मा यत्रांकतोपि हस्तद्रम्म द्र ५० ॥ छ ॥ छ ॥
- 97 तथा वरेटिकाविषयवा(वा)ह्यं वावेलकत्रा(त्रा)ह्यणेश्यो यत्रादौ । मध्यदेशविनिर्ग-
ताय
- 98 गार्गंगोत्राय व(व)ह्यचशाखिने महात्रा(त्रा)ह्यणदहंपयाय महात्रा(त्रा)-
ह्यणत्र(त्र)ह्य-
- 99 नायकमुताय अभ्यन्तरपटपष्ठी(ष्टि)विषयान्तप्पाति(न्तःपाति)मूलदग्रामान्त-
र्वर्त्तिकोटार-
- 100 वेडीक्षेत्रं यत्र सिद्धायाद्विंशतिद्रम्मास्तथैतद्ग्राममानेन पलाण्डाद्रीहीणां सार्द्ध-
- 101 मूटककश्च । यत्रांकतोपि समुत्पद्यमान द्र २० श्रीहिमूडा १॥ यस्य चा-
- 102 घाटनानि । पूर्वतः खैरोण्डाक्षेत्रं । दक्षिणतो वटुककेश त्रैयसत्कवावकः
- 103 पश्चमतो वीलयभट्टारिकासत्ककुसुम्बी(म्बी)क्षेत्रं ॥ उत्तरतो विप्रतिकम्बै(म्बै)³यस-
- 104 त्क्षेत्रं ॥ तथैतत्क्षेत्रप्रतिव(व)द्गृहद्रम्माश्चैतस्मा एव ॥ छ ॥ तथा करहाट-
- 105 विनिर्गताय वासिष्ठगोत्राय व(व)ह्यचशाखिने त्रा(त्रा)ह्यणवाप्यैयाय त्रा(त्रा)-
ह्यणघालनप-
- 106 हंगवित्सुताय अभ्यन्तरप[ट]पष्ठी(ष्टि)विषयान्तप्पाति(न्तःपाति) वोरियलाग्रामान्त-
र्वर्त्तिं वाडक्षेत्रं

* Read कुमारगवाणकश्च.

² Read द्विषयान्तःपाति.³ [The reading is त्रिकर्षप-.-Ed.]

- 107 यत्र सिद्धायात्पटुं (ट्टिं)शद्द्रम्मास्तथैतद्ग्राममानेन पलाण्डाद्ब्रीहीणां पादू(दो)-
नचत्वारि(रो) मूटका-
- 108 इच । यत्रांकतोपि द्र ३६ ब्रीहिमूडा ३॥ [1*] यस्य चाघाटनानि । पूर्वतः
खानुवडा-
- 109 क्षेत्रसत्कऊकासस्तथा आभिद्रावृक्षश्च । दक्षिणतो विरइका । पश्चिमतः
- 110 . . . 'ग्रामप्रतिव(ब)द्वकाढेवलीपल्लिका । उत्तरतो विप्र दाउपैयस-
- 111 त्कवावकः ॥ तथाऽत्रत्या(त्पी)यनिहुरक्षेत्रं यत्र सिद्धायादण्टादश द्रम्मास्त-

Fourth Plate ; First Side

- 112 थैतद्ग्राममानेन पलाण्डाद्ब्रीहीणां दशकुटपाधिकः सार्द्धमूटकैकश्च । यत्रांकतोपि
द्र १८
- 113 ब्रीहिमूडा १॥ कु १० [1*] यस्य चाघाटनानि पूर्वतो मानेग्रामः । दक्षिणतो
गोमार्गः पश्चिमतो
- 114 गोप्रचारः । उत्तरतश्चिंचावृक्षः । तथाऽत्रत्यीयवौलपोण्डाक्षेत्रं । यत्र सिद्धायान्नव
द्रम्मा-
- 115 स्तथा ग्राममानेन पलाण्डाद्ब्रीहीणां पंच कुटपोनः मूटकैकश्च । यत्रांकतोपि
द्र ९ ब्रीहि-
- 116 खंडिका ३ कुडव १५ [1*] यस्य चाघाटनानि । पूर्वतो विष्णुनारायण-
देव सत्कवावकः । दक्षिण-
- 117 तो निहुरक्षेत्रं । पश्चिमतः कुटुम्बि(म्बि)कपांबु(बु)वसत्कारामकः । उत्तरतः
खानुवलक्षेत्रं ॥ तथैतत्क्षेत्र-
- 118 त्रयप्रतिव(ब)द्वगृहगृह^१द्रम्माश्चैतस्मा एव ॥ छ ॥ तथा करहाटविनिर्गताय
कास्य(श्य)पगोत्राय व(ब)ह्वच-
- 119 शास्त्रिने द्रा(ब्रा)ह्मणदांउपैयाय द्रा(ब्रा)ह्मणरिसियपैयसुताय सू(शू)र्परक-
पष्ट्ठाविषयान्तप्पाति^२वृ(वृ)हदड-

^१ Here the name of the village is effaced.

^२ This गृह is superfluous.

^३ Read षट्षष्टिविषयान्तःपाति.

- 120 णिकग्रामान्तर्व्वर्त्तिपोण्डाक्षेत्रद्वयं । यस्य चाघाटनानि । पूर्व्वंत इ(ए)शान्यां दिशिमारभ्याग्नेयां दिशि¹ ।
- 121 यावदश्वत्थवृक्षस्तथा न्यग्रोधवृक्षस्तथा चिंचावृक्षसंयुक्तोश्वत्थवृक्षस्तथा खदिरवृक्षस्तथा ऊपरं च ।
- 122 दक्षिणतो वांकडिक्षेत्रं तथा सिंघलद्वीपक्षेत्रद्वयं । पश्चिमतः पाषाणशृंखलिका तथा निखातपा-
- 123 षाणाश्च । उत्तरतो मधुक्षेत्र(त्रं) ॥ तथाऽत्रत्या(त्यी)यतोरणीक्षेत्रद्वयं । यस्य चाघाटनानि ॥ पूर्व्वतो नाणैवा-
- 124 पक्षेत्रं तथा वेडेवापक्षेत्रं च । दक्षिणतो राजमार्गः । पश्चिमतः पूर्व्वंभुक्त्या [ः*] पानीयप्रपातः । उत्तर-
- 125 तो भाभोण्डाक्षेत्रं ॥ एवं क्षेत्रचतुष्टयसिद्धायाद्द्वाविंशद्द्रुम्माधिकं² द्रुम्मशतकं तथै- तद्ग्राममाने-
- 126 न पलाण्डाद्वीहीणां सार्द्धंमूटकचतुष्टयं च । यत्रांकतोपि द्र १२२ व्रीहिमूडा ४॥ तथैतद्ग्रामम-
- 127 ध्ये गृहचतुष्टयं तथैव(त)त्क्षेत्रचतुष्टयप्रतिव(व)द्गृहद्रुम्माश्च ॥ तथैतद्विषयान्त- ष्पाति³लघुअडणिकान्तर्व्वर्त्तिमानिक्षेत्रं । यस्य चा-
- 128 घाटनानि ॥ पूर्व्वतो वारसौन्दक्षेत्रं । दक्षिणतो जम्बू(म्बू)वटीक्षेत्रं । पश्चिमतः खण्डिवलीग्रामः । उत्तरतः ख-
- 129 ण्डिवलीग्राम एव तथा पूर्व्वंभुक्तिश्च ॥ तथैतत्क्षेत्रप्रतिव(व)द्गमघुकच्छक्षेत्रं । यस्य चाघाटनानि । पूर्व्वतः श्चो(चो)लि-
- 130 क्षेत्रं । दक्षिणतो वेन्दरीकच्छः । पश्चिमतो वेन्दरीकच्छ एव । उत्तरतो लघुवाहलिका ॥ तथैतद्ग्रामान(न्त)-
- 131 र्व्वर्त्ति उत्तेश्रवाक्षेत्रं । यस्य चाघाटनानि । पूर्व्वतः ष्टेभं । दक्षिणतो गोमार्गः । पश्चिमतो गोमार्गः ।
- 132 उत्तरतो व(व)न्ध ॥ एवं क्षेत्रत्रयसिद्धायात्पंचाशद्द्रुम्मा यत्रांकतोपि द्र ५० [1*] तथैतद्ग्राममध्ये गृहकं

¹ Read ऐशानीं दिशमारभ्याग्नेयीं दिशं यावत्. The following *dashā* is redundant.

² Read द्वाविंशतिद्रुम्माधिकं.

³ Read द्विषयान्तःपाति.

- 133 च ॥ तथैतद्विषयान्तर्णाति'खानुवडाग्रामान्तर्वर्तिकुसुंभोलिक्षेत्रं । यस्य चाघाटनानि ।
 134 पूर्वतो मधुवृक्षः । दक्षिणतो राजकीयकुसुंभोलिक्षेत्रं । पश्चिमतः क्षारनदी-
 खज्जनं । उत्तरतो
 135 वटवृक्षस्तथा पूर्वभुक्तिश्च ॥ तथाऽत्रत्यीयपिंपलवापक्षेत्रं । यस्य चाघाटनानि ।
 पूर्वतो वटवृक्षः दक्षि-

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- 136 णतः कुसुंभोलिक्षेत्रं । पश्चिमतो राजकीयकुसुंभोलिक्षेत्रं । उत्तरतः पूर्वभुक्ति-
 पानीयप्रपातस्तथा डोंग-
 137 रिका च ॥ तथाऽत्रत्यीयचणवटीक्षेत्रं । यस्य चाघाटनानि । पूर्वतो गोमार्गः ।
 दक्षिणतो गोमार्गं एव ।
 138 पश्चिमतः क्षारनदीखज्जनं । उत्तरतः कुसुंभोलिक्षेत्रं । तथैतत्क्षेत्रप्रति-
 व(व)द्वोक्कासश्च । यस्य चाघाटनानि ।
 139 पूर्वतः आगरवेडीक्षेत्रं । दक्षिणतः अद्वैपादक्षेत्रं तथा चरिका च । पश्चिमतः
 स्तटाकपाली^१ । उत्तरतस्तलावटीक्षे-
 140 त्रं । एवं क्षेत्रचतुष्टयसिद्धायादशीतिद्रम्मा यत्रांकतोपि द्र ८० [1*] तथैतद्ग्राममध्ये
 गृहत्रयं च ॥ छ ॥ छ ॥
 141 तथा करहाटविनिर्गताय कास्य(श्य)पगोत्राय व(व)हृचशास्त्रिणे त्रा(त्रा)ह्यण-
 नागदेवैयाय त्रा(त्रा)ह्यणरिसियपैयमुताय सू(सू)-
 142 प्पारिकषट्पष्ठी(ष्टि)विषयान्तर्णाति'पेडालग्रामान्तर्वन्ति(र्त्ति)थापडक्षेत्रद्वयं तथा सालि-
 यपक्षेत्रद्वयमुभयक्षेत्रच-
 143 तुष्ट(ष्ट)यं । यस्य चाघाटनानि । पूर्वतो भम्ब(म्ब)नीवाहक्षेत्रं । दक्षिणत-
 स्तुनी(ती)यराजकीयथापडक्षेत्रं । पश्चिमतः स्त-
 144 डागपाली^२ । उत्तरतो देइयलाक्षेत्रं ॥ तथैतद्ग्रामान्तर्वन्ति जलूवोण्डाक्षेत्रं । यस्य
 चाघाटनानि । पूर्वतः स्त^३-

^१ Road द्विषयान्तःपाति.

^२ Road पश्चिमतस्तटाकपाली.

^३ Road विषयान्तःपाति.

^४ Road पश्चिमतस्तडागपाली.

^५ Road पूर्वतस्त^३

- 145 खालासत्कवावकः । दक्षिणतः स्तडागिका^१ पश्चिमतः कोण्वोरोण्डाक्षेत्रं । उत्तरतः खानूक्षेत्रं ॥ एवं क्षेत्रपंचक-
- 146 सिद्धायाद्द्रम्माणां शतमेकं यत्रा(त्रां)कतोपि द् १०० [1*] तथैतत्क्षेत्रपंचकप्रतिव(व)-
द्वगृहद्रम्माश्च ॥ छ ॥ तथा कर-
- 147 हाटविनिर्गताय जा(ज)मदग्निवत्सगोत्राय व(व)ह्वृचशाखिने ब्रा(ब्रा)ह्मणगोविन्द्याय
ब्रा(ब्रा)ह्मणमहीधरैयसुताय सू(शू)प्परिक-
- 148 षष्ठ(ट्प)ष्ठी(ष्टि)विषयान्तष्पाति^२पेढालग्रामान्तर्व्वत्तिं देइयलाक्षेत्रं । यस्य चाघाट-
नानि । पूर्व्वतो राजकीयदेइयलाक्षेत्रं । दक्षिणतः
- 149 सालियपक्षेत्रं । पश्चिमतो देइयलाक्षेत्रसत्कोक्कासः ॥ उत्तरतः खोज्जवाहलक्षेत्रं ॥
तथैतद्ग्रामान्तर्व्वत्तिक-
- 150 वडोच्छिक्षेत्रं तथा कणीक्षेत्रं च । ययोश्चाघाटनानि । पूर्व्वतः पर्व्वतिकासत्क-
दन्तच्छिदः । दक्षिणतो राजमार्गः
- 151 । पश्चिमतो डोंगरिका । उत्तरतस्तडागिका ॥ एवं क्षेत्रत्रयसिद्धायाद्द्रम्माणां
शतमेकं । यत्रांकतोपि द् १०० [1*]
- 152 तथैतक्षे(त्क्षे)त्रत्रयप्रतिव(व)द्वगृहद्रम्माश्च ॥ छ ॥ तथा पुरि(री)विनिर्गताय
भारद्वाजगोत्राय गोभिलि(ल)शाखिने ब्रा(ब्रा)-
- 153 ह्मणनन्नपैयाय ब्रा(ब्रा)ह्मणमधुवलयसुताय सू(शू)प्परिकषष्ठ(ट्प)ष्ठी(ष्टि)-
विषयान्तष्पाति^२पेढालग्रामान्तर्व्वत्तिं खानूक्षेत्र-
- 154 द्वयं । यस्य चाघाटनानि । पूर्व्वतो गोमार्गः । दक्षिणतो जलूवोंडाक्षेत्रं तथा
कोंचोरोण्डाक्षेत्रं च । पश्चिमतः
- 155 स्तडाग^३ । उत्तरतो राजकीयोक्कासः । एवं क्षेत्रद्वयं(य)सिद्धायाद्द्रम्माणां शतैकं ।
यत्रांकतोपि द् १०० [1*] त-
- 156 थैतक्षेत्रद्वयप्रतिव(व)द्वगृहद्रम्माश्च ॥ छ ॥ तथा करहाटविनिर्गताय कास्य(श्य)प-
गोत्राय व(व)ह्वृचशाखिने ब्रा(ब्रा)-

^१ Read दक्षिणतस्तडागिका.

^२ Read विषयान्तःपाति.

^३ Read पश्चिमतस्तडागम्.

- 157 ह्यणलोकपैयाय ब्रा(ब्रा)ह्यणवावर्णयसुताय सू(शू)प्परिकषष्ठ(ट्ष)ष्ठी(ष्टि)-
विषयान्तष्पाति¹पेढालग्रामान्तर्व्वर्त्तिमाभिल्ल-
- 158 वावाक्षेत्रं । यस्य चाघाटनानि । पूर्व्वतो जोगेश्वरभट्टसत्कवावकः । दक्षिणतः
कदम्ब(म्ब)वृक्षः पश्चि-
- 159 मतो जोगेश्वरभट्ट[स*]त्कवावकः । उत्तरतो मधुवृक्षः ॥ तथैतत्क्षेत्रप्रतिव(व)द्ध-
प्रदेसै(शै)कः ।
- 160 यस्य चाघाटनानि । पूर्व्वतो जोगेश्वरभट्टसत्कवावकः । दक्षिणतो ब्र(ब्र)-
ह्यवा(दा)यक्षेत्रं । पश्चिमतो

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- 161 इवत्य वृक्षः । उत्तरतश्चिंचावृक्षः ॥ तथैतद्ग्रामान्तर्व्वर्त्ति आषवाइलाक्षेत्रं । यस्य
चाघाटनानि । पूर्व्व-
- 162 तो ब्र(ब्र)ह्यवा(दा)यक्षेत्रं । दक्षिणतः पर्व्वतः । पश्चिमतः पर्व्वत एव ।
उत्तरतः श्चणवेडीक्षेत्रं² ॥ तथैत-
- 163 द्विषयान्तष्पाति³वीरारग्रामप्रतिव(व)द्धउप्पलपल्लिकान्तर्व्वर्त्तिकच्छक्षेत्रं । यस्य चाघाट-
नानि । पूर्व्वतो रा-
- 164 जकीयतत्खण्डकच्छक्षेत्रं । दक्षिणतो नात्युन्नतवरलीसत्कपानीयप्रपातः । पश्चिमतो
मधुवृक्षः । उ-
- 165 त्तरतः पर्व्वतसत्कपानीयपातः ॥ एवं क्षेत्रत्रयसिद्धायाद्द्रम्माणां शतैकं ।
यत्रा(त्रां)कतोपि द्र १०० तथैतक्षेत्रे(त्क्षेत्रे)-
- 166 त्रत्रयप्रतिव(व)द्धगृहद्रम्माश्च ॥ छ ॥ एवं चतुराघाटनोपलक्षिता ग्रामास्तथा
वावकारश्च सवृक्षमालाकुलाः
- 167 स्वसीमापर्यन्ताः सतृणकाष्ठोदकोपेताः पूर्व्वदत्तदेवदायत्र(ब्र)ह्यदायवर्ज्जा(ज्यां)
अचाटभटप्रवेस्या(श्या) अनादेस्या(श्या) अ-
- 168 नासेव्या[:*] प्राग्लिखितक्रमेण समुत्पद्यमानद्रव्योत्पत्तिसंयुक्तास्तथा लिखिल(त)-
वावैलकदांउपैयसत्कल-

¹ Read विषयान्तःपाति-² Read उत्तरतश्चणवेडीक्षेत्रम्.³ Read द्विषयान्तःपाति-

- 169 घुअडणिका तथा खानुवडा उभयं ग्रामद्वयीयक्षेत्राणां सत्कशुल्कमुक्तिदज्जं
श्रीस्थानके समायातसिद्धायप-
- 170 लाण्डगृहद्रम्मादिपदकीयकल्लिवनमानेन तंदु(डु)लकुंभैकादशसत्कशुक(ल्क)मुक्तिसहिता
उदकातिसर्गो-
- 171 ण नमस्यवृत्त्या परमया भक्त्या प्रतिपादिताः ॥ तदेतेषां सान्वयवं(वं)-
घूनामपि भुंजतां भोजयतां कृपतां क-
- 172 षंष(य)तां वा न केनापि परिपंथना करणीया ॥ यत उक्तमेतपु(त्पु)रातन-
महामुनिभिः । व(व)हुभिर्व्वंसुघा भु-
- 173 क्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा
फलं(लम्) ॥ [२९॥*] सद्यो दानं निरायासं साया-
- 174 सं दीर्घपालनं(नम्) । अत एवपंयः प्राहुर्दानाच्छे(च्छे)योनुपालनं(नम्) ॥
[३०॥*] दत्त्वा(त्त्वा) भूमिं भाविनः पार्थिवेन्द्रान्भूयो भूयो
- 175 याचते रामभद्रः ॥(१) सामान्योयं घम्मंसेतुर्नृपाणां काले काले पालनीयो
भवद्भिः ॥[३१॥*] इति मुनिवचनान्य-
- 176 वधार्यं समागामिभिर्भूपालैरस्मद्वंशजैरन्यैर्व्वा पालनघम्मंफललोभ एव करणीयः ।
न पुनस्तलो(ल्लो)प-
- 177 नपापकलंकाग्रेसरेण केनापि भवितव्यं(व्यम्) ॥ यस्त्वेवमभ्यर्त्थितोपि लोभादज्ञान-
तिमिरपटलावृतमति-
- 178 राच्छिंघादाच्छिद्यमानमनुमोदेते(त) वा स पञ्चभिर्ममहापातकैरुपपातकैश्च लिप्तो
रौरवमहारौरवा-
- 179 न्धतामिश्रा(स्त्रा)दिनरकांश्चिरमनुत्त(भ)विष्यति ॥ तथा चोक्तं भगवता व्यासेन ।
स्वदत्तां परदत्ताम्वा(त्तां वा) यो ह-
- 180 रेत वसुन्धरां(राम्) । स विष्ठावां कृमिभूत्वा कृमिभिः सह पच्यत इत्यपि ॥
(पच्यते ॥ ३२ ॥ इत्यपि ॥) भूयोप्यभ्यर्थना । मद्र(द्रं)राजाः पर-

- 181 महीपतिवंशजा वा पापादपेतमनमो(सो) भुवि भाविभूपाः । ये पालयन्ति¹
घर्ममिम(मं) समग्र(ग्रं) तेषां मया विर-
- 182 चित्तोजलारेण मूर्ध्नि ॥ [३३॥*] छ ॥ यथा चैतदेवं तथा शासनदाता
लेखकहस्तेन स्वमतमारोपयति । य-
- 183 या मतं मम ।² महामण्डलेश्वरश्रीमन्मुणिराजदेवस्य ।³ महामण्डलेश्वर³-
श्रीमद्वज्रदेवराज-
- 184 सूनीयंदत्र शासने लिखितं(तम्) ॥ लिखितं(तं) चैतन्मया श्रीमद्राजानुज्ञया
भाण्डागारसेनप्रधान-
- 185 श्रीजोउपैयेन भाण्डागारसेनमहाकविश्रीवागलैयभ्रातृसूनुमा(ना) [1*] यदत्रोनाक्षर-
मधिकक्षर-
- 186 म्वा⁴ तत्सर्वं प्रमाणमिति ॥ छ ॥ छ ॥ श्रीर्भवतु स्व(स्वा)मिनः ॥ छ ॥
शिवमस्तु ॥ छ ॥

¹ Read मम after पालयन्ति.

² This *daṇḍa* is superfluous.

³ Read अधिकक्षर वा.

No. 26—NOTE ON SILVER COIN OF VASISHTHIPUTRA SATAKARNI

D. C. SIRCAR, CALCUTTA

(Received on 1.3.1969)

The legend on the silver coins of the Śātavāhana king Gautamīputra Yajña-Śātakarṇi¹ was read by E. J. Rapson in his *Catalogue of the Coins of the Andhra Dynasty, Western Kshatrapas, the Traikūṭaka Dynasty and the Bodhi Dynasty (Catalogue of Indian Coins in the British Museum)*, London, 1908, p. 45, as follows :

(1) *Obverse*—in the usual Middle Brāhmī in the normal Epigraphic Prakrit—*raño*² *Gotami-putasa śri-Yajña-Śātakarṇi* (Sanskrit—*rājñah Gautamīputrasya śri-Yajña-Śātakarṇeh*, "[the coin] of the illustrious Yajña-Śātakarṇi, the king, the son of Gautamī").

(2) *Reverse*—in the Middle Drāviḍa-Brāhmī in the Drāviḍi-influenced Prakrit... *ṇasha Gota-ṇaputasha hiru-Yajña-Hātakarṇi* (Sanskrit... *ṇasya Gautamīputrasya śri-Yajña-Śātakarṇeh*, "[the coin] of the illustrious Yajña-Śātakarṇi, the son of Gautamī,....").

Rapson quite correctly conjectured that the incomplete word ending in *ṇasha* at the beginning of the reverse legend is the translation of the Prakrit word *raño* (Sanskrit *rājñah* 'the king's') in the Southern dialect. In our paper appearing above, Vol. XXXV, pp. 247 ff., we succeeded in deciphering the same word, occurring in the reverse legend on the silver coin of Vāsishṭhiputra Śātakarṇi, as *arahaṇasha*, in which *arahaṇa* was taken by us to stand for Tamil *araiṇ*, 'a king'.

Recently there has been a lot of writings in various periodicals,³ in which it has been suggested that the *aksharas* read by myself (and also by Rapson) as *ha* and *sha* should be read as *cha* and *ku*, so that the reading of the word should be *arachaṇaku* and not *arahaṇasha*. I am sorry that I consider this view to be an unwarranted guess.

That the sound *ś* was modified in Southern Prakrit to *h* is clearly demonstrated by the name *Hakusiri* (Sanskrit *Śaktisiri*) occurring in the Nānāghāṭ inscriptions⁴ of the time of the Early Śātavāhanas. Fortunately, in this case, the *akshara ha* has been written in its usual Brāhmī form so that the reading *Chakusiri* is not at all possible. *Śaktisiri-Hakusiri* (cf. also *Śāta-Hāla*) quite clearly points to *Śātakarṇi-Hātakarṇi* and *śri-siri-hiru*.⁵ It has to be admitted, however, that some later epigraphs of the third and fourth centuries A.D., i. e., the Ikshvāku inscriptions⁶ from Nāgārjunikoṇḍa, represent the name *Sāntamūla* as *Chāntamūla* (*Chāntamūla*). This shows that sometimes *ś* was replaced by *ch*. But we prefer to read the letter in question as *h* because,

¹ We have both the spellings *Śātavāhana* and *Śātavāhanā* and *Śātakarṇi* and *Śātakarṇi*. I now prefer *Śāta*, *vāhana* and *Śātakarṇi* because they appear to be stereotyped patronymics derived from the personal names *Śātavarṇa* ('one who could pay attention at a time to hundred reports'; cf. *Śātavādhāna*) and *Śātavāhana* ('one who has hundred chariots or carriers'; cf. *Dakuratha*, *Sataratha*). See *The Bhārata War and Purānic Genealogies*, ed. D. C. Sircar, Calcutta University, 1969, p. 105 note.

² The macron over *e* and *o* is not used in this article.

³ See, e. g., *Journ. Num. Soc. Ind.*, Vol. XXX, 1968, pp. 75 ff.

⁴ Cf. Sircar, *Select Inscriptions*, Vol. I, 1965, p. 191 (No. 5) and plate XXXIII.

⁵ On the reverse legend on Vāsishṭhiputra Śātakarṇi's coin the word appears as *hiru* probably standing for *hiru-hiru*.

⁶ *Ibid.*, pp. 229 ff.

whereas it has no clear resemblance to *śh*, the letter very closely resembles a type of *h* found in the Jaggayyapeta epigraphs of the Ikshvāku king Vīrapurushadatta, the Koṇḍamuḍi plates of the Bṛihatphalāyana king Jayavarman and the Mayidavolu plates of the Pallava crown-prince Śiva-skandavarman.¹

That the *akshara sha* was used in the local Prakrit as the suffix for the sixth case-ending is clearly indicated by the Bhaṭṭiprolu inscriptions² in which the *akshara* cannot be read as *ku*. In the first place, it is often endowed with vowel-marks as in *Samanadāśho*=Sanskrit *Śramaṇadāśaḥ* (once on Casket No. 2, centre, line 11, and again on Casket No. 3, on the upper stone, line 8) and *Shihagoṭhīyā*=Sanskrit *Śimhagoṣṭhīyāḥ* (Casket No. 2, on the rim of the lower stone). It will be seen that this precludes the possibility of reading the *akshara* as *ku*. Secondly, the *akshara ku* is written in its normal Early Brāhmī form side by side with *sha* in *Kurashā* (Sanskrit *Kurasya*, i.e. Kura's) occurring both in sections A and B on the rim of the lower stone on the Bhaṭṭiprolu Casket No. 1. It is difficult to think that the *akshara ku* was written by the same scribe in half the number of cases in one shape and in the rest of the cases in another. Thirdly, attention may be drawn to the fact that the Sanskrit word *Mañjushā* meaning 'a casket' has been written as *majusam* and also as *majusha*, and that, in this case, the reading *ku* is absurd. This shows that the *akshara* indicating the sixth case-ending in the legend on the reverse of the silver coins of the Śātavāhana kings is expected to be *sha* and not *ku*.

The normal Early Brāhmī form of *śh* is the same as *p* with a horizontal stroke attached to the right side about the middle of the left limb. The lower part of both these letters is curved upwards towards the right. The Drāviḍa-Brāhmī form of *śh* exhibited by the Bhaṭṭiprolu inscriptions, however, shows the horizontal stroke on both sides of the vertical and has the lower part curved upwards towards the left and not towards the right as in its normal Early Brāhmī form. This *śh*, therefore, resembles the Early Brāhmī letter *k* with its lower part curved towards the left and then upwards. The peculiarity of the Bhaṭṭiprolu forms of letters like *gh*, *m* and *l* explains the peculiar form of *śh* used in it and does not go against the reading of the letter of the similar type in the legend on the coins as *śh*.

Secondly, the vowel-mark *u* is attached to the right in the upper part of the vertical of *r* in the legend on the silver coins of the Śātavāhanas and this shows how the same vowel-sign would have been attached to *k* because both the letters have the same kind of vertical to which the sign had to be added. This suggests that the letter in question should better be read as *sha* and not as the *akshara ku*.

It has also to be remembered that the language of the legend on the coins in question is Prakrit so that the use of the Dravidian sixth case-ending in it is really uncalled for. Moreover, *ku* is not the normal suffix for the Dravidian sixth case-ending.

¹ Ojha, *Prāchīna Bhāratīya Lipimāla*, Plates XII-XIV.

² See above, Vol. II, pp. 323 ff. and Plates; Sircar, *op. cit.*, pp. 224 ff.; Bühler, *Indian Palaeography*, Table II, Columns XIII, XIV and XV; Ojha, *op. cit.*, Plates IV; *Ancient India*, No. 2, Plate facing p. 111.

No. 27—A BRAHMI INSCRIPTION FROM PALE

(1 Plate)

H. D. SANKALIA AND SHOBHANA GOKHALE, POONA

(Received on 29.9.1969)

The discovery of a short Brāhmī inscription¹ in a cave near **Pāle** in Poona District, Maharashtra, was made known to us by Shri R. C. Bhide, an official of the Poona University. The village is situated about 8 miles away from Kamshet on the main Bombay-Poona Road. The cave is excavated at a height of about 70 m on a hill near Pāle. The cave faces east, and commands a magnificent view. It measures 22 m 75 cm long, 5 m 67 cm broad and 7 m 27 cm high. The ceiling is probably incomplete, as we can distinguish between the finished portion and the unfinished lower portion. Further on the left hand wall of the cave, there is a cell with a bench. The cell measures 1 m 27 cm × 1 m 2 cm × 1 m 21 cm. The inscription is engraved on the same wall, just near the original entrance, almost at eye level, about 2 m from the floor level. Below is a carved out cistern.

The inscription is incised on a specially prepared space which is about 50 cm × 40 cm, the actual engraved space occupying an area of 39 cm × 17 cm. It is in four lines. The letters are bold and deeply cut, their average size being 3 cm. The characters are Brāhmī and in their squat nature and other features they resemble the Nānāghāṭ inscription. On palaeographical grounds the inscription may be assigned to the 1st century B. C. Initial *a* occurs in line 1, the triple-dotted initial *i* occurs in line 2. The language of the inscription² is Prakrit influenced by Sanskrit. The word *kātunam* (Skt. *kṛtvā*, line 1) is interesting and it may be compared with another absolute form *abhivādētunam* in the Calcutta-Bairat inscription of Aśoka.³ The name *Idarakhita* (line 2) is also of interest, because as far as we know this is the first instance where *rakhita* is suffixed to the name *Ida*. The record does not call for any special orthographical remarks.

The inscription records that a certain *Bhadanta Idarakhita* (Indrarakhita), probably together with some others, caused the cave and a cistern to be excavated. The expression *sāhā kāhi sāha* occurring towards the end of the record is difficult to interpret. But our interpretation is based on the analogy of the inscription No. 5⁴ in cave No. V from Kuda, which reads *tēnam pōḥi cha sāhā . . . Bōḍhiya sāha*.

The importance of the record lies in the expression *namō arahantānam* which commences the writing. It means "obeisance to *arahantas*", and it may therefore be taken as *maṅgalācharaṇa*. In no other record of the numerous inscriptions belonging to pre-Christian period from the caves of Western Maharashtra, does this expression find a place. But this invocation occurs in a definitely Jaina context in the inscriptions on the *āyūgapaṇas* and images from the Jaina *stūpa* at Mathura datable to the early centuries of the Christian era, and in the inscription of Khāravēla from the Udayagiri cave, Orissa, belonging to the pre-Christian period. Of the two words in

¹ This is registered as No. B 74 in *A.R.Ep.*, 1968-69.

² We are thankful to Professor M. A. Mehendale for very useful suggestions in preparing this article.

³ *CIH*, Vol. I (1925), p. 172; see also above, Vol. XXXVI, p. 6, text line 12.

⁴ *ASWI*, Vol. IV, p. 85.

the *maṅgalācharaṇa*, *arahaṃtānaṃ* with its contracted form *arahat*, occurs invariably in a Jaina context, except probably in one instance viz., the Rājgir Buddhist cave inscription.¹ But even here the record refers only to the worship of the images of Arahat. Thus in an overwhelming majority of cases, the word stands for a Jaina Tirthaṅkara in the first place, failing that for Jaina monks. Very rarely it refers to the Buddha or Buddhist monks, or to the Buddhists in general. Moreover, *arahat* suffixed to or preceded by *namō* could only occur in a Jaina record, devoted to the worship of Jina, and not to the Buddha. For, at this early period, Buddhists did not worship the Buddha in the anthropomorphic form while the Jainas worshipped the Jinas or Tirthaṅkaras in human form. Taking all this evidence, we come to the inescapable conclusion that in the Pāle cave we have the earliest Jaina record in Maharashtra, datable to about the 1st century B. C.

The cave is situated in the hitherto unknown group of hills, and this cannot be the only Jaina cave over here. There must be many more, which need to be searched.

TEXT*

1 Namō arahaṃtānaṃ []kātuna[ṃ]*

2 [bha]* Bhadaṃta Idarakhitēna lēna[ṃ]*

3 kārāpita[ṃ]* pōḍhi cha sāh[[ā] kāhi-

4 saha[]*

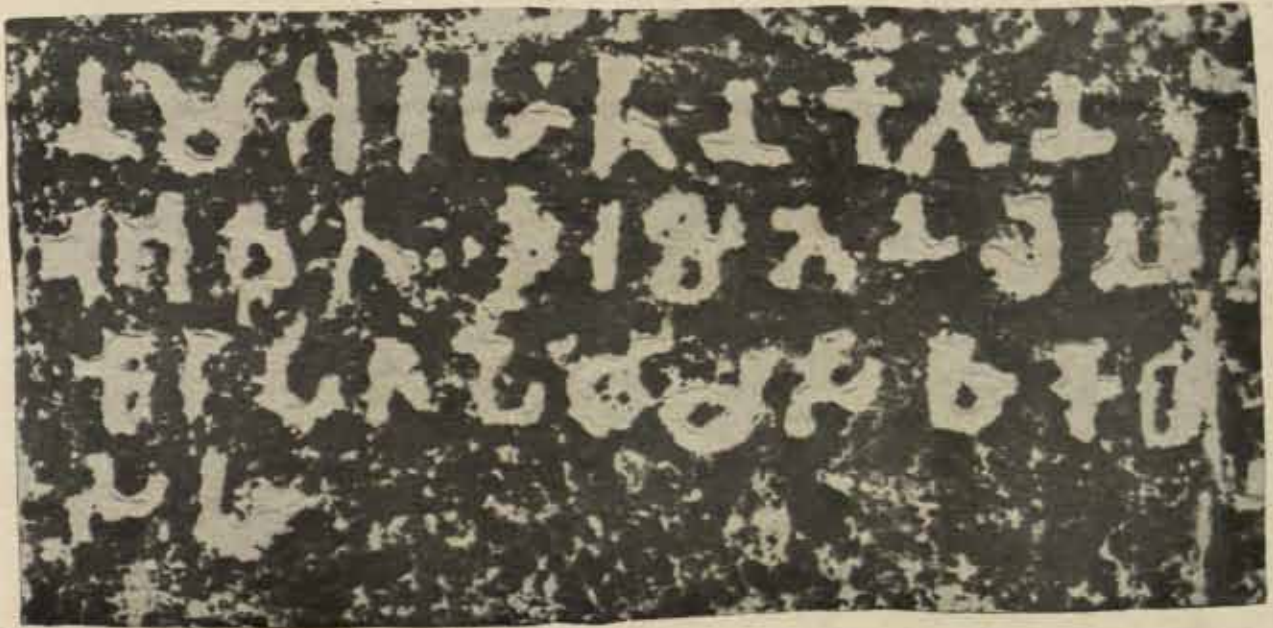
¹ Lüders' List, No. 959.

² From the original engraving and impressions.

³ This word might be taken as an absolute form (cf. Sanskrit *krīṇā*), e.g., *abhiśādānaṃ* in the Calcutta-Bairat edict of Aśoka (CII, Vol. I, 1925, p. 172).

⁴ The letter seems to have been chipped off at the time of engraving and so the engraver had to incise *śa* a second time.

A BRAHMI INSCRIPTION FROM PALE



Scale : Two-Fifth

View of the Pale Cave



From Photographs

No. 28—BRAHMI INSCRIPTIONS FROM PAUNI

(1 Plate)

V. B. KOLTE, NAGPUR

(Received on 1.11.1969)

Pauni is a small town in Bhandara District (Maharashtra), situated on the right bank of Vaingāṅgā. On the 19th March, 1968 I received information from my friend Shri W.G. Ghodvaīdyā that some sculptures and inscriptions were discovered at Pauni. Before I could visit the place the *Nagpur Times* of Nagpur published an account of these sculptures and inscriptions as reported by Messers. Brahmanand Deshpande and S. J. Killedar from Nagpur Mahavidyalaya, Nagpur, who had visited the place earlier on information received by them from Dr. Meshram at Pauni. I found that the inscriptions were not read. After a few days Shri Ghodvaīdyā informed me that another stone with large inscriptions was lying in a pit near about those sculptures referred to above. I immediately visited the place for taking estampages of the same, on the basis of which I published an article in the daily *Taruṅa Bhārata* from Nagpur (7th April, 1968), giving my transcription of these inscriptions. During my visit to the site of these ancient relics I tried to study the stone sculptures and the pillar stones. I could see that they were stones of railing, since they had notches and upright projections. I, therefore, surmised that it must be a site of a Buddhist *stūpa*. I am editing the inscriptions called here as **A, B, C and D** from the originals and estampages. I am thankful to Dr. S. B. Deo, Head of the Department of Ancient Indian History and Culture, Nagpur University, Nagpur, for supplying me the photographs and a set of estampages taken by the photographer of the Department and also the necessary information and description of the architecture on these stones.

Pauni is a place which is surrounded by a moat and a rampart on three sides, which is now in a dilapidated condition. On the fourth side flows the sacred river Vaingāṅgā. As we approach the main gate of the town we find that on both the sides of the gate the rampart is intact. On the right hand side of the approach road is a small tank which is known as Bālasamudra. Near the tank there is a mound on which the modern temple of Jagannātha has been constructed. The temple is facing east. On the right hand side of the mound there are a few kilns for which earth is often dug out for laying bricks. It was during such operations that the stone pillars and railings bearing some inscriptions were incidentally discovered. Close to the west of the mound are lying some remains. One of these, bearing inscription A, shows the upright member (*thabha*) of the stone railing with lenticular notches on one face to accommodate the horizontal bars or *sūchis* of the railing. On the rest of the faces of the octagonal upright are human sculptures in the lower panel and in the upper panel are early Buddhist religious motifs. The physical features and coiffure of the human figures in the lower panel and the absence of the Buddha figures in the upper panels are suggestive of the early date of these relics. The top of the upright has a projection which was accommodated in the notch of the coping stone.

The face of this pillar to the left has in the lower panel a standing female figure holding a *chāmara* in her right hand. She wears triple *valayas* with possibly the marginal *valayas* having a beaded pattern. Around her waist she has put on a *mekhalā*¹ with multiple beaded strings which

¹ The macron over c and o is not used in this article.

keep her lower garment in position. The garment is diaphanous, one end of which has been held by the lady in her left hand. The other end has been bunched down straightway in front. She wears around her neck a series of necklaces (*mālās*). Her face is charming because of a seductive smile, round outline and plump cheeks so characteristic of the Śuṅga-Śātavāhana period. She has an elaborately arranged hair style with the bun on her left shoulder. She wears squarish *Karṇakuṇḍalas*. She is a *chāmaradhāriṇī* typically representative of the Śuṅga-Śātavāhana period, reminiscent of those from Bharhut and Sanchi. Over her head is a flat band bearing the inscription A. The upper panel has the motif of *dharmachakra* with eleven spokes, placed on a pillar surrounded possibly by railing. On either side of the *dharmachakra* are garlands. The whole motif is carved above a miniature railing pattern and is enclosed within the framework of a *chaitya* arch with triple lunette reminiscent of Barabar caves.

On the adjacent face is a standing figure of a male with folded hands, possibly in devotion. He wears a *dhoti* over which is tied a roll of cloth, the ends of which fall in front in plaits. The figure wears five *valayas* of beaded pattern. On either arm, he wears armlets, with probably beaded pattern and decorative fringes. He wears a necklace of multiple strings with spacers. In the ears he is shown wearing bulgy earrings. His headdress is elaborate, bunched up, and with an ornamental bun in the form of a rosette bound by a band towards his left.

Overhead is the miniature railing pattern. The upper panel shows a *stūpa* on a low platform. The dome is semicircular capped by a squarish *harmikā* enclosing the *triratna* motif crowned by the *chhatra*. On either end of the *triratna* motif, hang motifs which are essentially vegetal. The whole motif is so arranged that the railing below forms virtually the *vedikā* of the *stūpa*.

On the third face of the same upright (*thabha*) is shown a female figure similar to the one described earlier. She wears a diaphanous dress, a *mekhalā* of multiple beaded strings as also a band around her waist loosely tied and having tassels at each end. Around her neck appear to be a necklace, amulets and pendants, possibly containing the motifs of *triratna* etc. so common at Bharhut. She wears four *valayas* in each hand, the right hand thrown up as if in the act of dancing while the left is let loose. She wears bulbous earrings and her headdress has a series of beadings with a huge bunch at the back. She also wears a forehead pendant. The whole body is supple and has a vivacious warmth of the flesh, which is enhanced by the seductive smile on the face.

The upper panel shows above the miniature *vedikā* motif, the motif of a tree in railing. There is a *chhatra* over the tree and from the branches of the tree are shown dangling various types of necklaces as at Bharhut and Sanchi. To the left of the tree near the railing is the standing figure of a male with features similar to the bigger figure in the adjoining lower panel. To the right is a seated figure carrying on its head a container through which emerges a flower.

Adjacent to this upright is another octagonal pillar belonging to the same complex. There are no sculptures on any face at least on the surfaces now above ground. On the three faces of the faceted *thabha* is carved the inscription B.

Close to the west of the Jagannātha temple is exposed another pillar of variegated sandstone, cylindrical in shape and having at one end a rosette in bold relief. On the lengthwise portion of the pillar, there is inscription C on one side and inscription D on the other side.

Let us now turn our attention to the available inscriptions which at present are only four in number. The characters of the inscriptions are Brāhmi. They show palaeographic uniformity. They are fully rounded and there is not much evidence of any angularity and stumpiness of the later period. The roundness of *s* with a prominent curved loop, the fully rounded form of *m*,

the well rounded *v* and the somewhat semi-circular *g* indicate palaeographical similarity with Sanchi and Bharhut and compare favourably with the palaeographical peculiarities characteristic of the second century B.C.

The language is Prakrit and from the data available in our inscriptions it can be said that the forms and case terminations agree with those in the Sanchi and Bharhut inscriptions. However, a few points may be noted here.

(1) The word *dāna* appears twice in our records. In inscription D it has been spelt as *dana* instead of *dāna* which may be a mistake of the engraver who may have inadvertently omitted the stroke for *ā*. However, this form of the word is found in the donative inscriptions Nos. 6, 19, 28 and 82 of Stūpa No. 1 at Sanchi¹ also. Another form *dona* is also found in inscription No. 3 on the Sanchi Stūpa² No. 2.

(2) Another thing worth noting is that the final *anusvāra* on the letter *na* in the word *dāna* is missing at both the places in our records. This omission of final *anusvāra* is found in inscription No. 53 of Stūpa³ No. I and inscriptions Nos. 6, 8 to 11, 18 and 20 of Stūpa⁴ No. II at Sanchi. The final *anusvāra* is missing in the word *sātāna* also in inscription D of our records.

(3) The genitive termination of the masculine stems ending in *a* is *sa*, e.g. *nāgasa*, *pavajitasa* etc. and that of the feminine stems ending in *ā* is *ya*, e.g. *visamitāya*, *upāsikāya*. There are other genitive terminations of the feminine stem in *ā* which are *yā* and *ye*. The termination *yā* is found used in inscriptions Nos. 48 and 86 of Stūpa No. 1 at Sanchi⁵ and inscriptions Nos. 9 (p. 132), 5 (p. 134) etc. at Bharhut.⁶ The termination *ye* has been used in inscriptions Nos. 20, 32-33, 36 etc. on Stūpa⁷ No. I at Sanchi and inscription No. 93 (p. 138) on Stūpa at Bharhut.⁸ Forms with these terminations are absent in our records which are only four but they may be found in other records when they are discovered at Pauni.

Inscription A is on the flat band of the sculptured pillar. The length of the band is 18 cm and the width is 5 cm. The height of the letters is approximately from 3 to 4 cms. They are deeply engraved and are in a good condition of preservation. The inscription records a gift by a Nāga. This may in all probability be a personal name only and therefore it may not be justifiable to associate it with a person belonging to Nāga clan which may lead to the conclusion that every person having a personal name with the word Nāga must be from Nāga clan. Dr. Bühler remarks that (names like) "Nāga, Nāgilā, Nāgadatta and so fourth bear witness to the existence of snake worship which was common to the Brahmanists and the heterodox sect".⁹ Such names are likely to have been merely adopted also from the names of disciples of the Buddha, e.g., Nāgasena. The personal name Nāga in our record may not therefore be taken to mean that he belonged to Nāga clan. This Nāga, the donor of the sculpture stone has been described as a *Pachanekāyika* which evidently means 'a person who studied the *pacha* (Sk. *pañcha*) i.e., the five *Nikāyas*'. *Nikāya* is a Sanskrit word which means an assemblage, flock or a group in general. The Buddhist scripture known as *Sutta Piṭaka* has been divided into five groups, each group being named as *Nikāya*, since it includes a collection of a number of *sūtras*. The five *Nikāyas*

¹ Above, Vol. II, pp. 97, 99, 100 and 106.

² Ibid., p. 111.

³ Ibid., p. 102.

⁴ Ibid., pp. 111 and 112.

⁵ Ibid., pp. 102 and 106.

⁶ *Stūpa of Bharhut* (A. Cunningham).

⁷ Above, Vol. II, pp. 99 and 101.

⁸ *Stūpa of Bharhut* (A. Cunningham).

⁹ Above, Vol. II, p. 95.

are: (1) *Dīgha Nikāyo*, (2) *Majjhima Nikāyo*, (3) *Saṃyuta Nikāyo*, (4) *Aṅguttara Nikāyo* and (5) *Khuddaka Nikāyo*.

The word occurs in one of the donative inscriptions on a rail of the Stūpa at Bharhut¹ as *pañchanekāyāka* and in another inscription (No. 66) on Stūpa No. 1 at Sanchi² as *pachanekayika*. A. Cunningham missed the real meaning of the word which he thought to be merely a place name. Bühler in his article on 'the Votive Inscriptions from the Sanchi Stūpas'³ has correctly translated it as 'one who knows the five *Nikāyas*'. As would be seen there are slight differences in the forms of the word at all the three places. The Bharhut inscription has in the beginning the word *pañcha*, while the inscriptions at Sanchi and Pauni (our present record) have *pacha* instead, where probably the sign of *anusvāra* on *pa* has been inadvertently omitted or it may also be another form of the word in the Pali of that region. The next word *nekāyika* has been spelt as *nekayika* in the Sanchi inscription and *nekāyāka* in the Bharhut inscription.⁴ Both these forms are obviously wrong and may be due to negligent spelling. It is noteworthy that our record gives the correct form.

The observations made by Bühler on this word deserve to be mentioned here. He says: "The title furnishes, therefore, a clear proof of the existence of these divisions of the *Sutta Piṭaka* at the time when the inscription was incised. And this time must be the third century B.C., as the letters of the inscription fully agree with those of Aśoka's Edicts. The discovery that the five great subdivisions of the *Sutta Piṭaka* existed at so early a period lends some support to the view of those scholars who, like Professor Oldenberg, identify the titles of some of the treatises mentioned in Aśoka's longer Bairūṭ edict with portions of the *Majjhima Nikāyo* and *Aṅguttara Nikāyo*."⁵

The frequent use of this title word may suggest that it had acquired the merit of a surname during the period. Barua and Sinha have correctly pointed out that "The expression *nikāya* excepting in the sense of a sect or school or denomination is not found in use among all Buddhists. This naturally leads us to infer that the term *nikāya* in the technical sense of the Buddhist canon was current exclusively in a particular sect namely *Thēravāda*". *Pañcha-nikāyika* would, therefore, mean the follower of the *Thēravāda* sect.

Inscription B is inscribed on three sides of an octagonal pillar. On one side, the letters are *pavajitasa*, on the other *utarakasa mā* and on the third *dirahi*. The whole inscription, therefore, reads as *pavajitasa utarakasa mādirahi*. The first two words mean '(the gift) of the monk Utaraka'. The third word does not make any sense and therefore presents difficulty. The last letter 'hi' may be a case termination for instrumental or ablative. I think that it is better to take it as ablative termination. The word then would mean 'from Mādira'. Mādira may be a place name (Mādurā?). The whole inscription would, in that case, mean '(the gift) of the monk Utaraka from Mādirā (Mādurā).

Inscriptions C and D refer to one and the same person, Visamitā by name. C furnishes her with the title *upāsikā* i.e. 'a female lay worshipper', while D adds a benedictive note to her gift. Both these inscriptions may be incomplete, the preceding parts being lost on the other part of the stone which may be lying buried somewhere near the findspot. However, as it reads, inscription C is in a way complete by itself. But from the two letters preceding the word 'Visamitā' in inscription D it is clear that a word or two must have been lost. The letter preceding *vi* is *ya*, which would show that the preceding word may also be an adjective of *Visamitā*. In inscription C,

¹ *Stūpa of Bharhut*, p. 142, No. 52.

² Above, Vol. II, p. 104.

³ *Ibid.*, p. 93.

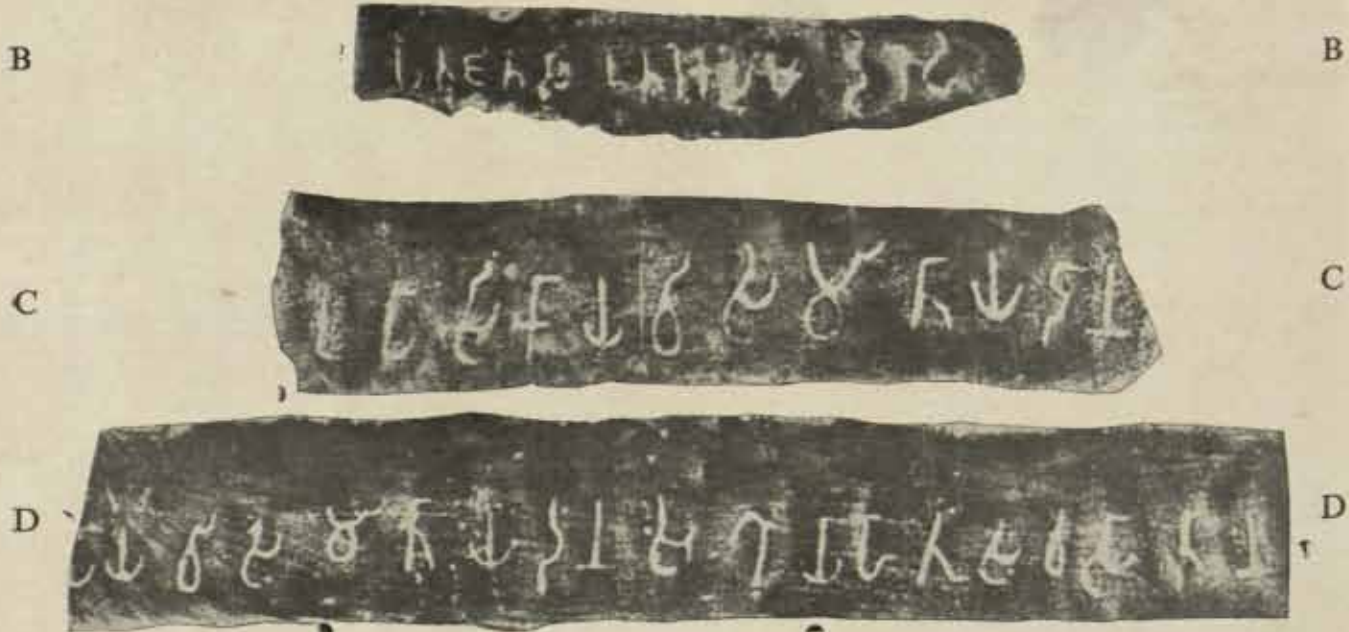
⁴ [The Bharhut inscription has been read as *pa[n]cha-*nekāyika**—cf. *CII*, Vol. II, Pl. II, p. 37.—Ed.]

⁵ *Ibid.*

BRAHMI INSCRIPTIONS FROM PAUNI



Scale : One-Half



Scale : One-Seventh

the word preceding Visamitā is *upāsikāya* and, therefore, one would like to presume that in inscription D also the word preceding Visamitā may have been the same, which does not seem to be a fact. The portion of the letter preceding *ya* has a clear sign of the loop which is found in the letter *ya*. A horizontal stroke to the right of the top is also clear. There is an indistinct sign visible of the vertical straight line in the *ya*. The letter therefore may be *yā* and not *kā*. The word therefore is certainly not *upāsikāya* but some other. Attention may be drawn to the last word which reads as *sātāna* where we would expect *sātānaṃ*. The omission of the final *anuseāra* has already been discussed.

The palaeographical, sculptural and architectural considerations assign these relics and inscriptions at Pauni to about the 2nd-1st century B. C. They also give clear proof of an ancient Buddhist settlement at Pauni. The mound where the sculptures and stone pillars have been discovered was dug some years ago for building the modern temple of Jagannātha, and is said to have yielded a stone box containing some relics and small images. In all probability the relics were from the Stūpa which, I presume, must be there. Some forty years back a stone inscription of the Bhāra king Bhagadatta was discovered at Pauni.¹ The characters in that inscription belong to the early Brāhmī alphabet. The inscription includes a reference to foot-prints which Dr. Mirashi thinks '*prima facie*' must have been those of the Buddha.² In 1959 a pillar inscription of *Mahākshatrpa* Rupīama was discovered in the field of Shri Maniram Lanjewar at Pauni.³ At Deoteka, which is only about twenty miles east of Pauni, a stone slab with two inscriptions was discovered. One of the inscriptions is engraved lengthwise and belongs to the Aśokan period. The other inscription, which is incised breadthwise, belongs to the Vākāṭaka period.⁴ Year before last a copper-plate grant of the Vākāṭaka king Pravaraṣena II was also discovered at Pauni.⁵ All this evidence would prove that this part of the District of Bhandara with Pauni as its principal town is very important from the point of the ancient history of this region, and must have been a strong centre of Buddhist settlement and civilization.

TEXTS*

Inscription A

नागस पचनेकायिकस

[Translation : (*The gift*) of Nāga who has mastered the five *Nikāyas*.]

Inscription B

पवजितस उत्तरकस मादिरेहि

[Translation : (*The gift*) of the monk Utaraka from Mādira.]

¹ Above Vol. XXIV, p. 11.

² *Ibid.*, p. 12.

³ *Sanskhodhana Muktāvalī*, Part V (Dr. Mirashi), p. 100. [See also, above, Vol. XXXVII, pp. 201 ff.-Ed.]

⁴ *Studies in Indology* (Dr. Mirashi), Vol. I pp. 109-17.

⁵ *Nagpur University Journal*, Vol. XVII, No. 3.

* From the originals and impressions.

Inscription C

उपासिकाय विसमिताय दान

[Translation : The gift of the female lay worshipper Visamitā.]

Inscription D

.. [या]य विसमिताय द(दा)न सुखाय हेतु सवसातान

[Translation : May this gift of Visamitā be for the happiness of all beings.]

No. 29—A NOTE ON SOME FRAGMENTARY INSCRIPTIONS FROM
NAGARJUNAKONDA

(2 Plates)

H. SARKAR, MADRAS

(Received on 13.6.1969)

Vogel has published a few fragmentary inscriptions discovered from the Mahāvihāra, Site 1, of Nāgārjunakoṇḍa.¹ The number of fragments published by him is nineteen; two more pieces related to these inscriptions have recently been noticed by the writer in the collection of fragmentary inscriptions deposited in the Nāgārjunakoṇḍa Site Museum. It has been found in an effort to piece them together that these fragments belong at least to seven different epigraphs coming from one and the same site.

Vogel has numbered these nineteen fragments from M1 to M19: the two recently noticed fragments in the Museum collection may therefore be numbered as M20 (Museum accession No. 2947) and M21 (Museum accession No. 2937).

(i) M1 of Vogel consists of eight lines, engraved just below the carved figures of two recumbent lions, turned sideways. There is no doubt that this pillar-fragment, with an average width of 37 cm., represents the first eight lines of an inscription.

(ii) & (iii) M2 and M9 are incised on the opposite sides of the same pillar, which has an average width of 39 cm. In contents the former is very similar to M1.

(iv) M3 appears to be the lower half of another epigraph dated in the fifteenth regnal year of Virapurushadatta. This inscribed pillar, i.e. M3, was found *in situ* at the Mahāvihāra site, its undressed part going to a depth of 91 cm.

It is evident from differences in the sizes of letters and in the style of writing that these three fragments, viz., M1, M2 and M3, represent three separate records though all of them, including M9, register more or less the same facts and are ascribable to the reign of Virapurushadatta. Thus, the three limestone pillar-fragments contain *four* different epigraphs which were incised on the rectangular part of the column just below the octagonal middle-portion.

(v) Fragments M4², M5, M10, M16, M18 belong to one and the same epigraph (pl. I). From the point of view of the style of the writing M14 may be taken as a fragment of this inscription. But it has not been included here because of its doubtful character. The restored pillar shows a carving of half lotus medallion on the top and has an average width of about 38 cm. Here also the inscription is recorded just below the octagonal part, separated from the rectangular portion by a half lotus medallion. Traces of fourteen lines are available but originally it must have had seventeen or eighteen lines. M18 and M16 form the first line because of the carving that immediately precedes the inscription. M18 is to be read as *mahāsonā[pati]*³ followed by

¹ J. Ph. Vogel, "Additional Prakrit Inscriptions from Nagarjunikonda", above Vol. XXI, pp. 61-71.

² In two fragments.

³ The macron over *e* and *o* is not used in this article.

[*pari*]gahitasa of M16 ; M8 comes next succeeded, after a gap, by M5, M10 and M4 respectively. The reading of the available text of the inscription is as follows :

(Upper half)

- 1 mahāsenā[pati] [par]igahitasa
- 2 [asame]dha-yājisa
- 3 sahāsa-hala-sata-sahāsa....
- 4 [apati]hata-saṅkapasa Vāsiṭhipu[tasa]....
- 5 [bha]gini ma[hāsenāpatisa]

(Lower half)

- 1 [Kaṁdasirisa]
- 2 [-m]ātā Chāntisiri apa[ṇo]
..... [raṁṇo Māṭharipu]tasa Ikhākunāṁ....
- 4 [āyu-]vadhanṭke vijaya-vejayike....
- 5 ..-na[m]ānānādesa-samana [āgat nam]....[su]kha-nivāṇathanāya bhagavato....
- 6 .. api cha apano ubhaya-kulasa at[icchita]..... mahāchetiya pādāmūli....
- 7 nikapanṭke parinametuna ma....
- 8 .. parigahe savaniyutaṁ chātusāla-parigahitasa....
- 9 .. paṭiṭhapitaṁ [Si]ri Virapurishadataṁ saṁva 10 5 vā pa 8 di....

(vi) Pillar inscriptions M6, M7, M13, M 17, M19 and M20 (new fragment) can also be joined together (pl. I). M13 comes first followed by M6 on the left and M7 on the right ; M17 succeeded by M20 forms the lower half of the extant epigraph. M 19¹ also possibly belongs to this inscription since the size of the letters and the style of writing are very similar to those of the other fragments. All these pertain to the rectangular part of the pillar having a breadth of 40cm. The full available text of the inscription is as follows :—

- 1 ma.....
- 2 aghi[t-ā].....
- 3 [a]ṅka-hiraṅga-ko[ṭi]-go.....
- 4 yi.....
- 5
- 6 ... savathesu apat[ihata-saṅkapasa].....

¹ Not illustrated here. See, Vogel, op. cit., plate facing p. 67.

A NOTE ON SOME FRAGMENTARY INSCRIPTIONS FROM
NAGARJUNAKONDA — PLATE I

v



From Photograph



From Photograph

- 7 Ikhākusa Siri-Chāntamūlasa sa[hodara] [bhagī]ni
 8 [ma]hātalavarasa Vāsīhīputa[sa] Ka[ū]daairisa
 9 .. [māhā]talavari....Chāntisiri apano....
 10 Māṭha[riputasa] [Sī]ri-Virapu[rīsadata] sa....
 11 [ve] jayike apicha apano....
 12 [Sī]ri Virapu[rīsadata]sa]

(vii) M12 and M15 are fragments of another inscription (pl. II), the reading of which is as follows :

- 1
 2 [mahācheti]ya pādāmū[le] pa[va?]ji.....
 3 .. sava-sā[dhunāsi] mahā[bhī]khu-sam[ghasa]....
 .. nikapani[ke] cha parinametuna....
 5 parigahe.....
 6 patīṭhapi.....
 7 vā pa 8.....

Without any doubt the above is the lower half of an inscription. M 11¹ appears to be a fragment of the same but it cannot be joined with any other piece.

M21 which reads as follows stands as an isolated fragment :

- 1
 2 aneka-hi[raṭa-koṭi]....
 3yī.....

Leaving aside the three doubtful fragments, *viz.*, M11, M14 and M21 (not illustrated), one may definitely see the traces of at least seven epigraphs—more or less same breadth of the pillar-fragments also suggesting that these pillars originally belonged to one *maṇḍapa*-complex, associated with the *Mahāvihāra*. Vogel has rightly concluded that the "epigraphical records engraved on the pillars are not identical and do not represent a single text. On the other hand, the preserved portions show recurring passages, which are also found in the *āyaka* pillar inscriptions belonging to the Mahāchetiya and in the first Apsidal Temple Inscription E".² In fact, the last-mentioned inscription, from the point of view of wording, comes very close to those from the *Mahāvihāra*. Further, all of them record the same fact, namely, the foundation of the pillared hall surrounded by four monastic wings or *chatuḥśālā-maṇḍapa* by Chāntisiri, the aunt and mother-in-law of the

¹ Not illustrated here. See, Vogel, *op. cit.*, plate facing p. 67.

² Above, Vol. XXI, pp. 64-65.

reigning monarch. In all likelihood these inscriptions bore the same date *i.e.*, the eighth rainy season of the fifteenth regnal year of Mātharīputra Virapurushadatta. Why so many inscriptions registering the same facts were installed there is difficult to ascertain; at the Sarvadeva Temple also, six or seven copies of the same text, dated in the eleventh regnal year of Ehuvala Chāntanūla, were affixed on different *maṇḍapa* pillars.¹

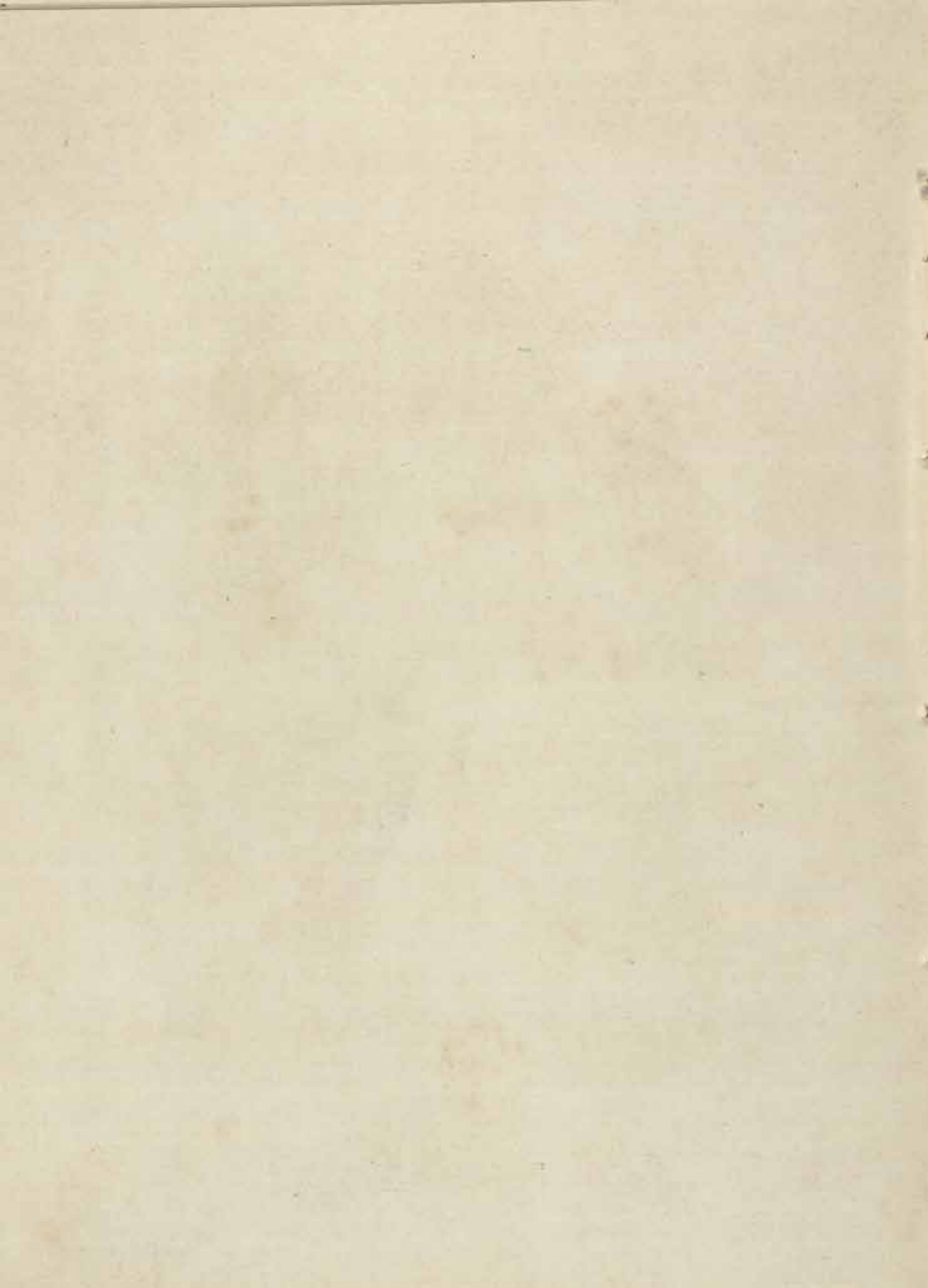
¹ *Ibid.*, Vol. XXXIII, p. 147.

A NOTE ON SOME FRAGMENTARY INSCRIPTIONS FROM
NAGARJUNAKONDA — PLATE II

vii



From Photograph



No. 30—A CHARTER OF AHOM KING SIVASIMHA

(1 Plate)

J. N. PHUKAN, GAUHATI

(Received on 23·9·1967)

The information about the existence of the copper-plate grant edited here was received by me recently from Shri Sarbananda Rajkumar,¹ who was the Additional Deputy Commissioner of Kamrup District, Assam. It appears that he had examined it sometime during 1943-45 and took a pencil rubbing of it. He was kind enough to give me the pencil rubbing for the purpose of deciphering. But it being indistinct in two places, a correct reading was not possible. I then wrote to the owner requesting him to send the original plate to me. Shri Mahendra Bhattecharjee the present owner, of Dekarchuk Village, P.O. Jamuguri, District Darrang, was very kind to send me the plate through the courtesy of Prof. P. K. Sharma, M.Sc., of the Gauhati University.

The language and script of the text are Ahom, a dialect of the Tai language which is spoken in a very wide area in South-East Asia. Basically, it is similar to the Khānti, Phākiāl, and Āitonā languages of Assam, and the Shan, Lū, and Khūn of Burma, and Thai of Thailand, although in respect of certain individual characteristics and written script, it differs from them. Historically, Ahom is the oldest of the Tai languages in Assam, but it is now almost 'extinct' in the sense of not being used in conversation, while it remains as a sacred language among the Āhom priestly classes.²

In respect of language, copper-plate grants of Āhom kings can be categorised into three groups: (1) those in purely Āhom language and script, (2) those in Āhom language and script on one side, and Sanskrit and Assamese languages on the other, and (3) those in Sanskrit and Assamese languages. Charters belonging to the first category are few in number and most of them belong to the earlier period. The present charter, falling in the first category, therefore, has, besides its historical importance, also linguistic importance.³

The plate measures about 31·1 cm × 11·2 cm with an extended portion 6·1 cm long in the middle of one side, apparently to serve the purpose of a handle. Both sides of the plate are inscribed. On the obverse there are 9 lines and on the reverse there are 6 lines thus making a total of 15 lines.

The following Āhom equivalents of Assamese proper names, etc. are noteworthy :

Bāk-shi Bhaw-tā-shā-ja (Bāgīsh Bhaṭṭāchāryya, lines 2, 4), Khaw-raw-ngī (Kharangi, lines 3, 3-4, 6-7), Raw-khu-nan-tan (Raghunandan, line 7), Ni-jee-rī (Nijēri, lines 7-8), Raw-mā-nāt

¹ Shri Rajkumar in an article entitled "One Copper Plate" in *Manideep* (an Assamese magazine), December 1964, p. 90 has wrongly assigned it to Chāo-phā Shū-hum (A. D. 1497-1539). So far no charter of this king has come to light.

² Hundreds of valuable ancient manuscripts written in this language on different subjects are preserved and are available with the Deodhāis, Mohans and Bālongs, the three Āhom priestly classes.

³ The earliest known inscription on stone in Āhom language and script is the 'Snake Pillar' discovered in 1921 by Mr. O. Callaghan, the then Political Officer in Sadiya, in the bed of the Deopāni river, a few miles above Sadiya. A translation of this inscription appeared in the Annual Report, Archaeological Survey of India, 1924-25, under the title "Notes on Ahom Stone Pillar". This pillar is now preserved in the Assam State Museum, Gauhati.

Ramānāth, line 8), Rū-nī-ā (R iniā, line 8), Jāi-bah (Jiban, line 9), Joi-ā-nat (Joyānāth, line 9), and Bhē-dē-li (Bhedeli, line 10).

The record is in two parts ; the first part in lines 1-11 contains the main contents viz. the issuing authority, the date, a general description of land and men granted, the occasion of the grant and the name of the Brahmin who received the grant. The second part in lines 12-15 contains the name of the officer who executed the order as well as the names of two scribes. The inclusion of the names of scribes is a special feature of this record. The two parts are separated by a gap of 3·7 cm between lines 11-12.

In respect of calligraphy, the writing in lines 1-13 belongs to one type and the writing in lines 14 and 15 belongs to a different type, the latter representing a mature hand, not without skill and artistic taste. The size of the letters in the second type is comparatively smaller than that of the letters in the first.

Like many other charters of this family this charter does not contain the royal insignia of the Āhom kings. But the name of the issuing king has been very clearly inscribed.

The present charter was issued to one Raghunandan during the reign of the Āhom king, Chāo-phā Shū-tān (Svargadēva Śivasimha)¹ who ruled Assam during A. D. 1714-44, to fulfil the commitment in respect of a grant made earlier by his father, Chāo-phā Shū-khrung (Svargadēva Rudrasimha, A. D. 1696-1714) to Bāgish Bhaṭṭāchārya,² father of Raghunandan.

The record commences with the name Chāo-phā Shū-khrung and states that he, in Lāk-nī Tāo-Chāu³ (A. D. 1697-98), granted two *gōts* of men or *pāik*⁴ who were under the *Kharangi Hitarikā* to a certain Brahmin named Bāgish Bhaṭṭāchāryya of Kaliabar.⁵ The grant was made on the occasion of the dedication of the Big Tank⁶ at Rangpur. The Āhom name for Rangpur,

¹ Āhom kings, since their recognition of Hinduism as a royal religion, used to have two names, one Āhom, in accordance with their traditional custom, the other Hindu. Documents, inscriptions, coins and copper-plate charters written in Āhom language, as a rule, contain their Āhom names only.

² Shri Mahendra Bhattacharyya, the present owner of the plate and a descendant of Bāgish Bhaṭṭāchārya, the donee of the record, informed me that the name was Bhaṭṭa Bāgish. But in a copper-plate charter in Sanskrit and Assamese, granted to the same Bāgish by king Rudrasimha in Śaka 1621 (A. D. 1699), it was clearly mentioned that *Bāgish* was a title awarded to the said Brahmin. This information is from a note (copy) made by Shri Rajkumar from the original.

³ *Lāk-nī* is the Āhom era, *Tāo Chāu* is the name of the year. Āhom *Lāk-nī* commences from the 15th of Agraḥyāṇa. For the details of Āhom chronology see Sir Edward Gait's *A History of Assam*, Calcutta, 1926, Appendix B, pp. 367-68, and Dr. S. K. Bhuyan's (edited) *Deodhai Assam Burañji*, Gauhati, D.H.A.S., 1962. Introduction, pp. xxxiv-xliv. Both Gait and Bhuyan have used the word *Lāk-nī* instead of *Lāk-nī*.

⁴ Under the Āhoms, every able-bodied adult male was enlisted as *pāik* (or soldier). Three or four *pāiks* formed a *gōt*. An officer called *Bōrū* in Assamese and *Bū-sā* in Āhom was appointed over every twenty *pāiks*, a *Soikio* (Āhom *Bu-pāik*) over every hundred *pāiks* and a *Hācarikā* over every thousand *pāiks*. In a copper-plate charter written in Āhom on one side and Sanskrit and Assamese on the other, issued by Chāo-phā Shū-rem (Bājēvārsimha, A. D. 1751-1769), a son of Rudrasimha, the word *kīng* is employed to mean a *gōt* of three *pāiks* and the word *ku* to mean a single *pāik*.

⁵ Kaliabar is an area of about 20 sq. miles in the present District of Nowgong, Assam. There is a place known as Nij-Kaliabar situated in the same area at a distance of 33 miles to the east of Nowgong Town. There is also a tea-garden of the name Kallabar. Kallabar was an important administrative centre during the Āhom time. This information was obtained from Prof. P. Hazarika of Kaliabar. Āhom *Tung-rungdām* meaning a kind of black pipal tree, Assamese word *Kaliabar* means *Kalia*=blackish, *bar=bat* or pipal tree. Kallabar, therefore, seems to have got its name from the tree.

⁶ The Big Tank referred to here is, in all probability, the famous Joysāgar Tank, 3 miles to the south of the present Sibsagar Town. This is the first tank excavated by the Āhom kings at Rangpur, the former capital of the Āhoms. The date given in this place corroborates the date given in other sources regarding the excavation and dedication of the Joysāgar Tank. Rai Sahib G. C. Barua, *Āhom Burañji* (edited and translated with parallel Āhom text, 1930, p. 31 ; Dr. S. K. Bhuyan (edited), *Sataori Assam Burañji* (in Assamese), p. 118.

A CHARTER OF AHOM KING SIVASIMHA

Obverse

Handwritten text in Ahom script on a dark rectangular plate, arranged in approximately 10 horizontal lines. The script is dense and characteristic of the Ahom language. The plate is mounted on a light-colored page, with numerical markers (2, 4, 6, 8) visible on both the left and right sides of the plate, likely indicating line numbers.

Reverse

10

Handwritten script in an ancient script, likely Brahmi, on a dark rectangular fragment. The text is arranged in two lines. The first line contains approximately 15 characters, and the second line contains approximately 10 characters.

10

12

Handwritten script in an ancient script, likely Brahmi, on a dark rectangular fragment. The text is arranged in three lines. The first line contains approximately 15 characters, the second line contains approximately 10 characters, and the third line contains approximately 15 characters.

12

14

14

Scale : One-half

the medieval capital of Assam was *Chê-mun* (lines 1-2), (*Chê*=town, *mun*=enjoyment, merriment). The *Khurangi* men, who had been granted to Bāgish Bhaṭṭāchāryya, appealed. It is not given here as to whom the appeal was made, but from the sentence that follows immediately it appears that the appeal was made through Bhaṭṭāchāryya. The next sentence states that Bhaṭṭāchāryya's son Raghū¹ informed the king. It is not known from the record whether this happened after the death of Bāgish Bhaṭṭāchāryya or during his life-time. It is also not given whether the king who was informed was Chāo-phā Shū-khrung himself or his son, Chāo-phā Shū-tān. But from the passage that follows, it is clear that it was the latter and not the former and it states that in Lāk-nī Kāt-sū i.e., in 1714-15 A.D., Chāo-phā Shū-tān, in order to honour his late father's word, granted two *gōts* of men of the Nijeri² estate, in place of *Khaw-raw-ngī* men to Raghunandan. Their names are given as Ramānāth, Rinia, *Hatāi*, a boy servant, Jiban and Joyānāth. Thus, a total of six men were granted to Raghunandan and they evidently formed two *gōts*. These six persons of the *Khat*, that is of the Nijeri *khat*, had been given twenty *purās*³ of cultivable rice land by the side of Bhedeli. Bhedeli is a place name but at present it is difficult to locate it. And also a garden at Nāoshāl (Assamese word for boat-building centre; Āhom *shēng riu rān shu nān*).

In obedience to the order of the king the Bar Phukan, a descendant of *Cheng-sāi-kau* gave the land to the *pāiks* and asked to write down (on copper-plate). During the Āhom rule, Kaliabar was a part of Lower Assam⁴ which was governed by Bar Phukan, the viceroy of the king. As the land granted by the king was within the jurisdiction of the Bar Phukan it was his duty to make the actual grant. The Āhom title for Bar Phukan is *Phu-kanalung* (line 12). Then the names of the two scribes are mentioned. They are Barua of *Bar Chum chí-ring* family and *Kataki* of the *Bar Bāilong* family. *Barua* is a class of high officer, the Āhom word being *phu-ke* (line 14). *Kataki* means 'messenger' in Assamese, the Āhom word being *phu-chou* (line 15).

TEXT⁵*Obverse*

- 1 Ru Lāi⁶ Lāk-nī Tāo-chāu Chāo-phā Shū-khung⁷ kaw lu Nām-khum lung tí Chō-
- 2 mun le pū-nāi heu tí mán Tun-rung-dām Bāk-shī Bhaw-tā-shā-ja
- 3 kun mán Rū-ring Khaw-raw-ngī⁸[i] khā sang⁹ khing nām-nā[1] kun nāi le Khaw-
- 4 -raw-ngī mǎi lāi āo lē pū-nāi luk mán Bāk-shī Bhaw-tā-shā-
- 5 -ja [|] Raw-khu¹⁰ laō Chāo-phā le Lāk-nī Kāt-sū¹⁰ Chāo-phā
- 6 Shū-tān kaw khām paw mán nū le put mán kun Khaw-raw-

¹ I was informed by Shri Mahendra Bhattacharya that Raghū or Raghunandan's father was Bhatta Bāgish.

² Nijeri is a locality in Kaliabar, at present the Kellyden Tea Estate. This information was obtained from Prof. P. Hazarika.

³ One *purā* is approximately equal to 1-1/3 acres.

⁴ Wade noted that Assam was divided for the purpose of administration into Lower and Upper Assam. Kaliabar was included in Lower Assam. J. P. Wade, *A Geographical sketch of Assam* inserted in *An Account of Assam* (ed.) Benudhar Sharma, 1927, p. 3.

⁵ From impressions.

⁶ Expressed by symbol.

⁷ *Khung* is pronounced as *khrung*.

⁸ Written in numerals.

⁹ Assamese *gh* is Āhom *kh*.

¹⁰ A *kat* (a symbol) is placed above *k* which is superfluous. I have failed to find out the significance of this *kat*.

- 7 -ngi heu ti Raw-khu-nan-tan¹ [|] kun măn jang-nā Ni-jee
 8 -ri khā sang² khing nām-na [|] chū khā chām Raw-mā-nāt³ [|] Rī-nī-ā [|]-
 9 Haw-tāi [|] lik khā noi [|] Jai-ban [|] Joi-ā-nāt⁴ [|] khāo ruk kun

Reverse

- 10 jang-nā pā Bhō-nō⁵-li heu⁶ nā s̄au raw [|] heu shūn shōng-riu ran⁷
 11 shū nān lūng⁸ wām-na [|]
 12 kham Chāo-phā le luk-lān Cheng-sāi-kau Phu-kan lung doi
 13 bāi heu ti shūng nīn m̄ai kwa nām-na
 14 phu-māi lāi chām phu-ke ryen Chum-chī-ring lung [|]-
 15 phu-chou Bāi-lang lung khāo sāng⁹ kun nām-na [|]-

¹ Assamese *dan* is often written *tan* in Ahom.

² Written in numerals.

³ Assamese *nāiā*, Ahom *nāt*.

⁴ Assamese *ā* is often *a* in Ahom.

⁵ This word is engraved slightly above the line.

⁶ The *h*at above *n* is put just below *n* for want of space.

No. 31—NOTE ON NAGARJUNIKONDA INSCRIPTION OF 333 A.D.

D. C. SIRCAR, CALCUTTA

(Received on 26.6.1969)

The damaged Nagarjunikonda inscription¹ of the time of the Ikshvāku king Ehuṅvula Śāntamūla, dated in the cyclic year Vijaya² probably corresponding to 333 A.D., refers to a lady who made a *dēvakula* (a shrine) and a *sthāla* (in the present case, probably a platform in an area surrounded by a wall) for the god Noḍaḡiśvarasvāmin (possibly a form of Viṣṇu), with the assistance of a few other ladies, and created an *akshaya-nivē* (permanent endowment) apparently for the maintenance of the religious establishments in question. In connection with the above endowment, mention is made of the interest accruing to it month by month; and it appears from the partially deciphered writing that the sum of one hundred *dināris* (probably gold coins) was deposited in four different *śrēṇīs* or guilds, 70 coins in one of them and 10 in each of the other three. The name of two out of the four guilds have been read as *pārṇika-śrēṇī* (guild of the growers or sellers of betel leaves) and *āpūpika-śrēṇī* (guild of the confectioners). The concluding sentences state that the embellishment (*chitraṇa*), apparently of the *dēvakula* and *sthāla*, should be done by some agency indicated by the word *ātmanā*, and that, otherwise, the *nigama* headed by the *Śrēṣṭhīn* should get it done. While editing the inscription, we suggested³ that the embellishment had to be done by the person responsible for the creation of the religious establishments and also that the *nigama* was probably a board like the Pañchāyat which we compared with the board of administrators like that formed by the *Nagaraśrēṣṭhīn* assisted by the *Sārthavāha*, *Prathama-Kulika*, *Prathama-Kāyastha* and others⁴ or the Chauthia of mediæval Rajasthan headed by the *Nagar-*

¹ See above, Vol. XXXV, p. 4. I do not agree with those who have offered other interpretations of the word *Vijaya* occurring in the inscription.

² [For the view that this record is not dated in the cyclic year *Vijaya*, see above, Vol. XXXVII, pp. 70-72.—Ed.]

³ *Ibid.*, p. 5.

⁴ The Damodarpur copper-plate grants generally mention, at the same time, the reigning Gupta monarch, his viceroy in the province of Puṅḍravardhana (North Bengal), the governor of the Kōṭivarsha District (Dinaipur) who enjoyed the official rank or designation like *Kumārāmātya* (officer of the rank of a prince of the royal blood), *Ayuktaka* (administrative officer) or *Viśayapati* (governor of a District). The extant seal of the documents bears the legend—*Kōṭivarsh-ādhiśṭhān-ādhiakarasaṅgaya*, i. e. [the seal] of the *Adhiṭṭhāna* (court and office of non-military administration) of the *Adhiśṭhāna* (city) of Kōṭivarsha (i. e. headquarters of the District of that name), when the business of the *Adhiśṭhān-ādhiakarasaṅgaya* is stated to have been conducted or transacted by a body headed (cf. *purōḡē*) by four persons entitled (1) *Nagaraśrēṣṭhīn* or *Ārya-Nagaraśrēṣṭhīn*, (2) *Sārthavāha*, (3) *Prathama-Kulika* and (4) *Prathama-Kāyastha*. See *Select Inscriptions*, 1965, pp. 291, 293, 336-37, 347-48. The Paharpur plate (*ibid.*, pp. 359 ff.) records an order of the *Ayuktaka* (or, *Ayuktakas*) stationed at the provincial capital of Puṅḍravardhana and the *Adhiśṭhān-ādhiakarasaṅgaya* headed by the *Ārya-Nagaraśrēṣṭhīn*, while the Baigram plate (*ibid.*, p. 356) records the order of the *Kumārāmātya* stationed at Pañchanagari and the *Adhiṭṭhāna* of the *viśaya* or district around the city. The Kalaikuri-Sultanpur plate (*ibid.*, p. 382) contains an order of the *Ayuktaka* stationed at *Pārṇakouṣikā*, the headquarters of a *vīṭhī* (subdivision), and of the *Adhiṭṭhāna* of the *vīṭhī*. The above instances and the seal of the Damodarpur plate, referred to above, show that the board in question was usually called *Adhiṭṭhāna*. While writing earlier on the subject in the *Journ. Univ. Gauhati*, Vol. VI 1955, pp. 81 ff., I did not notice that the word *purōḡē* points to the number of the members of the board to be more than the four mentioned particularly in the text.

sēṭh (*Nagaraśrēṣṭhīn*)¹ assisted by the Paṭēl and Paṭwāri. The first suggestion was based on the use of the word *ātmanā* in the singular. The word *ātman* is, however, used in the sense of self or oneself reflexively for all the three Persons and in the Singular Number and Masculine Gender irrespective of the Number and Gender of the noun to which it refers, so that a more suitable meaning of the passage seems to us now to be that it was the four guilds that were required to do the embellishment of the *dēvakula* and *sthala* and that such embellishment included periodical white-washing, etc. If this interpretation is accepted, it would suggest that the *nigama* headed by the *Śrēṣṭhīn* had some kind of jurisdiction over the *śrēṣṭhīs* because, as we have seen, it was requested to compel the *śrēṣṭhīs* to do the embellishment if it was not done by them of their own accord.

