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styles himself as *Pratāpādhya* Kūṅḍra Mōḥya-Māvuttar. It is possible therefore to surmise that the king suffered from protract

### No. 45.—HOSUR INSCRIPTION OF HOYSALA RAMANATHA

(1 Plate)

C. R. SRINIVASAN, MYSORE

The subjoined inscription<sup>1</sup> is engraved on the south wall of the Vināyaka-mandapa in the Chandrachūdēśvara temple in Hosūr, Hosur Taluk, Dharmapuri District, Tamil Nadu. The temple is situated on a hill top and a majority of inscriptions copied from this temple and its environs belong to the Hoysala period.<sup>2</sup> The inscription edited below with the kind permission of the Chief Epigraphist was copied by me during my epigraphical survey of Hosur Taluk.

The language of the record is Sanskrit and the characters used are Grantha of about the 13th century. The letters are not deeply incised. The inscription consisting of only one verse is couched in *Śārdūlavikrīḍita* metre. The epigraph does not contain any orthographical feature worthy of note.

The inscription is important as it records the death of the Hoysala king Rāmanātha on Monday in the month of Pausha in the cyclic year Manmatha when the *tithi* was *dataḷamī* in the bright fortnight and the star was Rōhinī and also states that Tapōdhirāja, the preceptor (*guru*) of the king set up the deity Sambhu in a garden-land (*udyāna-bhūvi*) on the thirteenth day after the king's death. The epigraph does not give any distinguishing title or epithet or dynastic appellation to the king Rāmanātha. On paleographical grounds and on the basis of the details of the cyclic year Manmatha etc., it has to be inferred that Rāmanātha is evidently identical with the Hoysala king of the same name.

Rāmanātha, the son of Sōmēśvara had inherited a disputed territory viz., the Tamil Districts of the Hoysala kingdom on the eve of his father's death. He had to strive very hard to retain his hold over the Tamil districts. The initial reverses which he met with at the hands of Chaḍaiyavarmaṅ Sundarapāṇḍya (acc. 1251 A.D.) resulted in the loss of his capital Kaṅṅaṅūr which was occupied by his enemy. The hostile circumstances particularly the frequent attacks of the Pāṇḍyas made him transfer his capital to Kundāni, a place very near Hosūr as Kaṅṅaṅūr was unsafe. The inimical disposition of his brother, Narasiṅha III (1254-91 A.D.) was also another factor to be reckoned with. Rāmanātha's territories were mostly confined towards the end of his rule to the Taluks of Tumkur, Tiptur and Bangalore in the north which formed the eastern territories of his brother.

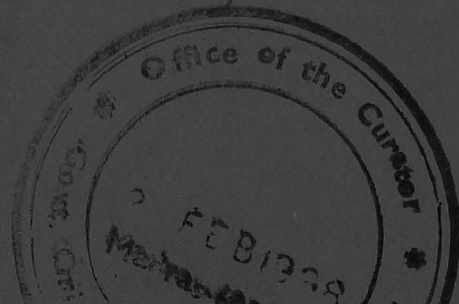
Rāmanātha seems to have fallen ill as evidenced by three inscriptions from Maḍivāla in Bowringpet Taluk, Kolar District dated in the 39th year, 41st year (Purattāsi) and 41st year (Aṅṅaṅasi)<sup>3</sup>. According to the first of these inscriptions Maṅṅajaya Māvuttar made a gift of land to provide for the conduct of a festival in the month of Purattādi (August—September) with *tīrtham* on the final day of his natal star Śadaiyam for the physical well-being of the king (*dēvar tirumēnikku naṅṅ-āga*) thus suggesting that the king fell ill sometime before the date of record viz., Vijaya, Purattādi in the 39th year (1293 A.D. August—September)<sup>4</sup>. As the donor

<sup>1</sup> A. R. Ep., 1969-70, App. B, No. 275.

<sup>2</sup> Ibid., Nos., 255-307.

<sup>3</sup> Ep. Carn., Vol. X, Bp. 23, 25 a and 25 b

<sup>4</sup> For a similar festival ending with the day of his star, see E.P. Carn., Vol. X, Cf. 88



Acc. 26 206

styles himself as *Īrāmanātha dēva Kumāra Mañjaya-Māvuttar*, it can be presumed that he may be one of the sons of Rāmanātha. It is possible, therefore, to surmise that the king suffered from protracted illness before his death in 1296 A.D.

It may be pointed out here that inscriptions such as the present one providing as it does the details of the date on which the king breathed his last are extremely rare.

The fact that Tapōdhirāja, the king's preceptor had installed Śambhu in the garden-land on the thirteenth day is very interesting. It is obvious that since the funeral rites continue upto the twelfth day when the dead soul is joined to the privileged group of the manes (*sapīṇḍī-karaṇa*) the auspicious act of setting up a deity, Śiva in this case, evidently in memory of Rāmanātha, was done on the thirteenth day<sup>1</sup>. Even to-day this practice of authorising the performer of funeral rites to celebrate auspicious ceremonies from the thirteenth day onwards is obtained. The installation of the deity Śiva also points to the Śaivite leanings of the Hoysala king.