The administrative board headed by the *Nagaraśrēṣṭhīn* assisted by others, which appears to be similar to the Chauthia headed by the *Nagaraśēṭh* aided by others, seems also to resemble the *nigama* (sometimes described as headed by a *Śrēṣṭhīn*) or *nigama-sabhā* as mentioned in certain early inscriptions.²

In the Sanskrit and Pali lexicons, one of the senses of the word *nigama* is given as 'a city or township', but no meaning like 'a guild'. But the words *naigama* and *nigama-putra* occurring in early inscriptions have been understood in the sense of 'a merchant'.³ In the *Pāiasaddamaḥāṅgako*, moreover, the following senses of *nigama* have been recognised—(1) 'a commercial centre or a town inhabited by many tradesmen' (on the authority of the *Praśnavyākaraṇasūtra*, *Aupapātikasūtra* and *Āchārāṅgasūtra*) and 'the community of tradesmen' (on the authority of the *Samavāyāṅgasūtra*). This is analogous to the following secondary meaning of the word *nagara*, primarily 'a city or town', as noticed in the early medieval inscriptions of South India—"a guild of merchants, a mercantile town"; "in Telugu inscriptions, a territorial assembly like the *sabhā* and *ūr*; the merchant community in general or the organisation of the merchant community of a town. In some places, the *nagara* and *ūr* carried on their functions side by side. The word is sometimes used to indicate occupational groups like *kāleyanagarattom*".⁴

There are certain seals which belonged to the *Śrēṣṭhī-nigama* or *Kulika-nigama* or *Śrēṣṭhī-Kulika-nigama* or *Śrēṣṭhī-Sārthavāha-prathama-Kulika-nigama* and it has been suggested that

¹ The Pañchāyat-type board of administration headed by the *Nagaraśrēṣṭhīn* (the chief banker), *Sārthavāha* (the merchant), *Prathama-Kulika* (the chief artisan) and *Prathama-Kāyasha* (the chief of the scribes) was compared by us with the Rajasthan institution of unpaid magistracy called the Chauthia, which included the *Nagaraśēṭh* (*Nagaraśrēṣṭhīn*) and his assistants like the Paṭēl (village headman) and Paṭwāri, (the village scribe). The board 'headed by' the *Nagaraśrēṣṭhīn* and others apparently means that it was headed by the *Nagaraśrēṣṭhīn* who was assisted by others. About the Chauthia, Tod says as follows: "Besides the resident ruler of the district, who was also a judicial functionary, there was..... a special officer of the Government in each frontier Thana or garrison post. He united the triple occupation of embodying the quotas, levying the transit duties and administering justice, in which he was aided at the Chabutras or court, by assembling the Chauthias or assessors of justice. Each town and village has its Chauthia, the members of which are elected by their fellow citizens, and remain as long as they conduct themselves impartially in disentangling the intricacies of complaints preferred to them. They are the aids to the Nagareṭh or chief magistrate, and hold hereditary office in every large city in Rajasthan. Of this Chauthia, the Patel (headman) and Patwari (accountant) are generally members..... these are the special and fixed council of each town; the general Panchayats are formed from the respectable population at large and were formerly from all classes of society. The Chabutras or terraces of justice were always established in the Khalisa or crown demesne." See *Annals and Antiquities of Rajasthan*, ed. W. Crooke, Vol. I, p. 171; cf. p. 231; also, Vol. II, p. 682. See *Journ. Univ. Gas.*, loc. cit.

² Cf. Sircar, *Select Inscriptions* (Revised ed., 1965), Nos. 58 and 67.

³ See Sircar, *Ind. Ep. Gloss.*, s.v. *naigama*, *nigamoputra*.

⁴ *Ibid.* s.v. *nagara*. The Śēndraka king Bhōgasākti is stated to have recolonised the township of Samagiri along with four other localities and to have given it to the *nagara* headed by two *Śrēṣṭhīn*. See Sircar, *Landlordism and Tenancy in Ancient and Medieval India as revealed by Epigraphical Records*, Lucknow, 1969, p. 30.

śrēṇī and *nigama* refer to guilds of two different types, the former consisting of persons belonging to one or more communities, but following the same profession, and the latter incorporating persons following various crafts, or merchants dealing in various commodities.¹

The legends, however, really mean 'the *nigama* headed by a *Śrēṣṭhīn* (banker)', 'the *nigama* headed by the *Kulika* (artisan)', 'the *nigama* headed by the *Śrēṣṭhīn* assisted by the *Kulika* and others', 'the *nigama* headed by the *Śrēṣṭhīn*, aided by the *Sārthavāha* (trader), the First *Kulika* (the chief artisan or the head of the *Kulika* guild)' and others. As indicated above, in these cases, *nigama* may be interpreted as the *nigama-sabhā* which occurs in a Nasik inscription of 130 A.D.²

The Nasik inscription³ of Śaka 42 (120 A.D.) speaks of the creation of a permanent endowment by depositing 3000 *kārshāpaṇas* in the *śrēṇīs* or guilds functioning at Gōvardhana and of the deposit of (1) 2000 *kārshāpaṇas* (out of the 3000 *kārshāpaṇas*) in a weavers' guild at an interest of 1 per cent per month for providing 12 *chīvaras* to each of the 20 monks residing in a particular cave on the Nasik hill, and (2) 1000 *kārshāpaṇas* in a second weavers' guild at an interest of $\frac{1}{2}$ per cent per month for the provision of light food for the said monks. The inscription further speaks of a gift of 8000 coconut saplings at the village of Chikhalapadra in the district of Kāpūra apparently in favour of the same monks. All these grants are stated to have been declared at the *nigama-sabhā* and written on plates according to the prevailing custom.

There are some interesting points in this record. In the first place, we find that there were at least two weavers' guilds at the city of Gōvardhana, so that even the communities of weavers at a particular locality were not combined into a single guild. Secondly, the creation of the permanent endowment and the gift of the coconut palms (albeit in a different district), in favour of some monks residing in a Nasik cave were declared at the *nigama-sabhā* or the council of the town. This appears to have been done because the *nigama-sabhā* had the power to compel the *śrēṇīs* to supply the amounts for the purchase of *chīvara* and light food for the monks if they did not supply them of their own accord.

The *nigama-sabhā*, literally "the citizens' council" may be an administrative board of the Pañchāyat type. As we have seen, the board of administrators formed by the *Nagaraśrēṣṭhīn*, *Sārthavāha*, *Prathama-Kulika*, *Prathama-Kāyastha* and others, known as the *Adhikaraṇa* from records like the Damodarpur plates of the Gupta age, was of the same type, the *Nagaraśrēṣṭhīn* probably being its President.

We have also seen above that the governor of a district working side by side with the administrative board headed by the *Nagaraśrēṣṭhīn* often enjoyed the title *Kumārāmātya*. It is interesting therefore to note that there is an East Indian seal bearing the double impression, viz. (1) *Śrēṣṭhī-Sārthavāha-Kulika-nigama* and (2) *Kumārāmātya-ādihikaraṇa*,⁴ probably pointing to a transaction involving both the office of the governor of the district and the Pañchāyat-type board of administration.⁴

¹ K. K. Thaplyal in *JNSI*, Vol. XXX, pp. 133 ff. (p. 150 where in line 1 '*nigama* and *śrēṇī*' should be corrected to '*śrēṇī* and *nigama*' according to the author.)

² Sircar: *Select Inscriptions* (revised ed. 1965), pp. 164 ff.

³ *Journ. Anc. Ind. Hist.*, Vol. II, p. 261.

⁴ *Nagaraśrēṣṭhīn* and *Nagaraśrēṣṭhī* remind us of *Puruseṣṭhī* and *Puruseṣṭhī* (Bengali and Oriya from Sanskrit *Purāśrēṣṭhīn*) in Wilson's *Glossary*. The legend on a few Vaisāli seals reads *śrēṣṭhī-sārthavāha-prathama-kulika-nigamāḥ* in the plural; see Sinha and Roy, *Vaisāli Excavations, 1958-1962*, Plate XXXI, 42 and 43.

No. 32—A GRANT OF MAHASIVAGUPTA I—YAYATI, YEAR 4

(1 Plate)

P. R. SRINIVASAN, MYSORE

(Received on 13-2-1969)

The copper plate charter¹ edited below is deposited in the Orissa State Museum, Bhubanēśvar. Its findspot is not known. I prepared its impressions when I visited Bhubanēśvar in December 1964 during my annual collection tour, with the kind assistance of Shri K.N. Mohapatra, the then Assistant Director of the Museum. The inscription is stated to have been included in the *Inscriptions of Orissa*, Vol. IV, as No. 26. But in view of its importance for the history of the Sōmavamāśi dynasty of Kalinga, it is dealt with in the following pages in detail. I am thankful to my colleague Shri S. Sankaranarayanan, for his kind help in this work.

The charter consists of three comparatively small copper-plates, each with a ring-hole at its left margin. The ring, with the seal, if any is missing. The sides of the plates are not straight; and one of the plates is damaged slightly at the top and bottom. Each plate measures approximately 20.5 cm long and 14.8 cm broad. The first and the last plates have writing on their inner side while the second plate has writing on both sides. The edges of the plates are raised a little. In spite of this the writing of the plates has suffered from corrosion which is considerable especially on ii-b and iii. However, the passages engraved on the corroded places too can be made out with some effort. The letters are written carefully and deeply. There are altogether 55 lines of writing which is distributed as 14 lines each on i and ii-b, 15 lines on ii-a and 12 lines on iii. The three plates together weigh 1557 g.

The characters are Nāgarī as obtained in Kalinga in the 10th century and they resemble very much those of the Kaṭak plates of the 31st year of Mahābhavagupta I² and those of the Kaṭak plates of the 3rd year of Mahābhavagupta II—Bhīmaratha.³ A significant difference is, however, noticeable in the tops of letters of the present record in which they have solid nail-heads, while the tops of the letters of the other two charters mentioned above are of the scooped-out variety. In palaeography too this record is similar to the above records, and generally the letters are written with care indicating wherever necessary the differences between the letters which have similar forms. Of initial vowels this record employs *a* (lines 36, 52), *ā* (lines 26, 32, 35, 44, 54), *i* (lines 28, 47), and *u* (lines 17, 39, 55). The signs for the medial vowels are normal for the period and region. The final consonants *t* (line 7), *n* (line 47) and *m* (lines 27, 32, 42, 42) occur, but the former two are not distinguishable from the regular letters.

The language of the record is Sanskrit, and the composition which suffers from metrical defects and omission of words, is partly in verse and partly in prose. In regard to orthography, there is very little to be mentioned. As usual *v* is invariably used for *ḍ*; the consonant is in most cases doubled after *r* (e.g., *vinirjjita*, line 9); and occasionally some confusion is seen in writing *s* for *ś*, as for instance *paramamāhēsvara* for *paramamāhēśvara* in line 13.

¹ *A.R.Ep.*, 1964-65, No. A 48.

² Above, Vol. III, pp. 247 ff., and plate between pages 247-48.

³ *Ibid.*, pp. 356 ff., and plate between pages 356-57.

The record refers itself to the reign of *P.M.P. Mahāsivagupta-Yayāti*, son of *Mahābhavagupta-Janamōjaya*. This king is given the titles, *Sōmakulatilaka* and *Trikalīṅgādhipati*. There is no doubt that the donor of our record is identical with Mahāsivagupta I-Yayāti of the Sōmavamsī dynasty of Kālīṅga¹ quite a few of whose inscriptions are already known to us.² The date of the record, expressed in words, is regnal year 4, Kārttika śu. 5. In repeating it, the scribe, instead of engraving the symbol for 4, has engraved two slanting strokes after *Samat*. If the year 4 is correct, then this charter is the earliest of the records known so far of this king. The charter was issued from Vinitapura just as the other known records of this king dated upto his 15th regnal year³ are.

The inscription begins with the symbol for *Siddham*. Then follows a prose passage (line 1) stating that the charter was issued from the victorious camp at *Vinitapura*. Lines 2-4 contain a verse in praise of Vinitapura. Then follow three verses in lines 4-13 in praise of Yayāti, from which it is possible to infer that Yayāti was the son of Janamōjaya of the lunar race. These verses are hyperbolic in character. Verse 2 is especially so, and an understanding of its meaning is made all the more difficult by its corrupt text. Lines 13-17, in prose, make mention of the fact that *P.M.P. Mahāsivagupta*, son of *P.M.P. Mahābhavagupta*, is enjoying good health. The prose passage in lines 17-20 contain the king's order addressed to the Brāhmaṇas, *Āyukta*, *Samāhartṛi*, *Sannidhātṛi*, *Niyuktaka*, *Adhikārika*, *Dāṇḍapāśika*, *Chāṭa*, *Bhaṭa*, *Piśunavṛtika*, *Avavōdhajana*, *Rāyaka*, *Rājaputra*, *Rājavallabha* and others of the Gaṇḍitama-vishaya. The contents of the order are contained in lines 20-28. They relate to the grant, made by the king, of the village *Kuḍukulōkhaṇḍa-kshētra* in the Gaṇḍitama-vishaya in *Uḍra-dēśa*, as a tax-free gift, attached with the privileges specified and freed from all encumbrances, to *Kākō*, who was the son of Madhu and grandson of *Bhaṭaputra Dāmōdara*. This donee is stated to have belonged to *Kausika-gōtra* with three *pravaras*, to have hailed from *Śrāvasthālōkhaḍiyā-grāma* and to be a resident of *Yaśakataka*. It is stated that the grant was made for the increase of the fame and religious merit of the king's parents and of himself.

Lines 28-29 contain the king's instructions to the above mentioned officials to abide by his order to remit the shares etc., (due to him) from the village evidently to the donee. Then follows the usual request of the king to the future rulers to protect the gift as though it is theirs (lines 29-31). Lines 31-49 contain 14 of the usual imprecatory and benedictory verses. The date of the record discussed above is given as *chaturtha-sāmvatsariya-Kārttika-sita-paksha-pañchamī* and also partly in figures, and it is stated to be in the victorious reign of *P.M.P. Sōmakulatilaka Trikalīṅgādhipati śrīmad-Yayātirājadōva* (lines 49-53). According to the passage in lines 53-55 it would seem that the record was written by one, whose name is omitted, who was a favourite of *Mahākshapaṭala Śāntināga* and who was known to *Mahāsāndhivigrahin Rāyaka Chhohhichhaṭṣvara*. But on the analogy of other records one would be tempted to correct *abhimatēna* into *abhidhānēna* and take that Śāntināga himself was the writer. The engraver of the record was *Pannāka*. Of these *Chhohhichhaṭṣvara*, whose name is also spelt as *Chhohhichohhaṭṣa*, is known from the Kaṭak plates of the 9th year of the same king; ⁴ *Pannāka* described as *Thakura-Pannāka*, is known from the Sōnpur plates⁵ of the 15th year of this king; and *Mahākshapaṭala Śāntināga* is known from the present record only. That this Śāntināga was a member

¹ *Ibid.*, p. 327.

² Bhandarkar's List, Nos. 1565-69, where, however, he is called Mahāsivagupta II, which is not correct. See *The Age of the Imperial Kanauj*, pp. 148 ff; *The Struggle for Empire*, pp. 209-10.

³ Bhandarkar's List, Nos. 1565-67.

⁴ Above, Vol. III, pp. 254-55.

⁵ Bhandarkar's List, No. 1567.

of the *Nāga* family, like Uchchhavanāga¹ son of Āllavanāga figuring both in the Pāṭṇā plates of the 8th year and the Sōnpur plates of the 15th year of this king is noteworthy. For, members of this *Nāga* family, like those of the *Datta* family, appear to have been under the continuous employ of the Sōmavamsī kings of Kālīnga.

This charter is important in more respects than one. As has been stated above, this is the earliest of the records of this ruler so far known. Secondly, the eulogistic description of the place of issue namely Vinitapura shows that this is the earliest known record of this family where Vinitapura figures as the capital of the donor's kingdom. Thirdly, the situation of the gift-village in the Gaṇḍitama-vishaya belonging to Uḍra-dēśa shows that this is the earliest charter known so far, recording a grant of a village in Uḍra-dēśa, although according to the Bhubanēśvar record of Uddyōtakēśarin, Mahābhavagupta I-Janamōjaya, the father and predecessor of the donor of our record, captured the royal fortune of the king of the Oḍra country².

Of the geographical names occurring in the inscription, Vinitapura is identified with the modern Binka, and Uḍra-dēśa is the region comprising the modern districts of Puri and Cuttack. Yaśakaṭaka seems to be identical with modern Cuttack. The other names Gaṇḍitama-vishaya, Kuḍulōkhaṇḍa-kahētra and the village Śrāvasthālēkhaḍiyā-grāma are difficult to identify.

TEXT³

[Metre : Verses 1-4 *Sārdūlavikrīḍita* ; verses 5-8 and 10-15 *Anuṣṭubh* ; verse 9 *Indravajrā* ; verse 16 *Śālinī* and verse 17 *Pushpitāgrā*.]

First Plate.

- 1 Siddham⁴ [||*] Svasti [||*] Śrī-Vini(nī)tapurāta (t) samāvāsi(si)ta-śrīmatō vijayakakāta(t) [sva-]
- 2 sty=astu [||*]⁵ samasta-śatru-nṛpati-prāravda(bdha)-sēvā-vidhī-vyagr-ākāra-vinita-dūranichitasy(tad)=ā-māgra(rga)mā(m=)
- 3 [d?]vārataḥ | dhazmm-ārth-ōchita-sāstra-niśchita-naya-vyāpāra-paura-prajā-khyāt-āmātya-[ma]-
- 4 tād-Vinitapuratō=nvartha-prasiddh-āhvayāta(t) || [1*] Sōm-ādi-svakul-ōdgata-kshitiru(bhu)-jām dēvatva-
- 5 bhājām=apī kshamā⁶yās=ch=ātma-manō-bhivānchhita-pratīprāps⁷-ānurūpa-śriyaḥ | nāgānā-
- 6 m=atra(ti)bhūta-sauhṛidajushām-ākasmik-ānumra[hā]⁸ Yajñātmā prahaṇa-kahaṇas-trihhuvanō(na) kshō-
- 7 māya-lakshitah⁹ || [2*] Prakhyāt-ākhyā-Yudhishtir-ānvaya-mahā-siṅghātḥasan-ā-

¹ Ibid., No. 1565.

² JRASB(L), Vol. XIII, p. 68, text line 3 ; also see *The Age of Imperial Kanauj*, p. 147.

³ From impressions.

⁴ Expressed by a symbol.

⁵ An expression like *utkāśātma* is required here to complete the metre and to bring out the sense of this verse.

⁶ This letter *kāmā* is not properly formed.

⁷ Read *parīprāps*.

⁸ Read **-anugrahah*.

⁹ Probably *asmlakshitaḥ* is intended.

A GRANT OF MAHASIVAGUPTA I — YAYATI, YEAR 4

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

ii a

16		16
18		18
20		20
22		22
24		24
26		26
28		28

ii, b



iii



Scale : One-Fourth

- 8 rōhaya-vyāpyā(pā)r-āvasar-āhit-ōtsava-manō(nā) lōk-ābhinandyōdayaḥ[*] niḥ-
- 9 śēsh-āgama-tat[t*]va-vētri-vimala-prajñā-va(ba)l-āla[m*]kṛitaḥ sphūrjatsau(ch-chhau)-
ryya-vinirjjit-ōrjji-
- 10 ta-ripu-kshāmāpāla-vāl-ōdyamaḥ || [3*] Sapta-dvīpa-vibhūshanaṁ kshitalaṁ yad-..
- 11 y-ālaṁkṛitaṁ tat-prōta-sthita-Sōmarāja-vibhūtām=dhattē ttamanyaidyaitaḥ¹ |
dēvaḥ śrī-Jana-
- 12 mējayas-tad-adhunā tatr-āvātṛya svayaṁ ta[t*]= kuryām-iti yaḥ kṛit-āvataranaḥ sa śrī-
Yayā-
- 13 ti-prabhuh || [4*] Paramamāhēsva(śva)ra-paramabhāṭṭāraka-mahārājādhirāja-paramō-
- 14 [śva]ra-Sōmakulatilaka-Trikaliṅgādhipati-śrī-Mahābhavagupta-rā-

Second Plate, First side

- 15 jadōva-pādānudhyāyī || Paramamāhē[śva*]ra-paramabhāṭṭāraka-mahārājādhirāja-
- 16 paramēśvara-Sōmakulatilaka-Trikaliṅgādhipati-śrī-Mahāśivagupta-rā-
- 17 jadēvaḥ kuśali | Uḍra-dēsē | Gaṇḍitama-vishaya-Kuḍukulōkhaṇḍa-kshōtrē
- 18 tad-vishayīya-vrā(brā)hmaṇān-āyukta-yathākālādhyāyinaḥ samāhartriḥ(tri)sva(sa)nnidhātṛi-
ni-
- 19 yuktak-ādihikārika-dāṇḍapāsi(śi)kū(ka)-chāṭa-bhāṭa-pisu(su)navōṭṭrik-āvarōdhajana-rāṇaka-rā-
- 20 japutra-rājavallabh-ādina(n) samājñāpayatī(ti) viditam=astu bhavatām(tām) | Yath-āsmābhi-
- 21 r-aya[m*] grāmaḥ sanidhiḥ sōpanidhiḥ sadaśāparādhaḥ sarvva-vā(bā)-
- 22 dhā-vivarjitaḥ [sa*]rvv-ōparikar-ādāna-sahitaḥ ścha(cha)taḥ-sīmā-parya-
- 23 ntaḥ sa(sā)mra-madhukaḥ sagartt-ōsharaḥ sa-ja[la*]-sthala-sahitaḥ dva(a)chāṭa-bhāṭa-
pravōsa(śa)ka-
- 24 ḥ|Kausi(śi)ka-gōtrā(tra)-tririshaya¹-pravarāya Śrāvasthālēkhaḍiyā-grāma-vinirggatā-
- 25 ya|Yasa(śa)kaṭaka-vāstavyāya Bhaṭaputra-Dāmōdara-naptṛō Madhu-sutāya | śrī-Kā-
- 26 kō-nāmnō salila-dhārā-purassaram ā-chandra-tārakarka²-kshiti-samakāl-ōpabhō-
- 27 g-ārtham mātā-pitrōr-ātmanaś-cha puṇya-yaśō-bhivṛiddhayē trā(tā)mra-sāsanēn-ākarikṛi-
- 28 tya pratipādita ity=avagatya yathā-dīyamāna-kara-bhara-hira[ṇya]-bhōga-bhāg-ā-
- 29 [dikarḥ] cha dadadbhiḥ bhavadbhiḥ sukhēna prativastavyam=iti|bhā⁴

¹ Probably *śab-śōr-śvay-ślaakṛitaṁ tat-pautra-sthita-somarāja-vibhūtām dhattē-ttra manyē-dyaṭ tat* is intended.

² Read *try-ārshya*.

³ Read *tārak-ārka*.

⁴ After this some space which can accommodate seven or eight letters has been left blank, and the engraving is continued on the next side.

Second Plate, Second Side

- 30 vibhiś=cha bhūpatibhir=dattir=iyam=asmadyā dharmma-gauravād=asmad-anurōdhāch=cha
sva-datti-
- 31 r=iv=ānupālaniyā [*] tathā ch=ōktaṁ dharmma-sāstrē [*] Va(Ba)hubhir=vvasudhā dattā
rājabhiḥ Sagar-[ā]-
- 32 dibhiḥ [*] yasya yasya yaḍā bhūmiḥ tasya tasya tadā phalam| [5*] Mā bhūd=aphala-
sa(śa)[ākā]
- 33 vaḥ para-datt=ēti pā[rthivāḥ] s[va]-dattāt=phalam=ānu(na)ntyam para-datt=ānupālanē
|[6*] Ā-
- 34 sphōṭayanti [pitarah pravalganti] pitāmahāḥ [*] bhūmi-dātā kulē jātaḥ sa
- 35 nas=trātā bhavishyati || [7*] Shashṭim varsha-sahasrāṇi svarggē mōdati bhūmidāḥ(dah)
[*] ākahēptā
- 36 ch=ānumantā cha dvau tau naraka-gāminau |[8*] Ag[u]r=apatyam prathamam su-
- 37 [varṇnam bhūr]=Vaishṇavi Sūrya-sutās=cha gāvaḥ [*] yaḥ kāñchanaḥ-gām cha [ma*]-
hiḥ=cha
- 38 [da]dyād=dattās=trayas=tēna bhavanti lōkāḥ |[9*] Bhūmim yaḥ pratigrihṇāti yaś=cha
bhūmim
- 39 prayachchhati [*] ubhau tau puṇya-karmṇau niyata[m*] sa(sva)rgga-gāminau |[10*]
Taḍāgā-
- 40 nām sahasrēṇa vājapēya-śatēna cha [*] gavām kōṭi-pradānēna bhūmi-harttā na su(śu)dhya-
- 41 ti |[11*] [Harēta] hārayēd=yas=tu manda-vu(bu)ddhis=tamō-vṛitaḥ [*] suva(ba)ddhō
Vāruṇai[h] pāsai(śai)ḥ
- 42 tiryag-yōnim sa gachchhati |[12*] Suvarṇnam=ṛkā(kam) gām=ṛkām¹ bhūmēr=apy-
arddham=aṅgulam | haran=narakam=āyā-
- 43 ti yāvad=ā-bhūta-saṁplavam |[13*] Sva-dattām=para-dattām(vā(ttām vā) yō harēta
vasundharām |

Third Plate

- 44 [sa vi]shṭhāyām kṛimir=bhūtvā pitṛibhis=saha pashayatē |[14*] Ādityō Varuṇō Vishṇu-
Vra(Bra)hmā Sō-
- 45 mō Hutāsanaḥ [*] Sūlapāṇis=cha Bhagavān=abhinandati bhūmidam |[15*] Sāmānyō-
yam dharmma-
- 46 sētur=ṛipānām(ṇām) kālē kalē pālaniyō bhavadbhiḥ [*] sarvvān=ētān bhāvinaḥ pārthi-

¹ These words, which were omitted here first, are engraved in diminutive letters, just below *suvarṇam* and between the letters *ses* and *da* of the next line.

- 47 vëndrān bhūyō bhūyō yāchatē Rāmabhadrah || [16*] Iti kamala-dalām(vu(mbu)-vi(bi)ndu-
lōlām Śri-
- 48 yam-anuchintya manushya-jivitañ=cha [1*] sakalam=idam=udāhṛitañ=cha vu(bu)ddhvā
na hi purushaiḥ para-
- 49 kīrttayō villōpyāḥ || [17*] Paramamāhēsva(śva)ra-paramabhaṭṭāraka-mahārājā-
- 50 dhirāja-paramēsva(śva)ra-Sōmakulatilaka-Trikaliṅgādhipati-
- 51 śrīmad-Yayāti-rājadēva-vijaya-rājyē chaturtha-sāmva(samva)tsarī-
- 52 ya-Kārttika-māsa-sita-pakṣha-pañchamyāñ ankaṭoḥ samvat' Kārttika-
- 53 sudi 5 [1*] Likhitam=idam tāmra-sā(sā)ṣana[m*] mā(ma)hāsāndhivigrahi-rāṇa-
- 54 ka-śrī-Chhehchichhaṭṣva(śva)rasy-āvagatōna | mahā ā²kshapaṭala-śrī-Śānti-
- 55 nāg-ābhimatōna³ || śrī-Pannākōna utkīrṇam=idam=iti ||

¹ Read *soḥvat*. There are two slightly curved strokes after this, although one would expect here the symbol for figure 4.

² *Sandhi* has not been observed here.

³ Better read *ābhīdhānēna*.

No. 33—HYDERABAD MUSEUM PLATES OF PRITHIVI-SRI-MULARAJA

(2 Plates)

S. S. RAMAACHANDRA MURTHY, MYSORE

(Received on 31. 8. 1967)

The copper plate grant edited here which is now preserved in the Government of Andhra Pradesh Museum, Hyderabad was obtained from the Godavari District, Andhra Pradesh. No other details regarding its findspot are available. The record has been published by Shri N. Ramesan in "Copper Plate Inscriptions of Andhra Pradesh Government Museum, Hyderabad",¹ Volume I, with plates. This has also been copied by the Office of the Chief Epigraphist, Archaeological Survey of India, Mysore.² It is now edited here with the kind permission of the Chief Epigraphist.

This is the second known record of **Prithivi-śrī-Mūlarāja**, the first one being the Godavari plates published by J. F. Fleet.³ The present record is important as it mentions *Rājā* Harivarman as the son of **Prithivi-śrī-Mūlarāja** who is referred to as **Prithivi-Mūlarāja** the son of *Mahārāja* **Prabhākara** in the Godavari plates. Thus now the three generations of the family, viz., **Prabhākara**, **Prithivi-śrī-Mūla** and **Harivarman** are known to us. The fact that the grant villages mentioned in the Godavari plates⁴ and in the present record lay in *Tālpāka-vishaya* indicates that **Prithivi-Mūlarāja's** territory centred round that *vishaya*.

The grant consists of five plates held together by a circular ring with a seal. The first plate is engraved on the inner side only. Except for the third plate, first side, and the fifth plate, second side, all plates contain four lines of writing each. Whereas the third plate, first side, has five lines, the fifth plate, second side has only two lines of writing. Thus the plates contain 35 lines in all.

The language of the record is Sanskrit throughout and the text is in prose and verse. The prose portion comprises long compounds (*śjas*) as in those of the Vishnukunḍin records of *Gōvindavarman* and *Vikramēndrabhattāarakavarman* published in the Telugu journal *Bhārati*.⁵ The characters of the record belong to the southern variety prevalent in the Telugu country in the 6th century A.D. and closely resemble those of the above mentioned Vishnukunḍin records.

The record opens with a verse in praise of the Muni i.e., the Buddha, who was unconquerable by the army of *Māra*. The next verse introduces **Mūlarāja** who is described as one whose great fame earned by the victories in many battles has spread throughout the world. Then the prose passage begins with the invocation *svasti* and mentions that **Prithivi-śrī-Mūlarāja** issued the order from the capital **Gunapāśapura**. After this, a long description of the king is given in lines 6-14 wherein he is described as the son of **Prabhākara-mahārāja**, who is said to have acquired merit by worshipping the feet of *dēva*, *devīja* and *guru* and who adorned all the four quarters

¹ *Andhra Pradesh Government Archaeological Series*, No. 6, pp. 241 ff.

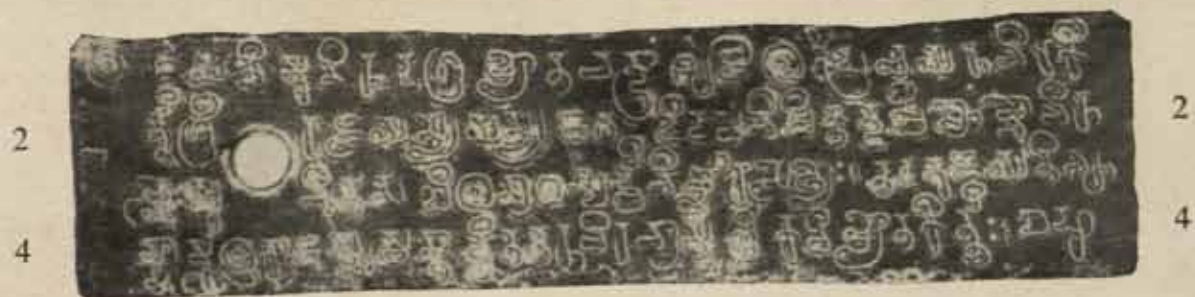
² *A. R. Ep.*, 1965-66, No. A 2.

³ *JBBRAS*, Vol. XVI, pp. 144 ff. and plate.

⁴ *Ibid.*, text lines 10; 22-24.

⁵ *Bhārati*, June and July, 1965. Also *JIH*, Vol. XLIII, pp. 734 ff.

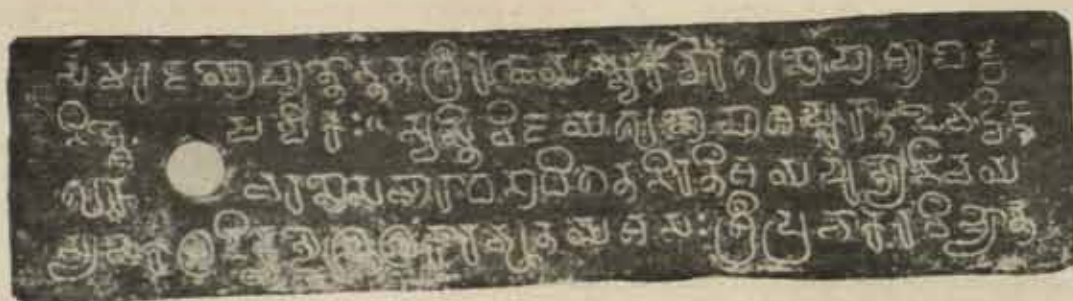
HYDERABAD MUSEUM PLATES OF PRITHIVI-SRI-MULARAJA — PLATE I



2
4

2
4

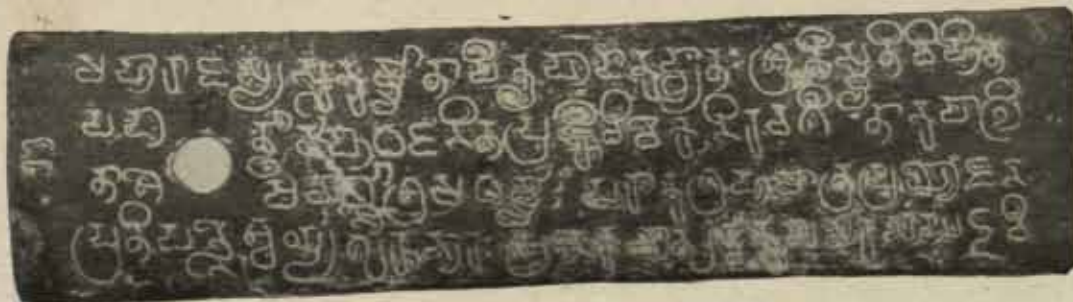
ii, a



6
8

6
8

ii, b



10
12

10
12

iii, a

14

16



14

16

iii, b

18

20



18

20

iv, a

22

24



22

24

Scale : Two-Third

with fame. It is further stated that Prithivi-śri-Mūlarāja protected the *varṇāśrama-dharma*, that he was a victor in many battles involving *chāturdantas*¹ (elephants) and that he was a *dharma-vijayi*. The king is further described as a *parama-brahmanya* and *parama-māhēśvara*. Then follows the order of Prithivi-śri-Mūlarāja to the elders in the *Tālpāka-vishaya* headed by the *vishīrakūṣas* to the effect that he had given the village *Kaṭṭuchervul*, surrounded by the villages *Konraḷaggaru*, *Pariyaparū* and *Trupparū*, to his beloved son *Harivarman*, who had won fame and fortune in many battle fields. In turn *Harivarman*, with the permission of his father, granted the same village after making it tax-free, to meet the *chatuspratrayas*² of the *Bhikshu-saṃgha* which was staying in the *mahā-vihāra* constructed by himself at the foot of a hill in *Guṇapāśapura*, permitting the official *navakarma-vyūpārūdhikṛita* (supervisor of building-renovations) residing in the *mahā-vihāra* itself (obviously to administer the grant). The grant is also intended for the benefit of the *bhikshu-saṃgha* coming in future from all the four quarters to the *mahā-vihāra* (either on a visit on pilgrimage or to stay permanently) (*āgat-ānāgata-chāturdās-āryavara-bhikshu-saṃgha*) also. Then follows the injunction to all kings to safeguard this (endowment) and it is followed by the usual imprecatory verses. The record concludes with the statement that this grant (issued by *Harivarman*) from *Tāmbraparṇiya* may stand till the moon and the stars. *Tāmbraparṇi* obviously refers to Ceylon where from the *Thēravādins* were known to have come and established themselves in the kingdom of the *Ikshvākus* which came under the rule of *Vishṇukunḍins*, their successors. So *Tāmbraparṇiya* might have been a locality or some edifice established by these *Tāmbraparṇiyas* i.e., Ceylonese Buddhists and it was but proper that *Harivarman* who was stationed there made a grant to the *mahā-vihāra*.³

The recently discovered *Tummalagūdem* copper plate grant⁴ of *Vikramēndrabhaṭṭarakavarman* of the *Vishṇukunḍin* family refers to *Paramabhaṭṭarikā*, who adorned the family of *Prithivi-Mūlarāja* and who was the chief queen of *Gōvindarāja* of the *Vishṇukunḍin* family. *Prithivi-Mūlarāja's* family is referred to in it as *sāmanta-kula*. At the end of the same record a certain *śri-Mūlarāja* is mentioned as the executor of the record, who, in all probability, is identical with *Prithivi-Mūlarāja*. While editing the *Godavari Plates* of *Prithivi-Mūlarāja*, Fleet assigned it to the 7th century A.D. on grounds of palaeography. But in case the king *Prithivi-Mūlarāja* of the *Godavari plates* and his namesake of the *Tummalagūdem plates* are identical then it will take the date of *Prithivi-Mūlarāja* back at the latest to the third quarter of the 6th century A.D., since the aforesaid *Vikramēndrabhaṭṭarakavarman's* record is dated *Śaka 488* or *566 A.D.*, and for this the palaeographical features of this record also would not come in the way. But we must note that, whereas this *Prithivi-Mūlarāja* of the *Vishṇukunḍin* record was a *sāmanta*, *Prithivi-Mūlarāja* of the *Godavari plates* was an independent king, who was powerful enough to have *adhirāja* *Indra* as a subordinate ally, who is stated to have defeated *Indrabhaṭṭarakavarman*. In case these two *Prithivi-Mūlarājas* were identical then it will lead us to conclude that *Indrabhaṭṭarakavarman*, the father of *Vikramēndrabhaṭṭarakavarman* was a weak ruler, who

¹ Kielhorn suggests that *chāturdanta* is an epithet of *Indra's* elephant *Airāvata*, the elephant of the east (above, Vol. IV, p. 195, note 2).

² The *chatuspratrayas* i.e. the four needs are *cīvara* (clothing), *piṇḍapāta* (food), *śayanāsana* (bed) and *bāhāsaka* (medicine).

³ It is interesting to note, in view of the statement at the end of the record that it has been issued from *Tāmbraparṇiya* (line 34), that the term *mahā-vihāra* was applied to the first great monastery at *Anurādhapura* in Ceylon established by *Dēvānāmpiya Tissa*, and all monasteries were virtually affiliated to the 'great monastery', more or less as its branches. However, later on this term was adopted to designate local monasteries. Further the *mahāvihāra* was a stronghold of the *Thēravādins*. See *History of Buddhism in Ceylon* by *Walpola Rahula*, Appendix I and pp. 32-33.

*Op. cit.

could be defeated by *adhirāja* Indra, obviously with the support of *Prithivi-Mūlarāja* and that either *Indrabhaṭṭārakavarman* himself or his son might have later avenged this defeat and reduced *Prithivi-Mūlarāja* to the position of a *sāmanta*.

Of the **geographical** names mentioned in the record the village **Tāḷupāka**, after which a *vishaya* was named may be identified with the modern *Tāṭipāka* situated in *Razole Taluk*, *East Godavari District*, *Andhra Pradesh*. **Guṇapāśapura**, the name of the capital, seems to be a Sanskritized one. It is not possible to identify this and the other villages mentioned in the record.

TEXT¹*First plate, Second side*

- 1 Siddham *[*]Jayati Munir-udagra-khyāta-chandr-anśu-jāla-prachaya-ruchira-kī-
- 2 rtti-śrīr-ajēyasya yasya[| *] jagad=idam=abhisiktan-dakṣiṇ-ēmbhōbhīr-u-
- 3 chohaiḥ kshubhita-salila-nātha-sparddhibhir=MMāra-sainyaiḥ² || [1 [*] Tad=anu jayati bhū-
- 4 mnā Mūlarājas=samantād=vitata-ruchira-bhāsval-lōka-vikhyāta-kīrttiḥ | taku⁴

Second plate, First side

- 5 samara-jay-ōpātt-ōnnata-śrīr-ajēyas=avaka-vara-Guṇa-pāś-ābaddha-
- 6 niśēsha-lōkaḥ³ || [2 [*] Svasti [[*] Vijaya-Guṇapāśapurat dēva-dvija-
- 7 guru-charaṇa-samārādhana-ādihigata-niratīśays-puṇya-nichaya-
- 8 sya sakala-diḥ-maṇḍal-ālamkāra-bhūta-yasasaḥ śrī-Prabhākara-vikhyāta-

Second Plate, Second side

- 9 mahārājasya sūnur=mmātā-pitṛi-pād-ānuddhyātaḥ śruti-smṛiti-vihita-
- 10 padārth-āvabōdha-janīta-prajñā-vivēka-niravagti-ānupālī-
- 11 t-āśēsha-varaṇ-āśrama-dharmah par-ānugraha-mātra-prayōjana-
- 12 pratipann-aśvarya-guru-bhārah⁵ anēka-chāturdanta-samara-saṅghaṭṭa-vi⁶

Third plate, First side

- 13 jayī satata-gō-bhūmi-hiraṇya-kanyā-pradān-ādibhis-saphali-kṛita-ḥvit-ōpa-
- 14 [yō]gaḥ parama-māhēśvaraḥ parama-brahmaṇyaḥ dharmma-vijayī śrīmān Pritivi⁷-śrī-
- 15 Mūlarājaḥ Tāḷupāka-vishayē rāshtrakōṭa-grāma-vṛiddha-pramukha-vishaya-

¹ From the estampages.

² Expressed by a symbol.

³ Metre : *Mālinī*.

⁴ This side of the plate is numbered one in the margin.

⁵ Cf. *tyāgāya caṅkṣit-ārthasām* (*Raghueśāka*, *Canto I*, verse 7).

⁶ This side of the plate is numbered two in the margin.

⁷ Read *Prithivi*.

HYDERABAD MUSEUM PLATES OF PRITHIVI-SRI-MULARAJA — PLATE II

iv, b

26

28



26

28

v, a

30

32



30

32

v, b

34



34

Scale : Two-Third

- 16 [ni]vāsinaḥ sarvān-ittham-ājñāpayati yathā [||*] Veditam-astu bhavatām-asakṛid-anēka-
 17 nisita-nistram(strīn)śa-sahasra-[saṅku]-ātibhīma-saṅgrāma-bhūmi-prakāśit-ātma-vikram-
 ātiśa-

Third plate, Second side

- 18 [y-ō]pārjñit-ōrjñita-yaśō-vibhūti-vistarāya mama priya-tanayāya Harivarmma-rājā-
 19 ya Konṣalaggaṅṣu Pariyapaṅṣu Trupparaṅṣu ity-ēshām grāmāṅām maddhya-gataḥ
 20 Kattucheruvul-nāma grāmō mayā dattaḥ [||*] Anēna cha mad-anumatēna Hari-
 21 varmma-rājēna mahā-vihāra-nivāsinaḥ nava-karma-vyāpār-ādhiḥkṛitam-anumatya

Fourth plate, First side

- 22 Guṇapāsāpura-giri-taṭṣa-eva-pratiśṭhāpita-mahā-vihāra-nivāsy-āgat-ānā-
 23 gata-chātur-ddis-āryya-vara-bhikṣu-saṅgha-chatus-pratyaya-paribhōg-ārttha-
 24 n-dattas-sarvva-parihārēṇa [||*] Sa sarvvair-ēva rāja-ṛishibhiḥ śruti-smṛiti-vihi-
 25 ta-sad-āchār-ānuvarttibhis=samyak-paripālaniyaḥ [||*] Bhavanti ch-ātra Ma[nu]-gī-

Fourth plate, Second side

- 26 tā[h*] ślōkāḥ [||*] Bahubhir-vvasudhā dattā bahubhis-ch-ānupālītā [| *] yasya
 27 yasya yadā bhūmis-tasya tasya tadā phalaṁ (lam) [| *] Bhūmi-dānāt-paran-dā-
 28 na[n-na] bhūtan-na bhaviṣyati[| *] tasy-aiva haraṇāt-pāpan-na bhūtan-na bhavi-
 29 shyati [||*] Shashṭaś¹ varsha-sahasrāṇi svarggē tiṣṭhāti bhūmidah [||*] āchchhēttā ch-ānu-
 mantā cha tāny-ēva

Fifth plate, First side

- 30 narakē vasēt [| *] Yaś-ch-ātra lōbh-ēshyā-pramād-ājñāna-kahudra-parivāra-dōsha-vaśāt
 dharmma-vi-
 31 lōpāya pravarttēta sa imāni pātakāni sprisēt || Nighnatām bhartṛi-gō-vipra-bā-
 32 la-yōshīt-tapasvinaḥ[| *] yā gatis-sā bhavōd-vṛittim harata[h*] śāsana-śīkitām [||*] Sva-
 dattām para-
 33 dattām vā yō harēta vasundharām[||*] sa vishṭhāyāch krimibhūt² pitṛibhis=saha pachyatō || *||

Fifth plate, Second side

- 34 [Saṁ*]diśya Tāmbraparṇiyāt śāsana[m] Harivarmmaṅā[|] rājñā kṛitam-iha sthēyā-
 35 d-idam-ā-chandra-tārakaṁ(kam) || *||

¹ Read *śashṭiś*.² Read *krimīr-bhūte*.³ There is a floral design in the space in between the two pairs of *śāpas*.

No. 35—MAINAMATI PLATES OF THE CHANDRA KINGS

(3 Plates)

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(Received on 18-8-69)

We have had occasion to refer to the contents of certain copper-plate grants of the Chandra kings of South-Eastern Bengal, on the basis of a note by Prof. A. H. Dani of the University of Peshawar which was read at the Aligarh Session of the Indian History Congress in December 1960 and was published in its Proceedings.¹ For the removal of our doubts about the reading and interpretation of the stanzas quoted by Prof. Dani, we were so long eagerly waiting for the publication of the inscriptions with facsimiles. It is a matter of satisfaction to us that three of the said copper-plate grants discovered on the Maināmāti hill and belonging to kings Laḍahachandra and Gōvīndachandra—two issued by the former and one by the latter—have now been edited by Prof. Dani himself in the *Pakistan Archaeology*, published by the Department of Archaeology, Government of Pakistan, Karachi, No. 3, 1966, pp. 22-55.

An examination of the facsimiles shows that there are mistakes in Prof. Dani's reading of the texts and that a few such errors also crept into our discussion of the contents of the records as referred to above. It is unfortunate that the word *vaṁśa* (spelt *vaṅśa*), which occurs in three stanzas found in the grants of Laḍahachandra and in one verse in Gōvīndachandra's charter, has in all the cases been read by Prof. Dani as *Vaṅga* meaning the country of that name, even though it is quite unsuitable to some of the stanzas. Thus what we quoted from Prof. Dani's note in the description of Trailōkyachandra (c. 900-25 A. D.) as *Vaṅgasya muktā-maṅgīḥ*, 'the ornament of the Vaṅga country', is in reality *vaṅśa(vaṁśa)sya muktā-maṅgīḥ*, 'the ornament of the Chandra dynasty'.² There are inaccuracies in the indication of the metres of some of the verses, the most curious amongst them being the mention of the metre of a stanza in *Āryā* as *Vishama-vṛitta*.³

Besides mistakes in reading, there are many mistakes of interpretation in Prof. Dani's translation of the epigraphs. One of the unfortunate errors of this category is noticed in his translation of verse 1 of Laḍahachandra's grants and verse 2 of the charter of Gōvīndachandra. Both the stanzas introduce the Moon-god (*Chandra*) as "the light sprung from the eye of the sage Atri (*Atri-nētrāt*)", a tradition not only noticed in the Purāṇas and numerous epigraphical and literary works, but even supported by such names of the Moon-god as *Atrijāta*, *Atridṛḡja*, *Atrinētraja*, *Atrinētrapsrūta*, *Atrinētrabhū*, etc., recognised in the lexicons. Unfortunately, Prof. Dani reads *Atri-nētrāt* as *a-Trinētrāt* and interprets it both as "not from the three-eyed god (i.e. Śiva)" and "from the three-eyed god" through confusion. Indeed, there is no tradition in Indian literature which mentions Chandra as emanating from the god Śiva who is of course said to have made the half-moon an ornament of his head.

¹ See, e. g., our paper on the Paśchimbhāg plate of Śrīchandra, above, Vol. XXXVII, pp. 269 ff. What has been mentioned in the present paper as East Pakistan is now the independent State of Bangladesh.

² See below, verse 3 of Laḍahachandra's grants. Besides other cases in these records (cf. line 11 of No. 3), there are numerous instances of the use of *nī* for *śī* in the early medieval records of Eastern India.

³ See *ibid.*, verse 10.

The three charters of the Chandra kings re-edited in these pages were discovered in 1954 in a mound now called Chār Patra Murā (the mound of four copper-plate grants), on the **Lalmāi-Maināmatī range near Comilla in the Tippera District of East Pakistan**, the fourth inscription alluded to in the name belonging to a later king named Virādharaḍēva. Two of the grants were issued by King Laḍahachandra (c. 1000-20 A. D.) in the sixth year of his reign, while the third charter was issued by his son and successor Gōvindachandra (c. 1020-45 A. D.) though its date is not mentioned.

Each of the three charters are engraved on both sides of a **single plate**, and a **seal** is affixed to its top. It is the usual *Dharmachakra-mudrā* adopted by the Buddhist royal families of Bengal, such as the Pālas. The shape of the seal is circular though it has a projection above. The legend on the seals attached to the first and second charters issued by Laḍahachandra reads *śrī-Laḍahachandradēvaḥ* and that on the seal of the third grant of King Gōvindachandra has *śrī-Gōvindachandraḍēvaḥ*. The first record has 62 lines of writing, 31 on each side of the plate. The second epigraph has 30 lines of inscription on the reverse and the third 29 lines each on both obverse and reverse. For the sake of convenience, the three charters may be alluded to as Nos. 1, 2 and 3.

The **palaeography** of these records resembles that of the other copper-plate inscriptions of the Chandra kings; but Gōvindachandra's charter exhibits cursive writing, though it is not as cursive as the charters of the Betkā-Pāikpādā image inscription¹ incised in the king's twentythird regnal year. The inscriptions contain a large number of initial vowels—(1) *a* in lines 23, 52-53 and 55 of No. 1; lines 19 and 23 of No. 2; and lines 45 and 49 of No. 3; (2) *ā* in lines 8, 15, 54 and 59 of No. 1; lines 22 and 30 of No. 2; and lines 29, 48 and 54 of No. 3; (3) *i* in lines 9 and 61 of No. 1; and lines 17 (twice), 27, 52 and 56 of No. 3; (4) *ī* in line 25 of No. 3; (5) *u* in lines 41, 43 and 58 of No. 1; and line 53 of No. 3; (6) *ū* in lines 4, 28, 41 and 44 of No. 1; and line 29 of No. 3. The medial form of *ṛi* in *ṛi* occurs once in line 27 of No. 1. The sign of *avagraha* is noticed in lines 24 and 32 in No. 1; lines 15, 20 and 21 (twice) in No. 2, and lines 40 and 45 of No. 3. The **language** of the records is Sanskrit. As regards **orthography**, the wrong representation of *mē* as *mē* and of *mē* as *me* is interesting. There are many cases of the final *sa* changing to the class nasal; e.g., *disān-tamaḥ* in line 5 of No. 3. In these respects, the present records are similar to the published copper-plate grants of the Chandra kings.

An interesting fact about the three Maināmatī plates is that they do not adopt any stanza from the earlier charters of Śrīchandra (c. 925-75 A. D.) who was the grandfather of Laḍahachandra. This does not of course mean that there is absolutely no trace of any influence of Śrīchandra's records on these charters. At least the passage *dhavala-chchatra-smitānām śrīgām* in verse 5 of Gōvindachandra's grant (No. 3) reminds us of *Harikēla-rāja-kakuda-chchatra-smitānām śrīgām* in a well-known stanza in the charter of Śrīchandra.² The expression *kaulīna-bhīru-hṛidaya* in verse 8 of the same inscription likewise reminds us of *kaulīnāt-sa-ibayaḥ* in verse 5 of Śrīchandra's Paśchimbhāg plate.³ It is also interesting to note that the passage *nīrbyasāy-āstu Jinō janānām*,

¹ We edited the inscription in *Ind. Cult.*, Vol. VII, pp. 405-16, and assigned the record to the middle of the eleventh century while Gōvindachandra's reign period was ascribed by us to c. 1020-45 A. D. N. K. Bhatta-ali later published the epigraph, above, Vol. XXVII, pp. 26-27. Gōvindachandra was defeated by the Chōja army shortly before 1025 A. D. when the Tirumalai inscription was incised in the thirteenth regnal year of Rājēndra-chōja I. The author of the *Sublapradīpa* says that his father Bhadrīvara served Vāṅgōvara Rāmapāla (c. 1178-1226 A. D.) and that his grandfather Dēvagaya was the court physician of Gōvindachandra. It has been recently said that the manuscript of a Buddhist work was copied in Rāmapāla's 53rd regnal year. See *Indo-Asian Culture*, Vol. XVII, p. 61.

² See, e. g., N. G. Majumdar, *Ins. Beng.*, Vol. III, p. 4.

³ See above, Vol. XXXVII, p. 301.

which is a Buddhist *maṅgala* noticed in the first foot of verse 1 of the grant of Gōvinda-chandra, also occurs in the *maṅgala* of the Vajrayoginī (Daoga District, East Pakistan) tortoise-shell inscriptions.¹ Unfortunately, neither Prof. Dani, who has now edited Gōvinda-chandra's grant, nor the late Dr. N. K. Bhattasali, who first published the tortoise-shell epigraphs, was able to read the expression *niśr̥yasāy=āstu*, the former making it *niśr̥yas=āpy=astu* and the latter *śr̥yasāya m**.

Another important fact revealed by these records is that the later members of the Buddhist family of the Chandra were followers of Brāhmanical Hinduism or at least had strong Brāhmanical leanings. Thus the charters of Laḍahachandra begin with the Vaishnavite *maṅgala*—*Om namō bhagavatē Vāsudēvāya* and record grants made in the name of the god Vāsudeva or Vishṇu (*bhagavantaṁ Vāsudēva-bhaṭṭāraka=śuddhīya*). The recipient of the gifts was the god Laḍahamādhava-bhaṭṭāraka installed by King Laḍahachandra at Paṭṭikēra and named after him. 'Mādhava', being a well-known name of the god Vishṇu, there cannot be any doubt that Laḍahamādhava was a form of Vishṇu and that Laḍahachandra was a Vaishnava even though he is called *paramasaugata* like his ancestors (cf. line 35 of No. 1 and line 6 of No. 2) apparently as a matter of convention. Like a Hindu, Laḍahachandra visited, on pilgrimage, Vārāṇasī which he describes as a place of Śambhu and Cīrentā (verses 16-17) and where he took a ceremonial bath in the waters of the Ganges and offered oblations to his ancestors. For the same purpose, the king also visited the confluence of the Gaṅgā and the Yamunā, i.e. Prayāga near Allahabad (verse 18), which is a Hindu *tīrtha*. Of course, about this time, the Buddha was already accepted by the Brāhmanical Hindus as an incarnation of Vishṇu. There is, however, no clear reference to this rapprochement between Hinduism and Buddhism in Laḍahachandra's records. It is significant that Vārāṇasī, which is one of the four most important places of pilgrimage of the Buddhists because the Buddha preached his doctrine for the first time at the Mrigadāva (Sarnath) there, is not mentioned as a Buddhist *tīrtha*. There are again several references in Laḍahachandra's records to Brāhmanical mythology (cf. verses 2, 9-10, 14, 17-18), but none to Buddhist legends.

As regards Gōvinda-chandra's grant, it begins with a Buddhist *maṅgala* stanza and calls the king *paramasaugata*, the first of which may be due to the Buddhist scribe of the document. But it often alludes to Hindu mythology (cf. verses 6, 10, 13, 15-16). As a matter of fact, verse 16 of the record contains a prayer to the Brāhmanical Trinity, viz. Svayambhū (Brahman), Hari and Hara. The Hindu Trinity is also mentioned in the description of the Chandra dynasty in verse 2 of Laḍahachandra's grants. While there is thus no clear Buddhist association in Gōvinda-chandra's record, the grant is made in favour of the god Natṭēvara-bhaṭṭāraka in the name of Lord Śiva. Thus, while Laḍahachandra was a Vaishnava, Gōvinda-chandra had obvious Śaiva leanings. It is also possible to think that, like the followers of the Paurāṇic religion, these two kings received initiation respectively into the Vaishnava and Śaiva *mantras*, but exhibited their respect to different gods of the Purāṇic pantheon. This is probably suggested by the reverential mention of Śiva and Pārvatī residing at Vārāṇasī in Laḍahachandra's record and of Brahman and Vishṇu along with Śiva in both Laḍahachandra's and Gōvinda-chandra's grants as already referred to above. The present epigraphs thus show how the lay followers of the Buddhist faith became attracted by the mythology of the Hindus as recorded in the *Mahābhārata* and *Rāmāyana* and the Purāṇas and by the Paurāṇic Hindu religion. While the Buddhists adopted some of the Hindu deities like Vināyaka (Gaṇeśa), the Hindus not only accepted the Buddha as an incarnation of Vishṇu but also adopted Buddhist deities like Tārā. The above factors, together with the attraction of the popular Hindu festivals and mythological dramas and other performances appear to have led to the gradual absorption of the Buddhists of Bengal and Bihar within the Hindu fold. The position of the Buddhists

¹ *Journ. As. Soc., Letters*, Vol. XV, No. 2, 1949, pp. 101 ff.

in early medieval Bengal reminds us of that of the Brahma community of to-day when it is not easy to distinguish between a Brāhmo and a Hindu.

As regards the god Naṭṭēśvara-bhaṭṭāraka, his name reminds us of Nartēśvara-bhaṭṭāraka mentioned in an inscription as caused to be made and installed by Bhāvudēva, son of the *Karmāntapāla* Kusumadēva on Thursday, the 14th of Āshāḍha (the 14th of the dark half of the month) in the eighteenth regnal year of Laḍahachandra's reign.¹ The late Dr. N. K. Bhattasali referred to the discovery of a number of images of Naṭṭēśa-Śiva (Dancing Śiva) in South-East Bengal and wondered how the worship of the said god, which was a peculiarity of South India, came to be popular in these parts.² Probably it has to be associated with the settlement of South Indians in Bengal to which we have referred elsewhere.³ The date of the above inscription is interesting since it speaks of the *Pūrṇimānta* calculation of the months and not to the solar month as now prevalent in Bengal nor to the *Amānta* month as popular in South India at present.⁴

The land-measures mentioned in the records are as follows:—(1) *bindu*, (2) *kāka*, (3) *yashṭi*, (4) *drōṇa* and (5) *pāṭaka*, of which, excepting *bindu*, all the other words are well known in the sense of land measures.⁵ According to an earlier inscription of the Tippera District, 40 *drōṇavāpas* or *drōṇas* made one *pāṭaka*, while *kāka* may be the same as modern *kāni* which is probably the old *kākinī*.⁶ But *yashṭi*, which is bigger than *kāka*, really means 'the measuring rod', so that it may indicate a very small area measuring only one rod on all the four sides. In such a case, *kāka* was very considerably smaller than the *kākinī* which is 1/16 of a *drōṇa* or *drōṇavāpa*.⁷ According to old Bengali arithmetical tables, 4 *kākas* make one *kaḍā* (cowrie-shell), 1280 of which were equal to a full silver coin.

The following geographical names are mentioned in the grant portion of the three epigraphs: Vikramapura, Pauṇḍra-bhukti, Samataṭa-maṇḍala, Paṭṭikēra, Phullahaḍā, Ḍollavāyikā, Sūpakāra-vōraka, Buddhanandi-grāma, Balēśvara-varḍhaki-vōraka, Gōvind-ōṅchama, Ōḍa-gōihānikā, Ghaṇṭārava, Jayalambha-grāma, Vappasirūha-vōraka-grāma, Guptināṭana, Buḍḍhigaṅgiṇi, Karavattī-vōraka, Vaggura-bhōga and Dhṛitipura-haṭṭikā in No. 1; Vikramapura, Pauṇḍra-bhukti, Samataṭa-maṇḍala, Pēranāṭana-vishaya, Māyu-pāṭaka, Brāhmaṇa-dēva-vōraka-grāma, Kamśārākaddapōlaka-grāma and Sura-vōraka-grāma in No. 2; and Pauṇḍra-bhukti, Samataṭa-maṇḍala, Pēranāṭana-vishaya and Sāharatalāka in No. 3.

Vikramapura was the capital of the Chandra kings in the present Dacca District of East Pakistan. The *bhukti* or province of Pauṇḍravardhana in the Gupta empire covered North Bengal; but the later inclusion of the *maṇḍalas* of Samataṭa (Tippera-Noakhali region), Śrīhaṭṭa (Sylhet) and Khāḍī (parts of the 24 Parganas and its neighbourhood) into the same *bhukti*, often called Pauṇḍra, is well known. Possibly this was due to the fact that the metropolitan province of the Pāla empire, having its headquarters at the city of Gauḍa in North Bengal, included South-Eastern and Southern Bengal. Paṭṭikēra is the Pargana of Paṭṭikērā or Pāṭikērā in Tippera. Since the Chandras did not rule over Northern Bengal (with which fact the change of *Pauṇḍravardhana* to *Pauṇḍra* may be associated), the words *bhukti*, *maṇḍala* and *vishaya* may be understood in the senses of territory, province and district respectively. The *vishaya* or district of Guptināṭana in Samataṭa is already known from

¹ Above, Vol. XVII, p. 351.

² *Ibid.*, p. 349.

³ *Studies in the Society and Administration of Ancient and Medieval India*, Vol. I.—Society, pp. 29-30, 118 ff.

⁴ [The association of *Puṣya-nakṣatra* with *Āshāḍha* in 14 shows that the month was *Amānta* only.—E4.]

⁵ See *Sircar, Ind. Ep. Gloss.*, s. v.

⁶ Cf. *Sircar, Ind. Ep.*, p. 416.

⁷ *Ibid.*, pp. 416, 418.

the Kailan plate¹ of Śrīdhāraṇarāta, while the Pēranāṭana-vishaya is mentioned in the Ashrafpur plates² and the Tippera plate³ of king Bhavadēva of Dēvaparvata.

The word *vōraka* recurring in the names of some of the villages seems to be the same as Bengali *boro* which essentially means a sort of rice sown in low swampy ground or near the banks of a river, but has probably been used in the present records in the sense of land fit for *boro* cultivation.⁴ Thus Balēśvarsvardhaki-vōraka seems to mean a plot of *boro*-sowing land named after the carpenter Balēśvara. A similar name is Kaṁsāra-Kaddapōlaka-grāma which was a village named after the brazier Kaddapōlaka. *Bhōga* in Vaggura-bhōga means a small territorial unit and *haṭṭikā* in Dhṛitipura-haṭṭikā means a market place. The words *uñchama* and *gōdhānikā* in the names Govind-ōñchama and Ōḍa-gōdhānikā may be similar words of uncertain implication. The same is the case with the word *vadāikō*. The Buḍḍhigaṅgiṇi reminds us of the name of the Buḍḍhigaṅgā, an offshoot of the Dhalēśvari in the Dacca District, though its identification is uncertain.

No. 1—Laḍahachandra's First Grant, Regnal Year 6.

The introductory part of the inscription contains nineteen verses which are followed by the grant proper in prose. The record begins with the symbol for *Siddham* and the *maṅgala*—*Ōm namō bhagavatē Vāsudēvāya*, 'Ōm. Adoration to Lord Vāsudēva (Viṣṇu-Kṛiṣṇa)'. Next comes verse 1 which introduces the dynasty of the Moon-god who sprang from Atri's eye, there being a comparison between the dynasty and the bamboo, which is based on a pun on the word *vaṁśa* which means both. The same pun occurs in other inscriptions including the grant (verse 3) of Gōvindahandra edited below.⁵ Likewise in the next stanza (verse 2), the Hindu Trinity is introduced in the description of the dynasty as *dēva-tray-ātman* by using the words *Vidhātā* (Brahman), *Achyuta* (Kṛiṣṇa-Viṣṇu) and *Mahēśvara* (Śiva) each in two different senses. Verse 3 introduces King Trailōkyachandra as the jewel of the said family (*vaṁśasya muktā-maṅgī*). The next stanza (verse 4) continues the same king's description. It is interesting to note that only three generations of the donor's ancestors are mentioned so that Trailōkyachandra's ancestors known from the grants of his son Śrīchandra are omitted. Similar is the case with the charter of Gōvindahandra which omits Trailōkyachandra and describes the donor's ancestry from Śrīchandra.

Verse 5 introduces Śrīchandra as the son of King Trailōkyachandra and queen Kāñchana (*kāñchana-Kōñchanāya*), while verse 6 states how his military exploits brought tears to the eyes of the queens of the king of Prāgjyōtisha (Assam) and did away with the smiles on the lips of the queens of Gauḍa (i.e. the Gauḍa king). This indirectly refers to Śrīchandra's claim to have defeated the kings of Bengal and Assam, no doubt of the Pāla and Mlēcchha (Śālaastambha) dynasties respectively.

The next king Kalyāṇachandra, son and successor of Śrīchandra, is introduced in verse 7 which describes him as pure or purifying (*pāvana*) like the waters of the Trisrōtas (Ganges). Verse 8 describes Kalyāṇachandra, as Śrīchandra is described in verse 6, as causing sorrow to the Mlēcchha and Gauḍa women, thus referring to the king's success against the Mlēcchha king of

¹ *IHQ*, Vol. XXIII, p. 235.

² *JAS*, Letters, Vol. XVII, 1951, p. 91.

³ *Loc. cit.*

⁴ Prof. Dani speaks of Sūpakāravōraka-Buddhanandigrāma as "a village inhabited by 'Sūpakāra (cooks), Vōraka (scribes), Buddhists and Nandis'—a social grouping not without significance". There is, however, no doubt that Buddhanandi-grāma is a village named after Buddhanandin.

⁵ See above, Vol. XXIX, p. 182 (verses 34-35).

Prāgyōtisha and the Pāla king of Gauḍa. The nature of the claim may suggest that Kalyāṇachandra obtained these successes against the rulers of Bengal and Assam during the reign of his father as the leader of the latter's forces.

The next stanza (verse 9) introduces Kalyāṇachandra's queen **Kalyāṇadēvī** who, according to the following verse (verse 10) gave birth to **Laḍahachandra** just as Kuntī gave birth to Satyavāk (Yudhiṣṭhira) and Rudrāṇī to the god Mahāsēna (Skanda-Kārttikēya). Verse 9 also represents Kalyāṇachandra as Puruṣhōttama (Viṣṇu) and Kalyāṇadēvī as Lakṣmī and also as worshipping the said goddess.

Verse 11 states how, at the birth of Laḍahachandra, the divine drum sounded, the Vidyā-dharas danced, flowers dropped from heaven, pleasant winds blew and the goddesses of earth together with the ocean, became highly gladdened. Laḍahachandra is further described in verse 12 as a past master of all the sciences, principal and auxiliary (cf. verse 15 below), and as having the goddesses Gīr (Sarasvatī), Śrī (Lakṣmī) and Vasundharā (Earth) under his control. Verse 13 speaks of Laḍahachandra's conventional lordship over the entire earth bounded by the ocean, while verse 14 indirectly represents him, through a series of puns, as the god Puruṣhōttama (Viṣṇu) and 'the Victor of Kāms' (Śiva). In the next verse (verse 15) the king is described as a past master of the *vidyās* or sciences (cf. verse 12 above) and, conventionally, as one who became the lord of the entire earth in a few days.

According to verse 16, Laḍahachandra visited **Vārāṇasī**, the abode of Śambhu (Śiva) and Gīrisutā (Pārvatī), took baths in the waters of the Ganges and offered *tarpaṇa* to his ancestors and granted gold to numerous Brāhmaṇas. Verse 17 again speaks of the king's pilgrimage to **Vārāṇasī**, purified by the waters of the **Ganges**, where the god Svabhū (Brāhman) performed ten Aśvamedha sacrifices (at the Daśāśvamēdha Ghāṭ¹) and the god Śrīkaṇṭha (Śiva) and the goddess Durgā resided happily. Verse 18 describes the king's activities at the **junction of the Gaṅgā and Yamunā** (i.e. at Prayāga near Allahabad), which were like those at Vārāṇasī described in verse 16. Verse 19, the last stanza of the introductory part, refers to the gifts made by the king at the said *tīrtha* which is sanctified by the Ganges and the Jamunā and where the eternal banyan tree (*Akshaya-vaṭa*)² stands.

The grant portion in lines 34 ff. introduces the donor of the charter, *Paramēśvara Paramabhūṭōraka Mahārājādhirāja* the illustrious **Laḍahachandradēva** as a devout worshipper of the Sugata (Buddha), as the successor of *Mahārājādhirāja* the illustrious **Kalyāṇachandradēva** and as issuing the record from his victorious camp at **Vikramapura**. Of the gift land, the first plot called Champāvapī and measuring $5\frac{3}{4}$ *drōṇas* was attached to **Phullahaḍā** in **Paṭṭikēra** within the **Samataṭa-maṇḍala** of the **Paṇḍra-bhukti**. The second plot called **Bappasīmha-vōraka-grāma** and measuring 8 *pāṭakas*, $4\frac{3}{4}$ *drōṇas*, 5 *yashṭis*, 3 *ḷākas* and 2 *bindus* was attached to **Dōllavāyikā** in the same area. The boundaries of this plot are quoted as—(1) in the east, the posts (*kīlaka*) planted in the western extremity of the land belonging to **Sūpakāra-vōraka** and **Buddhanandi-grāma** in the western half of a tank; (2) in the south, the northern demarcating border (*ālī*) of a plot of land belonging to **Balēśvara-varadhaki-vōraka**, and also the southern bank (*pāḍa*: cf. Bengali *pāḍ*) of **Gōvind-ōḅchama**; (3) in the west, the eastern demarcating border of a plot of land belonging to **Ōḍa-gōdhānikā**; the post planted on the demarcating border which

¹ Elsewhere we have identified the Chandra king with the poet Laḍahachandra, known from Sanskrit anthologies. See above, Vol. XXVIII, p. 339, note 7.

² The story is known from the Purāṇas. See Kane, *History of Dharmasāstra*, Vol. IV, p. 635.

³ There were two famous *Akshaya-vaṭas*, one at Prayāga and the other at Gayā. See *Ibid.*, pp. 663, 663.

is the southern boundary of a plot of land pertaining to the *gōdhānī* (*gōdhānīkā*): and the demarcating borders which are the southern and eastern boundaries of a plot of land belonging to **Ghaṇṭārava**; and (4) in the north, the southern demarcating border of **Jayalambha-grāma**. The third plot of land was attached to **Guptinātana** and its boundaries were—(1) in the east, the **Buddhigānginī** (i.e. *Buddhigāngā*); (2) in the south, the northern demarcating border of **Karavattī-vōraka** (3) in the west, the western border-road (*daṇḍ-āli*) of the land called **Vaggura-bhōga**; and (4) in the north, half of the southern *vaddikā* of the land under the enjoyment of the deity Śaṅkara-bhaṭṭāraka. This plot, called **Māhādeva-grāma** including Vaggura-bhōga and the *hattikō* (market place) of Dhritipura, measured 3 *pāṭakas*, 9 *drōṇas* and 1 *lōka*.

The people addressed by the king in respect of the grant of the above plots of land are enumerated in lines 46 ff. as follows—all of the *vājapuruṣha*, *vājūi*, *vājūka*, *vājaputra*, *vājāmātya*, *mahāvijāpati*, *maṇḍalapati*, *mahāsāndhivigrahika*, *mahāsēnāpati*, *mahākshapatalika*, *mahāsarvādhiprīta*, *mahāpratibhāra*, *kōṭṭapāla*, *daussādhasādhanika*, *chaurōddharayika*, *naubala-bastyaśau-gō-mahīsh-āj-ācīk-āli-vyāpṛitaka*, *gaulmika*, *śaulkika*, *daṇḍapāṭika*, *daṇḍanōyaka*, *vishaya-pati* and other royal officials not mentioned in this record but are known from the *adhyaiksha-prachāra*, such as the categories like *chāṭas* and *bhaṭas* as well as the people of the countryside and the cultivators headed by the Brāhmanas.¹

The following passage in lines 50 ff. states that the plot of land and the two villages indicated above were granted in the name of the god Vāsudēva and in accordance with the *bhūmi-chohhijra-nyāya* in favour of the deity **Ladāhamādhava-bhāṭṭāraka** installed (at **Paṭṭikēra** according to **Ladāhachandra's** second grant) by the king himself for the increase of religious merit and fame of his own self and of his parents by means of the *tāmra-lāsana* to which the *dharmachakra-mudrā* was affixed. The privileges of the donee are enumerated as follows—*sva-sim-ārochchhīna*, *trīna-pūti-gōchāra-paryanta*, *sa-tala*, *s-ōddēśa*, *s-ānra-panasa*, *sa-guvāka-nālikēra*, *sa-lacaya*, *sa-jala-śhāla*, *sa-garṭi-ōshara*, *sa-daś-āparūḥa*, *sa-chaur-ōddharayā*, *parihṛta-sarva-pīḍa*, *a-chāṭa-bhaṭa-pravēśa*, *a-kīṅchit-pragrāhya* and *samanta-rājadhōga-kāra-hiranyā-pratyūya-sahita*.²

The donor then requests the addressees for their approval of the grant as well as to the future rulers of the region for their approval and protection of it (lines 55 ff). The cultivators residing in the gift land were advised to be obedient to the donee and to offer him his dues. This is followed by five of the usual imprecatory verses. In line 62 with which the inscription concludes, we have the date, viz. the 30th of **Jyāishṭha** in the 6th regnal year of King **Ladāhachandra**, the day being called auspicious elsewhere in lines 53-54. The date is followed by some contractions which show that the document was first registered or approved by the *Mahāsāndhivigrahika* and next by the *Mahākshapatalika*.

TEXT³

[Metres—Verses 1, 4-6 *Vasantatīakā*; verses 2, 9, 13 *Upajātī*; verses 3, 7-8, 11-12, 14, 17, 19 *Sārdūlavikrīḍita*; verse 10 *Āryā*; verses 15-16 *Sragdharā*; verse 18 *Śikharīṇī*; verses 20-23 *Aṅchūbh*; verse 24 *Pushpatāgrā*.]

Obverse

1 [Siddham]⁴ Ōm namō bhagavatō Vāsudēvāya || Jyōti=tushāra-śisirath chyutam=Atri-nētrā-

¹ For the meanings of these various expressions, see Sircar's *Ind. Ep. Gloss.*

² From facsimile published in *Pakistan Archaeology*, No. 3, 1966. The inaccuracies in the published transcripts of the inscriptions have not been indicated in all cases.

³ Expressed by symbol.

- 2 ch=Chandrah sa tat-kshapam=abhūd=bhuvan-aika-dīpaḥ | vaśsa(vaśsa)s=tataḥ¹ pravavṛitē
prithivī-pa-
- 3 tīnām sār-ṣṭtaraś=cha saralās=cha samunnatās=cha || [1*] Viśv-ōpakārasya parō
- 4 Vidhātā dharmyāt=pathas=ch=Āchryta ēva jātyā | Mahēśvaras=ch=ājananād=atō=bhūd=
dēva-tray-ātṁ-ē-
- 5 va sa **Chandra-vaśsa(vaśsa)**² || [2*] Tasy=ābhynnati-sālinah pracheyinō vaśsa(vaśsa)-
sya³ muktā-manīḥ khyātah kṣmā-valay-aika-nā-
- 6 yakatayā **Trailōkyachandrō** nripah || () a-kshudrah parisuddhimān=apagata-trāsaḥ
suvṛittō guṇa-grāhyah puṇya-
- 7 tamō babhūva jagataḥ prityai cha bhūtyai cha yah || [3*] Sampādyatē pratina-a-kruti-pāva-
nibhir=ady=āpi yasya guṇi[ō]
- 8 guṇa-saṅkathābhīḥ | ānanda-vā(bā)shpa-bhara-manthara-pakṣma-chakṣuh paryullasat-
pulaka-kaūchukam-aṅgam-aṅgam || [4*] Tasmātma(n=ma)-
- 9 hāvanibhṛitā[m] śaraṇād-ananta-bhōg-āspadāt=sa-makarād=ndadhēr=iv=ēduḥ | **Śrichandra**
ity-ajani kāñchana-kānti-
- 10 chauras=tanva[n] śriya[m] jagati kāñchana-**Kāñchanēyah** || [5*] **Prāgyōtish**-śvara-
vadhūjana-lōchanānām vā(bā)shpa-vyaya-vratam=a-
- 11 khaṇḍitam=ātātāna | **Gaud**-āvarōdha-vanit-ādihara-pallavāni chakrē cha yō vigalita-smita-
kuṭmalāni || [6*] Rājās=ta-
- 12 sya pavitrit-ōbhaya-kulah **Kalyāṇchandraḥ** sutah prakhyātō vimal-ōjyvalais=tribhuvan-
ālākāta-bhūtair-guṇaiḥ | jātyā
- 13 dharmamayō mahāvanibhṛitā[m] tuṅgaiḥ śirōbhīr=dhṛit ḥ sadbhīḥ sēvyatamaḥ prāvāha
iva yas=**Traisrōtasah** pāvanah || [7*]
- 14 **Mlēcchhīnān**=nayanēshu yēna janitah -thūlō(l-ā)śr[n]-kōśa-vyayō **Gauḍinārā** smita-
chandrikā-virahīnah śrīstās=cha vaktr-ēndavah || [8*]
- 15 ātastāra nijair=yaśōbhīr=amalaiḥ=ashtāv=anashṭ-ōda yair=yaś=ch=aitāḥ śaśabhṛit-karair=iva
ghana-tyāga-prakāśair=diśah || [8*] Lakṣmī-
- 16 r=iv-ātyanta-manōjña-rūpā tasy-ānurūpā Purushōttama³ya | priyā tad-ārādhana-kēli-kalyā
Kalyāṇadēv-ī śubhā va(ba)-
- 17 bhūva || [9*] Kunt=iva Satyavācham Rudrāḥ=iv=ātmasam Mahāsēnam | sūtē sma **Lajāha-**
chandram sā khalu dēvī mahārha-guṇa[m] || [10*] Divyō du-
- 18 ndubhīr=unnanāda nanṣitum(tu)r=vidyādihara-śrēpayaḥ pushpañ=cha tridivāt=papāta madhu-
kṛit-kvāḡ-ōrmi-vāchālitam | jātē yatra va-
- 19 vuh sukḥās=cha marutas=tās=cha prasēdur=diśō dēvī dūram=udaśvasat=kimsuparāni
sārdḍham samudrais=cha bhūḥ || [11*] Kāshīhām prāpōd=shōbbi-
- 20 r=ēva paramān vidy-ōpavidyāsu yah krūrān=yaś=cha shad=āntarān=iva śatam vā(bā)hyān-
ajaishid=arīn | bhartu[r*]=yasya cha rāñjitas=tri-

¹ Dani reads *Vaṅga-tātaḥ*.

² Dani reads *Vaṅgaḥ*.

³ Dani reads *Vaṅgasya*.

MAINAMATI PLATES OF THE CHANDRA KINGS — PLATE I

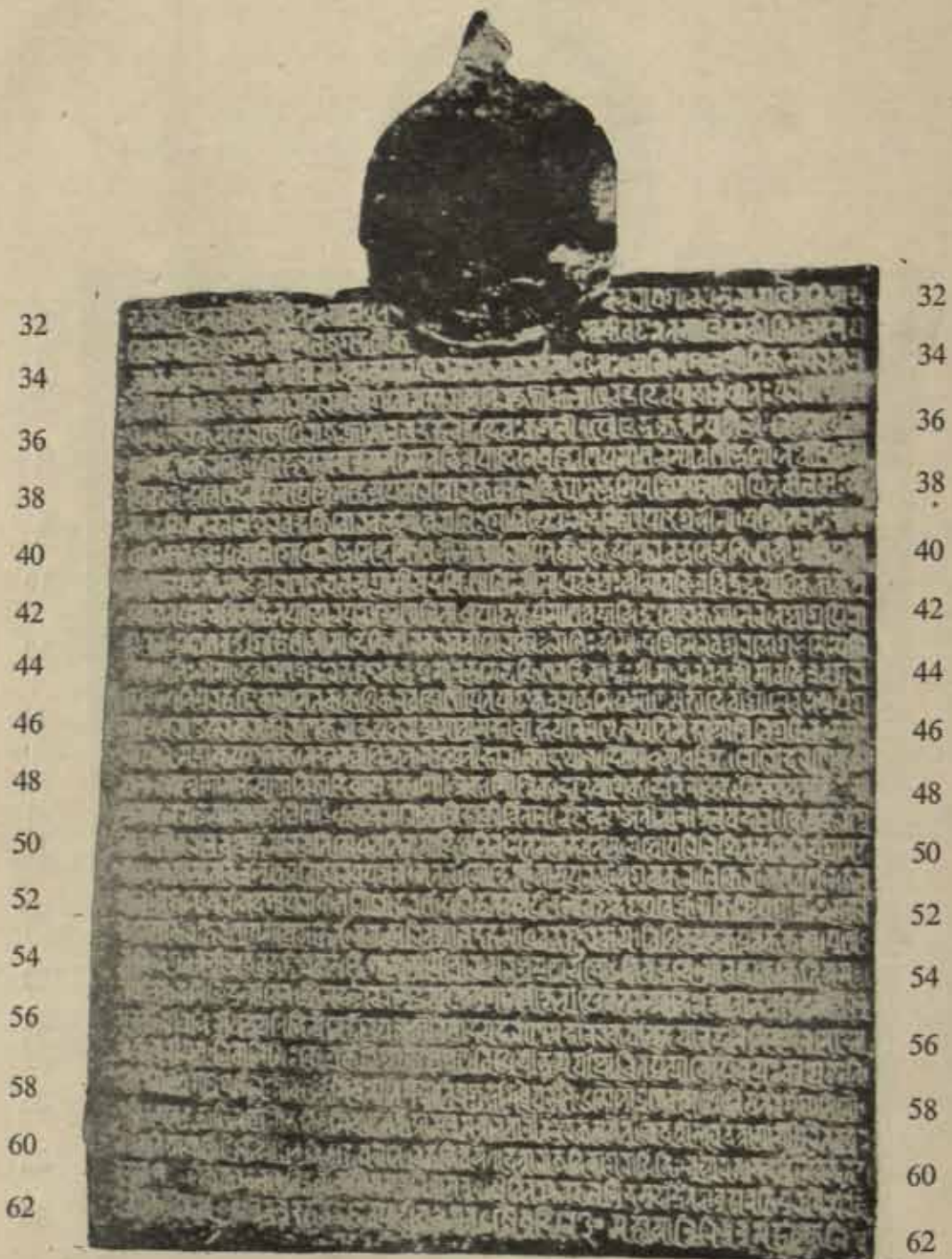
Obverse



2	...	...	2
4	...	...	4
6	...	...	6
8	...	...	8
10	...	...	10
12	...	...	12
14	...	...	14
16	...	...	16
18	...	...	18
20	...	...	20
22	...	...	22
24	...	...	24
26	...	...	26
28	...	...	28
30	...	...	30

From the facsimile

Reverse



From the facsimile

- 21 bhuvan-ōdgltair-guṇānān gaṇair-Gīś-cha Śrīś-cha Vasundharā cha vasa(śa)gūa-tisrō=py-
abhūvann-imāḥ || [12*] Prayujyatāms-tān guṇavān guṇā-
- 22 n yō mahāphalaṁ vṛiddhim-avāpya ch-aishām | bhōktā cha gōptā cha nay-aika-chakshur-
abhōd=bhruvaḥ sāgara-n.ōkhalāyāḥ || [13*] Lakshmin=ūrji-
- 23 ta-vikramō va(ba)li-jaya-prakhyāta-vīry-ōdayas-chakrō yaḥ puruḥōttamō nija-guṇais-
tais-tair-anany-ānugām | aṅgēhv-arppayitō-
- 24 noha(nī-cha) bhūtim-anaghātā kāmavi(mati vi)jētā cha yō durgāyāḥ karām-agrahīd-
gīribhuvō bhūtēsātām-śēthitāḥ || [14*] Yō=ntar-n.agnas-cha pārām para-
- 25 mam-upagataś-cha-śēu vidyā-nadinā[m] dōshpā yaḥ khyātavīryō jagad-avana-mahānāṭikā-
nāyakēna | kshōṇibhṛin-mauli-mālā-pa-
- 26 rimala-surabhībhūta-pād-āvja(bja)-rēpur-yaś-cha-anany-ātapatrām-akṛita vasumatim=
aprayāsād-abōbhūḥ || [15*] **Vārāṇasyām**-ayāsīt-saha-Gī-
- 27 rishtayā Śambhun-ādhyāsītāyām-asnāsīt-tatra **Gāṅgē** payasi gata-malāḥ¹ svān-atārpsīt-
pitṛiṇś-cha | pāpau pāpau dvijānām-atha
- 28 kann(na)kam-adāt-tasya kō vōtti snūkyām snūkyāvān-ōka ōva trībhuvana-tilakaḥ
kshnūpatir-dhik-tad-anyān || [16*] Sākshād-akshata-dhūr-a-
- 29 yashṭa dasabhir-yatr-Āśvamōdhail Svabhūḥ Śrīkaṇṭhaḥ saha Durgayā pramuditō yām=
adhyavātsīt=svayam | Gaṅgā-kshāṭta-pāpa-paṅka-vi-
- 30 sha(śa)dā[m] tām-ōtya **Vārāṇasīm** sasnuu cha pradadau cha kōśam-akhīla[m] dharm-ānurāgō
nṛipaḥ || [17*] Sukham snūtvā kṛitvā tad-amu pitṛi-santarppa-
- 31 ṇa-vidhim vidhijñāḥ **sambhēdē** śuchi-payasi **Gaṅgā-Yamunayōḥ** | Dvijānān-tarsh-ārttich
ghanna(na)-kanaka-dhārā-vitarapān-mahābhūtaḥ sō-

Reverse

- 32 bhūch-chhamayitum-alām Bhīshma-charitāḥ || [18*] Sthānō=tr-aiva **Surāpagā** cha Yamunā
ch-ātr-aiva vispanda-
- 33 tē sō-py-atr-aiva yuga-kshay-ākshīla-jagad-dhvaṅsai(dhvatōs-ai)ka²-sākshī vaṭaḥ | tasy-
ātr-aiva cha kīrti-vallabha-nṛipa-
- 34 sy-ākalpa-dānāṁ janāḥ satyamvi(tyam vi)smaya-ghūrṇamāna-śirasāḥ kē vā na rōmāṅchitāḥ ||
[19*] Svasti [] sa khalu śrī-**Vikramapura**-samā-
- 35 vāsita-śrīmaj-jayaskandhāvārāt-paramasaugatō mahārājādhirāja-śrī-**Kalyāṇachandradēva**-
pād-ānudhyātāḥ param-ōvara-pa-
- 36 ramabhāṭṭāraka-mahārājādhirājaḥ śrīmān **Laḍahachandradēvaḥ** kuśali || **Pauṇḍra**-bhukty-
antahpāti | **Samatṭa**-maṇḍalē |
- 37 śrī **Paṭṭikērakō** | **Phullahaḍā**-samva(mba)ndha(dōha)-sva-sim-āyachchhinna-pād-ōna-shaḍ-
drōṇa-pramāṇa-**Champāvapī**-bhūmau | tathā **Dōllavā**-

¹ The expression is omitted in Dani's transcript.² Dani reads jagad-dhavy-aika. The stanza refers to the Akshaya-vasa at Prayāga.

- 38 **yikā-samī**¹ | pūrvēṇa dīrghikā-pāśchim-ārdha-**Sūpakāra-vōraka-Vu(Bu)**ddhanandigrāma-
bhūmi-pāśchim-ānt-ārōpita-kīlakaḥ sī-
- 39 mā | dakṣhiṇēna **Va(Ba)**lēsvara-varādhaki-vōraka-bhūmy-uttar-ālīḥ | Gōvind-
ōṇehama-dakṣhiṇa-pāśāś-cha sīmā | pāśchimēna **Ōḍa-gō-**
- 40 **dhānikā**-bhūmēḥ pūrv-āb[ḥ*] gōdhāni-bhūmēr-dakṣhiṇa-sīm-āly-ārōpita-kīlaka[ḥ*]
Ghaṭṭārava-bhūmēr-dakṣhiṇa-sīm-āli-pūrva-
- 41 sīm-ālayaḥ sīmā | uttarēṇa **Jayalambha-grāmya**-dakṣhiṇ-ālīḥ sīmā | Śvati chatuḥ-sīm-
āvachchhinna-vi(bi)ndu-dvay-ādihika-kāka-tra-
- 42 y-ōpēta-pañcha-yashṭi-sahita-pād-ōna-pañcha-drōṇ-ānvit-āṣṭa-pātaka-pramāṇa-**Va(Ba)**ppasiṇ-
ha(simha)-vōraka-grāmē cha | tathā Guptinā-
- 43 ṭana-samī¹ | pūrvēṇa **Buddhigaṅgini** | dakṣhiṇēna Karavattī-vōrak-ōttar-ālīḥ sīmā | pāśchi-
mēna Vagg[u]ra-bhōga-bhūmēḥ pāśchi-
- 44 ma-daṇḍ-ālīḥ sīmā | uttarēṇa Śaṅkara-bhaṭṭāraka-bhujyamāna-bhūmēr-dakṣhiṇa-vaddik-**[ā*]**-
rddhaḥ | Śvati chatuśśīm-āvachchhinna-Vaggura-
- 45 bhōga |² Dhṛitipura-haṭṭikā-samēta-kāk-ādihika-nava-drōṇ-ōpēta-pātaka-traya-bhūmi-pramāṇa-
Mahādēvā-grāmē cha samupaga-
- 46 t-āsēsha-rājapurusha-rājūl-rāṇaka-rājaputra-rājāmātya-mahāvryūhapati-maṇḍalapati-mahāsāndhi-
vighāhika | mahāśē-
- 47 nāpati | mahākshapaṭalika | mahāsarvavādhikṛita | mahāpratihāra | kōṭṭapāla | dāussā-
dhasādhanika | chaurōddharāṇika-nau-
- 48 va(ba)la-hasty-aśva-gō-mahish-āj-āvika-ādi-vyāpṛitaka | gaulmika | śaulkika | daṇḍapāśika |
daṇḍanāyaka-vishayapaty-ādīn-anyān-
- 49 ś-cha śakala-rāja-pād-ōpājivinō-¹dhyaksha-prachār-ōktānni(n-i)h-ākīrttitān | chōṭa-bhaṭa-
jāṭyān | Janapadān | kehētra-karāś-cha-
- 50 Brāhmaṇ-ōttarān yathārham māṇayati vō(bō)dhyati samādiśati cha | matam=astu bhavatām
| yath-ōpari-līkhita-bhūmir-iyam grāma-dva-
- 51 yañ-cha | sva-sīm-āvachchhinnaḥ | tṛiṇa-pūti-gōchara-paryantaḥ | sa-talaḥ | s-ōddōśaḥ |
s-āmra-panasaḥ | sa-guvāka-nālikēraḥ | sa-lavaṇaḥ | sa-jala-
- 52 sthalaḥ | sa-gartī-ōsharaḥ | sa-das-āparīdhaḥ | sa-chaur-ōddharāṇaḥ | paribṛita-sarva-
pḍam | a-chōṭa-bhaṭa-pravōśaḥ | a-kīṭhit-pragrāhyaḥ | samasta-rā-
- 53 jabbōga-kara-hiraṇya-pratyāya-sahitaḥ(tam) | asmat-kārita-śrī-**Laḍabamādhava-bhaṭṭāra-**
kāya | vidhivad=udaka-pūrvakam kṛitvā | puṇyō-¹
- 54 hani | bhagavantamvā(ntam Vā)sudōva-bhaṭṭārakam-uddiśya mātā-pitrōr-ātmanō-cha
puṇya-yaśō-bhividdhayō | ā-chandr-ārka-kehiti-samak-
- 55 lam yāvat | bhūmi-chehidra-nyūyēna | śrīmad-dharmma-chakra-mudrayā tāmra-śāsanīkṛitya
dhanakitam=asmābhīḥ | atō bhavadhīḥ sarvair-am-

¹ Sam is a contraction of sambuddha which is used in lines 37.

² Read bhōga-Dhṛitipura. The dāṇḍa here as well as in lines 36 ff. has been used like a hyphen or a comma in English.

- 56 mantavyam bhāvibhir=api bhūpatibhir=bhūmēr-ddāna-phala-gauravād-apaharaṇē mahā-
naraka-pāta-bhayāch=cha dānam=idam-anumōdy=ā-
- 57 nupālaniyam | nivāsibhiḥ kshōtrakarais=ch=ājñā=śravaṇa-vidhōyibhūya yath=śohita-pratyāy-
ōpanayaḥ kārya iti |
- 58 bhavanti ch=ātra dharm-ānusansi(śānti)naḥ ślōkāḥ | Bhūmiti yaḥ pratigrihṇāti yās=cha
bhūmim prayaśchhati | ubhau tau puṇya-karmāṇau niyataḥ svarga-gāminau ||[20*]
- 59 Shashṭimva(śhṭim va)raha-sahasrāṇi svargē mōdati bhūmidah | ākshēptā ch=ānumantā cha
tāny=ēva narakamva(kē va)śēt | |[21*] Sva-dattām=para-dattām(vā(ttām vā)
yō harēta vasundha-
- 60 rām(rām) | sa vishṭhāyām krimir=bhūtvā pitribhis=saha pachyatē || [22*] Bahubhir=vasudhā-
dattā rājabhis=Śagar-ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya
- 61 tadā phalaṁ(lam) || [23*] Iti kamala-dal-āmva(mbu)-vi(bi)ndu-lōlām śriyam=anuchintya
manushya-jivitaḥ=cha | sakalam=idam=udāhṛitaḥ=cha vu(bu)ddhvā na hi purushaiḥ
para-kī-
- 62 rttayō vilōpyāḥ || [24*] Śrīmal-Laḍahachandradēva-pādiya-samva(samva)t 6
J[y]-aishṭha-dinē 30 [*] mahāsāndhi-ni anu mahāksha-ni¹ ||

No. 2.—Laḍahachandra's Second Grant, Regnal Year 6

The nineteen introductory stanzas, which are stated to be the same as in No. 1, end in line 5 on the reverse of the plate. The following passage in lines 5-7 beginning with the auspicious word *śaasti* and referring to the place of issue of the charter and to the donor is also the same as in the other record. Thus the present grant was issued from the camp at **Vikramapura** by **Paramēśvara Paramabhāṭṭāraka Mahārājādhirāja Laḍahachandra**, who was a **Paramasungata** and meditated on (or was favoured by) the feet of **Mahārājādhirāja Kalyāpachandra**.

Lines 8 ff. mention the gift land which was **Sura-vōraka-grāma** measuring 8 *pāṭakas*, 1½ *drōṇas* and 29 *yashṭis* and was attached to the *vishaya* (district) of **Pēranāṭana** in the *maṇḍala* (province) of **Samatata** within the *bhukti* (territory) of **Paundra**. The boundaries of the above gift village are mentioned as—(1) in the east, the western demarcating border of the *sāsana* (rent-free holding) in the possession of **Lōkanātha-bhāṭṭāraka** (probably the Buddhist god **Lōkēvara** or **Avalōkitēvara**) situated in **Māyu-pāṭaka**; (2) in the south, the northern demarcating border of the said *sāsana*; (3) in the west, the eastern border of the village of **Brāhmaṇa-dēva-vōraka**; and (4) in the north, the canal to the south of the village of **Kamsārā-kaddapōlaka**.

The donor's address to all the *rājapurushas*, etc. (lines 11 ff.), is the same as in the other inscription. The privileges to be enjoyed by the donee and the other conditions relating to the grant (lines 17 ff.) are also the same. The grant was made permanently, in the name of Lord **Vāsudēva-bhāṭṭāraka**, in favour of the god **Laḍahamādhyava-bhāṭṭāraka** installed by the king at **Paṭṭikēraka**, by means of the copper-plate charter endowed with the *Dharmachakra* seal. The king's advice to the cultivators of the gift village and his appeal to the future rulers of the area are also the same as in **Laḍahachandra's** first charter. The concluding part of the grant is similar to that of the other charter. The date of the present record is the 3rd of the month of **Āshāḍha** in the year 6 of the king's reign.

¹ I.e. mahāsāndhigrāhikēṇa nibuddham (or nirīkshitam) tad-anu mahākshoṇapatilīḅna nibuddham (or nirīkshitam).

TEXT^a

[The introductory stanzas are said to be the same as in *Laḍahachandra's Plate, No. 1*]

Reverse

- 5 svasti / sa khalu
- 6 śrī-**Vikramapura**-samāvāśita-śrīmaj-jayaskaudhāvārāt-parama-saugatō mahārājādhirāja-śrī-**Kalyāṇachandradē-**
- 7 va-pāl-ānudhyātāḥ paramēśvara-paramabhāṭṭāraka-mahārājādhirājaḥ śrīmān **Laḍaha-**
chandradēvaḥ kuśalī ||
- 8 śrī-**Paunḍra**-bhukty-antaḥpāṭi-**Samataja**-maṇḍalē | **Pēranāṭana**-vishaya-sa[m*]^b pūrvōḡa
Māyu-pāṭak-āvasthita-**Lōkanātha**-
- 9 bhāṭṭārakīya-śāsana-bhūmēḥ paśchim-āliḥ śmā | dakṣhiṇēna **Lōkanātha**-bhāṭṭārakīya-śāsana-
bhūmēr-ev-ōttar-āliḥ
- 10 śmā | paśchimēna **Brāhmaṇa-dēva-vōraka-grāmiya**-pūrv-āntaḥ śmā | uttarōḡa
Ka[m*]sārā-kaddapōlaka-grāmiya-dakṣi-
- 11 ṇa-khātāḥ śmā | ēvaṃ chatuḥ-sīm-āvachchinn-ōnatriśā(triśā)ḍ-yashṭy-adhika-sāriddha-
drōṇ-ōpēt-āśhṭa-pāṭaka-pramāṇa-**Sura-vōraka-grāmē** |
- 12 samūpagat-āśēsha-rājapurusha-rājūl-rāṇaka-rājaputra-rājāmātya-mahāvīyūhapati-maṇḍalapati-
mahāsundhi-
- 13 vīrahika | mahāsēnāpati | mahākshapaṭalika | mahāsarvādhikṛita | mahāpratihāra |
kōṭṭapōla | dauss-
- 14 dhasādhanīka | chaurōddharaṇika | asubala-hasty-aśva-gō-mahish-āj-āvīk-ādi-vyāpṛitaka |
gaulmika | kaulki-
- 15 ka | daṇḍapāśīka^c | daṇḍanāyaka | vishayapaty-ālin=anyā[m*]ś-cha sakala-rājapād-
ōpājivīnō='dhyakṣha-prachār-ōktānni(u-i)h=ākṛiti-
- 16 tān | chāṭa-bhaṭa-jāṭiyān | janapadān | kṣhō[tra]-karāmś-cha **Brāhmaṇ-ōttarān** yath-ārham
mānayati vō(bō)dhayati samādi-
- 17 śati cha | matam=astu bhavatā[m(tām)] | yath-ōparilikhita-grāmō-yam sva-sīm-āvachchinn-
mah | tripa-pūti-gōchara-paryantaḥ sa-talaḥ
- 18 s-ōddēśaḥ s-amra-panasaḥ sa-guvāka-nālikēraḥ sa-lavaṇaḥ sa-garṭt-ēsharaḥ sa-das-ōparādhaḥ
sa-chau-
- 19 rōddharāṇaḥ pariḥpita-sarva-pūḍaḥ | a-kiñchit-pragrāhyaḥ samasta-rājabhōga-kara-hiraṇya-
pta-
- 20 tyāya-sahitaḥ śrī-**Paṭṭikōrakō**=smat-kārīta-śrī-**Laḍahamūdhava**-bhāṭṭārakāya | vidhivad-
udaka-pūrvakam kṛitvā
- 21 puṇyō='hani | bhagavantaṃvā(ntam) Vā)sudēva-bhāṭṭārakam=uddiśya mātā-pitrōr-ātmanaś-
cha puṇya-yasō='bhivṛiddhayē |

^a From the facsimile published in *Pakistan Archaeology*, No. 3, 1966.

^b The contraction saś stands for sambaddha.

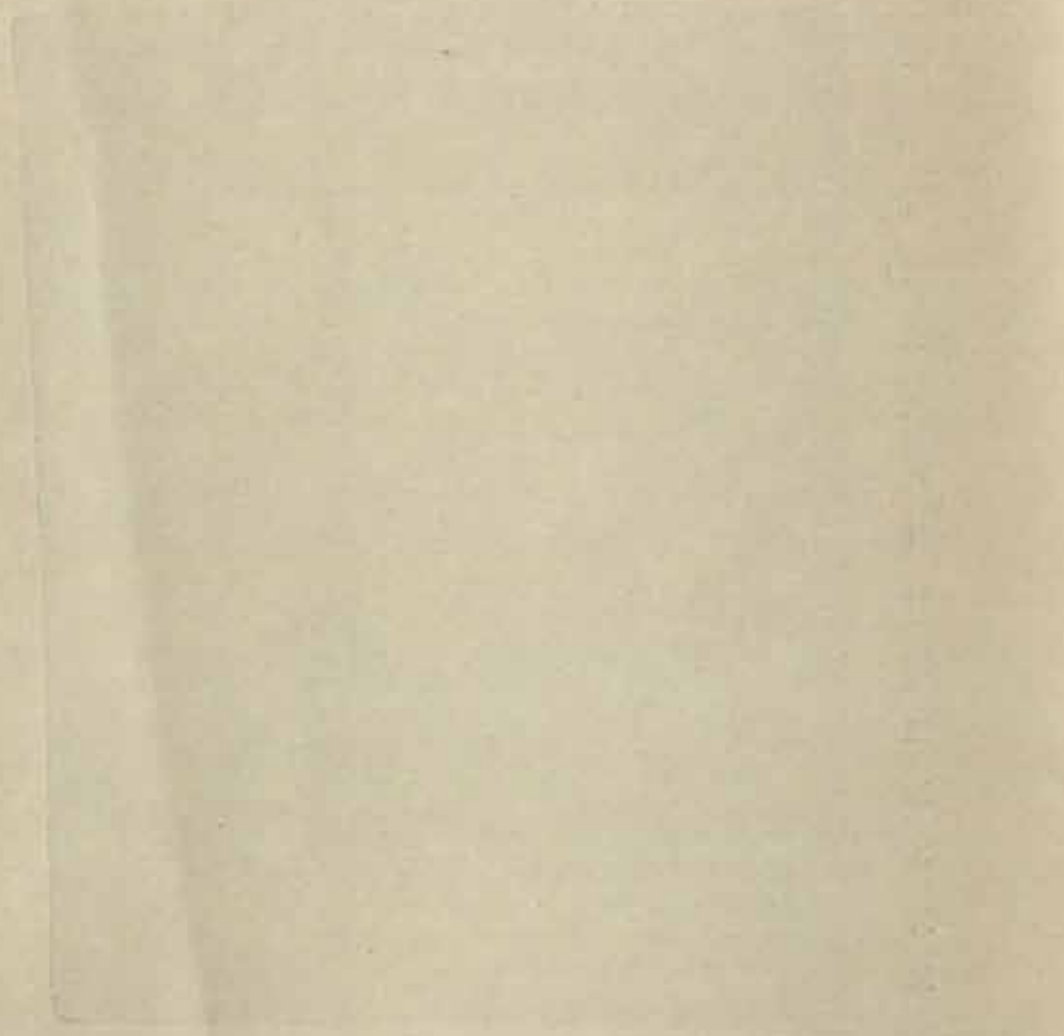
Reverse



From the facsimile

1876

1876



- 22 ā-chandr-ārka-kshiti-samakūlam yāvat | bhūmi-chchhidra-nyāyēna | śrīmad-dharmachakra-
mudrayā | tānra-śāsanikṛitya dhau-
- 23 kitō=smābhūh | atō bhavadbhūh sarvair=anumantavyah | bhāvibhir=api bhūpatibhir=bhūmēr-
dāna-phala-gauravāo=apahn-
- 24 raṅē mahānaraku-pāta-bhayāch=cha dānam=idam=anumōdy=ānupālānīyam | nivāsibhūh
kshētrakarais=ch=ājñā-śravaṇa-vi
- 25 dhoyibhūya yath śchīta-pratyāy-ōpanayah kāryya iti | bhavanti ch=ātra dharmm-ānuānsi-
(śamsi)nah ślōkāl |

[Here in lines 25-30 follow five imprecatory verses as in *Laḍahachandra's Plate, No. 1*]

- 30 śrī-Laḍahachandradēva-pādiya-samva(samva)t 6 Āshāḍha-dinē 3 [[*] mahā-
sāndhī-ni anu mahāksha ni [[*]]

No. 3.—Gōvindachandra's Grant

The charter begins with the symbol for *Siddham* and the auspicious word *svasti*. This is followed in lines 1-32 by sixteen verses forming the introductory part of the record.

Verse 1 constitutes the Buddhist *maṅgala* containing a prayer to the Jina (Buddha), Dharma and Saṅgha. Verse 2 introduces the Moon-god who sprang from Atri's eye and was the progenitor of the royal family to which the donor belonged. The next stanza (verse 3) introduces the family (i.e. the Chandra dynasty) which descended from the Moon-god. Verse 4 introduces King **Śrīchandra**, great-grandfather of the donor of the charter, born in the said family. He is described as more intelligent than Vāgīśa (the god Brihaspati) and as a master of the sciences (*vidyā*; cf. the description of Laḍahachandra in his grants and in verse 9 below). Verse 5 describes him as a destroyer of his enemies, as causing the prosperity of his friends, and as the lord of the entire earth including the mountains and oceans. This last claim is of course of a conventional nature.

Verse 6 introduces Śrīchandra's son and successor **Kalyāṇachandra** as equal to Bali in liberality, Rāma in prowess causing fear to the enemies, Yudhishtira in truthfulness and Arjuna in great prowess. It is difficult to be sure as to which one of the three Rāmas is meant here. In verse 7, Kalyāṇachandra is described as doubling the waters of the **Lōhitya-nada** (Brahmaputra) by means of the tears from the eyes of the Mlōchchha women, which had been caused by him by killing their husbands, and also as humbling the power of the **Gauḍa** king in battle. The word *mlōchchha* here undoubtedly refers to the Mlōchchha or Mēch dynasty of Assam, founded by King Śālastambha about the middle of the seventh century A.D. It will be noticed that the same achievements have also been ascribed to Kalyāṇachandra in verse 8 of the records of his son Laḍahachandra.

Verse 8 introduces Laḍahachandra as the son and successor of Kalyāṇachandra. It is said that, just as the Golden Mountain (Mēru or Sumēru) is accessible to the celestial beings known as Vidyādharas, Laḍahachandra could be easily approached by the learned men (*vidyādharas*). Verse 9 refers to Laḍahachandra's pilgrimage to **Vārāṇasī**, his bath in the waters of the **Ganges**, and his fame for *kuśītra* (poetical skill) and *pūṇḍītya* (scholarship) and

¹ The contraction *mahāsāndhī* stands for *mahāsāndhīcīgrahika*, *ni* for *nibaddha* or *nīrikshita*, and *mahāksha* for *mahākshapatalika* while the word *anu* means 'thereafter'.

for the slaughter of his enemies. Verse 10 introduces Laḍahachandra's beloved queen **Saubhāgyadēvi** who was like Śiva's wife Śivā and Hari's wife Śrī.

Verse 11 mentions **Gōvindachandra** as born of queen Saubhāgyadēvi. The following stanza speaks of the happy mood in Laḍahachandra's palace and harem at the birth of his son Gōvindachandra. Verse 13 represents young Gōvindachandra as equal to Śāktimān Mahāsēna (Mahāsēna, the holder of *śakti*, i.e. Skanda-Kārttikēya) and his parents to Śiva and Śivā who were the latter's parents. It is further stated that Gōvindachandra learnt very well, in his childhood within a few days, the sciences (*vidyā*) and all the arts (*kalā*) including the sciences dealing with elephants, horses and chariots (cf. the descriptions of Śrīchandra and Laḍahachandra referred to above). Verse 14 contains conventional praise of Gōvindachandra, while the next stanza (verse 15) states that he was equal to Ākhaṇḍala (Indra) in splendour, the Sun in terrible vigour, and Mrikaṇḍa's son (i.e. Mārkaṇḍa or Mārkaṇḍēya) in the matter of long life.¹ The concluding stanza (verse 16) contains a prayer to the gods Svaymbhū, Hari and Hara (i.e. the Hindu Trinity).

The grant portion in lines 32 ff. states how the charter was issued from the royal camp at **Vikramapura** by **Paramēśvara Paramabhāṭṭāraka Mahārājādhirāja Gōvindachandra**, who was a **Paramasaugata** and meditated on (or was favoured by) the feet of **Mahārājādhirāja Kalyāṇachandra**. The gift land is next introduced as a plot measuring two *pāṭakas* in **Sāharatalāka** which was attached to the *viśaya* or district of **Pēranātana** within the **Samataṭa-maṇḍala** of the **Paupdra-bhukti**. The boundaries of the gift land are not quoted. The subordinates and officers, etc., addressed by the king in respect of the grant, the privileges of the donee and the conditions of the grant are all similar to those in the grants of Laḍahachandra.

The present gift was made permanently in favour of the god **Nappēśvara-bhāṭṭāraka** in the name of the god **Śiva-bhāṭṭāraka** for the religious merit and fame of the donor and his parents. The king's advice to the cultivators of the gift land and his request to the future rulers of the area are couched in language similar to that in the charters of Laḍahachandra.

The document closes with five imprecatory stanzas, there being no date and contractions as in Laḍahachandra's grants.

TEXT²

[Metres—Verses 1-3, 10-11, 15-16 *Upajūti*; verses 4-7, 12-14 *Śārdūlavikrīḍita*; verse 8 *Vasantatilakā*; verse 9 *Śikhariṇī*; verses 17-20 *Anuśtubh*; verse 21 *Pushpitāgrā*.]

Obverse

- 1 [Siddham]³ svasti [I*] Nihārūyasāy=āstu* Jinō* janānām=anuttara[ū] śarmma karō-
- 2 tu Dharmmaḥ | Saṅghō py=agha[ū] hanta tayōḥ prabhāvād=uttirṇa-samsāra-mahāsa-
- 3 mudraḥ || [I*] Yad=adbhutaṅ=nirgatam=Atri-nētrā=jyōtiḥ prakṛityā śisira[ū]* sītañ=cha
[I*] sō-

¹ The story of this long-lived sage is told in the Purāṇas; cf. *Pañcā, Śrīṣṭī*, Ch. XXXIII, *Skanda, Nāgare*, Ch. XXI, and *Prabhāsa*, Ch. XLI; etc.

² From the facsimile published in *Pakistan Archaeology*, No. 3, 1966.

³ Expressed by symbol.

* Dani reads *nirgata=pprastu*.

- 4 bhāt-kshapāt sundara-kāntir-indur-ānandanō [lōka-vil[ō]chanānā[m(nām)] || [2*] Tasya
prajā-prīti-kar-ōda- |¹
- 5 yasya diśān=tamaḥ-khaṇḍana-paṇḍitasya [[*] kramāt=pravṛiddhaḥ saralaḥ suparvā sam-
unnataś=cha prasasā-
- 6 ra vaṅśa(vaṅśa)ḥ² || [3*] Vāg[ś-ād]hika-dhīr=akhaṇḍita-mahī-rakḥh-ād[hikāra-vrataḥ] |³
pratyarthi⁴-pratipādit-ō-
- 7 psita-phalaḥ kalpa-drumō jaṅgamaḥ [[*] Śrichandraḥ śaraṇindu-sundata-mukhō vidyā-
vadhūnām pati[ḥ*]]⁵
- 8 jātas=tatra pavitrit-ōbhaya-kulaḥ kshōṇibhujām=agraṇiḥ |[4*] Yēn=ājau dvishatām
gaṇaḥ suta-
- 9 vadhū-saṅg-ōtsavair=yōjitaḥ pātram=mitra-jaṇaḥ kṛitaś=cha dhavala-chehhatra-
smitānām śriyāṅ(yām) | lōkānām
- 10 paripālanē cha bharaṇē ch=ātyanta-va(ba)ddh-ōdyamaḥ khyāto yaś=cha sa-śaila-sāgara-
mahī-paryanta-pā |¹
- 11 lair-guṇaiḥ || [5*] Tasmāt=kāśhṛanidhōr=iv=ōndur=abhavan=nōtr-ōtsav-aika-prasūr=dūr-
ōllā=i-kalā-kalāpa-ni-
- 12 layaḥ Kalyāṇachandrō nṛipaḥ | yas=tyāgōna Va(Ba)lir=dvishad-bhaya-kṛitā Rāmaḥ⁶
pratāpōna yō yaḥ sa- |¹
- 13 tyōna Yudhishthīrō va(ba)lavatā śauryōṣa yaś=ch=Ārjunaḥ |[6*] Yēn=āsau dviguṇikṛitaḥ
pati-vadhūd=u-
- 14 dvējītānām ghanair=MIlēchchhīnān=nayan-āmbubhir=vigalitaḥ (tair)=Lōhitya-nāmā
nadaḥ | yēn=ājau ga-
- 15 ja-vāji-patti-bahulām sēnām grīhītvā va(ba)lād=Gauḍānām=adhīpaḥ kṛitaś=cha [su*]-
chīraṁ lajj-āvanamr-ā-
- 16 nanaḥ || [7*] Tasmād=ājāyata sutaḥ śruta-śīla-śālī kaulīna-bhīru-hṛidayāḥ sa-dayaḥ prajā-
- 17 su || () vidyādharāḥ kanaka-sai(śai)la⁷ iv=ād[higamyaḥ] sarv-ōttarō Laḍahachandra iti
kshītīndraḥ |[8*]
- 18 Yayau Vārāṇasyām Surasariti sasnau cha va(ba)huśaḥ śataṁ vārān=arthishv=atha⁸
kanaka-vṛishṭīn=cha vi- |⁸

¹ The *daṇḍa* was meant to cover a little space at the end of the line.

² Dani reads *Vaṅśaḥ*.

³ The *daṇḍa* is unnecessary.

⁴ Dani reads *pratyaś-cipra*.

⁵ Dani reads *ōgamaḥ*.

⁶ Dani reads *kanaka-chaula*.

⁷ Dani could not read *vishishvatha*.

⁸ The *daṇḍa* was meant to cover a little space at the end of the line.

- 19 dādho [1*] kavivāt-pāṇḍityād-diśi diśi cha yah¹ kīrtim-anaghām vitēnō śatru-śtri-
nidhuvana-kal-ō-
- 20 chachhōḍa-chaturah || [9*] Dēvasya tasy-ēndu-samāna-kāntōh Saubhāgyadēv-iti
mahānubhāvā [1*] Śivā Śi-
- 21 va[sy-ōva*] Hārōr-iva Śrīh priyañkarā prāya-samā priyā-bhūt || [10*] Sā su-prāsasyō-
'hni śubhō muhūrttō paritam-a-
- 22 āgair-ddhīta²-rāja-chinhal | mukha-śriyā nirjita-pūrṇa³-chandratā Gōvindachandratā
sushuvē sukhōna || [11*] Bhūtō janmani tasya
- 23 puṣpam-apatad-divyatā mahi-maṇḍalē s-āmōdalē śisīrah śanair-mmard-avāda(d-ā)san⁴
prasannā diśah [1*] vīhā-
- 24 vāṇu-mṛḍaṅga-nisvana-mayam śrīngāra-chēṣṭā-mayam tat-[t]al-lāsyā⁵-kalā-mayam
pitrīpuram s-āntah parañ-oh-ābha-
- 25 vat || [12*] Īsas-tasya pitā Śivā cha janani sō-bhūt svaya[m*] śaktimān lōkō-yan-dhri-
timān-ajāyata ma-
- 26 hāsānasya tasy-ōdbhavāt [1*] vidyāh śaisava ēva tēnō(na) divasair-ālpaiḥ sukham śikṣhi-
tāḥ sv-abhyastō [1*]
- 27 gaja-vāji-vāhana-vidhīr-jñātās-cha sarvāḥ kalāḥ || [13*] Mūrttō dharmma iti kehamā-
nidhīr-iti trātā prajā-
- 28 nām-iti śrōyah-pātram-iti śriyām vasatir-ity-uddāma-dhām-ēti cha [1*] kshōṇḍrah pa-
rikīrttyatē pra-
- 29 tidiśam pratyālayam pratyaham s-ānandam sa-kutūhalam sa-pulaka[m*] lōkaiḥ sa ōkaḥ
param(ram) || [14*] Ākhaṇḍalasy-ō-

Reverte

- 30 va vilas[v]arā Śrīh praḥaṇḍa-raśmōr-iva chaṇḍam-ōjah | tasy-ās[ta] bhū-maṇḍala-ma-
- 31 ṇḍanasya Mṛikaṇḍa-sūnōr-iva dī[r*]gham-āyuh [15*] Śiva[m*] Svayambhūh srijatu
prakāma[m*] Hariḥ śa-
- 32 rira-śhitim-ādadhā'u [1*] vipakṣha-sa[m*]hāram-uāra-kīrttōr-Gōvindachandrasya
Harah karōtu || [16*] Sa khalu śri-Vi-
- 33 krampura-samāvāsita-śrīmaj-jayaskandhōvārāt-paramasaugatō mahārājādhirāja-śri-
Laḍahachandra-
- 34 dēva-pād-ānudyātah paramēsvara-paramabhāttārakō mahārājādhirājah śrīmān Gōvinda-
chandrādēvah

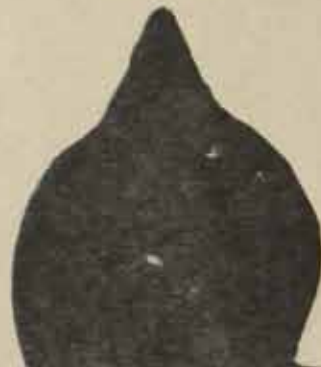
¹ Dani reads *dītrayāḥ*.² Dani reads **anpāśita**.³ Dani reads *nirjītasatā**.⁴ Dani's transcript has *avāḍ(d)san*.⁵ Dani's transcript has *tal-eh(a)llāsyā*.⁶ The *ḍaṇḍa* was meant for covering a little space at the end of the line.

Obverse



From the facsimile

Reverse



30	...	...	30
32	...	...	32
34	...	...	34
36	...	...	36
38	...	...	38
40	...	...	40
42	...	...	42
44	...	...	44
46	...	...	46
48	...	...	48
50	...	...	50
52	...	...	52
54	...	...	54
56	...	...	56
58	...	...	58

- 35 kusalī | śri-Pauṇḍra-bhukty-antaḥpāti-Samatata-maṇḍalē Pēranāṭana-viśhaya-sath'
Sāharatalākē pāṭaka-
- 36 d[v*]aya-[bhū]mau samupagat-āsēsha-rājapurusha-rājōi-rāpaka-rājaputra-rājāmātya-
mahāvūhapa- |²
- 37 ti-maṇḍalapati-mahāsāndhivigrahika-mahāsānāpati-mahākṣhapāṭalika-mahāsarvā-
- 38 dhikṛita-mahāpratihāra-kōṭṭapāla-dauḥsēdhasādhanika-chaurōddharaṇika-nau-bala-ha-
- 39 sty-asva-gō mahish-śj-āvīk-ādi-vyāpṛitaka-gaulmika-sau(śau)lkika-dauḍapāsika-dē[ōda*]-
nāya-
- 40 ka-viśhayapaty-ādīn=anyāśis=cha sakala-rāja-pād-ōpajivinō='dhyakṣha-prachār-ōktān=
ih-ā-
- 41 kīrtitān chāṭa-bhāṭa-jāṭiyān janapadān kshōtra-karāśis=cha Brāhmaṇ-ōttarān yathā-
- 42 rham mānayati vo(bō)dhayati samādisati cha matam=astu bhavatā[m*] yath=ōpari-likhita
bhūmi-
- 43 r-iyam svā-sīm-āvachohinnā triṇa-pūti-gōchara-paryantā sa-jalā s-ōddōśā s-āmra-panasā
sa-gu-
- 44 vāka-nālikērā sa-lavaṇā sa-jalā-sthalā sa-gartt-ōsharā sa-das-āparādhā sa-chaurō- |²
- 45 ddharaṇā pariḥṛita-sarvva-pīdā a-chāṭa-bhāṭa-pravēsā a-kiñohit-pragrāhyā samasta-rāja-
- 46 bhōga-kara-hiraṇya-pratyāya-sahitā Naṭṭśvara-bhaṭṭātakāya puṇyē='hani vidhivad=
uda-
- 47 ka-pūrvvakam kṛitvā bhagavantam Śiva-bhaṭṭārakam=uddiśya mātā-pitrōr-ātmanas=cha
puṇya-yaśō-
- 48 bhividdhayē ||³ ā-chandr-ārka-kshiti-sama-kālam yāvat bhūmi-chohhidra-nyāyōna śrīmad-
dharmaachakra-mu-
- 49 drayā tāmrā-sāsankṛitya pradatt-āsmābhīḥ [|*] atō bhavadbhīḥ sarvvair-anumantavyam
bhāvibhīr=a-
- 50 pi bhūpatibhīr=bhūmēr=dāna-phala-gauravād=apaharaṇē mahā-naraka-pāta-bhayāoh=
cha dānam=i-
- 51 dam=anumōdy=ānupālaniyam nivāsibhīḥ kshōtra-karāśis=ch=ājñā-śravaṇa-vidhōyibhūya
yath-ōchi-
- 52 ta-pratyāy-ōpanayaḥ kāryya iti | Bhavanti oh=ātra dharmm-ānuśensi(śānsi)naḥ śīōkāḥ
|| Bhūmitā yaḥ pratigri-
- 53 hṇāti yaś=cha bhūmitān prayaohhhati [|*] ubhau tau puṇya-karmṇāṇau niyataṁ svargga-
gāminau || [17*] Shashṭīm varsha-saha-

¹ The *akshara sath* stands for *sambaddha*.

² The *daśa* is meant for covering a little space at the end of the line.

³ The *daśas* are redundant.

- 54 stāpi svargē mōdati bhūmidāḥ [|*] ākshōptā ch-ānumantā cha tōny-āva narakam
 vaśō(sō)t || [18*] Svadattām=para-¹
- 55 dattāmvā(ttām vā) yō harēdva(ta va)sundharām(rām |) sa viśṭhāyām krimir-bhūtvā
 pitrī(tri)bhīḥ saha pachyatō || [19*] Va(Ba)hubhir=vasudhā
- 56 dattā rājābhīḥ Śagar-ādibhīḥ [|*] yasya yasya yadā bhūmis=tasya tasya tadā phalam-
 (lam) || [20*] Iti kamala-
- 57 dal-āmvu(mbu)-vi(bi)indu-lōlām śriyam=annohintya manushya-jīvitam cha [|*] sakalam-
 idam=udāhṛitāḥ=cha vu(bu)ddhvā
- 58 na hī puruṣāḥ para-kīrttayō vilōpyāḥ || 0 || [21*]

¹ The *śaṅṅā* is meant for covering a little space at the end of the line.

No. 36—MODLIMB PLATES OF CHALUKYA PULAKESIN II

(I Plate)

G. S. Gai and Madhav N. Katti, Mysore

Though the set of copper plates edited here was received in the office as early as the year 1913 for examination from the late D. R. Bhandarkar, the then Superintendent of the Western Circle of the Archaeological Survey of India, it has somehow remained unpublished so far. It has been noticed in the report of the Western Circle for the year 1912-13 as No. 2595.¹ The plates are known to have been discovered at the village **Modlimb** in the Miraj Taluk of South Satara District, Maharashtra State.

The set consists of **three** plates with writing on four sides, each measuring 15 cm × 5.8 cm. The first and the third plates are engraved on the inner sides only. The ring holding the plates was intact at the time when the impressions of the plates were taken and its ends were secured at the base of an oval seal bearing the figure of a boar facing proper right. The ring measured about 6.2 cm in diameter and 1 cm in thickness. The plates and the seal together weighed 443 gm. The record is in a fairly good state of preservation.

The **characters** of the charter belong to the early Telugu-Kannada variety and the palaeographical features are regular for the 1st half of the 7th century to which the record belongs. The **language** is Sanskrit, the text being in prose except for the invocatory and imprecatory verses, at the beginning and end of the record respectively.

Initial *a* occurs in lines 5 (in *agnishōma*), 8 (in *aparimitā*) and 10 (in *anēka*); *i* occurs in line 2 (in *iro*) and *u* in line 13 (in *udaka*). In a few cases the class-nasal is replaced by *anusvara*.

Of the **orthographical** peculiarities, attention may be drawn to the word *vyinda* written as *byinda* (line 1) and *vyitta* as *bhratta* (line 3). *Vaiśākha* is written as *Vaiśākhā* (line 11).

The record opens with the auspicious word *svasti* and praises (lines 1-4, verse 1) the Boar form of Lord Vishṇu in the words, 'victorious is Varāha who possesses the complexion of the blue lotus and the sky covered with a group of clouds, who is adorned with the garland made of splendid precious stones around his neck, who is having his waist encircled with a shining belt as the cloud which is covered with lightning and who has his face full of sweat due to the burden of carrying the earth like the cloud which emanates water when it is confronted with a mountain.² Then follows (lines 4-7) the *prasasti* of the **Chalukya** family which is found in the already known charters of that family. It states (lines 7-11) that in the lineage of those Chalukyas was born **Paramēśvara** who earned the kingdom by the might of his own arms and who became the

¹ This charter is also noticed in the Marāṭhī Magazine, *Itihāsa-samgraha* for April 1909.

² There is a pun in the phrase *dharani-dhara-nirōdha*. Here *dharani-dhara* means the one who carried the earth (i.e., Lord Vishṇu in the form of Boar) as also a mountain.

supreme lord of many kings.¹ He was the son of **Kirttivarman** who was like the full moon on the sky that was the race of the Chalukyas and who had earned abundant victory because of his limitless valour. He was the grandson of him who was born of *Hiranyagarbha* and who had performed the *aśvamēdha* sacrifice. This is followed by the grant portion (lines 11-13) wherein it is stated that the grant of the village **Tiyarēgrāma** on the bank of the river **Sinnā** was made with ablutions of water to *Dēvaganasvāmin* of *Kāśyapa-gōtra*, on the full moon day of the month of **Vaiśākha**, in connection with the construction of a tank. The charter ends with two imprecatory verses (lines 13-16).

The importance of the inscription lies in the fact that it belongs to the reign of Chalukya **Paramēśvara** who is described as the son of *Kirttivarman* and the grandson of him who was born of *Hiranyagarbha* and who had performed the *aśvamēdha* sacrifice. The record states that *Paramēśvara* earned the kingdom by the might of his own arms (*sva-bāhu-bala-vikram-śpāta-rājyaḥ*) and became the supreme lord of innumerable kings (*anēka-nripati-paramēśvaraḥ*). It is a well-known fact that *Pulakēśin I*, the father of *Kirttivarman*, is described as born of *Hiranyagarbha* and as a performer of the *aśvamēdha* sacrifice.² Therefore, the king referred to in our record as born of *Hiranyagarbha* and as the performer of the *aśvamēdha* sacrifice is none other than *Pulakēśin I*. His grandson and *Kirttivarman*'s son, viz., *Paramēśvara* who is mentioned as the one who earned the kingdom by the might of his own arms and as the supreme lord of several kings is none else but *Pulakēśin II*. It is known that *Pulakēśin II* had to wrest the reigns of the Chalukya empire after a civil war with his paternal uncle *Maṅgalēśa* who had succeeded his brother *Kirttivarman* but did not want to leave the reins of the empire to *Pulakēśin II*.³

The word *Paramēśvara* is used with a double meaning. The expression *anēka-nripati-paramēśvaraḥ* has the purport of 'Paramēśvara who was the supreme lord of many kings'.⁴ A number of records refer to *Pulakēśin*'s subjugating several rulers and using the title *Paramēśvara*,⁵ while some of them state that this title was employed by him as his second name.⁶ The later inscriptions of *Pulakēśin II* give his other royal titles like *Prithivīvallabha*, *Mahārājādhirāja* and his almost inseparable title *Satyāśraya*.⁷ Since our inscription does not give any of these titles but refers to his earning the kingdom by the might of his own arms and becoming the supreme lord over many rulers, it is likely that the grant was issued in the early years of his reign before he started employing the other titles. That this charter was issued in the early years of his reign is also supported by the short phrases introducing his family and the invocatory verse which is different from the one given by the later records of *Pulakēśin II*, viz., *Jayaty-āvishkṛitāḥ*, etc.,⁸ and which occurs in this inscription for the first time.

Tiyarēgrāma mentioned in our record can be identified with the present day village *Terdā*, in *Jamkhandi Taluk*, *Bijapur District*. **Sinnā** may be a branch of the river *Kṛishnā*.

¹ There is a pun on the word *Paramēśvara* which hints at the name of the king (*Paramēśvara* i. e., *Pulakēśin II*) and his being the supreme lord (i. e., *param-ēśvara*). He is described as *anēka-nripati-paramēśvaraḥ*.

² See above, Vol. XXVII, p. 8.

³ J. F. Fleet, *Bomb. Gaz.*, Vol. I, Part II, pp. 349-50.

⁴ This inscription employs pun in a number of places. See, *vidyut-śpāta*, *madhy-āku-dāra* and *dharaḥ-dhara* (line 3)

Above Vol. XXVII, p. 117; *Ind. Ant.*, Vol. VI, pp. 72 ff. and see J. F. Fleet, *op. cit.*, p. 351.

⁵ Above Vol. XXVII, p. 117 and *Ind. Ant.*, Vol. VI, pp. 73 and 74 etc.

⁶ J. F. Fleet, *op. cit.*, p. 351.

⁷ Vide, above Vol. XXVII, p. 38.

MODLIMB PLATES OF CHALUKYA PULAKESIN II



2

2

4

4

ii, a



6

6

8

8

ii, b

10

12

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
 ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
 ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
 ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥

10

12

iii

14

16

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
 ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
 ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
 ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥

14

16

Actual size

TEXT¹[Metres : verse 1 *Mālinī* ; verses 2 and 3 *Anuṣṭubh*]*First Plate*

- 1 Svatsī(sti)[| *] Jayati jalāda-bṛinda-vyōma-nīl-ōtpal-ābhāḥ sphu-
 2 rad-uru maṇi-ratna-srak-samāviddha-kaṇṭhaḥ[| *] jalādvara i-
 3 va vidya(dyū)dbhra(d-vṛi)tta-madhy-aika-dēśō dharāṇi-dhara-nirōdhāssvi(t=svi)nna[h]*
 4 vaktrō Varāha[h] [|| 1 ||*] Śrī-sva(svā)mi-Maha(hā)sōna-pa(pā)d-ānuddhyātānām
 Ma (Mā)navya-

Second Plate, First Side

- 5 sagōtra(trā)ṇā[m] Hāriti-putrāṇā[m] agniṣṭōm-āgnichayana-va(vā)-
 6 japōya-pauṇḍari(rī)ka-bahusuvarṇṇ-āśvamēdh-āvabhṛitha-snā-
 7 na-pavitrikṛita-śirasām **Chalukyānām** vaśōm* saṁbhūtaḥ Cha-
 8 lukya-v[v]asābamra* pūrṇa-chandra[h]* aparimita-vikram-ōpātta-vīpu-

Second Plate, Second Side

- 9 la²-yaśōvataḥ tasya **Kirttivarimmā(rmma)ṇa[h]*** putraḥ Hiraṇyagarbbhasy-āśvamē-
 10 dhā(dha)-yājina[h]* pautraḥ sva-bāhu-bala-vikram-ōpātta-rājya[h]* anō-
 11 ka-nṛpati-**Paramōśvaraḥ Vaishā(śā)kha-paurṇamāsyam(syām)** taṭāk-ōdyamañē
 12 Dēvagaṇasva(svā)minē Kāśyapa-sagōtrāṇā[h]* Tiyarē-gra(grā)ma[m]*

Third Plate

- 13 **Sinnā-taṭō** udaka-pūrvva[m]* sabhōgamḥ(gam)*[|*]Bahurbhū(bhū)re-vv asudhā bhukta(ktā)
 rā-
 14 janai(bhīḥ) Sagar-ādibhī[h][| *] yasya yasya yadā bhūmi[h]* tasya ta-

¹ From the impressions.² *Vāraṇa* is redundant here.³ Read *vamāḥ*.⁴ Read *vamāśūbhara*.⁵ Written below *ga*.⁶ Read *-sapōtrāṇa*.⁷ A verb like *prādāt* should be supplied here to make the sentence complete.

- 15 sya tadā phalam(lam) [||2||*] Sva-dattān para-dattā[m*] vā yō harētē(ta) vasunddha-
rām(rām) [||*||]
- 16 śashti vatirirsha¹-sā(sa)hasra(srā)ṇi viśṭā(śhṭhā)ya(yā)[m*] ja(jā)yatā krimi[ḥ*] [||3||*]

¹ Read śashtir-caraka.

No. 37—TWO FRAGMENTARY CHARTERS OF MAITRAKA DHARASENA IV

(1 Plate)

P. B. Srinivasan, Mysore

The two fragmentary copper-plate inscriptions edited below are now deposited in the Prince of Wales Museum of Bombay. Their exact findspots are not known. Dr. Moti Chandra, the Director of the Museum was kind enough to make them available for my examination when I visited the institution in 1964, during my annual collection tour, as well as to send them over subsequently to the Office of the Chief Epigraphist, for a careful study of the records. They are referred to here as *Charter A*¹ and *Charter B*², for the sake of convenience. Both of them are badly mutilated and brittle. So, their impressions could not be taken. The extant portions of the texts of both the records describe the donor king Dharasēna as *Paramabhōṭṭāraka Mahārājādhirāja Paramēśvara Chakravartin*. Since among the Maitraka rulers only Dharasēna IV had all these titles, the charters were evidently issued by him. Moreover he was the only king of that name whose father was Dhruvasēna as stated in both records. In spite of the fact that several important details like the date have been lost due to the extreme damage suffered by the records, they are dealt with here not only because they add to the meagre number of charters belonging to the reign of Dharasēna IV, but also because they furnish particulars about new places and deities not met with in the already known records of the Maitraka dynasty.

Charter A

The two plates that go to make up this charter have been separately accessioned by the authorities of the Prince of Wales Museum, Bombay. This was perhaps due to the fact that each plate, because of the extreme damage suffered by it, has got a peculiar shape and size, which do not fit into those of the other. But when the text of one plate is read together with the text of the other, it is seen that the record pertains to one and the same grant. A unique feature noticed in these plates is that the side of each plate containing the original engraving was superimposed by a thin sheet of copper on which the text of the grant has again been engraved in such a way that the lines of writing on the upper sheet fit exactly with the corresponding lines of writing on the lower sheet. This is easily seen from the writings in the flaked off places on both the plates. The reason for this overlaying is not known. The letters of the writing on the lower sheet are bolder compared to those of the writing on the upper sheet. Of the two plates the first measures 30 cm by 18 cm and weighs 590 g. Only 22 lines of writing are extant on the first plate whereas the second plate has fragments of 23 lines of writing. Charters of this king, known so far contain between 52 to 56 lines of writing distributed evenly between the two plates. It, therefore, seems that the fragmentary charter under study had

¹ This is registered in *A. R. Ep.*, 1963-64, as No. A 30.

² This is registered in *ibid.*, as No. A 31.

about 27 lines of writing on each plate. The characters are Southern and they are regular for the period. The language is Sanskrit.

The record refers itself to the reign of **Dharasēna (IV)** a *Paramamāhēsvaya* who is endowed with the imperial titles *Paramabhattāraka Mahārājādhirāja Paramēsvaya Chakravartin*. The object of the record was the grant of the village of **Pishpalashēdhika** perhaps for three purposes. One of them was to provide for worship and offerings to the Buddhist deity **Tārādēvi** established perhaps by *Divirapati* Skandabhata at the place called **Kāpasihānaka**. However, though the expression *rapura pratishthita* (l. 41) is too fragmentary to give its real sense, it seems that the word *pura* here meant a shrine named after some one, the name having been lost. The grant was also for the maintenance not only of the temple (of the deity) but also of (its) servants. The second purpose was to provide for the feeding and other comforts to the members of the *Bhikshu-saṅgha* of the **Duḍḍā-vihāra** in **Valabhī**. The third purpose was to provide for the free feeding of the poor from other regions of the country. Owing to the fragmentary nature of the record, it is not possible to be sure as to who was the recipient of the gift and what privileges accompanied it. But from the few words and expressions that could be read here and there, it appears that the gift village was entrusted to the care of the *Bhikshu-saṅgha* of the above-mentioned **Duḍḍā-vihāra** and it included the *udraṅga, parikara, bhūmichchihāra* convention and was meant to last till eternity.

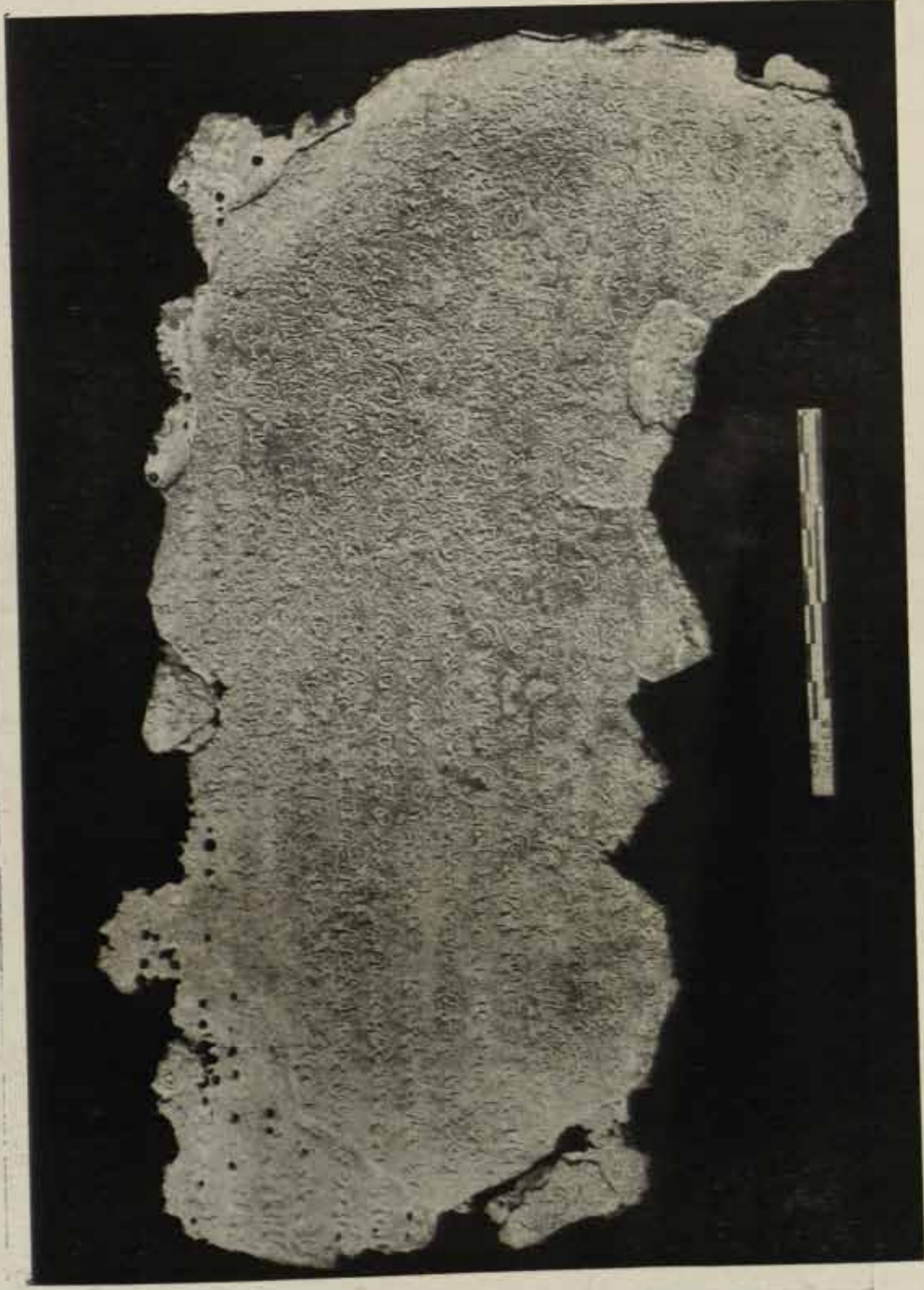
Of the geographical names, Valabhī has been identified with modern **Vaja** in **Saurāshtra**. I am not able to identify the village of **Kāpasihānaka** where the temple to the deity **Tārādēvi** was established and the gift village of **Pishpalashēdhika**.

TEXT¹*First Plate*

- 1
 2
 3
 4
 5
 6
 7²[śaraṇāgat-ābha]ya-pradāna-paratayā triṇavad-apūst-āsēsha-svakāryya-phala-
 8 pradān-ānandita-vidvat-sukrit-praṇayi-hṛidayah pādachār-iva sakala bhuvana-maṇḍal-
 ābhōga-pramōdah paramamāhē[śvara]...
 9 sya sutas-tat-pāda-nakha-mayūkha-santāna-viśruta-Jānhavi-jal-au[gha]-prakshālit-āsēsha-
 kalmasah prāṇayi-śata-sahasr-ōpajī[vya]....
 10 pa-lōbhād-iv-āsṛitah sarabhasam-abhigāmikair-ggūṇais-saha-śakti-śikshā-viśeṣa-vismāpit-
 ākhila-dhanurddharah prathama-narapati....

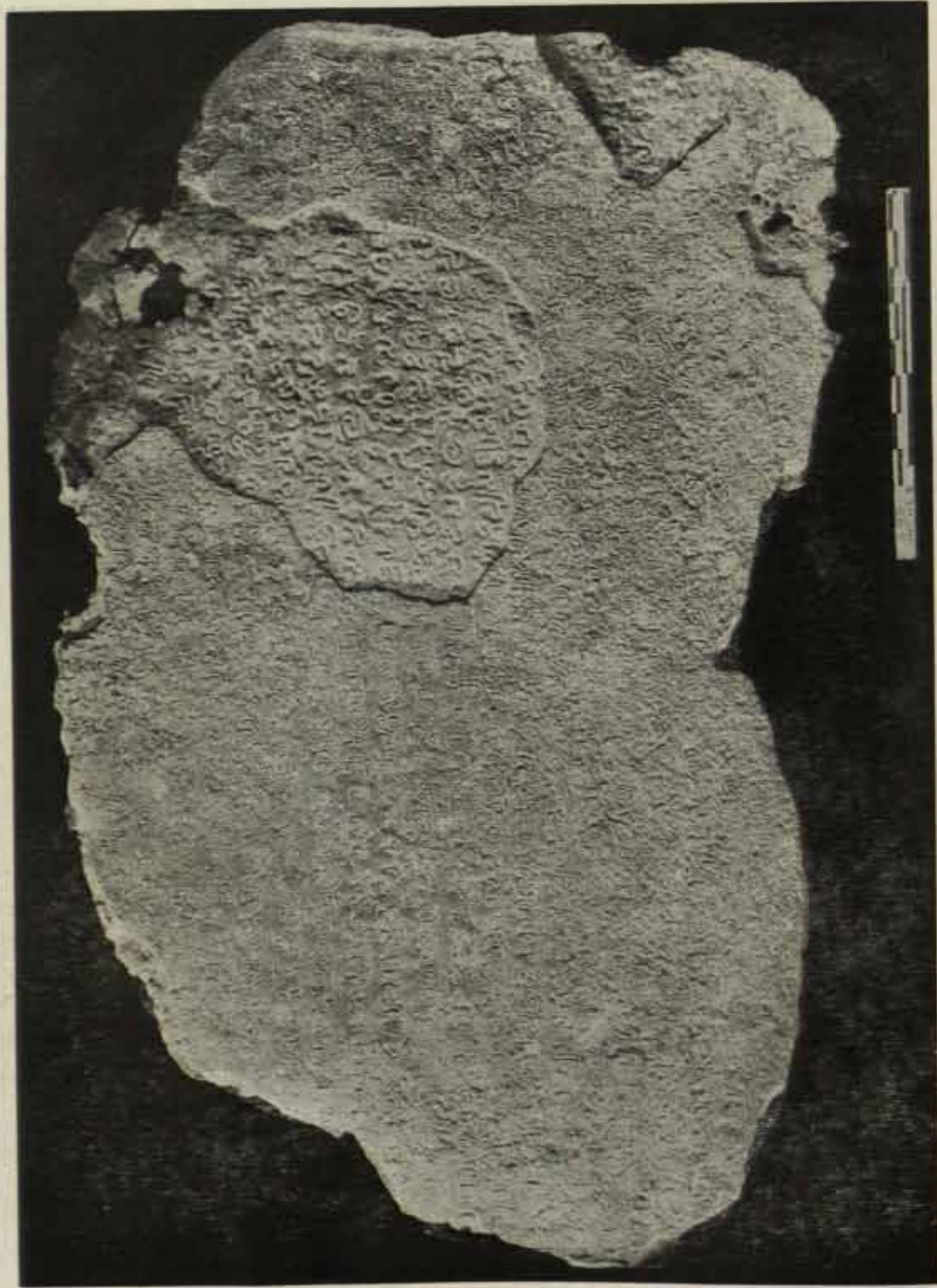
¹ From the original plates and photographs.

² Possibly the first six lines have been lost here. Cf. *Ind. Ant.*, Vol. VII, p. 74, text line 7; *ibid.*, Vol. XV, p. 339, text line 7.



From Photograph

PLATE II



From Photograph

- 11 nupālayitā dharmmadāyānām-apākarttā praj-ōpaghāta-kāriṇām=nupālavānām darsayitā
Śri-Sarasvatyōr-ēk-ādhipāsasya saṅ(sam)hatā....
- 12 kṣhmī-paribhōga-dakṣha-vikramō vikram-ōpasanīprāpta-vimala-pārthiva-śrīḥ paramamāhōś-
varah śrī-Dharasēnas=tasya sutas=tat-pād-ānuḍhyātaḥ sakala....
- 13 ndan-āty-adbhūta-guṇa-samudaya-sthagita-samagra-djī-ṁḍalāḥ samara-śata-vijaya-śōbhā-
sanātha-ṁḍal-āgra-dyuti-bhāsuratarān=sa pīthōdū-
- 14 ratḥa-mahābhāraḥ sarvva-vidyā-pārāvāra-vi[bhā]gādhigama-vimala-matir=api
[sa]rvvatas-subbhāṣita-lavēn-āpi [sukh-ōpa]pādantiya-paritōsha[h]
- 15 gādha-gāmbhīrya-hṛidayō=pi sucharit-ātīśaya-suyakta-parama-kalyāṇa-svabhāvah
kḥilbhūta-Kṛita-yuga-nṛipati-patha-viśōdhan-ādhitatō
- 16 [rm-ā]nūrōdh-ōj[*]valatarikṛit-ārttha-sukha-sampad-upasāvā-[nirū]dha-Dharmma-
ditya-dvītiya-nāmā [paramamāhōśvarah] śrī-Śilādityas=tasy-ānuja-
- 17 madhyāta[h] svayam=Upēndra-guruṇ=ēva guruṇ-āty-ādaravatā samabhilāshapīyām-
api rājya-lakṣmīḥ [skandha-saktām] parama-bhadra iva dhuryyas=tadā
- 18 tay=ēv=ōdvahan-khōda-sukha-ratibhyām=anāyāsita-sat[t*]va-sampattī[h] prabhāva-
sampad-vasīkṛita-nṛipati-śata-śrīrō-ratna-{ch*}chhāy-ōpa-
- 19 i-avaḥ-ābhīmāna-ras-ānālī[ṅgita]-manō-vṛittī[h] prapṇatim=ēkām parityajya prakhyā-
[ta-pauru]ḥ-ābhīmānair=apy=arātibhir=anā-
- 20 nikhila-bhuvanā ti-prasabha-vi[ghaṭita-sakala]-Kali-vilasita-gatir=
nntcha-jan-ādhirōhi-
- 21 lakṣmī-svayamgraha-prakāśita-
- 22 sakala-vidy-ādhitigama-vi-
- 23 sam-āhit-ārātī-pa-
- 24 kṛitrima-prasraya-vi-
- 25 dayah svadha-
- 26¹
- 27

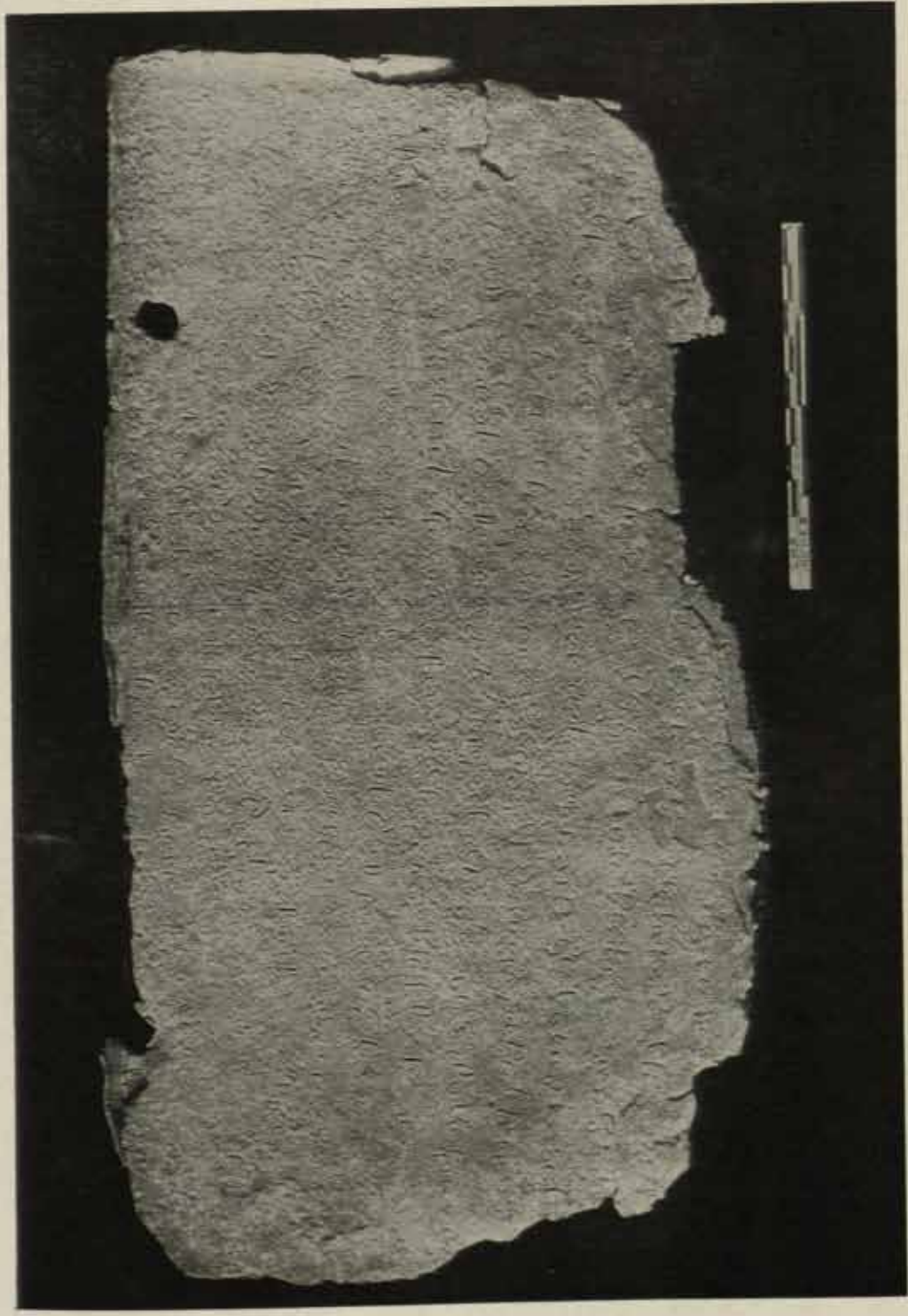
Second Plate

- 28¹
- 29
- 30 [kalāpah] kāntimān=nirvri
- 31 [dhvā]nta-rāśis=satat ōditas-savitā prakṛitibhyah
.....

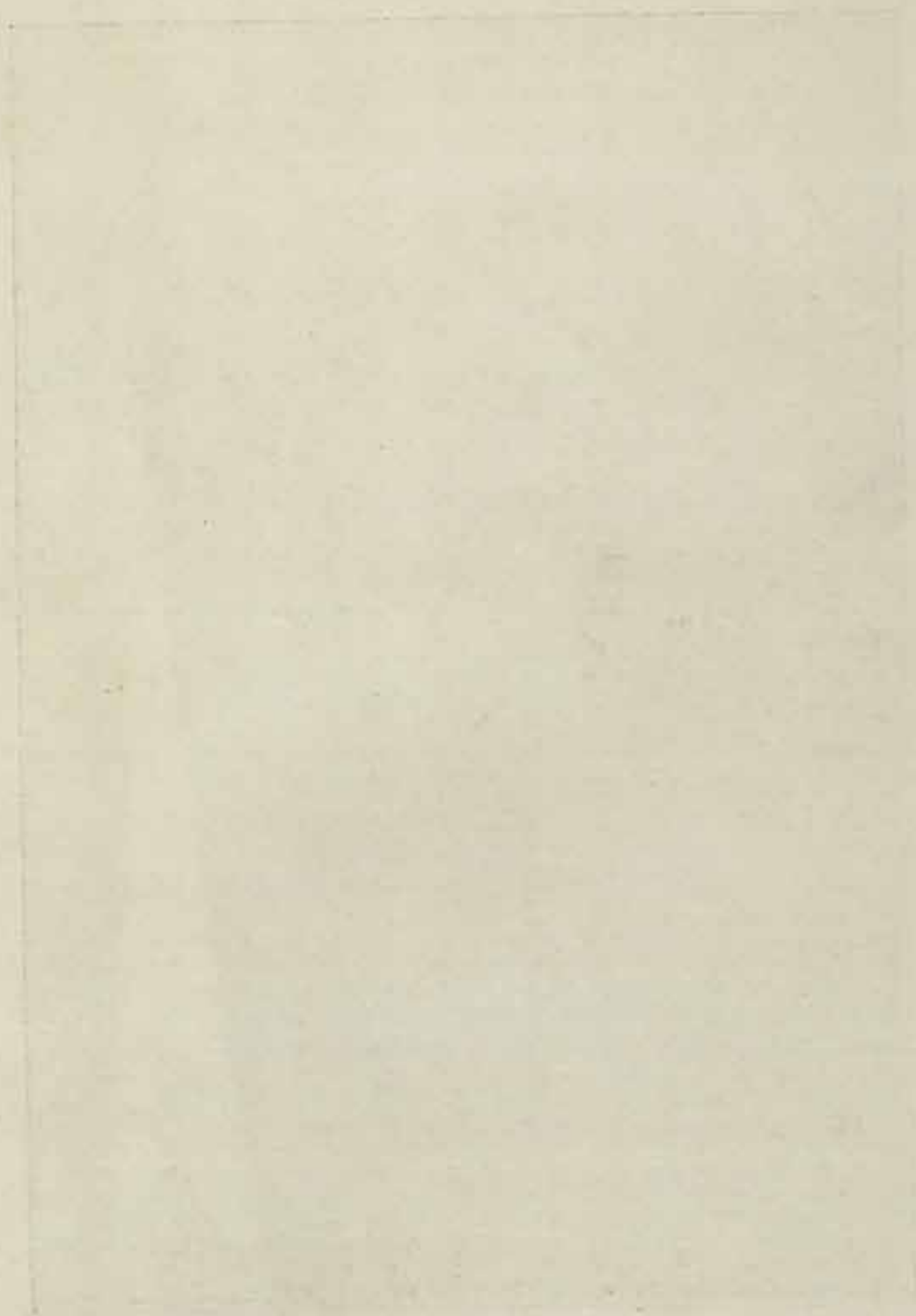
¹ Possibly two lines have been lost here.

- 32 vidadhānaḥ sandhi-vigraha-samāsa-niśchaya-nipuṇaḥ
[sthānā=nu]-
- 33 [akā]ra-sādhūnām rājya-Śālāturiya-tantrayōr-ubhayōr=api
nihpātāḥ prakriṣṭa-vikra
- 34 kāntō=pi praśamī sthira-sauhṛidayyō(yō)=pi
nirasitā dōshavatām=udayasamaya-samu.....
- 35 na-samarthana-prathita-**Bālāditya**-dvitīya-nāmā
paramamāhēśvaraḥ śrī-**Dhruvasēna**s=tasya sutas-tat-pāda-kamala.....
- 36 kashaṇa-janita-kiṇa-lāñchhana-lalāṭa-chandra-śakalāḥ śīsu-bhāva ēva
śravaṇa-nihita-mauktik-ālaṅkāra-vibhram-ā-
- 37 śēshāḥ pradāna-salila-kshālīt-āgra-hast-āravindaḥ kanyāyā iva mṛidu-kara-
grahaṇād=amandīkrit-ānanda-vidhir=vvasundha-
- 38 [rmnu]kē dhanur-vvēda iva sambhāvit-āśēsha-lakshya-kalāpaḥ praṇata-
sāmanta-maṇḍal-ōttamāṅga-dhṛita-chūḍā-ratnāyamāna-
- 39 [sa]naḥ paramamāhēśvaraḥ paramabhṭṭāraka-mahārājādhirāja-paramēśvara-
chakravartī-śrī-**Dharasēna**ḥ=kuśalī sarvvān=ēva samā-
- 40 payaty=astu va[s=sam]viditaḥ yathā mayā mātōpitrōḥ puṇy-āpyāyanāya
Kāṇasihānaka-grāmō divirapati-{śrī}-Skandabhāṭa{kādhīsa}-
- 41 rapura-pratiśṭhita-**Tārādēvi**-pādēbhyaḥ pūjā-snapana-gandha-pushpa-dhūpa-
dīpa-tailādy-arthaḥ dēvakulasya cha khaṇḍa-sphuṭita-prati-
- 42 [sam]karaṇa¹ sa-pādamūla-prajīvanīya cha tathā **Valabhy-abhyantara-Duḍḍā-vihāra**-
[stha]-bhikṣu-saṅghānām.....
- 43 nivāsi.....kānām chivara-piṇḍa-pāta-śayan-āsana-glāna-bhaishajy-ā[rthaḥ].....
Pishpalashēdhika-grāma-
- 44 karppatika-vaidēśy-ādīnām sattrōpayōg-ārtthaḥ **Pishpalashēdhikō** grāmaḥ
.....
- 45 grāmaḥ s-ōdraṅgaḥ sa-parikaraḥ.....ta-pratyayaḥ
- 46 bhūmiechchhidra-nyāyēn-ā-chandr-ārk-ārṇava-kshiti
- 47 **Valabhy-abhyantara-Duḍḍā-vihāra**[stha]-bhikṣu-saṅgha-
- 48 āgāmi-arīpatibhi
- 49
- 50 yaaya yasya yadā bhūmi
- 51 nitāni kō nāma.....
- 52

¹ Read [sam]karaṇa-ārthaḥ.



From Photograph



53
54

Charter B

Of the two plates of this charter, only the second plate is now available. It is also in a very bad state of preservation. In its present condition, the plate measures 33.5 cm by 17.5 cm at its maximum and weighs 980 g. Only 13 lines of writing are seen on the plate. The characters are Southern and the language is Sanskrit.

Like charter A, this also refers itself to the reign of Dharasēna (IV), who is endowed with all his characteristic imperial titles including *Chakravartin*. The object of the charter seems to be to record the grant, made probably by the king, of *Kshētrapadra* consisting of three divisions each of which is demarcated by its boundaries which are specified. This *Kshētrapadra* is stated to have been included in *Lūshāpadra* in *Surāshtra*. The purposes of the grant are (1) of providing worship and offerings to a deity, whose name is lost but who, from the ending of the name in °*vī-pādōbhyaḥ*, was in all probability no other than *Tārādēvi*, (2) for providing clothing, food and other comforts to the members of the *Bhikshu-saṅgha* visiting from the four quarters (3) to provide for the repairs and maintenance of the *Gandhakuṭ!* or the shrine containing an image of the Buddha, and (4) for the maintenance of the servants who were perhaps attached to the shrines.

Of the geographical names, *Surāshtra* is well known but the identity of *Lūshāpadra* and *Kshētrapadra* is not certain.

TEXT¹

Second Plate

- 1² [sā]dhūnām rājya-Sālāturiya-tantrayōr=ubha[yō]-
2 kāntō=pi praśamī sthira-sauhṛidayyō(yō)=pi nirasitā dōshavatām=udaya-
samaya-samupajanita
3 śrī-Dhruvasēnas=tasya sutas=tat-pāda-kamala-praṇāma-dharaṇi- kaṣhaṇa-
.....
4 mauktik-ālaṅkāra-vibhram-āmala-śruti-viśēṣaḥ pradāna-salila-kshālita
.....
5 karmukē dhanur-vvēda iva saṁbhāvit-śēṣha-lakṣhya-kalāpaḥ
6 paramamāhēśvaraḥ paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-
[chakravartti-śrī-Dharasēnaḥ kuśal].....sarvvāu=ēva samājūṣpayaty=astu
vas= saṁviditām
7 vī-pādōbhyaḥ gandha-pushpa-dhūpa-dīpa-tail-ādy-artham tathā chaturd-
dig-abhyāgat-āryya-bhikshu-saṁghasya cha chīvara-piṇḍa-pāta-śayan-āsana-glā-
8 [na]-bhaishajy-ārtham gandhakuṭyās=cha khaṇḍa-sphuṭita-pratisamēkaraṇāya pādāmūla-
jīvanāya cha Surāshṭrēshu Lūshāpa[darak-ā]ntarggata Brahma.....

¹ From the original plates and photographs.

² It is difficult to be sure as to how many lines the lost first plate contained.

- 9 prakṛiṣṭa-tri-khaṇḍ-āvasthita-**Kshētrapadra**-pūrva-sīmni [prathamā]-
khaṇḍam yasy=āghātanāni pūrvvataḥ.....[sa]ṭka-kshētram dakṣhiṇataḥ.....
- 10 aparataḥ [tā]hyaka-saṭka-kshētram uttarataḥ [chōghi]ṭaka-saṭka-ksh-
ētram tath=uttara-sīmni dvitīya-khaṇḍam [ya]sy=[āghātanāni] pūrvva.....
- 11 [da]kṣhiṇataḥ sāmānaka-saṭka-kshētram aparataḥ [bō]hi-kshētram
uttarataḥ.....[sīmni].....
- 12 [yasy=āghā]tanāni pūrvvataḥ drōṇaka-saṭka-kshētram dakṣhiṇataḥ anaṅgaka-saṭka-
kshētram.....
- 13¹ ka samjātā vā[pi] ya[syā]ḥ āghāta.....

¹ It is not possible to say how many lines are missing after this line; probably about 10 lines have been lost:

No. 38—SRIRANGAM INSCRIPTION OF PATTAMAHADEVI

K. G. KRISHNAN, MYSORE

The subjoined inscription¹ edited with the kind permission of the Chief Epigraphist is engraved on the west wall of the fifth *prākāra* in the Raṅganāthasvāmi temple at Śrīraṅgam in Tiruchirappalli District in the state of Tamil Nadu. The inscription is very much damaged in some parts thus affecting the reading of important passages in the text.

The epigraph is in two parts. The first part in six lines introducing the donors is in Kannada language and is engraved in Grantha characters of about the 12th century.² The second part is entirely in Tamil language and is engraved in Tamil characters of about the 12th century. Some Sanskrit words in this part are engraved partly in Grantha and Tamil as is usual in the case of Tamil inscriptions. The letter *k* exhibits an earlier form in which the central vertical stem ends far lower down from the horizontal middle curve, whereas in the thirteenth century the tendency was to reduce the stem and accentuate the middle curve. The *talaikkaṭṭu* also is yet to extend into a fully drawn lower arm to the left which is a feature in the later inscriptions. These considerations along with some other forms of Tamil letters point to the period of 12th century as the date of the record. The text in the first part introducing the donors is very faulty. The other palaeographical and orthographical features of the record do not call for any special remarks.

Some words of lexical interest occurring in the record may be discussed. The word *ubhaiyam* (line 11) is used in the sense of an endowment.³ The word which means etymologically 'dual' gains the meaning of endowment in the context of the transaction recorded here, for which there are two parties viz., the donor and the donee. This appears to be one of the early instances of the use of this word which has survived to-day. Another word *vaṅamālai* (line 7) is also of some interest. This word, as an equivalent of Sanskrit *vaṅamālā*, may mean a garland of wood or wild flowers;⁴ but, in Vaishṇava parlance this word is generally understood as a garland of basil (*tulasi*) specially offered to god Viṣṇu in every South Indian temple. *Viṅṅappam* in line 11 is an equivalent of Sanskrit *vijñāpana* derived through Prakrit and not of *Vijñāpti*.⁵

The inscription records the creation of an endowment of two plots of land, each one *mā* in extent, by Paṭṭamahādēvi and Kittidēva, by purchase, for tending gardens for the supply of two *vaṅamālai* to god Śrī-Raṅganātha for their own merit. The two plots of land were purchased by the donors from Brahmachakravartigaḷ (Brahma-chakravartigaḷ) and Kēśavaṅ Tiruvaḷu-dināḍu-tādan respectively. The lands are described as forming part of *tiruppallittāma-nīlai* (area

¹ A. R. Ep., 1937-38, No. 117.

² The characters are assigned to the 13th century in the above report.

³ The meaning 'offering' quoted by Sircar (*Indian Epigraphical Glossary*, p. 346) is not supported by the reference cited (*SIL.*, Vol. I, p. 82) where the actual word in the text is *ubhaiya-mārggam* referring to the duties on exports and imports.

⁴ *Śabdakalpavṛkṣa* quotes a verse from the *Śukāsmālā* defining *vaṅamālā* as a long garland upto the knee with all types of flowers and with bulbous pendant flowers.

⁵ *SIL.*, Vol. III, p. 444.

set apart for cultivation of flowers for garlands). The lands, 2 *mā* (i.e., 200 *kuṭi*) in extent, were purchased by the donors for 10000 *kāṣu* from the parties and entrusted to Vēdanūyakapperumāḷ *alias* Nalantigaḷ-Nārāyaṇa Amudipār, son of Karuṇākaraṇ *alias* Padineṇvishaya-chakravartigaḷ of Vaṅgippuṇam among the Śrīvaiṣṇavas of the sacred place and to Kēśavaṇ Tiruvaḷudinaḍu-tādan among the Tādanambimār.¹ The latter is evidently identical with his namesake from whom the second plot of land was purchased. The two men were required to supply one garland each apparently daily and also to maintain themselves out of this endowment. It is also stated that this proposal was presented to the deity whose name is lost due to the damage on stone (line 11). Since the garlands were to be offered to god Śrī-Raṅganātha (line 5) it is perhaps the same deity to whom the proposal was presented.

The inscription is important as it throws light on the relationship of the Āḷupas with the Pāṇḍyas of Madurai. The preamble, i.e., the first part in Kannaḍa introducing the donors, begins with a long *prāśasti*. This part may be split up into three sections. The first contains the epithets *samasta-bhuvana-vikhyāta*, *Sōmakula-tilaka*, *Pāṇḍyamahārājādhirāja*, *Paramēśvaram*, *Paramabhāṭṭārakam*. The second section begins with *śrīmat Chandrakulaśekhara* (line 1) etc., and ends with *Madhurādhiśvara Śrīman-Mānābharanadēvar* (lines 4-5). The third and final section of this preamble contains the well-known Āḷupa birudas *Voirībha-kaṇṭhīravam*, *Niśamkamalla* *Śrī-Maṅjunāthadēvara-dēvya-śrīpāda-padmārādhaka* (lines 5-6), etc. These epithets are attributed in the record to Pāṇḍya-chakravartī Vira Kavy-Āḷupēndra whose relationship with Paṭṭamahādēvī, one of the two donors occurring next, is not known on account of the damage in this part of the text. The other donor Kittidēva is mentioned next. Here ends the Kannaḍa preamble introducing the donors. It may be noted that the first and the third sections together make up the full *prāśasti* of the Āḷupas, of which the present record seems to contain the earliest version. The passage in the first section is not met with in the Pāṇḍya records, though it is applicable to the kings of that dynasty. Further the repetition of the phrase *Śrīmat Chandrakulaśekhara* at the beginning of the second section as against *Sōmakulatilaka* in the first section justifies our understanding of the Kannaḍa preamble and its splitting up into three sections. We will revert to the Āḷupa *prāśasti* in the sequel while discussing the third section. In the second section attributed to Mānābharāṇa, epithets such as *Chandrakulaśekhara* (the head ornament of the lunar race), *Chōḷakulāntaka* (the god of death to the Chōḷa family), *Surēndra-dēvyāsana-madhyastha-mastakasthita* (one who is seated on the head in the centre of the excellent seat of Indra among the *dēvas*) and *Madhurādhiśvara* (the lord of Madhurā, i.e., Madurai) clearly point to the fact that Mānābharāṇa was a prince of the royal house of the Pāṇḍyas of Madurai. During the 12th century we do not have any inscription which refers to the reign of this prince, as a ruler in his own right. But there are other references to him as a prince holding some influence over the contemporary affairs. An inscription from Rājasiṅgamaṅgalam in Tiruvadanai Taluk in Ramanathapuram District in Tamil Nadu engraved on the walls of the Kailāsanāthasvāmi temple in the village, dated in the 10th year (1130-31 A. D.) in the reign of Jaṭāvarmaṇ Śrīvallabha, contains a reference to *nam-pillai* Mānādharaṇaṇ having issued an order pertaining to some transaction.² The expression *nam-pillai* implies that he was a son of the reigning king Jaṭāvarmaṇ Śrīvallabha who ascended the throne, in our opinion, sometime between 1120 and 1122 A.D.³ Mānābharāṇa of our record may be

¹ This group is composed of Vaiṣṇava devotees among the *sūdras* who formed an important class of servants in Vaiṣṇava house-holds and temples. Tādan is evidently a *taṭṭama* of *Dōṣa*.

² *SIL*, Vol. XIV, No. 225. Though the text is made up from fragments, with some portions lost, there is no doubt that the reference in question belongs to the record proper.

³ This date has been calculated by us on the basis of some astronomical data found in his records (*Ibid.*, Introduction, p. vi).

identified with his namesake referred to here on account of the proximity of the period. Another reference is available in the *Cūlavamsa*¹ where it is stated that Vijayabāhu I, the then ruling king of Ceylon (1055-1111 A. D.)² gave his sister Mittā to the Paṇḍu (Pāṇḍya) king in marriage and Mittā gave birth to three sons Mānābharāṇa, Kittisirimēgha and Śirivallabha. The *Cūlavamsa* further reports that this Mānābharāṇa married Ratanāvali, the daughter of Vijayabāhu. The Pāṇḍya king's identity is not disclosed in the *Cūlavamsa*. The proximity of the period would suggest the identity of this Mānābharāṇa also with his namesake in our record. In that case the Pāṇḍya queen Mittā's husband would be identical with Jaṭavarman Śrīvallabha in whose record Mānābharāṇa is referred to as *nam piḷḷai*. We find that this Mānābharāṇa, born of the Siṃhaja princess Mittā, gained through his mother's influence at the Ceylonese court, the position of *aparāja* after the death of Vijayabāhu in 1110-11 A.D., when on this date his father Jaṭavarman Śrīvallabha was yet to become a king in his own right.³ There is nothing to preclude the presence of this prince in the Tamil country later in the tenth year (1130-31 A.D.) in his father's reign. Two Tamil inscriptions⁴ from Budumuttāva in Kurunagale District in Ceylon refer respectively to Śrī Virabāhudēvar and Pāṇḍiyānār Virapperumāl. Both the inscriptions are dated in the eighth year (1118-19 A.D.) in the reign of Jayabāhu, Vijayabāhu's brother and successor. On the basis of the name Virabāhu given to Mānābharāṇa according to the *Cūlavamsa*⁵ Virabāhu and Virapperumāl have been identified with Mānābharāṇa.⁶ It is significant to note that in the second inscription, Chuttamalli-ālvār, the donor, is described as the queen of Virapperumāl and as the daughter of Kulōttuṅgachōḷa. Thus we can safely surmise that Mānābharāṇa introduced in the preamble of the present record was a prince, born of Pāṇḍya Jaṭavarman Śrīvallabha and his Siṃhaja queen Mittā, and married Ratanāvali, the daughter of Vijayabāhu, and also Chuttamalli-ālvār, the daughter of Kulōttuṅga I.

After introducing Mānābharāṇa in the second section it proceeds to describe the donor Patta-mahādēvi. The passage immediately following the name Mānābharāṇadēvar (line 5) where one can expect the terms of relationship that connect Mānābharāṇa with Kavi-Āḷupēndra and Patta-mahādēvi is damaged.⁷ The epithets that follow further on from 'Vairibha-Kaṅṭhīravam' upto 'Pāṇḍyachakravartti' are attributed to Vira Kavi-Āḷupēndra. The Āḷupa *prasaśti* obtained here appears to be the earliest occurrence so far noticed and the later instances are met with from the inscriptions of Āḷupa Virapāṇḍyadēva, Ballamahādēvi, etc.⁸ One of the inscriptions of Ballamahādēvi from Keñjūru in Udipi Taluk in South Kanara District in Mysore State dated Śaka 1200, (wrong for 1203), Vīsha for Vṛisha (1281 A.D.) describes the queen as belonging to the lineage of Mānābharāṇēśvaradēva.⁹ This Mānābharāṇa seems to be referred to in the present record.

¹ Translated by Wilhelm Geiger and Mabel Rickmers. Part I, pp. 212 and 232.

² *A Concise History of Ceylon*, p. 198.

³ *Ibid.*, p. 199. The fact that Jaṭavarman Śrīvallabha himself had not yet become king in 1111 A. D., should have prompted this prince along with his brother to seek his fortunes on his mother's side.

⁴ *Ep. Zeyl.*, Vol. III, pp. 302-12.

⁵ Chapter 61, verse 26.

⁶ *Ep. Zeyl.*, Vol. III, pp. 302-12. A signatory in the first record is styled Vijayābharāṇas evidently analogous to the name of his master Virabāhu identified with Mānābharāṇa.

⁷ There is a word *śūhitaras* in line 5 which is misplaced.

⁸ *A. R. Ep.*, 1928-29, No. 500; 1929-30, No. 584; 1931-32, Nos. 236, 243; *SIL.*, Vol. VII, Nos. 213, 221 and 225. Some of these versions substitute the word 'Mañjunātha' by Kōṭēśvara or Chārukīrti thus indicating the individual or local preferences of the respective rulers. The reference to Mañjunātha in the present record, probably identical with the deity of the same name now in vogue at Kadiri in Mangalore Taluk in South Kanara District is the earliest obtained so far.

⁹ *A. R. Ep.*, 1931-32, No. 336, p. 61. The identification of Mānābharāṇa with his namesake, an adversary of Chōḷa Rājādhirāja I (*ibid.*) is not correct. This reference implies that this queen was a Pāṇḍya princess. See below.

is interesting to note here that this continuity was maintained till the times of Jaṭāvarmaṇ Sundarapāṇḍya I (C. 1251- 68 A. D.) who, as stated in a record from Śrīraṅgam, made his younger brother Virapāṇḍya, the ruler of Kōṅkaṇarājya.¹ There was actually a Virapāṇḍya, styling himself as an Ājupendra, who ruled from 1254 A. D., to at least 1272 A.D.², thus prompting us to suggest the identity of the two Virapāṇḍyas. Further, this Virapāṇḍya's successor from 1277 A.D.,³ was queen Ballamahādēvi who, as stated above is described as belonging to the lineage of Mānābharaṅgēśvaradēva. The absence of a clear indication of the relationship between the two⁴ seems to point to the possibility of the latter being the daughter of the former and thus would have entitled her to claim descent from Mānābharaṅga of Madurai evidently through Virapāṇḍya.⁵ Virapāṇḍya's records refer to a Paṭṭamahādēvi at the beginning.⁶ The identity of this Paṭṭamahādēvi is uncertain. Ballamahādēvi is referred to only in one of the records of Virapāṇḍya, as being present at the palace along with the other dignitaries.⁷

The name, Nalantigaḷ-Nārāyaṅga Amudipār *alias* Vēdanāyakapperumāl is interesting. It recalls the name Nalantigaḷ-Nārāyaṅga-Jiyar of a pontificate that was created at Śrīraṅgam in the latter half of the 12th century after the time of Rāmānuja.⁸ We have here a reference to the name, which is contemporaneous with the creation of this pontificate.