#### TEXT

- 1 Vāre Manmatha-Pausha-śukla-dāśami Rōhiṇy-upētē Vidhōḥ kshmāpā-
- 2 lō=nugat-āvarōdham=agamat śrī Rāmanāthō divam [ | \*] antyām=asya Tapōdhirā[ja]
- 3 iti vikhyātō gurus=sah śriyā Kṛitv=ōdyāna-bhuvi trayōdaśa-dinē Śambhōḥ
- 4 pratishṭhām vyadhāt [ || \*]

<sup>1</sup> [See *Smṛitimuk tāphaṇam*, p. 669—Ed.]

HOSUR INSCRIPTION OF HOYSALA RAMANATHA



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SCALE : One-eighth

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Acc. 26206.

No. 46—MANDLA STRAY CHARTER OF VIJAYASIMHĀDEVA, YEAR 949

( 1 Plate )

S. SUBRAMONIA IYER, MYSORE

The subjoined copper plate inscription<sup>1</sup> edited below with the kind permission of the Chief Epigraphist is engraved on a single copper plate which is the second in a set of two plates, while the first plate was unfortunately lost. The plate was originally discovered at Jhulpur in Mandla Tahsil in Mandla District in Madhya Pradesh. It is now deposited in the District Archaeological Museum at Mandla. During my visit to Mandla in April 1978, the museum authorities were good enough to permit me to examine the plate and prepare estampages for which my thanks are due.

The copper plate is rectangular in shape and it measures approximately 38.9 cm in length and 25.9 cm in breadth. On the top of the plate in the centre, there is a circular hole for a ring to pass through. Neither the ring nor the seal, if any, is available at present. The weight of the plate is 2.18 kg.

The plate is engraved on one side only. There are in all 24 lines of writing. The writing is in a good state of preservation. The average size of the letters is .9 cm.

The characters are of the Nāgarī script of the 12th century A.D. The language is Sanskrit. The record is composed partly in verse and partly in prose. The introductory part of the grant would have consisted of not less than 32 verses<sup>2</sup> of which the second half of one verse followed by eight verses are engraved in the plate under reference. This is followed by the prose passage. The charter concludes with 11 benedictory and imprecatory verses. Neither the name of the writer nor that of the engraver of the record is mentioned.

As regards orthography, the following are note-worthy. Instead of the letter *b*, the letter *v* is generally employed as in *vrahmaṇasād* in line 1, *bhujavalam* in line 4, *vrahmasvahāriṇah* in line 23 etc. Further, the letter *s* is used in the place of *ś* for instance *yasābhilḥ* (for *yaśōbhilḥ*)-*sōbhita*<sup>3</sup> in line 7, *Mārgasīrsha* in line 13 etc.

The present plate begins with three verses in praise of a king who with the help of other charters<sup>3</sup> can be identified as Narasiṃha. He was succeeded by his brother Jayasiṃhadēva described in verses 4-5. Verse 5 narrates that on hearing the news of the coronation of king Jayasiṃhadēva, the Gūrjjara king disappeared, the Turushka lost the prowess of his arms, the Kuntala king renounced all amorous sports and other kings out of fear took to their heels by crossing the ocean. Verses 6-7 describe Jayasiṃhadēva's queen Gōsaladēvi. Verse 8 states that Gōsaladēvi gave birth to two sons named Vijayasimha and Ajayasimha<sup>4</sup>.

The prose passage that follows enumerates the imperial titles of king Vijayasimhadēva. He is described as the lord of Tṛikaliṅga (*Tṛikaliṅg-ādhipati*) and a devout worshipper of Mahēśvara (*parama-māhēśvara*). He is stated to be meditating on the feet of *Parama-bhaṭṭarak Mahārājādhirāja Paramēśvara Vāmadēva*.

<sup>1</sup> This has been noticed as No. A 11 of *A.R.Ep.*, 1977-78.

<sup>2</sup> The Umariā Plates of the same king to which the present plate bears striking comparison, has 32 verses in the beginning. (See, below Vol.XLI).

<sup>3</sup> See the Kumbhī plates of Vijayasimhadēva, year 932 (*CII*, Vol. IV, pp. 645 ff.).

<sup>4</sup> Mirashi's statement that Ajayasimha was Vijayasimha's son is wrong in the light of the present verse (*ibid.*, p. cviii).

The object of the inscription is to record the grant of the village Māṭīma situated in Jāūlipattalā to the extent of its limits with its four boundaries well demarcated, together with pasture land, with land and water, with mango and *mahuā* trees, with salt mines, with pits and barren lands, with (the right of) egress and ingress, with fertile and marshy lands, with tree groves, plant gardens, grass etc., with the cess on liquor, *kāmata* and *vāḍa*, with fines and *mārganaka*, with the cess on *viśēṇima*, with the income from the *paṭṭa-kila*, *dushṭa-sādhyā*, *vaishayika* and *arddha-purushārīka*, with woods and hills, and with the toll paid at toll stations and free from all obstructions to the brāhmaṇa Vidyādharaśarmman, the son of *Pam*<sup>o</sup> Janārddanaśarmman, the grandson of *Pam*<sup>o</sup> Pāhulaśarmman and the great grandson of *Pam*<sup>o</sup> Bhuvanaśarman belonging to Bhārgava-gōtra with the five *pravaras* of Bhārgava, Chyavana, Āpnavāna, Ōidhva and Jāmadagni and Vājasanēya-śākhā by the king on the occasion of the *Jātakarma* of *Mahākumāra* Trailōkyamalla who was undoubtedly the king's eldest son<sup>1</sup>. The *jātakarma* ceremony is normally done on the day of the birth of the child<sup>2</sup>. The royal order was issued while the king was camping at Enauli. Among the dignitaries to whom the royal order is addressed include, the chief queen (*mahārājīvī*, *Mahārājaputra* Ajaya-simhaçēva, *Mahāmantri Śaivāchārya Rājaguru* Vimalaśiva, *Mahāpurōhita* Viśvēśvara, *Mahāmātya* *Ṭhakura* Kīrttisimha, *Mahāsāmanta* *Mahākshapaṭalika* *Mahāpradhāna* *Arthalēkhin*, *Ṭhakura* Ālhaṇa, *Mahāsāndhivigrahika* *Ṭhakura* Salakhaṇapāla, *Mahāpratihāra* Bhīmasiha. The grant was made for the increase in merit and fame of the king's own parents and himself. The grant is dated in the year 949 evidently of the Kalachuri era, on Sunday, the sixth *tithi*, dark fortnight in the month of Mārgaśīrsha which regularly corresponds to 1197 A. D., 2nd November, f.d.t. .01.