Vaṅgippuṇam, the place from where Karuṅākaran, the Śrīvaiṣṇava mentioned in the record (line 7) hails originally is the same as Vaṅgiparru in Guntur District in Andhra Pradesh.

TEXT*

- 1 Svasti śrī []* Samasta-bhuvana-vikhyāta Sōmakulatilaka Pāṇḍya(ṇḍya)mahārājādhirāja Paramēśvaram Paramabhāṭṭarakam Śrīmat Chantarakulachēkara¹⁰ Nala-Naku(hu)sha-
- 2 [Jana]. Bharatha(ta). .sha. .Japati cha. Kā[śyapa]. .rata Vēda-ghōṣhāchihāta¹¹ Dēvōndra-vallabha. makar-ālay-āmbu[kri]pālana-Kālamēkha(gha) Śrīngi[kri]ta sū-
- 3 tikāmaya Chō[aku]āntskam samastha(ta). mōru. haka. syalācha. . [ru]m Chakravartti(rtti) Sarvvalō. . ya āśrivatam¹²-jana-kalpa-vri(vri)-
- 4 kaha[m-a*]samāna-vīram makarad[h*]vajam Dakṣiṇa. ham Sutētrē¹³ divy-āsana-madhyaṣṭha mastaka-sti(sthi)tha(tā)[m*] sakala-sāstra-vēda-su(pu)rāṅga-prathita-Madhur-ādhiśvara śrīma-

¹ *A. R. Ep.*, 1938-39, No. 81, pp. 83-84. No regnal year or Śaka date is cited in the record.

² *Ibid.*, 1928-29, No. 509: 1929-30, 533.

³ *Ibid.*, 1928-29, No. 491.

⁴ This appears to be the general feature of the later Ājupa records where the queens are mentioned at the beginning before the kings are introduced (cf. *SIL.*, Vol. IX, Part I, Nos. 395, 396 etc.)

⁵ *A. R. Ep.*, 1929-30, part II, para. 83 suggests that Ballamahādēvi could have been the sister of the previous ruler.

⁶ *SIL.*, Vol. IX, Part I, Nos. 395 and 396.

⁷ *A. R. Ep.*, 1931-32, No. 241. It may be noted that this record introduces a Paṭṭada-piriyarāsi at the beginning.

⁸ Above, XXIX, pp. 74-75.

⁹ From inked impressions.

¹⁰ Read *Chandrakulachēkara*.

¹¹ The intended reading is possibly *ghōṣhāchihāta*.

¹² Read *āśrita*.

¹³ Read *Sutēndra*.

- 5 n-Mānābharaṇapādēvar.....rum va(vai)ribha-ka[m]thīramva(vam) duhitaram rē....
Nītsāka[malla]¹ satya-ratnākaram śaraṇ-āgata-vajra-pañcha(ñja)ra Śrī-Ma[nju]nātha-
dēvara
- 6 ditba(divya)-śrīpātā(da)-patmadhara² parabaḥasādhaka.....t-Pādya(ṇḍya)-chakrava-
[r*]tti Vīra-[Ka]vy-Āḥup-ētra(ndra)-dēvara . parannuśi³ [Pa]..⁴mahādēviyarū Śrī-
Rāṅganāthar[k]ku gai⁵ Kinti(tti)dēvarum
- 7 irāṇḍu vanamālai⁶ irunūru kuḷḷkut-tiruppati⁷ Śrī-[vayishṇavarga]lil] Vaṅgippurattuk=Karunā-
karan-āṇa Padineṇ-vishaiya-chakravattigaḷ magan Vēdanāyakapperumāl=āṇa Nalan-
tigaḷ-Nā=
- 8 rāyāṇa Amudipār oru tirumālayum Tāda-nambimāril Kē[śa]vaṇ Tiruvaḷi[ḷu]di-nāḍu-tādan
oru tirumālayum....ṅaḷukku naṇṇ-āgach=Chandir-ādittavaṇ-chelvad=āga vaitta.....⁸
- 9 raip-paṅḷil tenṇ-ōḷuḷil Brammachakkaravattigaḷ pakkal vilai koṇḍu viṭṭa tiruppallit-tāma-
nilai [ni]lam oru māyum Kēśavaṇ Tiruvaḷudinaḍu⁹-tādan¹⁰.....
- 10 ttāma-nilai nila[m] oru mā[vum āga nilam] irāṇḍu māyum vilai koṇḍa kāśu 10,1000¹¹ ik-kāśu
patt-āyirattukkum in-nilam irāṇḍu māyum vilai koṇḍu viṭṭuk=Kittidēvan-eṇ.....
- 11 dēva...perumāḷ tirumūṇbē viṇṇappañ-cheydu tirumālai Chandir-ādittavaṇ-chelvad-āga
ubhaiyām(yam)-āga koṇḍu viṭṭamaikku in-nilattāl-uḷḷa bhōkam(gam) taṅgaḷukku jivana-
[ttukku vaittu]
- 12 it...ivargalē chelattavar-āga kaḷ-veṭṭi-kuduttōm Kittidēvanum Paṭṭamahādēviyum ivv-
iruvōm ippaḍi ubaiyam viṭṭamaikku ivai Sēnai¹².....

¹ Read *Nītsāka[malla]*.

² Read *padm-ārādaka*.

³ Is this possibly a mistake for *paṭṭamahāhi*?

⁴ This may be restored as *Paṭṭa*.

⁵ This word is not intelligible.

⁶ There is another *na* written below the *na* of this word, which may be ignored.

⁷ There is another *ru*, a redundant.

⁸ This may be restored as *īruk-ku*.

⁹ The letter *ḷu* is corrected from *ḷi* written at first, see line 8.

¹⁰ The gap here may be restored as *pakkal vilai koṇḍu viṭṭa tiruppalli*.

¹¹ I.e. 10,000. These numbers are represented by Tamil symbols.

¹² This word may be restored as *Sēnaimudaliyār* (Vish aksēna).

No. 39—KALIGI INSCRIPTION OF KALACHURI SOYIDEVA—YEAR 7

(1 Plate)

K. V. RAMESH, MYSORE

The inscription, edited here with the kind permission of the Chief Epigraphist, Archaeological Survey of India, Mysore, was copied by me in October, 1960, in the course of conducting the epigraphical survey of Chitapur Taluk, Gulbarga District, Mysore State. It was found engraved on a slab fixed into the wall of the Kālēśvara temple in the village of Kāṭṭi. It has been noticed in the *Annual Report on Indian Epigraphy* for 1960-61 as No. 499 of App. B.

The inscription, consisting of 62 lines of writing in all, is in a fairly good state of preservation. Barring a part of line 42 and the whole of lines 43 and 44, which are written in Nāgarī characters, the entire inscription is engraved in the Kannaḍa script. While the Nāgarī portion and the invocatory and imprecatory stanzas are in Sanskrit, the **language** of the rest of the record is Kannaḍa. The text is a mixture of verse and prose, the total number of verses being 30. As will be seen below the record under study belongs to the second half of the 12th century and both the Nāgarī and Kannaḍa characters are regular for the period.

As regards **palaeography**, it may be pointed out that once in line 20 and thrice in lines 9, 20 and 25, *y* and *m* respectively are written in their cursive forms. As regards **orthography**, more often than not, the *anuseāra* takes the place of the class nasals and the doubling of the consonant immediately following *r* is not effected in some cases.

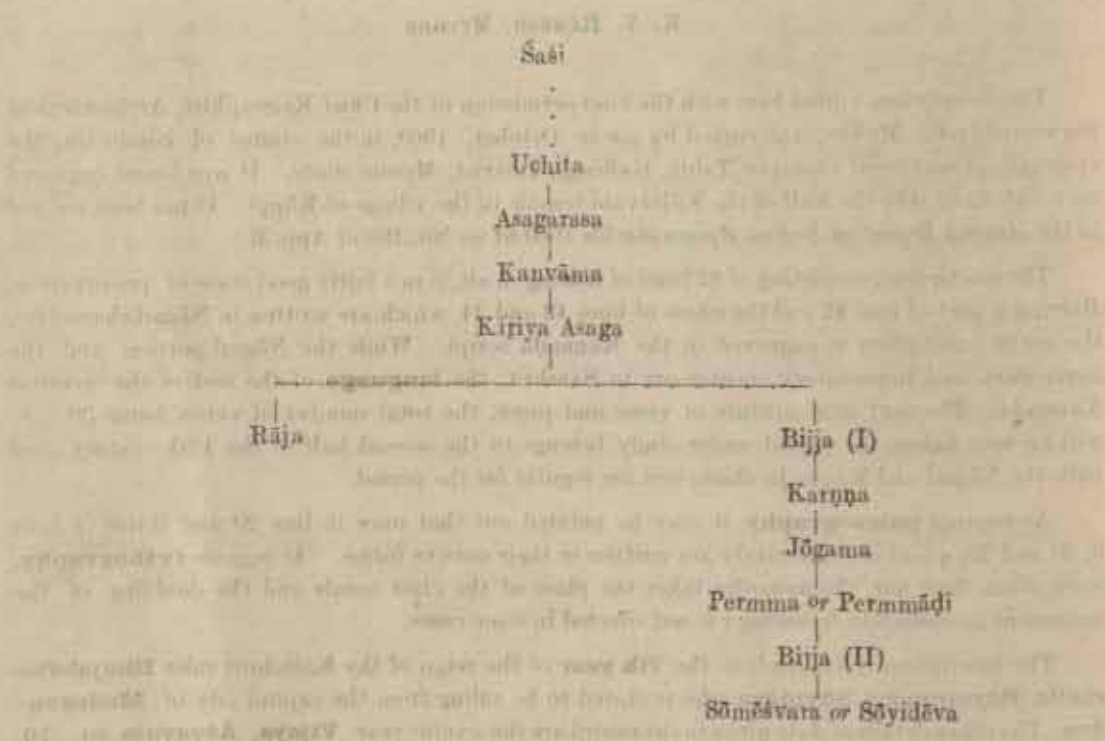
The inscription refers itself to the **7th year** of the reign of the Kalachuri ruler **Bhujabāllamā Rāyamurāri Sōyidēva** who is stated to be ruling from the capital city of **Modagan-ūru**. The other details of date given in the record are the cyclic year **Vijaya, Āsvayuja śu. 10, Thursday, Vishu-saṅkramaṇa**. Sōyidēva is known to have succeeded his father Bājjala, who abdicated the throne in his son's favour in 1167 A.D. Thus the 7th year of his reign and the cyclic year Vijaya are to be referred to 1173 A.D. Though some of the details of date given in the record under study viz., śu. 10, Thursday, Vishu-saṅkramaṇa are irregular, śu. 10 corresponding to Tuesday and there being no *saṅkramaṇa*, the intended date, in all probability, was 1173 A.D. September 18, Tuesday (and not Thursday).

The inscription records (lines 53-61) the grant of the village Mārūḍige, situated in Teṅguḷi-Seventy, to the deity Svayambhu-Kālēśvara of Kāluge, the head-quarters of the division known as Mannedaḍi-nāḍu, jointly by *Mahāpradhāna, Sēnādhipati, Bāhattaravīryōgādhipati, Hīriyadaṇḍanāyaka* Mādhavayya and *Mahāmaṇḍalēśvara* Vira-Gomkarasa (IV), son of Udayāditya-Vira-Kūlarasa and grandson of Vira-Gomkarasa (III). The grant was entrusted to Rāmēśvara-panḍita, the *sthānapati* of the Kālēśvara temple.

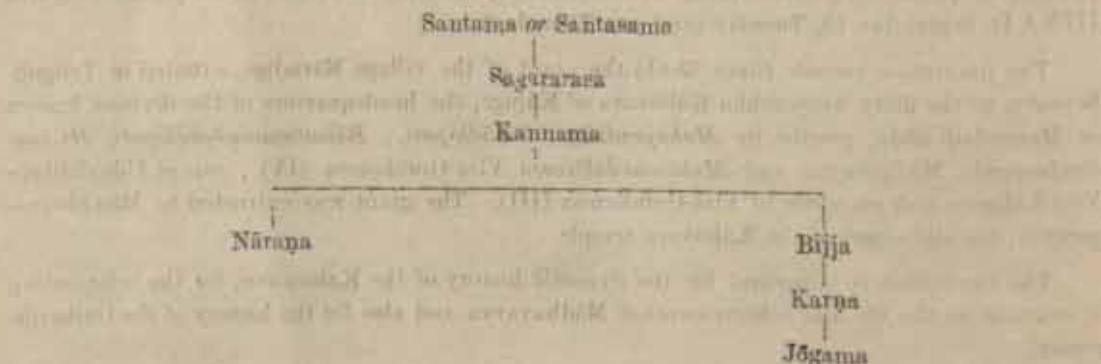
The inscription is important for the dynastic history of the Kalachuris, for the information it contains on the life and achievements of Mādhavayya and also for the history of the Gulbarga region.

¹ *Bom. Gaz.*, Vol. I, Part II, p. 484.

The inscription, which commences with the invocatory stanza *Namas-tuhya* etc. (verse I: line 1), states (verses 2-3: lines 1-5) that, at the time of the churning of the Ocean of milk (*im-gaḍal*), which was the abode, among others, of Lakshmi (*Śrīvadhū*) and Nārāyaṇa (*Śrī-vallabha*), by the gods and demona, the Moon was born and from him sprang up the lunar race (*Chandra-kula*). Many famous rulers had adorned this family and among them was Uchita, the apt lord of the damsel that was the earth. Verses 4-15 (lines 5-24) contain a detailed genealogical account of the Kalachuri family which, for the sake of convenience, is given below in tabular form:



While discussing the genealogy of the Kalachuri dynasty, Fleet, basing his conclusions on the present epigraph as also another Kannada inscription, also belonging to the reign of Sōyidēva, from Harasūr, Guibarga Taluk and District, formulated the following line of succession:²



¹ *A. B. Ep.*, 1902-03, App. B, No. 787.

² *Bom. Gaz.*, Vol. I, part II, p. 468.

Lines 1-24 of the present inscription and lines 4-23 of the Harasūr Kannada Inscription, referred to above, which contain genealogical accounts of the Kalachuri family, are exactly the same in their contents. It is likely that Fleet mistook *sanātana-ene* in line 6 of the present epigraph, which only refers to the nature of Uchita's rule, for the name (Santama or Santasama) of the progenitor of the dynasty. So also, the name of Asagarasa in Fleet's genealogical account appears to have resulted from a wrong reading of the passage *asāntaras-Asagarasa-āḍḍan* in line 6. The name of Nārāṇa for the elder son of Kannama seems to have resulted from a wrong reading of the last three letters in the passage *Uttamarene-Rāja* in line 7.

Besides the inscription under study and the Harasūr Kannada inscription referred to above which contain the names of Uchita and Asagarasa, a Sanskrit inscription¹ from Harasūr itself and belonging to the reign of Sōyidēva, also names the earliest two members of the Kalachuri family as Uchita and Asaga. But verse 4 of the last mentioned inscription has been taken also where² to contain not only the name of Uchita but also that of his younger brother, Rāja. This verse has been read there as:

Tad-vamśa-sambhavō bhūbhṛid-

Uchitas-tasya ch-ānujō(juḥ) |

Mahān-Rājō mahā-viryō

Tau(sau)bhadra-kula-bhūshayō(vaḥ) ||

while the correct reading is:

Tad-vamśa-sambhavō bhūbhṛid-

Uchitas-tasya cha-ānujau |

mahā-bhujau mahā-viryau

tau bhadra-kula-bhūshayau ||

Thus the reference here is to two brothers of Uchita who are not named in the record. It is likely that while, by their achievements, they merited a reference in the record, they were not named because they did not succeed to the estate of their brother.

The Harasūr Sanskrit inscription, after mentioning Uchita and Asaga, directly passes on to Rāja, thus passing over the names of Kannama and Kiriya-Asaga who, according to the epigraph under study (verse 5: lines 6-8), were respectively the son and grandson of Asagarasa. The Harasūr Kannada inscription, on the other hand, gives the name of Kannama and his son, whose name is irretrievably lost, after that of Asagarasa. The name of Kiriya-Asaga, Kannama's son and successor is thus, for the first time, known from the inscription under study.

We learn from the present record that Rāja and Bijja I, sons of Kiriya-Asaga, succeeded one another in that order (verse 6: line 8). But the Harihar inscription³ of Kalachuri Bijja-nadēva, according to which Rāja and Bijja (I) were the sons of Kannama and not of Kiriya-Asaga, states that Bijja (I) was the elder of the two and that he succeeded Kannama and was then succeeded by Rāja. The accuracy of this latter statement is thrown into doubts by the record under study which specifically states that Rāja and Bijja (I), sons of Kiriya-Asaga, succeeded one another in that order (see *ant-avar-kramadishā-āḍ-īḷoyam*, etc., in line 8).

¹ A. R. Ep., 1962-63, App. B. No. 786.

² Above, Vol. XXVIII, pp. 24, 28-29.

³ Ep. Cura., Vol. XI, Pg. 42

In the record under study, Uchita, Asagarasa and Kannama are referred to, in general terms, as having ruled over the entire earth. No reference is made to the reign of Kiriya-Asaga who is merely mentioned as the son of Kannama and father of Rāja and Bijja (I), who are also referred to as rulers of the earth.

Of the two brothers Rāja and Bijja (I), Karṇṇa was the son of the latter and he was the very Yama to his enemies and had attained great prowess through the boon of Lord Śiva. He is mentioned in the record as Karṇṇa *nṛipālaka* and *°nṛipati* (verses 6-7: lines 9-10).

Karṇṇa's son was Jōgama-rāja whose fame pervaded everywhere, who was the beloved of the earth and who had triumphed in many a battle (verse 7: lines 10-11). Jōgama is the earliest Kalachuri ruler to find mention in a contemporaneous record. An inscription¹ from Kōlagiri, Jath State, states that he was ruling over Karahāḍa-Four Thousand in 1087-88 A.D. as a feudatory of Chālukya Vikramāditya VI (1076-1126 A.D.).

Jōgama was succeeded by his son Permma or Permmāḍi who, according to the present inscription (verse 8: lines 12-13), successfully destroyed the circle of his enemies and whose great arms had become famous as a result of his victories in battles. Permmāḍi is known to have been governing the Tardavāḍi district, in the neighbourhood of Bijapur, in A.D. 1128 as a feudatory of Western Chālukya Sōmēśvara III (1126-38 A.D.).²

Permmāḍi's son, who is named in our record as Bijja, was the famous Bijjaḷa, who brought forth the eclipse of the imperial power of the Western Chālukyas of Kalyāṇa in about 1162 A.D. The present record states (verses 9-11 lines 13-16) that Bijja secured control over the entire Kuntaḷa-rājya and destroyed the (might of the) Chālukya emperor. The inscription further credits him with victories over the rulers of Nēpāja, Beṅgi, *i.e.*, Vēṅgi, the capital of the Eastern Chālukyas, Kaḷiṅga, Gūrjara, Lāḷa, *i.e.*, Lāḷa and Baṅgāḷa. In the absence of corroborative historical evidence, the claim for Bijjaḷa's victories over such distant rulers as have been named in our inscription cannot but be dismissed as a mere conventional hyperbole. Bijjaḷa abdicated the throne in favour of his son Sōyidēva sometime after the 19th July, 1167 A.D.³

Sōmēśvara, Bijjaḷa's son and successor, surpassed his father in brilliance as a victor and freed the world from evil rulers (verse 12: lines 16-19). In three explanatory verses, which follow in lines 19-24, it is stated that enemy rulers, on hearing that Rāyamurāri Sōyidēva had been crowned king, marched their cavalry and elephant corps against him. But, when Sōma-nṛipati *i.e.*, Sōyidēva, prepared for warding off the invaders, the very sound of his war-drums ensured his resounding victory. Among the enemy kings who were thus defeated by Sōyidēva are mentioned those of Aṅga, Koṅgaja (Koṅgaḷ), Aṅdhra, Chōḷa and Kaḷiṅga.

That the accession of Sōyidēva was disputed, as is implied by the present inscription, appears to be a historical fact; but the enemies, whom Sōyidēva had to put down in order to ensure the throne for himself, were the scions of his own family.⁴ As in the case of his father, Sōyidēva's claim for defeating so many powerful and distant rulers will have to be treated, in the present state of our knowledge, as mere exaggeration.

Verse 16 (lines 25-27) states that while *Kalachuri-Chakravartti* Sōma-bhūtaḷapati was ruling over the earth bounded by the oceans, *daṇḍanōyaka* Mādhava was administering many a *ḍēśa*

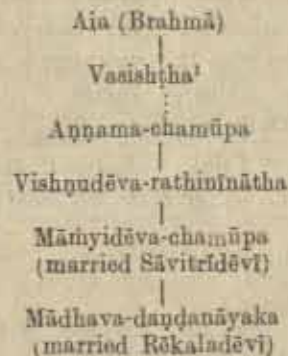
¹ B. K. No. 103 of *A. R. Ep.*, 1940-41.

² *Bom. Gaz.*, Vol. I, part II, p. 470.

³ *Ibid.*, p. 477.

⁴ *Above*, Vol. XXVIII, pp. 26-27.

including Mannedaḍi-nāḍu. Verses 17-22 (lines 27-37) give the genealogical descent of Mādhava as follows :



It is interesting to note that Mādhava belonged to a family of brāhmaṇas who were, for generations, army generals by profession. Verse 23 (lines 37-38) states that Mādhava became famous by restoring order in the kingdom of the Kalachuri emperor by putting an end to the chaos created by the *durmantri* Kasapeya and his associates. The next verse (verse 24; lines 38-40) reveals that the confusion was caused by the usurpation of the Kalachuri throne (and country) by one Karṇa and that Mādhava killed the usurper and restored Sōma-nṛipa to the throne. Karṇa has been identified elsewhere² with the grandson of Bijjaḷa and son of a brother of Sōyidēva. Kasapeya was a powerful official during the reign of Bijjaḷa II³ and it is likely that he rose against Sōyidēva and temporarily succeeded in displacing him and placing his own candidate on the throne. Whatever the ulterior motives of Kasapeya were, his designs were defeated by Mādhava-daṇḍanāyaka. Verses 25-26 (lines 40-44) describe Mādhava's greatness as a vanquisher of enemies and allude to his widespread fame. Verse 27 (line 44) mentions Rēkaladēvī as Mādhava's wife. Line 44 ends with the words *Nārāyaṇāya namaḥ*.

While verse 28 (lines 45-46) repeats that Rēkaladēvī was Mādhava's wife, the next verse (verse 29; lines 46-47) compares her virtues to those of Satī, Sarasvatī and Lakṣmī.

Lines 47-53 introduce the reigning king Rāyamurāri Sōyidēva, with all the usual imperial titles and epithets, as ruling from the capital city of Modaganūru.

Lines 53-61 record the grant, details of which have been given above, while lines 58-59 give the details of the date, discussed above. Lines 61-62 contain the well-known imprecatory verse (verse 30) *Sea-dattām para-dattām vā*, etc.

Of the two donors, Mādhava and Vira-Gomkarasa, the former is also known from the Harasūr Sanskrit inscription, referred to above, wherein he is stated to have installed a *sucarṇa-kalāśa* on the top of the temple of Lakṣmī-pati (i.e. Viṣṇu), built earlier by Paramardidēva, (i.e., Permāḍi, the father of Bijjaḷa II)⁴. The Harasūr epigraph also informs us that Mādhava's parents were Māmyidēva and Sāvitrī and that he belonged to the Vasishṭha-variṇa.⁵

¹ The verse in lines 29-31 alludes to Vasishṭha's curse upon Nimi as a result of which the latter lost his body and also to the former's conflict with Kauśika (i.e., Viśvāmitra).

² Above, Vol. XXVIII, pp. 26-27.

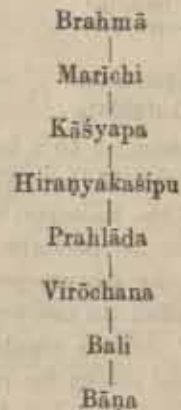
³ *Bom. Gaz.*, Vol. I, part II, pp. 460 and 472; *Ep. Cat.*, Vol. VII, Sk. 102, Vol. XI, Dg. 5 and 42.

⁴ Cf. above, Vol. XXVIII, p. 23 where it has been wrongly stated that the temple of Lakṣmīpati was built by Mādhava himself.

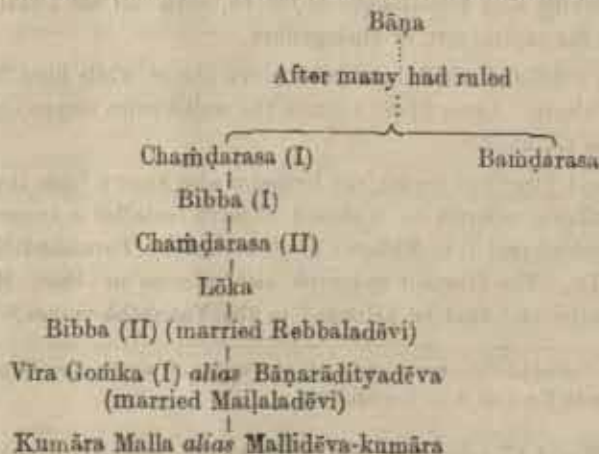
⁵ Mādhava also figures in a Kannada inscription of Sōyidēva (*A. B. Ep.*, 1962-63, No. B 787) belonging to 1172 A.D. and found in Harasūr itself. While he is introduced in it in identical passages as in the record under study, the Harasūr inscription records a grant made to the deity Bhōgēvata of Sāleyasīmāḷa jointly by Mādhava, *Mahāmaṅgalādhvara* Vira-Bāmadēvatasa and Vira-Gomkarasa.

The other donor, Vira-Goṅkarasa, receives the subordinate epithets of *Samadhigatapaṃ-chamahāśabda* and *Mahāmaṇḍalēśvara* and is mentioned as the son of Udayāditya Vira-Kājarasa and grandson of Vira-Goṅkarasa and as belonging to the Bāṇa-vaiṃśa. The existence of a Bāṇa family in the Gulbarga region during the 10th-12th centuries is attested to by a few more inscriptions copied from the Chitapur and Gulbarga Taluks of the Gulbarga District. A brief narrative of the known history of this family, as gleaned from such inscriptions, is given below.

An inscription¹ from Teṅḡli, Chitapur Taluk, Gulbarga District, belonging to A.D. 1162-63 and to the reign of Western Chālukya Taila III, gives the mythical genealogy of the above family as follows :



The inscription then states that in the Bāṇa-kula was born the king Bibba who performed many acts of piety and bravery at Jivanikāpura.² He was followed by a number of rulers and, at the time of the engraving of the Teṅḡli inscription, Vira-Goṅkarasa was ruling over his kingdom. The inscription ascribes to him the epithets *Khāṇḍava-maṇḍalādhiśvara* and *Bāṇa-vaiṃś-śdbhava* and gives the name of his wife as Maijaladēvi. A much damaged inscription³ from Kāligi itself, belonging to 1102 A.D., provides us with the names of Bibba's immediate predecessors and successors. The line of succession, as given in this record, is as follows :



¹ *A. R. Ep.*, 1960-61, No. B 51. I have made use of the unpublished transcript lying in the Office of the Chief Epigraphist, Archaeological Survey of India, Mysore-5.

² Jivanikāpura is to be identified with the modern village of Jivanagi in the Chitapur Taluk. This village has yielded two inscriptions of the Western Chālukyas of Kālyāṇa (*A. R. Ep.*, 1962-63, Nos. B 796-97).

³ *Ibid.*, 1960-61, No. B 504. The date of the inscription, which could not be read at the time of its notice, is as follows: Saka 10[23], Vriśha, Pushya-bhā. 15, Monday, Solar eclipse. Barring the solar eclipse, the other details regularly correspond to 1102 A.D., January 20.

Of these, Chaiṇḍarasa and Bamḍarasa, who appear to have been brothers, are stated in the record to have put down the rebellious rulers of Nūṛumbāḍa in Mahnedaḍi-1000 and to have established themselves as the rulers of the conquered territory. Bibba (I) is eulogised as *Sivadharmāddhāraka* and is stated to have built the temple of Bibbōśvara at Kāḷuge. This Bibba (I) and Bibba of the Teṅḷi inscription, discussed above, may be treated as identical. Vira Goṅka *also* Bāṇarādityadēva is described as the *agraja* of Bibba (II) and Rebbaladēvi, implying thereby that other issues followed him. Vira Goṅka built the temple of Goṅkēśvara at Kāḷigi while his queen Maijaladēvi also built a temple, details about which are lost.

This Vira Goṅkarasa is to be identified with his namesake who figures as the *manneya* (i.e. chieftain or ruler) of Goṅka-nāḍu, a subdivision of Alande-1000 and as a feudatory of Chālukya Vikramāditya VI in an inscription¹ from Harasūr, Chitapur Taluk, belonging to 1097 A.D.

The next inscription² containing a genealogical account of this family is from Martūr, also in the Chitapur Taluk, and belongs to 1124 A.D. and to the reign of Chālukya Vikramāditya VI. According to this inscription Goṅkana-nāḍu was, at that time, under the sway of Goṅka (III), son of Katta and grandson of Goṅka (II). We have seen above that Vira Goṅka (I) was the ruling member of this family in 1102 A.D. Even if we assume that he had ended his reign in about 1102 A.D. itself, we have the difficult task of accommodating no less than three reigns within a span of two decades, viz., the reigns of Mallidēvakumāra, mentioned as the son of Vira Goṅka (I) in 1102 A.D., and Goṅka (II) and his son Katta, figuring in the Martūr inscription. It is likely that Mallidēva, Goṅka (II) and Katta enjoyed only brief reigns and that Katta's son Goṅka (III) was already on the throne in 1120 A.D. For, *manneya* Goṅka, figuring as one of the donors in an inscription³ from Syed Chīṅchōḷi, Gulbarga Taluk, belonging to 1122 A.D. in the reign of Chālukya Vikramāditya VI is to be identified with this Goṅka (III). His three predecessors, Mallidēva, Goṅka (II) and Katta are, therefore, to be deemed as having ruled between 1102 and 1122 A.D.

The next dated reference to a ruling member of this family is only in 1157 A.D., to which year an inscription⁴ of Chālukya Taila III from Mupṭi, Chitapur Taluk, belongs. This inscription refers to *Mahāmaṇḍalēśvara* Goṅkarasa as the ruler of Goṅka-nāḍu. We have seen above that the Teṅḷi inscription of 1162 A.D. names the then ruling member of the family as Vira Goṅkarasa. So also, an inscription⁵ from Harasūr, Gulbarga Taluk, belonging to A.D. 1172 and to the reign of Kalachuri Sōyidēva, gives the name of the then Bāṇa chief as Vira Goṅkarasa.

As has been stated above, our inscription, belonging to September, 1173 A.D., refers to the Bāṇa chief as Vira Goṅkarasa, son of Uḍayāditya Vira Kāḷarasa. A second inscription⁶ from Syed Chīṅchōḷi, Gulbarga Taluk, belonging to the reign of Kalachuri Bhujabalamalla (i.e. Sōyidēva) and to June, 1173 A.D., records a donation jointly made by *Mahāmaṇḍalēśvara* Kāḷadēvarasa and *Mahāmaṇḍalēśvara* Vira Goṅkidēvarasa.

Of these rulers discussed above, in the absence of any evidence to the contrary, *Manneya* Goṅka, who has been identified above with the son of Katta and who is known to have commenced his reign at least in 1122 A.D., and Vira Goṅkarasa, figuring as the Bāṇa ruler in the Harasūr inscription of 1172 A.D. referred to above, will have to be treated as identical. This

¹ Ibid., 1963-63, No. B 785.

² Ibid., 1959-60, No. B 452.

³ Ibid., 1961-62, No. B 526.

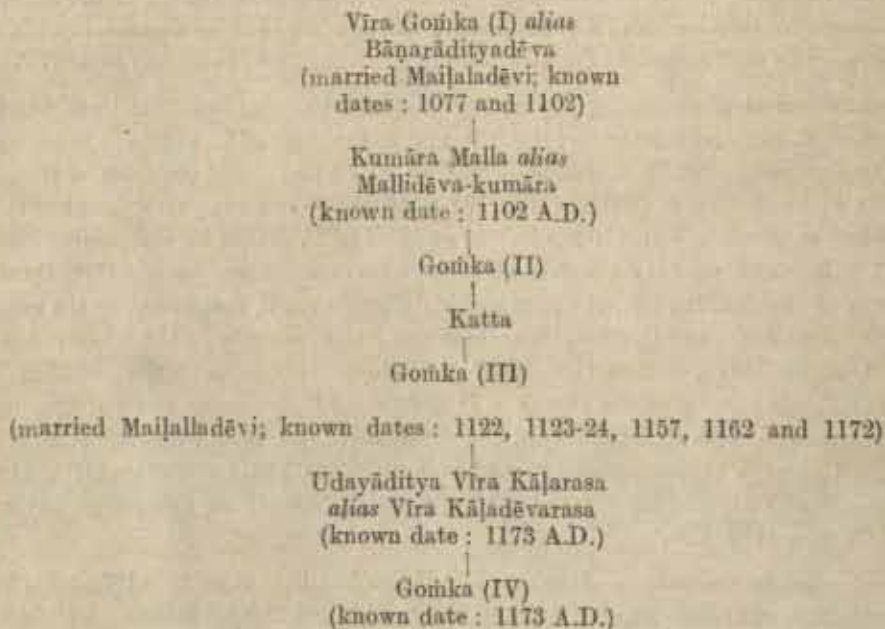
⁴ Ibid., No. B 516.

⁵ Ibid., 1962-63, No. B 787.

⁶ Ibid., 1961-62, No. B 527.

will give Vira Goṃkarasa (III) a long reign of nearly five decades. We have seen above that, according to the Teṅḡli inscription, his queen had the name of Mañjaladēvi. It will naturally follow that this Vira Goṃkarasa (III) was the father of Vira Kājarasa (or Kājadēvarasa) and grandfather of Vira Goṃkarasa (IV) (or Vira Goṃkiḍēvarasa). The Syed Chīnehōli inscription of 1173 A.D. suggests that Kājarasa and his son Goṃkarasa (IV) ruled in joint capacity while the inscription being edited below shows that the former reigned for a very short duration.

In the light of the above discussions, the genealogy of the Bāṇa family from Vira Goṃka (I) onwards may be given as follows :



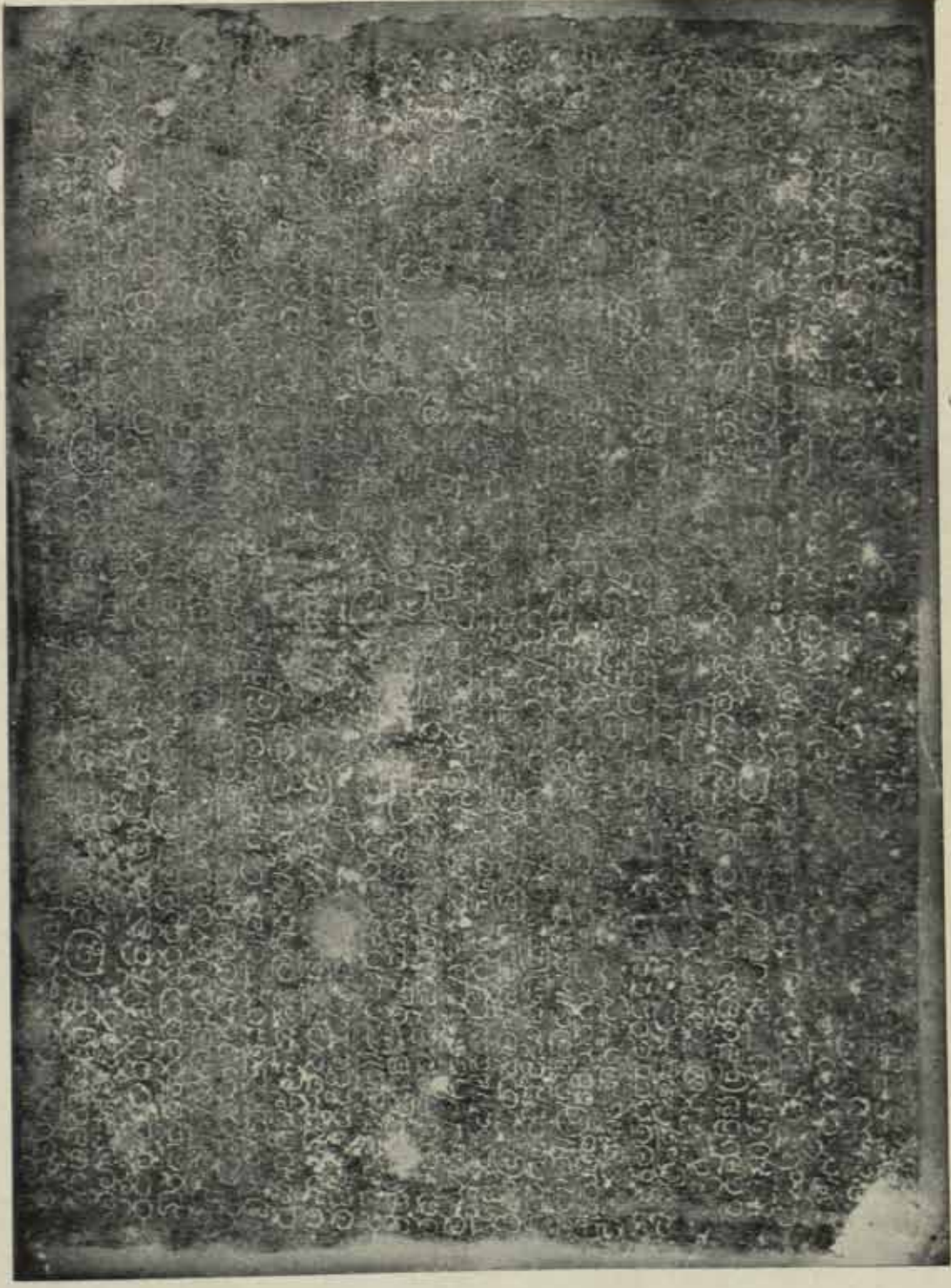
We have seen above that the territory which was under the sway of this Bāṇa family was known as Goṃka-nāḍu (or Goṃkana-nāḍu) and that it formed a part of Alande-1000. Some of the inscriptions¹ refer to this territory as Goṃka *nūrippatt-aṣṣvattu*. It is likely that Goṃka-nāḍu was a 180 division (*nūrippattu*=120+*aṣṣvattu*=60)². Goṃka-nāḍu comprised portions of the Gulbarga and Chitapur Taluks. The epithet *Khāṇḍava-maṇḍal-ādihīscara* borne by the rulers of this family is interesting. *Khāṇḍava-maṇḍala* may have been another name for Goṃka-nāḍu. *Khāṇḍava* was, in ancient times, the name of a forest in Kurukshētra and, therefore, the epithet may also indicate a claim by the Bāṇas of Goṃka-nāḍu that they originally hailed from the sacred north.

Among the place-names occurring in the epigraph under study, Modeganūr, the capital city of Kalachuri Śōyidēva is the same as modern Mādinūr, a village about 4 miles from Koppal, the headquarters of the taluk of the same name in Raichur District, Mysore State. Kāḷuge, the headquarters of Mannedaḍi-nāḍu, which lay in the Gulbarga region, is the same as Kāḷigi, the find-spot of the present record. The damaged Kāḷigi inscription of 1102 A.D., discussed above, mentions Kāḷuge as the *rājadhāni* of Vira-Goṃkarasa (I). Teṅḡli-70, the subdivision in which the gift village Mārūḍige was situated, is the region around Teṅḡli, Chitapur Taluk, Gulbarga

¹ Ibid., Nos. B 508 and 516.

² It is also possible that Goṃka-nāḍu was a 60 division forming a part of a bigger 120 division.

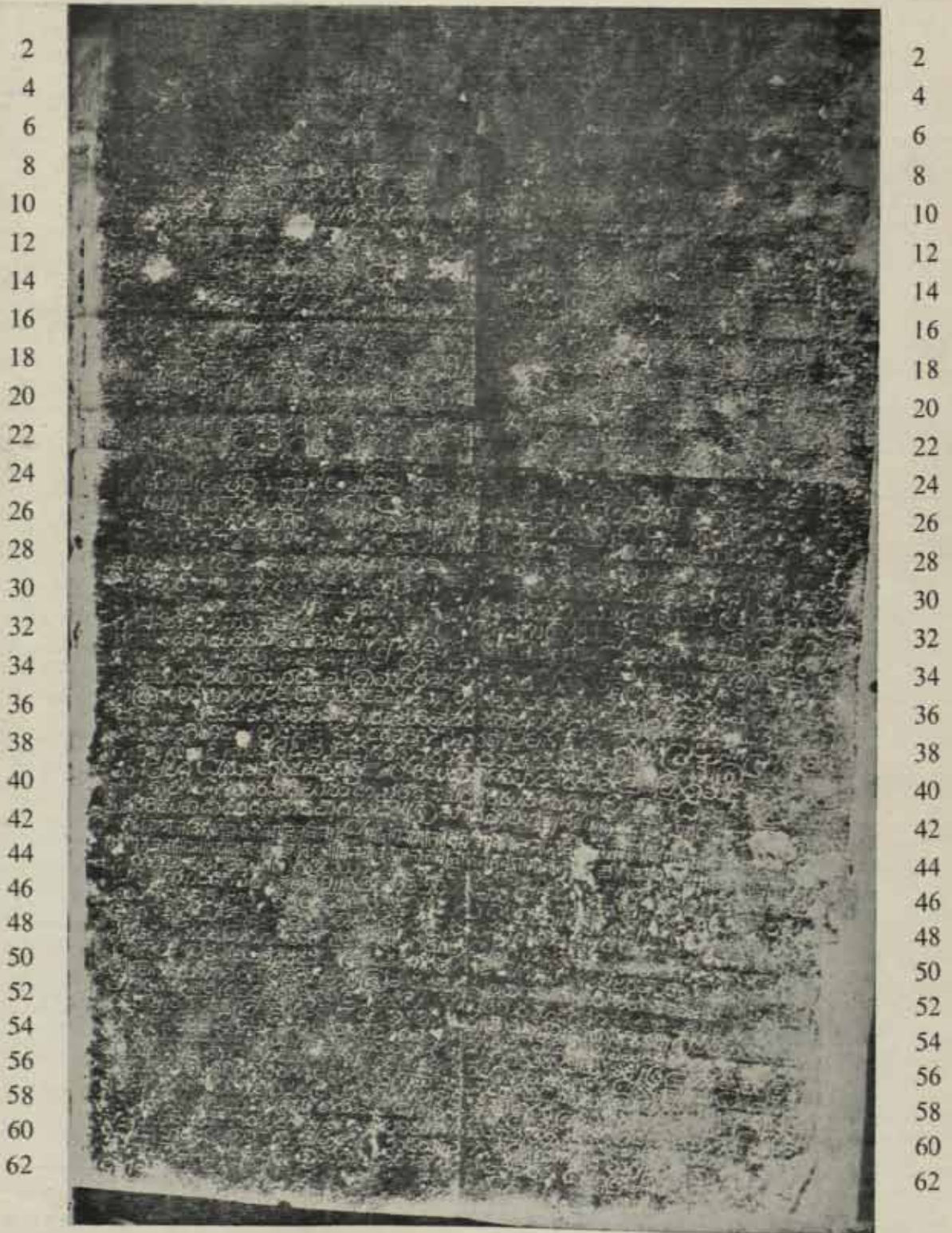
Upper Half



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FULL SLAB



Scale : One-sixth

District. The gift village Mārūḍige, which I am unable to identify, is to be located in the neighbourhood of Teṅḷi.

TEXT

[Metres : verses 1, 27 and 30 : *Anuśṭubh* ; verses 2, 4-5, 7-11, 13, 17, 19-24, 28 and 29 : *Kando* ; verses 3 and 16 : *Champakamāle* ; verse 6 : *Mallikāmāle* ; verses 12 and 26 : *Śārdūlavikriḍita* ; verses 14, 18 and 25 : *Mattēbhavikriḍita* ; verse 15 : *Utpalamāle*.]

- 1 ²Namas-tuṅga-śiraś-ohuṅbi-ohatūdra-ohāmara-chāravē [|*]traī|ōkys-nagar-āraṁbha-mū|a-stāmbhāya Śāmbhavē || [1 || *] Śrīvadhu-
- 2 g^o tavar=udagra-Śrīvāllabhan-i[r*]kko-dāṅam-Aditija-vijaya-Śrīvadhuḡ-upāyam-ene Vāk-srī-
- 3 vallabhan=aḷave pogaḷal-in-gaḷal-oḷpaṁ || [2 || *] Nerodu sur-āsurar-kkaḡeyal-in-gaḷalim-d-ogodaṁ nij-āṁśu-saṁsta-
- 4 ra-paripūrit-ākhiḷa-diśā-vaḷayaṁ Kamaḷā-sahōdaraṁ sura-gaja-sōdaraṁ śāśi tadiya kuḷ-āchara-
- 5 ṅa-kaḷ-āpta-śāṁkara-varar-ādar-aṁd-uohita-Chaṁdra-kuḷ-ābharaṅgar-mamahibhujar || [3||*]² Kaṁ || Aṁt=avaroḷ=akhiḷa-vasudhā-kānt-ōchitan-Uchi-
- 6 tan-āḷdan=akhiḷ-āvaniyaṁ saṁtam=ene tat-tanūjan-ananitarav-Asagarasan-āḷdan-akhiḷ-āvaniyaṁ || [4 || *] tat-tanayaṁ
- 7 Kanvāma-nripan-ottāmbadin-āḷdan=iḷeyan-ātana tanayaṁ matte Kīriy-Asagan-ātāṅg=uttamar-ene Rāja-
- 8 Bijjar=ogedar-ttanayar || [5 || *] Mallikāmāle || Antavar-kramad-inḡdam-āḷd=iḷeyam nimir-ohchal-arātigaḷg-aṁtakā[ḷa]-
- 9 man-āgi Bijja-nripāḷakamg=ogedaṁ suḷaṁ Kaṁtu-vairivara⁴-prasāda-sulabdha-dorvva(r-bba)ḷa-dhairyā-vikrāṁ-
- 10 tan-ākarṅṅ-āvapūrṅṅa-kīrttiy-enippa Karṅṅa-nripāḷakam || [6 || *]² Kaṁ || Ā Karṅṅa-nripatig=oged=akhiḷ-ākarṅṅi-
- 11 ta-visada-kīrtti Jōgama-rāṅam bhū-kāṁtan=enisi neḡaḷdan-anēk-āhava⁴-vijayi-ni
- 12 ja-bhuḷ-āvashṭarābham || [7 || *] Ā Jōgama[m]ge māgan-udvōjita-ripu-chakran-ārjji-ōrjji-ta-tēḷō-bhrājishṭur-jishṭu-vikraman-ā-
- 13 ji-jaya-prathita-priṭhu-bhujāṁ Permma-nripaṁ || [8 || *] Ā Permmāḷi-nripāḷaṁg=āpādita-sakaḷa-Kuṁ-
- 14 taḷ-ōrvvi-rājyaṁ vyāpādita-Chāḷukya-mahīpāḷaka-nikaran-ādan-ā Bijje-nripaṁ || [9 || *] Āpādita-Nāpāḷa-mahīpāḷakan-ākram-ā-

¹ From inked impressions.

² There is a floral design at the beginning of this line.

³ The first quarter of this verse is metrically defective.

⁴ There is a blank space, about 8.5 cms long, after this, but no letter is lost.

⁵ The last quarter of this verse is metrically defective.

⁶ Read *neḡaḷd-anēk-āhava etc.

- 15 tta-Bēṅgi-Kaḷiṅga-kṣhmāpāla-rājyan-atiba|an=āpādita-Gūrjjara-jvaran Bijja-nṛipati
|| [10 ||*] Lā|an=a|ava|idan=uddhataro-
- 16 |=avan-ode-geṭṭan-am̃jidaṁ Baṅgā|aṁ kē|al=arid=adaṭan=adaṭaṁ pē|al=ad-ār=a|amo
Bijja-bhūpā|akana || [11 ||*] Vṛi || Ātaṅg=apra-
- 17 tīma-pratāpa-vibhavaṅg-ānamra-bhūpa-vraj-ōpētaṅg=adbhuta-vikram-aika-ṇi|ayaṁ
Sōmēśvaram puṭṭi tat-tātaṁ-
- 18 gim-migil-em̃binam̃ ripu-ba|-ākram̃ta-kṣhamā-bhāgamaṁ mā[rā]nānt=adaṭar-ppa|al-
paḍuvinaṁ niḥkaṁṭakaṁ¹ māḍi-
- 19 daṁ || [12 ||*] Va || Ad-em̃t=ō[ūn*]doḍe || Neṭṭane Rāyamurāriḡe paṭṭaṁ gaṭṭidudu-
gē|du vairi-nṛipā|ar-ttoṭṭ=en=ede-geṭṭu bāy-viṭṭ-a-
- 20 ṭṭidar-ātmiya-kari-turaṅg-ōtkaramaṁ || [13 ||*] Balavad-Rāyamurāri Sōma-nṛipati-
prasthāna-bhēri-
- 21 ravam̃ nolan=ākampisal=upme vairiga|=adird-d-āṭam̃d-araṇyam̃ga|aṁ kēlar=a|dar-
kkelar=ō|idar=kkelar=usi-
- 22 r-vvittar=kkelar=ttarggidar=kkelar=arddar=kkelar=arggidar=kkelar=a|aṁgird-dar=kkelar=
mmarggidar || [14 ||*] Aṁga-nṛipā|a-Koṁga|a-mahēśvaran=Aṁ-
- 23 dhra-nṛip-ēṁdra matta-mūtaṅga-mṛigādhipa chapala-Chō|a-nṛip-ācha|a-vajrapātan-
uttuṁ-
- 24 ga-Kaḷiṅga-rāja-rajani-chara-Rāghava-Rāman=em̃doḍ-ēṁn=em̃ga|a baṇṇisal=namaḡe gō-
charan-ādane Sōma-bhūmipati || [15 ||*]
- 25 Ka|achuri-chakravartti vibhu dōrbba|a-mallaṁ=enippa Sōma-bhūta|apati vārdhi-
mudrita-mahita|amaṁ pariraṁ(ra)-
- 26 kṣisutt=anaku|am=ire daṇḍanāyaka-sikhāmaṇi **Mādhavan**=ā|dan=ī dharā-ta|am=
osevantu
- 27 **Mannedaḍi**-nāḍ=mo|al-āgira[|=a*]nēka-dēśamaṁ || [16 ||*] Va || Tad-vam̃s-āvatāram=
em̃t=em̃doḍe || Sarasī-ruha-nābha-
- 28 nābhi-sarasi-ruhadin=ogedaṁ=A|jan=A|jaṁg-ātma-manaḥ-sarasīruha-jaṁman-ādaṁ sura-
muni-samabhiṣṭutaṁ
- 29 Vasishṭha-muniṁdraṁ || [17 ||*] Animittaṁ muniḍ=itta śāpadi[ṁ] Nimi-kṣhmāpā|akaṁg-
āyṭu tat-tanu-hīnatvam=s-
- 30 d=ōṁme Kauṣika-balaṁ key-kollad=erd[d]adu tan-muni-yasṭy=agniyō|=ādud=āhuti
vōl=em̃d=am̃d=anya-sāmānya-
- 31 ne muni-vṛindāraka-vṛiṁda-varṁdita-pada-dvatūdvatū Vasiṣ[ṭh*]-āhvayam || [18 ||*]
Ā munip=ānvaya-
- 32 gagana-nabhō=maṇiy=Anṇama-ohamūpan=ā vibhu-sutaṁ=uddāma-yaśaḥ-paripūrṇa-
- 33 byō(vyō)ma-ta|aṁ Viṣṇudēva-rathini-nāthaṁ || [19 ||*] Ā viśva-vinuta-kīrtti-śri-valla-
bhān=enipa Viṣṇug=ogedaṁ tanayaṁ bhū-

¹ Read *nishkaṁṭakaṁ*.

² Though the introduction of the letter *ls* will mar the metre, it is done so in order to rectify what otherwise will be a flaw in the language.

- 34 valaya-vitata-kirtti-śrī-vaiḥabhan-enisi Māmyidēva-chamūpaṁ ||[20*]|| Ā Māmyidēva-
vipra-sirōmaṇi-
- 35 g-ativimaḷa-charite bhāryyā-padamaṁ prēmāde taḷedaḷ-kuḷa-chiuntāmaṇi Sāvitrīdēvi
sudati-ratnati ||[21*]|| Ā Sā-
- 36 vitri-satigaṁ bhūsurapati Māmyidēva-pṛitanā-patigaṁ Vāsava-vibhavaṁ puṭṭidan-
ā-sakaḷaṁ pogaḷe Mādhava-dhva-
- 37 jinīsaṁ ||[22*]|| Va|| Tadiya sach-charitam-ent-enidene|| Kalachuri-nṛipa-kuḷa-rājyaṁ
baḷavad-dur-mmamātri Kasapey-ādigalindam-ga-
- 38 ḷakuḷam-āgire nija-dōrbbaladiṁd-aḷavaḷisi Mādhavaṁ pesarvaḷedaṁ || [23*] || Ad-
entene || Ākrami-
- 39 si-rājya-lakshmiyan-akramadiṁd-āḷda Karṇana[rū] koṁdu ḷharā-chakramaṁ-
aḷavaḷisiṭṭan-anukramadiṁ 85-
- 40 ma-nṛipana bhujā-maṇḷaḷado ||[24*]|| Vṛi|| Ripu-pāthō-nidhi-bā(vā)ḷavaṁ ripu-vana-
prōddāma-dāvānaḷaṁ ripu-
- 41 mōgh-āgha-samīraṇaṁ ripu-mahibhṛit-khaṁḷan-Ākhaṁḷaḷaṁ ripu-patikōja-sita-
prabhaṁ ripu-mad-ābh-āmidr-angha-paṁ-
- 42 chānanaṁ ripu-kōḷaḷaḷan-enidoḷ-ō[rū] vogaḷvudō śrī-Mādhav-āmātyanaṁ || [25*] ||
Dik-kāntā-yugapad-vilō ~ ~ ~ ~ ~
- 43 sa viṁ(biṁ)bāyatē | dig-damti-prakar-āvagāhana-vidhau dugdh-ābdhi-pūrāyatē | dig-
bhitti-prakar-ānulēpana-vi[dhau] — — — — — yatē | śrīman-Mādhava-damḷanātha
~ ~ ~ ~ ~
- 44 kirtti-jagad-vyāpini ||[26*]|| Tasya Rēkaladēvi-ti bhāryā-bhūt-prēma-bhājanam |
bhājanam sarva-bhōgānām Lakshmi-iva Mura-dvishah || [27*] || Nārāyaṇāya na[maḥ] ||²
- 45 Ā sachiva-patige vipuḷa-śrī-satiyaṁ tānum-ā chamūpati-vakshō-vāsiniyar-enisi
nagaḷda mahāstsi [sa]-
- 46 tiy-ādaḷ-eseva Rēkaladēvi ||[28*]|| Satiy-amte pati-vrate Vāk-satiy-amte kaḷā-
kaḷāpa-kōvide Lakshmi-sati-
- 47 y-amt-adhīsa-vaksha-sthite Rēkaladēviy-enidu pogaḷvud-ī lōkaṁ ||[29*]|| || Gadya ||
Svasti[*] Samasta-bhu[vanā]-
- 48 śraya-śrī-pṛithivīvallabham=Mahārājādhirāja-Paramēśvaraṁ Kāḷaṁjarapuravar-ādhi-
varaṁ su-
- 49 varṇa-vṛishbha-dhvajaṁ rōpa-Makaradhvajaṁ ḷamaruga-tūryya-nirghōshanaṁ
vairi-mada-śōshanaṁ Kalachuri-ku-
- 50 ḷa-ḷamaḷa-mārttamaḷaṁ kadana-prachamḷa śaraṇ-āgatn-gaja-sāmanta-vajra-patijaraṁ
vairi-dik-kuḷjaraṁ subhaṭar-ādi-
- 51 tyath kaliga-amkuṣam nām-ādi praśasti-sahitaṁ śrīmad-Bhujalaḷamalla-Rāya-
murāri- **Sōyidēva**-vijaya-rājyam-utta-

¹ There is an *akshara*-like symbol in between the two pairs of *danḷas* here and at the end of verse 27 in line

² Verses 26-27 and the obsequence to Nārāyaṇa are engraved in Nāgaḷ characters.

- 52 r-ōttar-ābhivṛiddhi-pravarddhamānam-ā-chaṁdr-ārka-tāradībarānī saluttam-ire **Mode-ganūra**-nele-vidīno[-sukha-saṁkathā-vinō-
- 53 dadim rājyam gayuttam-ire tat-pāda-padm-ōpaḥiviy-oppa śrīman-mahāpradhānānī sēnādhipati bāhattarānīyō-
- 54 gādhipati hīriya-damḍanāyakam **Mādhavayyam** svasti-samadhigata-pānicha-mahā-sabda-mahā-maṁḍa[-
- 55 śvararūnī **Khāṁḍava**-maṁḍa[-śvararūnī Bāṇa-vaṁś-ōdbhavarūnī vivēka-vaṁś-ōdbhavarūnī Durmmukha-kshētrapā[-labdha-vara-prasā-
- 56 darūnī mṛigamad-śmōdarūnī nām-ādi-prasasti-sahitam śrīmad-Vīra-Gomkara[sa*]na magan-Udayāditya-
- 57 Vīra-Kājarasana maga Vīra-Gomkarasan-ivar-ibbaru verasu **Mannedaḍi-nāḍa** rāja-dhānī **Kaḷugeya** śrī-Svayambhu-Kāḷśśvaradō-
- 58 vara aṁga-bhōga-raṁga-bhōgakkaṁ chaitra-pavitrakkaṁ khaṁḍa-sphuṭita-jīrṇ-ōddhārakkaṁ allīya sthānpati Rāmōśvara-paṁ-
- 59 ḍitana keiyyalu Bhujābā[-chakravartī Rāyamurāri-Sōm(Sō)ydōva-varshada 7 vijaya-sarhvatsarada
- 60 **Āsvayuja śuddha 10** Brīhaspati-vārad-āṁdu Vishu-saṁkramana Vyatipāta nimittav-āgi **Temguḷi-70** rō[ḷaga]-
- 61 [na] bāḍaṁ Bōcha-gāvumḍana maḍeya **Māruḍigeyam** sarvvanamasyavāgi dhā-[rāpūrvvakam]
- 62 māḍi koṭṭar. || Sva-dat[t*]ām para-dattām vā yō harōta vasumdhārām | Shshēṭṭir varsha-sahasrāṇi viśṭhā[yaṁ jāya]-
- 63 [tō kri]miḷ || [30*]||

(I Plate)

G. S. GAI, MYSORE

In the course of my official tour in February 1971, I visited Indore in Madhya Pradesh and when I was camping there, I came to know about the existence of an early copper-plate grant in the possession of a prominent merchant Shri Prabhaschandra Santoshchandra Sastri. I secured the plate for my examination and for taking estampages through the good offices of Dr. S. N. Nagu, a prominent citizen and doctor of Indore, who, though in medical profession, is much interested in securing materials of antiquarian interest like coins, inscriptions, etc. It is reported that Shri Sastri obtained the plate from a resident of Indore and saved it from being melted into copper. The plate was shown to the local museum authorities who recognised it to be a grant of Mahārāja Bhulunda and a brief note about its discovery appeared in the Daily Newspaper *Nayi Duniya* in September 1969. I am thankful to Dr. Nagu and to Shri Sastri for making this plate available to me.

This is a single plate measuring 31 cm. long and 11 cm. broad and weighing 521 gm. It is engraved on one side only and contains 10 lines of writing which is in a fairly satisfactory state of preservation. The characters belong to what is called the western variety of the southern alphabets. They generally resemble the characters of the previously discovered Indore plate¹ of Bhulunda and more closely those of the Indore plate of Svāmīdāsa² which have been referred to the end of the 4th century A. D. and the beginning of the 5th century A. D. It may, however, be noted that our grant has both the types of *y*, viz. bipartite and tripartite while the other two grants have only tripartite. The bipartite *y* is used only twice in line 1 (cf. *samājñāpayati* and *-āyuktakān-*). In all other cases, the tripartite *y* is used. As regards orthography, it may be observed that the consonant following *r* is generally re-duplicated (cf. *sarvān*, line 1, *-Āryyadhara-*, line 2, *śarmma*, line 3, *Narmmadā*, line 4, etc.). The consonants preceding *y* and *r* are also re-duplicated in some cases (cf. *pādānuddhyātō*, line 1 and *kkramēna*, line 7). The language is Sanskrit and the composition is prose. There are some errors in the language as well as in the composition which have been duly corrected while giving the text below.

The inscription, which is issued from Valkha, refers itself to the reign of Mahārāja Bhulunda who describes himself as *parama-bhaṭṭāraka-pādānuddhyātā* 'meditating on the feet of the great Lord', indicating the feudatory status of Bhulunda. The object of the epigraph is to register the grant³ by Bhulunda as *brahmadēya*, of a village-site called Rōhyavāhaka or Rōhyavāhakā in the *agrahāra* named Uddhṛitaka of Āryyadhara of Vātsya-gōtra and situated in Dāsīlaka-palli-rāshṭra on the other bank of the Narmadā river. It is stated that this village-site was created by stopping the cultivation of the field there. The donees of the grant were the brāhmaṇas Aśvadēva of Kāśyapa-gōtra, Agniśarmman of Vātsya-gōtra, Skanda of Bhāradvāja-gōtra,

¹ Above, Vol. XV, pp. 286 ff. and plate.

² Ibid.

³ The expression *anuśāśitā* in line 6 has to be understood in the sense of 'grant', since it is accompanied by the words = *udak-āṭṭisaraggēna*. It is used in this sense only in the other allied grants and not in the sense of 'consent, confirmation, assent' as taken by R. C. Majumdar and V. V. Mirashi (cf. above, Vol. XV, pp. 288, 290; CII., Vol. IV, Pt. I, p. 6 and note 3).

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Tuṇḍika of Kautsya-gōtra, Vāsulaśarman of Dāsila-Kausika-gōtra, Durakka of the Kausika-gōtra and Mahāśarman of Gārgga-gōtra.

The record contains two dates viz. year 38, Vaiśākha śu. 13 and the year 77, Māgha badi 3. It seems that the gift was made on the first date by the order of the ruler himself (*sva-mukhājā*) while it was re-described and engraved on the copper-sheet on the second date, also by the order of the same ruler (*sva-mukha-sandēśād*) at the request of the assembly of the brāhmaṇas. The signature of Mahārāja Bhulūṇḍa is found on the left-hand margin of the plate.

The present grant of Mahārāja Bhulūṇḍa belongs to the same category as the two grants of Svāmīdāsa and Bhulūṇḍa mentioned above who are also described as Mahārāja and *parama-bhaṭṭāraka-pādānuddhyōta*. These two latter grants were also found, like the present charter, at Indore, by D. R. Bhandarkar in the possession of Pandit Vaman Sastri Islampurkar and were edited by R. C. Majumdar in the pages of this journal.¹ The grant of Svāmīdāsa is dated in the year 67 while that of Bhulūṇḍa bears the date in the year 107. R. C. Majumdar referred these dates to the Gupta era of 319-20 A. D. But this view was questioned by V. V. Mirashi on the ground that these two grants, though found at Indore, did not belong to that area but to Khandesh in Maharashtra, since they bear close resemblance to another copper-plate grant² found at Śirpur in West Khandesh. The Śirpur plate, which is fragmentary, registers the grant of Mahārāja Rudradāsa, who, like Svāmīdāsa and Bhulūṇḍa, describes himself as *parama-bhaṭṭāraka-pādānuddhyōta*. It is dated in the year 117 of an unspecified era. Mirashi argued that since Rudradāsa belongs to the same dynasty to which the other two rulers viz. Svāmīdāsa and Bhulūṇḍa belong and since the Śirpur plate was found in West Khandesh, the other two plates were also originally found in Khandesh only and then taken to Indore. He further referred the dates of all these three grants to the Kalachuri-Chēdi era of 248-49 A. D. and suggested that these rulers were probably the feudatories of the Ābhīra Emperors who held sway over the Khandesh region during this period.³ In this connection, we may notice two copper-plate grants of Mahārāja Subandhu, both issued from Mūhishmatī, one of which was found in Barwani area (to the south-west of Indore) and the other in one of the famous Bagh caves.⁴ In respect of characters, phraseology and the royal sign-manual, these two grants bear close resemblance to the three grants referred to above viz. the two plates found at Indore long ago and the Śirpur plate. Of course, they also bear affinity to the charter under study. But the two grants of Mahārāja Subandhu do not describe the ruler as *parama-bhaṭṭāraka-pādānuddhyōta* unlike all the remaining grants of this type. While the date of the Bagh cave plate is lost, that of the Barwani plate is 167 of an unspecified era, which was referred to the Gupta era by R. R. Halder who first edited the plate and to the Kalachuri-Chēdi era by V. V. Mirashi.⁵

D. C. Sircar, however, does not agree with V. V. Mirashi in referring the dates of these grants to the Kalachuri-Chēdi era. According to him, the title *parama-bhaṭṭāraka* was popularised by the Guptas while the feudatories and the subordinate allies of the early Gupta emperors enjoyed the title Mahārāja.⁶ Moreover, the Kalachuris became powerful and occupied northern Mahārāshtra, Gujarāt and parts of Mālwa in the second half of the 6th century A.D.⁷ Therefore, the dates of the grants under question should be referred to the Gupta era only.⁸

¹ Above, Vol. XV, pp. 236 ff. and plates.

² *Ind. Ant.*, Vol. XVI, pp. 98 ff.; *CII.*, Vol. IV, Pt. I, No. 4.

³ See, *An. Bh. Or. Inst.*, Vol. XXV, pp. 159 ff.; *CII.*, Vol. IV, Pt. I, p. XXXV-VI.

⁴ Above, Vol. XIX, pp. 261 ff. and plate (Barwani plate); *CII.*, Vol. IV, Pt. I, pp. 17-21, Nos. 6 and 7 (Barwani plate and Bagh Cave plate).

⁵ *Ibid.*

⁶ *IHQ.*, Vol. XXII, pp. 64-65.

⁷ *The Classical Age*, p. 194.

⁸ *Ibid.*

Now, as already mentioned, the plate under study was found at Indore only and the grant was issued from Valkha. It also registers the gift of a house-site on the other bank of the river Narmadā and situated in Dāsīlakapallī-rāshtra. Dāsīlakapallī is also mentioned in the Bagh Cave plate of Subandhu and is identified with modern Deswaha which lies about 14 miles to the south of the Bāgh Caves. It is, therefore, certain that *Mahārāja* Bhulunḍa was ruling over this area which included the Bāgh Caves. The expression Valkha in the grant refers to modern Bāgh only. This Valkha is mentioned in the two grants of Svāmīdāsa and Bhulunḍa previously found at Indore by D. R. Bhandarkar. In view of the discovery of the present grant of *Mahārāja* Bhulunḍa, there can be no doubt that the other two grants also belonged to the Indore region only and not to the Khandesh area as suggested by V. V. Mirashi. And, in the Śīrpur plate of Rudradāsa of the year 117, the first two letters at the beginning of the grant are lost since the plate is broken here. But the *visarga* mark is seen in the plate and the initial *aksharas* have been restored as *Valkhā* only. Hence Svāmīdāsa, Bhulunḍa and Rudradāsa seem to belong to one and the same family and held sway over the Bagh region and issued their grants from Valkha i.e. Bāgh. It is likely that this Śīrpur plate travelled to Khandesh from where it was found instead of the other two grants travelling from Khandesh to Indore.

We thus get four sets of copper-plate grants of this area including the present one, three of which are found at Indore and one at Śīrpur. The rulers mentioned in them are Svāmīdāsa (year 67), Bhulunḍa (years 38 and 77 of the present grant and year 107 of the other Indore grant) and Rudradāsa (year 117). Now the question arises whether *Mahārāja* Bhulunḍa of the present plate is the same as his namesake of the other Indore plate. If they are identical, then we have to assume that he had a long reign of 69 years which appears to be unlikely. Therefore it seems that there were two Bhulunḍas, one mentioned in the present plate who may be called Bhulunḍa I (years 38 and 77) who had a reign of about 40 years while the one mentioned in the other plate from Indore may be called Bhulunḍa II (year 107). The relationship between these two is not known.¹ In fact all these four rulers stand by themselves without disclosing their relationship with each other or with *Mahārāja* Subandhu who ruled from Māhishmati-nagara, identified with Māheshwar or Oṅkār Māndhātā on the bank of the Narmadā in the Narm District of Madhya Pradesh, in the year 167 of an unspecified era. If, as suggested by R. C. Majumdar and D. C. Sircar, the dates of these grants are referred to the Gupta era of 319 A. D., the date of the present grant, viz. 77, would be 396 A. D. which would fall during the reign of the imperial Gupta king Chandragupta II (376-414 A. D.). It may be noticed that the present grant mentions that the king made the gift mentioned therein in the year 38 which has to be referred to the Gupta era only in which case its equivalent would be 387 A. D. This date falls during the reign of Samudragupta (345-75 A. D.).

As already pointed out, it is stated that the gift which was made by Bhulunḍa I on the earlier date was re-described (*anu-varṇitān*) and engraved on the copper-plate, at the request of the assembly of the brāhmanas, on the second date, after a period of 39 years. This may suggest that the earlier gift was cancelled by somebody and had to be revived by the same ruler Bhulunḍa I later on. Would this suggest that this ruler was temporarily replaced on the throne by some other ruler between the years 38 and 77, the dates mentioned in the grant? In this connection, attention may be drawn to the grant of Svāmīdāsa, which is also issued from Valkha and which is dated in the year 67 which falls between the two dates mentioned in the grant of Bhulunḍa I. It is, therefore, tempting to suggest that Svāmīdāsa, who might have been a brother or a member of the collateral line of Bhulunḍa I, occupied Bhulunḍa's throne for sometime during the latter's rule, though it is not possible to say how long in the present state of our knowledge. This might have happened after the end of the reign of the imperial Gupta king Samudragupta and at the

¹ It may be suggested that Bhulunḍa II might have been the grandson of Bhulunḍa I, following the Hindu practice of naming the grandson after his grandfather.

commencement of the reign of Chandragupta II. We have now established the historicity of Rāmagupta,¹ the elder brother of Chandragupta II whose short rule seems to have ended in disaster. And during this confused state of affairs, the feudatories or subordinate allies seem to have tried to take advantage of the situation by partially acknowledging the suzerainty of the imperial Guptas. It is also possible that Svāmīdāsa might have usurped the kingdom of Bhulūṇḍa I during this period. But Bhulūṇḍa seems to have re-established himself on the throne and re-issued the grant. We do not know who was the ruler between Bhulūṇḍa I and Bhulūṇḍa II but the latter seems to have been succeeded by Rudradāsa for whom we have the date 117 i. e. 10 years later than the date of Bhulūṇḍa II. And *Mahārāja* Subandhu, who does not acknowledge the suzerainty of any imperial ruler, seems to have declared himself practically independent in the year 167, the date of his Barwani plate which falls in the year 486 A. D. i. e. during the reign of Budhagupta. We must, however, await future discoveries for confirmation or otherwise of these events.

As regards the geographical localities, we have already suggested the identification of **Dāsila-kapallī-rāshṭra** which comprised the area round modern **Deswalia**, 14 miles to the south of Bāgh caves. It is stated that the house-site known as **Rōhyavāhaka** or **Rōhyavāhakā** is located, on the other bank of the Narmadā river, to the east of **Īśvara-sēnānaka**. This appears to be a place named after **Īśvara-sēnānaka**. The identification of **Rohyavāhaka** or **Rōhyavāhakā** and **Īśvara-sēnānaka** is uncertain.

TEXT²

- 1 Svasti [*] **Valkhāh**³ parama-bhṛtāraka-pād-ānuddhyātō mahārāja-Bhulūṇḍaḥ samājñāpayati (ti) sarvvāp-ēv-āmat-santakān-āyuktakān-vī (vi)jñātām-a⁴
- 2 stu vaḥ samanujāpāmy-ēśhām Vātsya-sa-gōtr-Āryya dhar-Ōddhṛitak-āgrehārē Kāśyapa-sa-gōtr-Āśvadēva-Vātsy-Āgni(gni)śarmma-Bhāradvāja-
- 3 Skanda-Kautāya-Tuṇḍika-Kaśūka-Dāsila-Vāsula-śarmma-Kaśūka-Durakka-Gārgga-Mahāśarmma-purōgāpām brāhma-
- 4 pānām Narmadāyāḥ para-kūlē **Dāsila-kapallī-rāshṭrē** Īśvara-sēnānakasya pūrvvataḥ Karjūrikāyāḥ uttārataḥ
- 5 **Rōhyavāhak**-ēti vijayā(jñā)yamānakām kṛiṣṭ-āvasannakām grāma-dānam-ā-chandrārkkā-tārakā-kālinam-a n vaya-bhōjyam-uda-
- 6 k-ātisarggēṇ-ānujānimaḥ [*] Ēvamī(m-i)dānim-ēśhām brāhmaṇānām-aśmābhīḥ kṛit-ānujā(jñā)nām-ētad-grāmam-uchi (chi)-
- 7 [tē]na brāhmadēyēnak(ya)kramēṇa bhūñjatām samāvāsayatāmś-ohā(ohā) sarvvair-ēv-āsmat-pakṣha-tat-kulin-ārakshika-prēsha-
- 8 [pika-bhāṭa-chohḥātr-]jājñā-vinirgatakatpra⁵sādhaka-kraṇṭy-ādibhī(bhī)ra-py-anuman-tōyam-itī (ti) prāśhōdhavyē⁶ na kāryyaḥ [*]
- 9 sva-mukhā [jñā *] varshē 30 8 **Vaiśākha** śu 10 3 brāhmaṇa-parshada-vaijñāpyād-aru⁷-cha (va)raṇṭitam tāmra-pattē cha sannivēsitām (tam) [*]
- 10 svo-mukha-sandō(ndē)śāda(d-ē)va varshē 77 **Māgha** badi 3 [*]
- 11 Mahārāja Bhulūṇḍasya⁸

¹ *Journ. Or. Res.*, Vol. XVIII, pp. 247-51; above, pp. 46 ff.

² From the original and impression.

³ Read *Valkhāt*. It is interesting that the other grants issued from this place also read either *Valkhāt* or *Valkhāh* only.

⁴ There is an unnecessary *visarga* mark after *ma* at the end.

⁵ Read *vinirgataka-Prā*.

⁶ Read *prāśhōdhō*.

⁷ Read *parshadaś vijñāpanaya śu*.

⁸ This line is engraved on the left-hand margin of the plate.

A NEW GRANT OF BHULUNDA, YEARS 38 AND 77



(From Photograph)

NO. 42—JAGADISHPUR PLATE OF THE GUPTA YEAR 128

(I Plate)

D. C. SIRCAR, CALCUTTA

This inscribed copper plate was secured for the Varendra Research Society, Rajshahi in 1961, from a Hindu gentleman of Jagadishpur, a village under the Putia Police Station of the Rajshahi District, East Pakistan.¹ It has been said that the plate was discovered under-ground fifteen feet below the surface of the earth by an ancestor of the gentleman while the former was digging the earth for the excavation of a ring-well. The account, however, may not be accurate. The plate was given to Shri Sachindranath Siddhanta, M.Sc., for decipherment and publication, and Siddhanta's paper on it in Bengali appeared in the *Bāṅglā Academy Patrikā*, Dacca, Māgh-Chaitra, B.S. 1370, pp. 36 ff., and Plates.

The news of the publication of the inscription reached me a few years back;² unfortunately, the said issue of the *Patrikā* was not available in Calcutta. It was only in December, 1969, that Dr. S. C. Bhattacharyya of the Sanskrit College, Calcutta, who had an opportunity, while he was in London, to prepare photographic copies of the pages of Siddhanta's paper together with the illustrations, was good enough to supply me with the material in his possession for study. I found out from an examination of the material that the transcript and translation of the inscription as published by Siddhanta contain many errors.

The rectangular plate measures $7\frac{1}{2}'' \times 4\frac{1}{8}''$, there being a projection about the middle of the left end, which apparently bore the seal affixed to it, though it was not found with the plate. The lines of writing were engraved lengthwise, and there are 14 and 15 lines incised respectively on the obverse and reverse of the plate. The letters are between $\frac{3}{8}''$ and $\frac{1}{4}''$ in size. The plate weighs about $31\frac{1}{2}$ tolas.

The preservation of the writing on the plate is unsatisfactory in a few places. Moreover, the inscribed text contains mistakes of omission and commission because the person responsible for its composition had poor knowledge of the Sanskrit language. The style of the record is similar to that of the copper-plate inscriptions found at Damodarapur, Baigram, Paharpur, Nandapur and Kalaikuri (Sultanpur);³ but none of these other epigraphs exhibits poverty of knowledge in Sanskrit to such a degree as the record under study. The above facts render the decipherment of the inscription somewhat difficult at places. It is therefore no wonder that Siddhanta has misread and misunderstood certain parts of the record.

As regards palaeography and orthography, the present inscription resembles the other epigraphs cited above. Of palaeographical interest is the fact that the record employs both the signs of *b* and *v* in writing *b*. As is well known, *b* soon came to be written

¹ What was then East Pakistan is now Bangladesh.

² See preface to my *Select Inscriptions*, Vol. I, 2nd ed., 1965.

³ See Sircar, *Select Inscriptions*, Vol. I, 1965, pp. 290 ff., 332 ff., 336 ff., 346 ff., 352 ff., 382 ff.; above, Vol. XV, pp. 130 ff.; Vol. XX, pp. 61 ff.; Vol. XXI, pp. 81 ff.; Vol. XXIII, pp. 52 ff.; Vol. XXI, pp. 57 ff.

only with the sign for *v*. Interesting from the orthographical point of view is the reduplication of the sibilant in *bhagavatas-Sahasru** (line 10) and *anamābhassu* (line 27) because the characteristic is rare in the records of Eastern India. The resemblance of the epigraph with other Bengal records, to which we have referred, is particularly close with the Kalaikuri-Sultanpur inscription. The reason is that these two records were issued from the same place within a few years' interval by the same executive officer (*āyuktaka*) and the board of administration (*adhikaraṇa*) of the same area. The present charter was issued in the Gupta year 128 (447 A. D.) while the date of the Kalaikuri-Sultanpur plate is the Gupta year 120 (439 A. D.), i.e. the latter is only about eight years earlier than the former. Both the documents were issued from Pūrṇakauśikā belonging to (i.e. the headquarters of) the territorial and administrative unit called Śringavēra-vithī. The officer in charge of the *vithī* (subdivision), who issued the record, was *Āyuktaka Achyuta* (called Achyutadāsa in the Kalaikuri-Sultanpur plate) described as meditating on (or favoured by) the feet of the *bhaffāraka* (i.e., lord) meaning the contemporary Gupta monarch Kumāragupta I (c. 415-55 A. D.).

Āyuktaka Achyuta and the *adhikaraṇa*, according to the first sentence in lines 1-3, issued the document from Pūrṇakauśikā in the Śringavēra-vithī as an address to the chief householders (probably agriculturists) including the Brāhmaṇas inhabiting Gulmagandhika and Saṅgōhālika. The locality called Gulmagandhika (lines 2, 9 and 10) is also mentioned in the Kalaikuri-Sultanpur plate under the form Gulmagandhikā, and it is interesting that the latter form is also used in the present epigraph in lines 4 and 19. Likewise, Saṅgōhālika is mentioned in the other inscription with this difference that it is Saṅgōhālika and in the singular in the present epigraph but Saṅgōhāli and in the plural in the other, the plural number probably indicating that it was a group of villages.

The address of the *Āyuktaka* and the *adhikaraṇa* to the inhabitants of Gulmagandhika (or Gulmagandhikā) and Saṅgōhālika is of the following purport (lines 3-8): This should be known to you that the following three persons of Puṇḍravardhana, viz. the agriculturist householder Kshēmāka, who is a resident of Mūlakavastukā, Bhōyila residing at Gulmagandhika and Mahidāsa residing at the same place (Gulmagandhika) have informed us beginning with our following selves—(1) Kumāradēva, (2) Gaṇḍa, (3) Prajāpati, (4) Jyēshthadāman, (5) Yaśovishṇu, (6) Umayāsa, (7) Hariśarma, (8) Sarpapālita, (9) Hiraṇyagupta, (10) Kumārayaśa, (11) Kumārabhūti, (12) Śivakuṇḍa, (13) Śiva, (14) a second Śiva, (15) Sōmavishṇu, (16) Satyavishṇu, (17) Kaṅkuṭi, (18) Nandadāman, (19) Viranāga, (20) Nārāyaṇadāsa, (21) Rudra, (22) Bhava, (23) Guha, (24) Achyuta, (25) Kuvēra, (26) Śarvanāga, (27) Bhavanāga, (28) Śridatta, (29) Bhavadatta, (30) Dhanavishṇu, (31) Guṇaratha and (32) Naradēva. Nos. 1-4 of this list of the members of the *adhikaraṇa* are called *Vithī-mahattaras* or members of the *vithī* council, the rest being called *kūṭumbin* or agriculturist householder. Of these 32 names, many are also found in the Kalaikuri-Sultanpur plate which offers a bigger list of the *Vithī-mahattaras*. The *Vithī-mahattara* Umayāsa of that record of 439 A. D. is called a mere *kūṭumbin* in the present document of 447 A. D. probably because he failed to be elected to the board of elders. It may be noticed that the Kalaikuri-Sultanpur plate records a grant of land situated in Hastīśrīsha-vibhītaki, Gulmagandhikā, Dhānyapāṭalikā and the village group of Saṅgōhāli, while the land granted by the present epigraph was situated in Gulmagandhika (or Gulmagandhikā) and Saṅgōhālika.

The representation of Kshēmāka, Bhōyila and Mahidāsa contained the following (lines 8-14): We are desirous of purchasing one *kulyavēpa* of *apratikara* fallow land for dedicating it as an

akshaya-nivi in favour of (1) the *vihāra* (monastery) built on the border for 'the worshipful Arhats' at the *siddhāyatana* at Mēchikāmra in the southern part of the *vīthī*, (2) the *vihārikā* (small *vihāra*) built for the worship of 'the Arhats' at Gulmagandhika, and (3) the temple built for the lord Sahasrārāsmi (the Sun-god) at Gulmagandhika, the purpose being the making of provision for *balī* (offerings to creatures), *charu* (offerings to the manes) and *satra* (reception of guests) and of repairs to the establishments. Since the sale of one *kulyavāpa* of the above type of land at two *dināras* is prevalent in your *vīthī*, you may please accept two *dināras* from us and let us have one *kulyavāpa* of land. By the expression 'Arhats', used in the record in the plural, the Buddha appears to be indicated, the plural number indicating *gauṛava* (venerableness). The expression *apratikara* is often explained as 'without the right of alienation', 'without yield of revenue'; but it may really mean 'land for which no compensatory allowances are required to be paid by the Government'.¹

On receipt of the representation from the three persons, the record-keepers (*pustapāla*), Sīṅha-nandin and Yaśōdāman, reported that the sale of the above type of land at the quoted price was prevalent in the *vīthī* and that the proposal was in order; then Bhīma, the *Kulika* (representative of the artisan class on the board of administration), collected two *dināras* from the applicants and one *kulyavāpa* of land was made over to the three persons. Of the said land, six *drōṇavāpas* (i. e. $3\frac{1}{4}$ *kulyavāpa*) purchased by all the three persons were entrusted to Balakuṇḍa described as the *Śramaṇakūchārya*, i. e. Buddhist religious teacher (lines 14-18). The area must have been granted in favour of the two Buddhist establishments of which the said monk was apparently in charge. The remaining two *drōṇavāpas* ($1\frac{1}{4}$ *kulyavāpa*) of land were purchased by Bhōyila and given in favour of Sāmbapura which seems to be the name of the religious establishment in which the Sun-god was installed and worshipped, probably so named because Sāmba, the most celebrated devotee of the Sun-god, was also worshipped in the shrine. In lines 19 ff., it is stated that out of these two *drōṇavāpas* of land, one plot measuring one *drōṇavāpa* lay near the temple (i. e. the Sun temple) and was utilised for making a flower-garden for the shrine and for creating its *talavāṭaka*, 'adjoining land' i. e., land granted in favour of a temple at the time of its foundation for its maintenance. The Sun temple at Gulmagandhika seems to have been founded by Bhōyila who was an inhabitant of the said village. The prevalence of the worship of Sun-god in Bengal in the age of the Guptas is an interesting information supplied by the inscription. The earliest Sūrya images discovered in Bengal, assigned to the pre-Gupta age, come from Kumarpur and Niyamatpur in the Rajshahi District which has also yielded the copper-plate under study.² Of greater interest seems to be the fact that Bhōyila was probably devoted to both the Buddha and the Sun-god.

A sentence in lines 19-20 states that, out of the one *kulyavāpa* (i. e. 8 *drōṇavāpas*) of gift land, an area of seven *drōṇavāpas* was situated in the north-eastern part of Gulmagandhika and one in the vicinity of the temple (i. e. the Sun-temple). The boundaries of the gift land, described in lines 20 ff., were (1) the *kandara* of a tank in the east; (2) the *dēva-kandara* of the tank of Dhana-vishṇu (probably the *kuṭumbin* of the same name mentioned in the list of the members of the *adhikarāṇa*) in the south; (3) 'Nābhṛaka's property' in the west; and some *kuṇḍa* or pond in the north. The word *kandara* means 'a cavity' probably for enshrining a deity, so that *kandara* and *dēva-kandara* would mean the same thing. Lines 22-24 contain a prayer to the effect that the *vyavahārins* or administrators like the *Vishaya-patis* (governors of districts), *Ayuktakas*, *Kuṭumbins* or *Adhikarāṇikas* (members of the board of administration) of any time should be good enough to protect the permanent endowment (*akshaya-nivi*) created by the document. This is followed in lines 24-28, by four of the usual imprecatory and benedictory stanzas, as uttered by Vyāsa.

¹ See Sircar, *Ind. Ep. Gloss.*, pp. 26 and 259.

² *Hist. Beng.*, Vol. I, ed. R. C. Majumdar, p. 456.

The date, viz. the 20th day of the month of Chaitra in the year 128 apparently of the Gupta era, is quoted in line 28. The concluding part of the record in lines 28-29 states that the document was written by Rudradāsa and that the plate was heated (no doubt for the purpose of affixing a seal) by a person whose name may be Śusūha. Rudradāsa either composed the document or wrote the letters on the plate for facilitating the work of engraving.

Of the geographical names mentioned in the record, Puṇḍravardhana was the name of a city situated at the site of modern Mahāsthān in the Bogra District (Bangladesh) as well as of the province covering North Bengal, of which the headquarters were at the city in question. The name of Śrīṅgavēra can be traced in that of the present Singra Police Station in the Natore Sub-Division of the Rajshahi District, Bangladesh. The other places cannot be definitely located.

TEXT¹

First Side

- 1 Svasti [i*] Śrīṅgavēra-vaithēya-Pūrṇakausikāyāḥ bhaṭṭāraka-pād-ānuddhyātāḥ
āyuktak-Āchyutō-
- 2 dhikaraṇaṅ=cha Guṃmagandhikē Sa[r̄m*]ggōhālikē [cha*] Vrā(Brā)hmaṇ-ādīn=
pradhāna²-kuṭum[b]jinaḥ kuśala-
- 3 m=ūśāsyā bōdhayanti³ [i*] viditambō(taṃ vō)=stu yathā Puṇḍravarddhanē⁴ ya(yē)
Mūlakavastukā-vāstavya-ku[ṭu*]-
- 4 mbi-Kshēmāka[h*] Gulmagandhikā-vāstavya-Bhōyilāḥ tatr-aiva vāstavya-Mahidāsā-
viha⁵ vīthī-maha[ttā*]-
- 5 ra-Kumāradēva-Gaṇḍa-Prajāpati-Jē(Jyē)shṭhadāmā(ma)-kuṭumbi-Yaśōvishṇu⁶-Umayāśa(śō)-
Harīśa[rmma]-
- 6 Sarp[pa]pālita-Hiraṇyagupta-Kumārayāśa[h*]-Kumārabhūti-Śivakuṇḍa-Śiv-āpara-Śiva-
Sōmavi [shṇu]-
- 7 Satyavishṇu-Kaṅkuṭi-Nandadāma-Viranāga-Nārayaṇa⁷dāsa-Rudra-Bhava-Guḥa⁸-Achyuta-Ku-
vāra-Śarvvanāga-[Bhava]-
- 8 nāga-Śrīdatta-Bhavadatta-Dhānavishṇu-Guṇaratha-Naradēva-purōgāḥ vayaṅ=cha vijñā-
pitāḥ [i*] icchēh[ā]maḥ da[kshī]-

¹ From photographic copies of the illustrations appearing with Siddhanta's paper in the *Bānglā Academy Patrikā*. The minor errors in Siddhanta's transcript have not been noticed here.

² Siddhanta: "dāsyā(śa)dāna.

³ The plural number seems to be due to the fact that the *adhikaraṇa* consisted of many members. See Sircar, *Sel. Ins.*, Vol. I, 1965, p. 352, note 4.

⁴ Siddhanta reads *Puṇḍravarddhanēya* and regards *Kshēmāka* as an epithet of *Bhōyila* in the sense of *Śāśa*.

⁵ Read 'dāsa=śāśa. Siddhanta: "dāś śāśa. The author of the record thought of the dual number probably because *Bhōyila* and *Mahidāsa* were residents of the same place while *Kshēmāka* was the inhabitant of a different locality.

⁶ *Sandhi* has not been observed here.

⁷ Read *Nārayaṇa*⁸. The letter *ra* (for *rā*) was originally omitted and is incised at a lower level.

JAGADISHPUR PLATE OF THE GUPTA YEAR 128

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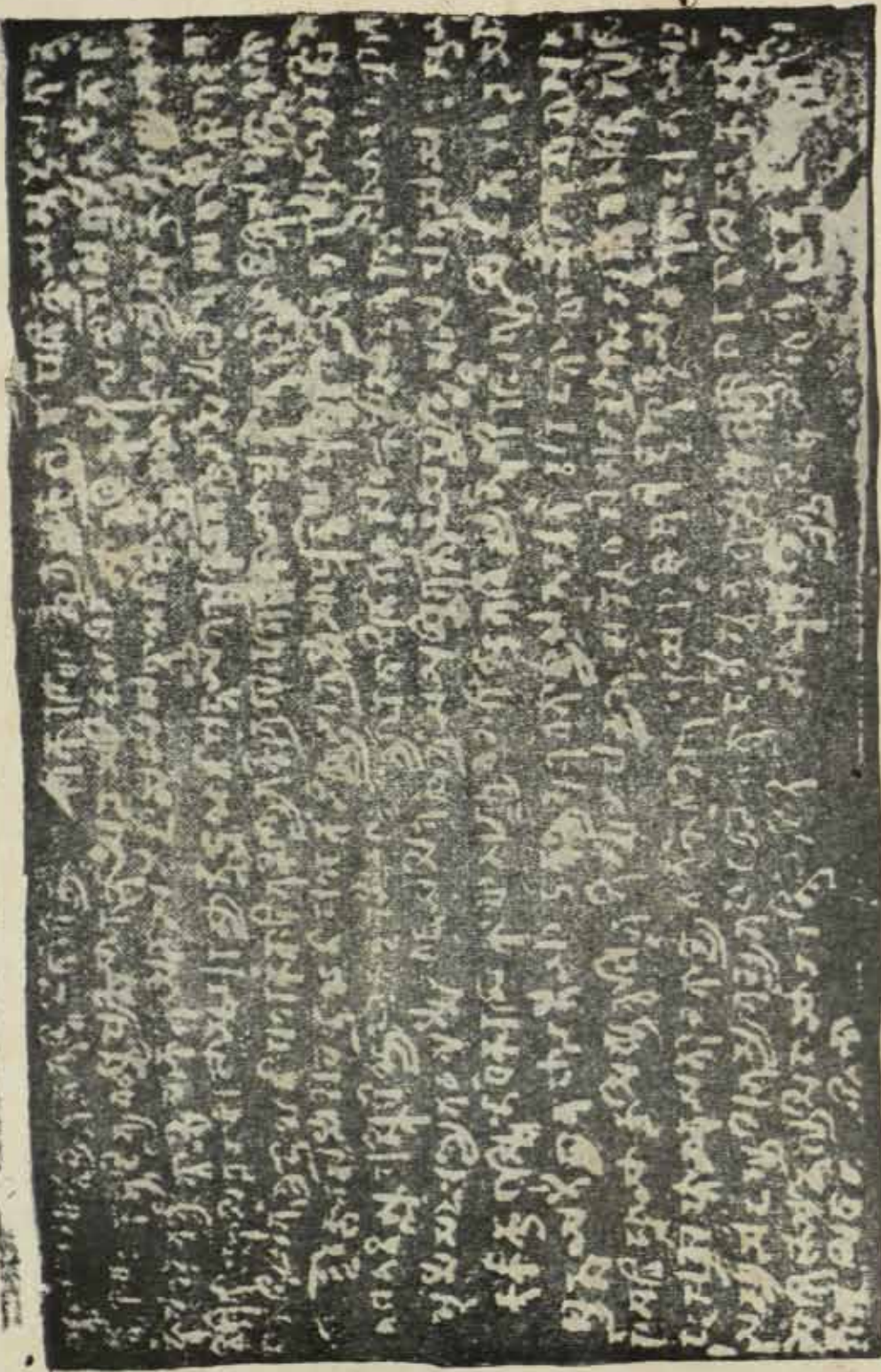
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(From Photographs)

- 9 p-ā[ā]śaka¹ vi[th]yā Mēchikāmra-siddh-āyatanē bhagavatāna(m-a)rha[tā]nkā(n-kā)¹-
ritaka-vih[ā]rē Gulmagandhikē ch-arhatām= [pū][j-ā*]-
- 10 rttham kārītaka²-vihārīka(kāyām) tatr-aiva Gulmagandhikē bhagavatas-Sahaacarāsinēh
kārītaka-dēvakulē cha va(ba)li-charu-sa[ttra*]-
- 11 prava-ttaṅgā(nā)ya khaṇḍa-phuṭṭa³-pratisaṁskāra-karaṇāya gaudha-dhu(dhū)pa-tail-ōpayōgō
(gā)ya śāśvat-kāl-ōpabhōgy-ākshaya-[n]-
- 12 vyām-a⁴pratikara-khila-kshētrasya kulyavāpam=ēkaṁ kritvā dātum(tum |) yuśhmākaṁ=
cha viśhyām-anuvṛtta[h*] dvi-dīnāriky-āpratīka[ra-]⁵
- 13 khila-kshētrasya kulyavāpa-vikraya[h |*] tad-arhath-āsmābhir-hastād⁶=dīnāra-dvayam
grīhītvā kshētrasya kulyavāpam=ō[kaṁ]
- 14 dād(dā)tum=itī [|*] yatō(ta) ētad-vijñāpyam=u[pa*]la[bhya*] pustapāla-Siṁha(Siṁh*)-
nandī-Yaśōdāmayōr=⁷avadh[ā*]raṅgāy=ā-

Second Side

- 15 sty-a[yaṁ-a]amad-viśhy-anuvṛtta[h*] dvi-dīnāriky-ā[pra]tikara⁸-khila-kshētrasya kulyavāpa-
vikrayas-tad=diyatāna
- 16 virōdhaḥ kaśchid=ity=avasthāpya Kshēmāka-Bhōyila-Mahi(hī)dāsayōr=ha⁹stāt-Kulika-
Bhīnēn=ōpasānggrīhītaka-dīnāra-
- 17 dvayam=ētā¹⁰=kritvā Kshēmāka-Bhōyila-Mahīdāsayō(sānām) shaḍ-drōṇavāpāh śrava-
(ma)ṅgā-āchārya¹¹Balakunḍasya samā-
- 18 vi(vē)śitāh [|*] Bhōyilēn=āpi Sāmbapurasy=ārttha(rtthē) drōṇavāpa-dvayam tatra
[cha dē]vatakula¹²-samīpē pushpavāṭikā-talavū-
- 19 ṭaka-nimittam(tta)ṁ=cha drōṇavāpam=ēkaṁ kārītam¹³=ity=ētā[t*] kshētram Gulmagan-
dhikāyā[m*] pūrvv-ōttatta¹⁴rāmyā(rasyām) diśi sapta-drōṇavā-
- 20 [pāh] rddō¹⁵dēvakula-samīpē cha drōṇavāpam=ēkaṁ-na likhyamatra¹⁶ sāmā pūrvvēṅga pushki-
(shka)riṅgā[h*] kandara-sīmā cha dakṣiṇē-

1 Read *e-āśakā. Siddhanta: *eśa śaka.

2 [The reading seems to be kārītaka-ōpatta. — Ed.]

3 The word is sometimes found in the Sanskrit form sphuṭṭa.

4 Better read *niṅgā a⁴

5 Better read *rikyō=pratikara.

6 Read *asmābhir hastād.

7 Read *dāmāś.

8 Read *dāsānā ha⁹.

9 Better read *dasyēna kshētram=ētā¹⁰.

10 Siddhanta: Śraṅgāgā chārya.

11 Read dēvakula. Siddhanta: tatraivō[hi]khatakula.

12 Read śrīta. Siddhanta: kārītaka[hi]yā.

13 This ita is redundant. Siddhanta: pūrvvōttattarāś prā¹⁴.

14 Read . . . vāpa śāh. Siddhanta: Śraṅgā[śra]kula.

15 Read likhyatē=tra.

- 21 na Dhanavishṇu-puṣṭki(śhka)riṇyā dēva-kandara-sīmā cha paśchimēn=āpi Nābhṛaka-sataka¹-sīmā uttarēṇ=āpi mā. ta-ku²
- 22 ṛḍa-sīmā ity-ēta[ch*]=chatu-sīmā-niyamita-kṣhētraṁ samu[pa*]sthitam(tam|) kālam³yē=py=anyē vishaya-patayayaḥ⁴ āyu-
- 23 ktakā[h*] kuṭumbinō=dhikarāṇikā vā samvya(sam vya)vahāriṇō bhavishyanti [tai]-r=api bhūmi-dāna-phalam=a[vē]-
- 24 kṣy=ākshaya-nīvy=ānu⁵pālaniyā [|*] uktañ=cha bhagavatā Vyāsēna [|*] Sva-{da*}-tām(ttām) para-datām(ttām) vā yō harēta vasundha-
- 25 rām(rām|) sa viśṭhāyā[m*] kṛmir=bhūtvā pīṭṛibhis=saha pachyatē [|*] Shashṭim varsha-sahasraṇi svarggē vasati bhūmi-
- 26 daḥ [|*] ākṣhēptā ch=ānumantā cha tāny=ē[va] na[ra*]kē vasēt [|*] Iyam rāja-śatair=ddattvā(ttā) rddi(dī)ya[tē*] cha [p]unaḥ punaḥ[|*] ya[sya]
- 27 yasya yada(dā) bhūmi[s*]=tasya tasya tadā phalam(lam ||) Vindhy-āṭavishv-anamḥassu śushka-kōṭara-vāsinaḥ [|*] kṛishṇāha-
- 28 yō=bhijāyanti(ntē) bhūmi-dāyā[n*] haranti [yē] [|*] di(i)ti [|*] Sam 100 20 8 Chaitra-di 20 likhitam Rudradā[sēna] tāpi-
- 29 [ta]m S[u]śāhana mi ti⁶ [|*]

¹ Siddhanta: *Nāguka*; but cf. *ga* in *Gulma*^o and *Gula*. In this expression, *sataka* may be Sanskrit *satatka* (proprietary right), *Nābhṛaka-satataka* meaning 'Nābhṛaka's property'.

² Siddhanta: *Nagākarahana*.

³ The expression used in such a context is often *yatā-kāla-kāraṇāḥ*, *yatā-kāraṇādhyamānāḥ*, etc. See Sircar, *Indian Epigraphy*, pp. 16 ff.; above Vol. XXXV, pp. 287 ff.

⁴ Read **patayab*. The *akṣara* *ei*, originally forgotten, is written below the line.

⁵ Read **nīvy=anu*.

⁶ Read *Susāhāna* *iti*. Siddhanta: *tāpi(tapa)-nīśājanāka* *iti*.

NO. 43—PANHALE COPPER-PLATES OF SILAHARA APARADITYA I
AND VIKRAMADITYA, SAKA 1061

(1 Plate)

BY SHOBHANA GOKHALE, POONA

The Marathi Daily *Taruna Bhārata*, Poona, dated the 16th August 1969, published the news of the discovery of a set of copper-plates, which were in the possession of Shri Keshava Pandurang Jadhav of **Panhāle**, Taluk Dapoli, District Ratnagiri. Shri Jadhav handed over the plates to Shri Annasaheb Shirgaonkar, *Upasabhapati*, Dapoli Taluka Panchayat Samiti. The latter kindly brought the plates to my notice. The Director of Archaeology and Archives of Maharashtra State kindly gave me permission to examine the plates and study them. My thanks are due to the Director of Archaeology and Archives, Maharashtra State, to Shri Jadhav and to Shri Shirgaonkar.

The set consists of three copper plates of which the first and the third bear writing on one side only and the second on both the sides. The engraving is fairly bold and deep. The plates measure 29.50 cm in length and 19.50 cm in height and 0.5 cm in thickness. Their rims are slightly raised. On the top of each plate, at the centre, a square of four cm is left blank for the holes. A ring of 9 cm in diameter passing through the holes holds the plates together. The ends of the ring are soldered under a circular seal about 5 cm in diameter and it bears in high relief the representation of *Garuḍa* with a body of a man sitting and facing full-front with hands clasped on the breast. There is no legend on the seal. The writing is throughout in an excellent state of preservation. The total weight of the plates is 6.25 kg.

The inscription contains 94 lines of writing of which twenty-five are written on the inner side of the first plate, twenty-six and twenty-two respectively on the first and second side of the second plate, and the remaining twenty-one lines on the inner side of the third plate.

The characters are Nāgarī and closely resemble those of the Śilāhāra copper-plates of the 10th and 11th century A.D. The draft of the record contains some errors which are corrected while giving the text below. Punctuation is indicated by single or double bars.

The language of the record is Sanskrit and the text is written in prose and verse. In point of orthography and style also the inscription resembles the contemporary Śilāhāra records. It may be pointed out that the vowel *ri* has been used for *ri*. The consonant following *r* is often doubled. Sometimes there is no discrimination in the use of *v* and *b*. In some cases there is no difference between the letter *t* and *n*.

The date of the charter is quoted in lines 63-64 as **Saka 1061 expired, Siddhārtha, Āsvayuja Śuddha 15, Monday**, both in words and figures. These details are regular and correspond to the **9th October, 1139 A.D.**¹

The inscription begins with *ḥm*, followed by two verses in adoration of the gods Gaṇapati and Śiva. Then begins the mythical genealogy of the Śilāhāras claiming descent from Jimūta-vāhana, son of Jimūtakētu, mentioned as the founder of the family. Line 4 mentions the name

¹ [The other details of the date given in the record are the total eclipse (of the moon) and *Chūḍāmaṇi*. On the 9th October 1139, there was actually a total lunar eclipse and as the eclipse fell on a Monday, it was known as *Chūḍāmaṇi*.—Ed.]

of the family as Śilāra. Lines 4-37 present the historical pedigree of the family, starting from Kapardin (I) down to Aparāditya I, the issuer of the charter. This position is exactly the same as that found in the Vaḍavali plates,¹ also of Aparāditya I. The person Chhittaka, described as Aparāditya's enemy (line 30) in our plates figures also in that capacity in the said plates and he was no other than the Kadamba ruler Jayakṣi II, as *Chhittaka* was the well-known Kadamba title, as observed by the late Dr. Pathak.²

Lines 43-44 speak of the *Mahāmūṣya* Khaṭtama-thakkura, *Mahōpradhāna* Śaṅkaramādhava, who was bearing the burden of the administration of Praṇālaka-rājya, and *Mahōpradhāna* Lakṣmaṇaprabhu. The name of *Mahōpradhāna* Lakṣmaṇaprabhu occurs in the Chanje inscription³ and the Sōmanāth inscription,⁴ dated Śaka 1060 and Vikrama 1176 respectively. In the present inscription some space has been left blank to be filled by the names of the officers *Mahāsāndhivigrahika* and *Śrīkarava*. From the Chanje inscription of Śaka 1060, it seems that the posts of *Sāndhivigrahika* and *Śrīkarava* were not filled up in that year also. This is clear from the fact that instead of giving the actual names of the respective officers, the word *amuka* "so and so" has been used in that record after the above designations.⁵ So it seems that both the above posts had remained vacant for at least two years. It might be either due to internal political disturbances or due to the non-availability of suitable persons. From the Vaḍavali plates it seems that the post of the *Mahōpradhāna* was occupied by Lakṣmaṇaprabhu for a long period and from the inscription of Mallikārjuna⁶ it appears that he was succeeded by his son Ananta.

Lines 62-79 describe the object of the record which was the grant of a village made by Aparāditya and his son Vikramāditya. It is stated that on the occasion of the lunar eclipse, after bathing in the creek of the Western sea (i.e., the Arabian sea) at the Marut-kṣhōtra and after worshipping Śiva in the form of Masudīśvara, the king Aparāditya donated the village Khairāḍī in the Praṇālaka-vishaya to Rudra-bhaṭṭōpādhyāya who was the son of Sōmayāja Kēśava-dvivēdi-bhaṭṭōpādhyāya and the grandson of Vidyādhara-bhaṭṭōpādhyāya. The donee belonged to the Bhāradvāja gōtra and Taittirīya Śākhā and hailed from ārapasī. The king Aparāditya is stated to have donated the village for the welfare of the prince Vikramāditya. The same village was granted to the same donee by Vikramāditya for the welfare of his parents and of his own.⁷ Lines 83-90 contain the usual benedictive and imprecatory passages and line 91 contains the sanction of Vikramāditya to the grant.

Thus the present inscription is a joint donation of Aparāditya I and his son Vikramāditya.⁸ It suggests that the crown prince Vikramāditya probably was in charge of the Praṇālaka-vishaya.⁹ The charter is stated to have been written with the consent of the *Sāndhivigrahin* by one Lakṣmīdhara Paṇḍita, the son of Nāgasvāmi Paṇḍita. The importance of the inscription lies in the fact that it introduces Aparāditya's son prince Vikramāditya who has been so far unknown to the students of the history of the Śilāhāras of North Koṅkan. It also mentions the administrative unit Praṇālaka-vishaya for the first time thereby indicating the southward expansion of the Śilāhāra dominion during the reign of Aparāditya I.

¹ JBBRAS., Vol. XXI, pp. 505 ff.

² *Ibid.*, p. 506.

³ *Above*, Vol. XXIII, p. 270.

⁴ ABORS., Vol. V, p. 169.

⁵ [Cf. *above*, Vol. XXIII, p. 271.—Ed.]

⁶ Talpale S. G., *Prāchīna Marāṭhī Kōṭra Līkha*, p. 53.

⁷ [In fact the king Aparāditya caused the grant to be made (cf. *dāpitaḥ* in line 72) through his son who actually gave the grant (cf. *dattaḥ* in line 73).—Ed.]

⁸ [See note above.—Ed.]

⁹ [In fact, the last or the 30th verse in the introductory portion of the record describes Vikramāditya, the son of Aparāditya, as a ruler of Praṇāla-rājya.—Ed.]

The discovery of the present copper-plates raises the following question: From the record, it would appear that Vikramaditya was a legitimate heir to the throne. So far, Harapaladēva is considered as the successor of Aparaditya I. Why could Vikramaditya not ascend the throne? The answer is that either he must have predeceased his father or Harapaladēva might have usurped the throne. The problem would be solved if we get further evidence. The king Aparaditya might have died before the execution of the present grant. Otherwise there was no need to ask his son Vikramaditya to execute it. Secondly, after the death of king Aparaditya there might have been a partition of the Silahara kingdom. The northern portion of the Thana and Kolaba districts was occupied by Harapaladēva and the southern portion of the Ratnagiri district was ruled by Vikramaditya with his capital at Prapāla. The discovery of the present plates makes it clear that Harapaladēva was the elder son of Aparaditya I.

Of the geographical names occurring in the present record Prapāla-vishaya is evidently the region around the village Panhāla where the present copper-plates have been found. Khairādi, the donated village, is 8 miles to the north of Panhalekaji. Of the villages mentioned as boundaries of the gift village, Karājāni is 1.5 miles to the south of Khairādi. Uchchālupa the northern boundary, is Ushipakhore, 1 mile from Khairādi, where there are some ancient remains. Haḡavattihara is Hodyadi, two miles to the south of Khairādi. Marut-kahētra is the modern Murud. At Murud there is a creek of Arabian sea, which is mentioned in the inscription as *Marutkshērantarvastinī Palāchinamavāra*. There is an ancient Śiva temple and it is called *Tamasātīrtha*. All places may be located in the survey map sheet No. 47, G. 1-5 and 2-6.

The name Prapāla-dēva occurs in the Marāṭhī inscription of the Silahara king Mallikārjuna found at Chipajūpa in Ratnagiri District and dated Śaka 1078. The record mentions the appointment of Sūpayā as *Dvāḍādhīpati* of Prapāla-dēva. M.G. Dikshit identified Prapāla-dēva with panhāla near Kolhapur. Talpur refuted his view on the basis that the king Mallikārjuna of North Konkan branch had no business to appoint his officer in the kingdom of Vijayaditya of the Kolhapur branch. So he identified Prapāla with modern Panvel in the Kolaba district. The discovery of the present copper-plates solves the question of this identification in as much as the Prapāla-dēva was the same as the Prapāla-vishaya of the present inscription which, as shown above, is modern Panhāla. So far as the name Marut-kahētra is concerned it may throw important light on the existing religious practices of the Prapāla-vishaya near Tamasātīrtha and Murud which is ancient Murud-kahētra. There are fishermen quarters here and the deity Marut which is locally known as Varebuvā, is worshipped there even today.

TEXT*

[Metres: Verses 1, 2, 11, 12, 18, 32-39, 41-43, 46 and 47 *Anuṣṭubh*; verses 3-5, 14, 17, 21, 22 and 28 *Vasantatilakā*; verse 6 *Prithvī*; verses 7, 8, 10, 15, 19 and 23-29 *Śārdūlavikrīḍita*; verse 9 *Brāhmarī*; verse 13 *Gītā*; verses 16, 40 and 44 *Indravajrā*; verse 20 *Mālinī*; verses 30 and 45 *Śālinī*; verse 31 *Vaṁśastha*.]

First Plate

१ श्रीं [१*] लभते सर्वकार्येषु पूजां यो गणनायकः । विघ्नं निघ्नं [घ्नन्] स वः पापाद्-
पापाद् [दग] गणनायकः ॥ [१॥*] स वः पातु शिवो नित्यं यन्मौली भाति जाह्नवी ।

I am extremely thankful to Dr. V V Mirashi for this suggestion. [But there is nothing to show that Vikramaditya was the eldest son of his father and therefore had a full claim to the latter's throne.—Ed.]

* To pole, S. G., op. cit.

† From photographs.

- 2 सुमेरुशिखरोद्गच्छदन्दृच्छशि कलोपमा ॥[२॥*] जीमूतकेतुतनयो नियतं दयालुर्जीमूतवाहन
इति तृ[त्रि]जगत्प्रसिद्धः । देहं तिजं तृणमिवा-
- 3 कलयन्परार्थो यो रक्षति स्म गरुडात्खलु शंखचूर्णं[डम्] ॥[३॥*] तस्यान्वये निखिल-
भूपतिमौलिलग्नरत्नद्युतिच्छुरितनिर्मलपादपी-
- 4 ठः । श्रीसाहसांक इव साहसिकः कपर्दी शीलारवंशतिलको नृपतिर्बभूव ॥[४॥*]
तस्मादभूच्च तनयः पुलशक्तिनामा सीमासमः सुर-
- 5 गुरुदितराजनीतेः[१*] निजित्य संगरमुखेऽखिलवैरिवर्गं निष्कण्टकं जगति राज्यमकारि
येन ॥[१] ॥[११*] ततश्च समभूत्सुतो नृपशिरोविभूषामणिः । ^१ शितः शि[शृ]णि-
- 6 रिवापरोऽरिकरिणां कपदी(र्दी) लघुः । यदीययशसा जम(ग)त्यतिशयेन शुक्लीकृते न
भाति सुरवारणो न च शशानदुग्धाम्बुधेः^२ ॥[६॥*] तस्मादप्य-
- 7 भवद्विभूतिपद[वी]पात्रं पविन्ती(त्री)कृताशेषश्मावलयी महीपतिलकः क्षीवप्पुवन्न^३ सुतः ।
संग्रामांगणरंगिणाऽसिलतया
- 8 लूनैकदन्ता हठात्सर्व्वे येन विनायका विरचिता विद्वेषिणा(णां) द(दं)तिनः ॥[७॥*]
तस्माज्जातस्तनूजो रजनिकर इवानंदिताशेषलोकः श्ला-
- 9 घ्यः श्रीज्ञंज्ञराजो दिवसकर इव ध्वस्तनिःशेषदोषः ॥(१) शंभोर्योदाद्दशापि^४
व्यरचयदचिरात्कीर्त्तनानि स्वनाम्ना सोपाना(ना)नी-
- 10 व मन्ये प्रणततनुभूतां स्वर्गमार्गोद्यतानां(नाम्) ॥[८॥*] भ्राता तस्य ततस्त्वनूज्व-
(ज्व)लयशोराशिः(शि)प्रकाशीकृताशेषश्मावलयो व(व)ली बलवतां श्रीगो-
- 11 गिराजोः भवत्^५[१*] चापाकर्षणकर्मणि प्रगुणतां तस्मिन्नाते भूपती भीष्मद्रोणपृथासुत-
प्रभृतयः सर्व्वे चमत्कारिताः ॥[९॥*] तस्माद्विस्मयकारि
- 12 हारिचरितप्रख्यातकीर्त्तिः[*] सुतः श्रीमान्वज्रदेवभूपतिरभूद्भूचक्रचूडामणिः । दोर्दडे-
(डै)कवलस्य यस्य सहसा स(सं)ग्रामरंगांगणे रा-
- 13 ज्यश्रीः स्वयमेत्य वक्षसि रति(ति) चक्रे मुरारेरिव ॥[१०॥*] जयन्त इव वृत्रारेः[*]
पुरारेरिव षण्मुखः । ततः श्रीमानभूत्पुत्रः[*] सत्प्रतापोऽपराजितः ॥[११॥*]क-

^१ This Punctuation mark is unnecessary.

^२ Read शशांकदुग्धाम्बुधी.

^३ [Reading is श्रीवप्पुवन्न : -Ed.]

^४ Read द्वादशापि

^५ Read °राजोऽभवत्

- 14 ण्णस्त्यागेन य[:*] ह्यातः सत्येन च युधिष्ठिरः । प्रतापाही[प्ति]मातंण्डः कालदंढश्च
यो द्विषां(षाम्) ॥[१२॥*] शरणागतसामन्ता परेषि' हि जगति
- 15 रक्षिता येन । स जयति यथार्थनामा शरणागतवज्रपंजरो देवः ।[१३॥*] श्रीमान-
भूतदनु वज्रडदेवनामा भूपालमस्तकमणिस्तन-
- 16 यो नयज्ञः । अद्यापि यस्य चरितानि जनाः समा(म)सा(स्ता)द्रोमांचकंचुकितगात्रलता
स्तुवन्ति ॥[१४॥*] तद्भ्राताथ ततोरिकेसरिनूपो जातः स-
- 17 तां सम्मतो वृष्टारातिकुलां(ला)चलैकदलने दंभोलिलीलां दधत् । गत्वा शैशव एक
सैन्यसहितो दृष्ट्वा च सोमेश्वरं तस्याग्ने पितु-
- 18 राज्ञ[या] जगदलं यः कीलयित्वा गतः ।[१५॥*] तद्भ्रातृजो वज्रडदेवसूनुः श्रीछीत्-
राजो नृपतिर्बभूव । शीलारवंशः शिशुनापि येन नीतः प-
- 19 रामभ्रतिमुन्नतेन ।[१६॥*] लंबालकावि(नि) कुचकुंभतटोपकंठप्रभ्रष्टहारलतिकानि
निरंजनानि । उल्खाततीक्ष्णकरवालविदारितस्य
- 20 योज्तःपुराणि परिपंथिजनस्य चक्रो(क्रे)[१७॥*] हतारिता(ना)रीनेत्रांतःसेक-
संबद्धेनादिव । ब्रह्माण्डमंडपं यस्य कीर्त्तिवर्णविभाहतिः ॥[१८॥*] वृष्टाराति-
- 21 षु कोपकालदहनः सौभाग्यनारायणो वारस्त्रीषु ततोऽनुजः समभवन्नागार्जुनः क्षमापतिः ।
यस्यामानुषमूर्जितं भुजबलं दूरान्निश-
- 22 न्य(म्य) द्विषां निद्रातीव रणांगणव्यस[नि]नी दोर्दंडकंडूलता ।[१९॥*] तदनु
तदनुजन्मा मूर्त्तिमान्मीनकेतु[:*] क्षतरिपुविभवोऽभून्मु[म्म]-
- 23 णिः क्षोणिपालः । विधूतच(घ)नुपि यस्मिन्वाजिनीराजनान्ते व(व)लभिदपि बलीयान्वापिकं
चापमौज्जत् ॥[२०॥*] तस्मिन्नूपे प्रव-
- 24 रकीर्त्तिशरीरभाजि नागार्जुनस्य तनयो नयचक्रवर्ती[१*] भूपोऽभवत्परमधर्मविशुद्धदेहः
शीलारगोत्रनृपरत्नम-
- 25 नन्तपालः ।[२१॥*] जित्नामणौ प्रणयिनां नयनाभिरामे कामे कुरंगकद्रु(दृ)क्षां
जगदेकवीरे [१*] निर्वीरवैरमवनीवलयं विधाय

* Read अपरेऽपि

* [The correction may not be necessary—Ed.]

* [Reading is कीर्त्तिवत्स्यधिरोहति—Ed.]

Second Plate : First side

- 26 धर्मेण पालयति तत्र नरेन्द्रचन्द्रे ।[122।]* श्रीनागार्जुनराजसूनुतनयो जित्वा ततो भूतलं स
श्रीमानपराक्कदेवनृप-
- 27 तिः पातुं समयोऽभवत् । पुण्यं क्लृप्तं श्रिया विकसितं तेजोभिरुज्ज्वलितं शीर्षो-
दितमुत्थितं गुणगणै-
- 28 यंस्मिन्महो शासति ।[123।]* शत्रून्संहरति श्रियं वितनुते शीय(यं) समा(लं)वते धत्ते
धैर्यभरे परं रणरसातणासे* पुरो धा-
- 29 वति ॥ (1) स्तोत्रं वा बहू वा न वेत्ति तुरगारूढो वृद्धं प्रोदिमान्साहाय्यं तदपेक्षते न
सततं कस्यापि तत्रान्तरे ।[124।]* आसीत्कोप्यसु-
- 30 रो जगद्वलपितुं चित्तुकनामो* धकस्तत्तस्यैव समस्तसे(मे)व मिलितं सामन्तचक्रं ततः ।
ध्वस्ते धर्मघने गतेषु गुरुषु क्लिष्टे
- 31 विशिष्टाश्रये शीर्षो जीर्णगुरप्रजापरिजने नष्टे च राष्ट्रोदये[125।]* एकरचैक-
तुरंगमश्च भुजयोर्द्वंद्वं च खड्गश्च तं द्राक्कृष्ट्वा करे(ठिने) रणे
- 32 सरभसं त(तं) संमुखं धावितः(तः) । तो योद्धुं न पलायितुं किमपि वा ज्ञातं च तेन
स्फुटं संग्रामं परिहृत्य यस्य च भिया म्लेच्छाश्रये संछितः।[126।]*
- 33 संतः संति सुखेन गज्जति गृणिग्रामः प्रमाणं भवत्येतद्धर्मविनिर्मितं परिचिताभंगं जगद्वर्णति* ।
येन इवेतवलेन हंत निहते त-
- 34 स्मिन्नि(न्ट)पो ताः पुनर्निंदति प्रियपुत्रबांधवसुहृत्संसर्गसज्जाः प्रजाः ।[127।]* सो[5*]यं
पुण्यमयः समुद्धृतनयः* वयस्याश्रयः सत्यान्न प्रतिप-
- 35 त्तिरन्यसमयः संबुद्धशुद्धाशयः[1*] संग्रामांगणमध्यदुर्धरनयः कांताकृतप्रश्रयस्तं वैदग्ध्य
विवेकसारनिचयः स्फुजंप्रतापोद-
- 36 यः ।[128।]* यः सत्यस्य समाश्रयैकभवनं यं वीरवृत्तिः[*] श्रिता धैर्यं येन धृतं
प्रजाः प्रतिदिनं यस्मै ददत्याशिषः । यस्मात्प्राहरतद्वि*-

* [The reading is रण(ण)रसाभ्यासे—Ed.]

* Read चित्तुक नामांधकः for the sake of meter.

* [The reading is संस्थितः—Ed.]

* [The reading is द्वहगति—Ed.]

* [After this there is space for two long syllables which are required for the metre—Ed.]

* [The reading is यस्मात्प्रादुरवृद्धि—Ed.]

- 37 लासविषयस्त्यानाच्च यस्योजितो यत्र श्री च सरस्वती च विशदा कोतिश्च लोकोत्तरा
॥[१२६॥*] तस्यापत्यं विक्रमादित्यदेवः सस्व-
- 38 न्येष्वप्याप राज्यं प्रणाले । दुग्धांभोधौ रत्नजाते यथासावेको जातःकौस्तुभः श्रीसहायः
॥[३०॥*] अथ स्वकीयपुण्योद-
- 39 यात्समधिगतपंचमहाशब्दः श्रीविद्याध[र*]चक्रवर्ती तगरपुर[र*]मेश्वरः श्रीशिलाहार-
नरेन्द्रजीमूतवाहनान्वये प्रसूत[ः*]
- 40 सुवर्णगण्डव्वजः अभिमानमहोदधित्यागजगज्जंपपरचक्रप्रकंपशंपडाचार्यरायपितामहपश्चिम-
समुद्राधिप-
- 41 तिशरणागतवच्चपंजरैत्यादि समस्तराजावलीविराजमानमहामंडलेश्वराधिपति श्रीमदपरा-
दित्यदेवे राज-
- 42 नि निजभुजोपाज्जितानेकमंडलसमेतपुरीप्रमुखचतुर्दशग्रामशतीसमन्वितसमस्तकोंकणभूवं
समनुशासति
- 43 तयैतत्प्रसादात्समस्तराज्यचिताभारं समुद्रहति महामात्य श्रीखैतमठकुरे तथा प्रणालक-
राज्यभारं समुद्रहा(ह)-
- 44 ति महाप्रधान श्रीशंकरमाधवो^१ तथा महासाधिविग्रहिकश्री^२ तथा श्रीकरणभाडा(ण्डा)गारे
प्रथमच्छेपाटीमहाप्र-
- 45 धान श्रीलक्ष्मणैयप्रभोः द्वितीयच्छेपाटी श्री^३ इत्यादिश्रीकरणे सत्येतस्मिन्कार्ये^४ प्रवर्त-
माने स च महामं-
- 46 लडलेश्वराधिपात(पति)श्रीमदपरादित्यदेवराजः सर्वानेव स्वसंबन्धमानकानन्यानपि
समागामिराजपुत्रमंत्रिपुरो-
- 47 हितामात्यप्रधानाप्रधाननियोगिकांस्तथा राष्ट्रपतिविषयपतिनगच(र)पतिग्रामपतिनियुक्ता
नियुक्तराजपु-
- 48 रुधजनपदांस्तथा हंजमननगरपौरत्रिवर्गं(गं)प्रभृतींश्च प्रणतिपूजासत्कारसमादेशः संदिश-
त्यस्तु वः संविदि-

^१ [The reading of the name is संकरनायके—Ed.]

^२ After श्री three horizontal strokes are indicated for the name of the officer to be filled later.

^३ [The reading is काले—Ed.]

^४ Read *मंडलेश्वर



- 49 तं यथा ॥ चला विभूति[*] क्षणभंगि यौवनं कृतांतदंता(तां)तरवर्ति जीवित[*] ।
तथाप्यवज्ञा परलोकसाधने नृणामहो
- 50 विस्मयकारि चेषितं(तम्) ।[1३१॥*] तथा चोक्तं भगवता व्यासेने(न) ॥ समागमाः
सापगमाः सर्वमृत्पादि भंगुरं(रम्) । कायः संनिहिता—
- 51 पायः संपदः पदमापदा[*] ।[३२॥*] उच्छ्वासावधयः प्राणा[*] स चोच्छ्वासः
समीरणः । समीरणान्वलन्नास्ति^१ यज्जीवति

Second Plate : Second Side

- 52 तदद्भुतं(तम्) ।[1३३॥*] दानं वित्तादनंता श्री[:] कीर्तिधर्मो तथायुषः [1*]
परोपकरणं कायादसारात्सारमुद्धरेत् ।[1३४॥*] अतिदानं
- 53 तु सर्वेषां भूमिदानमिहोच्यते । अचला ह्यक्षया भूमिः सर्वान्कामान्प्रयच्छति ।[1३५॥*]
भूमिदः स्वर्गमारुह्य शाश्वतीरेष—
- 54 ते समाः । पुनश्च जन्म संप्राप्य भवेद्भूमिपतिर्ध्रुवं(वम्) ।[1३६॥*] यत्किंचित्कुस्ते
पापं पुरुषो वृत्तिकर्षितः । अपि गोचर्ममात्रो(त्रे)—
- 55 ण भूमिदानेन शुष्यति ।[1३७॥*] आस्फोटयन्ति पितरः प्रवलांति पितामहाः[1*]
भूमिदो[ऽ]स्मत्कुले जातः सो[ऽ]स्मान्संतारयिष्य—
- 56 ति ।[1३८॥*] तथा चांतर्लीनजराशसोप्रारब्धग्रासं यौवनं स्वर्गवासान्नरकपातसम-
मिष्टसमागमवियोगदुःखं कद—
- 57 लीगर्तवदसारः सभारः^२ सहजजरामरणसाधारणं शरीरं पवनचलितकमलिनीदलगत-
जललवतरलत—
- 58 रे घनायुषी इति मत्वा दृढतरविरक्तिं वु(बु)द्वा(द्वा) संगृह्येत्य(त्वं) दानफलं । न
तथा सफला विद्या न तथा सफलं तपः ।
- 59 यथात्र मुनयः प्राहुर्दानमेकं कलौ युगे ।[1३९॥*] अग्नेरपत्यं प्रथम(मं) सुवर्णं
भूर्वेण्वी भू(सू)र्यसुताश्च गावः [1*] लोकास्त्रय—
- 60 स्तेन भवन्ति दत्ता यः कांचनं गां च महीं च दद्यात् ।[1४०॥*] सर्वेषामेव दानान[1*]-
मेकजन्मानुगं फलं । हाटककित्तौ—
- 61 रीणां सप्तजन्मानुगं फलं(लम्) ।[1४१॥*] इति धर्माधर्मविचारचतुरचिरंतनमुनि-
वचनान्यदधार्म्यं सकलराज्यगुण—
- 62 गणालंकृतस्वतनयकुमार श्रीविक्रमादित्यदेवश्रेयसे महामंडलेश्वराधिपति श्रीमदपरादित्य—

[The intended reading seems to be समीरणान्वलन्नास्ति—Ed.]

^२ [The intended word is संसार :—Ed.]

- 63 देवेन शकनृपकालातीतसंवत्सरशतेषु दशसु एकषष्ट्यधिकेषु यत्रांकतो[5]पि शकसंवत् १०
- 64 सिद्धार्थसंवत्सरांतगंताश्वयुजशुद्ध[पं]चदश्यां सोमे महासोमपर्वणि चूडामणौ सर्वग्रहे
मरुक्षे-
- 65 त्रान्तवर्त्तिनि पश्चिमसमुद्रि(द्वे) स्नात्वा सोमाय सुगंधिकुसुमश्लाघ्यमर्घ्यं दत्त्वा सकल-
भुवनाधिपति मसुदी-
- 66 श्वरमुमापति कुंकुमच(च)दनसुरभिकुसुमैरभ्यर्घ्यं यजनयाजनादिषट्कर्मनिरताय ऋतु-
क्रियाकां-
- 67 डशौडाय परत्र(त्र)ह्यविदे परमत्रा(त्रा)ह्यणाय श्रीमद्वाराणसीनिवासिने गंगावलोक-
नावगाहनपान-
- 68 पवित्रीकृतस(श)रीरमानसाय आंगिरवा(वा)हंस्यभारद्वाजगोत्राय तैत्तिरीयकशाखिने
श्रीरुद्र-
- 69 भट्टोपाध्यायाय सोमयाजिकेशवद्विवेदिभट्टोपाध्यायपुत्राय विद्याधरभट्टोपाध्यायपौत्राय ष-
- 70 ट्कर्मकरणार्थं व(व)लिचक्रवैश्वदेवाग्निहोत्रक्रतुक्रियादिनिर्माणाय आगताभ्यागतावि-
- 71 ष्टिसंवाहनार्थं स्वपरिवारपोषणाय च प्रणालकविषयांतःपाती खैरडीग्रामः पूगद्रुमा-
- 72 रामसहितः गृहद्रम्म[दम्मी]त्यादिसमस्तराजभोग्यसमन्वितो दापितः श्रीविक्रमादि-
- 73 त्यदेवेन च मतिमता परमभक्तेन मातापित्रोरात्मनश्च श्रेयसे दत्तः य-

Third Plate

- 74 श्य(स्य) चाघाटनानि ॥ पूर्व(वं)तः करजाणिग्रामसीमा । तथा कलनदीतीर कलवृक्षो
मर्यादा
- 75 दक्षिणतः तालसुरग्रामसीमा । तथा निर्झरनिकटे कदंब(व)वृक्षो मर्यादा । पश्चिमत-
- 76 : । हडवल्थरसीमायां नदी मर्यादा । उत्तरतः उच्छुपग्रामसीमा । तथा नदी के-
- 77 तकोनिकटे तडागः मर्यादा ॥ एवं चतुराघाटनोपलक्षितः ससीमापर्यंतः

¹ [The reading is 'गतातिथि' —Ed.]

² [The reading is 'गृहद्रम्मदमीत्यादि' —Ed.]

- 78 सतृणकाण्डोदकोपेतः सदण्डसमस्तोत्पत्तिसंयुक्तः । पूर्वदत्तदेवदायन्न (ब्र) ह्यदायवर्जितः अ-
 79 चाटभट्टप्रवेशः उदकातिसर्गोण भक्त्या नमस्य (स्य) वृत्या शासनेन प्रतिपादितः ॥
 तदतेषां सान्वयवं (वं) धूनां भुं-
 80 जतां भोजयतां वा न केनापि परिपंथना करणीया ॥ यत उक्तं महामुनिभिः ॥
 व (व) हुभिर्वसुधा भु-
 81 क्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं (लम्) ॥ [४२॥*]
 सद्योदानं निरायासं सा-
 82 यासं दीर्घपालनं । अत एवर्षयः प्राहुर्दानाच्छ्रेयोनुपालनं (नम्) ॥ [४३॥*] यानोह
 दत्तानि पुरा नरेन्द्रदानानि धर्मा-
 83 श्यंशस्कराणि [1*] निर्माल्यवातप्रतिमानि तानि को नाम साधुः पुनराददीत ॥ [४४॥*]
 दत्त्वा भूमिं भाविनः पार्थिवे-
 84 द्रान् भूयो भूयो याचते रामभद्रः [1*] सामान्यो [5*] यं धर्मसेतुनृपाणां काले काले पालनीयो
 भवद्भिः ॥ [४५॥*] इति धर्माधर्म-
 85 विचारचतुरचिरतनमुनिवचनान्यवधार्य सर्व्वरपि समागामिभिरस्मद्वंशजैरन्यैर्वा भूपालैः
 पालनधर्म-
 86 फललोभ एव क[र]णीयः । न पुनस्तल्लोपनपापकलंकाग्रेसरेण केनापि भवितव्यं ।
 यस्त्वेवमभ्यर्त्थितो [5*] पि लो-
 87 भादज्ञानतिमिरपटलावृतगतिराशिच्छंद्यातु । आशिच्छमानं मनुमोदेत वा स पंचभिरपि
 पातकैरुपातकैश्च
 88 लिप्तो रौरवमहारौरवाञ्चतामिलादिनरकांश्चिरमनुभविष्यतीति । यथोक्तं भगवता
 व्यासेन । स्वदत्तां
 89 परदत्तां वा यो हरेत वसुंधरां (राम्) [1*] स्वविष्ठायां कृमिभूत्वा पितृभिः सह पच्यते ।
 [४६॥*] विध्याटवीष्वतोयासु शुष्ककोटर-
 90 वासिनः [1*] कृष्णसर्पाभि (हि) जायते भूमिदानं हरति ये ॥ [४७॥*] यथा चैतदेवं तथा
 शासनदाता लेखकहस्तेन स्वम-
 91 तमारोपयति । तद्यथा मतं मम महामंडलेश्वराधिपति श्रीमद्विक्रमादित्यदेवस्य श्रीमद-
 परादित्य-
 92 देवसूनोर्यदत्र शासने लिखितं ॥ लिखितं चैतमया राजनिधुक्तेन सांघिविग्रहिकानुमत्या ।
 विप्र लक्ष्मीधरपंडितेन श्रीनागस्वामिपंडितसुतेन यदत्रोनाक्षरमधिकाक्षरं वा त [त्]
 94 [प्र] माणमिति ॥ च्छ ॥ मंगलमहाश्रीः भवतु ॥ ठ ॥

NO. 44—INSCRIPTION DATED V. S. 1341 FROM SURWAYA

(1 Plate)

M. S. BHAT, BOMBAY

This inscription¹ is engraved on a stone which, in the words of Mr. M. B. Garde, "belonged to an old ruined well locally known as *Dabia Baodi* situated in a jungle about three miles north in the **Surwaya** fort. The stone was brought from the well and placed in the present position with a view to rescue it from obscurity and possible destruction".² It is, in the words of the same scholar, "exhibited in the portico of the temple No. 1". Surwaya is situated in the Shivapuri District of the former Gwalior State now merged in Madhya Pradesh. It is edited here with the kind permission of the Chief Epigraphist, Archaeological Survey of India, Mysore.

The inscription consists of 24 lines of writing. At the top of the record, there is a short passage constituting half a line, indicating the name of the person after whom the well is named. The writing covers a space of about 44 cm broad by 56 cm high.

The **characters** belong to the Dēvanāgarī alphabet of the 13th century and closely resemble those of other contemporary epigraphs discovered in the area in question such as the Surwaya inscription of V. S. 1350.³ As regards **orthography** it may be pointed out that the *avagraha* sign is consistently omitted. *V* is throughout substituted for *b* and the consonant following *r* is generally doubled.

The **language** is Sanskrit and the composition is in verse throughout with the exception of one line at the top and another (line 24) at the bottom of the record which are in prose. The verses are consecutively numbered, the numerical figures being placed after a double *daṇḍa* at the end of each verse. There are altogether 19 stanzas in various metres and the eulogy is stated to have been composed by Sōma-miśra (1.19), also called Sōma-kavi (1.15), son of Sāmadhara and brother of the deceased Īvara by whom the well is said to have been excavated. A few sentences at the end of the record in lines 23-24 refer to the writer and the engraver of the eulogy and to the date of the construction of the step-well.

The **date** is expressed by chronogram in lines 22-23 as *Īk-āvdhi (bdhi)-rāma-bhū(rū)p-ānkhē Vikramāditya-vatsarē kārṭtikē iukla-pañchamyāṁ praśastir-vihitā vu(bu)dhē*. It is repeated in line 24 as follows: **Saṁvat 13[41], Kārṭtika sudi 5 Vu(Bu)dha**. These details correspond to the **27th October, 1283 A.D.**⁴

The **object** of the inscription is to record the construction of a step-well. The inscription begins with an auspicious symbol, resembling the numerical figure 80, followed by *Om siddhiḥ*. The opening verse seeks the perpetual blessings of Sarva (i.e. Śiva) as the creator, protector and destroyer of the Universe. Verse 2 introduces the Brahma-saras, the lake of Brahmā, wherefrom the river Sarasvatī takes its origin, and Sārasvata, the son of Sarasvatī and the sage Dadhichi.

¹ *A. R. Ep.*, 1952-53, No. B 144. Listed in Dvivedi's *Gwalior Rajya ke Abhilekh*, No. 150, p. 24. Bhandarkar's List No. 607.

² *Guide to Surwaya*, p. 25.

³ *Above*, Vol. XXXII, pp. 339 ff. and plate.

⁴ However, Bhandarkar (*op. cit.*) wrongly gives the equivalent as 3rd October, 1285 A.D.

Verse 3 refers to the spell of severe drought for twelve years during which the sage Sārasvata maintained himself by the side of the river Sarasvatī, preserving thereby the Vedic tradition. It was finally he who brought forth rain through the good offices of Indra and imparted the Vēdas and the Vēdāngas to other brāhmaṇas who had become scarce and were averse to the rules laid down in the *smṛitis* for the brāhmaṇas.¹ Verse 4 speaks of the descendants (literally sons) of the sage Sārasvata as well-versed in the traditional lore, as devotees of Śiva and as having been settled in a place named **Sarasvatī-pattana**. Verses 5 ff. describe the family of **Īśvara**, by whom the well was excavated. The first stanza of this section (verse 5) introduces one **Bhadrēśvara** as belonging to the **Sārasvata** family and as having performed several sacrifices. Verses 6 and 7 describe **Āśādhara** and **Hṛishikēśa**, son and grandson respectively of Bhadrēśvara, who were known for their charitable disposition. Hṛishikēśa married **Lahū**, daughter of **Rāḥu-Dvivēda** (verse 8) and had by her three sons, viz. **Sāmadhara**, **Vidyādhara-nāyaka**, and **Ghuhuddēvabhūti**² (verse 9), amongst whom Sāmadhara, excelled others in learning and wealth (verse 10).³ Sāmadhara married **Dēvasiri**, daughter of **Bharahapāla** (verse 11) and had by her six sons, viz. **Ratnākara**, **Sōmakevi**, **Īśvara**, **Śaṅkara**, **Sīḥaṇa** and **Rudra** (verse 12). Verse 13 states that **Īśvara**, living in the midst of his relations and having constructed a well, left for heaven (i.e. passed away), being remembered by heavenly denizens. Verse 14 contains the description of the well as being as graceful as the Himalayan slabs, meaning thereby that it was built of white marble slabs, and delightful like the moonlight to the *chakōras* in the form of the eyes of the people and resounding with the cackling noise of the rows of *kōka* and *kalahansa* birds. In short, the well appeared like a creation of **Brahmā** himself. Verse 15 states that the poet **Sōma-mīśra**, son of Sāmadhara and brother of **Īśvara**, composed the *prāśasti*. He seems to have been a poet of no mean order. As a matter of fact he states that he composed a spotless eulogy (*vimalā prāśastiḥ*) which is full of profound and charming words, sentiments, and metres (*gaṁbhīra-pēśalapadā sarasī-sucīṭhā*). The inscription under study bears ample testimony to this fact. Verse 16 prays for the permanence of the *vāpikā*. Verse 17 draws a comparison between the *prāśasti* and a pearl-necklace by employing *paronomasia*. Both possess excellences that embellish a good poetry and an ornament respectively and both are ultimately meant to grace the throat or the neck of the good. Verse 18 gives the date of the record in a chronogram as pointed out above. The last stanza (verse 19) states that the *prāśasti* was written (i.e. written on the stone evidently to facilitate the work of the engraver) by **Gārgadēva**, son of **Mana**, a brāhmaṇa hailing from the **Gauḍa** country. A line of writing beginning from about the middle of the stone below the last stanza states that the record was engraved by the *sūtradhāra* named **Ratana**. The date given here is the same as the one expressed by chronogram in verse 18 above.

¹ With the account given here cf. *Mahābhārata*, IX, 51, verses 19-22 (Roy's edition):—

प्रस्तुतासि महाभागं सरसो ब्रह्मणः पुरा ।
जानन्ति त्वां सरिच्छ्वेदं मुनयः संसितव्रताः ॥
मम प्रियकरी चापि सत्तं प्रियदर्शने ।
तस्मात्सारस्वतः पुत्रो महास्ते वरवर्षिणी ॥
तर्बव नाम्ना प्रपितः पुत्रस्ते लोकभावनः ।
सारस्वत इति क्वातो भविष्यति महातपाः ॥
एष द्वादशवर्षिक्या अनावृष्ट्या द्विजर्षभान् ।
सारस्वतो महाभागं वेदानध्यापयिष्याति ॥

² [See below, p. 266, fn. 1, — Ed.]

³ [The second half of verse 10 refers to the proficiency gained by Sāmadhara in the *pariḥas* and *vyākaraṇa*.—

1 मुद्रित सा... पुत्र...
 2 ...
 4 ...
 6 ...
 8 ...
 10 ...
 12 ...
 14 ...
 16 ...
 18 ...
 20 ...
 22 ...
 24 ...

From Photograph

Of the geographical names mentioned in the inscription, Brahma-saras may be identified with the lake Pushkar near Ajmer and the river Sarasvati with the river Lūnā which issues out of the lake Pushkar and empties itself into the gulf of Kutch; Sarasvati-pattana may be identified with the modern Surwaya, the findspot of the record.

TEXT¹

(Metres: Verses 1, 2, and 12 *Sārdūlavikrīḍita*; verse 3 *Sragdharā*; verses 4, 5, 6, 9 and 10 *Upajātī*; verse 7 *Śikharīṇī*; verses 8, 18 and 19 *Anuṣṭubh*; verse 11, *Pajjhaṭikā*; verses 13 and 14, *Rathōddhatū*; verse 15 *Vasantatilakā*; verse 17 *Indravahā*; verse 17 *Āryā*).

- 1 ओं सिद्धिः ॥ विश्वं विश्वसिसृक्षया सृजति यः संभूतिभूतास्पदं भूतं भूतरिरंसया त्ववति यः सत्कर्ममंशमंस्थिति । कल्पानल्पजिहीषं—
- 2 या पुनरिदं स्वस्मिन्निघत्तेतरां सर्व्वः सर्व्वंनु(वु)धाश्रयो दिशतु वो देवः शुभं वाश्वतम् ॥ १[॥*] आसीद्द्र(द्र)ह्यसरः सुधासह[च]रं व्र(व्र)ह्माडभांडात्ततः
- 3 प्रार्वत्तिष्ठ(ष्ट) सरस्वती मुरनदी गंभीरनीरा भुवि । सा तीरे तपसि स्थितं वृतवती देवी दधीचि मुनि तस्मादाप सुतं वशि(सि)ष्ठसदृशं सारस्व—
- 4 तं नामतः ॥ २[॥*] तत्रानावृष्टिरासीज्जगति तनूतर ब्रा(ब्रा)ह्मणे द्वादशाब्दं(ब्दं) तस्यामासाद्य वृष्टि कथमपि तपसा देवराजप्रसादात् । वेदानं—
- 5 गैः समेतान् स्मृतिपथविमुखान्ब्रा(न्ब्रा)ह्मणान् भक्तिभाजो भूयः सारस्वतो यः श्रवण-रससुखं पाठयामास सम्यक् ॥ ३[॥*] सरस्वतीपत्²—
- 6 ननामधेये सारस्वतास्तस्य सुता व(व)भूवुः । श्रुतिस्मृतीहास³पुराणविज्ञा यज्ञप्रधानाः शिवसन्निधानाः ॥ ४[॥*] व(व)भूव तेषां वि—
- 7 दुषां शुभान्वय(ये) भद्रेश्वरो दीक्षितमौलिभूषणं(णम्) । श्रियं समासाद्य निघानवो(वो)-धिकामीजे स यज्ञैरिह यज्ञपूरुषं(षम्) ॥ ५[॥*] तस्मादभू—
- 8 द्र(द्र)ह्यविदां वरिष्ठ(ष्ठ) आशाधरः शारदचंद्रकान्तः । यज्वा सदाचारनिधि[व्वि]नीतः सुगीतकीर्त्तिः सुकृतस्य मूर्त्तिः ॥ ६[॥*] हृषीके—
- 9 शस्तस्मादजनि तनयो निम्म(म्म)लमना रिपौ न व्याक्रोशी क्षणमपि रुपा यो न विदधे । उदारः साचारः सुकृतनिच—
- 10 यासादितसुखः स चास्तारो वक्ता जगदुपकृती कीर्त्तिपटहः ॥ ७[॥*] द्विवेद⁴रालूतनया-मुपयेमे स वीरसूम् । लो—

¹ From impressions.

² On the top of the inscription there is a line reading पंडितसामध[र]पूजईश्वरवापिका

³ Before ओं there is an auspicious symbol resembling the numerical figure 80. It is followed by a double *anda*. Possibly a symbol for सिद्धम्.

⁴ There is a superfluous *anda* after सरस्वतीपत्

⁵ Intended reading is श्रुतिस्मृतिहास. The syllable ति is dropped obviously for the sake of the metre.

⁶ Read द्विवेद,

- 11 के लह्व(व)हृह्यातां धर्मशीलां पतिव्रतां(ताम्) ॥८[॥*] तस्यां व(व)भूवुस्तनया-
स्त्रयस्ते ज्यायानभूत्सामधरः सुविद्वान् । विद्याधरो
- 12 नायकनामधेयस्त्वन्वो घृहृद्देवहृति(ः)¹ प्रसिद्धः ॥९[॥*] आसीदसौ सामधरो घरायां
त्रैविद्यविद्येषु समात्तपूजः [१*]
- 13 पुराणमूद्रा[जि]तपौरराजः पदप्रपंचे जितवादिराजः ॥१०[॥*] भरहपालतनयामुपयेमे
देवासिरी इति
- 14 राम स धन्यां(न्याम्) । जनकराजदुहितामुचरित्रां देवनदीमिव पुण्यपवित्रां(त्राम्) ॥
११[॥*] तस्यां तस्य विजज्ञिरे सुत-
- 15 नया रत्नाकरः कोविदो मिश्रः सोमकविस्तथेदवर इति ख्यातो[ऽ*]परः शंकरः । अन्यः
सीलण संज्ञकः सुचरितो वि-
- 16 ज्ञो वदान्यस्तथा रुद्रोरुद्रमना मनोजविनयो विद्वान् विशुद्धाशयः ॥१२[॥*] ईश्वरः
स्वयमिहेत्य लीलया तेषु सत्सु
- 17 [च] विहृत्य वं(वं)घुषु । संस्मृतः सुरगणेन वापिकां निम्ममाय निरगास्त्रिविष्टपं(पम्) ॥
१३[॥*] या हिमालयशिला विला-
- 18 सिनी लोकलो[च्च(च)]नचकोरचंद्रिका । कोकचक्रकलहंसनिःस्वना भाति निर्म्मतिरिवेह
वेधसः ॥१४[॥*] सारस्वतेन
- 19 कविना कविनेव सोममिश्रेण सूरिवरसामधरात्मजेन । गंभीरपेशलपदा सरसा सुवृत्ता
संकीर्तनाय वि-
- 20 दधे विमला प्रशस्तिः ॥१५[॥*] यावद्गिरीशो गिरिजामुरस्थले धत्ते च यावत्कमलां
मुरारिः । यावद्रवींद्रु चर-
- 21 तो नभोगणे तावद्वरा तिष्ठतु वापिकेयं(यम्) ॥१६[॥*] सदलंकृतिपदरुचिरा सहृदय-
हृदयानुरागिणी सरसा ।
- 22 मुक्तावलिरिव विमला विलसतु सततं सतां कंठे ॥१७[॥*] एकाब्धि(ब्धि) राम
[भू(रु)]पांके विक्रमादित्यवत्सरे । कार्तिके शु-
- 23 कल्पचर्म्यां प्रशस्तिविहिता वु(वु)धे ॥१८[॥*] गौडान्वये मनो नाम त्रा(त्रा)ह्यणः
साधुसंमतः । तत्पुत्रो गार्गदेवाख्यो लिलेखेमां प्रयत्नतः ॥१९[॥*]
- 24 सूत्रधार रतन ॥ छ ॥ छ ॥ संवत् १३[४१] कार्तिक सुदि ५ वु(व)धे ॥

¹ [Better read *anyōghuāuddēva itī* and correct it to *anyō=py=abhūd Dēva itī*. — Ed.]

² *Sandhi* is not observed here.

³ This line is written quite below and it begins from about the middle of the stone.

NO. 45—TWO EPIGRAPHICAL NOTES

By

H. D. SANKALIA, POONA

1. *Kaśadeśikae*

In the Wandh inscription of Rudrasimha (I), year 105, published in 1967, Shri P. R. Srinivasan has regarded the expression *Kaśadeśikae*, as a place-name and identified it as modern Kutch in Gujarat.¹

Even if the expression is regarded as a place-name, its identification with Kutch cannot be accepted for two reasons.

Whenever and wherever Kutch has appeared in literature or inscriptions or folk songs and folk-lore, it has always been written as or in the form of *Kachchha*. And this is since the time of Pāṇini.

In the Junāgaḍh inscription of Rudradāman, whether as an independent country or as a suffix of Maru, it is written as *Kachchha*.² It is in this form that it is invariably mentioned in the records of the Chaulukyas (or Sōlankis) of Gujarat³ during the 10th-13th centuries A. D. Its epigraphical occurrence in between the 2nd and 13th century is probably not documented.

This being the history of the word *Kachchha* it cannot be said that *Kaśa* in *Kaśadeśikae* stands for *Kachchha*.

This is not linguistically possible, nor is there any such dialectical variation or linguistic usage in Gujarat (proper), Saurashtra or Kutch.

Secondly, the second part of the expression *Kaśadeśikae*, viz. *deśikae* does not stand for the word *Deśa*, meaning a country or a region. No early usage like this can be cited from literature or inscriptions. The Junāgaḍh inscription cited above merely gives a string of names of regions or countries, without calling them *Deśas*.

Further, there seems to be one more letter after *e* in the original stone.

¹ Above, Vol. XXXVII, p. 144.

² *Ibid.*, Vol. VIII p. 44, line II.

³ Sankalia H. D., *Studies in the Historical Geography and Cultural Ethnography of Gujarat*, p. 192.

2. *Aṅkoṭṭaka*

This occurs in Maitraka records, and was left unidentified.¹ But since 1953,² it is well known as the *Aṅkoṭṭaka* of the Rāshtrakūṭa records, and known in the region as Akota, a part of Baroda town.³

¹ Above, Vol. XXXVII, p. 168.

² Subbarao Bendapudi, *Baroda Through the Ages*, 1953, p. 10.

³ Shah, Umakant, P., *Akots Bronzes*, 1959, p. 2. Shri Shah also suggested that originally it might be Graeco-Roman Polis and known as Antiochia. *Ibid.*, p. 3, f.n. 10.

(1 Plate)

P. R. SRINIVASAN, MYSORE

The copper-plate¹ is now deposited in the Museum at Rāmvan, a village near Satna, Satna Taluk and District, Madhya Pradesh. Its exact findspot is not known. Mr. Niraj Jain of Satna was kind enough to let me know about its existence in the Museum when I was camping at Satna in the course of my annual collection tour early in 1966. I copied the charter at the Museum and it is edited below from the impressions procured by me.

It is a single copper-plate measuring about 42 cm by 29 cm. It has writing on one side only. A small strip of metal is rivetted along the edges of this side of the plate, probably to protect the writing. In these respects this plate resembles more the two Garra plates² and the Tehri (really Saugor) plate³ of the same ruler who issued the charter under study than the Semra plates⁴ of the time of Paramardidēva and of the Rewah plates⁵ of Trailōkyamalladēva. There is no hole at the top centre of the plate. But below the top centre and dividing into two halves the first four lines of the inscription is engraved a figure of the goddess Lakshmi⁶ with four arms, the upper two hands holding lotuses and the lower two hands kept over the knees, seated in the *padmāsana* pose on a very poorly sketched full blown lotus. Unlike the two Garra plates, each of which contains only 17 lines of writing, and the Tehri (Saugor) plate which has 19 lines of writing, the present plate contains 24 lines. The writing is generally well preserved but along the edges on either side, here and there, a few letters are hidden below the metal strip.

The Characters are Nāgarī, regular for the period and locality to which the record belongs. But the engraving here is careless compared to the engraving of the other plates mentioned already. The present record however shows the palaeographical features similar to those noticed in the other charters of this family mentioned above. The spelling and other mistakes are pointed out in the text.

The language is Sanskrit prose throughout excepting a verse at the beginning and a couple of verses at the end. Regarding orthography, there is nothing noteworthy in this charter, which is not present in the other charters of the family already referred to.

The record refers itself to the reign of *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Paramamāhēśvara Kālanjarādhipati śrī-Trailōkyavarmadēva* of the well-known Chandēlla dynasty. As usual he is described as meditating on the feet of *P. M. P. Paramardidēva* who meditated on the feet of *P. M. P. Madanavarmadēva*.

The two Garra plates and the Tehri (Saugor) plate, also contain the same description of the king. Besides, it is only in all these four records, the *maṅgaḷa-śloka*, *Jayaty-śhlādayan* etc., followed by the prose passage commencing with *Tatra pravarddhamānē*, etc. occur. Moreover, these records register grants made by the king himself. These features show that these charters were drafted

¹ This is registered as No. A 10 of *A. R. Ep.*, 1965-66.

² Above, Vol. XVI, plate facing page 275.

³ *Ibid.*, Vol. XXXI, plate facing page 72.

⁴ *Ibid.*, Vol. IV, plate between pages 266-57.

⁵ *Ibid.*, Vol. XXV, plate facing page 5.

⁶ This figure is poor in execution compared to the figures occurring in the Garra plates and definitely poorer than the beautifully sketched figure of the Semra plates, which, however, represents *Gajalakshmi*.

at the imperial headquarters. So, the king who issued the charter under study is evidently the same as the issuer of the other three charters also. This king has been identified with the king, Trailōkyamalladēva of the Rewah plates¹ of Kalachuri year 963, and of the Rewah plates² of V. S. 1298 and the king Trailōkyavarman of the Rewah plates³ of V. S. 1297. This has been done in spite of the fact that the introductory portions of these records contain passages similar to those of the records of the Kalachuri kings—one of them, the Rewah plates of Kalachuri year 963, containing the title *Kānyakubjādhipati*, a characteristic title of the Gāhaḍavālas, in the place of *Trikalingādhipati* of the plates dated V. S. 1297 and the name of the king in two of the three charters is Trailōkyamalla, which sounds more like a title, and not Trailōkyavarman. No doubt, being issued by the feudatories of the king, their introductory parts differ from that of the imperial charters as well as between themselves, but the change introduced in the name of the king is a problem which cannot be solved in the present state of our knowledge of the history of the dynasty. It may be noted that while all the four charters issued by the king are on single copper-plates, the three charters belonging to his reign but issued by his subordinates consist each of two plates, besides not having the Gajalakhmī figure sketched at the top of the first side.

The inscription appears to have been issued from **Jayapura-durgga** (line 7) and is dated (lines 7-8) **V. S. 1283, Chaitra-sudī 11, Wednesday**. These details are found to correspond to 1226 A.D., March 11, the Vikrama year being current.

The object of the inscription is to record the grant made by the king of the village of **Paṭisā** in **Varāhi-vishaya** to several Brāhmaṇas belonging to various *gōtras*. The importance of the record lies in the fact that this is the fourth charter issued by the king and the seventh belonging to his reign and that this charter clearly shows that the king was in possession of Jayapura-durgga.

The inscription commences with the symbol for *Siddham* which is followed by the word *Sevati*. Then there is an *Anuṣṭubh* verse in praise of the family of the **Chandrātrēya** kings. Lines 1-3 refer to **P. M. P. Madanavarmmadēva** and **P. M. P. Paramarddidēva**, who were respectively the predecessor's predecessor and the predecessor of **Trailōkyavarmmadēva** who is described as the *Kālanjarādhipati*, etc., in lines 4-5. Lines 5-6 state that the king addressed an order to the Brāhmaṇas, other respectable people, *adhikṛtas*, house-holders, *kāyasthas*, *dūtas*, *vaidyas*, *mahattaras*, *mēdas* and *chaḍḍālas* in **Paṭisā-grāma** situated in **Varāhi-vishaya**. Lines 6-9 contain the object of the order namely the grant made by the king, perhaps encamped at **Jayapura-durgga** and on the date mentioned above, of the village of **Paṭisā** together with all its past, present and future incomes and with the exemption from entry into it of the prohibited *chāṭas* and others. It is stated that the gift was made to several Brāhmaṇas belonging to different *gōtras*, and that it would go to the sons and grandsons of the donees. In lines 9-19 there is a list of 31 Brāhmaṇas together with the names of their fathers and the names of the *gōtras* to which they belonged. The extent of land that each of the donees got is also mentioned here. For the sake of convenience these details are given in the following table.

Serial No.	Name of the donee	Father's name	Gōtra	Pada
1.	<i>Śrauti</i> Mēhāsarmman	<i>Śrauti</i> Mēhidhā	Gautama	7
2	<i>Śrauti</i>	<i>Śrauti</i> Gōvidada	Da.	1

¹ Above, Vol. XXV, pp. 2 ff. and plate: *CII*, Vol. IV, p. 370.

² *Ind. Ant.*, Vol. XVII, pp. 234 ff. *Contra* above, Vol. XXXI, p. 72.

³ *Ibid.*, pp. 230 ff.

Serial No.	Name of the donee	Father's name	Gotra	Paḍa
3	Śrauti Manōratha	Paśi, (Paṇḍita) Vyāsa	Agastya	3
4	Paśi (Paṇḍita) Dēvavraja	Śrauti Sāmba	Vaṭsa	3
5	Tāḷruka (brother of No. 4)	Do.	Do.	2
6	Paśi, Āḷhaya	Dikshita	Kausika	2½
7	Paśi, Gō.ka (Probably related to No. 6 and possibly his brother).	Do. (?)	Do. (?)	½
8	Paśi, Lāhaḍa along with his 4 brothers.	Paśi, Dēvaka	Vaṭsa	1
9	Paśi, Gaḡṡka	Paśi, [Jā]ha	Kausika	1
10	Paśi, Māḷadhara (probably related to No. 9 and possibly his brother).	Do. (?)	Do. (?)	½
11	Paśi, Sābe	Paśi, Dē[ksha]	Vaṭsa	} 1
12	Paśi, Rini	Do.	Do.	
13	Jāsō	....	....	} 1
14	Vḡtūka	....	....
15	Paśi, Nānēka	Paśi, Mīhē	Śāṃḍilya	1
16	Paśi, Kumāraka	Paśi, Sōmē	[Vādhūla]	2
17	Tha, (Thakura) Vāśudēva	Tha, (Thakura) [Vāyavēra ?]	Gautama	1
18	Tha, [.] bhēka	Tha, Nārāyana	Vyāsa	1
19	Lost	Lost	Lost	1
20	Paśi, [....]va	Paśi, Dāmōdara	Śāṃḍilya	½
21	Paśi, [..]va	Vāmadēva	Pārśāra	½
22	Paśi, [Va]...va	Paśi, Māḷhava	Vaṭsa	1
23	Paśi, Vi [..]va	Paśi, [.....]	Kaśyapa	1
24	Paśi, Pānēka	Paśi, [..]vata	Do.	1
25	Paśi, Pivuka	Paśi, Kulchandra	Pārśāra	1
26	Jā[ṇḍa]ka (probably related to No. 25 and possibly his brother).	Do. (?)	Do. (?)	1
27	Paśi, Sāḍhēka	Paśi, Dēvāditya	Bhārgava	1
28	Paśi, Purushōttama	Paśi, Dev. [Mājāvāra]	Vaṭsa	½
29	Paśi, Dēvāditya	Paśi, Gāṅgū	Kaśyapa	1
30	Paśi, [..kha]va	Dev. Dōḍā	Bharadvāja	1
31	Tha, Mārkkunija	Tha, Nārāyana	Kaśyapa	½

It will be found from the table that each of the donees got $\frac{1}{4}$ or more *padas* into which probably the whole village was divided and the total number of *padas* comes to 34- $\frac{1}{4}$. It is interesting to note in this connection that the Semra plates¹ also contains a list of donees who were given each an extent of land in units of *padas*. Lines 19-22 of the present charter contain a list of privileges accompanying the gift and a request by the king made not only to the various categories of people mentioned above but also to the future kings, to honour the gift. This is followed in lines 22-23 by two imprecatory verses of which only the first one commencing with *Saṃkham* is met with in the two Garra plates mentioned above. Line 24 contains the signature of the king in his own handwriting.

Of the localities mentioned in the record, **Jayapura-durgga** is modern Ajaygaḍh. The gift village **Paṭisā** and **Varāhi-vishaya** in which it was situated, I am not able to identify.

TEXT:

- 1 Siddham² [||*] Svasti || Jayaty-āhlādayan=viśvaṃ Viśvēśvara-śrī-ḍhṛitaḥ | Chandrātrēya-narēndrāgām vaśiśāś=chandra iv=ōjjvalah ||³ Tatra pravarddhamānē vi-
- 2 rōdhi-vijaya-bhrājishṇu-Jayaśakta(kti)-Vijayaśaktyādi-vīr-āvīrbhāva-bhāśvarē paramabhaṭṭ-āraka-mahārājādhirāja-paramēśvara-śrī-Madanavarmmadēva-pādānudhyā-
- 3 ta-paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-śrī-Paramarddīdēva-pād-ānudhyāta-paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-paramamāhēśva-
- 4 ra-śrī-Kālamjar-ādhipati-śrī*Trailōkyavarmmadēvō vijayā(yī) | sa ēśha durvvishahatara-pratūpa-tāpita-sakala-ripu-kula[h*] kulivradhūm⁴-iva vasumdharaṇ-nirākulā[m*] paripā-
- 5 layama(nu=a)vikala-vē(vi)vēka-nirmali-kṛita-matiḥ | Varāhi-vishay-āntaḥpāti-Paṭisā-gram-ōpagatān-brāhmaṇān-aunyanās=cha mānyān-a[dhi][kṛi*]tān-kuṭudivi(hi)-kāyastha-dū(ta)-
- 6 vaidya-mahattarān-mēda-chaṃḍāla-paryantān=sarvān-sarvō(bō)dhayati samājñā-payati ch-āstu vah saṃviditān [ya]th-ōpari-likhītō-yam grāmaḥ sa-jalasthalaḥ sa-śthāvara-jamga-
- 7 maḥ sva-sīm-āvachakhinnaḥ s-ādha-ūrdvō (rddhvō) [bhū]ta-bhavishyad-varttanāna-niśēś-ādāya-sahitaḥ pratishiddha-chāṭ-ādi-pravēśāś=ch-āsmābhūḥ | śrī(śrī)-Jayap=ra-durggē sa[rn*]vata(t) 1283 Chaitra
- 8 sudi 11 Vu(Bu)dha-vārē nānā gōtrēbhyō nānā-praprau(pau)trēbhyō nānā-pautrēbhyō nānā-putrēbhyō nānā-śarma-vrū(brā)hmaṇēbhyah kuśalatā-pū[tē*]na hast-ōdakōna svasti-

¹ Above, Vol. IV, pp. 158ff.

² From impression.

³ Expressed by a symbol.

⁴ The metre is *Anuṣṭubh*.

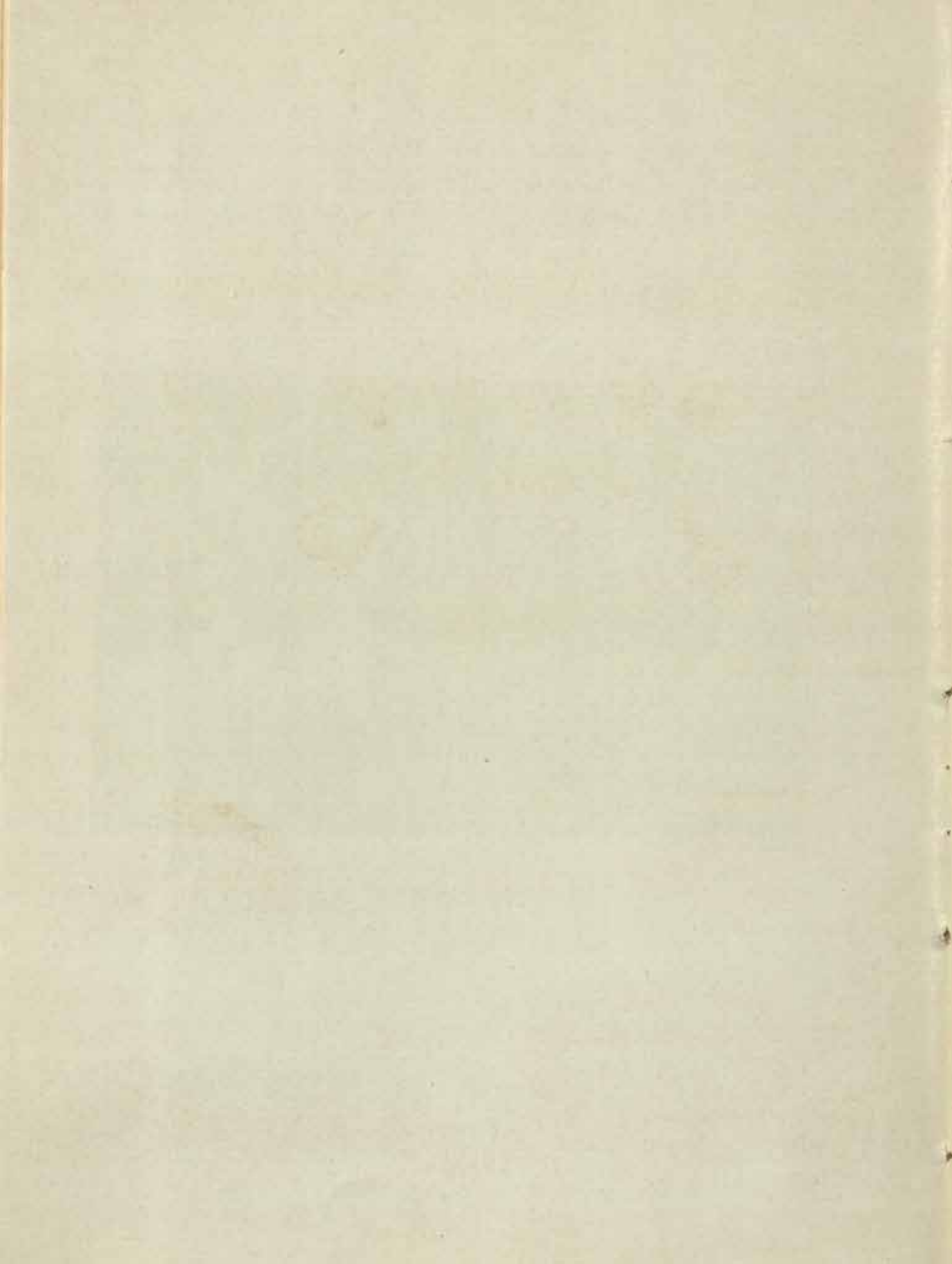
⁵ This *akṣara* is not carefully formed.

⁶ Read *kula-vadhūm*.

RAMVAN PLATE OF CHANDELLA TRAILOKYAVARMAN, VIKRAMA 1283



Scale : One-third



- 9 vāchana-pūrvva[m*] chaṁdr-ārka-samakālaṁ put[ra]-pauṭr-ānvay-ānugāmi-śāsana[m*]
ku(kṛ)tvā pradattaḥ Mādhyāmya-Gautama-gōtra-śra[va]ṭhi | 1¹ -Mēhidhā putra-śrauti-
Mēhā-śarm[ma]-
- 10 ṇaḥ pa[da]-[dva]yam[| *] Gautama-gōtra-śrau[*]ti | Gōvinda-putra Upā..nasya padam
=ēkaṁ | Agasti(stya)-gōtra-pa[m*] | Vyāsa-putra-śro(śrau)ti-Manōrathasya pada-t[ra]-
yam | Vatsa-gōtra-śrōtri²-
- 11 Sā[m]va(ba)-puta(tra) pa[m*] | Dēvavratasya pada-trayam | tathā bhrāṭṛi Tēhūkasya
pada-dvayam | Kausi(śi)ka-gōtra-Dīkshita-putra-pa[m*] | Ālhaṇasya | s-ārdha-pada-
dvayam | tathā pa[m] | Gō..ka-
- 12 sya pad-ārdha[m*] | Vatsa-gōtra-paṁ | Dāvaka-putra-paṁ | Lāhāḍa-bhrāṭṛi-chatu[r*]-
bhīḥ(bhyah) sāha padaṁmē(dam=ē)kaṁ | Gau(Kau)śika-gōtra-paṁ | [Jā]ha-putra-paṁ |
Gagēkasya padam=ēkaṁ | tathā paṁ | Mālādhara-
- 13 sys pad-ārdha[m*] | Vatsa-gyē(gō)tra-paṁ | Dē[kēha]-putra-paṁ | Sāhē Risi śtayōḥ
padam=ēkaṁ | tathā Jāsō-Vātūkayōḥ padama(m=ē)ka[m*] | Sā(Sā)ṁḍilya-gōtra-paṁ |
Mihē-putra-paṁ | Nānēkasya
- 14 padam=ēkaṁ | [Vādhūla]-gōtra-paṁ | Sāmē-putra-pa[m*] | Kumātra(ra?)kasya pada-
dvayam | Gautama-ṇē(gō)tra ṭha | [Vāyavēra ?]-putra-ṭha Vāsudēvasya pada[m]-
ēkaṁ | [Vyā]sa-ḷtra-ṭha | Nā[rā]yaṇa-putra-
- 15 ṭha | bhō=bhēkasya [pa]dam=ēkaṁ |³ padam=ēka[m*] | Sāmḍilya-
gōtra-paṁ | Dāmōdara-putra-paṁ | vasya pad-ārdha[m*] | Pārāsa(śa)ra-gōtra-
- 16 Vāmadēva-putra-pa[m*] | ..nasya pad-ārdha[m*] | Vatsa-gō(gō)tra-paṁ | Mādha-
putra-paṁ [Va]...vasya padam=ēkaṁ Kasya(śya)pa-gōtra-pa[m*] | [Nāṁdyashēva?]
-pra(pu)ta(tra)-vam(pam) | Vi[.]ḥasya [pa]damēkaṁ- | Kāsyapa-gōtra-vam(pam)- | .
- 17 vata-putra-paṁ | Pānēkasya pada[m]=ēka[m*] | Pārā[śa]ra-gōtra-paṁ | Kulachandra-
da(pu)tra-paṁ | Pi[vū]kasya [pa*]dē(da)m=ēkaṁ | [tathā] Jā[ṇḍa]kasya [pa]dam=ē[kaṁ] |
Bārgva⁴ gōtra-va(pam) | Dēvādē(di)tya-putra-paṁ | Sādhēkasya
- 18 padam=ēkaṁ | [Va]tsa-gōtra-Dvi-[Mē]jāvara-putra-paṁ⁵ | Vu(Pu)rushōttamasya pad-
ārdha(ddha)[m*] | Kasa(śya)pa-shō(gō)tra-paṁ | Gāṁgū-puta(tra)-paṁ | Dēvō(vā)-
dityasya pava(da)m=ēkaṁ | Ta(Bha)radvāja-gōtra-Dvi-Dōdō-putra-pa[m] | [.]-
- 19 [ksha]ṇasya pava(da)m=ēka[m*] | Kasya(śya)pa-gōtra-ṭha | Nārā*yaṇa-putra-ṭha | Mān-
(Mā)[r*]kkaṁḍasya pad-ā[r*]dda(ddha)[m*] || iti matvā bhavadbhīr- ājñā-ara(śra)-
vaṇa-vive(dhē)yē(yai)[r*]-bhūtvā bhāga-bhōg-ādika[m*] sarvvam=ēshām

¹ Read *śrauti*.

² The names of the donee and his father are erased.

³ This *anuvāra* is engraved on the next letter. Read *śāś*.

⁴ Read *Bhārgava*.

⁵ The scribe first added the sign for the subscript u to pa and then scored it off.

This letter is engraved above the line.

- 20 samupanētavyam || [ta]d-ānam=ēahām grāmah sa-ma[m]diram sa-nirggama-pravēsa-
(śam) sa-sarvāśan=ēkshu- ka[r]ppāsa-kum(ku)suma-saṅ-āmra-[ma*]dhūk-ādi-bhū-
ruham sa-vara-khani-vidhātām sa-tō(lō)h-ādy-ā-
- 21 karām ava(pa)rair=api [sī]pā(mā)ntarga[ta]r=vvasu-[dēula] sahitām sa-vā(bā)hy-ābhy-
antar-ādā[ya]m [bhu][m*]jānām(nā)vām(nām) va(na) kēn=āpi vā(bā)dhā kāryā |
stra cha rāja-rājavu(pu)rush-ādibhiḥ sva[m*] svam-ā-
- 22 bhāvyaṁ pariḥa(ha)rtavyam=idañ=ch=āsmad-dānam=a[nā]chohēdyam=anāhā[r*]yyaṁ=
ch-ētē(ti) bhāvibhiva(r=a)pi bhūmī-pālā(lai)[h*] pālapāṁ¹ | uktañ=cha Śa[m*]-
kham bhadr-āsavaṁ(nam) [chha]tra[m*] vadhātva² vara-vā-
- 23 ra-vāra³pāḥ | bhūmi-dānasya pushpāṇim(ṇi) phalam sva[r*]jgaḥ Pura[m*]dara || Shashṭir=
varsha-sahasrāṇi sva[r*]jgē [vata(sa)ti] bhūmē(mi)daḥ | āchchhētā ch=ānumantā cha
tāny=ēva tavakē⁴ vasēt ||
- 24 sva-hastō=yam rāja(jña)[h*] śri-Trūrōyava⁵va[r*]mmadōvasya[||*]

¹ Read *pālantyam*.

² Read *var-āśā*.

³ This *vāra* is redundant.

⁴ Read *narskē*.

⁵ Read *Trūlōkyo*.

NO. 47—TWO WESTERN GANGA INSCRIPTIONS

(2 Plates)

K.G. KRISHNAN, MYSORE

The two subjoined inscriptions¹ were copied by me from **Navalai** in Harur Taluk, Dharmapuri District, Tamil Nadu in February 1968. They are edited here with the permission of the Chief Epigraphist, Mysore. They are marked *A* and *B*.

A.—Inscription² of Śivamāvarman I, Year 3

This inscription is engraved on a hero-stone lying inside a pond called **Eṭṭikattai** to the north of the highway passing through the village. The stone bears three lines of writing on the top. The writing is continued on the left of a sculpture carved in relief in the middle. The sculpture is that of a hero with his face turned to his left. His lifted right hand holds a dagger with its point to the right and his left hand holds a bow. His body is pierced by an arrow at the waist. A sheath is hanging down from his garment from below the waist. His feet are turned in the direction of the left. There are on the ground a water pot in front and a crude representation of a sculpture looking like a pedestal, behind him.³

The inscription is in Tamil language and is engraved in **Vaṭṭeḷuttu characters**. Some of the salient features of the script may be noticed here. The letter *y* (lines 1 and 2) is formed by a concave semi-circle from the left bottom of which another slightly bigger semi-circle is drawn to its right. *N* has its top in a curved form and *t* in a small angular form. Both tend to be straight lines at their bottom. These characteristics point to a date earlier than the two inscriptions of Gaṅga Śrīpuruṣa (c. 725-88 A.D.) from **Oḷḍappāṭṭi**, Harur Taluk, Dharmapuri District, in Tamil language and Vaṭṭeḷuttu characters.⁴ In these later inscriptions *n* has a curved top beginning with a loop and *t* has a rounded top. Therefore this record may be placed about the seventh-eighth centuries.