The primary importance of the charter lies in the fact that Vijayasimha had a son by name Trailōkyamalla whose identity is discussed here in detail. The Dhureti plates of the Kalachuri year 963<sup>3</sup> refers to the reign of Trailōkyamalladēva who is described as the lord of Kānyakubja, who meditated on the feet of Vāmadēva, who had assumed the titles *Paramabhāṭṭāraka*-*Mahārājādhirāja* and *Parmēśvara*, who had attained supremacy over the lord of horses (*aśvapati*), the lord of elephants (*gajapati*) and the lord of men (*narapati*). N.P. Chakravarti<sup>4</sup> and later on V.V. Mirashi<sup>5</sup> who edited the aforementioned copper plate inscription identified Trailōkyamalla with the contemporary Chandēlla king of that name. N.S. Bose reluctantly accepts the identification after setting out in detail the reasons against it<sup>6</sup>. In the light of the information supplied by the copper plate grant under review, Trailōkyamalla of the Dhureti copper-plate charter can be identified with Trailōkyamalla, the son of Vijayasimha figuring in the present copper plate record for the reasons adduced below.

The Dhureti copper plate, it may be noted is written more or less on the model of Kalachuri records which has been pointed out by Mirashi<sup>7</sup>. Further, several officers like *Mahāmahattaka Mantri Māṇḍalika* Malayasimha and *Sāndhivigrahika* Haripāla figuring in the Dhureti plates also appear in the records of Vijayasimha<sup>8</sup>. *Rājaguru* Vimalaśiva whose son

<sup>1</sup> There are a few copper plate charters recording royal grants on such occasions as the *jātakarma* of the king's son. A copper plate inscription of the Gāhaḍavāla king Jayachchhandradēva dated Vikrama 1232 records a grant on the birth ceremony day (*jātakarma*) of his son Hariśchhandradēva (*Bhandarkar's List*, No. 368).

<sup>2</sup> *Hindu Saṁskāras* by R.B. Pandey, p. 122.

<sup>3</sup> *CII.*, Vol. IV, pp. 369 ff. and plate.

<sup>4</sup> *Ep. Ind.*, Vol. XXV, pp. 1 ff. and plate.

<sup>5</sup> *CII.*, Vol. IV, pp. 370 ff. and plate.

<sup>6</sup> *History of the Chandellas*, p. 105. See also Appendix II, pp. 185-87 for his arguments against the identification of Trailōkyamalla with the Chandēlla king of that name.

<sup>7</sup> *CII.*, Vol. IV, p. 370.

<sup>8</sup> Malayasimha figures in the Rewa stone inscription of Vijayasimha, year 944 (*ibid.*, pp. 346 ff.) and Rewa stone inscription of Vijayasimha, year 96. (*ibid.*, pp. 365 ff.). Haripāla also appears in the Rewa stone inscription of Vijayasimha, year 96 (*ibid.*) in the capacity of *mahāmantrin*.

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Śantaśiva appears in the Dhureti plates as the donor makes his appearance as the preceptor in the inscriptions of Jayasimha and Vijayasimha<sup>1</sup>. Again on the strength of the interpretation given by Chakravarti to the phrase *triśati-rājy-ādhipati-śrīmat-Trailōkyamalla-pād-ārchana-rataḥ* used in the Dhureti plates, Śantaśiva would appear to have been the *rājaguru* of Trailōkyamalla which appears to be more probable when one considers the fact that his father Vimalaśiva was the *rājaguru* of Vijayasimha, the father of Trailōkyamalla if the identification suggested is accepted<sup>2</sup>. The only point that stands in the way of this identification is that Trailōkyamalla is described as *Kānyakubj-ādhipati* to which Mirashi has drawn attention while advocating his identification with the Chandēlla king of that name and which he considers as a mistake committed by the writer of the record<sup>3</sup>. It is however difficult to give a satisfactory explanation to the occurrence of this expression in the absence of a full and detailed account of the reign of Trailōkyamalla and his military exploits though one cannot rule out of its being a scribal error or poetic hyperbole<sup>4</sup>.