The word *paḷaittan* (lines 5-6) is of some lexicographical interest. It can be compared with *paḷaiyar* occurring in an inscription of **Kampavarman**.⁵ It is apparent that both mean 'a member of the regiment'.

This inscription is dated in the 3rd year in the reign of **Śivamāvarman**. It records that while **Kanda-Vāṇṇadiyaraiyar** was ruling over **Puramalai-nāḍu** and when **Vāṇaperumān** attacked **Kōḍal** (for **Kūḍal**), **Koṭṭi (Kaṭṭi)-Nātti**, a member of the regiment of **Charuvappannār**, died. He is obviously the hero represented in the sculpture.

The palaeography of the record and the name of the king make the record an important one in several respects. Śivamāvarman in whose reign it is dated may be identified with the

¹ *A.R.Ep.*, 1967-68, Nos. B 240 and 241.

² *Ibid.*, No. 240.

³ Cf. plate facing p. 111, above, Vol. XXXII, where a small shrine is carved apparently pointing to the practice of erecting shrines for the dead. Hero-stones bearing such figures are worshipped even today in the north-western parts of Tamil Nadu. They are called locally **Vēḍiyappaṅ temples**. These hero-stones were generally called **Kaṅṅāḍu** (above, Vol. XXII, p. 113) or **Kal-nāḍu** (*SHI.*, Vol. VII, No. 581).

⁴ *A. R. Ep.*, 1910, Nos. 211 and 212.

⁵ Above, Vol. XXII, p. 145.

first king of that name among the Gaṅgas of Talaiikkāḍu. The Hallegere plates belonging to the reign of this king are dated Śaka 635 (713-14 A.D.) equated with the 34th year of his reign.¹ This yields 679-80 A.D. as the date of his accession. If so,² the date of the present record of the 3rd year of his reign will be 682-83 A.D. This is the only record of this king so far discovered in the north-western parts of the Tamil country, and it is also the earliest Vaṭṭeḷuttu inscription for this dynasty in this region and thus testifies to the use of Vaṭṭeḷuttu also during this period.

Kanda-Vāṅṅadiyaraṭṭar was evidently a member of the Bāṅga family. The name is obviously a Tamil *transliteration* of the Sanskrit Skanda-Bāṅṅādhirāja.³ A chief bearing the same name figures in an inscription from Baṅṅavāḍi in Mulbagal Taluk in Kolar district, Mysore State⁴. This inscription in Tamil language and script of about the eighth century is dated in the reign of Narasiṅhavarman who was also a Gaṅga king.⁵ Another inscription⁶ of this king in Tamil language and Vaṭṭeḷuttu characters of about the same period from Vēḷūr, Chengam Taluk, North Arcot District, Tamil Nadu refers to a Vāṅṅāḍi-adiyaraṭṭar. The chief mentioned in our record is evidently different from the Bāṅga chief mentioned in the above records on account of palaeography, though the two might have belonged to the same family. Kanda-Vāṅṅadiyaraṭṭar of our record is stated to be ruling over Puṅṅamalai-nāḍu and Vāṅṅaperumāṅ is stated to have attacked Kūḍal. It is apparent that Kūḍal attacked by Vāṅṅaperumāṅ was situated in Puṅṅamalai-nāḍu. This indicates that Kāṅṅa-Vāṅṅadiyaraṭṭar and Vāṅṅaperumāṅ, though of the same dynasty, were adversaries. The circumstances under which two members of the same stock had to fight each other are not now known⁷. Charuvappaṅṅār was perhaps a commander under Kanda-Vāṅṅadiyaraṭṭar and Koṭṭi (Kaṭṭi)-Nāṭṭi the hero was a member of the former's regiment (*paḍaittaṅ*). This word Koṭṭi which is perhaps a corruption of Kaṭṭi recalls to us a chieftain of the early Saṅṅam period⁸ who is described as a Gaṅga⁹ and whose territory is stated to be on the borders beyond which a different language was spoken. The chiefs of the Yādavarāya family who ruled over the region along the north-western and the northern borders of the Tamil country in the 12th century had the titles Ghattiyadēva,¹⁰ Ghattidēva¹¹ or Kaṭṭi-araṅṅar.¹² There was a Kaṭṭi-mudaliyār

¹ *Ep. Carn.*, Vol. III, Md. 113, pp. 107 ff., and plates. It is noteworthy that while most other Gaṅga copper plates give full details of date, this charter does not give them except *Jyēṭṭha-māsa* and *Pauṅṅamāyā*.

² Fleet had his reservation in accepting the genuineness of this copper-plate (*Dynamics of the Kanarese Districts*, p. 301, note 1).

³ *Above*, Vol. VII, p. 22; *Ep. Carn.*, Vol. X, Md. 227.

⁴ *Ibid.*

⁵ *Above*, Vol. IV, p. 177. Though he has been correctly considered as a Gaṅga, his identity is yet to be established. There was no Gaṅga king of that name during the eighth century to which we assign his records. However, we find a Narasiṅhavarman among the Gaṅgas, who is removed from Sivamāra I by five generations. It is not known whether Sivamāra I or II was also called Narasiṅhavarman. The Suradhsmpura copper-plates, which are patently spurious (*Ep. Carn.*, Vol. IX, Dv. 44), mention Narasiṅhavarman as another name for Sivamāra II.

⁶ *Above*, Vol. XXXII, pp. 111 ff and plate. The characters of this record are assigned there to the 9th century. The view that the scribe or the hero of this record was responsible for the introduction of Vaṭṭeḷuttu in this region is untenable. Nor is the script unusual to this area as stated therein.

⁷ It is a curious coincidence that the Baṅṅavāḍi inscription (*above* Vol. VII, pp. 22 ff.) of Narasiṅhavarman also points to the same situation whereby a servant of Kanda-Vāṅṅadiyaraṭṭar fought against a group in which there was a Vāṅṅāḍi.

⁸ *Kaṅṅuṅṅai*, verse No. 11; *Aṅṅaṅṅu*, verse No. 44 and 226.

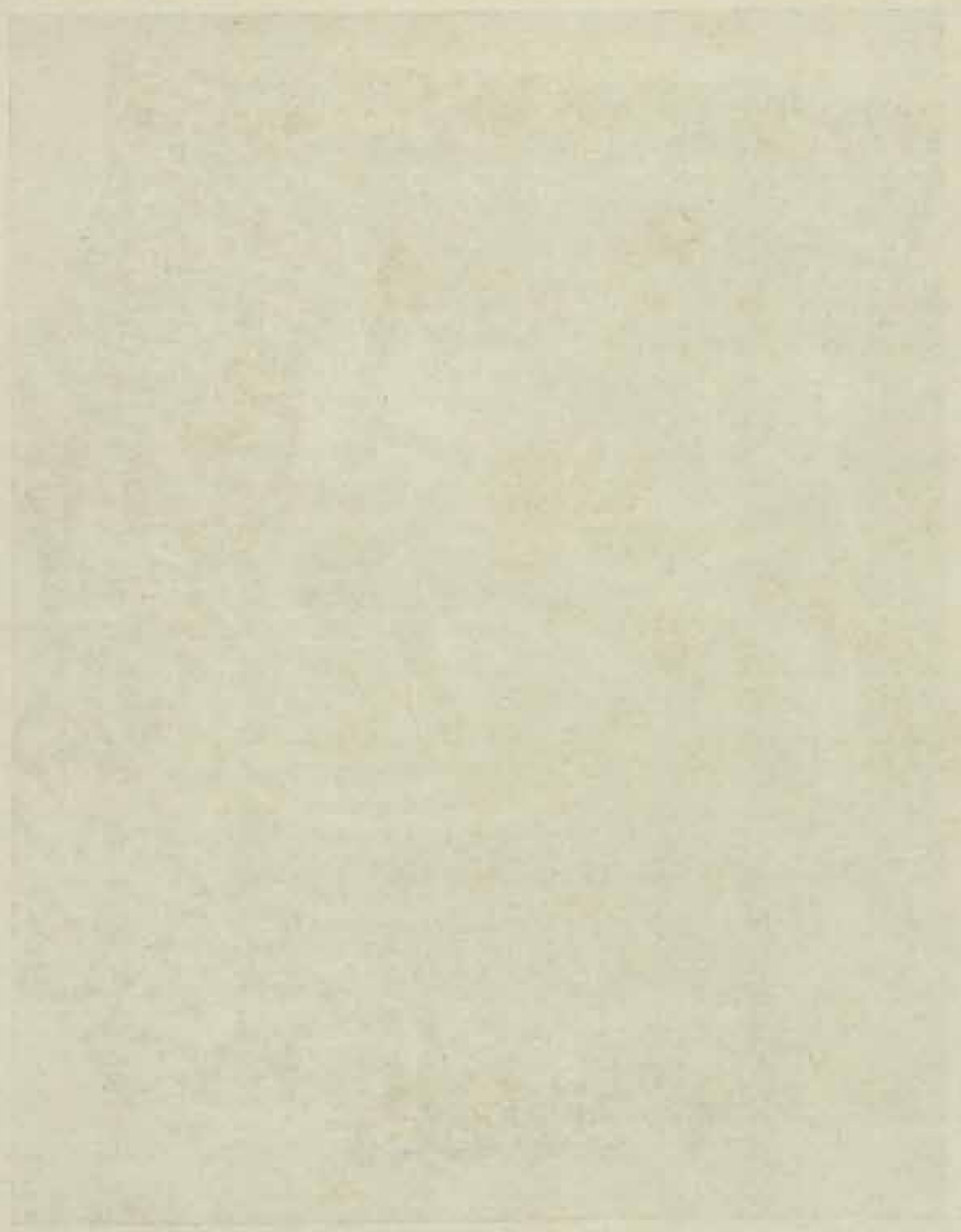
⁹ *Ibid.*, No. 44. Gaṅga, a dynastic name may better be taken to qualify the following name Kaṭṭi (contra *Pre-Pullavan Tamil Index*, s.v.).

¹⁰ *SIL.*, Vol. VII, Nos. 488 and 509.

¹¹ *Ibid.*, No. 531.

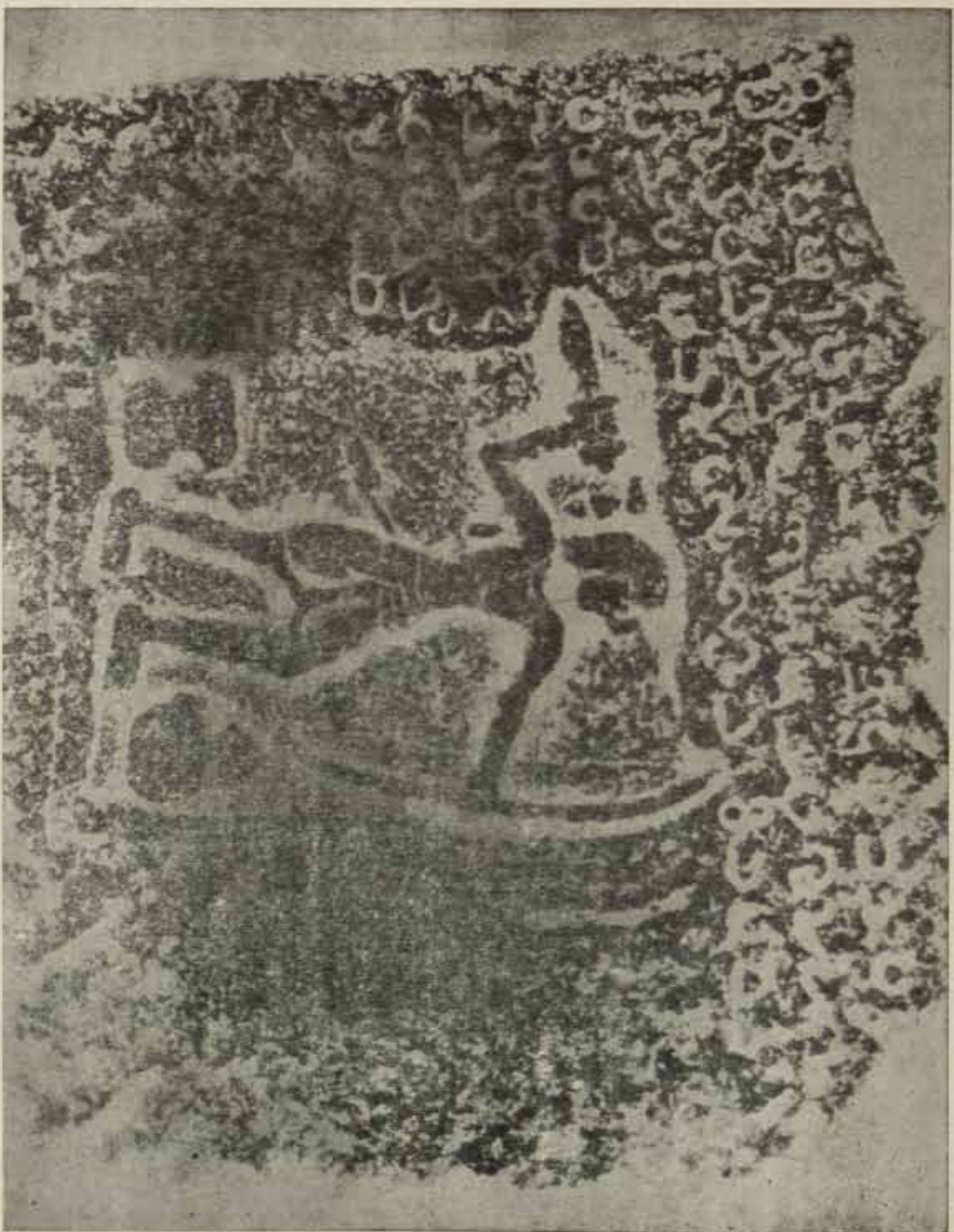
¹² *Ibid.*, No. 101.

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Scale : One-fifth

among the well-known chieftains of Tāramaṅgalam in Omalur Taluk in Salem District in 1540-41 A.D.¹

Puṅamalai-nāḍu ruled over by Kaṇḍa-Vāṇṇadiyaraiyar is stated to have been included in Tagaḍūr-nāḍu in Gaṅga-nāḍu in later inscriptions.² It roughly comprises the area to the north of the Śērvarāyan (Shevaroy) hills on the borders of the Salem Taluk in Salem District and to the west of the Kalrāyan hills on the south-eastern borders of the Harur Taluk in Dharmapuri District. The name Puṅamalai-nāḍu is geographically very apt because the area to the south and east of this nāḍu beyond the two hills, was called Malaināḍu or Milāḍu³ for short and Puṅamalai-nāḍu, as now identified, lies outside (*puṅa*) this Malai-nāḍu. The present record contains the earliest reference to Puṅamalai-nāḍu. Two inscriptions⁴ from Tirthamalai in Harur Taluk, Dharmapuri District, dated in the 4th year (1015-16 A.D.) in the reign of Chōḷa Rājendra I seem to refer to a local deity as Kūḍal-āḷvār. Another from the same place dated in the 8th year (1153-54 A.D.) in the reign of Chōḷa Rājārāja II also refers to Kūḍal in Puṅamalai-nāḍu.⁵ This Kūḍal was important enough for a minor division under the nāḍu to be named itself as Kūḍal-paṇṇu in the days of Vijayanagara rulers. Kūḍal is the same as Kūḍalūr (spelt as Gūḍalūr on the map) near Tirthamalai and about fifteen miles east by south as the crow flies from Navalai, the findspot of the record.⁶ The relevance of the hero-stone being set up at Navalai, away from the place of the fight is, however, not clear.

TEXT

- 1 Śrī Śivamāraparumaṅk-iyāṇḍu māṇṇvadu
- 2 Kaṇḍavāṇṇadiyaraiyar Puṅamalai-nāḍ-āḷa
- 3 Vāṇaperumāṅ Kō(Kū)ḍall-eri⁷nda ṅāṅṅu Charu-
- 4 vappan
- 5 nār paḍai-
- 6 ttaṅ Ko(Ka)t-
- 7 ti-Nātti
- 8 paṅṅāṅ

B.—Inscription⁸ of [Śivamāra II], Year 17

This record is engraved on another hero-stone set up inside a lake locally called **Vikkalēri**, to the south of the highway passing through Navalai. The stone bears five lines of writing above a

¹ *Ibid.*, Nos. 51 and 28.

² *Ibid.*, No. 9; *A.E. Ep.*, 1905, No. 676.

³ *A.E. Ep.*, 1913, No. 407.

⁴ *Ibid.*, 1905, Nos. 672 and 673.

⁵ *Ibid.*, No. 660.

⁶ *Ibid.*, 1905, No. 658. It is possible that the name Kūḍal was given to this place since it is so near the confluence where the rivers Pāmbāru from the north and Vāṇiyāru from the south-east mingle with Perṅai (now called Poṅṅaiyār).

⁷ From impressions.

⁸ The letter *ri* is engraved below the line.

⁹ *A.E. Ep.*, 1907-08, No. B-241.

sculpture, and the last two lines (6 and 7) are engraved below the fifth line at the right end. The sculpture in relief depicts a hero in the posture of attacking a horse which he seems to hold by its reins in his left hand, his right hand holding aloft a dagger. There are also on the ground a pot behind him and another pot with elongated body and a spout to its left.

The inscription is in Tamil language and is engraved in Vaṭṭeḷuttu characters of about the 9th century. The letter *y* has a loop inside at the beginning of the concave form. *N* has a curved upper part with a loop at the beginning and has also a curved lower part. *T* is in a transitional stage with both a prominent angular upper part (line 3) and a curved one (line 5). These indicate that this inscription should be assigned to a date much later to record *A* published here and also to the inscriptions of Śrīpuruṣa referred to above.¹ It may be assigned to about the ninth century. From the orthographical point of view it may be noted that the word *Kudirai* (line 5) is also written as *Kudurai* (line 4). This word has *kudī* (to gallop) as its root. The form *Kudurai* is apparently the result of an attempt to make the spelling uniform allowing the vowel *u* in *Ku* to occur concurrently.² In this connection the word *Kudure*³ in Kannaḍa may be compared.

The inscription is dated in the seventeenth year in the reign of a king whose name is lost due to damage. It records that while somebody, presumably the king (himself) was ruling over Gaṅga-nāḍu, Koyirūr-nāḍu, Veḷāl-nāḍu, Kovūnūr-nāḍu, Eyīṅa-nāḍu, Puramalai-nāḍu and Tāyanūr-nāḍu, Kōindaraiyaṅ came with thousand horses and attacked Vaḍa-Vellūr and that, on that occasion, Pūṅguḍi Vaḍugaṅ stabbed (some) horses and died.

This inscription raises two problems: (1) the identity of the king and (2) that of Kōindaraiyaṅ. In trying to solve them in the sequel it is found that it affords a striking confirmation of Rāshṭra-kūṭa Gōvinda (III)'s second campaign in the south.

The identity of the king in whose reign the record is dated can be arrived at by a consideration of the area said to have been ruled over by him. Among such territorial divisions (*nāḍu*), Gaṅga-nāḍu is given first. This *nāḍu* is probably the original home of the Gaṅgas near about Nandi and Kōlār in Kārnāṭaka.⁴ The expansion of the Gaṅgas in early times brought them to the north-western frontiers of the Tamil country and thus we find in later inscriptions⁵ that Gaṅga-nāḍu is stated to include Tagaḍa or Tagaḍūr-nāḍu (Dharmapuri) and the latter to include Puramalai-nāḍu⁶ which is stated separately in the present record. While the other divisions mentioned in our record cannot be identified in the present state of our knowledge, Gaṅga-nāḍu and Puramalai-nāḍu appear to indicate the extent of the area i.e., from Chikballāpur in the north-west to Harur in the south-east. This, it will be seen, roughly aligns with the basin watered by the river Peṅṅai locally called Poṅṅaiyār. It should be, however, noted that the inscriptions copied from the intervening area do not contain these names such as Koyirūr-nāḍu, Kovūnūr-nāḍu, Eyīṅa-nāḍu, and Tāyanūr-nāḍu. An inscription⁷ from Tīrthamalai in Harur Taluk, Dharmapuri District, Tamil Nadu refers to Miniyūr in Tāyal-nāḍu, which, though it cannot be identified, is the same as

¹ Above, p. 275, note 4.

² The uniform usage of *koḍu* (to give) as *ku/ū* in Tamil inscriptions (*SHI.*, Vol. XIII, Nos. 1, 2, etc.) suggests the influence of the second *u* on the first *o*.

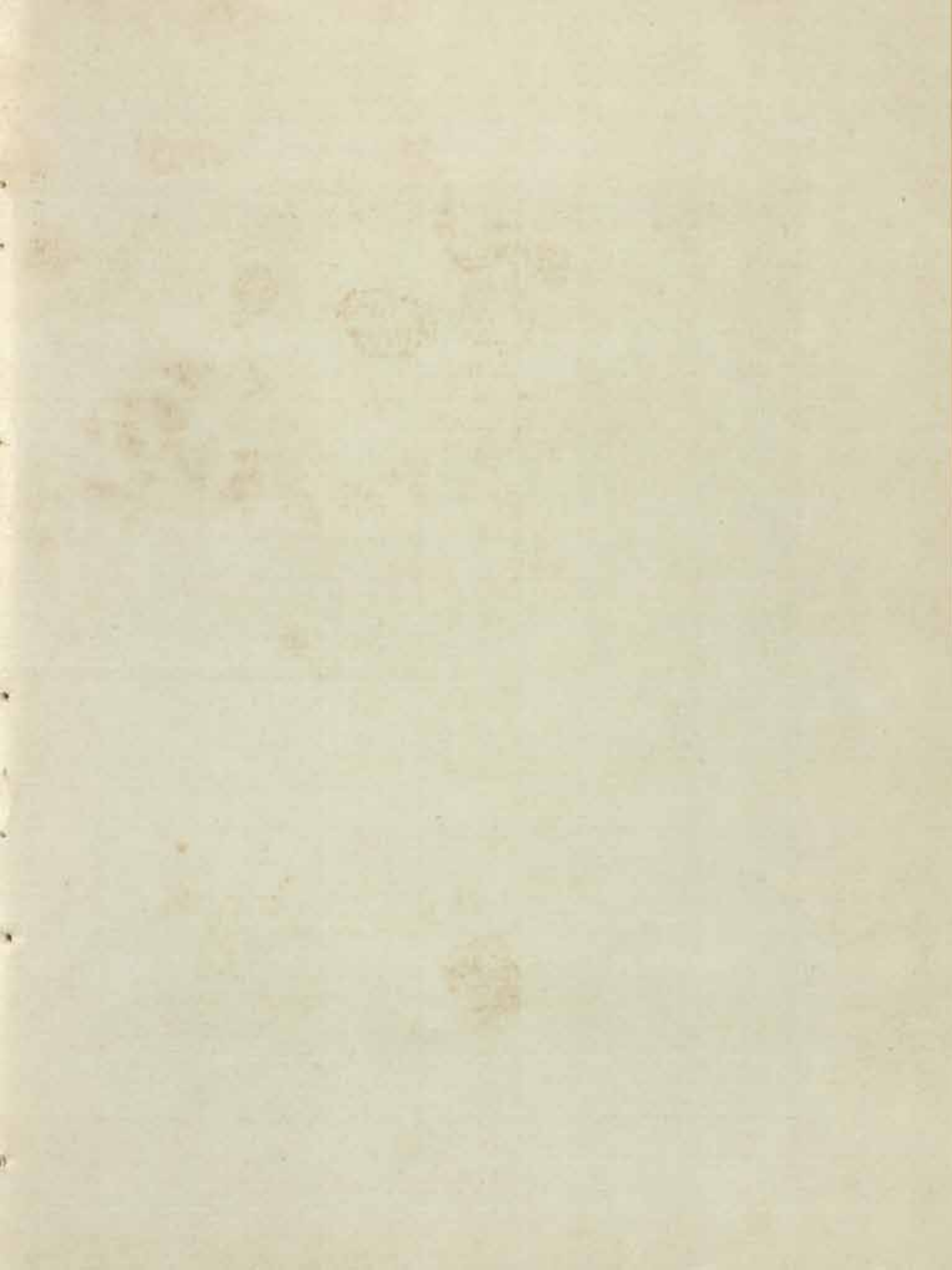
³ See *Ep. Carn.*, Vol. X, pp. 228. Further the interchange of *ai* and *ē* between Tamil and Kannaḍa is a well known phenomenon. Cf. Puramalai-nāḍu in *A* above with Poramale-nāḍu (*Ibid.*, Vol. VII, No. 2).

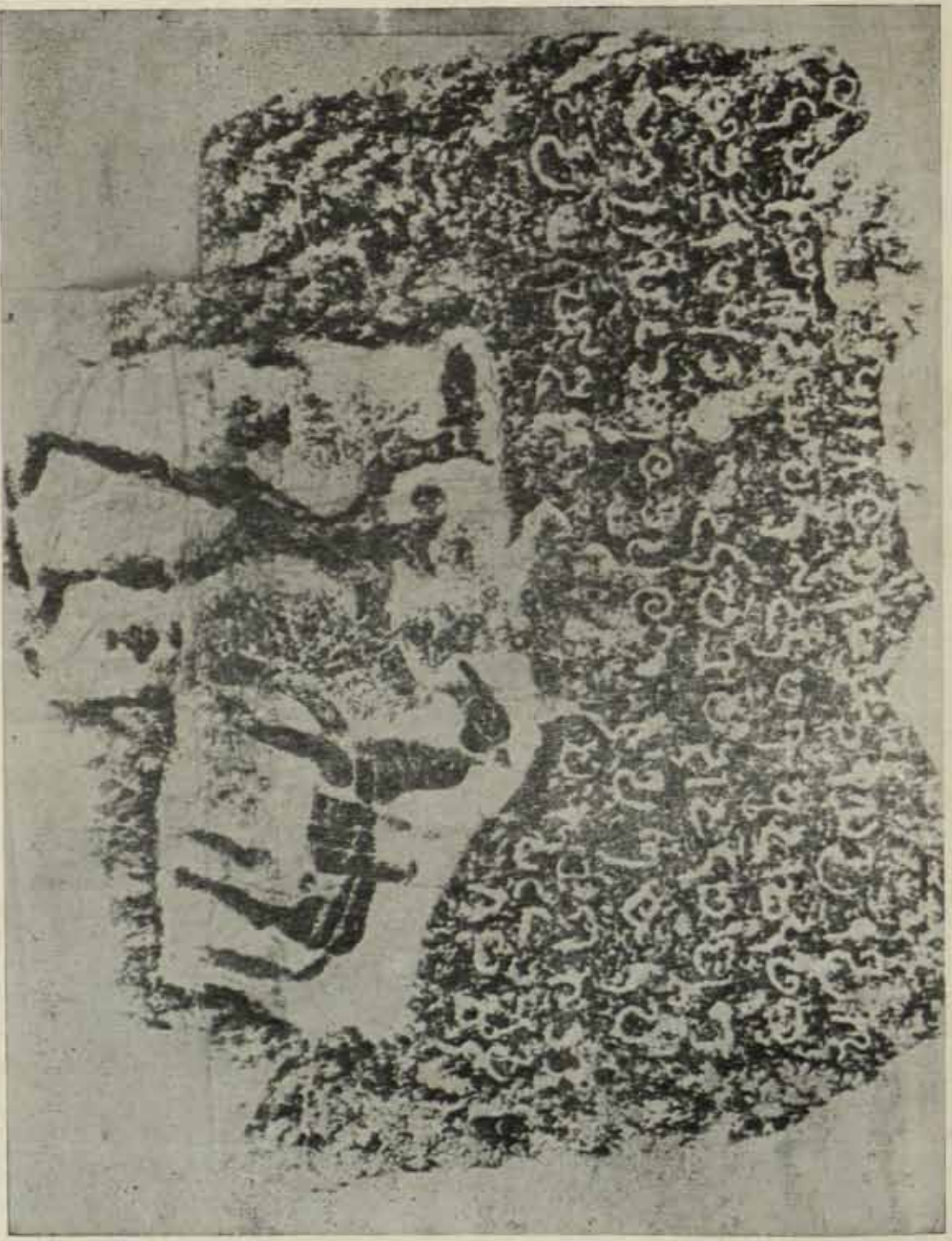
⁴ While the epithet *Kosaḷālapura-paramāśvara*, of the Gaṅgas points to Kolar being their original capital, their another epithet *Nandagiri-nātha* refers to the famous Nandi Hills as their possession.

⁵ *SHI.*, Vol. VII, Nos. 11, 18; Vol. VIII, No. 128.

⁶ *Ibid.*, Vol. VII, No. 9.

⁷ *A.R. Ep.*, 1905, No. 661.





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Tāyalūr-nāḍu. The contiguity of the area seems to suggest that the ruler, whose name is lost, but in whose reign the record is dated, may be considered to be a member of Western Gaṅga family. An inscription¹ from Rāyachōṭi in Krishnagiri Taluk, Dharmapuri District, in Kannaḍa language and characters of about the 8th-9th centuries, dated in the 4th year of the reign of a Mahābali-Bāṅarasa states that the chief was ruling over among others Gaṅga-nāḍu, Poṛamale-nāḍu, Kovūnūr-nāḍu, Tāyalu-nāḍu, and Mējala-nāḍu which are no doubt identical with their namesakes in the present record.² Another inscription³ in Tamil language and Vaṭṭeḷuttu characters of about the ninth century from Dharmapuri also refers to the rule of one Arimidaiya-Māvali-Vāṅarāyar over Gaṅga-nāḍu, Puṛamalai-nāḍu, Koyiḷūr-nāḍu, Kōvūr-nāḍu and Tāyanūr-nāḍu. The nature of the damage in the present record rules out the possibility of a Bāṅa name being read. The frequent change in the control of this area identically described in both the present record and the Bāṅa records mentioned above, between the Gaṅga and the Bāṅa was otherwise a well-known feature in the times to which the present record is assigned.

The event which is next described in the record leads us further to find out the identity of the Gaṅga king and also that of Kōṅdaraiyaṅ. It is stated that while the king was ruling over the said area, Kōṅdaraiyaṅ came with thousand horses and attacked Vaḍa-Vellūr and that Pūṅguḍi Vaḍugaṅ fell after killing some horses. The name Kōṅdaraiyaṅ⁴ is apparently a corrupt form of Gōvindaraiyaṅ. There was no chief or king of this name during the 8th-9th centuries anywhere near this area. On the other hand it is well known that Rāshtrakūṭa Gōvinda III conducted his southern campaign after November 803 A.D., and before December 805 A.D.⁵ It is, therefore, very likely that the attack on Vaḍa-Vellūr by Gōvinda formed part of this campaign. The contemporary Gaṅga ruler on this date was Śivamāra II, the son and successor of Śrīpuruṣa, to whose reign the present record may be assigned. Śrīpuruṣa is known to have ruled till at least 788 A.D.⁶ Śivamāra II should have succeeded him immediately so that the date 17th year in his reign could just be 804-05 A.D., the upper limit of his southern campaign referred to above. The wording in the text of this inscription seems to imply that Gōvinda III could have come in person to lead the campaign against the Pallava and the Gaṅga. In the course of this campaign Śivamāra was again imprisoned.⁷ Vaḍa-Vellūr, the target of Gōvinda's attack cannot be identified.

TEXT*

1. [Śri]...[paru]markku yaṅḍu padinē[ḷā]vadu Gaṅga-nā-
2. ḍum Koyiḷūr-nāḍum Vai(Ve)ḷāl-nāḍum Kovūnūr-nāḍum E-
3. yiṅa-nāḍum Puṛa[ma]lai-nāḍum Tāyaṅūr-nāḍum āḷā-

¹ *SII.*, Vol. VII, No. 2.

² The difference in spelling is due to the fact that the inscription is in Kannaḍa.

³ *Ibid.*, No. 581.

⁴ It may be noted that the name Kōṅdaraiyaṅ is nearer in form to Gōvindara of the British Museum Plates (above, Vol. XXXIII, pp. 327 ff.) of Rāshtrakūṭa Gōvinda III.

⁵ *Ibid.*

⁶ *A.R. Arch. Surv. Mys.*, 1918, p. 42.

⁷ Above, Vol. VI, pp. 239 ff. Verses 6 and 14 of the Radhanpur plates refer to the imprisonment of the Gaṅga once by Dhōta and again, after release, by Gōvinda himself. Śivamāra's chequered career would not have, however, prevented him from citing his own regnal years. Altkar dates the second imprisonment to c. 788 A.D. (*The Rāshtrakūṭas and Their Times*, p. 63).

* From impressions.

4 niṣka Kōṇdaraiyaṅ āyirai-kuduraiyoḍu va-

5 ndu Vaḍa-Vellūr egi.....ru¹ kudirai kutti

6 paṭṭāṅ Pūh-

7 guḍi Vaḍuga[n]

¹ This may be restored as *eyinda nūṣru*.

NO. 48—UDAYAPUR INSCRIPTION OF PARAMARA UDAYADITYA, VIKRAMA 1137

(1 Plate)

RAM SHARMA, MYSORE

The impressions of the inscription edited below belong to the old collection of the Chief Epigraphist, Mysore. As the record is important for the history of the reign of the king Udayāditya of the Paramara dynasty of Malwa and still remains unpublished, I am editing it here with the kind permission of the Chief Epigraphist.

The inscription consists of three parts which have been engraved in three different places in the eastern porch of the temple of Nilakanṭhēśvara at Udayapur, Basoda Tahsil, Vidisha District, M.P. and therefore treated as yet as three separate records, but, as will be presently noted, all the three parts are interdependent and therefore form part of one and the same inscription.

The first part¹ engraved on the stone seat was first noticed by F. Kielhorn.² D.R. Bhandarkar noticed it twice.³ H.N. Dvivedi has included it in his *Abhilēkha*.⁴ It contains six lines of writing which is well executed and occupies a space which measures 48 cm × 30 cm. Each line consists of 16 to 23 letters, which are not uniform in size and measure from 3 cm. to 5.5 cm.

The second part⁵ is engraved on the bracket-capital of the right pillar. D.R. Bhandarkar⁶ noted it as a separate inscription. Dvivedi⁷ too took it for a different record. It occupies a space measuring 30 cm. × 35 cm. It contains seven lines of writing and each line is shorter than the previous one so as to be accommodated in the lower right corner of a simple arch. All the lines contain 12 to 17 letters except the last line which contains only nine letters. The letters vary in size from 3 cm to 4.5 cm.

The third part⁸ engraved on the right pillar occupies a space which measures 8 cm × 28.5 cm. It consists of two lines of writing. The size of the letters is about 2.5 cm to 4 cm.

The characters which are bold and engraved deep are Nāgarī of the period to which the inscription belongs. Amongst the vowels, the forms of *i* in *ityādityā* (line 2) and *ē* in *ēka* (line 1) and *ētē* (line 14) are noteworthy. The form of *ē* in *ēka* (line 10) is slightly different. Among the consonants, two forms of *bh* in *bhūpati* (lines 1 and 7) and *ṛvabhūh* (line 9) are interesting. The letters *v* and *dh* can be confused with each other, cf. *dh* in *dhvajārōha* (line 6) and *v* in *sarvatō* (line 2).

The language of the inscription is Sanskrit which is grammatically correct. The composition of the record is in prose and and verse. The rules of *sandhi* have been regularly observed. As

¹ This is *A.R. Ep.*, 1961-62, C 1659.

² Cf. *Ind. Ant.*, Vol. XX, p. 83.

³ Cf. *PRAS. W.C.*, 1914, p. 66, para 29 and Bhandarkar's list, No. 147.

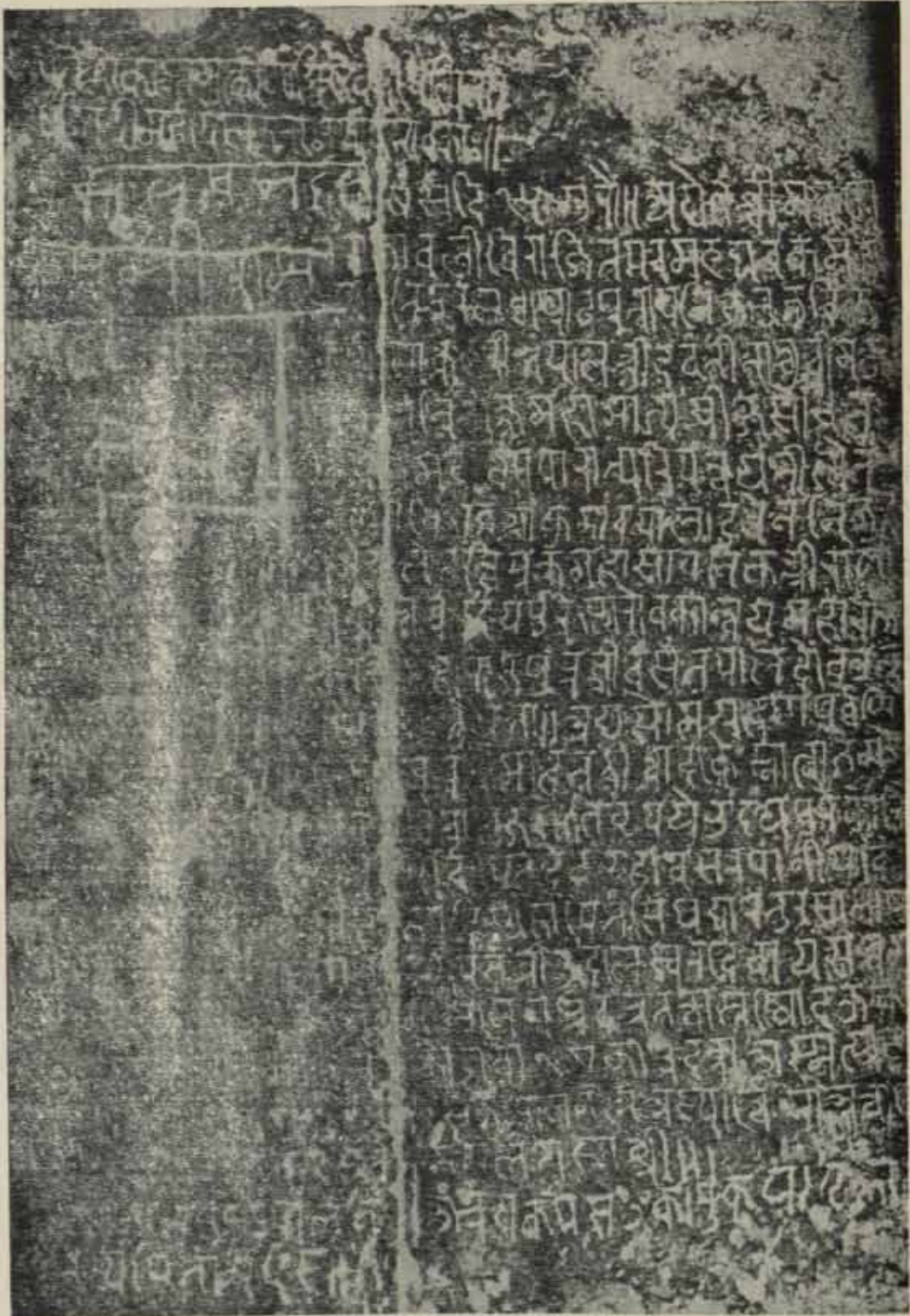
⁴ Cf. *Gwālior Rājya ke Abhilēkha*, No. 51.

⁵ This is *A.R. Ep.*, 1961-62, C 1649.

⁶ Cf. *PRAS. W.C.*, 1914, p. 66, para 29.

⁷ Cf. *op. cit.*, No. 649.

⁸ This is *A.R. Ep.*, 1961-62, C 1648.



Scale : One-third

brother Thiradēva (Sthiradēva) who was apparently the engraver of the previous part also. The expression *utkīrṇyāḥ ślōkāḥ* in plural and the calligraphy of the writing also support the same conclusion. This part also has been closed with the auspicious expression of *maṅgalam mahāśrīḥ* as seen in the previous part.

The third part contains the concluding portion of the inscription. It contains in a verse the statement that these *ślōkas* which are *sarvārtha-sādhakas*,¹ composed by *Paṇḍita śrī Mahīpāla* were engraved by the *śilpīn* (i.e., architect) Sthiradēva. The expression *ete ślōkāḥ* seemingly refers to all the three *ślōkas* forming part of both the previous parts.

The king Udayāditya mentioned in lines 1 and 7 has been identified with the famous ruler of that name who occupied² the thrones of the Paramāra dynasty of Malwa after Jayasīṃha I. The epithet *svayambhū* applied for the king (line 7) may be significant, if it is interpreted in the light of the circumstances under which he occupied the Paramāra throne and became conspicuously victorious over the Chaulukyas and the Karṇāṭas in liberating his ancestral dominion.³

A name of geographical importance is **Udayapura** mentioned in line 8, which is modern Udayapur. While Udayēśvara (line 8) refers to the Nīlakanṭhēśvara temple where the inscription has been found, the deity Udayēśvaradēva (line 6) is obviously the presiding god Śiva in the same temple. The Udayasamudra (line 8) should be the name of some tank nearby.

TEXT⁴

[Metre : Verses 1—4 *Anuṣṭubh*]

First Part

- 1 Svasti || Ēka-chehhatrāṅḥ karōtu kṣhmām=**Udayāditya**-bhūpatīḥ || (|)
- 2 ity=ādyam siddhidam vēdam śamsāmaḥ sarvvatō nṛipa || [1|*]
- 3 Kṣhmā-si(śi)rasi bhūtyā sa kṣāmā-bhṛīd=ya[śasvī⁵] || Ravi-samkrānti
- 4 karaṇat(m)| ślōkō =yam paṇḍita-śrī-Gṛihavāsa-sūnōḥ |⁶
- 5 Paṇḍita-śrī-Mahīpālasya || **Samvat 1137 Vaiśākha śudi 7**
- 6 śrīmad - Udayēśvaradēvasya dhvaj-ārōhaḥ sampūrṇaḥ | maṅ*galam mahāśrīḥ [|*]

Second Part

- 7 Svayambhūr=aparaḥ śrīmān=**Udayāditya**-bhūpatīḥ [|]
- 8 pur-ēśvara-samudr-ādīn=uday-ōpapadān=vyadhāt ||[2 |*]

¹ Note this expression in Part II, line 11 also.

² Cf. *DHNI.*, Vol. II, pp. 872-73, 876.

³ Cf. above, Vol. I, p. 185, verso 32 and p. 236, verso 21; D.C. Ganguly, *op. cit.*, pp. 133-35.

⁴ From ink impressions.

⁵ The engraving is defective here and therefore the reading is not quite clear. Another intended reading may be *Yaśas-kartṛā*, if the king is to be referred to here as responsible for the performance of *Ravi-samkrānti*. In that case a palatal *śa* will have to be supplied after *dya* and the *śas* removed.

⁶ The *daḍa* is redundant.

⁷ The *anuvāra* is added to the bottom of the upper letter in the previous line.

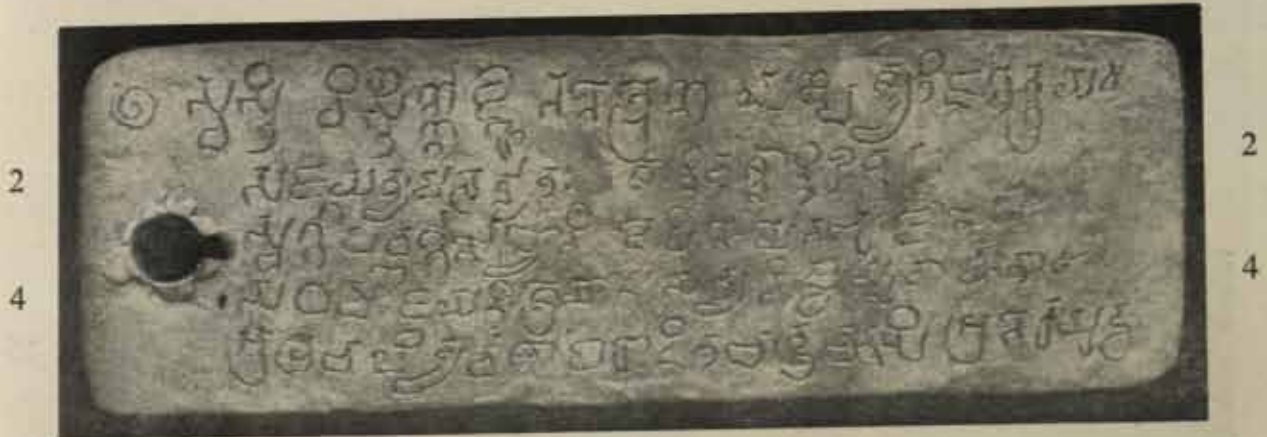
- 9 Kim=anyair =vva(bba)hubhir=vēdaiḥ kim=anyair=va(ba)hubhiḥ sta-
 10 vaiḥ | ēka-chaḥṣṭr-ādikaṁ vēdam śaṁsa sarvv-ā-
 11 rtha-siddhidam || [3 ||*] utkirṇāḥ ślōkāḥ
 12 sūtradhāra-śri-Madhusūdana-bhrāṭṛi-Thi(Sthi)ra-
 13 dēvāna || maṅgalaṁ=mahā-śriḥ [||*]

Third Part

- 14 Ētē ślōkāḥ sam-utkirṇās=Sthiradēvāna śilpinā [||*]
 15 Paṁḍita-śri-Mahīpāla-kṛitāḥ sarvv-ārtha-sādhakāḥ [||4||*]
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HULI PLATES OF MANGALARAJA

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ii, a



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ii, b



12

14

12

14

Chalukya. This form is noticed in the earliest record of the family, viz. the Bādāmi rock inscription¹ of Vallabhēśvara, i. e. Pulikēśin I, dated Śaka 465 or 543 A. D. This is the second copper-plate grant of Maṅgalārāja discovered so far, the other one being the Nerur plates² which were discovered as early as 1848 and which are also undated. There also the name of the family is spelt as Chalukya and the king is called Maṅgalārāja as in the present record. There are two stone inscriptions belonging to this king, one of which is the well known Mahākūṭa pillar inscription³ dated in his fifth regnal year and written in Sanskrit, fixing the date of his accession to the throne in 597-98 A. D. The other is the undated Bādāmi rock inscription⁴ outside the Vaishṇava cave. We also know from the Vaishṇava cave inscription⁵ of his elder brother Kirtivarman I dated in 578 A. D. that Maṅgalēśa completed the construction of this cave-temple (i. e. Vaishṇava cave) under the orders of his brother and made some endowment to the temple on the occasion of the installation of the image of Viṣṇu.

The object of the record is to register the gift of a land measuring 50 *nivartana*⁶ in the village **Kiruvattakere** by Raviśakti who was administering that village. Raviśakti is stated to be the son of Kappaśakti who belonged to *Phanikula* and who was the lord of the Sēndrakas. The gift was made to the temple of Śāntinātha and was entrusted to Abhayanandyačhārya, the disciple of Śrīnandyačhārya who belonged to the lineage of the Paralūr-śaṅgha. The details about the services in the temple for which the income from the gift-land was to be utilised are not specified.

Maṅgalārāja of the inscription is evidently the same as Maṅgalēśa of the Mahākūṭa pillar inscription⁷ of the same king who was the son of Pulikēśin I, the real founder of the Chālukya family, and the younger half-brother of Kirtivarman I. His name is also spelt as Maṅgalēśa and Maṅgalārāja. He is described in the present record as having the second name of Raṅavikrānta. In the Bādāmi cave inscription⁸ belonging to the 12th year of the reign of Kirtivarman I, Maṅgalēśa is referred to as Raṅavikrānta while the Mahākūṭa inscription calls him Uru-Raṅavikrānta. The present epigraph does not give any new historical information about the achievements of this king.

The Sēndraka chiefs Kappaśakti and his son Raviśakti who was governing the village Kiruvattakere and who was the donor of the gift are known for the first time from this record as subordinate rulers of the Chālukyas of Bādāmi. We know that some Sēndraka chiefs were ruling as subordinates of Pulikēśin II, Vikramāditya I and Vinayāditya.⁹ An earlier member of the family in the person of Sēndraka Bhānuśakti is met with in the Halsi plates¹⁰ of Kadamba Hārivarman (c. 519-30). But the exact relationship of these Sēndraka chiefs with Kappaśakti and his son Raviśakti of the present epigraph cannot be established in the present state of our knowledge. A certain Kappaśakti-araśa is mentioned as a donor in an undated record¹¹ of about the 7th century A. D. belonging to the reign of one Pittāman whose identity is uncertain. From the name, this Kappaśakti arasa

¹ Above, Vol. XXVII, pp. 4 ff. In view of this, Fleet's observation that the earliest form is *Chalukya* as found in the Bādāmi Cave inscription (*Ind. Ant.*, Vol. VI, p. 363) of the time of Kirtivarman I, dated 578 A. D. has to be modified (cf. *Bomb. Gaz.*, Vol. I, pt. II, p. 336 and note 3).

² *Ind. Ant.*, Vol. VII, pp. 161 ff.

³ *Ibid.*, Vol. XIX, pp. 7 ff.

⁴ *Ibid.*, Vol. X, p. 59.

⁵ *Ibid.*, Vol. VI, p. 363.

⁶ For the meaning of this term, see D. C. Sircar, *Ind. Ep. Glos.*, p. 220.

⁷ *Ind. Ant.*, Vol. XIX, pp. 7 ff.

⁸ *Ibid.*, Vol. VI, p. 363.

⁹ Cf. *Bomb. Gaz.*, Vol. I, pt. II, p. 292.

¹⁰ *Ind. Ant.*, Vol. VI, pp. 31-32.

¹¹ Above, Vol. XXXVII, p. 334.

No. 49.—HULI PLATES OF MANGALARAJA

(1 Plate)

G. S. GAI, MYSORE

These plates were discovered in 1969 at **Hūli** in the Savadatti Taluk of Belgaum District, Karnataka State. They were obtained by the University of Karnatak, Dharwar and are now deposited in the Kannada Research Institute of that University. They have been published in the *Journal of the Karnatak University* (Social Sciences), Vol. V, pp. 175-81 with plates.

The set consists of three copper plates, each measuring 17.5 cm in length and 5.5 cm in breadth. On the left margin of each plate is a round hole, 1 cm in diameter, through which passes a circular ring, 7.7 cm in diameter. The ends of the ring are secured by an oval seal which is 5 cm in length and 1.7 cm in breadth. The seal contains the figure of a standing tigress, facing proper right, with its tail turned upwards and suckling its cub. This seal is interesting since the other seals of the Chālukyan copper plate grants, including the Nerur plates¹ of this Maṅgalarāja to whom the present record belongs, contain the figure of a boar (*vardha*) which was the royal emblem. The circumstances under which the emblem of the tigress with its cub was adopted in the present grant are not known. It may, however, be suggested that this may be due to the fact that the donor of the grant Raviśakti belonged to the Sēndraka family, some members of which had *sa-vatsa-tyāghra-lāñchchhana*.

The characters belong to what is known as early Telugu-Kannada script and are regular for the period of the ruling king Maṅgalarāja mentioned in the epigraph who ruled at the end of the 6th century and the beginning of the 7th century A.D. Of the initial vowels, *a* and *i* are found, the former in lines 5 and 14 and the latter in line 14. The sign for *upadhānūya* occurs in line 1 while that for *r* appears in line 11. Final consonantal letters *m* (lines 1, 3, 16 and 18), *t* (line 19) and *n* (line 3) are written in their diminutive forms. In the last plate which contains the imprecatory verses, there is some space after the first *pāda* of each line of the verse. As regards orthography, the consonant following *r* is re-duplicated except in *dharmō* in line 3. In the Kannada place name *Kiruvattakere* in line 11, the vowel *e* in *kere* has to be read as short. The language of the record is Sanskrit and the composition which is partly in prose and partly in verse is fairly correct except some minor errors which are corrected while giving the text below.

After a *siddham* symbol and the expression *svasti* at the beginning, the inscription gives a verse in praise of Śāntiśvara or Śāntinātha, the 16th Jain *tīrthaṅkara* followed by another verse extolling the Jaina religion. Śāntinātha is described as the seer of the three worlds by his wide vision of wisdom and as the bestower of peace (*śāntidaḥ*).

The inscription refers itself to the reign of the Chālukya king Maṅgalarāja who is described as having the second name of **Raṇavikrānta**, who had obtained victories in many battles, who was endowed with virtues like bestowing gifts, who was like Purandara (i. e. Indra) in valour and who had the title *prithvi-vallabha*. The name of the dynasty to which Maṅgalarāja belonged is spelt as

¹ *Ind. Ant.*, Vol. VII, pp. 161 ff. and plate. The seal has also been illustrated. Therefore, the statement "the facsimiles of the record are not reproduced and the seal is not illustrated" (*Journ. Karn. Uni. Soc. Sc.*, Vol. V, p. 178) is not correct.



iii

16

18



16

18

SEAL



SCALE : Six-seventh

appears to belong to the Sēndraka family, though it is not stated so in the record; but, we do not know whether he had anything to do with Kaṇṇasakti of the present epigraph.

Abhayanandyāchārya to whom the gift was entrusted and his teacher Śrīnandyāchārya belonged to Paralūr-saṅgha i. e. the Jaina community of monks established at Paralūr. There is an earlier reference to Paralūr, called Bṛihat-Paralūr in the Dēvagiri plates¹ of Kadamba Mṛigēśavarman (c. 450-75 A. D.). And the Āḍūr inscription² of Chālukya Kirtivarman II (746-57 A. D.) mentions a few Jaina teachers belonging to Paralūr-gaṇa.

Besides Paralūr, another geographical name mentioned in the present record is Kīruvaṭṭakeṛe. We are not certain about the identification of both these places.

TEXT³

First Plate

- 1 Siddham [| *] Svasti [| *] Vistīrṇa-jñāna-nētrēṇa yaḥ-paśyati jagat-trayam [| *]
- 2 sa jayaty=amarair [nyā]⁴ taḥ śāntidaś=Śāntir=Iśvaraḥ [||1*]-
- 3 Svargg-āpavargga-saukhyāni dēhinō yēna bhūṅjatē [| *]-
- 4 sa dharmō jayati śrēyān satya-nishṭhas=sad=Ārhatām [|| 2*]
- 5 Atha Chalīkya-vaṁśāmbar-ōḍita-chandramasi⁵ anēka-yuddha-

Second Plate, First Side

- 6 prati-labdha-vijaya-patākē dān-ādi-guṇa-sampannō⁷ Purandara-
- 7 pratīma-tējasi Pṛithivivallabha-paṭṭa-baddha-lalātē
- 8 śrīmatī Maṅgalarājē Raṇavikrānta-dvītīya-nāmadhēyē
- 9 śāsati vasundharām tri-samudra-paryyantām tasy=ānuśāsa-
- 10 nēna Phanīkul-ānvaya-śrī-Sēndrak-ēndra-śrī-Kaṇṇasakti-priya-tanayēna

Second Plate, Second Side

- 11 Ravisaktinā śaktimatā Kīruvaṭṭakeṛe-grāmam=adhīpālayatā tasmīn=ē-
- 12 va grāmē pañchāśan-nivarttanam kshētrath dattam Śānti-bhagavataś=chaityāya⁸ tē(ta)sy-
ānushṭhā-
- 13 tā Paralūr-sa[m*]gh-ānvayaḥ śrī-Nandyāchārya-śiṣyaḥ tapas-sayyama⁹-rataḥ

¹ *Ind. Ant.*, Vol. VII, p. 35.

² *Ibid.*, Vol. XI, pp. 68-71; *Karn. Ins.*, Vol. I (Dharwar, 1941), No. 3.

³ From the impressions.

⁴ Denoted by a symbol.

⁵ The letter which looks like *nyā* is not properly formed. Read =amarair=dhēyātāḥ. This has been read as *amarēndrāśaḥ* and corrected into *amarēndrāśāḥ* in the *Journ. Karn. Univ.*, Vol. V, p. 181.

⁶ Cf. the expression *Chalīkya-vaṁśāmbara-pūrṇa-chandraḥ* in the Mahākūṭa pillar inscription.

⁷ Cf. *naya-sīnaya-eijāna-dāna-dayā-dīkshīya-sampannaḥ* in the Mahākūṭa pillar inscription and *naya-sīnaya-dāna-dayā-dīkshīya-satya-sampad-ōpētāḥ* in the Nerur Plates.

⁸ This *ya* is engraved in smaller characters below the line.

Read *saiyama-* or *samyama-*.

- 14 Abhaya-Nandyāchāryyaḥ iti svasti || Bahubhir-vvasudhā bhuktā rājābhīḥ-Sa-
15 gar-ādībhīḥ [*] yasya yasya yadā bhūmīḥ tasya tasya tadā phalaṁ(lam) [||3*]

Third Plate

- 16 Sva-dattāṁ para-dattāṁ vā yō harēta vasundharām [*]
17 shashṭīm varsha-sahasrāṇi narakē pachyatē tu saḥ [|| 4*]
18 Pitṛibhir-vvaṁśajais-sārdhāṁ¹ putra-pautrais-sa-bāndhavaiḥ [*]
19 shashṭīm varsha-sahasrāṇi rauravē narakē vasa(sē)t [|| 5*]

¹ Both *vvaṁśajais* and *claus nasal* are written, *Raur* & *sārdhāṁ*.

NO. 50.—GANESHVADI INSCRIPTION OF THE TIME OF CHALUKYA
TRIBHUVANAMALLA, YEAR 24

(2 Plates)

V. B. KOLTE, NAGPUR

Ganēshvādi is a suburb of the village Hippalgaon in the Nilanga Taluk of the Osmanabad District, Maharashtra State. There is an old temple of Śiva near which there is the *śamādhi* of a saint, Keshav Bharati by name. Two inscribed stone slabs¹ have been lying there since long. Information about these was supplied by the *Sarpancha* to the Department of Archaeology, Government of Maharashtra, Aurangabad, in 1964. Research Assistants Messrs. N. S. Poharnerkar and Harihar Thosar visited the place and took estampages of the inscription. The department published a small note on the contents of the inscription. Thereafter no efforts seem to have been made for editing the same. Last year my attention was invited to these facts and therefore I requested permission to edit these inscriptions which the late Dr. M. G. Dixit, the then Director of Archaeology and Archives of the Government of Maharashtra, very gladly accorded. He also supplied me with excellent estampages of the same. I am thankful to the Department of Archaeology and Archives of the Government of Maharashtra for this courtesy. I have published this inscription subsequently in the Marāṭhī Journal *Vidarbha Samśōdhana Maṇḍal, An. Rep.* for 1969, pp. 36-80.

Of the two slabs, the first measures 150 cm high and 80 cm wide. On the upper part of this slab are carved out in bold relief representations of the Sun, the Moon, a *kalāśa* (auspicious jar) and a cow with a calf, and below this part there is an inscription of 52 lines. The second slab measures 153 cm high, 64 cm wide and 33 cm thick. On the upper part of the front side of this slab are carved out in bold relief the representations of a bull (*nandī*) and a Śiva-liṅga with a devotee standing in front with folded hands. Below these figures there is an inscription of 52 lines. The left side of this slab also contains an inscription of 50 lines. The total number of lines of the record is therefore 154.

The record belongs to the time of the Chālukya king Vikramāditya VI. It is in Nāgarī characters of the Northern class regular for the period. The *prishthamātrās* have been extensively used. The letters *ṭ* and *bā* are almost similar and therefore cause some confusion at some places in reading. There is no appreciable difference in the signs of the letters *j* and *ñ* also (see lines 9, 10, 14). The letter *v* has been invariably used in place of *b*, which is an orthographical point to note. Other orthographical peculiarities noticed here are the use of *anusvāra* for *para-savarṇa* almost everywhere except in the words *sāmanta* (line 8), *grāmā-bhyantara* (line 15), *lad-antargata* (line 23) and the doubling of the consonants following *r* everywhere.

The language of the inscription is Sanskrit and it is faultless. The text is in prose and verse. As has been stated above the inscription is of the period of Chālukya Vikramāditya VI. The details of the date are given in lines 22-24 as **Monday, the full-moon-day, when there was a lunar eclipse in the month of Mārgaśīrṣha of the samvatsara Pramāthīn in the 24th regnal year of the king.** On the evidence of an inscription at Wadagēri² in Hyderabad State the cyclic year Nala or Anala corresponding to Śaka 998 expired (= A. D. 1076) is reckoned

¹ [These have been listed in *A. R. Ep.*, 1964-65 as items Nos. B 354-55 and their contents are discussed in the Introduction on p. 11.—Ed.]

² *Ind. Ant.*, Vol. XXII, pp. 109-10. [See also, above, Vol. XXXIV, pp. 193-96 for a discussion on this Wadagēri inscription.—Ed.]

as the first year of the new era initiated by Vikramāditya on his accession. Our present record belongs to his 24th regnal year which would, therefore, correspond to Śaka 1021 (=1099 A. D.). According to the *Indian Ephemeris*, the cyclic year was certainly Pramāthin in Śaka 1021, but the full-moon-day in the month of *Mārgaśīrṣa* was Wednesday and not Monday as mentioned in the record. It may be possible that the word *Saumyavāra* must have been intended in place of which the engraver has inscribed *Sōmavāra* due to inadvertence. The corresponding date according to the Christian era was Wednesday, the 30th November, 1099 A. D.

The record may be divided into three sections. The first section on the first slab ends in line 52 and the word *punar-āpi* at the end of the line connects it with the second section on the first side of the second slab. This section ends in the 116th line on the second side of the slab. The third section commences in the 117th line.

The object of the first section, which is in prose, is to record a gift of land measuring 500 *nicarttanas* in the village *Pippalagrāma* for the maintenance and worship of the temple of the gods, including Brahmā, Viṣṇu, Mahēsa, etc., and also for the supply of meals to the students in the Sarasvatī-maṇḍapa by Bhīmanātha to Tatpurusha-panḍita. It also records the gift of some residential land in the village itself.¹

The record opens with the introduction of Tribhuvanamālladēva, which was another name of the Chālukya emperor Vikramāditya VI. He is endowed with the usual titles. Thereafter, the inscription introduces the emperor's Chief Minister Bhīmanātha by name. From lines 7-11 we know his various titles. It is stated that he got the honour of the *Pañcha-mahāśabda* and bore the distinctive titles like *mahāsāmantādhipati* and *mahāprachanḍa-danḍanāyaka*. Among his personal attributes, the record mentions that he was an ornament on the face of Kāśmīra (line 10), which implies that he originally belonged to Kashmir. He has also been referred to as *Sauvidallānām-adhishṭhāyakaḥ* (i. e. an Officer of the Service in the harem).² He is mentioned as one who beheaded those who betrayed his master. Bhīmanātha, under the name Bhīvaṇayya, is mentioned in an inscription in a temple at Hunasi-Haḍadali, in Gulberga District, Karnataka, dated in the 23rd year of the Chālukya Vikrama era. In this inscription he is styled *Mahāpradhāna* (Chief Minister), *Manevergaḍe* (Superintendent of Home Affairs), *Sahavāsigaḍ-adhishṭhāyaka* (Leader of the Sahsvāsīs), *Pattale-karṇa* (Commissioner of Records), *Manneyar-adhyakṣa* (Head of the Subordinate Chiefs) and *Danḍanāyaka* (Commander of the Forces).³ A Kannaḍa inscription⁴ from Lakshmēśvar in Dharwar District, Karnataka also refers to this Bhīmanātha. It is dated in the 27th year of the Chālukya-Vikrama era, i. e. Śaka 1024 (=1102 A. D.) and records some gifts by one Mādhuva Bhaṭṭa, who was a very loyal servant of Bhīma who is none else but Bhīmanātha of our record. He is named as Bhīvaṇayya also. This inscription mentions all the epithets of Bhīmanātha referred to in our present record. Beside this, it adds that Bhīmanātha ruled over Palasige-12,000 and was the Provincial Records Officer⁵. The present inscription of Gaṇēshvāḍi is three years earlier than the Lakshmēśvar inscription.⁶

¹ [There does not seem to be any reference to this gift in the record.—Ed.]

² [This term probably means 'controller of attendants on women's apartment', see *A. R. Ep.*, 1964-65, Intro. p. 11.—Ed.]

³ P. B. Desai, *Jainism in South India and Some Jain Inscriptions*, pp. 241 ff.

⁴ Above, Vol. XVI, pp. 31-35.

⁵ [The expression *achchepannāyad-adhishṭhāyaka* used here would mean 'superintendent of revenue from mints'.—Ed.]

⁶ [This Bhīvaṇayya is mentioned in an earlier inscription dated 1095 A. D. from Hebbāl in Bijapur District—cf. *SII*, Vol. XI, No. 139. His description given in the Lakshmēśvar inscription is also found in another record from Gadag in Dharwar District which is also dated in 1102 A. D.—*Ibid.*, No. 150—Ed.]

GANESHVADI INSCRIPTION OF THE TIME OF CHALUKYA
TRIBHUVANAMALLA

FIRST SLAB



Bhīmanātha obtained from the king the village Pippalagrāma, where he constructed temples of all the gods including Brahmā, Vishnu and Mahēsa. For the maintenance and daily worship of these temples, and also for feeding the students and ascetics residing in the Sarasvatī-maṇḍapa, he made a gift of land measuring 500 *svarittanas* from the village Pippalagrāma (lines 14-29). The boundaries of the land are mentioned in lines 30-42. He also gifted out some land for residential purpose in the village itself, the boundaries of which have been mentioned in detail in lines 44-52. The name of the donee is Tatpurushapāṇḍita whose spiritual lineage is given in section three dealt with below.

The **second section** of the inscription in line 53-116 is in verse, except the text in lines 113-16 which is in prose. The last verse (verse 52) of this section ends with the passage *diyarpitā svastimataḥ prasastiḥ* which would show that it was composed as an eulogy of Bhīmanātha. Therefore, this section of the record may be called as Bhīmanātha-prasasti.

It commences with a verse in praise of the Śivaliṅgisaṁtāna-sāraṇa (verse 1) and the incarnation of Mahāvarāha (verse 2) and of Śrī-Gaṇēsa (verse 3). Verses 4 to 7 refer to the Chalukya king Vikramārka, i.e., Vikramāditya VI. These verses contain conventional praise of the king and do not add anything new to the historical information. Thereafter Phīma-sēnāpati is introduced as the Chief Minister of the king and as having attained the highest position amongst the ministers, learned men, religious personalities, etc. (verse 8-9). Then follows the eulogy and personal information of this Bhīmanātha. He belonged to the Ātrēya-gōtrā (verses 10-11). His forefathers hailed from Himācha'a, i.e., Himālaya mountain (verse 12). Āditya-bhaṭṭa, a scholar renowned for his learning in Vēdic exegesis and philosophy, was the great-grandfather of Bhīmanātha (verse 13), and he was a religious personality who had obtained for his family prosperity and wealth by his devotion to the god Pināki (i.e. Śiva) on the banks of the Vitastā (verse 14). Śīyu-bhaṭṭa, the son of Āditya-bhaṭṭa, was the grandfather of Bhīmanātha, and was an *agnihōtrin* (verse 15). Valla-bhaṭṭa, the son of Śīyu-bhaṭṭa, was the father of Bhīmanātha (verses 16-18). Then follows the eulogy of Bhīmanātha which is of conventional type. His fame was spread over all the three worlds (verse 19). His qualities of head and heart have been described (verse 20). Beautiful description of his erudition and elocution find a place in the next two verses (verses 21-22). Then follows the description of his valour on the battle-field (verse 23). He has been described as a veritable ascetic (verse 24). The next three verses are also of conventional type. The next verses (verses 28-30) describe his qualities of debate and quick-wittedness. His mother's name was Jayāvati (verse 32); Jōgśadāvi also called Jōgavā was the wife of Bhīmanātha (verses 34-36).

Verses 37-51 refer to the pious deeds of Bhīmanātha which may be enumerated as follows; He built a big hall called Bhīmavikrama at Māghatākara and installed the images of Kēśava, Pitāmaha and Rudra, for the maintenance and worship of which he granted the village Pippurikhēṭa (verse 37). He built a temple called Pratāpanavabhīma at Nānditāṭa on the bank of the river Gōdāvari and installed therein the shrines of Tripurusha i.e. Brahmā, Vishnu and Mahēsa for the maintenance and worship of which he donated the village Vagghikā (verse 38). He constructed the temple of Vishnu named Bhīma¹ at Bhuvanūchala. At Śivapura he constructed a temple of Śiva called Bhīmeśvara (verse 39). He built a temple for Bhīmeśvara at Kalyāṇa and granted the village Murumbikā, evidently for its maintenance. He constructed a lake at Kallumbaraka (verse 40). He obtained Pippalagrāma from the king from which he granted some land to the religious brāhmanas (verse 41). At Pippalagrāma he constructed three temples of

¹ Literally *Nija bhuj-śāhala-bhīma*.

Trilōchana (Śiva)¹ and donated 1,000 *nivartanas* of land (verse 42). There he built another temple called Bhīmārka; a lake named Bhīmasamudra, a temple of Gopēsa named Bhīmabala and donated 100 *nivartanas* of land for its maintenance (verses 43-45). He also constructed the temple of Kshētrapāla named Bhīmāyudha on the bank of Bhīmasamudra and two wells with niches for twelve deities in one of them. He also built the temple of Chandī and donated 100 *nivartanas* of land for its maintenance (verse 47). He performed sacrifices in all important cities of his country, where religious brāhmanas were fed in abundance (verses 48-50). In fact, there was no limit to the pious deeds and donations of Bhīmanātha, who had filled the treasures of the king Vikramārka by lakhs of gold coins and, therefore, says the composer of the *prāsasti*, it was impossible to enumerate his high qualities and describe them in words (verse 51). Thus ends the main portion of the *prāsasti*.

It will be seen that Bhīmanātha, the hero of this *prāsasti*, has been referred to as Bhīma (line 76), Bhīma-sēnāpati (lines 71-72, 109-10) and Bhīma-chamūpati. It is obvious that his name was Bhīma and that the official title of *Sēnāpati* or *Chamūpati* has been added to it in some places.

The writer of the *prāsasti* was Kālidāsa-danḍanāyaka (verse 53), who was the son of Bhīmanātha, the hero of the *prāsasti*. He had several qualities of head and heart, was well-versed in the *Rigveda* and, because of his poetic excellence, was known as Abhinava-Kālidāsa. He mentions himself as *danḍanāyaka*, which implies that he was also either a legal officer or an army officer.

The third section of the record in lines 117-54, in prose and verse, has as its object the description of the spiritual lineage of the *āchārya* Tatparusha-paṇḍita, who was the chief of the Sarasvatī-maṇḍapa and the priest in the temples built by Bhīmanātha at Pippalagrāma. This section opens with the words '*ōm namah*' and then gives details of the spiritual qualities of Vādirudra-paṇḍita, who was the foremost among the Kālamukha sect of the Parvatāvāt school, who was learned in various religious sciences including the sciences of logic, who, in debates, was a terror to the opponents, who was a *dhūmaketu*, i.e., the fire to the Jainas and the Buddhists. A resident of Kīrtivagrāma, he was virtually the moon blooming the night lotus of Śivalīngi-santāna and was esteemed by Rudra Himself. Verse 53 describes his excellence in all the disciplines of philosophy so much so that he has been described to be Lakulīśvara himself in the Śaiva system of philosophy. Besides Lakulīśvara, the present record refers to his philosophy as *Lakulīśvar-āgama* (line 124) and *Lōkul-āgama*² (lines 134, 141) which is obviously the same as Śaiva philosophy referred to in line 124. The doctrine of Lakulīśvara believes that *Jiva* is not subservient to god but equal to god himself and advocates salvation after destroying miseries through the practice of *Yōga* and *Vidhi*.³ *Yōga* is eight-fold and consists of restraint of body (*yama*), restraint of mind (*niyama*), postures of sitting (*āsana*), self-study (*svādhyāya*), meditation (*dhyāna*), controlling the breath (*dhāraṇa*), silence (*mauna*), practising religious austerities (*anushāhāna*), muttering prayers (*japa*) and absorption of mind into the supreme spirit (*samādhi*). *Vidhis* are many. They consist of bathing in ashes thrice a day and observance of six-fold oblations (*shuḍāṅg-ōpahāra*). They are: *Hasita* (laughing), *Gīta* (singing), *nyāya* (dancing), *huḍukkōra* (murmuring), *namaskāra* (saluting by lying prostrate)

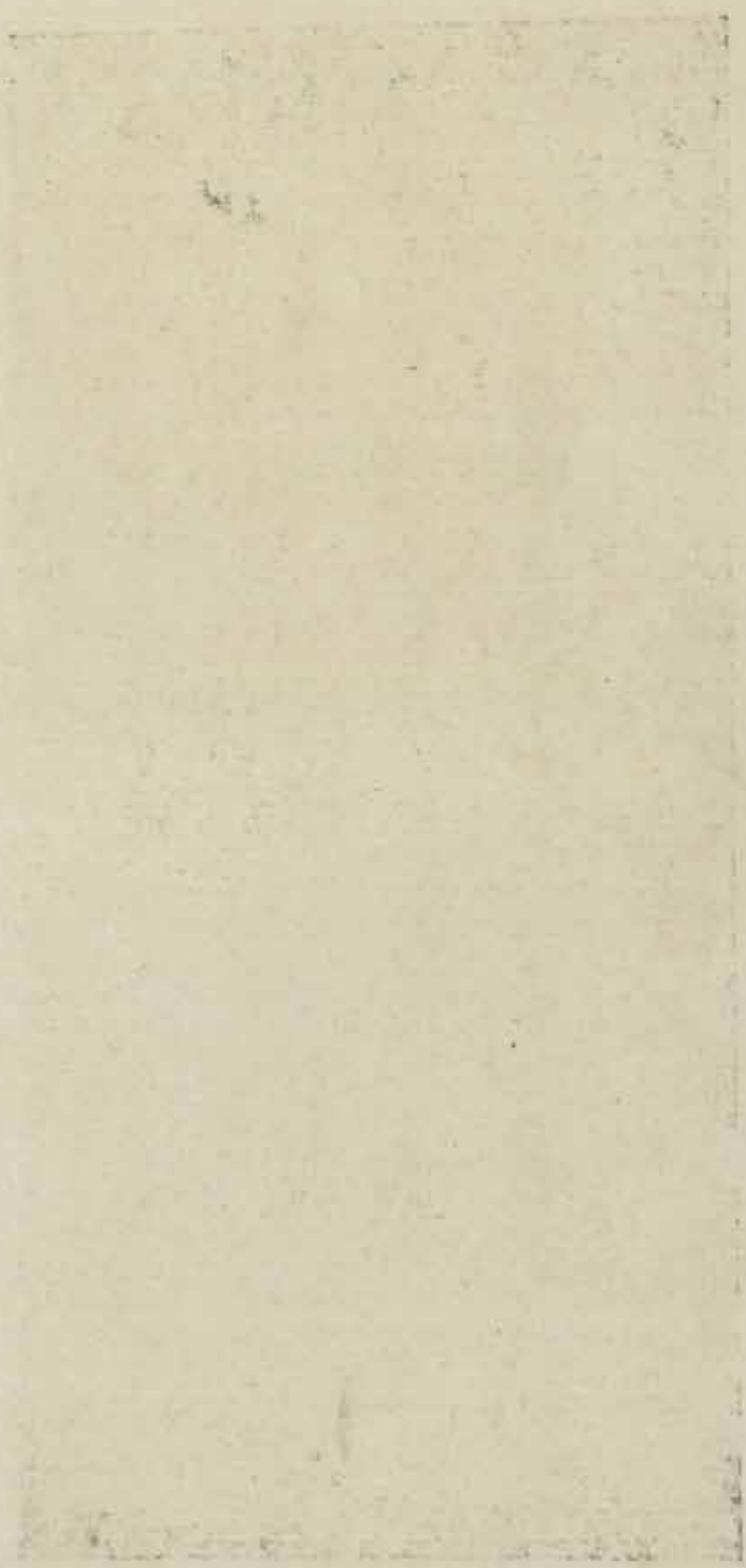
¹ [The purport of this verse seems to be that a *nīlaya-trayaṃ* (i.e., a three-called temple) was built for the god having three faces with three eyes in each and possessing three head-gears.—Ed.]

² In the *Sarva-darśana-saṅgraha* it is referred to as *Nakulīśvara-darśana* or *Śaiva-Pāsupata-darśana*. For details of the origin etc. of Lakulīśvara, the founder of the Śaiva-Pāsupata philosophy, see *JBRAS.*, 1906, pp. 151-67; *The Early History of the Deccan*, ed. by G. Yazdani, p. 704; and *A.S.I., A.R.*, 1906-07.

³ Cf. *Sarva-darśana-Saṅgraha*, *Nakulīś Pāsupata-darśana*.

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and *japa* (muttering). Vādirudra-panḍita was an adept in all these *yōgic* practices and the six-fold oblations. He has, therefore, been very aptly described as *yama-nigam-āsana-svādhyāya-dhyāna-dhāraṇa-maun-ānushāhāna-japa-samādhi-shaḍāṅg-ōpahārādi-sampannaḥ* (lines 117-18).

As has been stated above, he is said to be the foremost amongst the Kālamukha¹ ascetics of the Parvatāvālī school. The Kālamukha or Kālāmukha² ascetics were the followers of the Lakulāgama system³, and they are different from the Kāpālika⁴. The Kālamukha sect split itself into different *śvalis* and *āmnāyas*. Parvatāvālī is one of them which is known also as Parvatāmnāya.⁵ These *śvalis* and *āmnāyas* were further divided into various subjects which were called as *santānas* or *santatis*. In the Ablūr inscription⁶ we come across one of such *santānas* known as *mūvara-kōṇya* belonging to the Parvatāmnāya sect of the Kālamukhas. In our present record we find the mention of Śivaliṅgi-santāna which is obviously another subject of the Parvatāvālī. The name *Śivaliṅgi* given to the *santāna* appears to suggest that the followers of this subject were wearing a Śiva-līṅga, like the Bhāraśivas figuring in the Vākātaka records. The chief place of this Śivaliṅgi-santāna may have been Pippalagrāma, the findspot of the inscription.

The disciple of Vādirudra-panḍita had a disciple named Kriyāsakti-panḍita, whose various qualities are described in lines 124-30. It seems that his other name was Bhārati-Karṇapūra (lines 128-29, 145). He was well-versed in the doctrine of Lakulīśvara, an erudite scholar, protector of religion, adept in *yōgic* practices, humble, an ornament of his sect, proficient in all the systems of philosophy, always calm and tranquil, an ear-ornament of goddess of speech, of widespread fame and above all an image of Śiva himself.

Kriyāsakti had a younger brother (line 130) by name Trilōchanāchārya. His various qualities are described in lines 130-37. In general they are the same as those of Vādirudra and Kriyāsakti. He was also a devotee of Śiva, well-versed in the Lakulāgama and an ornament of his sect. Then the pontiff Tatpurusha-panḍita is introduced. He was also well-versed in different philosophies and was a great poet and a debator. Verses 54-56 describe his various qualities of head and heart. He is credited with the construction of lakes, temples and hermitages for ascetics. He was greatly meritorious and like a great *tīrtha* (line 146-51). Both Trilōchanāchārya and Tatpurusha-panḍita were the disciples of Kriyāsakti. The hierarchical relationship of these is not explicit but it appears that they became the chief *āchāryas* one after the other, after Kriyāsakti-panḍita.

Thereafter follows the description of Śrīkaṭṭhamuni. It seems that he rose to the position of chief priest after Tatpurusha-panḍita. Whether he was a disciple of Tatpurusha is not specifically mentioned. But in all probability it seems that he was. His qualities of head and heart have been described in verses 55 to 58. They are full of praise but do not give any distinguishing additional information about either Śrīkaṭṭha-muni or the Śivaliṅgi sect.

The importance of this record lies in the fact that it refers to the chief place or *maṭha* at Pippalagrāma which belonged to the Śivaliṅgi-santāna of the Parvatāvālī sect of the Kālamukha school

¹ This spelling is adopted in the *Turkarahasyalīpikā* of Guṇaratna-sūri as well as in the Tāṇḍikōṇḍa grant of Ammarāja II (above, Vol. XXIII, p. 169) and in the Ablūr inscription (*ibid.*, Vol. V, pp. 220-21).

² Above, Vol. V, p. 221, note 1.

³ *Ep. Carn.*, Vol. V, p. 135; Vol. VII, p. 64.

⁴ R. G. Bhandekar seems to be confused when he states that Kālamukhas eat from a skull. (see his *Complete Works*, Vol. IV, p. 181).

⁵ Above, Vol. V, pp. 220-21.

⁶ *Ibid.*

of the Lakulīśvara system, and to the line of pontiffs of the same, although I have not been able to find reference to this *santāna* in any other inscription so far.

As regards the places mentioned in the record we may say the following. The places mentioned in the first section are : **Kalyānapura**, the place from where Vikramāditya VI ruled, is the present Kalyāna, Bidar District, Karnataka. The gift village **Pippalagrāma** is the modern Hippalagāon in the Nilanga Taluk of the Osmanabad District in Maharashtra State, about 10 miles south-east of Lātūr. Gaṇēshvāḍī, the findspot of this inscription, is a suburb of this Hippalagāon. **Śīlikaragrāma** referred to in the inscription as situated to the south of Pippalagrāma may be the present Salgār, about 4 miles south of Pippalagrāma. **Śushkagrāma**, said to be to the north of Pippalagrāma, is possibly the present Sūgāon, some 4 miles north to Hippalagāon. The places mentioned in the second section are : **Kāśmīra** is the same as the modern Kashmir region in the Himalayan mountain. It may be noted that in line 10 Kāśmīra is spelt as Kāsīmīra. The river **Vitastā** is the same as the modern Jhelum. It may be noted that in the 11th century also this Jhelum was being referred to as Vitastā. **Mēghaṅkara** is the modern Mēhakar, a Taluk place in the Buldana District, Maharashtra State. The place was named after the demon Mēghaṅkara, who was killed by the god Viṣṇu. Mēhakar has been referred to as Mēghaṅkara in *Matsyapurāṇa* (Chap. 23), *Padmapurāṇa* (Chap. 185), *Līlācharitra*¹, a Marāṭhī prose work of the 13th century and *Sihānapōthī*² also. **Pipparakhēṭa** may be identified with the present Pimparakhēṭ at a distance of 25 km south-east of Mēhakar. **Nāṅḍitāṭa** is the present Nāṅḍēḍ, the District place in Maharashtra State. **Vagghī** can certainly be identified with the village Wāghī on the bank of the Gōḍāvarī about 6 km west of Nāṅḍēḍ. **Bhuvanāchala** cannot be identified with certainty. It may be identified with a village Bhuvana in the Partuda Taluk of Parbhani District. Another possible identification may be with Bhōngīra (Bhuvanāchala=Bhuvanagiri=Bhōngīr) 40 miles away from Hyderabad. **Śīvapuri** could be the present Shivapūr in Gangapur Taluk of Aurangabad District. It can also be Śīvapūr, 6 miles north of the confluence of the Gōḍāvarī and the Kaum, or Śīvapuri in Hadgaon Taluk, 23 miles north-east of Nāṅḍēḍ. **Kalyānapuri** is the same as the present village Kalyāna in the Humnabad Taluk of Bidar District. **Murumbikā** may be the present Murum in Umarga Taluk of Osmanabad District. It may also be identified with the village Murumbi 10 miles west of Kandhar in Nanded District. **Kallumbhara** may be the village Kalambhar 10 miles north-east of Kandhar and about 15 miles east of Murumbi.

TEXT³

[Metres : Verses 1, 10, 12, 23, 24, 31, 49, 50 and 58 *Anuṣṭubh*; verses 2-4, 17, 37-39 *Vasantatilakā*; verse 5 *Mālinī*; verses 6, 21 *Mandūkrāntā*; verses 7-8, 19, 20, 22, 25-27, 42, 51, 54-55 and 59 *Śarḍūlavikriḍita*; verses 9, 11, 13, 18 and 44 *Indravajrā*; verse 36 *Upāndravajrā*; verses 14-16, 28-29, 32-35, 41, 45-47, 52 and 56 *Upajāti*; verses 40 and 43 *Vamśantha*; verses 30 and 57 *Drutavilambita*; verse 47 *Sragdharā*; verse 53 *Pushpitāgrā*].

First Slab

- 1 स्वस्ति [1*] समस्तभुवनाश्रयः श्री [पृथ्वीवल्लभमहारा*]-
- 2 जाधिराजः परमेश्वरः परमम[हारकः सत्याश्र*]-

¹ *Līlācharitra* (ed. H. N. Nene), part II, p. 14.

² *Sihānapōthī* (ed. V. B. Kolte), p. 11.

³ From impressions.

- 3 यकुलतिलक[:*] चालुक्याभरण[: श्री*]-
- 4 मत्त्रिभुवनमल्लदेवः अभिनव[विक्रमार्कः*]
- 5 तस्मिन्ननेकसुखसंकथाविनो [?]-
- 6 रमनवरतं कल्याणपुरे साम्राज्यश्रि[यमधिशा*]-
- 7 सति । तन्महाप्रधानं(नः)[1*] स्वस्ति समधिगतपं[चमहाशब्दः*]
- 8 महासामन्ताधिपतिर्महाप्रचंडदंडनाय[कः शिष्टे*]-
- 9 ष्टजनाभीष्टफलप्रदायकः सत्यनिधान[: सौजन्य*]-
- 10 वनजमात्तंडः काश्मीरविषयमुखमंडन[: स्वामि*]-
- 11 वंचकशिरःखंडनः श्रीमत्त्रिभुवनमल्ल[देवप*]-
- 12 दाब्ज(ब्ज)भृंगः साहसोत्तुंग एतन्नामादिसमस्त[प्रवास्ति*]-
- 13 सहितः सौविदल्लानामधिष्ठायकः सर्वाधि[कारसं*]-
- 14 पन्नः श्रीमद्भूमिनाथो रा[ज्ञः] सकाशात्पिप्प[लप्रा*]-
- 15 मं संप्राप्य तत्र ग्रामाभ्यन्तरे भीमसमु[द्र*]-
- 16 तीरे च व्र(व्र)ह्मविष्णुमहेश्वरादिसमस्त[दे*]-
- 17 वतालयांश्च कारयित्वा तद्देवतानां नि[त्य*]-
- 18 नैमित्तिकविशेषपूजाविधानार्थं ब्रू(धू)प[दीप*]-
- 19 नैवेद्यादिप्रदानार्थं च चंदनकुंकुमाद्यंग[भो*]-
- 20 गप्रवर्तनार्थमपि च तत्रैव सरस्वतीमंडपे
- 21 तपस्विनां विद्यार्थिनां चान्नदानसंबद्धनार्थं स्व[स्ति*]
- 22 श्रीमच्चालुक्यविक्रमनृपकाले चतुर्विंशति[तमे*]

- 23 प्रमाधिसंवत्सरे तदन्तर्गतमागंशीर्षे मासे¹ पौ[र्णमा*]—
- 24 स्यां सोमवारे सोमग्रहणपर्वणि मंडलविधा—
- 25 नादिना धारापूर्वकं कृत्वा सर्वनमस्यत्वेन श्रीम—
- 26 तत्पुरुषपंडितेभ्यः उज्वलवायां मानदंडप्रमा—
- 27 णेन पिप्पलग्रामभूम्यां निवर्त्तनानां पंचशता(त)—
- 28 संख्यया अंकतोपि तत्संख्यया ५०० जलपा—
- 29 पाणसहितां समितां सुभूमिं प्रादात् । तस्याः
- 30 पुनराघाटः [1*] दक्षिणतः शिलाकरग्रामसीमा [1*]
- 31 पश्चिमतः शुष्कग्रामसीमैव । उत्तरतः शुष्कग्रा—
- 32 मात्पिप्पलग्रामं गतो मार्गः । ततो ग्रामाद्वा—
- 33 यव्यदिग्भागे व्यवस्थितायाः पुष्करिण्याः सकाशा—
- 34 द् ग्रामादाग्नेयदिग्भागाभिमुखं वक्रं गता भूः [1*]
- 35 तत्र शिलाशासनं स्थापितं [1*] ततो दक्षिणाभिमुखं
- 36 गत्वा भीमसमुद्रसन्निहितमहावनादुत्तर—
- 37 तः शिलाशासनं तिष्ठति । ततः पश्चिमाभिमु—
- 38 खं स्रोतो विलंघ्य तत्रापि शासनशिला स्थि—
- 39 ता [1*] ततो दक्षिणाभिमुखं शिलाकरग्रामसी—
- 40 मावधिः स्थिता भूमिः । एवं सम[न्ता]दाघाटविश—
- 41 ध्य(द्य)र्धे² सर्वासु दिक्षु तत्र तत्र शिलाशासनं स्था[पि*]
- 42 तमिति । अपि च श्रीभीमनाथो भीमेश्वरदेवा—

¹[The reading is मासि—Ed.]

²[The reading is दाघाटविशुध्य (दय)र्धे—Ed.]

- 43 नां पुरविधानार्थं ग्राममध्ये निवेशनभूमिं
44 ददौ । तस्याः प्रमाणं [1*] मैलारदेवगृहावु(द्)त्तर-
45 दिग्ब्यवस्थितपरिसूत्रभित्तिः [1*] पश्चिमाभि-
46 मुखं पुरस्य नैर्ऋत्यां दिशि शिलाशासनं स्थि-
47 तं । तदुत्तराभिमुखं पुरप्राकारसन्निधाने वाय-
48 व्यतः शिलाशासनं । ततः पूर्वाभिमुखं पुरप्राका-
49 राद्द(द्)हिरैशान्यां दिशि पुरप्राकारसंश्लिष्टशासनं ।
50 ततो दक्षिणाभिमुखं पुरद्वारादक्षिणदिग्भागे
51 प्राकारसन्निधौ आग्नेय्यां दिशि शिलाशासनमे-
52 वं पुरस्य सर्वासु दिक्षु शासनं स्थापितं । पुनरपि

Second Slab : First Side

- 53 स्वस्ति श्री ॥ ये संसारसमुद्रस्य पारं संतो यियासवः [1*] ते शिर्वालिगिसंतानशासनं
पालयंत्विदम् ॥[१*] ओं नमः । उक्षि(त्क्षि)प्तभूमिरवताद्भवतो वि-
54 पत्तेः श्रीमानचर्यंचरितः स महावराहः [1*] यत्कोपवह्निरसुरेन्द्रवनान्यघाक्षीद्दृदार-
कानिललवैः परिवर्द्धमानः ॥[२॥*] अघ्याद्गणाधिपतिरर्चिर्चितपादपीठो ॥
55 विघ्नोपशांतिकरणेषुभिरार्यवर्षैः [1*] सिदूरपिंजरसमुन्नतकुंभभित्तिरुत्तंसितेंदुशकलस्य
सुतदिचरं वः ॥[३॥*] श्रीमच्चलुक्यनृपवंशसमुद्भवोभूदुद्गीय-
56 मानचरितः कविवुं(वं)दिवुंदैः [1*] श्रीविक्रमार्कं इति विश्रुतचारुनामा रामाविकाशि-
नयनोत्सववत्सलश्रीः ॥[४॥*] विविधफलविधाता सज्जनानां य आशी(वंचन)-
57 सलिलसेकोद्भूतशास्त्रासहस्रः [1*] विमलतरविसर्पंत्कीर्तिवल्लीवितानः सुरतरुरिति लोकैः
शंकितस्त्यक्तनाकः ॥[५॥*] यः साम्राज्यं ज-
58 लधिपरिखामेखलालंकृतोर्व्यां चक्रे क्रांताखिलरिपुगणो विप्रवर्याभिषिक्तः [1*] एकच्छत्रं
सुरपतिरिव स्वर्गलोके फणीद्रः पाताले वा परिसरवधू-

* This punctuation mark is unnecessary.

- 59 लोचनाघातपात्रं(त्रम्) ॥[६॥*] प्रत्यर्धिक्षितिपालचक्रमसकृन्निर्मध्य यस्याहवे विश्राम्य-
द्भुजयोः कृपाणलतिकाकांतिच्छटासंक्रमः [1*] कृतानेकशिरःसरोर-
- 60 हलुलन्मालारजःपिजरो रेजे स्वःसरितोर्यम¹ स्वसुरिवात्यंताद्भुतः संगमः ॥[७॥*]
अर्थादानविवारकः परिजनात्प्रीति² परां प्रा-
- 61 पयत्रौदार्यो(र्या)हवयोर्य एव निलयो रक्षन्प्रजाः सर्वतः [1*] धर्मैकप्रतिभूरगम्यमहिमा
दुःपार³ गंभीरिमा तस्यासीद-
- 62 परच्छलेन हृदयं श्रीभीमसेनापतिः ॥[८॥*] तस्य प्रधानं विजितप्रधानः सेनाप्रधानं विदुषां
प्रधानं(नम्)[1*] धर्मप्रधानं जगतां प्रधानं
- 63 श्रीभीमनाथः समभूद्यवास्वी ॥[९॥*] व(व)ह्यणो मानसः पुत्रः ऋषीणां सप्तमो मतः
[1*] अत्रिद्वंद्वंस्य संपत्तिर्यद्गोत्रादिरभून्मुनिः ॥[१०*] सेव्यं
- 64 मुनींद्रैविदितात्मतत्त्वैर्यद्गोत्रमात्रेयमतीव रम्यं(म्यम्)[1*] विद्वत्प्रकांडैवं(वं)हुपुण्य-
भागिभरारव्व(व्व)मत्यर्थफलस्य सिद्धयै ॥[११॥*] हिमाचलसमुत्पन्ना
- 65 यस्य वंशावलिर्वं(वं)भौ [1*] द्विजध्वनितघोषेण पूरिताशेषदिङ्मुखा ॥[१२॥*]
आदित्यभट्टो विदितात्मवास्त्रो वेदार्थविज्ञानपरः शुचि-
- 66 इच[1*] लोकस्तुतो यत्प्रपितामहोभूत्कश्मीरदेशेष्वतिधर्मनिष्ठः ॥[१३॥*] महाध्वर-
ध्वस्तसमस्तपापो गार्हस्थ्यधर्मप्रथितप्रभावः [1*] तुष्यद्वितस्ताप्तवित 1⁴
- 67 स्तिनाकः पिनाकितोपाप्तकुर्लाद्विद्विः ॥[१४॥*] पितामहो यः(य)स्य व(व)भूव भूमौ
श्रीशीयुभट्टः शुचिधर्मकर्मा[1*]हुताग्निहोत्रस्त्रिजगत्पवित्रं⁵
- 68 संत्रासिताघस्त्रिदिवाप्तकीर्तिः ॥[१५॥*] श्रीवल्लभट्टो गुणरत्नभूमिः पिता व(व)-
भूवोच्चयशःपताकः[1*] संसारपाथोनिधिपारयान(प्ल)वोस्य सद्गोत्रपरं-
- 69 परायाः ॥[१६॥*] धीभंगिसंगलहरीहतपापकूलो गांभीर्यवान् सुकृतिभिः परिसेवितात्मा
[1*] सन्मार्गमार्गनिरतोतिपवित्रचर्यो गंगाप्रवाह इव पू-
- 70 रितधर्मपायाः ॥[१७॥*] शौर्याकरश्चंद्रकलाकलाविल्लवधो(वधो)दयो भानुपदार्चनेन[1]
लक्ष्मीप्रियो नाशितशत्रुचक्र आकांतलोकत्रितयप्रतापः ॥[१८॥*] मे-1⁶

¹[Read ०सरितो यम⁰-Ed.]

²[Read ०जनान् प्रीति-Ed.]

³[Read ०दुषार⁰-Ed.]

⁴This punctuation mark is unnecessary.

⁵[Read ०जगत्पवित्र : Ed.]

- 71 रौ किनरनायिकाः सुरपतेरास्वानसंस्थाः पुरः पातालेप्यहिकन्यका अहरहः क्षित्यां क्षितीशां
गनाः [1*] कीर्त्तिय(यं)स्य¹ जनप्रियस्य विततां श्रीभी-
- 72 मसेनापतेर्नेहारेदुसितारविंदधवलां गायंति गीतैर्मुहुः ॥[१६*] गांभीर्येण महोदधिः
सुदयया साक्षाच्च धर्मात्मजः शौर्येणार्जे(र्जु)न-²
- 73 विक्रमो रविनिभः शाश्वत्प्रतापोदयैः [1*] शैत्येनेदुसमानशीलनिलयः क्षांत्या पृथिव्या समः
श्रीमान्भीमचमूपतिः समभवत्सर्वस्य ह-
- 74 षोडशः [२०॥*]॥ वाग्भिः कीर्त्तैस्त्रिभुवनपदारोहनिःश्रैणिकाभिस्तात्वा(त्वा)शंत्वा-
त्सकलविदुषो भीतिदत्त्वाद्भि(द्धध्व)पश्व [1*] प्रीतिप्राप्तेः क्षितिपतिममुं धूर्णं-
- 75 यन्नर्णवाभं आस्थाने यो वदति महति क्षमाभृतां सभ्यशोभ्ये ॥[२१॥*] आरात्संगतमानसं
च सुमहत्पद्माकरोल्लामितं गौरीवीरवतां स-
- 76 भा सुमनसां गर्जन्वृषो वत्तंते[1*] भीमे वि(वि)भ्रति भूभृदिद्रभवने सान्निध्यमत्यद्भुत्(त)-
न्नासीच्छक्तिधरा विनायक इतो भूतानि सभय-
- 77 ग्नं च ॥[२२॥*] [यस्मिन्धोरभया[गारे] प्रेतसंघाः परस्परं(रम) [1*] युद्धे युध्यति
युध्यन्ति रक्तमांसाभिलाषिणः ॥[२३॥*] शास्त्रे धर्मं सुरार्चार्थां
- 78 सदाचारे सदं(द)क्षे(क्षि)णै⁴ [1*] राजकार्ये सतां कार्ये समोत्कर्षान्मुनिः स्फुटम् ॥
[२४॥*] सर्वाशाः परिपूरयन्व(न्व)द्विविधस्वर्णावु(वृ)धा-
- 79 रौत्करैर्द्वाराधारमजीजयत्त्रिभुवने सत्वात्तपोन्तं ततः [1*] कुर्वन्क्षमाधरमजरैरतिमुद⁵ ।
प्रोज्जुंभितं सत्फलैः सांद्धैविद्रुतदुष्टजं-
- 80 तुनिकरं रात्रिन्दिवं सर्वदा ॥[२५॥*] पृथ्वां व्याप्य विभावरीमिव शशी यत्कीर्त्तिपूजः
स्फुरन्देवाधीशानिकेतनं प्रति ययौ तत्रा-
- 81 प्यमी नागतः [1*] नागेन्द्रालयमप्यपूरयदनावाप्तावकाशस्ततस्तस्थादुच्चलितः⁶ पयोवु-
(वु)धिलुल्लोलानुकारं दधन् ॥[२६॥*] औदार्यं
- 82 कृपणेषु शौर्यमरिषु प्रत्यग्रता धर्मणि⁷ प्रौढिर्वाच्यभिरामता च वपुषि श्वैत्यं ययस्युन्नतं
[1*] रूढिः सवजगत्र(त्त्र)ये चतु-

¹ [Read कीर्त्तियस्य—Ed.]

² [This Punctuation mark is unnecessary.]

³ [Read सभ्यङ् न च—Ed.]

⁴ [The reading is सदीक्षणे—Ed.]

⁵ [The reading is *मंकरैरतिमुदः—Ed.]

⁶ [The reading is—तस्यवुच्चलितः Ed.]

⁷ [Read कर्मणि—Ed.]

- 83 रता वु(वु)द्विक्रमे विक्रमे शुच्यत्वं नितराममी गुणगणा एतेषु यस्यासत ॥[२७॥*]
विघर्णयन्संसदि सभ्ययोधानु(न्)व्युदेष्य-
- 84 रंथं नृपनायकेन [1*] अन्तःस्पृशो योसृजदुक्तिकांडान् सपक्षवृत्तीन्सफनानैशकः ॥
[२८॥*] सा दिग्न्^१ जाता न जनिष्यते या
- 85 तस्यातिदुःसाधतया प्रतीता [1*] चरित्रसंचारिगूणो यदीयोप्यपूरयद्(द्)ह्यसदः
समस्तम् ॥[२९॥*] विवु(वु) धवयंवने विहरन्मुहुः कृत-
- 86 कवा(वा)णगणं विससर्ज यः [1*] सपदि कृष्णमृगं चपलाकृतिं प्रतिवचो मृगयुवि-
जिघांसया ॥[३०॥*] लक्ष्मी विष्णो(ष्णो)यंशः शंभोर्गभी-
- 87 यं च पयोदधेः [1*] क्षमां क्षोण्या जहारान्यैः सत्यमेषु तु याच्यते ॥[३१॥*] कृते
दितिर्वीरसुता व(व)भूव त्रेतायुगे रामनृपस्य
- 88 माता [1*] या देवकी द्वापरगोचरा सा जयावती यज्जननी कलौ च ॥[३२॥*]
श्रीमत्यभूज्जोगलदेविकाख्या ख्यातावदाताजितदानकीर्तिः ।
- 89 विभूषयंती वपुषोर्द्धमस्य व(व)भावुमेवेंदुकलावरस्य ॥[३३॥*] पतिव्रता धर्मपराति-
रम्या धर्माजिता धर्मरताप्तधर्मा[1*] विचित्रचारित्रवि-
- 90 शुद्धकीर्तिः श्रीजोगवा यस्य व(व)भुव पत्नी ॥[३४॥*] पद्मेव विष्णोर्भुवनाधिपस्य
शंभोरुमेवामितविक्रमस्य [1*] रतिश्च कामस्य हे(ह)रेः शचीव
- 91 हिमांशुवि(विं)व(व)स्य च रोहिणीव ॥[३५॥*] कृतोपकारा व(व)हुभिः प्रकारै-
रुदारतारापतिकांतवाग्भिः [1*] अनुग्रहेणात्मपरिग्रहस्य मही ।^१-
- 92 तलव्यापिमहागुणौघा ॥[३६*] मेघंकरे विवु(वु)धवयंणोपसेव्ये यो भीमविक्रम-
समाख्यविशालशालां(लाम्) (।*) निर्माय केशवपिताम ।^१-
- 93 हृद्रमूर्तीः संस्थाप्य पिप्परिकखेटमदादमूभ्यः ॥[३७॥*] गौदावरीसलिलधौतमहौघसंघे
नादीतटे त्रिपुरुषैः कृतसुप्रतिष्ठां(ष्ठाम्) [1*] चक्रै प्रता-
- 94 पनवभीमसमाख्यशालां श्रामं ददौ विपुलवैभववग्धिकाख्यम् ॥[३८॥*] योसौ महन्निज-
भुजोद्(द्)लभीमनाम विष्णोश्चकार स-
- 95 दनं भुवनाचले च[1*] भीमांकनाम विकसद्यशसां निधानं चक्रे तथा शिवपुरे शिवकीर्तनं
यः ॥[३९॥*] चकार भीमेश्वरदेवतालयं क-

^१ [Read "सकलान्"—Ed.]

^२ [Read दिङ्—Ed.]

This punctuation mark is unnecessary.

- 96 ल्याणपुर्युन्नतिचित्रमुज्व (ज्ज्व) लं (लम्) [1*] मुहंवि (वि) काग्राममदात्सविस्तरं चकार
कल्लुंज्व (ज्व) रकेपि यः सरः ॥[४०॥*] स पिप्पलग्राममवाप्य राज्ञो
- 97 ज्ञानामृतक्षालितकल्मषेभ्यः [1*] भुवं ददौ धर्मपरो द्विजेभ्यः पदं स्वकीर्त्तोरिव विस्फुरंत्याः ॥
[४१॥*] चक्रे यस्त्रिविलोचनत्रिव-
- 98 दनैः स्फूर्जन्मणिज्योतिषा विभ्राजन्मुकुटत्रयैः सदृशतां वि (वि) भ्रज्जनैरन्वितं (तम्) [1*]
देवानां निलयत्रयं स्वयशसो निश्च-
- 99 णिकासन्निभं प्रत्यग्राहवभीमसंज्ञमपि च प्रादात्सहस्रं भुवः ॥[४२॥*] भीमार्कनामापि
च देवतालयं चकार रोचिःपरिपूरिताचले [1*]
- 100 भानोः समानं कनकोज्व (ज्ज्व) लश्रिया प्राचीगिरेः शृंगरुचा विचित्रया ॥[४३॥*]
स निर्ममे भीमसमुद्रनाम तडागमादर्शमिव स्वकीर्त्तः [1*]
- 101 कदाप्यसंक्षोभ्यसमुद्रमुद्रां वि (वि) भ्रत्स्वपुष्येदुसमृद्धिवृद्धि (द्धिम्) ॥[४४॥*] विघ्न-
स्त्रवन्तीपतिपारतारं सेतूपमं भीमव (व) लाभिधानं (तम्) [1] हे-
- 102 रं व (व) धामापि विनिर्ममे सः समापयन्चापि शतं पृथिव्याः ॥[४५॥*] स क्षेत्रपालस्य
चकार धाम भीमायुधारुयं स्वतडाग-
- 103 तीरे [1*] वाप्यामपि द्वादशदेवतानां चकार धामान्यपरां च वापिम् ॥[४६॥*] चंड्याः
करोत्संगकृपाणपाटवप्र-
- 104 पिष्टमाद्यन्महिषासुरद्विषः [1*] चंडारिभीमाभिधमोके (क) उच्चकंदचकार भूमेः स
ददौ शतं ततः ॥[४७॥*]

Second Slab : Second Side

- 105 / यत्र क्वाप्यस्ति तीर्थं महदपि नगरं यत्र चास्ते स्वदेशे योसौ सत्राणि चक्रे प्रतिपदमनिवा-
- 106 र्याणि सर्वासु दिक्षु [1*] यद्दत्ताचावपूर्णा द्विजवरनिकरा वु (वु) ढ्वेदार्यशास्त्रा जायन्ते-
भीष्ट-
- 107 रूपाः परिचितपरमद्र (द्र) ह्यमार्गा विपापाः ॥[४८॥*] होमधूमलता यस्य विप्र-
मंत्रावनीरुहा [1*] यशः 1¹ -
- 108 पुंजप्रसूनाद्या सदा नवफलाकुला ॥[४९॥*] यदन्नभोजनैः पूताः विप्रा भुवि सहस्रशः
[1*] त्रि (त्रि) यन्ते-

1 This punctuation mark is unnecessary.

- 109 मररामाभिर्व्याकुलाभिरभीष्मुभिः ॥[५०॥*] अतो नास्ति परोपकारकरणे श्रीभीमसेन ।¹-
- 110 पतेयैनापूरि सुवर्णलक्षनिकरैः श्रीविक्रमार्को नृपः [1*] तस्यैवं प्रगुणं गुणेषु गणनां कर्तुं ।¹
- 111 समीहे परं भूयस्त्वादतितुच्छतः स्ववचसो वक्तुं न शक्नोम्यहम् ॥[५१॥*] यावन्नभो यावदयं विरिचि-
- 112 र्यावन्मृडो यावदसौ च कृष्णः [1*] तावज्जनश्रोत्रसुखावहास्ता(स्तां) दिग्पिता स्वस्तिमतः प्रशस्तिः ॥[५२॥*]
- 113 मदमुदितकवीन्द्रवृन्ददन्तिदलनहरिः सकलार्थशास्त्र [द्वि]ष्टः [1*] सुललितकवितानखस्तदी-
- 114 यसूनुरकृत कृति नवकालिदास एनाम् ॥[५३॥*] इति प्रचंडदंडनायक श्रीभीमनाथसूनुः ।¹
- 115 सूरिजनवृन्दानंदसंदोहदः गुरुचरणसपर्यापरायणः कवीन्द्रकुमुदिनीचंद्रः ऋग्वेद ।¹-
- 116 चूडामणिः अभिनवकालिदासः क [लि] दासदंडनायकश्चकार प्रशस्तिमिति शुभम् ॥
- 117 ओं नमः ॥ स्वस्ति [1*] यमनियमस्वाध्यायध्यानधारणमो (मौ) नानुष्ठानजपसमाधिषड (डं)- गोपहा-
- 118 रादिसंपन्नाः अनेकतर्कदिशास्त्रपारावारपारगाः श्रवदातकीर्तिध्वजाः अमलिनचरि-
- 119 त्राः दुष्टदपिष्टपंडितगलकालपाशा वादिदिगंब (व) रमहावा (वी) ढकुलधूमकेतवः पवंता- वा (व) ॥²-
- 120 ल्यां कालमुखतपोधनाग्रगण्याः किंत्वग्रामकृताधिवास श्रीमन्महाशिवलिगिसंतानकु-
- 121 मुदिनीलसन्निशाकराः प्रत्यक्षरु [द्र] महिताः श्रीमद्वादिरुद्रपंडिताः ॥ तेषामेव की-
- 122 त्तिः । काणादे कणभृग्वृ (म्बृ) हस्पतिमते वाचस्पतिः कापिले मार्गो यः कपिलः स्वयं सु-
- 123 गदिते या (यो) सौगते सद्गुरुः [1*] मीमांसाधिगमे स जैमिनिमुनिर्न्यायेक्षपादः कृती शब्दे (ब्दे)-
- 124 जो लकुलीश्वरो विजयते शैवे शिवः सांप्रतम् ॥[५४॥*] तच्छिष्याः श्रीमल्लकुलीश्वरा- गममानससरो-
- 125 वरराजहंसाः सरस्वतीश्रवणभूषणावतंसाः कलिकालभयपलायितधर्मशरणाः ।¹

¹ This punctuation mark is unnecessary.

² This double danda is redundant.

- 126 गुरुकुलसमुद्धरणाः यमनियममहीरुहालवालस्फालवालसमुचितकलाः धार-
- 127 णाजपसमाधिविधिनिपुणाः संसारभयहरणाः गुरुजनकृतविनयाः भूषितनिजस-
- 128 मयाः वु(वु)धजनकृतपक्षाः तर्कादिशास्त्रदक्षाः सततवीतरागाः परहितभवभोगाः भा-
- 129 रतीकर्णपूराः नरकभयदूराः त्रिभूवनविदितकीर्त्तयः महेश्वरमूर्त्तयः महापुरु-
- 130 षकृतभक्तयः श्रीमत्कियाशक्तिपंडितदेवाः ॥ तदनूजाः ॥ स्वस्ति [1*] समस्तलोक -
संस्तु ।¹-
- 131 यमानगुणमणिगणमरीचिमालालंकृताः समस्तलोकसंस्तुता [ः] पार्वतीमातारमण-
- 132 ¹ चरणयुगलारविदमधुकरा [ः] दशधर्मनिर्मलरत्नाकराः दिडीरपिडपांडुरय ।¹-
- 133 षःसुधाधवलिताजांडमंडलाः भारतीकर्णकुंडलाः विवु(वु)धजनवनजमार्त्तंडाः स ।¹-
- 134 ¹ [मुदितमदनमदविदलनप्रचंडाः लाकुलागमसरोजिनीराजहंसाः निजसमया ।¹-
- 135 ¹ वतंसाः कलिमलकलंकपंकांकविरहिताः विद्यान्नदानविनोदाः समस्तमुनिजन ।¹-
- 136 परिरक्षणकृतिसंपादिता ह्लादा [ः*] शिवलिंगसंतानकुमुदिनीलसन्निशाकराः ॥²
- 137 ¹ श्रीमत्त्रिलोचनाचार्यपंडिताः ॥ स्वस्ति [1*] यमनियमासनप्राणायामप्रत्याहारध्यान-
- 138 ¹ धारणासमाधिविधिसंपन्नाः अनेकतर्कसिद्धांतादिशास्त्रपारावारपारगाः कविग-
- 139 ¹ मकवादिवाग्मितासंपदाधाराः समस्तदिगन्तराप्तकीर्त्तध्वजाः अनवरतवि ।¹-
- 140 ¹ दान्नदानकेलीविनोदाः विद्वज्जनकुमुदिनीलसच्चन्द्राः अगण्यपुण्यान्विताः प्रवर-
- 141 ¹ मुनिगणाश्रय्याः गुरुजनपदांभोजयुगलषट्चरणाः लाकुलागमसमयसमुद्-
- 142 ¹ रणाः सकलमुनिजनसमाजाश्रयाः आश्रितजनकल्पवृक्षाः पवित्रितनिजसम-
- 143 यसत्वाः(त्वाः) सम्यग्निदितात्मतत्वाः(त्वाः) परिचितस्वर्गापवर्गमागर्गाः विगतदोष-
संसर्गाः करुणा ।¹-
- 144 मृतरसाद्रंचित्ताः श्रत्यंतपरहितप्रवृत्ताः समस्तगुणगणावासाः महेश्वरदासाः

¹ This punctuation mark is unnecessary.² This double dash is redundant.

- 145 श्रीमद्भारतीकर्णपूरनाम्नां क्रियाशक्तिमहामुनीश्वराणां शिष्याः श्रीमत्तत्पुरुषपंडिता—
- 146 : ॥ आरामैविविधैस्न (स्त) डागनिवहानत्यंतसंशोभितान्देवानां निलयाननंतविभवा ।¹—
- 147 न्विद्यान्नदानान्वितान् [1*] आवासान्द्रतिनां विमानसदृशांश्चक्रे समंतात्कृती श्रीमांस्तत्पुरु—
- 148 ¹। षो मुनिर्दृशदिशाव्याकीर्णकीर्त्तिध्वजः ॥[५५॥*] समस्तशास्त्रागमपारदृश्वा शिष्टाधि-
विद्वज्ज—
- 149 नकल्पवृक्षः [1*] विचक्षणांभोजवने (नै) कभास्वान्विराजते तत्पुरुषो मुनीशः ॥[५६॥*]
जयति स ।¹—
- 150 ज्जनसू [रि] सुसंगमैर्द्विजवरमुनिभिः परिसेवितः [1*] विविधपुण्यनिधिः शुभतीर्थतां द ।¹—
- 151 घदसाविह तत्पुरुषो मुनिः ॥[५७॥*] यमादिधर्मसंपन्नो मुनीनां प्रवरो महान्(न्) [1*]
सर्वविद्या—
- 152 ¹। गुणाधारः श्रीकण्ठो मुनिरुद्ययौ ॥[५८॥*] कारुष्यामृतशीकरैर्भंवमरैः संतापितप्राणिना—
- 153 ¹। माह्लादं जनयन्नभीप्सितफलं संप्रापयन्नधिनां(नाम्) [1*] यो विद्वद्गुरुमोक्षरक्षणपरो
- 154 ¹। विद्यान्नदानान्वितः सोयं भाति यमादिधर्मनिरत्नः(तः) श्रीकण्ठनाथो मुनिः ॥[५९॥*]
ओं नमः [॥*] ।

¹ This punctuation mark is unnecessary.

No. 51—FIVE GWALIOR GANGOLA TANK-BED INSCRIPTIONS

(2 Plates)

P. R. SRINIVASAN, MYSORE

I visited Raipur sometime in January 1965, during my annual collection tour. Mr. Balachandra Jain, Deputy Director of Archaeology and Museums, Government of Madhya Pradesh, who was in charge of the Raipur Museum, was kind enough to show me impressions of several inscriptions which belonged to different periods. He narrated to me the story about the discovery of these records. He said that the **Gaṅgōlā tank at Gwalior** became dry in 1964 for once after a long time and that his officials at the Museum there found several inscribed slabs having been paved on the bed of the tank. They took steps to copy as many inscriptions as possible. But during one night there was a heavy downpour of rains and the tank was again full making the work of copying all the inscriptions on the tank-bed impossible. Having stated thus Mr. Jain promised to send the impressions over to this office after his study of them was over. On my returning to headquarters, at my request Dr. G. S. Gai, Government Epigraphist for India, kindly arranged to get from Mr. Jain one set of impressions of these valuable records. As the work of taking the impressions seems to have been done in a hurry, they are not very good although they will remain the only best ones till better impressions can be had. These were subsequently examined and noticed in the *Annual Report on Indian Epigraphy* for 1965-66 as Nos. B 72-85. Of these, Nos. B 78-81 and 85 are in local dialect while the rest are in Sanskrit. Five of the Sanskrit records (Nos. B 73-77) are edited here from the above-mentioned impressions kindly supplied by Mr. Jain.

A. Inscriptions of the Pratihāras of Gwalior

Of the five records, four belong to the Pratihāra family of Gōpādri or Gōpagiri or Gwalior. For the sake of convenience they are given the numbers I to IV. All the four are engraved in ornamental Nāgarī characters regular for the period and locality, and their texts are in verse with a sentence or two in prose, but their constructions in some places being defective, the purport of the passages where these defects occur is difficult to make out.

Three of them (Nos. I-III) belong to the time of **Malayavarman** or **Malayakshitiśa** who is known to have ruled between V. S. 1277, the date of his Kurēṭhā plate¹ and V.S. 1290, the date of one of his coins.² Of these, Nos. I and II are dated **V. S. 1282 (1226 A. D.)** which is five years later than the date of the above-mentioned Kurēṭhā plate, while No. III, though not dated, may, on palaeographical grounds, be assigned to about the same time. So far the only known records of the time of this ruler have been the Kurēṭhā plate mentioned above and the fragmentary stone inscription³ found at Mangrol in the former Kotah State. The three inscriptions edited here are important because they confirm the rule of this king over Gwalior and its neighbouring territories.

Inscription No. IV refers to **Naravarman** who is stated to be the son of Vigharāja. He is no doubt identical with the homonymous brother of Malayavarman whose records have been

¹ Above, Vol. XXX, pp. 144 ff., and plate where other references are given.

² Ibid., p. 145.

³ Ibid., Vol. XXVI, pp. 279 ff., and plate.

mentioned above, and who was another son of Vighnarāja. The second copper-plate from Kurēṭhā¹ dated V. S. 1304 (1248 A. D.) is the only record known so far as belonging to Naravarman's time. The record examined here, though not dated, may have to be assigned to about the same period on palaeographical grounds. This record is important not only because it is the second epigraph known of this Naravarman's period, but also because it proves beyond doubt Naravarman's connection with Gwalior. Although there is nothing specifically mentioned in this short record about Naravarman being the ruler of the place, the tenor of the inscription shows that it was put up most probably during the period when he was ruling from Gwalior in which case the observations made by Dr. D. C. Sircar, while editing the second plate from Kurēṭhā, that Naravarman "may have held sway over the present Śivapuri region where Kurēṭhā, the findspot of his plate, is situated" and that at that time "Gwalior together with the surrounding area was under the Turkish Musalmans"² require modification.

I. Inscription of Malayakṣhitīśa, V. S. 1282

This record³ is engraved on a dressed slab of stone which, as has been stated above, is paved on the bed of the tank. It contains ten lines of writing. It is dated (line 8) V. S. 1282, *Āshāḍha sudi 11, Friday* corresponding to 1226 A.D., June 5. This date falls within the period of reign of Malayavarman. The inscription commences with the *Siddham* symbol. It is followed by verse 1 (lines 1-4) which states that the queen *Talhapadēvikā*, the mother of Malayakṣhitīśa, for the merit of her royal husband Śrīmad-Vighnarāja, arranged for the desilting of two tanks called *Gōga-taḍāga* and *Rāja-saras*, each of which was provided with compound walls and flights of steps (*prākāra-sōpāṇī*). The statement that she did this work due to a different power (*anyay-āyātayā śaktyā*) is noteworthy. It is not unlikely that she was under the spell of remorse and sorrow at the death of her husband Vighnarāja and that she shook it off when she became imbued with a new motive power which was responsible for her undertaking the public utility work of desilting of the tanks which must have been evidently used by hundreds of people of the locality. The name of the queen is clearly *Talhapadēvikā* in the present record, although in the Kurēṭhā plate of Malayavarman dated V. S. 1277, the name of his mother is quoted as *Ālhapadēvī*.⁴ The names of the two tanks are interesting to note, but it is not clear which of them denoted the tank now called the *Gauḡolā* tank the bed of which is the findspot of the present record. Of the two names, *Gōga-taḍāga* may have been the ancient name of the *Gauḡolā* tank. In this connection it may be noted that another inscription⁵ paved on the same tank-bed, belonging to the time of the Kachchhapaghāta ruler Ajayapāladēva and dated V. S. 1251 (1194 A.D.), also relates to the desilting of a tank, most probably the *Gauḡolā* tank itself, which is referred to simply as the *taḍāga* in the epigraph. It is not known if the name *Gōga* was added subsequent to this record or was there but omitted at the time of engraving of the record. Since this record speaks of only desilting of the tank, it is evident that it was already in existence. The tank which went by the name of *Rāja-saras* in olden times has to be located elsewhere in the place.

Verse 2 (lines 4-6) introduces the princess named *Arundhatī* who is stated to be the daughter of the king of Mithilā, and who, like the splendour of the wife of the sun-god causing daily the blossoming of the lotuses, was causing the bloom of prosperity daily in the

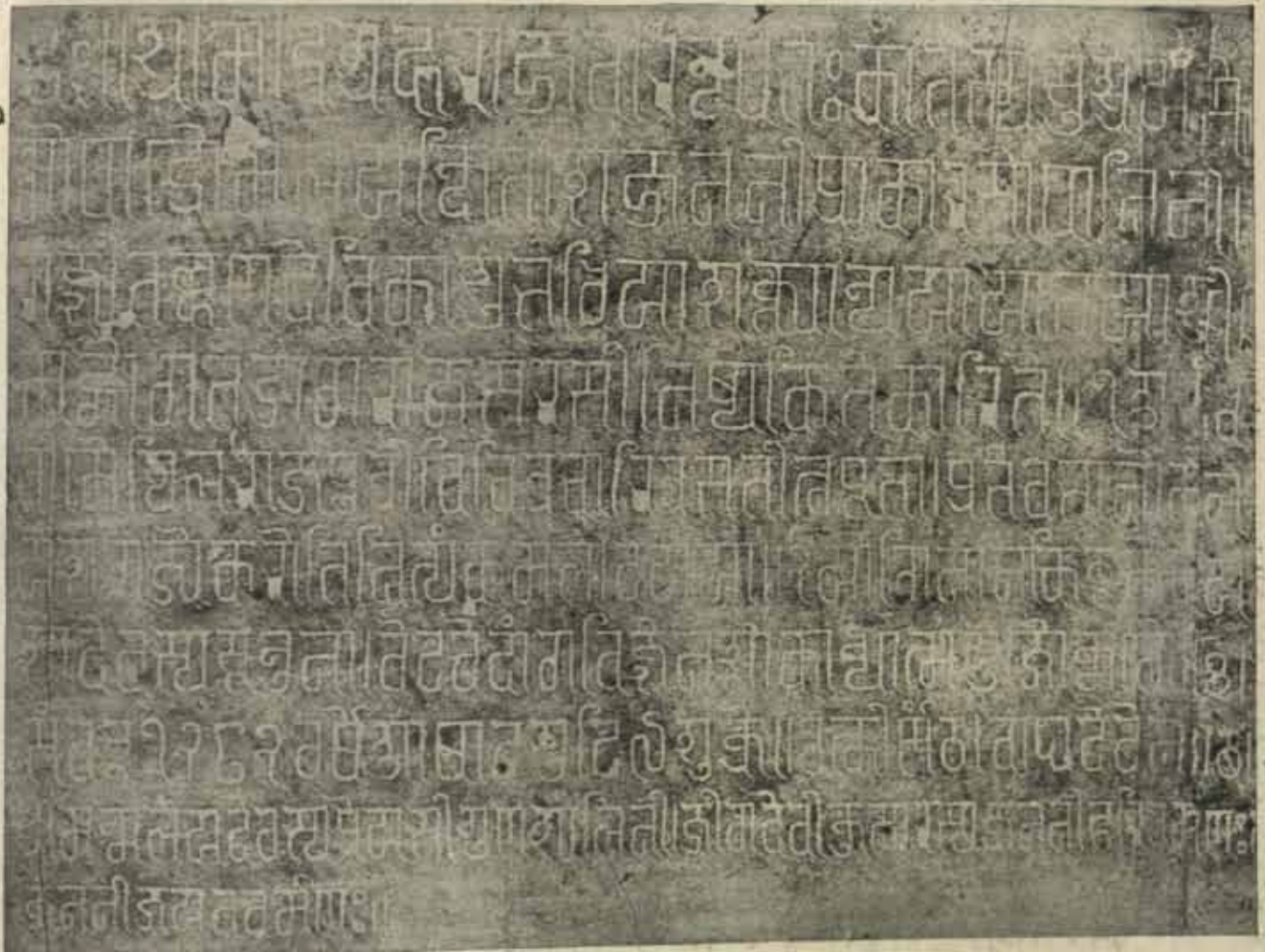
¹ Above, Vol. XXX, pp. 156-52, and plate.

² *Ibid.*, p. 161.

³ *A. E. Ep.*, 1965-66, No. B 73.

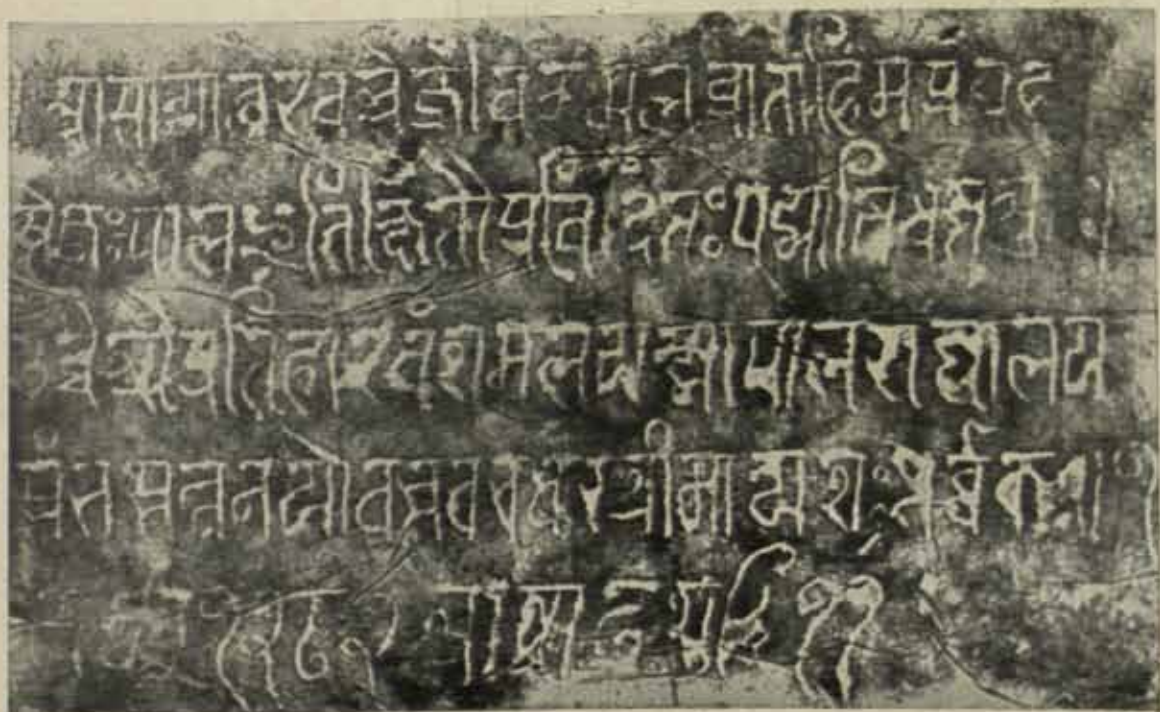
⁴ Above, Vol. XXX, p. 149 and p. 149, text line 8.

⁵ *Ibid.*, Vol. XXXVII, pp.



SCALE : Two-fifth

INSCRIPTION OF MALAYAKSHMAPALA, V. S. 1282



SCALE : One-fourth

UNDATED INSCRIPTION OF MALAYAVARMAN'S TIME



2

4

2

4

SCALE : Four-fifth

kingdom of Kalayēsa. The word Kalayēsa does not fit into the context and in all probability the scribe had committed a mistake in engraving *Ka* for *Ma*, after the word *Bhānōr* in the the third *pāda* of the verse. If so, Malayēsa would be seen to be the shorter form of Malayakshītīśa occurring in verse 1. Then the comparison that as Prabhū was to Bhānu so was Arundhatī to Malayēsa becomes meaningful and we understand that this princess was the queen of the ruling king. The reason for mentioning her here is not stated, but it is likely that she was also associated in the work with her mother-in-law. Unfortunately, the name of the father of this princess is not given, although it may be presumed that he was a member of the Karṇāta royal family that ruled during the 13th century over the Mithilā region.

Verse 3 (lines 6-7) states that the two verses, evidently those discussed above, were composed by a certain Ānakichhūka, the son of Yasōdēva. This composer is described as a *yōgin* and learned in the *Vedas* and *Vedāngas*. The expression *ślokaādhyātmayujau* is not a happy one. It appears that for the sake of metre this expression has been used for the correct expression *ślokaū adhyātmayujau*. Even then, one is at a loss to know why the expression *adhyātmayujau* is used to qualify the word *ślokaū* when both the verses deal with certain matter-of-fact occurrences and contain little or nothing pertaining to the self. This verse is followed by a prose passage in line 8 which contains the details of date already mentioned. This is followed by another sentence which states that the text was engraved by a certain *Ṭhā* (*Ṭhākura*) Vāghadēva. The writer of the Kurēṣhā plate¹ of V.S. 1277 belonging to Malayavarman's time is stated to be a certain Vāghadēva, son of Vishṇu belonging to the *Kōyasthā* family of the Mathura class. He appears to be identical with *Ṭhākura* Vāghadēva of the present record.

In line 9 there is verse 4 which contains the important statement that Malayadēva had a beloved wife named Jivādēvī endowed with good qualities and that she was the mother of *Kumāra* Harivarman. That she was also the mother of (*Kumāra*) Jayavarman is contained in the fourth *pāda* (line 10) of another verse of which the first three *pādas* are to be presumed to be the same as those of verse 4. These people may also have assisted Talhaṇadēvikā in her work, and that is why they are referred to here. Jivādēvī, who was evidently another queen, Arundhatī, mentioned above, and the two princes viz., Harivarman and Jayavarman, sons of Malayadēva, Malayēsa or Malayakshītīśa, are known for the first time from this record.

Of the localities mentioned in the inscription, *Gōpādri* is modern Gwalior, the findspot of the record and *Mithilā* is the territory lying to the north of Bengal.

TEXT

[Metre: Verse 1 *Sārdūlavikrīḍita*; verse 2 *Indravajrī*; verses 3-4 *Anuṣṭubh*.]

- 1 Siddham* || Śrīmad-Vigraharāja-vīra-nripatēḥ Kāntasya sū-śrēyasē
- 2 Gōpādrau Malayakshītīśa-janani-prākāra-śōpānini |
- 3 rājñi Talhaṇadēvikā śubha-dhiyā Śakty-ānyay-āyātayā śri-†
- 4 mad-Gōga-taḍāga-Rāja-sarasī nish[pa]muktē kārītē || 1 Arundha-
- 5 ti Maithila-rāja-putrī vichitra-chāritra-satīva-pūtā | prabh-ēva Bhānōrka (r-Mā)la-

* Above, Vol. XXX, p. 146.

† From impression.

‡ Expressed by a symbol.

§ This *śōpā* is superfluous.

- 6 yēsa-rājyē karōti nityam Kamal-ōdayam yā || 2 Yōgin-Ānakichhūkēna Ya-
 7 śōdēvasya sūnuna | Vēda-vēdānga-vijñēna ślōk-ādhyātmayujau¹ kṛitau² ||
 8 Sarivat 1282 varshē Āshāḍha-śudī 9 śukrē || Utkirṅgam Thā Vāghadēvēna || chha || [|*]
 9 Śrīman-Malayadēvasaya prēyasi guṇa-śālinī | Jivādēvī kumārasya janani Harivarmmaṇaḥ
 ||[4*]
 10 janani Jayavava³ rmmaṇaḥ ||

II. Inscription of Malayakshmāpāla, V. S. 1282

This inscription⁴ is also engraved on a dressed stone slab which is paved on the bed of the tank. There are five lines of writing and the text consists of a single verse and a line containing the details of date. The details of the date are V. S. 1282, Āshāḍhasudī 11. They do not include the weekday which seems to have been omitted by the scribe due to inadvertence. Notwithstanding this omission, it is not difficult to know from the details that this date is only two *tithis* or days later than the date of the inscription No. I discussed above, and that therefore the corresponding equivalent in the Christian era would be 1226 A. D., June 7.

This inscription is in praise of a certain Yaśōdhara belonging to the Māthura-varṇśa. In the first half of the verse (lines 1-2), this record refers to a certain Tējahpāla who is described as *māthura-varṇśa-jīva-kamala-vrāt-āhima-pragrahaḥ*. The meaning of this passage is that he caused the flowering of the people belonging to the *Māthura-varṇśa*, just as the sun causes the blossoming of the lotuses. In effect what is meant to be conveyed by this expression seems to be that he was a brilliant member of the Māthura family. At the end of this half of the verse there is mention made of Tējahpāla's son named Padma. In the second half of the verse (lines 3-4), Padma's son named Yaśōdhara is referred to and he is described as a pillar in the lofty mansion in the form of the kingdom of Malayakshmāpāla of the Pratihāra family.⁵ It is not clear in what capacity did Yaśōdhara serve the ruler so as to earn this description. Neither is there any mention made of his work. In all probability this person too may have contributed something to the upkeep, maintenance and repairs to the tank where the inscription is found embedded. In the last line (line 5), the details of the date, already mentioned above, are given.

TEXT*

[Metre : *Sārdūlavikrīḍita*]

- 1 Āsin-Mā-₁ḥu]ra-varṇbhṛē(śa)-jīva-kamala-vrāt-āhima-pragraha-
 2 s-Tējahpāla iti kṣhitau pravṛitau Padm-ābhīdhas-tat sutau |
 3 uchchais-śrī-Pratihāra-varṇśa-Malayakshmāpāla-rājy-ālaya-
 4 sthambhas-tat-tanayō va (ba)bhūva cha dhara-śrīmān Yaśaḥ-pūrvvakau || 1
 5 Sarivat 1282 Āshāḍha-śudī 11

¹ Perhaps this should read as *ślōkav adhyātmayutau*.

² The first two verses are to be understood here.

³ This ³ is redundant.

⁴ *A. R. Ep.*, 1965-66, No. B 74.

⁵ The adjective *uchchais-*... *sthambhas-* has been taken to qualify the person referred to in the immediately following passage, because it is at the beginning of the second half of the verse. But if it is taken to qualify the person who is referred in the passage immediately preceding it than it might refer to Padma also.

* From impressions.

III. Undated inscription of Malayavarman's time

This record¹ is engraved on another dressed stone slab which is paved on the bed of the tank. There are four lines of writing and the text consists of two *Anuṣṭubh* verses only. It is not dated but, on palaeographical grounds, this record appears to belong to the period of Malayavarman, and in point of time not far removed from the two records, both dated V.S. 1282, discussed above. This short record is important in that it makes mention of two more queens of the ruler, his matrimonial alliances with two more royal houses through these queens, and of another son and a daughter.

The inscription commences with the *Siddham* symbol. It is followed by verse 1 (lines 1-2) which simply states that Śrīngārādēvī was the daughter of Vallāladēva, the queen of Malayavarman and the mother of Viravarman. Verse 2 states likewise that Śaṅkarādēvī was the daughter of Trailōkyavarman, the queen of Malayavarman and the mother of Lakshmīdēvī. From inscription No. 1 above we have already known that Aruṣṭhatī and Jivādēvī were the two other queens of Malayavarman. By furnishing particulars of two more queens the present record makes it known that the ruler had at least four queens. Similarly the same inscription No. 1 speaks of two other sons of the ruler namely Harivarman and Jayavarman and, with the addition of Viravarman disclosed by the present record, it is clear that the ruler had at least three sons, each through a different queen. That the ruler had a daughter named Lakshmīdēvī through the fourth queen is known from this record only. Inscription No. 1 has revealed that Malayavarman had marital alliances with the royal house of Mithilā. The present inscription shows that queen Śrīngārādēvī was the daughter of Vallāladēva. Doubtless this Vallāladēva belonged to a royal family or to a feudatory royal house of North India of the period, although it is difficult to identify the family. That Malayavarman had alliances with the house of the Chandēllas is known from the fact that Trailōkyavarman, whose daughter Śaṅkarādēvī was also a queen of Malayavarman according to the present record, appears to be identical with Trailōkyavarman (c. 1205 A.D.)² of that dynasty, who was a contemporary of Malayavarman. The reason for the putting up of this inscription which only makes mention of these queens without referring to the connection they had with the tank, is not easy to explain although the very presence of the record in the place suggests that they had also had a share in its upkeep. The marital alliances entered into with several royal houses of North India by Malayavarman prove his political acumen and must have helped him a great deal in establishing himself firmly in Gwalior against the formidable Muslim onslaught.

TEXT³[Metre: Verses 1-2 *Anuṣṭubh*]

- 1 Siddham⁴|| Putrī Vallāladēvasya rājñī Malayavarmaṇaḥ |
- 2 śrīmat-Śrīngārādēv-īti janani Virāvarmaṇaḥ ||[1*]
- 3 Khyātā Śaṅkarādēv-īti putrī Trailōkyavarmaṇaḥ |
- 4 Lakshmīdēvyāḥ savitrī cha rājñī Malayavarmaṇaḥ ||[2*]

¹ A. R. Ep., 1965-66, No. B 75.² DNI., p. 727.³ From impression.⁴ Expressed by a symbol.

IV. Undated inscription of Naravarman's time

This record¹ is also engraved on a dressed stone slab which is paved on the bed of the tank. There are only two lines of writing here and the text consists of a single verse. It is not dated but on palaeographical grounds, it may be assigned to a date not much later than the records I-III discussed above.

This short and undated inscription records only an event, perhaps of great importance at that time, viz., the killing of a lion by Naravarman, the son of Vighraharājadēva. The narration of how it took place is interesting. It is stated that the prince, who was desirous of releasing (killing) a lion called Chitta which he knew was in a forest close by, hit it by an arrow while sporting and it departed to the supreme abode leaving the forest. There is, however, the word *pāravim* in line 2, which appears to be a mistake for some other word which would have thrown some light on the meaning of the verse. For, such words as *mumukshuṇā*, *sanjñāya*, *Chitta*, and *paramām gatim*, when viewed together seem to suggest not a naturalistic meaning but a different one. This hunting spree of Naravarman, described in a beautiful and lively manner in this record, is not unlikely to have taken place during the time when he was ruling; and so, even in the absence of the date and expressions like *Naravarmanah rājyē* in this record, it may be presumed to have belonged to the time of Naravarman's rule.

TEXT²

[Metre: *Śārdūlavikrīḍita*]

- 1 Siddham³ || Śrīmad-Vighraharājadēva-nīpatār-bhūpāla-chūḍāmanēḥ putrēṅ-ēḥa mumukshuṇā vana-gataḥ sanjñāya vā(bā)ṇēna yaḥ |
- 2 vidhah śrī-Narvarmanā Mṛigapatih sukriḍatā pāravim⁴ Chi⁵[tt]-ākhyah sa gatū gatim cha paramām saṁtyajya tat-kānanah(nam) ||

V. Inscription of Tōmara Mānasimha's time, V. S. 1551

This fifth epigraph⁶ which belongs to the Tōmara family of Gwalior is also engraved on a dressed stone-slab which is paved on the bed of the tank. It has eight lines of writing. The language is corrupt Sanskrit, which is evident especially from verse 1, and the text is in verse and prose. The corrupt nature of the text indicates that by the time of this record, the standards of composition in classical Sanskrit had gone low, due apparently to the neglect of a proper study of the language as well as to the increasing influence exerted by the local dialects that were in vogue amongst the masses.

The record refers itself to the reign of *Mahārājādhirāja Mānasimha* (i.e., Mānasimha) of the Tōmara-vaṁśa of Gōpādri. It is dated V. S. 1551, Vaiśākha sudi 3, Tuesday, Rōhini nakshatra, Saubhāgya yōga, which correspond to 1494 A. D., April 8. The object of the inscription is to record the desulting of the Gaṅgōlā tank by one of the ruler's subordinatas.

¹ A. S. Ep., 1965-66, No. B 76.

² From impression.

³ Expressed by a symbol.

⁴ It is not clear whether this word is correctly spelt and what it means.

⁵ This letter can be read as *ri* as well.

⁶ A. S. Ep., 1965-66, No. B 77.

This epigraph is important in that this is the only record known so far of this ruler who is known to have ruled from about 1486-1517 A.D.,¹ and during whose long reign "the power of Gwalior Tōmaras attained its greatest splendour".² The inscription commences with the *Siddham* symbol followed by the word *Siddhiḥ* and then the passage paying obeisance to the god Gaṇeśa. Lines 1-2 contain verse 1 which invokes the blessings of the god Kṛishṇa, who had lifted up the mountain Gōvardhana with the tip of his hand over the cows to protect them from the torrential rains, on Tōmara Mānasimgha. Verse 2 (lines 2-3) is of benedictory nature proclaiming that the king Mānasimgha should live long, enjoy long and protect the earth till such time as the sun and moon endure. Then follows a prose passage in lines 3-5, which contains the details of the date already mentioned. This is followed by another passage in lines 5-6, which makes mention of the victorious reign of *Mahārājādhirāja* śrī-Mānasimghadēva of the Tōmara-vastāa of the Gōpāchala fort. The following passage introduces the ruler's *Pradhāna* named *Sāha* Khēma belonging to the Saravakhamḍelavāra-jñāti and also others named *Sāha* śrī-Tōḍara and *Tasali* Mahārāṇā, although what *Tasali* stands for is not clear. Line 7 contains the statement that the Gaṅgōlā-taḍāga was desilted by him, perhaps by the ruler himself. The same line also has another benedictory passage meaning 'let (people) enjoy till the sun and moon exist, and let there be righteousness, prosperity and happiness.' Line 8 states that the record was written by *Sā* (*Sādhu*) *Jasū* belonging to Śrīmāla-jñāti, and mentions the *Sūtradhāra* Pabhū who probably engraved the text on the slab. Then follows another benediction viz., 'let there be the grace of *ishṭadēvatā*, or favourite deity'.

The only locality occurring here is Gōpāchala-durga which is modern Gwalior.

TEXT³

[Metre: Verse 1 *Vasantatikā*; verse 2 *Anushṭubh*.]

- 1 || Siddham⁴ || siddhi(ḍḍhiḥ) [||*] śrī-Gaṇeśāya namaḥ || Gōvardhana-giri-varatā kara-śī(śi)raha
ēva | vi(b)bhṛat gavām-upari vāridhar-ārdī[ṭā]nau(nām) ||
- 2 || vā(bā)lyē-pi viṣṇaya-vidhāyala(ka)-sach-charitraṅ(rāḥ) Kva (Kṛi)ṣṇa(ṣṇa)śriyē=stu tava
Tōmaras-Mānasimgha⁵ || 1 || Chiraṅ jīva chiraṅ nam-||
- 3 || dā(da) chiraṅ pālaya *mēdinī(nāḥ) ||⁶ śrī-Mānasimgha-rājēndra |⁷ jā(yā)vach=chaudra-
divākaraḥ || 2 || Atha saṁvatsarē=smi-||
- 4 || n śrī-Vikramādi(di)tya-rājyē saṁvat 1551 varshē Vaiśāsha(kha) sudi 3 Maṅgala
vāsarē | Rōhiṇī-nakshatrē[Sau-||

¹ *Cambridge History of India*, Vol. IV, p. 534.

² *A.S.R.* (by A. Cunningham), Vol. II, p. 387.

³ From impression.

⁴ Expressed by a symbol.

⁵ Mānasimgha is the equivalent of Mānasimha.

⁶ The head of a pig is sketched preceding the letter *mē*.

⁷ One *daḍḍā* is superfluous.

⁸ This *daḍḍā* is superfluous.

- 5 || bhāgya-nāma-jō(yō)gō || śrī-Gōpāchala-durgō | Tōmara-vaṃśē(śē) Mahārājādhirāja-rājā-
śrī-Mānasīṃghadēva-vijai(jaya)-||
- 6 || rājyē | tasya pradhāna-Saravasha(kha)ṃḍēlavāra--jñātīya | sāha-Shē(Khē)ma sāha-śrī-
Tōḍara Tasalī Mahārāṇā ||
- 7 || tēna Gaṃḍōlā-taḍāgam nirmalī-kra(kṛi)taṃ(tam) || ā-chaṭṭḍr-ārkaṃ chiraṃ namōyāt ||
śubham kalyāṇam śrēyō bhavatu ||
- 8 || lishī(khi)taṃ Śrīmāla-jñātī Sā -Jasū || su(sū)tradhāri(ra) Pabhū || śrī-īshṭadēvatā-prasādō-
stu || śrī || śrī || śrī ||

No. 52.—KESANAPALLI INSCRIPTION OF CHANTAMULA, YEAR 13

(I Plate)

S. SANKARANARAYANAN, MYSORE

The subjoined inscription was discovered in a ruined Buddhist *stūpa* in the village **Kesānapalli**¹ in the Palnad taluk, Guntur district, Andhra Pradesh. It has been noticed in the *A. P. Govt. Report on Epigraphy* for 1965 (No. B 92) and subsequently published by Śrī N. Ramoṣan² and also by Dr. B. Subrahmanyam.³ However in view of the fact that the treatment of this important record by the above scholars is rather inadequate and faulty, the Chief Epigraphist secured, on my request, two sets of impressions of the epigraph from the Director of Archaeology and Museum, A.P., and kindly permitted me to edit it in the following pages. I thank the Chief Epigraphist for the same.

The pillar bearing the inscription is said to be octagonal and broken, the extant portion measuring 60 cm in length. The inscription is engraved on two facets of the pillar, each facet containing two lines of writing. Since both the ends of the pillar are broken away and lost some *akṣaras* are missing both in the beginning and end of the lines.⁴ Thus the record is unfortunately fragmentary.

The characters of the epigraph are Brāhmī and they very much resemble those of the inscriptions of the Ikṣhvāku king Virapurisadata, found at Nāgārjunakoṇḍa,⁵ and therefore do not call for special remarks. However, the following features may be observed. Though the middle stroke of *k* here is usually curved as in the inscriptions of Virapurisadata, it is straight in one place (cf. *vānī- kīniya*, line 3) as we find in the Rmṭāla inscription⁶ of Chantamūla I, to whose period, as we shall see subsequently, the present record also belongs. The loop in *t* in our record is sometimes very conspicuous (cf. *Bakusutiyānam*, line 2) and sometimes it is not so (cf. *putasa*, line 1). The signs for the medial *i*, *u* and *ū* are not as prominent here, as they are in the Nāgārjunakoṇḍa inscriptions.

Regarding the engraving of the record it may be stated that the engraver had done his job very well and it is in the tradition in which almost all the Ikṣhvāku inscriptions are engraved. Besides, while writing, the scribe had allowed some gaps between the words, though this feature is not found in some cases (lines 1 and 3). This peculiarity, which is a general feature in the modern writing, may also be found in some of the well executed inscriptions from Nāgārjunakoṇḍa⁷ and in the Pillar Edicts of Aśoka.⁸

¹ The macrons over *s* and *o* are not marked in this article.

² *The Hindu*, Weekly Magazine, dated 16-3-1969, p. 1, and facsimile.

³ *Epigraphia Andhrica*, Vol. I, pp. 146 ff. and plate. see also Md. Abdul Wahed Khan: *A Monograph on an Early Buddhist Stūpa at Kesānapalli* (*A. P. Govt. Arch. Series*, No. 27), p. 4 and plate XXIII.

⁴ See *ibid.*, p. 146. The stone is stated to be kept at present in the office of the Dept. of Archaeology, A.P. Govt., Hyderabad. See *A.P. Govt. Report on Epigraphy* (*op. cit.*), No. B. 92.

⁵ See, *op. cit.*, Vol. XX, plates facing pp. 6 ff.; etc.

⁶ Above, Vol. XXXVII, pp. 29 ff. and plate.

⁷ See *op. cit.*, Vol. XX, plates facing pp. 22-34.

⁸ See *CII.*, Vol. I (1925), plates facing pp. 122, 129, 134, etc.

The language of the record is Prakrit. It may be noted here that the medial short *i* of Sanskrit is occasionally lengthened (cf. *nīgasambādhī*=Skt. *nīgasambādhī*). Besides, the text contains, as we shall see later, a few words which are not usually met with in other similar inscriptions.

In spite of the fragmentary nature of the record, it is certain that it refers itself to the reign of the king **Chantamūla** and is dated in the **thirteenth year of his rule**, the details of the date of the record being **the first day of the first fortnight of the Hemarīta or Winter Season** of the year. The **object** of the inscription is to record the erection of a pillar (*kambha*=Skt. *skambha*)¹ by some individuals in a Buddhist shrine (*chetika*).

The extant portion of the record commences with the partly preserved expression *īhīputasa* understandably of the matronymic *Vāseṭhīputasa* of the original. It is followed by the name *Siri-Chantamūla* (Skt. *Śrī-Sāntamūla*). One cannot be sure of the extent of the portion lost before the above expression. However, in view of what we have in the *Reṭṭāla* inscription of *Chantamūla I* himself, it seems reasonable to assume that even if there was no reference to any of the sacrifices of the king² it might have originally read as *Sidham namo Bhagavato Ramño Vāseṭhīputasa* or more probably *Sidham Ramño* etc. The name of *Chantamūla* is followed by the details of the date of the record as we saw above.

Then follows the passage giving the purport of the epigraph. And it is written in a single long sentence occupying four lines. It is stated that a *Budhīnikhamba* was set up in the great shrine (*mahā-chetika*) situated in the village *Nīdigala*. Before the name of the village some portion of the text is lost and the gap is preceded by a reference to one *mahārāṭhī* (Skt. *mahārāṭhī*). It is a matter of regret that both the name of the *mahārāṭhī* and the expression (either a word or a case-ending) that might have indicated the nature of the officer's connection with the village, are lost. Yet, in view of the probability that much portion of the record has not been lost,³ it may be surmised that the village *Nīdigala* is most probably referred to as a property of the *mahārāṭhī*. Inscriptions of early period where villages are stated to have been the properties of high officials are not wanting.⁴

The *chetika* or shrine of the above village is described as *nigājasa Bahusutīyanam mūla-vāsi-vihāra-ṭhika* (line 2), meaning 'the shrine of the *mūlavāsīchāra* of the *nigāja* of the *Bahusutīyan*'. Here *nigāja* is same as *nigāya* of the *Dharaṇikoṭa* pillar inscription⁵ and it stands for Sanskrit *nīkāya* 'school'.⁶ *Bahusutīya* (Skt. *Bahusrutīya*) is the name of a sub-division of the *Gokulika* sect of the Buddhists belonging to the *Mahāsāṅghika* school, and it is referred to in some *Nāgārjunakoṭṭa* inscriptions also.⁷ The expression *mūlavāsi* 'those who are having or undergoing

¹ Both *kambha* (also spelt as *kāmbha*) and its synonym *thambha* (also spelt as *thabha*) occur in the *Nāgārjunakoṭṭa* inscriptions. See above, Vol. XXXV, p. 25, of their respective Sanskrit equivalents, i.e. *skambha* and *stambha*, the former seems to be earlier than the later one. See Macdonell and Keith, *Vedic Index*, Vol. II, p. 483.

² See below.

³ See below p. 317, l.n.7 and 10.

⁴ Cf. e.g. the passage *gavīkasa Kuvāradatta gāme Vepūrake* in the *Myākadoni* inscription of *Paṭumāvi*. See above, Vol. XIV, p. 155, line 3.

⁵ *Ibid.*, Vol. XXIV, p. 259, text line 7.

⁶ For the change of Sanskrit *y* into *j* in Prakrit, cf. *mayāra-majālā* in the *Aśoka* edicts. (*CII.*, Vol. I (1925), p. 101, line 4). Again though the Skt. *Vājapeya* is usually retained in the *Nāgārjunakoṭṭa* inscriptions (above, Vol. XX, pp. 21, 23, etc.), at times it is changed into *Vājevaja* (*ibid.*, p. 24). *Nīkāya*, both in Sanskrit and Pāli, means 'collection', 'group' etc., and it is used by the Buddhists in the sense of '(Buddhist) school', 'collection (of Buddhist sūtras)' etc. See M. Williams *Skt. Eng., Dict.*, s.v.; *Pāli-Eng. Dict.* (PTS), s.v.; Lüders, *List of Brāhmī Inscriptions*, Nos. 987, 1105, 1123-24, 1248. Hence the interpretation of the word in the sense of 'market town' may require correction. Cf. *Ep. Andhrica*, op. cit., pp. 146, 149.

⁷ See above Vol. XX, pp. 24, 31.

mūlavāsa’, is interesting. The word *mūla* both in Sanskrit and in Pāli may mean ‘beginning’ or ‘commencement’. The Buddhist Sanskrit texts prefix this word to the names of certain penances known as *parivāsa* (penance to be performed by the probationers)² and *mānāpya*³ (a penance prescribed after *parivāsa*). So it is probable that *mūla-vāsin* of our record denotes the monks performing some such penances.³ It is also not unlikely that *mūla-parivāsin* (= *mūla-pāriśānika* of the Buddhist texts) is actually intended here. Consequently the whole passage given above may denote a shrine of the monastery of those (monks) who were performing those penances and who belonged to the school of the *Bahusrūtiya* sect.⁴

The plural *vaṇijakēhi* (by merchants) signifies that there must have been more than one donor. In the extant portion of the record we find actually two names of the donors, one preserved fully and the other partly. The former is Maha-Chāmda (=Skt. Mahā-Chandra) or Chandra the Elder. The available first part of the second name reads *Chula*. On the analogy of some of the Ikshvāku inscriptions⁵ where similar names occur, this second name here may be restored as Chula-Chāmda (=Skt. Kshudra-Chandra) or Chandra the Younger. The donor-merchants are stated to be the sons of one Budhi⁶ (Skt. Buddhi), evidently a merchant, and (his wife) Haṃgā (Skt. Saṅghā), the *vānikinī* (Skt. *vaṇijakānī* ‘a wife of a merchant’).

It is difficult to be sure whether the record originally contained the name of the native place of the donors and their father Budhi. However, it may be observed that the passage, which is lost before *Budhi*, commences with the syllable *gaṃ*. In this connection it may be recalled that a merchant by name Saṅghā, the husband of one Haṃgā (Skt. Saṅghā), a namesake of the woman mentioned in the present record, figures as a donor in the Reṅṭāla inscription, referred to above and that there he is stated to have been a resident of the village Gaṃjīkūṭa. It may, therefore, be tentatively suggested that here too the letter *gaṃ* in our record formed the beginning

¹ So *mūla-parivāsin* may mean ‘probation (i.e. penance during probation) starting over from the beginning (as the original offences are repeated by the monks). See Edgerton, *Bud. Hybrid Skt. Dict.*, s.v. *Parivāsa* may be *parityajya vāsinā*. ‘reading after abandoning (a time or a place)’. See the *Valātakalpāra* of Amalananda (II, 1, 24).

² I.e., Pāli *mānās*=Skt. *mānāsa*.

³ Cf. *so bhikkhu mūlaya paṭikkasitabbo* (*Vinaya Piṭaka*, PTS Ed., Vol. II, p. 62) ‘that monk must be thrown back to the beginning (to perform penances for committing offences)’. The monks performing those penances are included in the list of those not worthy of salutation. See *ibid.*, p. 162.

⁴ Sanskrit lexicons refer also to the use of *mūlavāsin* as an adjective of *Yavana*. (See Böhtlingk, *Sanskrit Wörterbuch* s.v.; and Monier Williams, *Skt. Eng. Dict.* s.v.). The Nāgārjunakoṇḍa inscriptions also tell us that the Buddhist monks of the locality had converted *Yavanas*, among many other people, to Buddhism and that the *Yavana* of Sañjayapura (i.e. Sañjan, Thana District) actually visited the place. (See above Vol. XX, p. 22; Vol. XXXIII, p. 250; Vol. XXXIV, pp. 199 ff.). However, it may be noted that in our record *mūlavāsin* is not used as an adjective of any. Again we do not know whether the *Yavanas* had any *vāsin* in Keśanapalli or elsewhere in coastal Andhra. Besides, the adjective *mūlavāsin* qualifying *Yavanas* in literature probably means ‘residing in Mūla (i.e. Mālavasthāna or modern Māltān) and it is perhaps used to distinguish the *Yavanas* of Mālavasthāna from those of their neighbouring country, viz. *Yāvana* country. For *Yāvana* (i.e. the Country of the *Yavanas*) and Mālavasthāna are mentioned together in the Purāṇic list of countries. See the *Śāundaryāna*, *Māhātmyakāṇḍa*, *Kaumārīkāṇḍa*, Ch. 39, verse 161.

⁵ Cf. *Mahā-Chāmdamūkhā-Chula-Chāmdamūkhāvah* and *Mahā-Mūla-Chula-Mālavasthāna* in a Nāgārjunakoṇḍa inscription (above Vol. XX, p. 22). The present record does not at all indicate that the pillar was erected by the son of Gupabudhi and the lady Haṃgā and a group of merchants including Mahā-Chāmda and Chula. Cf. *Ep. Andhrica*, op. cit., p. 146.

⁶ In the third line of the record we have lost the portion preceding *Budhi*. However a gap before *bu* is quite conspicuous. As we have already pointed out, the scribe has given gaps between words in a majority of cases. Therefore *Budhi* may be a name by itself as in some of the Amarāvati inscriptions (*Lüders*, op. cit., Nos. 1214, 1223, 1239 etc. and need not be taken as the end of a name like Gupabudhi. Cf. *Ep. Andhrica*, op. cit., p. 146.

⁷ *Vānikinī* is same as *vānikinī* or *vāni* of the Amarāvati inscriptions (see *Lüders*, op. cit., Nos. 1235, 1292).

part of *Gaṃjikūṭa*, the name of the native village of Budhi. Elsewhere the said *Gaṃjikūṭa* has been identified with either of the two modern villages Chinaganjam and Pedaganjam of the Bapatla taluk in the Guntur district.¹

The pillar under question is stated to have been erected for the union (*ekata-hetuno*=Skt. *ekā-kā-hetoh*) with those who are referred to as *niga-sambandhi-vaga*. The last compound expression is enigmatic as the meaning of *niga* is not clear. May be it is same as the Sanskrit *niga* 'fettered', 'bound'² or the Buddhist Sanskrit and Pāli *nigha* (also written as *nigā*) denoting 'sin, evil including desire, anger' etc.³ Consequently the passage *niga-sambandhi-vagehi ekata-hetuno* may be tentatively rendered as 'for the union with the class of people fettered (with their own) evils'. There is no word in the extant portion of the record to tell us whose union with the fettered people was thus desired for.⁴ But it is not difficult to surmise. Obviously it must have been only those who were not fettered with their evils. They are referred to in the Buddhist literature (both Sanskrit and Pāli) as *anigha* or *anigā*.⁵ Thus the aim of the pious act of setting up the pillar seems to be the union of the emancipated people with the fettered.⁶ Now it may be interesting to recall a sentence in the Minor Rock Edict of Aśoka in which that Maurya emperor informs us, with satisfaction, that thanks to his *parākrama* or pious efforts, those gods who had been earlier unmingled with men, became mingled with them.⁷

The pillar thus erected is referred to as *budhinikkambha*. It is difficult to be sure at present about what is meant by the epithet *budhini* as it does not seem to occur elsewhere. However, if it is possible to connect it with *bodhika* or *budhikā* 'the crowning member of the pillar' of the Sanskrit texts⁸ on Indian architecture, then the whole expression may be taken to mean a pillar (with) *budhini*.⁹ Again it is also possible that the merchant donors named the pillar as *Budhi* (*Budhi-nikkambho*)¹⁰ evidently after the name of their father and set up in the *chaitya* for the above purpose. Another explanation of the term is also probable. It has already been pointed out that it is written in more than one way in the present inscription. Therefore it is not unlikely that the intended reading is *Budhivati khambho* (=Skt. *Buddhiḥ iti kāmabhāḥ*) meaning 'a pillar named Budhi'. An instance of erecting a pillar named after an individual is probably met with in a mediaeval inscription.¹¹

The name of the family of the king Chanūtamūla of the present record is not found in the preserved portion of the record. However, if the age and the region, to which our epigraph belongs, are taken into account, then there can hardly be any doubt that the monarch belonged to the

¹ Above, Vol. XXXII, p. 31.

² See Monier-Williams, *op. cit.*, s.v.

³ See Edgerton, *op. cit.*, s.v. *Pāli-Eng. Dict.*, *op. cit.*, s.v. Possibly the Skt. *niga* too is connected with *nigha*, as sins are supposed to constitute the real bondage.

⁴ The partly preserved expression.....*sasbi cha* preceding the passage under question may be a letter part of an adjective in the 3rd case (followed by *cha*) qualifying the following *sambandhivagehi*.

⁵ In regular Skt. also the antonym of *niga* and *nigha* must be obviously *aniga* and *anigha* respectively.

⁶ If, on the other hand, one is permitted to correct *niga* into *nija* 'one's own', then the compound may be easily rendered as 'with their own relatives (obviously of the donors)'.

⁷ Cf. *Ye amisaḥ devāḥ kṣuḍā de dāni misibhūta*. See *CII.*, Vol. I, *op. cit.*, p. 229.

⁸ See e.g. P. K. Acharya, *A Dict. of Hindu Architecture*, pp. 442, 645, 648. For a *bodhikā* of pillars in the *chaitya* cave at Kanheri, see *Arch. Surv. W. Ind.*, Vol. IV, p. 62, fig. 21.

⁹ Cf. *siha-śabha* 'lion-pillar' of the Karle lion-pillar inscription. Lüders, *op. cit.*, No. 1088.

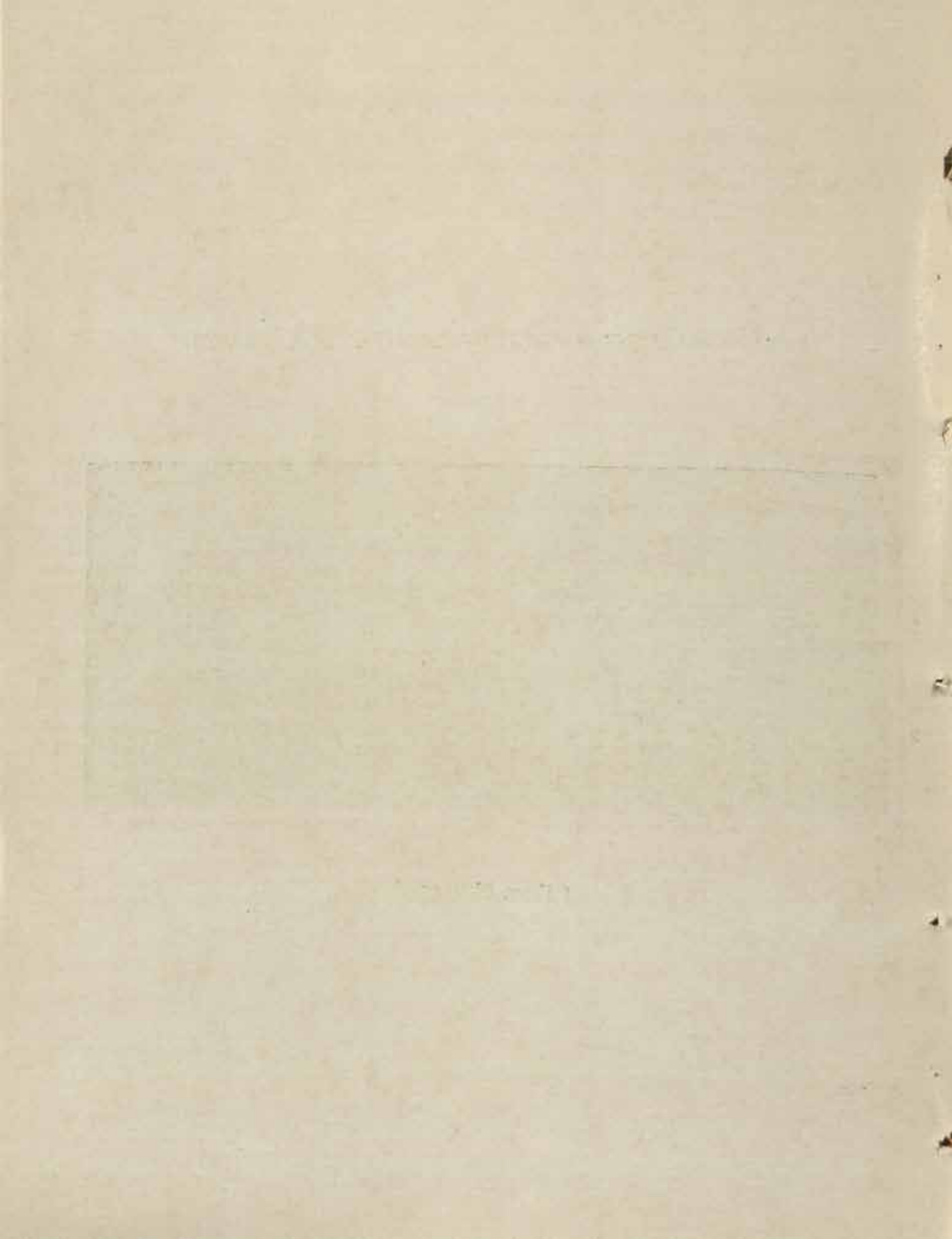
¹⁰ *Nikambha* is of course an unusual word. May be it is a synonym of *kāmbha* (=Skt. *kāmabhā*) 'pillar'. (Cf. *nigāna* a synonym of *śabda* 'sound'; *nishyanda* and *śyanda* meaning 'flowing'; *nidāna* and *vāsa* 'residence' etc.)

¹¹ E.g. the Kalachuri king Karṇa is said to have erected a pillar of the deity Karṇavatt, named after himself. See above, Vol. II, pp. 4, 6. For the other view see *CII.*, Vol. IV, p. 290.

KESANAPALLI INSCRIPTION OF CHANTAMULA, YEAR 13



(From Photograph)



Ikshvāku dynasty of Vijayapura well known from the Nāgārjunakoṇḍa inscriptions. However, we must pay attention to the fact that there had been not one, but two Chaṅtamūlas in that dynasty, one being the grand father of the other. Again, it should not also be forgotten that both the grand-father and the grandson had one and the same matronymic *Vāseṭhīputa*, the only available adjective of the king in our record. Nevertheless, it may be pointed out that the grandson is always found using another name of his, viz. Ehuvala or *vula, or *vuḷa,¹ which is attached to the name Chaṅtamūla, as if to distinguish himself from his grandfather. Moreover, while the grandson is simply referred to, at times, by the name Ehuvala alone,² nowhere he is called, like his grandfather, merely as Chaṅtamūla, as we find in our record. Hence, it is logical to identify the king of the present epigraph with the grandfather, viz. Chaṅtamūla I, the founder of the dynasty of the southern Ikshvākus, in whose time the Reṅṅāla pillar inscription also is to be attributed on the same grounds. So, the importance of the present record lies in that it gives the latest regnal year of the king, viz. the year thirteen, the Reṅṅāla inscription being dated in his fifth regnal year.

In spite of the fact that Chaṅtamūla I is credited with the performance of *Agnishōma*, *Vājapeya*, *Āsvamedha* etc., in the records of his successors, the Reṅṅāla epigraph is silent about any such sacrifice of the king. The present record too does not seem to have contained any reference to those sacrifices.³ The Buddhist nature of the Kesānapalli inscription, like that of the Reṅṅāla epigraph indicates that the religion of the Buddha did not suffer a set back during the reign of Chaṅtamūla I.⁴

The only geographical name occurring in our record is the village Niḍigala and it is obviously identical with the modern Kesānapalli, where the inscription has been unearthed.⁵

TEXT*

- 1.....⁷ ṭhīputasa ari-Chaṅtamūlasa saṁvachcharaṁ 10 3 Hemarātānarā [pakharā*]
1 diva* 1 mahārāṭhisa.....
- 2.....⁸ gāme Niḍigale niḍajasa Bahusutiyānaṁ mūla-va(vā)si-vihāra-chetik[e] Gaṁ
.....
- 3.....¹⁰ Budhisa putehi vānikinīya Haṁgāya putehi vaṇijakehi Mahā-Chaṁdena Chula-
.....¹¹

¹ See above, Vol. XXXV, p. 22.

² Ibid. Vol., XXXIV, p. 149.

³ See below, f.n 7 and 10.

⁴ See above, Vol. XXXVII, p. 31.

⁵ Niḍigala of our record has been identified with the modern Niḍigalla in the Nalgonda district. (*Ep. Andhras*, op. cit., p. 149). The basis for this identification is understandably the striking similarity of sounds of these two names. But this is likely to be questioned as there is no reason to believe that the pillar under question travelled from that place to Kesānapalli.

* From impressions.

⁷ The portion lost here may be conjecturally restored as *Siddhāṁ namo Bhagavato Raṅo Vāse* or more probably *Siddhāṁ Raṅo Vāse*. Therefore not much seems to have been lost in the beginnings of the lines.

⁸ This stands for *divasara*.

⁹ The portion lost obviously contained the name and surname, if any, of the *mahārāṭhi*.

¹⁰ The passage lost may be conjecturally restored as *Gaṁjikūṭa-vathavasa vaṇijakasa*. It would, therefore, appear that not much has been lost at the ends of lines too.

¹¹ The name intended is Chula-Chaṁda.

4.....sasehi cha' niga-sambandhi-vagehi ekata-hetuno mahā-chetike Budhikhambho-
pati.....²

TRANSLATION

[Success*]. The 1st day of the 1st fortnight of the winter season in the 13th year of [the reign of the king] Siri-Chamāmūla, the son of [a Vāse]thī. The *Budhikhambha*³ is set up at the great shrine in the monastery of the *mūlavāsīn*⁴ of the school of the Bahusuttīyas, in the village Niḍigala [belonging to]....., the *mahārāṭhi* by the merchants Mahā-Chaṇḍa and Chula-[Chāṇḍa*] who are the sons of (the merchant) Budhi of Gaṇh[jikūṭa*] and his wife Haṃgā for the union [of the emancipated*] with the class (of people) fettered with (their) evils.

¹ For a discussion on these four letters see above, p 316.

² Evidently *patihapito* is intended.

³ See above, p 316.

⁴ See above, p 316.

No. 53.—MENAL INSCRIPTION OF THE TIME OF CHAHAMANA
PRITHVIRAJA II, VIKRAMA 1226

(I Plate)

RAMSHARMA, NEW DELHI.

This inscription is engraved on a short pillar in the upper *Mahāmāṇḍapa* of the monastery at **Mēnal**, Mandalgarh Tahsil, Bhilwara District, Rajasthan. It was transcribed by Kavirāja Shyamala Das¹ who wrongly ascribed it to the great hero Prithvirāja Chauhan of *Prithvirāja-Rās* fame. The mistake was, however, corrected by D. R. Bhandarkar.² It is edited here with the kind permission of the Chief Epigraphist, from the impressions which were sent to him by the Superintendent, Archaeological Survey of India, Western Circle, Baroda.

The inscription³ consists of twelve lines of writing which is well engraved, and covers a space measuring 39 cm × 30.5 cm. Except the first three lines which consist of about 9 letters each, each remaining line contains about 15 letters. The letters measure about 2 cm to 3 cm. The **characters** are regular for the period to which the record belongs. The **language** of the epigraph is Sanskrit which is not free from mistakes. It is composed in verse throughout. Of **orthographical** interest is the doubling of the letters following a superscript *r*. (e. g. *rova*, lines 3 and 11; *ruppa*, line 6; and, *ruma*, lines 7-8 and 11). The doubling of *dh* in *sva-sva-diharmma* (line 7) is also noteworthy. The letter *s* is wrongly used for *ś* in *sābhāmayūḥ* (line 6).

The inscription is **dated in 1226** of the era called here as *Mālavīka-gata-vatsara* (lines 1-2). Therefore the year 1226 has to be referred to the **Vikrama era**. Though it is difficult to verify this date in the absence of other details, it has to be referred to the expired Vikrama Samvat and may be equal to **1169 A. D.**

The record commences with a symbol for *siddham* followed by a passage containing the obeisance paid to the god Śiva. Then in the first stanza the date as noted above as well as the object of the inscription which is to record the construction of the monastery by *Bhāva* Brahmanuni is given.

The second verse starts with the word *tasmāt*, making it appear that the king **Prithvirāja** was the son of *Bhāva* Brahmanuni. We know that Prithvirāja was the son of the parricide Jagadēva⁴. It is not impossible that Jagadēva became a recluse out of remorse and weariness on committing such a grave sin of murdering his own father when he adopted the name *Bhāva* Brahmanuni. But according to some scholars Jagadēva was removed⁵ from the throne and assassinated⁶ by his younger brother, Vignaharāja IV. However, from the Poem,

¹ Cf. *JASB.*, Vol. LV, part I, p. 46.

² Cf. Bhandarkar's List, No. 346.

³ This is *A.R. Ep.*, 1962-63, No. B 942.

⁴ Cf. Dasharatha Sharma, *Early Chauhan Dynasties*, p. 67.

⁵ Cf. H. C. Ray, *DUNI*, Vol. II, p. 1074; L. B. Dossī, *Chauhānaka Kulpadruma*, p. 28.

⁶ Cf. Dasharatha Sharma, *op. cit.*, p. 56.

*Prithvirāja Vijaya*¹ it appears that Jagadēva neither occupied the throne nor became a recluse, but had committed suicide. Perhaps it was due to this that his name is not mentioned in the Bijōliā inscription.² In view of this it is not likely that the expression *tasmā* refers to the person mentioned in the immediately preceding passage. If this is so then it will not be unreasonable to suppose that the engraver had omitted to inscribe one or two passages here which might have furnished some definite information about the parentage of Prithvirāja. This verse describes the personality of the king in the following words: "The king Prithvirāja who is born in the Chāhamāna family of accomplished ones, who is splendourous like the moon, but, unlike the latter, without any blemishes, who knows righteousness, who has performed a number of benevolent deeds, who is possessed of [a kingdom] which is full of noble families, or who himself belongs to an excellent and also not so excellent family, who inspires his subjects to follow the *Varnāśrama-dharma*, who is possessed of the lustre of cupid, who is eloquent and a lover of truth". The third verse states that during the auspicious rule of that wise and meritorious king and the best of all righteous people, the construction work of the monastery was over.

Now, according to Kavirāja Shyamaladasa, the name of the builder of the monastery under reference, was Bhāva Brahma,³ but it seems that this is not correct. We have another undated inscription⁴ of a disciple of Bhāva Vasantamūrti, which, on palaeographical grounds, is assignable to the 12th century and which too was discovered from the same place where the present inscription was found. It appears from this record that while Bhāva Brahmamuni was the founder of the monastery at Mēnal, Bhāva Vasantamūrti too might have remained the head of the same monastery for some time. Thus it would appear that Bhāva was an honorific title preceding generally the names of the saints and priests,⁵ but sometimes extended to the names of other eminent personalities also. We find the same epithet prefixed to the name of the king Sōmēśvara also in his inscription⁶ of V.S. 1235.⁷

The king Prithvirāja of the present inscription is Prithvirāja II otherwise known as Prithvibhatta who appears to have succeeded his cousin Aparagāṅgēya on the Chāhamāna throne and was himself succeeded by his uncle Sōmēśvara,⁸ but on the basis of the present inscription, as well as the inscription from Bijōliā dated Vikrama 1226, which too was published⁹ by Kavirāja Shyamaladasa, some wrong inferences were drawn by him. He assigned the present inscription to the hero of the epic *Prithvirāja Rāsō*, who married Saṅgītā the daughter of Jayachandra the king of Kannauj and fought heroically against Shahāb[ud]dīn Ghōri, but who in fact was Sōmēśvara's son and successor Prithvirāja III. Due to this confusion Shyamaladasa thought that Prithvirāja of the present inscription ascended the throne between Phālguna-badi and Chaitra-badi in Vikrama 1226¹⁰, but in reality sometime before Phālguna-badi, his reign itself was over.