While this stands equally in the way of the identification of Trailōkyamalla of the Dhurēti Plates with the contemporary Chandēlla king of that name, it is also to be noted that the absence of the mention of the epithet *Kālañjar-ādhipati* generally met with in the Chandēlla records and the use of the Kalachuri era in the Dhurēti plates as against the Vikrama era occurring in them are two other important points which strongly disprove the identification suggested by Chakravarti and Mirashi. It is also to be noted that in none of the inscriptions of Trailōkyavarman, he is named as Trilōkyamalla.<sup>5</sup> Added to this is the fact that not a single inscription of the Chandēllas has been discovered in Jabalpur District in which Tripurī, the capital of the Kalachuris was situated.<sup>6</sup>

Trailōkyamalla also figures as the reigning king in two copper plates discovered in Rewa dated respectively Vikrama 1297<sup>7</sup> and 1298.<sup>8</sup> In the first charter Trailōkyamalla is described as *Trikalinṅgādhipati* and meditating on the feet of *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Parama-māhēśvara Vāmadēva*.<sup>9</sup> Cunningham<sup>10</sup> who first noticed these plates identified Trailōkyamalla with the Chandēlla king of that name. In the light of the discovery of the present charter, it is tempting to identify Trailōkyamalla figuring in the aforesaid two copper plates with his namesake figuring in the Dhureti and the charter under review. This identification is further strengthened by the facts that Trailōkyamalla is described as *Trikalinṅgādhipati* in the first Rewa charter dated Vikrama 1297<sup>11</sup> and that the Kaurava chiefs to which family *Mahārānakas* Kumārapālādēva and Harirājadēva who figure respectively in these two Rewa charters<sup>12</sup> as the donors, belong, were traditionally the feudatories of the Kalach

<sup>1</sup> Vimalaśiva figures in the Jabalpur plates of Jayasimha, year 918 (*ibid.*, pp. 324 ff.), Jabalpur stone inscription of Jayasimha, year 926 (*ibid.*, pp. 331 ff.); Umariā plates of Vijayasimha, year 944 (below, Vol. XLI); Rewa stone inscription of Vijayasimha, year 96; (*CII.*, Vol. IV, pp. 365 ff.).

<sup>2</sup> Rewa stone inscription of Vijayasimha, year 96 (*CII.*, Vol. IV, pp. 365 ff.); Umariā plates of Vijayasimha year 944 (below Vol. XLI.)

<sup>3</sup> *CII.*, Vol. IV, p. 370.

<sup>4</sup> It may be worth mentioning here that in the same Dhurēti plates, Trailōkyamalla is described as *Triśati rājyādhipati*, an expression not met with either in the Chandēlla or Kalachuri records. [The word *Triśati-rājya* seems to refer to a territory signified by the numeral three hundred as was the practice more in Deccan. See also *ibid.*, p. cxxxvi where our attention is drawn to the use of *dvādaśaka* and *chaturāśiti*—Ed].

<sup>5</sup> Bhandarkar's List, Nos., 448, 449 and 459.

<sup>6</sup> *CII.*, Vol. IV p. CVIII.

<sup>7</sup> *Ind. Ant.*, Vol. XVII, p. 230 f.

<sup>8</sup> *ibid.*, p. 234 f. The reading of the date is uncertain.

<sup>9</sup> It is interesting to observe here that the same epithet is used in the present charter as well as in the Umariā plates; above, p. 95 ff. while describing Vijayasimhadēva.

<sup>10</sup> *ASIR.*, Vol. XXI, p. 147.

<sup>11</sup> *Ind. Ant.*, Vol. XVII, p. 232, 1.6.

<sup>12</sup> *ibid.*, pp. 230 ff. and pp. 234 ff.

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churis of Tripurī.<sup>1</sup> Further, Vimalaśiva who figures here as the royal preceptor of Trailōkyamalla is already known to have been the preceptor of his father Vijayasimha.

Jāuli-Pattalā in which the grant village was situated figures in a number of Kalachuri records.<sup>2</sup> It has been identified with the country around Jabalpur.<sup>3</sup> The grant village Māṭīma and the place Enauli where the king was camping at the time of the grant cannot be identified with certainty.

TEXT<sup>4</sup>

[Metres : Verses 1-2, 6-8 *Anuṣṭubh*; verse 9 *Mālinī*; verse 5 *Śārdūlavikrīḍita*; verses 3-4 *Vasantatilaka*]

- 1 Garimṇā Ma (Mē)rur=atyartham kṛitārthayati yō=rthinah || [\*] Kurvvan=mahīm vra(brā)hmanasād=ari-kshatra-niva(ba)rhanah || [\*] sārddham Parasu(śu)rāmēṇa yah spardhām=adhirōhati | || 2\* || ] Kaḥ Kīrttanāya
- 2 disavaty<sup>5</sup>=anayōr=mahatvasy=ōtkṛishṭa-sō (śaur)ya-vijay-ōrijita-kīrtti-lakshmyāḥ (myōḥ || [\*] dhēyādharīkṛita-mah-ārṇṇavayōr=ap=īshṭa-vispashṭa-puṇya-janam-ārādhikī kī-
- 3 rttyāḥ<sup>6</sup> | || 3 ||\*] Tasy-ānujō narapatir=JJayasimhadēvah sō(śau)ry-ōj [j \*]valair=api nṛipaiḥ kriyamāṇa-sēvah ||\*] yad=dāna-lupta-yaśas=ēva sura-drumēṇa vyadrāvi bhūtala-talē Va (Ba)-
- 4 linā pralīnat (nam) | || 4 \* ||] Nasṭtam Gūrjjara-bhūbhujā [m\*] bhujava(ba)lam muktaṁ turaḥ(ru)shkēṇa cha tyakṭah Kuntala-nāyakēna sahasā kandarpa-kēli-kramah ||\*] Śrutvā śrī-Jayasimhadēva-nṛipate rājy-ābhishēkam nṛipāḥ
- 5 samtrāsād=aparē=py=apāsya jagatīm pārē yayu[r]=vāridhēḥ || [5\*] Dṛishṭir=yasyā [h\*] sudhā-vṛishṭiḥ sannidhiś=ch=āpi sannidhiḥ ||\*] vāṇī chintāmaṇir=nityam jīyād=Gōsaladēvy=asau || \* 6 ||] Kalpaval [1\*]-iva kalpa-
- 6 drō[r\*]=Jāhnay=īva payōnidhēḥ | jayatāt=tasya bhūpasya patnī Gōsaladēvy=asau || [7\* ||] Putram Vijayasimh=ākhya [m\*] y=āsūta Dyaur=iv= Āruṇam | anya[m\*] ch= Ājayasimh=ābhidhānam s=ēva Sudhā-nidhi [m] [ || 8\* ||]
- 7 Ramaṇa-guṇa-nika(kē)taḥ ka(kē)tanam maṅgalānām prachuratara-yasā(śō)bhiḥ sō(śō) bhītas=tat-tanūjah | nṛipatir=avani-bhānu[r\*]=visva(śva)-visrā(śrā)nta-bhānur=jayati Vijayasimhaḥ samhṛit-ārāti-Simhaḥ
- 8 haḥ<sup>7</sup> || 9\* ||] Parama-bhaṭṭāraka-mahārāj-ādhirāja-Paramēśvara-śrī-Vāmadēva-pād-ānudh yāta-parama-bhaṭṭāraka-mahārāj-ādhirāja-paramēśvara-parama-māhēśvara-

<sup>1</sup> There are two other charters from Rewa dated respectively Kalachuri year 926 and Vikrama 1253 in which the Kaurava chiefs *Mahārāṇaka* Kīrtivarman and *Mahārāṇaka* Salakhaṇavarmadēva are described as feudatory chiefs respectively under the Kalachuri rulers Jayasimhadēva and Vijayasimhadēva (*Ind. Ant.*, Vol. XVII, pp. 224 ff. and 227 f.). It is difficult to accept Sircar's statement that the Kauravas changed their loyalty overnight from Kalachuris to Chandēllas. His view is based on the erroneous identification of Trailōkyamalla with the Chandēlla king Trailōkyavarman (above Vol. XXXI, p. 55; *Ind. Ep.*, p. 338, note 6).

<sup>2</sup> See the Jabalpur plate of Yaśahkarna; *Cii.*, Vol. IV, pp. 299 ff.); Bhērā Ghāt Inscription of Narasimha, year 907 (*Ibid.*, pp. 312 ff.); Jabalpur plate of Yaśahkarna; *Ibid.*, pp. 633 ff.).

<sup>3</sup> *CII.*, Vol. IV, p. 314.

<sup>4</sup> From impressions and photograph.

<sup>5</sup> Read *prabhavaty*=0

<sup>6</sup> Read *vispashṭa-puṇya-janayōr*=*Ajarāja kīrt tyōḥ* as found in the Umarīa plates of the same king, year 944; Below Vol. XLI.

<sup>7</sup> This is redundant.