¹ Cf. *The Prithvirāja Vijaya of Jayānaka* (ed. by G. H. Ojha and C. S. Gulori, Ajmer, 1941), p. 181, verse 13 (na paraṁ vidadhē eṣṭhā gūṣṭam janakam sūta-mayam vināśya yavat | svayam-eva vināśya garhaṣṭyam vyatanōd-dīpa iv-ānurāga-gandham |).

² Above, Vol. XXVI, pp. 102 ff.; Bhandarkar's List, No. 344.

³ Cf. *JASB.*, op. cit., p. 15.

⁴ Cf. *A.R. Ep.*, 1962-63, No. B 841.

⁵ Cf. Bhandarkar's list, Nos. 1380 and 1863, where a temple priest is called as Bhāva Brihaspati.

⁶ Cf. *A.R. Ep.*, op. cit., No. B 845.

⁷ The term Bhāva is explained as māyā (*Amarakōśa*) and is used while addressing the *sātradhāra* by his assistant in the Sanskrit dramas, eg. *The Vikramōrvaśyam* (N.S. edition, 1925) p. 8; and the *Mālatīmādhavam* (ibid., 1905), pp. 9 and 11.

⁸ Cf. H. C. Ray, op. cit., pp. 1078 and 1080-81.

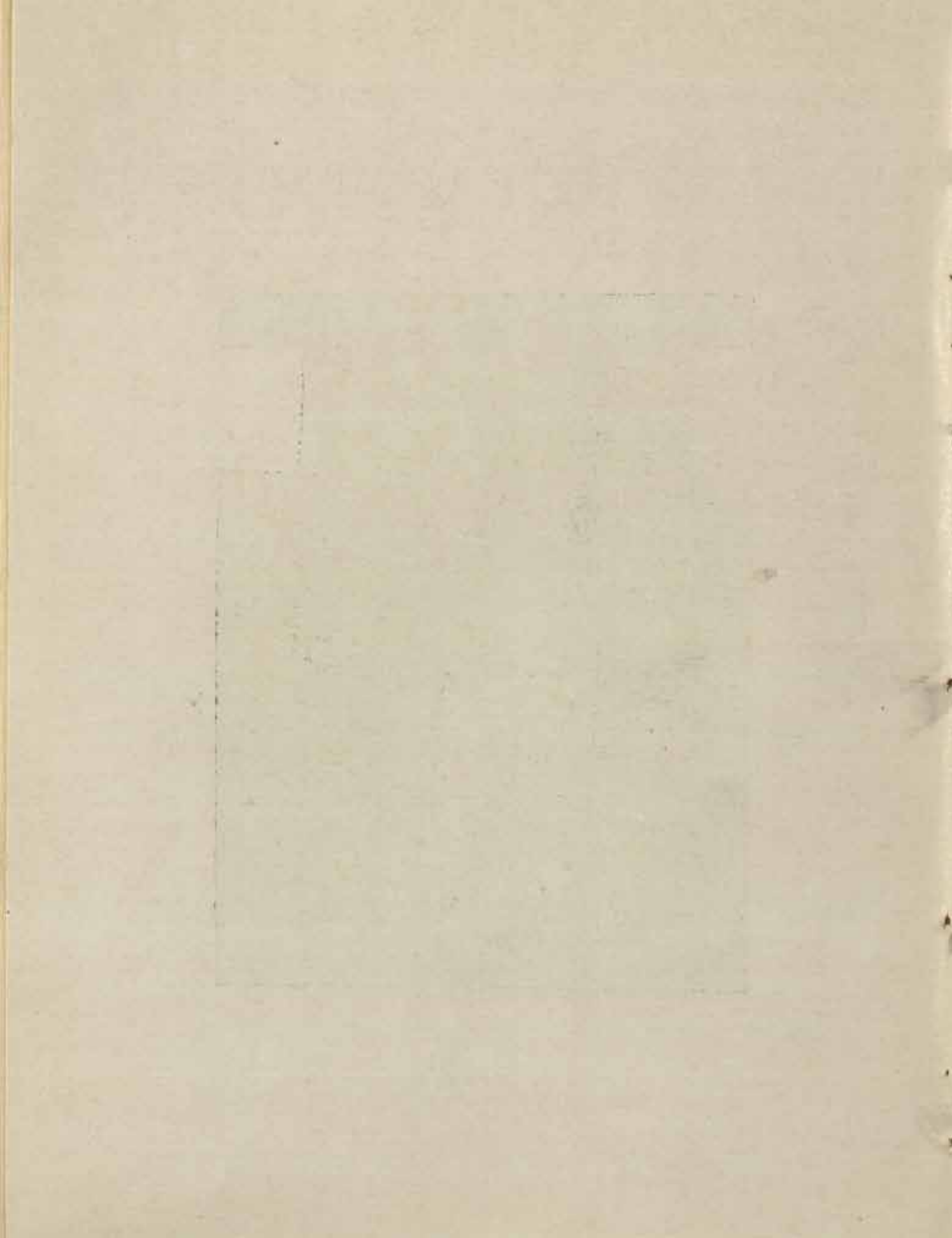
⁹ Cf. *JASB.*, op. cit., pp. 40 ff. and Bhandarkar's List, No. 344.

¹⁰ Cf. *JASB.*, op. cit., p. 15.

MENAL INSCRIPTION OF THE TIME OF PRITHVIRAJA II, VIKRAMA 1226

	ॐ नमः शिवायामलव	
2	शकतवसुशतिः द्वाद	2
	शिस्रष्टविंशपूर्वकः	
4	वाशितमन्त्रमेकलिरावकु	4
	मनिममद्वयं तस्मात्सममय	
6	पुसादिनमयः कंदर्पसामय	6
	सुखममयः कुलकुलमयः क	
8	राणामलामयः धर्मदमकल्म	8
	सकतमिपश्री वारुमानाद्यं साप्रह	
10	विपदुदमोवनिपतिश्रीपृथिमाव	10
	श्रुवात्सुधर्मदकिपसपृथिमाव	
12	मतः पुबेकुर्वेतिवेनालेमिषाद्वमन्त्रम	12

SCALE : One-third



The date of the Bijōliā inscription is Vikrama 1226, Phālguna ba.3, Thursday, *Hasta nakshatra*, which corresponds, according to the *Pūrṇimānta* month of the expired year, to A. D. 1170, February 5. The present inscription too explicitly refers to the same expired year. Therefore it can be concluded that in the expired Vikrama year 1226 and sometimes before Phālguna ba.3 as recorded in the Bijōliā inscription, the reign of Prithvirāja II came to an end whereupon he was succeeded by his uncle Sōmēśvara. If we, therefore, allow some margin of time which Sōmēśvara might have taken in settling down in his position before he made the donation as recorded in the Bijōliā inscription, it will be seen that in the first half of Vikrama 1226, these events had taken place. It seems therefore possible that A.D. 1169 and not A.D. 1170¹ was the year when Sōmēśvara succeeded to the throne.²

Prithvirāja of our inscription, therefore, does not figure in the epic in question. Nevertheless, it is clear from the present record that Prithvirāja II should have been quite a successful king. The eulogy of the king seems to have become a realistic one when the author calls him *kul-ākula mayāḥ*. The significance of the expression is not quite clear, but probably it refers to the excellent and not so excellent family of the king. We know that he was the son of the patricide Jagadēva whose heinous act of murdering his own father has been condemned severely in the *Prithvirāja Vijaya*³ and therefore he seems to have been described as belonging to an *akula* but as he belonged to the noble Chāhamāna family and was himself a noble king, so he has been correctly described as belonging to a noble family (*kula*). He is eulogised in the Hansi inscription⁴ of his time as Rāma himself. Even in some of the later records he is described as a great king. In the Bijōliā inscription⁵ of Sōmēśvara, it is stated that Prithvirāja resembled Prithu in protecting his subjects by giving them gifts of villages, gold etc., while in the *Prithvirāja Vijaya* he has been described as possessed of all the good qualities⁶ and ranked with the meritorious kings who enjoyed heaven⁷.

The view of L.B. Desai⁸ that Sōmēśvara occupied the throne of Sāmbhara after having dethroned Prithvirāja appears to be baseless in view of the compliments paid to him in the Bijōliā inscription of Sōmēśvara and the testimony of *Prithvirāja Vijaya*.⁹

No name of geographical importance is mentioned in the inscription. The monastery mentioned in line 4 is still extant at Mēnal, the findspot of the inscription.

¹ Cf. *DHNI*, Vol. II, p. 1980.

² It is, however, not possible to fix conclusively the upper limit for these events in this year in the present state of our knowledge as it is difficult to say definitely as to which of the three systems of the Vikrama era viz., *Chaitrādi*, *Āshāḍhādi* and *Kārttikādi*, was prevalent in this part of Rajasthan, during those days and employed in the records. Another inscription from Bijōliā listed in *A.R.Ep.*, 1967-68, No. C 2468 is dated Vikrama 1285, Vāi-śākha ba. 13, Thursday which corresponds to A.D. 1329, April 27, according to either *Kārttikādi* or *Āshāḍhādi* systems. The month was *Amānta*. In the neighbouring Kōtā region the *Chaitrādi* system seems to have been prevalent (cf. Bhandarkar's List, No. 331), so also in Chittōrgarh (cf. *Ibid.*, Nos. 591 and 593). But in places like Jōdhpur situated further west, the *Āshāḍhādi* system seems to have been in use (cf. *Ibid.*, Nos. 312, 318, 323, 357, 367, 377, 379).

³ Cf. p. 203, Verse 61.

⁴ Cf. Dasharatha Sharma, *op. cit.* p. 193 and n.5 (*Prithvirājo mahārājō-Rāmō-sau sakhayān vinā*).

⁵ Above, Vol. XXVI, p. 105, verses 23-25.

⁶ Cf. *op. cit.*, p. 202, verse 56.

⁷ *Ibid.*, p. 205, verses 74-75.

⁸ Cf. *op. cit.*, p. 29.

⁹ Cf. *op. cit.*, p. 202, verses 56 (*pratāsthī Prithvi-d'ataḥ*) and 57 (*śapā'ca-Lakṣham-āninye mahāmātyair-mahīpatib*).

TEXT¹[Metres: Verse 1 *Rathoddhatā*; Verse 2 *Śārdūlavikrīḍita*; Verse 3. *Anuṣṭubh*.]

- 1 Siddham² || Ōm³ namaḥ Śivāya || Mālavē-
 2 śa-gata-vatsara⁴-śatgih dvāda-
 3 śaiś-cha śhaṭ(ḍ)-virīśa-pūrvvakaiḥ |
 4 kāritam maṭham=anuttamam kalau Bhāva Brahma-
 5 muninā mana[ḥ*]-k⁵hayam⁶ || [1* ||] tasmāt⁷ satya-mayaḥ
 6 subhāshita-mayaḥ kandarppa-sō(śo)bhā-mayaḥ
 7 sva-sva-ddharmma-mayaḥ kul-ākula-mayaḥ⁸ ka-
 8 lyāṇa-mālā-mayaḥ | dharmmajñam(jñas)cham (-cha) akalma⁹-
 9 śam(śh) kṛita-dhiyam (yām) śrī-Chāhamān=ānvayam(yē) Sāmpra-kṣmā
 10 dhīpa¹⁰-suṃdarō=vanīpatih śrī-Prithvirājō
 11 bhava[t*] || [2||*] tasmāi¹¹ dharmma-varishṭhasya-prithvirājesya dhī¹²-
 12 mataḥ | punyō((nyē) kurvati vai rājyē(jyam) niḥ(ni)shpannam maṭham=uttamam(m) ||[3||*]

¹ From ink impressions.² Expressed by a symbol.³ Kavitāja Shyamaladeva reads instead of the *siddham* symbol, a few words preceding the letter Ōm as: 'Mālavā kā gaḥḥa mē mīlatharū u-bōrayō-rājya mē darvājō-āparē to give the exact location of the inscription in local dialect, but which do not exactly belong to the inscription proper.⁴ Read *Vatsaraiś-śataih*, for the sake of metre.⁵ The expression seems to have been used in the sense of "the absence of mind", to perceive any other object except the *maṭham*. See *Bṛhadāraṇyakoṣanishat* (3.5.3) *anyatramanā abhūcam, n=ādācam; anyatra-manā abhūcam n=ādācam=iti | manasō hy=eva paśyati, manasō śṛṅgīti |*⁶ Abrupt starting suggests that some passages preceding the expression *tasmāt* have been inadvertently omitted by the engraver here.⁷ The sense seems to be that he had a kingdom full of noble families.⁸ The sense appears to be that the object intended here is no doubt moonlike but without any blemishes while the moon has got some black spots also.⁹ The expression seems to require correction to *sāmpratam kalmāśiga* which might mean the ruling king.¹⁰ This verse is grammatically defective. The first half requires to be corrected as *Tasmāi dharmma-varishṭhē cha Prithvirājē hi dhīmati*.

No. 54.—SAKRAI STONE INSCRIPTION OF GOVINDA, SAMVAT 55

(1 Plate)

K. V. RAMESH, MYSORE

The stone, bearing the inscription edited here with the kind permission of the Chief Epigraphist, Mysore, is said to be on the north wall of the shrine of the Śākambhari temple at Sakrāi, a village in the Śekhāvātī province of the former princely state of Jaipur, Rajasthan. While noticing this inscription in the *Progress Report of the Archaeological Survey of Western India* for 1909-10 Bhandarkar¹ observed, in page 57, as follows: "It is engraved on a slab which is somewhat mutilated, and which, what is worse, is coated with a whitewash, with the result that many letters have thus become illegible. The slab is now placed in the principal niche of the exterior of the shrine facing the north. And as a cattle pen has been put up against the north wall of the temple, the inscription stone is practically in the dark. It is, therefore, no easy task to read this inscription. It apparently refers itself to the reign of the Chāhāvāna king Vighararāja, and records that Dayikā, queen of Vachchharāja, i. e., no doubt of Vatsarāja, uncle of Vighararāja, as we know from the Harsha inscription, repaired the temple of Śaṅkarādēvī, which was situated in a *bṛihad-drōṇī*, i. e., in a large valley between two mountains. This is, no doubt, the case with the temple, as it is. The inscription ends with the date *Samvatsara 55 Māgha śudī 4*. It is indeed curious that the date is here specified with the hundreds omitted. But we know from the Harsha inscription that Vighararāja was living in V. E. 1030. The full date of our record must therefore, be 1055".

The inscription consists of 15 lines of writing and the engraving has been well executed. The characters belong to the northern class of alphabets and are assignable to the close of the 10th century A. D.

But for a part of lines 8 and 9 and most of line 15, which are in prose, the text of our inscription is in verse, the language being Sanskrit. The total number of verses is nineteen. The right and left hand top corners of the slab are broken away resulting in the loss of a number of letters in the first three lines. Also a few letters all along the right margin of the slab are lost and a few more letters in the middle of most of the lines are somewhat obscured, probably owing to constant white-washing.

The object of the inscription is to record the renovation of the temple of Śaṅkarādēvī, built in olden days (*purā*) by some one (*kēn-āpi kūrītaḥ*) and which had fallen into disrepair, by Dēyīṇī, probably under the supervision of the *śreṣṭhīns* Jajjaka and Jayamātra. The village of Drōṇaka was also granted to the temple by Dēyīṇī for augmenting the merit of herself and her parents.

The first few letters of line 1, probably containing an auspicious symbol and some *maṅgala-cākya*, are lost. The record then opens with two stanzas, the first one (lines 1-2) in praise of Śīve whose eulogy is sung by men and sages alike and who had eliminated all his enemies. The second verse (line 2) is in praise of some territory, probably the valley in which Sakrāi is located, which is compared to the majesty of the Malaya tree because of its spacious and winding terrain and to the foot of the Mēru mountain in view of its lustrous diamonds. Verse 3 (line 3) states that

¹ Bhandarkar's List, No. 97.

there was a powerful ruler named **Vigraharāja**, who belonged to the **Chāhavāṇa** family, who had defeated the armies of his enemies, who was kind to the learned and the needy and who was like *Cuha*. Verse 4 (lines 3-4) speaks of **Narmadā**, who was verily like the river Narmadā and who was born of a family of noble deeds. She was obviously the daughter of Chāhavāṇa Vigraharāja for, the very next verse (verse 5, lines 4-5) states that she (*sā*) begot a son named **Gōvindarāja** by her husband **Vachchha (Vatsa)rāja-nripati**, who had crushed all his enemies and in the lotus pond which was the circle of his feudatories; Narmadā was the royal swan.¹ According to verse 6 (lines 5-6) Gōvindarāja made the sky gleam with the pearls spilt from the heads of the elephants (of enemy rulers). He had for his queen (*rājñī*) the goddess-like **Dēyikā** who was ever engaged in the service of the gods and who was a boon-giver to the modest (verse 7, line 6). Verse 8 (lines 6-7) further praises her munificence, generosity and purity and adds that heavenly birds were constantly singing her praise in the house of the Lord of the immortals (i. e. Indra).

The next verse (verse 9, lines 7-8) describes the town of **Pūrṇatallaka** as famous in the world, as having a net work of lofty temples and many types of houses belonging to *brāhmaṇas* and merchants and as having (the body called) *mahājana* which included good *śrēṣṭhins*. The short prose passage in lines 8-9 introduces the *śrēṣṭhins* Jajjaka and Jayamātra who probably hailed from Pūrṇatallakapura and refers to a *dēva-drōṇi* i. e., the valley of the gods,² probably as settled or created into a divine holding by the two *śrēṣṭhins*. A description of the temple, (*śaṅkha*) of goddess Śaṅkarādēvi and its surroundings follows in verses 10-12 (lines 9-12). It is stated that the temple was surrounded by *campa* (i. e. Champaka) trees, that there were creepers with tremulous leaves, that the place resounded with the cries of flocks of cuckoos, that it was adorned by heaps of jasmine, that it had waterfalls, that it was disturbed by the cries of peacocks and that it was marked by the sounds made by parrots and pigeons (verses 10-11). This temple of Śaṅkarādēvi, which was situated in the huge valley (*bṛihad-drōṇi*) and which had been built in olden days by some one, was the subject of praise from the *siddhas* and *gandharvas* (verse 12). Verse 13 (lines 10-11) states that the temple of the goddess, constructed of brick, had fallen into disrepair in course of time, with its turrets ruined. Verse 14 (line 11) states that this temple at Ghōṣhāyī[kā?] was renovated (*bhūyah kṛitah*) by Dēyīni under the supervision of the two (*taṅgō-niṅge*) i. e., probably, of the *śrēṣṭhins* Jajjaka and Jayamātra. While verse 15 (lines 11-12) speaks of the impermanence of worldly values, the next verse (lines 12-13) states that Dēyīni made a grant of the village **Drōṇaka**, obviously to the temple of Śaṅkarādēvi, in order to augment her and her parents' merit. Verse 17 (line 13) is a benedictory stanza wishing the temple eternal glory. Verse 18 (line 14) contains a eulogy of the temple while verse 19 (lines 14-15) states that the text of the record was composed by Varāha. It is stated in line 15 that the inscription was engraved by the *sūtradhāra* Śilagaṇa, who was the son of Vōddaka. Then follow the details of the date, discussed above, and then the record ends with a symbol.

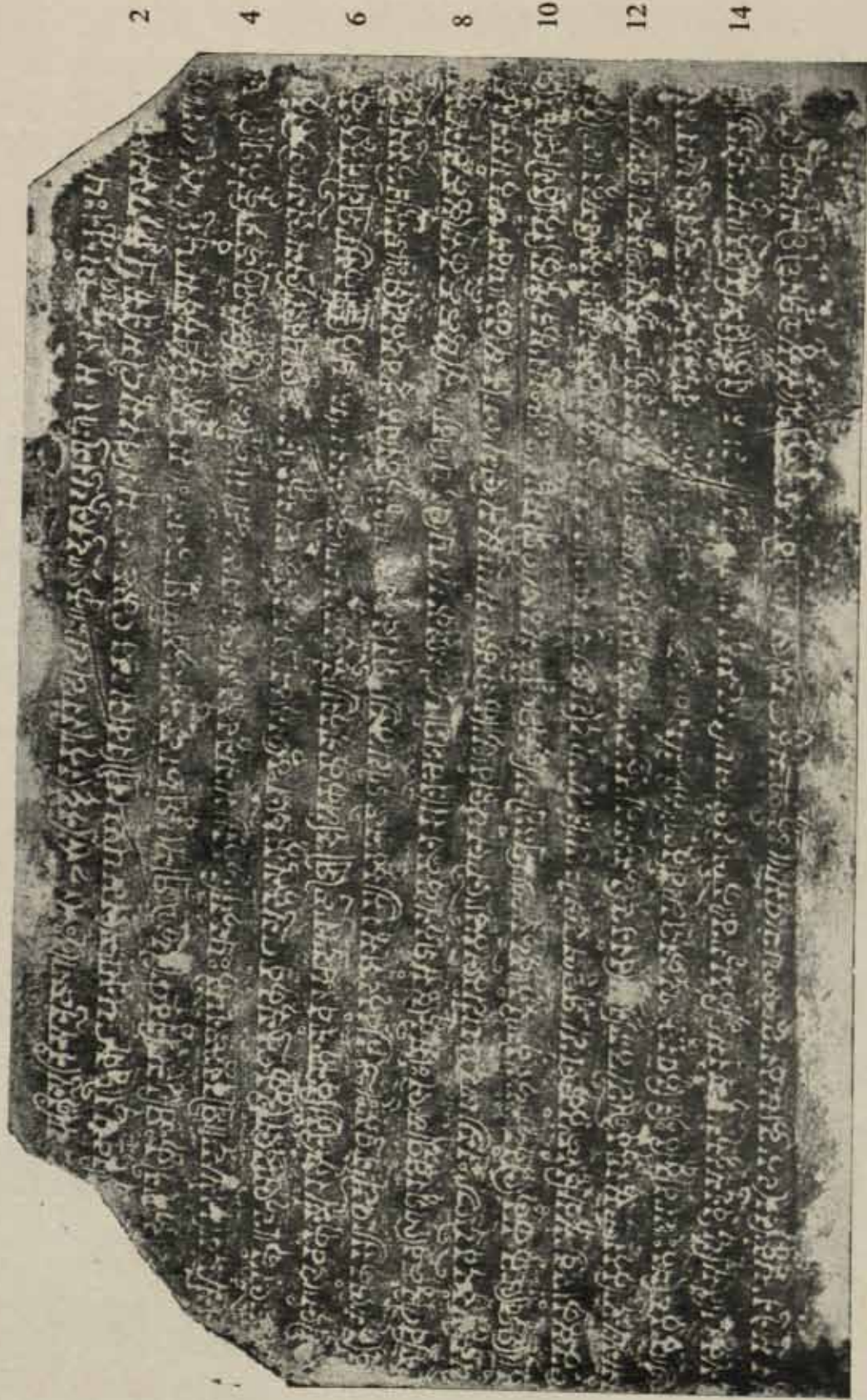
The primary importance of the inscription is historical. The genealogy given in the *prastuti* portion of our inscription could be tabulated as follows:—

Chāhavāṇa
Vigraharāja
Narmadā married to Vachchharāja
Gōvinda [rāja] married Dēyikā

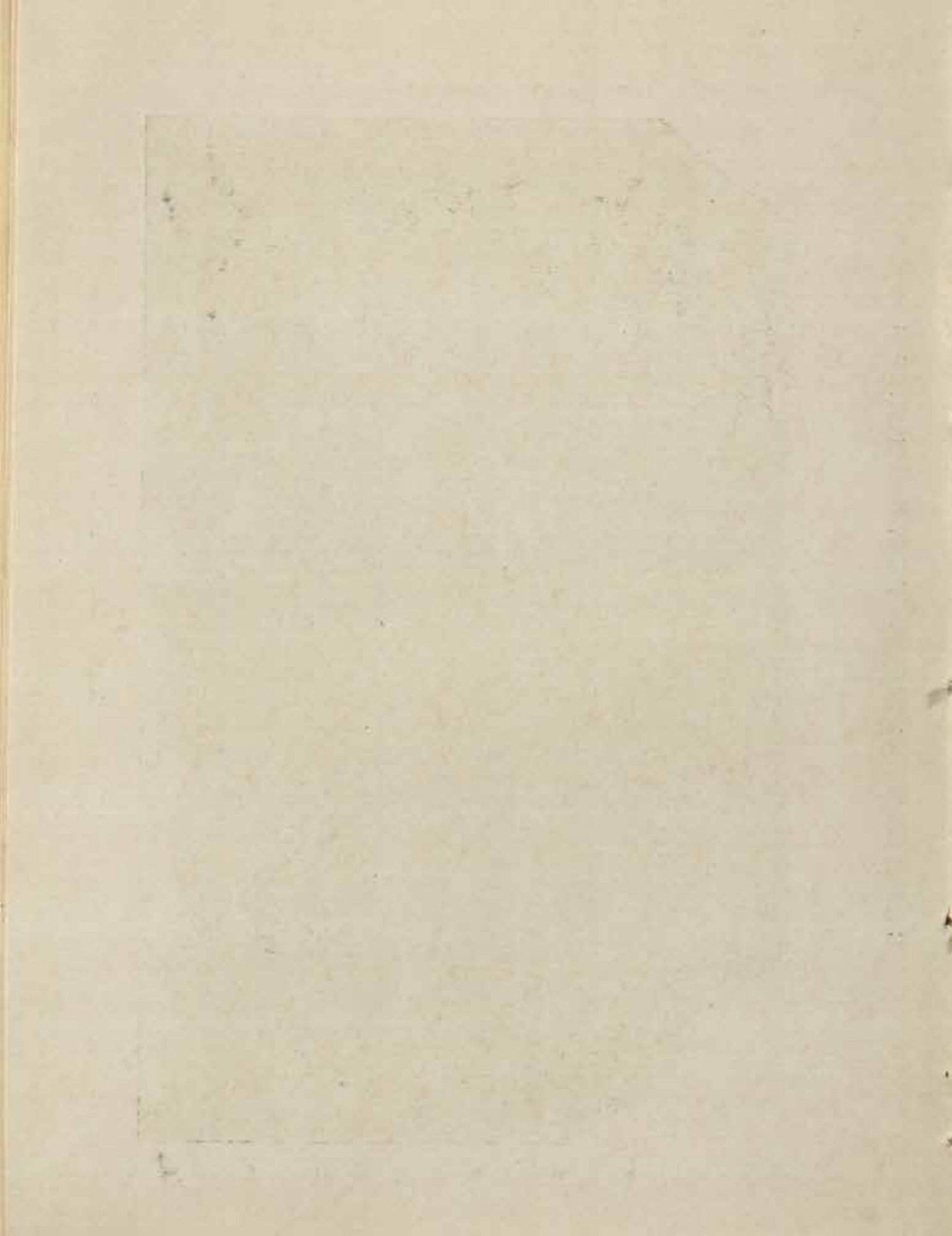
¹ The import is that even as Vātsarāja was like a *rājakaṁṣṭ* in the lotus pond, which was the circle of his feudatories, his queen was like a *rājakaṁṣṭ*.

² In the context in which it occurs, *dēva-drōṇi* may be interpreted as the valley of the goddess Śaṅkarādēvi. It is likely that the valley was donated to the goddess by the two *śrēṣṭhins*.

SAKRAI STONE INSCRIPTION OF GOVINDA, SAMVAT 55



SCALE : One-third



It is thus clear that, while Bhandarkar was right in identifying the Vighararāja of our inscription with Vighararāja of the Harsha inscription of V. S. 1030, he was wrong in suggesting the identity of Vachehharāja with Vatsarāja, the paternal uncle of Vighararāja II. Vachehharāja was, on the other hand, the son-in-law of Vighararāja probably belonged to some local ruling house of the Śekhāvāṇī region. Bhandarkar did not read the name Govinda occurring at the end of line 4 of our inscription and he, therefore made Dēyikā (which name he wrongly read as Dayikā) the queen of Vachehharāja himself. In truth, he was her father-in-law and she was the queen of his son Gōvinda[rāja].

Commenting on our inscription, Dasharatha Sharma observes¹ that "as Vighararāja's successor Durlabharaja II was on the throne of Śakumbhari in V. 1053, Vighararāja of the Sakrai inscription must be identified with Vighararaja III and the omitted figure regarded as II instead of 10". Not only does this suggestion militate against paleographical considerations, but also ignores the fact that our inscription refers to Vighararāja in the past tense, making it clear that he was no longer alive at the time of the engraving of the inscription. The intended date of our record is, therefore, V. S. 1050 and not V. S. 1155 as suggested by Dasharatha Sharma. Since Dēyikā is stated to be the *rājāni* of Gōvindarāja, it is obvious that the latter was ruling over some territory, probably in the Śekhāvāṇī region, as a feudatory of the Chāhamānas.

The antiquity of the temple of Śaṅkarādēvī is attested to by another inscription² from Sakrūt. This beautifully engraved inscription, the date given in which is a subject of controversy, Bhandarkar reading the numerical symbols as [V. S.] 879 (822 A. D.) and Dr. Chhabra reading them as [V. S.] 699 (642-43 A. D.), records the construction of a *mandapa* in front of (the temple) of the goddess Śaṅkarādēvī by an association composed of eleven members, all of whom were *brāhmins*. On grounds of palaeography, the inscription is to be assigned only to the middle of the 7th century A. D. and since it records the construction of a *mandapa*, it follows that the temple itself was in existence from earlier days. Verse 14 gives the name of the place, in which the temple was located, as Ghōshāyī [kā ?].

The name of the person who renovated the temple and made a grant of the village Drōṇaka to the goddess is given in line 11 (verse 14) as Dēyini. It is tempting to suggest that Dēyini is only another form of the name Dēyikā, borne by the queen of Gōvindarāja. But, verse 8, by stating that Dēyikā's praise was being sung by heavenly bards in the palace of Indra, seems to suggest that she was not alive at the time of the engraving of the record. It is possible that Dēyini was the daughter of Gōvindarāja and Dēyikā ?

The reference, in our inscription, to Pūrnatallakapura is of considerable importance. While Bhandarkar³ and A. K. Vyas⁴ believed that Pūrnatalla, occurring in the Bijholia inscription of Chāhamāna Sōmēśvara⁵ was the name of an early ruler of that dynasty, Dasharatha Sharma is of the opinion that it is a place-name represented by modern Puntala in the Jodhpur State. The name of the place as given in our inscription is Pūrnatallaka. The suffix *ka* could mean, on the one hand, that it was founded by or named after king Pūrnatalla or that it was a smaller town named after the bigger and more famous Pūrnatalla.

TEXT*

[Metres: Verse: 1-2 : *Āryā*, Verse: 3-4, 7, 10-14, 16 and 19 *Anuṣṭubh*; verses 5-6, 9, 17-18 *Vasantatilakā*; verse 8 *Śarṅgalavikrīḍitā*; verse 15 *Rathōddhatā*].

1.....[ja]yati muni-manuja-gītaḥ sa[rabhasa]m nirdārit-ārīrāya(yō) yāḥ (yāḥ) ||

[1*] Kvaṇa(na)d-uru-nupura-mukharāḥ sa[lastambha]-lamchehhanāḥ pa.....

¹ *Early Chauhan Dynasties*, p. 37.

² Above, Vol. XXVI, pp. 27-33 and plate.

³ *Bhandarkar's List*, No. 344.

⁴ Above Vol. XXVI, P. 91.

⁵ *Ibid.*, pp. 84 ff. See p. 103, text line 6, verse 12 where the reading given is *Pūrnatallē (llo) nripas-tataḥ*.

⁶ From impressions.

No. 55.—VASAI STONE INSCRIPTION OF ANANTADEVA II, SAKA 1120

(1 Plate)

V. B. KOLTE, NAGPUR

The present inscription was discovered in February 1970 while digging a pit for fixing an electric pole in front of the Trivikrama temple in the compound of the fort of Vasai in the district of Thana (Maharashtra). I am thankful to Shri V.G.Khobarekar, Director of Archives, Government of Maharashtra, for supplying excellent estampages of the inscription and for permitting me to edit the same. I am thankful to Dr. V.V.Mirashi also for his valuable help and guidance in deciphering the inscription.

The stone slab on which the inscription is engraved is 75 cm in length and 34 cm in height. On the upper part of the slab are carved in relief the figures of the Sun, the Moon and an auspicious pect (*kaṃaṃḍalā*). On the lower side of the slab the figure of a cow with a calf sucking its milk has been carved in relief in a rectangle measuring 21 cm in length and 14 cm in width. The actual inscription has been engraved in the middle part and occupies a space measuring 46 cm × 34 cm. The inscription is very badly damaged. Many letters have been lost and many more are indistinct. It is therefore very difficult to decipher the whole inscription. The inscription contains twenty lines in all, but I could decipher the first eight lines successfully with the help of the records hitherto published. The information contained in those lines is very important since it throws some new light on the history of the Śilāhāra dynasty to which the record belongs.

The characters are Nāgarī and belong to the northern variety of the alphabet. *Prishthamātrās* have been used extensively to denote the medial *ai* and *au*. As regards orthography, consonants following *r* have been doubled e.g. *prāvaritamānē* (1.2) *saivatsarāntarggata* (1.3), *mārggaśira*, etc.

The language is Sanskrit. The word *peṇḍhā* in lines 15, 16 and 17 would show that the inscription contains a few lines or at least a few words in Marāṭhī. The words *Śaku saṃvatu* are Marāṭhī forms of the Sanskrit words *Śaka Saṃvat*. The correctness or otherwise of the Sanskrit language cannot be ascertained since the full text of the inscriptions could not be deciphered. However, the use of long *vi* in place of short *vi* in the word *viṃsaty-adhikēshu* in line 2 is incorrect.

The record commences with the auspicious expressions *tri-svasti jayat-ch-ābhyaśudayat-cha* which are found in almost all the records of the Śilāhāras of Northern Koṅkaṇ. The date of the inscription as given in the first four lines is Monday, the eighth tithi in the dark half of the Mārgaśīrsha month of the expired Śaka year 1120, the cyclic year (*saṃvatsara*) being Kālayukta. The year 1120 has been mentioned in words as well as in figures. The given details of date correspond to 23rd November 1198 A.D.¹

¹ [The day of the dark fortnight referred to in the inscription is 15. Therefore the details correspond to Monday, the 30th November, 1198 A.D.—Ed.].

In line 5 the king Anantadēva is introduced and bears the titles *samasta-rājāvali-virājita mahārājādhirāja paramēśvara*.

The names of the ministers during the reign of Anantadēva II occur in lines 7 and 8. If my readings are correct, it may be said that Vrihima Prabhu¹ was the Chief Minister and Vādima Prabhu, the Commander-in-Chief. In lines 12 and 13 the names of certain other persons can be read as Mālupai Prabhu and Dādrikā Mālu. Probably they were the donees. The object of this donation cannot be ascertained since the rest of the record is badly damaged. The word *pāvi* in lines 16 and 17 is not found in either Sanskrit or Marāṭhī dictionaries. From the context it seems to have the meaning of a field. The next word *paṇḍhiyā* in lines 15, 16 and 17 is the plural of the Marāṭhī word *paṇḍhi* which means a bundle. It appears that from each of the two fields belonging to certain persons a right to have one thousand bundles of grain was given to somebody.

The record does not mention the dynasty to which this Anantadēva belonged nor does it give the name of any of his predecessors. But in view of the provenance of the record and the manner in which the king is introduced, Anantadēva may be taken to have belonged to the Śilāhāra dynasty of Northern Konkan. But the only hitherto known Śilāhāra Anantadēva ruled almost a century earlier than the date of the present record.² Therefore, the importance of the epigraph under review lies in the fact that it reveals the existence of a second Anantadēva in this family in 1198 A.D., and he may be called Anantadēva II.

The Śilāhāra kings before Aparāditya II styled themselves as *mahāmaṇḍalēśvarādhipati* or *mahāsāmantādhipati* which shows their feudatory status. It was only Aparāditya II who first adopted the title *Mahārājādhirāja*³ and Anantadēva II of the present inscription continued its use. Besides this, Anantadēva used the title *paramēśvara* also. This may suggest that during the period of Aparāditya II, the Śilāhāra kings became independent and during the reign of our Anantadēva their power rose still higher.

There is also no doubt that Anantadēva II of our present record was occupying the throne sometime after Aparāditya II for whom we have dates in the Śaka years 1106, 1107 and 1108⁴ and before Aparāditya's son Kēśidēva II of whom there are inscriptions dated in Śaka 1125⁵ and 1161.⁶ Now it may be surmised that probably Anantadēva II was the younger brother or the elder son of Aparāditya. He may have succeeded Aparāditya and after his death, sometime between Śaka 1120 and 1125, Kēśidēva II may have occupied the throne.

The record ends with the usual imprecatory verse *svadattām paradattām vā* etc., which shows that the record is complete. It also shows that gift of some land was made to the donee or donees by the King Anantadēva II.

¹ In line 12 the same appears as *Humi Prabhu*.

² Cf. above, Vol. XXIII, pp. 277-78; *Ind. Ant.*, Vol. IX, pp. 33-35; and *Ind. Cult.*, Vol. II, pp. 420-11.

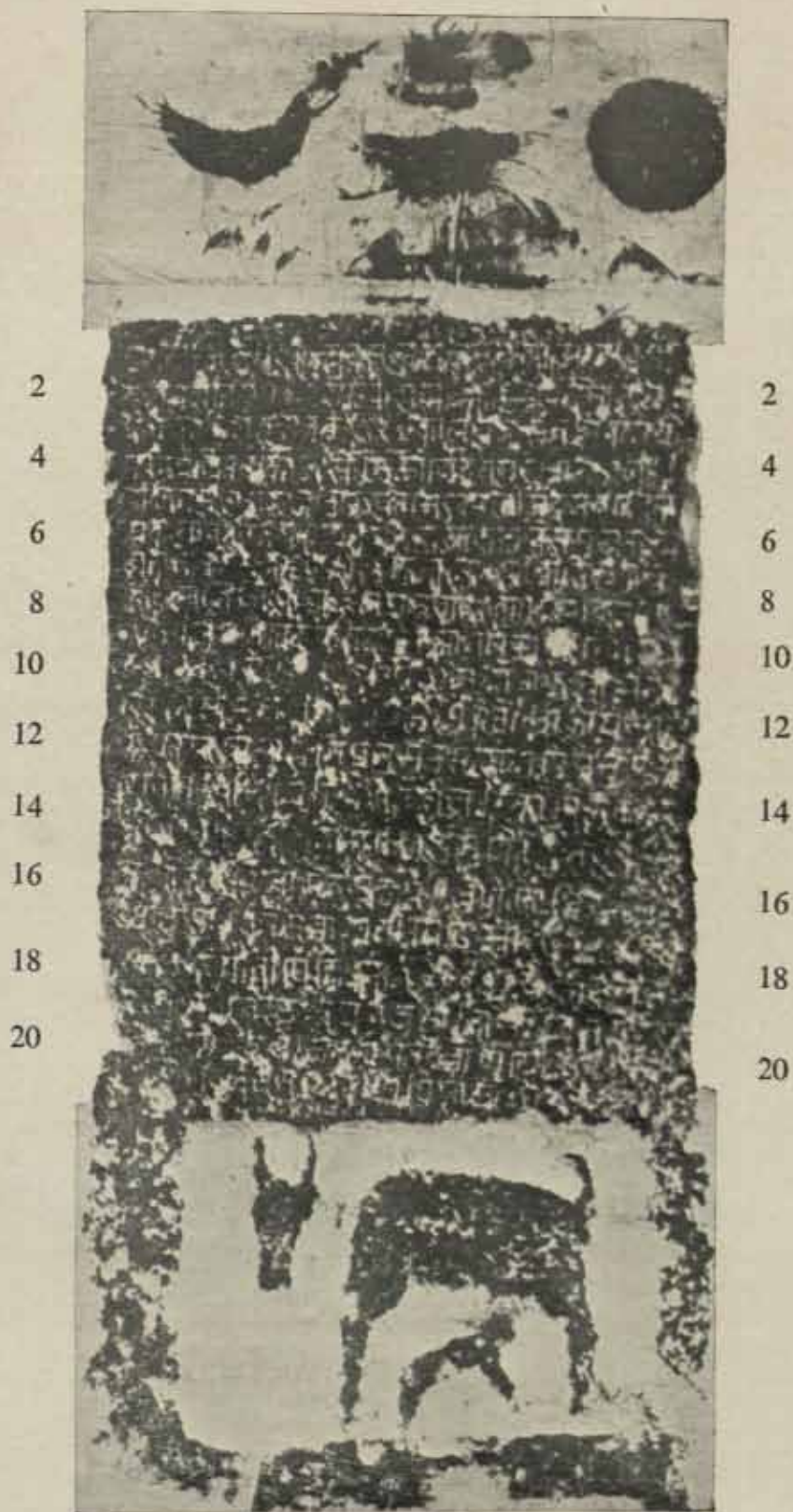
³ *Prāchīna Marāṭhī Kōṭea Lēkha* (Tal'pale), p. 83.

⁴ *Ibid.*, pp. 72-84; *Ind. Cult.*, Vol. II, p. 416.

⁵ *Bom. Gaz.*, Vol. 1, pt. ii, p. 20, note 3.

⁶ *As. Bh. Or. Res. Inst.*, Vol. XXIII, pp. 89-102.

VASAI STONE INSCRIPTION OF ANANTADEVA II, SAKA 1120



SCALE : One-fourth

TEXT

- 1 [श्री] स्वस्ति जयश्चाभ्युदयश्च शकनृपकालातीतस-
- 2 वत्सरशतेषु एकादश(शे)षु वी(वि)शत्यधिकेषु प्रवर्त्तमाने व-
- 3 त्रांकतोपि शकुसंवतु ११२० कालयुक्तसंवत्सरांतर्ग-
- 4 त माम्गंशिर वदि [८] सोमे [1*] अद्येह समस्तराजावलीवि-
- 5 राजित महाराजाधिराज परमेश्वर श्रीमदनंतदेवरा-
- 6 यकल्याणविजयराज्ये तथैतत्प्रसादावाप्तसमस्तराज्य-
- 7 च्छिताभार(रं) समुद्बृहति महामात्य[प्रोटि] श्री[त्रीहिम]प्रभु
- 8 [म*]हादलाधिपति श्रीवादिमप्रभुपै इत्यादि श्रीकरणे
- 9 वत्तमाने सति पुर भांडारि अ
- 10 विप्राय महाराज श्रीअनंत-
- 11 देवेन महाराजाधिराज
- 12 व महामात्यहृमिप्रभुसुतस्य [आनु] पै प्रभु
- 13 अमात्यपुत्रश्रीदाटिकामालुका[य]
- 14 स्याय मुक्ती कृता
- 15 पेंडिया सहस्रद्वयं [य]त्रांकतोपि [२०००]
- 16 [मालु प्रभु] सत्क पावी पेंडिया १००० इ

- 17 सत्क पावी पेंडिया १००० इय
- 18 ॥ व(ब)द्विभि[र्वसुधा भुक्ता] राजभिः सग-
- 19 । स्वदत्तां परदत्तां वा यो [हरेत वसु]-
- 20 घरा [१*] पण्डि वर्षसहस्राणि विष्ठायां जा [यते कुमिः ॥]

No. 56—SEVEN INSCRIPTIONS OF THE CHALUKYAS OF BADAMI

K. V. RAMESH AND S. S. RAMACHANDRA MURTHY, MYSORE

The seven inscriptions edited here with the kind permission of the Chief Epigraphist, Mysore, were all discovered in the Tadpatri taluk, Anantapur District, Andhra Pradesh during the years 1958-60. They will be referred to hereunder as A-G for the sake of convenience. All the seven inscriptions are in early Telugu-Kannaḍa characters, palaeographically assignable to the 8th century A.D. and their language, barring G which is in Kannaḍa, is Telugu. All these inscriptions belong to the period of the Western Chalukyas of Bādāmi and to the reigns of three emperors of that dynasty viz., Vinayāditya (A and B), Vijayāditya (C-E) and Kīrtivarman II (F and G).

As regards palaeography, the characters in the seven records under study are generally comparable to those in the Turimalla inscription¹ of Vikramāditya I, the Kottūru inscription² of Vijayāditya and the Tippalūru inscription³ of Vikramāditya II. Attention may be drawn to the occurrence of initial *a* in A-D and F, initial *ā* in C and G, initial *i* in all the seven records, initial *u* in B, initial *ū* in F and G, initial *e* or *ē* in B-D and F and initial *o* in F. The forms of *r*, both as superscript and subscript, and of *l* are note worthy in that they exhibit certain earlier as well as later features. The letter *y* occurs in A in two forms, in one case the tripartite formation having no loop and in the other the letter having a developed loop. The subscript *m* shows the transitional stage of its later development in D in line 10.

As regards orthography the inscriptions, most of them indifferently engraved, are not wanting in errors of commission and omission. There are quite a number of words of lexical interest. The most important orthographical feature is the usage of class nasal in some cases and its replacement by the *anusvāra* in some others, and indiscriminate intermixture of *r* and *ṛ*, e.g., *Ḷṣṃrurāju* for *Ḷṣṇrurāju* (A line 7) and *Koṃṛṛūru* for *Koṃṛūru* (A line 8-9). In A the earlier form *nāṃru* (line 13) as well as the later form *nāṃḍu* (line 7) occur. The occurrence of *ikkina* (line 4) and *ichchiri* (line 5) in B shows the transitional stage when palatalization of *k* to *ch* had not become universal. The word *agulchu* in C (line 10) in the place of the more grammatical *aguttam* occurring in a similar context in E (lines 26-27) is noteworthy. *Inumuru*, in the sense of two persons, which is the older form of *iruvuru* occurs in D (line 12). The expression *pulḍogun* in D (line 14) is a mistake for *polḍogun* meaning 'be prosperous'. The writing of *mūṅṛagu* in E (line 9) as *māṅṛuku* shows the absence of the softening of the older *k*. This can be compared with the Kannaḍa form *akku* (of G line 25).

The inscriptions are of considerable historical importance. They reveal the names of some hitherto unknown subordinates of the Chalukyas of Bādāmi. A (lines 6-7) and B (lines 2-3) reveal the fact that Vānarāju was administering Vaṅganūr-nāḍu as the feudatory of Vinayāditya. We learn from the three inscriptions of Vijayāditya (C-E) that the same Vānarāju continued to administer the same territory referred to in C (lines 3-4) and E (lines 10-11) as a *vishaya*. Inscription F (lines 4-5) introduces Prithivī-Vānarāju as the feudatory of Kīrtivarman II but does not name any territory over which he was ruling. Inscription G (line 7-10) refers to a feudatory

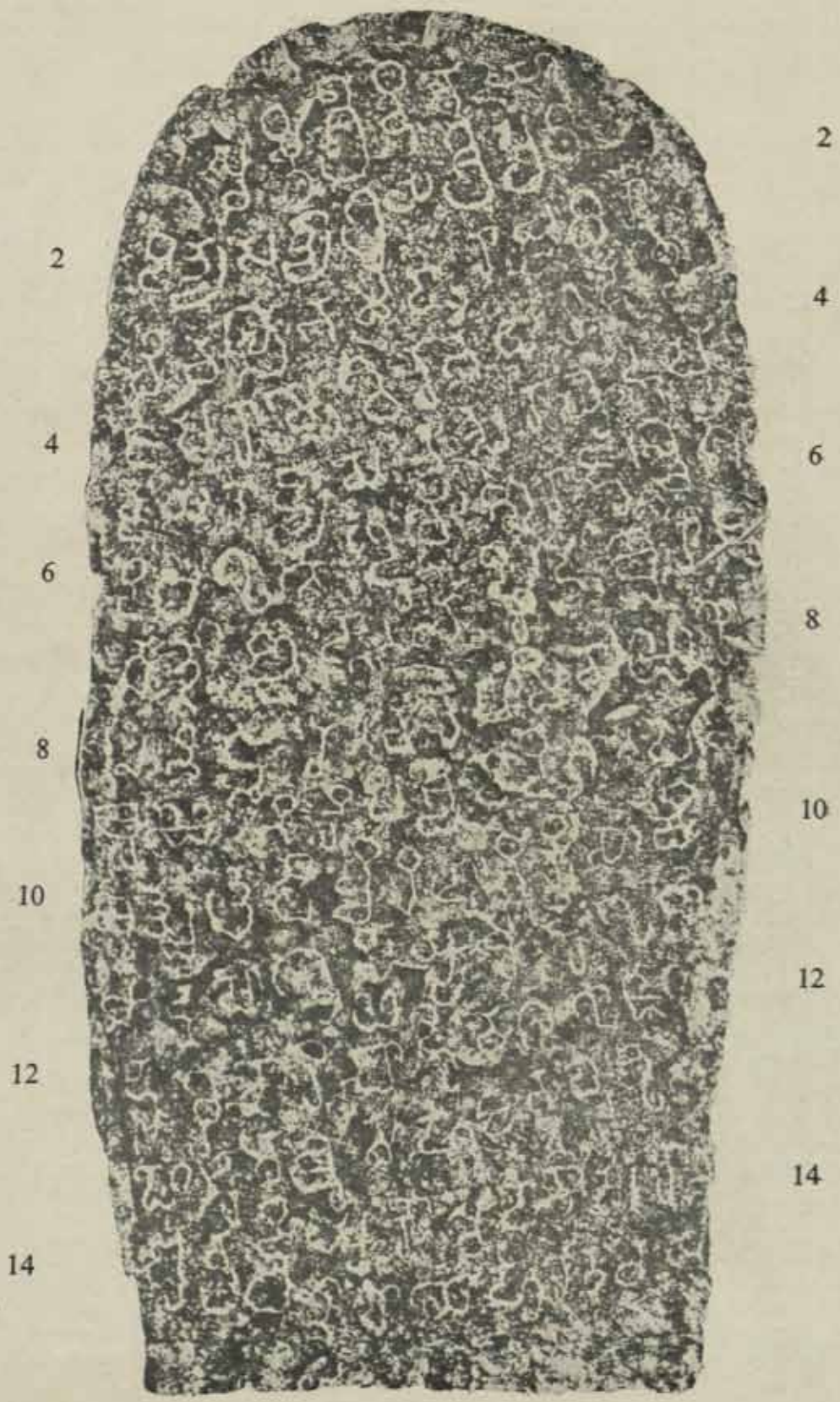
¹ Above, Vol. XXIX, pp. 160 ff.

² Ibid., Vol. XXX, pp. 69 ff.

³ Ibid., pp. 12 ff.

SEVEN INSCRIPTIONS OF THE CHALUKYAS OF BADAMI

VIRAREDDIPALLE INSCRIPTION OF VINAYADITYA, YEAR 10



IGADURU INSCRIPTION OF VINAYADITYA, YEAR 14



SCALE : One-sixth

The seven inscriptions are edited with their texts below.

A—Virāreḍḍipalle Inscription of Vinayāditya, Year 10

This inscription¹ was found engraved on a stone in a field to the west of the village which is a hamlet of **Kamalapāḍu**. This record refers itself to the **10th regnal year of Vinayāditya Satyāśraya** who is endowed with the usual imperial titles of the rulers of his family. Since he is known to have ascended the throne some time in 681 A.D., this epigraph could be assigned to **690-91 A.D.** As pointed out above the inscription refers to **Vāṇarāju** as the ruler of **Vaṅganūr-nāḍu** (lines 6-7).

The **object** of the record is to register the grant of a piece of land measuring 50 (*ḥanchāśat-kshētra*) by **Chaḷki-Lēmḡurāju** to **Varachāmi-pāra** (i.e., the *brāhmaṇa* named **Varachāmi**) of **Koṃḡūru**. The gift land was situated to the west, obviously of **Niṭṭūru**. Then follows a list of witnesses which included the *nāḍu* and the *mahājana* (line 13). The record ends with the imprecatory verse *Svadattāṃ*, etc., which is, however, left incomplete.

As has been pointed out above, this inscription contains the earliest reference to **Vāṇarāju**. Of the geographical names occurring in this record, viz., **Vaṅganūr-nāḍu**, **Niṭṭūru**, **Koṃḡūru**, **Muḷupāl** and **Muḷuṅgu**, the first one is represented by the territory in and around the present-day village **Vaṅganūru** in the **Tadpatri** taluk. **Niṭṭūru** is the same as modern **Niṭṭūru** the find-spot of the inscription C. We are unable to locate the remaining place names on a modern map.

TEXT*

- 1 Svasti [| *] Śri-Vinayā-
- 2 ditya-Satyāśraya-śri-Prithi-
- 3 vīvalabha Mahārājādhirā-
- 4 ja parā(ra)mēśvara-bhaṭa(tā)rā(ra)la [vi]-
- 5 jaya-rājya-samvatsarambuḷ pa-
- 6 di agunēṇḍu Vāṇarājuḷ-Varṅga-
- 7 nūr-nnāṇḍ-ē[an Chaḷki-Lēmḡurāju-²
- 8 1 Niṭṭūran Vara[chā]mi-pāra Ko[rin]-
- 9 ḡurēniki paśchīma-diśāna pañchā-
- 10 śat-kshētraṃb-ichchīri [| *] dāniki sākshi
- 11 Muḷupāl-Mu[tt]hiyya Muḷuṅgu I-
- 12 [uñchadāri-bōḷu Vaśagāra-
- 13 bōḷu nāṅgu mahājanāmbu [śubham]-
- 14 bu vṛiddhiyukā [| *] Sva-datām(ttām) para-da-
- 15 ttām vā yō hatēta vasu⁴

¹ *A.R.Ep.*, 1958-59, No. B 26.

² From inked estampages.

³ This name has not been read in the above *A.R.Ep.*

⁴ The text stops here.

B.—Igaḍūru Inscription of Vinayāditya, Year 14

This record¹ was found engraved on a stone in the *vaṅka* on the way to **Baṅḍārlapalle**. It refers itself to the **14th year of the reign of Vinayāditya** and hence it may be assigned to **694-95 A.D.** As in the case of A this record also endows Vinayāditya with the usual imperial titles (lines 1-2) and refers to the same Vāparāju as the ruler of Vaṅganūr-nāḍu (line 3). It is further stated that Baṅḍala Paṇachiyāru was administering **Puḷanūr** (lines 3-4).

The **object** of the record is to register the grant of 50 *maḍutu* of land measured by *rāchamāna* as *pannasa* to Kumāra-śarma of Bhāradvāja-sagōtra, who is described as *uṅcha-pāra*, by Mallayaru, the younger brother of Paṇachiyāru, who was at that time administering Igaḍūru.

This inscription is related to the Kottūru inscription, the donee Uṅchapāra Kumāra-śarma also figuring in the same capacity in the later record. While in the present epigraph the donee receives 50 *maḍutu* of land as *pannasa* from Mallayaru, he was given, according to the Kottūru inscription, 50 (not 80 as understood by the editor)² *maḍutu* of land at Peṅukapaṇḍi as *pannasa* by Pūllamaḱki Bōḷa Kaṇamayāru.

The geographical names occurring in this inscription are **Vaṅganūr-nāḍu**, already discussed, **Puḷanūr** and **Igaḍūru**. While Igaḍūru is the same as the village which has yielded this inscription, we are unable to identify Puḷanūr which was being administered by Paṇachiyāru, the elder brother of the donor.

TEXT³

- 1 Svasti [||*] Śrī-Vinayāditya-Satyāśraya-śrī-Prithivīvallabha-Mahārāja-
- 2 Paramēvara-bhaṭāraḷa vijaya-rājya-saṅivatsarambu padunālugu agunēṇḍu Vā[ṇa]-
- 3 rājul **Vaṅganūr-nāḍu**⁴ ḷa Baṅḍala Paṇachiyāru⁵ **Puḷanūr**-ḷa vāri tambul=Mallayaru Iga[ḍū]-
- 4 r-ḷuṅchu Bhāradvāja-sagōtrambuna Uṅcha-pāra⁶ Kumāra-śarmamarik-i⁷kkina rāchamānambuna ē-
- 5 [bhadi] maḍutuḷu pannasa udaka-pūrvvaṁ chēsi iṅchiri [||*]

C.—Niṭṭūru Inscription of Vijayāditya, Year 2

This inscription⁸ is engraved on a stone in a field belonging to Nārāyaṇareḍḍi to the west of the path leading to Kottapalle from Niṭṭūru near Guḍipāḍu. It is dated in the 2nd regnal year of the *prathama-rājya* (line 3) of **Vijayāditya-Satyāśraya** who receives the usual titles (lines 1-2). Of these *mahārājādhirāja* is split and written as *mahārāja-adhērāja* (lines 1-2). The expression *prathama-rājya*, which defies easy interpretation, seems to merely allude to the pre-eminence of the emperor's reign. Since Vijayāditya is known to have ascended the throne in 696 A. D., the present record may be assigned to 697-98 A.D. Hitherto the Kottūru inscription dated in the 4th regnal

¹ *A. R. Ep.*, 1959-60, No. B 5.

² Above, Vol. XXX, p. 70.

³ From inked estampages.

⁴ The name of this division has been wrongly read as *Ḷaṅga Rēvaṇḍu* in the *A. R. Ep.*, 1959-60, No. B 5.

⁵ This name has been read as *Peṇḍāḍiyaru* in the above report.

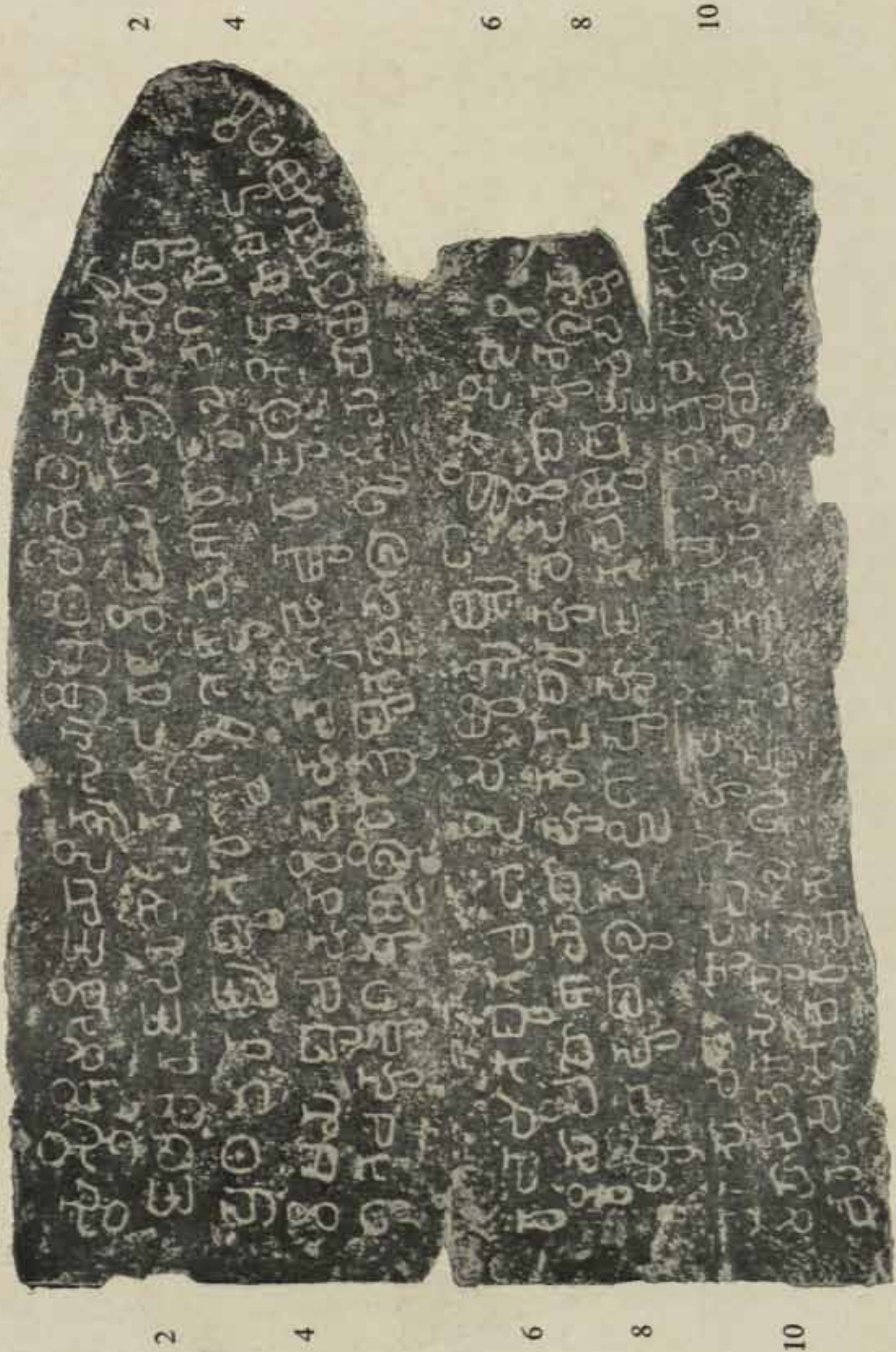
⁶ This has been read as *Puṇanūr* in the said report.

⁷ This has been read as *Uṅcha-pāra* in the above report. It may be mentioned here that the Kottūru inscription also refers to the donee as *Uṅcha-pāra*.

⁸ *A. R. Ep.*, 1959-60, No. B 10.

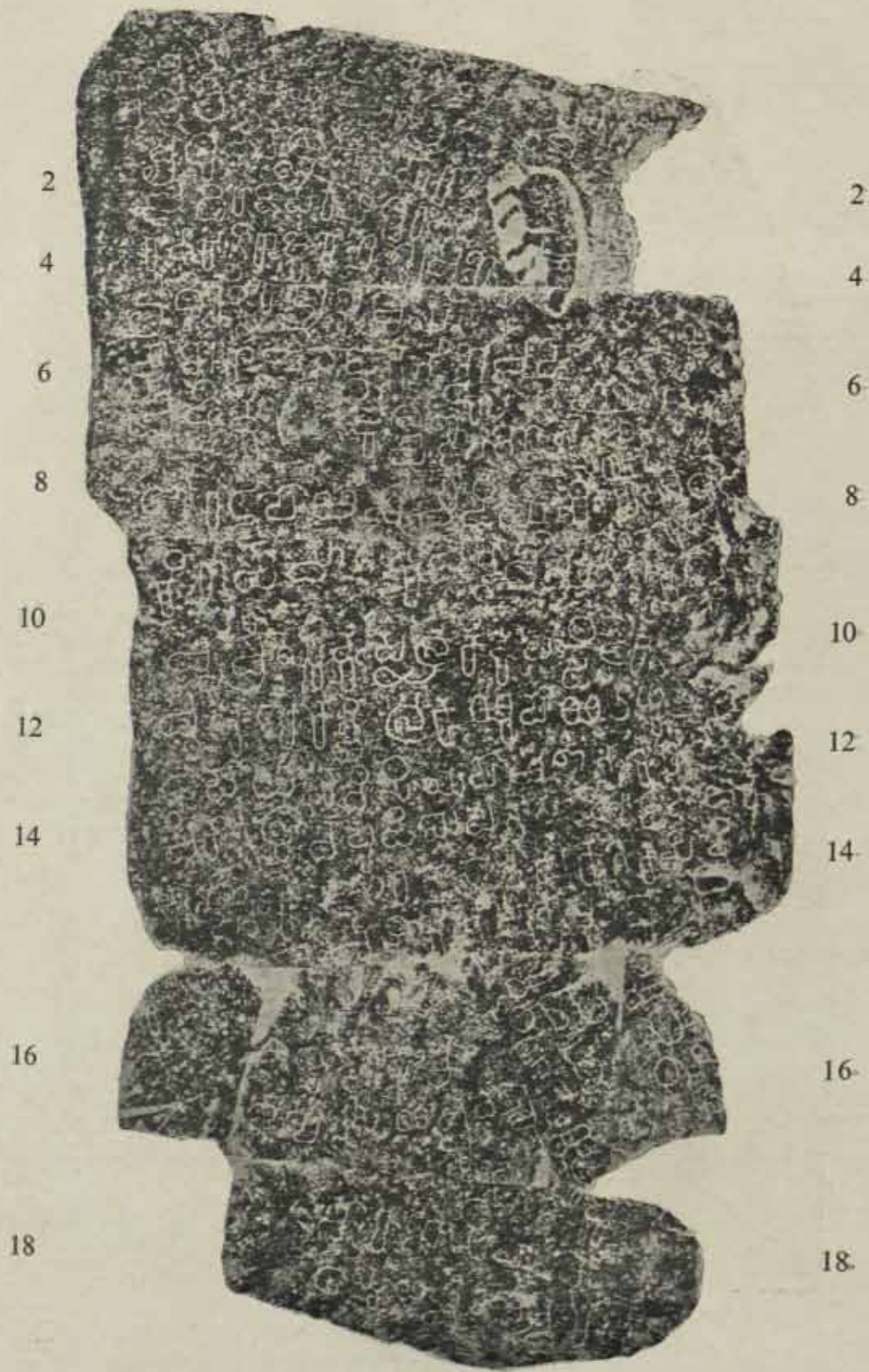
SEVEN INSCRIPTIONS OF THE CHALUKYAS OF BADAMI

NITTURU INSCRIPTION OF VIJAYADITYA, YEAR 2



SCALE : One-seventh

CHANDANA INSCRIPTION OF VIJAYADITYA, YEAR 2



SCALE : One-nineth

year was the earliest record of this ruler from the Telugu country. The present inscription and inscription D which are dated in the 2nd regnal year thus become the earliest dated records of this ruler as yet discovered in the Telugu region.

As is the case with A and B this inscription also refers to Vānarāju's (line 3) rule over the Vaṅganūru region which is herein denoted as *vishaya* (*nāṅḍu* in A and B, lines 6-7 and 3 respectively). Chaḷki-Ḷeṅḷurāju, who also figures in A, is mentioned herē as ruling from his headquarters at Niṭūru (line 4).

The purpose of the record is to register the grant of 50 *maṭuttu* of land measured by *rāchamāna* to Venaya-reṅḷari who was probably the son of Guṇḍiya-pāra of Vēḷāla of Gamuṇḍalli-gōtra, which is probably a corrupt form of Kauṇḍinya-gōtra, by Chaḷki-Ḷeṅḷurāju when he was ruling from Niṭūru.

The grant portion is followed in lines 6-8 by a list of names of witnesses. In lines 8 and 9 are given the names of four persons who are to be the protectors (*kāpuḷu*) of the grant-land (*paṭṭu*). Lines 9 and 10 contain an imprecatory passage in Telugu followed in lines 10 and 11 by the well known stanza *Seadattāṁ*, etc., which is left incomplete as in A above.

The two geographical names **Vaṅganūra**-*vishaya* and **Niṭūru** occurring in this inscription have already been discussed.

TEXT¹

- 1 Svasti [|*] Śrīman-Vijayāditya-saṁya²-śrī-Pri (Pri)thivībha(va)llabha-Mā(Ma)h[ā] rā-
- 2 ju-adhīrāja-Paramēśvara-bhaṭāraja vijaya-rājya-saṁvarabuth³
- 3 prathama-rājyabuna-reṅḍ-agunēṅḍu Va(Vā)narājuḷ Vaganūru⁴
- 4 vishayabu ēḷa va(vā)ri pa(pā)ḷa Chaḷki-Ḷeṅḷurājuḷa(l) Niṭu(tā)ru paṭṭu-
- 5 gana(gānu) ēḷuchu Gamuṇḍalli-gōtraṁbuna Vēḷāla Guṇḍiya-pāra Venaya-reṅḷari[ki*]
- 6 ra(rā)chamāna[m]buna ēbhadi maṭuttuḷu ichchinadi [|*] dēni-
- 7 ki sākshī Gōṅḷaya-bōḷu Kundābākaḷu Vēdari-bōḷu Valaya-
- 8 ru Neḍu-b[ō]ḷu [|*] paṭṭi-gāpuḷu Janna-pāru Ājjava-pāru
- 9 Varasāmi[i]-pāru Vaḥchamuḷu [|*] dēniki yakrabu vaḥchuvāru paṅcha-
- 10 mahāpātaka-sa[m]yuktul=agaḷchu [|*] Sva-datta(dattāṁ) para-dattā[m*] vā yō harēti
- vasu-
- 11 ndhara(rā)m [|*] shashṭhi(shti)[r*] -varu(r)sha-sa⁵

D.—Chandana Inscription of Vijayāditya, Year 2

This inscription⁶ is engraved on a stone lying in survey No. 563-D to the east of the village. It belongs to the reign of **Vijayāditya-Satyāśraya**. After the mention of the emperor's name

¹ From inked estampages.

² Read *Satyāśraya*.

³ Read *Satvataśraya*.

⁴ Read *Vaṅganūru*. The name of this division has been read as *Vaṅḡuru-Vishaya* in *A. R. Ep.*, 1959-60, No. B 10.

⁵ The inscription stops here.

⁶ *A. R. Ep.*, 1958-59, No. B 15.

(line 1), in lines 2-4 the usual imperial titles are mentioned immediately followed by the name of Kattirāju (line 4). This has led to the conclusion that the record belongs to the reign of Kirtivarman II,¹ of which name Kattirāju is a well known corruption. However, Vijayāditya is only the grandfather of Kirtivarman II and it will be difficult to explain why he chose to associate his name with that of his grandfather. On the other hand in inscription G (lines 1-6) we find Kirtivarman II's name associated with that of his father Vikramāditya II which is a well recognised practice. In the case of the present inscription, therefore, we assume that it belongs to the reign of Vijayāditya who may have had the secondary name of Kattirāju which never gained much importance. Like C the present record also is to be assigned to 698 A.D.

As in the case of A, B and C Vānarāju figures in this record also as the ruler of Vaṅganūr-nāṇḍu (line 6). The object of the inscription is to record the grant of a *pannavisa*, measured by *rāchamāna*, to Iratta-pāra of the Kāśyapa-gōtra, who was probably a Sāmavēdin, by a chieftain of the Chalūki family whose name in all probability was Mutturāju. The gift-land was situated in Cheṅjupōna. We are unable to understand the passage in lines 10-11. The passage in lines 12-13 is again not happily constructed. But the idea seems to be that U-pāra and Kavisiya-pāra were witnesses to the grant and that they were, on that account given 10 *pannāsa* of land. Lines 13-14 speak of the prosperity of the donor Iratta-pāra, probably with reference to the land granted to him. Kumāra is mentioned as yet another witness (line 14). The inscription was engraved by Kanakasiddhi (lines 14-15), and the letters were written by Rēvaḍi (line 15).

Line 16-17 are engraved on top of the boar figure and the former seems to read *nālvadi-maruntru* i.e., 40 *marutu*. It is possible that the land granted to Iratta-pāra, the extent of which is not specified earlier in the record, measured 40 *marutu*. Lines 17-19 contain the usual imprecatory passage in Telugu.

As has been pointed out above the reference to Chalūki Mutturāju shows that scions of the Chalukya family held administrative posts in the Tāḍpatri-region.

The only new geographical name occurring in the record is Cheṅjupōna which is the same as modern Chandana, the findspot of the inscription.

TEXT²

- 1 Svasti []³ Śrī-Vijayāditya-Satyāśraya-
- 2 Prithu(thi)vīvallabha-Mahārā-
- 3 jādhirāja-Paramēśvara-bhaṭā-
- 4 ra⁴ Kattirāju reṇḍ-āgu ṅḍu
- 5 prithivi(vī)-rājyambu chēyan
- 6 Va(Vā)narāju-[V]aṅganūr-nāṇḍu⁵ ḍaṅ
- 7 Chalūki⁶-Mu. (tturā)jul-Cheṅjupōna⁷

¹ Ibid., p. 8.

² From inked estampages.

³ This has been read in *A. R. Ep.*, 1958-59, p. 9 as *Bhaṭṭarāja-Kattirāju* in the sense of 'belonging to the family of' i.e., Kattirāju, belonging to the family of (his grand father) Vijayāditya.

⁴ The name of this division has been wrongly read as *Gaṅga-Rēṇḍu* in the said report, p. 9 and No. B 15.

⁵ This family name has been wrongly read as *Chēli* in the above report (No. B 15) and *Muttu rōja* in the report accordingly assigned to the Rēṅḍuti Chōja family (p. 9).

⁶ This name has been read in the above report as *Chāṅjōna*.

SEVEN INSCRIPTIONS OF THE CHALUKYAS OF BADAMI

KOTTAPALLE INSCRIPTION OF VIJAYADITYA, YEAR 3



SCALE : One-seventh

PEDDAPETA INSCRIPTION OF KIRTIVARMAN II



2

4

6

8



22

24

26



SCALE : One-seventh

- 8 Iraṭṭa-pāra Sāmadiyāri¹ Kāśyapa-gō[tra]-
- 9 ki rāchamānambu pannavīsa icchiri [*]
- 10 emmiyuḷu pal-makkaḷu paṭṭi ūrilā
- 11 enugu kaṅṅilā Kuru-pāṭā tāḷku [*]
- 12 U-pāra Kavisiya²-pāra inuvuru sā-
- 13 kshikān kulōva padiye pannāsa [*] Yīraṭṭa-pāraḷu
- 14 pulpōgunku(n [*] Ku)māruru sākshi [*] Kanakasimmi
- 15 kaḷḷu k]ōchiri [*] Rēvaḍi aksharambu [*]
- 16 [nā]lvādi maṅṅuru
- 17 ippaṅṅāsa laḷchuvāṅṅu³
- 18 Vārāṅṅasiyu vē
- 19 [gavi]layu laḷchinavāṅṅu-ṅu [*]

E.—Kottapalle Inscription of Vijayāditya, Year 3

This inscription⁴ was found engraved on a stone in a field belonging to Rangayya and lying to the west of the village Kottapalle which is a hamlet of Niṭṭūru, the find spot of inscription C. It belongs to the 3rd regnal year (i.e., 699 A.D.) of Vijayāditya-Satyāśraya, who is introduced in the usual manner. In this inscription also Vāṅṅarāju figures as the ruler of Varāṅṅuru-vishaya (lines 9-11).

The inscription registers the grant of 50 *maṅṅuttu* of land, measured by *rāchamāna*, to Marishamiyāri (Marisvāmi ?) who was probably the son of Varasāmi-pāra and who belonged to the Kāśyapa-gōtra (lines 21-22) by Chaḷki Leṅṅurāju who was at that time administering Niṭṭūru (lines 12-14). Lines 23-27 contain an imprecatory passage in Telugu and lines 27-32 give a list of five witnesses who were designated as *mahājanav*. Chaḷki Leṅṅurāju is already known from inscriptions A and C above and also from the Kottūru inscription already referred to. The donee of inscription A and one of the protectors of the gift-land in inscription C also bear the name Varasāmi-pāra. But it is not known if they are identical with the name-saka who is mentioned in this record probably as the father of the donee.

The geographical names occurring in this record have been discussed above.

TEXT⁵

- 1 Svasti [*] Śrīmān-
- 2 Vijayādityā(tya)-
- 3 Satyāśra[ya*]-śri-Pri(Pri)-
- 4 thivival[*]abha - Mā(Ma)-
- 5 ha(hā)rājādhirāja-

¹ This has been read in the above report as *Sāmadiyāri* and taken to be the name of the donee. It is however, likely that *Sāmadiyāri* is the corruption of *Sāmadiyāri*.

² This seems to be the *tadbhāsa* of Kausika.

³ Lines 16 and 17 are engraved on top of the bear figure.

⁴ A. R. Ep., 1959-60, No. B 7.

⁵ From inked estampages.

- 6 Bha(Pa)ramésvara-bha-
 7 țara]la vijaya-
 8 rājya-saṁva[t*]sara[m]bu
 9 mūnṛukunēḍḍu Va(Vā)-
 10 ṇṇa(ṇa)rājul Vam[ga*]nu(nū)-
 11 ru¹-shvi(visha)ya[m]bu bē-
 12 lan² Cha}ki-Ḷe-
 13 nṛurājul Nī-
 14 țārur-ē]uchu³
 15 Varasūmi-pa(pā)-
 16 ṛa Marishami-
 17 yariki rācha-
 18 ma(mā)ṇabunan-ē-
 19 bhadhi(di) maṛu-
 20 ttarul i-
 21 chchiri Kasyaya⁴
 22 pa-gōtrabu []*]
 23 tēn⁵ki vakrabu
 24 vachchuva(vā)ṇu pa-
 25 ścha-mā(ma)hā-pā-
 26 taka-saṁyuktul la(ktull=a)-
 27 guttam [] tēniki sū-
 28 [k*]śhī Vē[da]ri -bō]u
 29 Naḍu-paṛu Vagra-bō]u
 30 Guṇ[ḍ]jaya-bō]u Vala-
 31 yaru-pō]u [im]dariyu
 32 mā(ma)ha(hā)ṇa[ṇ*]bu[]*]

F.—Peddapēṭa Inscription of Kirtivarman II

This inscription¹ is engraved on a stone lying in a field to the east of the village Peddapēṭa which is a hamlet of Yādiki. It belongs to the reign of **Kirtivarman II** who is given the other name of Anivārita. This secondary name is not known from any other source. The ruler is not endowed with any of the titles of the Chalukyas of Bādāmi and is merely introduced with the honorific Śrīmat (line 1). The inscription is not dated.

¹ The name of this division is wrongly read as *Vaṅḡu-vishaya* in *A. R. Ep.*, 1959-60, No. B 7.

² Better read *vishayaśāśan*.

³ Read *Niṭṭu-Ḷuṭhu*.

⁴ Read *Kāya*.

⁵ *A. R. Ep.*, 1958-59, No. B 23.

The object of the epigraph is to record the grant of 25 *marutu* of land at Kuḍalūru as *pannaśa* to Duggaya, a brāhmaṇa of Vēgi (i.e., Vēṅgi) by Raṇavijaya when Prithvi Vāṇarāju and Paramēśvara were together (lines 4-6). It is not known if Paramēśvara refers to the supreme lord i.e., Kirtivarman II or is the proper name of a chieftain, who was jointly ruling over the region with Prithvi-Vāṇarāju. Probably the passage in lines 11-12 has to be read with reference to the grant portion and interpreted as meaning that Duggaya received the grant as payment for holding the office of the *kaṇa* of the *nāyakas*.

Lines 12-17 invoke prosperity on a number of *kaṇas* whose names are given. Lines 17-20 contain an imprecatory passage in Telugu. Lines 21-26 record the grant of *pannaśa* land to one Perisāmiyaru. But the details are not clear.

Prithvi-Vāṇarāju is not mentioned as the administrator of any particular territory. It is, however, likely that he was the administrator either of Vadganūru-nādu mentioned in inscriptions A-E above or of Suramaru-vishaya mentioned in G below. We do not know if this Prithvi-Vāṇarāju is the same as Vāṇarāju figuring in the five inscriptions edited above.

Of the new geographical names mentioned in the record Vēgi is same as the famous Vēṅgi, the capital of the Eastern Chālukyas. We are unable to identify Kuḍalūra in which the gift-land was situated.

TEXT¹

- 1 Svasti [||*] Śrīmat-
- 2 Kī[r*]ttiva[r*]mma-Ani-
- 3 vāritull-ējan
- 4 Pri(Pri)thivi-Vāṇarā-
- 5 julum-Paramēśvaṅlum
- 6 okkaṇa unḡi parai-
- 7 vaḡānu Raṇavija-
- 8 yunḡu Kuḍalūra iruvadi-
- 9 ēnu maruntluḡlu panna²sā(sa)
- 10 Vēgi-pāṇa Duggaya³-
- 11 k-icchēṅinayadi nāyagu-
- 12 | kaṇaḡbugānu [||*] Guṇḡya-
- 13 pāṇu Doḷḷa-pāṇu Nigama [m̄]

¹ From inked estampages.

² The letter *na* is engraved below the line, in slightly smaller size.

³ This name has been read as *Duggiya* in the *A. R. Ep.*, 1958-59, No. B 23.

- 14 gi-lēvara Koṭigi-lēvuru Vō-
 15 buḷa-Peda-Koṇṇa-pāru-Dāsa-
 16 ṭi Kēsakuḷu Klānūru indoṇṇu
 17 gaṇṇa[m]bugānu ū boḷpāgiri [!*] di(di)ni
 18 ḷachchinavāru Vāraṇāsi vēvura pā-
 19 ṇu vē kavilalu vē guḍlu vē seṇṇu-
 20 vuḷu ḷachchināva(vā)ṇṇu [!*] kaṭṭuchun
 21 kāraṇa[m]bu
 22 Peṇṇina-nā-
 23 tu Perisā-
 24 miyariki
 25 ḷ[ch*]chinā(na) pā(pa)-
 26 nnavisa [!*]

G.—Chandana Inscription of Kirtivarman II

This inscription¹ is engraved on a stone in a field (Survey No. 253) to the north-east of the village. The language of this inscription is Kannaḍa. It endows the ruler with the usual titles and introduces him as Vikramāditya Satyāśraya Kirtivarma Bhaṭāra. It is obvious that the ruler's name is here suffixed to that of his father Vikramāditya II. It may be pointed out here that in an inscription² from Paṭṭadakal, Badami taluk, Bijapur district, Vikramāditya II is introduced as Vijayāditya-Vikramāditya, Vijayāditya being his father.

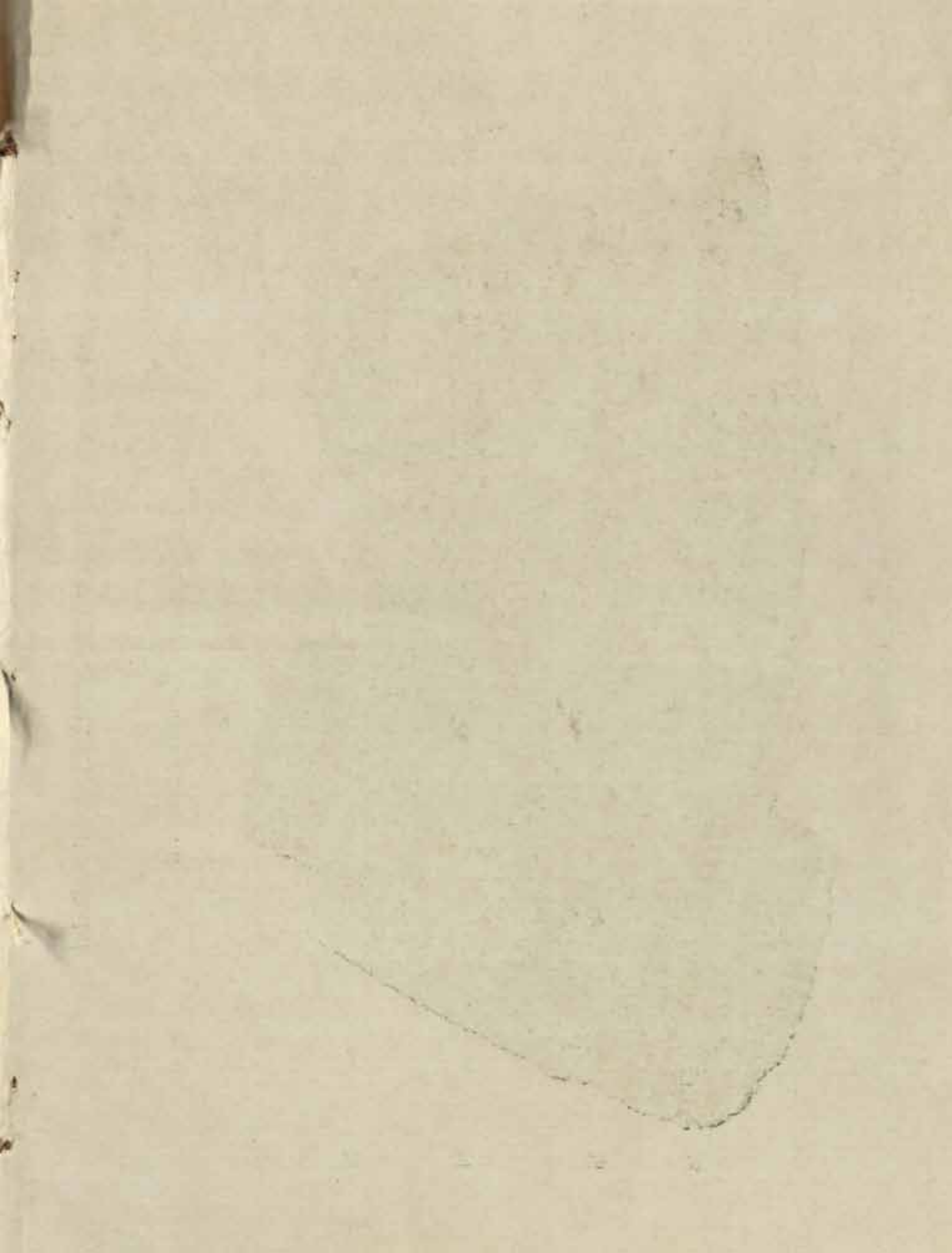
In lines 7-10 it is stated that Bāparāja was administering Suramaṇu-vishaya. The object of the record is to register the grant of a *pannavisa* to Kaṇavali (Gaṇapati), probably the son of Kuṇṇibārva by Dhaṇapappan the ruler of Cheṇṇōṇṇe, who was the son of Irigaṅga, resident (*okkal*) of Tagaḍūr-nāḍu (lines 10-12). Lines 17-20 state that the 96 *prakṛiti* were witnesses to the grant. Lines 21-25 contain an imprecatory passage in Kannaḍa. Lines 26-27, in Sanskrit language, state that the writing is that of Bharata. Line 28 gives the name of the engraver as Bāṇa.

Suramaṇu-vishaya, which was under the sway of Bāparāja, is the same as Turamara-vishaya, an ancient sub-division in the Gutti region of Anantapur district. An inscription³ of Vijayāditya from Bētapalle, Gutti taluk, mentions a certain Bāparāja as the then ruler of Turamara-vishaya. Tagaḍūr-nāḍu (lines 10-11) of which Irigaṅga, the father of the donor is stated to be a resident, is to be identified with the region round about modern Dharmapuri in Tamilnadu, the headquarters of the district of the same name, the ancient name of which was Tagaḍūr. The other geographical name in the record, Cheṇṇōṇṇe, which is mentioned as Cheṇṇūṇṇe in inscription D, is the same as the findspot of this inscription as well as that of D.

¹ *A. R. Ep.*, 1958-59, No. B 17.

² *Ind. Ant.*, Vol. X, p. 105.

³ *SII*, Vol. IX, part 1, No. 47.



SEVEN INSCRIPTIONS OF THE CHALUKYAS OF BADAMI

CHANDANA INSCRIPTION OF KIRTIVARMAN II



SCALE : One-tenth

TEXT¹

- 1 O Svasti [!]* Śri-Vikramā-
- 2 ditya-Satyāśraya-śrī-
- 3 Pri(Pri)thivivallava(bha)-Ma-
- 4 hārājādhirāja-
- 5 Paramēśvara-Kīrtti-
- 6 varmma-bhaṭṭāra-rājya-
- 7 do| Sura-
- 8 maru-vishaya[m]
- 9 Bāṇarāja
- 10 r-ā|e Tagaḍū-
- 11 r-ānāḍ-okkall-Iṛigaṅga-
- 12 r-mmagan-Dharaṣappan
- 13 Cheñjōne ājuttu
- 14 Kuṇum-bārvvara
- 15 Kaṇavadige
- 16 koṭṭodu panna-
- 17 vise [!]* ida-
- 18 kke sākshi ū-
- 19 ra tombhattāru
- 20 prakṛiti [!]*
- 21 ida-
- 22 n-a|ivo-

¹ From inked stampages.

- 23 n-pañcha-ma-
 24 hāpātaka-
 25 sa[n]yuktan=akku [I*]
 26 Bharatasya
 27 likhitam [I*]
 28 Bāṇa vajjige āgiḍḍon [II*]
-



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