- 9 Trikaling-ādhipati-nija-bhuj-ōpārjit-āsva(śva)pati-gajapati narapati-rāja-tray-ādhipati  
Śrīmad=Vijayasimhadēva ētē vijayinaḥ | [ | \* ] Mahārājñī-śrī ||
- 10 Mahārajaputra-śrī-Ajayasimhadēva Mahāmantri-Śaiv-āchārya-bhaṭṭāraka-śrīmad=rājaguru  
Vimalaśiva Mahāpurōhita Śrī-Viśvēsva(śva)ra Mahāmātya-ṭhakura-śrī-Kīrttisimha
- 11 Mahāsāmanta-Mahākshapaṭlika-Maha(hā)pradhān-Ārthalēkhi-ṭhakura-śrī-Ālhaṇa Mahā-  
sāndhivigrahika-ṭhakura-[śrī\*]-Salakhanapāla Mahāpratihāra-śrī-Bhīmasiha Dusṭa-  
sādhyā chau-
- 12 r-ādhyaksha Bhāmḍāgārika Pramata(tta)vāra Aśvasādhanika ity=ētān=anyāms=cha  
pradāsyamāna-grāma-nivāsi-janapadāms=ch=āhūya yathārham mānayati vō(bō)dhayati  
samājñāpayati
- 13 cha yathā viditam=astu bhavatām (tām) || Saṁvat 949 śrīmad=Enauli-samāvāsē Mārgasī  
(śī)rsha-māsē Kṛishṇa-pakshē shasṭī-tithau Ravi-dinē Mahākumāra-śrī-Trailōkyamal-  
lasya jāta-ka-
- 14 rmmaṇi mātā-pitrōr=ātmanaś=cha puṇya-yaś-ōbhivṛiddhayē Jāūli-pattalāyā[m\*] Māṭima  
grāma[h\*] sva-sīmā-paryamtaś=chatur-āghāṭa-viśuddhaḥ sa-gō-prachāraḥ sa-jala-  
thalāḥ s-āmra-madhūka[h\*]
- 15 sa-lavaṇākaraḥ sa-gartt-ōsharaḥ sa-nirgama-pravēsaḥ(śaḥ) sa-jām(n)gal-ānūpō vṛiksh-  
ārām-ōdbhid-ōdyāna-tṛiṇ-ādi-sahitaḥ | <sup>1</sup> bhāgakara-prava[ni]charō rasavatī-kāmata-  
vāḍa-damḍa-mārgaṇaka-viśēṇim=ādāya
- 16 Paṭṭakil-ādāya dusṭa-sādhy-ādāya vaishayik-ādāya ardha-purushārik-ādāy-ādi-samanvita  
[h\*] sa-ghaṭṭ-ādāya[h\*] sarvva-vā(bā)dha(dhā)-vivarjjitaḥ <sup>1</sup> | sa-kshētraḥ <sup>1</sup> |  
grām=ōyam Bhārgava-gōtrā-
- 17 ya-Bhārgava-Chyavana-Āpnavāna-Ōrddhva-Jāmadagni-paṁcha pravarāya Vājasanēya-sā(śā)  
khinē paṁḍita-Bhuvanasa(śa)rmmaṇaḥ prapautrāya paṁ | Pālhaṇasārmmaṇaḥ  
pautrāya paṁ | Janārddanasa (śa)-
- 18 rmmaṇa[h\*] putrāy-a (y-ā)rthi-Vidyādharasa(śa)rmmaṇē bra(brā)hmaṇāy=ōdaka-  
pūrvakatvaṁ ch=āsmābhi [ś\*]=sā (śā)sanikṛitya pradata(ttam) [ | \* ] Atra ch=ābhyar-  
thanā dātur=bhavati yathā | [ | \* ] Sarvvān=ētān=bhāvinaḥ pārthivēndrā[n\*] bhūyā  
(yō) bhūyā-(yō)
- 19 yāchatē Rāmachandraḥ | sāmānya(nyō)=yam dharmma-sa(sē)tur=nṛiṇāṇām kālē kālē  
pālaniyō mahadbhi <sup>2</sup> || [ 10\* || ] Va(Ba)hubhir=vasudhā bhuktā rājabhi [s\*]=Sagar-  
ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya tadā phala [m\*] || [ 11\* || ]
- 20 Suvarṇṇam=ēkām grā (gā) m=ēkā [m\*] bhūmēr=apy=ēkaṇa(m-a)ngula[m\*] | haran=  
narakam=āpnā(pnō)ti yāvad=āhūta samplava[m\*] || [ 12\* ] Taḍāgānā[m\*] sahasa  
(srē) ṇa asva(śva)mēdha-sa(śa) tēna cha | gavā[m\*]-kōṭi-pradāna(nē)na bhūmi-harttā na

<sup>1</sup> The stroke is redundant.<sup>2</sup> Read *bhavadbhiḥ*.

- 21 su(śu) dhyati || [13\* ||] Sva-[da\*]ttā [m\*] paradattā [m\*] vā yō hara(rē) ta vasundharā [m\*] | sa viśṭhāyām kṛimir=bhūtvā pitṛibhiḥ saha majjati || [14\* ||] Phāla-kṛiṣṭā [m\*] mahī[m\*] dadya(dyāt) sa-vi(bī)jā [m\*] saśya (sya)-śālinī[m\*] | yāvat-Sū[r\*]jya-kṛitā-lōka (kā)-
- 22 s=tāva[t\*]=Svargnē (ggē) mahīyatē || [15\* ||] Shasṭī[m\*] varsha sahasrāṇi Svargnē(ggē) vasati bhūmidāḥ | āchhēta(ttā) ch=ānumantā cha tāny=ēva naraka(kē) vasēt || [16\* ||] Vāri-hīnēshv=aranyēshu su(śu)shka-kōṭara-vāsina [h\*] [l\*]
- 23 Kṛiṣṇa-sarppās=tu jāyantē dēva-vra(bra)hmasva-hāriṇaḥ || [17\* ||] Anyāyēna hṛitā bhūmir=anyāyēna tu hāritā [l\*] haratō hārayataś=cha dahaty=āsaptamam kulam || [18\*] Bhūmim yaḥ pratigrihṇāti yaś=cha bhūmim prayachha(chchha)-
- 24 ti | ubhau tau puṇya-karmmāṇau niyata [m\*] svargna-(gga)-gāmīna(nau) [19\* ||] Sakhā-(Śamkham) bhadrāsana[m\*] chhatra[m\*] | var-āsva(śva)vara-vāraṇaḥ | bhūmidācha (na)sya chihnāni phalam=ētat Pura[m\*]dara || [20\* ||]

No. 47—TWO INSCRIPTIONS ON SARASVATI-BHANDARA FROM  
CHIDAMBARAM

K. G. KRISHNAN, MYSORE

The inscriptions edited below are engraved on the tiers of the base, all around the *mandapa* to the north of the Subrahmanya shrine near the west *gōpura* of the Nataraja temple at Chidambaram, South Arcot District, Tamil Nadu.<sup>1</sup> They are important as they throw some light on the Sarasvati-bhaṇḍāra that was flourishing at Chidambaram.

They are in Tamil language and script and the Grantha characters are used as usual for writing Sanskrit expressions. There is nothing that calls for any remark regarding palaeography or orthography. The inscriptions are damaged and obliterated here and there. Yet the contents could be made out fairly clearly. Though the details of the date including the name and the regnal year of the king at whose instance the orders on the transactions recorded in the inscriptions were passed, are lost, the epithet *aṇaittulagum koṇḍ=aruḷiya* in line 3 of the second inscription which is later in point of time and separated from the first by about not more than twentyfive years, suggests that the second inscription is assignable to the times of Chaḍaiyavarmaṇ Sundara-pāṇḍya who ascended the throne in 1251 A. D., who has acquired that title on account of his sweeping campaigns beyond the frontiers of Tamil Nadu.

The first inscription records the oral order of the administrative bodies (specified) of the temple detailing the need to rewrite some of the manuscripts and to preserve all the manuscripts, the persons engaged for the purpose, the rates of payment of wages for them, the land allotted for the purpose of providing these arrangements and the directions towards engraving this order on stone specifying the place. This inscription ends with the list of signatories to the document. The second inscription purports to be the *uḷvari* issued in respect of a later transaction, which contains the order document (*ēvar-tiṭṭu*).

The oral order was issued by the following officers : Toṇḍaimāṇ, Tiruvaiyāruḍaiyaṇ, Madurāntakappiramārāyaṇ (brahma-mahārājaṇ), Tillaiambalappallavaraiyaṇ, the Sāmuḍāyat-tirumāḷigaik-kūru of the temple of the deity (āḷ-uḍaiyār), Śrīkāryam-śeyvārgaḷ and Tirumāḷigaik-kūru-śeyvārgaḷ. The first three epithets among these are evidently titles borne by the concerned officers who were associated with the administration of the temple probably in a supervisory capacity. The next five designations are clearly connected with the functions respectively : 1) *Sāmuḍāyat-tirumāḷigaikkūru*. The word *sāmuḍāya* means 'collective or comprehensive'. The term *sāmuḍāyap-jcni* occurs in an inscription from Tirunāḷḷār, in Pondicherry state assignable to about the same times, as the object of sale by the temple authorities to a Śivabrāhmaṇa for a consideration of 50 *paṇam* which was required to be deposited in the treasury of the temple<sup>2</sup>. The inscription is signed among others by the representatives of the *sāmuḍāyam* (groups) of the personal guards (*tirumey-kaāppār*) and the bearers (*Śripādam-tāṅguvār*). This term would therefore mean 'work to be done by the groups' and would convey the sale of the right of the getting the work done by various groups. Analogically in the context of the present record the expression *sāmuḍāyat-tirumāḷigaik-kūru* would mean 'the temple

<sup>1</sup> *A.R.Ep.*, 1961-62, Nos. B 169 and 168.

<sup>2</sup> *A.R.Ep.*, 1965-66, No. 453.

authority (controlling the service) groups'.<sup>1</sup> Tillaiyambalap-pallavaraiyar was the person holding this office which was held by Ēnādi Araiyaṅ during the reign of Rājarāja III, thus attesting to the continuity of this set-up of administration.<sup>2</sup> 2) *Śrīkāryam-śeyvārgal*. This term stands for the group of people who are directly involved in the conduct of the daily rituals of worship and offerings in the temple. 3) *Sāmudāyam śeyvārgal*. This expression evidently refers to all the other groups of people who arrange for the *Śrīkāryam* noted above. 4) *Kōyil-nāyakam śeyvārgal*. This group is obviously concerned with the supervisory duties in respect of all the services in the temple. 5) The last but not the least important group *Tirumāligai-kūru śeyvārgal* are perhaps concerned with such matters as the maintenance of the temple (building-*tirumāligai*), general administration probably including the management of the endowments of land or cash etc. The groups *Samudāyam śeyvārgal* and *Tirumāligai-kūru-śeyvārgal* were working under Tillaiyambalap-pallavaraiyar designated as *Samudāyat-tirumāligai-kūru* thus occupying the highest executive position in the administration of the temple. Toṇḍaimāṅ Tiruvaiyāruḍaiyaṅ and Madhurāntaka-brahmārāyaṅ were high dignitaries associated with the administration of the temple at a higher level.

The oral order written down by this body refers to the Sarasvati-panḍāra (*bhaṇḍāra*) created at a place (name lost) to the north of the western *maṇḍapa* (*tirumāligai*) in the *prākāra* (*tiru-chchurru-māligai*) named probably after Irāśādirāśan (Rājādhirāja II) where the deity Subrahmaṅyappillaiyār is set up. Thus the description points to the facts that the third *prākāra* where the inscription is engraved was called Rājādhirājaṅ-tiruchchurumāligai and that the *maṇḍapa* on the tiers of which this inscription is engraved, situated on the north of the Subrahmaṅya temple was perhaps the place where the library was located.<sup>3</sup>

Uḍaiyār Svāmidēvar is stated to have caused several books (*pottagaṅgaḷ*) to be written and preserved, which included among others *Siddhānta-Ratnākara*. Persons including some recluses (*tapasvigaḷ*) were engaged in unfolding, binding and to rewrite those that are damaged and in placing the planks (*palagai*) and tagging on all the leaves (*kōkka*-line 3). The daily wages (*koṟru*) and clothing allowance (*puḍavai-mudal*) for each of them are enumerated in cash and kind. Provision for the payment of these was made by assigning land to the extent of 27 *vēli*, *mā*, *kāṇi* and one *mundirigai* as *kāṇi* i.e., lease after releasing it from its former status. The land was situated in Vaḍa-Nālūr *alias* Kulōttuṅgaśōḷa-Araśūr. The passage relating the previous history of the land being damaged, it is somewhat difficult to understand the connection this land has with the deities Periya-nāyaṅār and Nāchchiyār reported to have been set up at the *tirumalai* in the temple of Tribhuvanavīra-Īśvaram-uḍaiyār.<sup>4</sup> The plot of land was renamed as Viśvādhikavivēkamaṅgalam and it is stipulated that out of 810 *kalam* of paddy accruing from the land one-third (i.e. 270 *kalam*) was to be set up towards expenditure for festivals (details lost).

It is further laid down that the manuscripts, in both Sanskrit (*Granthaṅgaḷ*) and Tamil (*Tamiḷgaḷ*) deposited in the *tirukkai-ōṭṭi* in the Vikramaśōḷaṅ-tirumāligai should be copied, compared and again deposited in both the *Sarasvati-bhaṇḍāram* and the *tirukkai-*

<sup>1</sup> Tamil Lexicon, s.v. The earliest usage in Literature is met with only in the commentaries of Nachchinār kkiṅiyar on *Sivakachintāmaṇi*, verse No. 1357 and on *Sivajñāṅabōdam*.

<sup>2</sup> *A.R.Ep.*, 1958-59, Nos. B. 305, 312 and 322. The references to Tillaiyambalap-pallavaraiyar in the inscription of Rājarāja III dated in the 2nd year (1217-18 A.D.) and to Ēnādi Araiyaṅ in the inscription of later year of the same king indicate that there were transfers of the charges at least between these two persons.

<sup>3</sup> The word *tirumāligai* may etymologically mean the closed circuit around the temple and also by association the structures like *maṇḍapas*, closed or open, inside the circuit. The entire *prākāra* gives an idea of Sanskrit *mālā* or *mālikā* and hence *tiru-māligai* in Tamil. See *Studies in Indian Temple Architecture*, 1975, pp. 307-17.

<sup>4</sup> Kulōttuṅga III had the title Tribhuvanavīra. This land might have formed part of the original allotment made for that temple.

*ōṭṭi*. The inscription then ends with the list of signatories to the document beginning with the officer designated as Tirumandira-ōlai-nāyakam (the head of the section which drafts or commits to writing the oral orders of the king while he is in counsel). The *tirukkai-ōṭṭi* where also a copy of every book (or document) is required to be deposited is evidently a repository of the temple where *all* documents or writings are stored and preserved. The word means 'the place where the sacred written or signed documents are preserved (*tiru-kai-ōṭṭi*)'.<sup>1</sup> It had been the practice in this temple to deposit legal documents such as *tīṭṭu*, *uḷvari* (as in the case of the second inscription) etc., in the *tirukkai-ōṭṭi* or *tirukkai-ōṭṭi-bhaṇḍāra* which is certainly a place in a part of the temple building where all the written documents or works on palm leaves were preserved<sup>2</sup>.

*Siddhānta-Ratnākara* is one of the works mentioned among the palm leaf manuscripts required to be unbound and checked to see if it needs re-writing. This work is already known to us as having been composed by Īsvaraśiva also called Sōmēśvaraśiva, son of Śrīkaṇṭhaśambhu. Both father and son were the *rājagurus* of the Chōḷa kings from the times of Vikramaśōḷa to those of Kulottuṅgaśōḷa III<sup>3</sup>. Śrīkaṇṭhaśiva (or Śrīkaṇṭhaśambhu) is described as *uḍaiyārā Svāmidēvar*, epithets used in respect of the Chōḷa preceptors during these times. These epithets without the names are mentioned in the first inscription. The Tribhuvanam inscription in which Īsvaraśiva is said to be author of this work contains a passage "*sthāṇōr-yēna viviktam-aupavishadam Viśvādhikatvam vibhōh*"<sup>4</sup>. It is significant that the land granted for the maintenance of the *bhaṇḍāra* in the present inscription was named as *Viśvādhikavivēkamaṅgalam* which is evidently connected with expressions *Viśvādhikatvam* and *viviktam* of the verse. This coincidence makes us bold to surmise that the person in whose honour the land granted was named probably after Īsvaraśiva himself who might have continued to live. However the present record does not indicate that Svāmidēvar who is referred to in line 2 stands for Īsvaraśiva.

It stated that Niṇbai Āṭkoṇḍāṇ-paṭṭaṇ, Gautamaṇ Uyyakkoṇḍāṇ-paṭṭaṇ, Kō.....paṭṭaṇ, two or three more persons including some ascetics whose names are lost and ṇalūr-kiḷavaṇ Tiruñāṇasampandaṇ (i.e., Tirujñanasambandhaṇ) Tiruchchiṅṅambalam-uḍaiyāṇ were to untie the bundle (of palm leaves). A few more persons including Pullūr-uḍaiyāṇ Tirunilakaṇḍaṇ also working as a bodyguard were appointed to do the work of placing the planks and tagging on all leaves.

Vikramaśōḷaṇ-tirumāḷigai where the *tirukkai-ōṭṭi-bhaṇḍāram* is said to be located is probably the second *prākāra* the entrance of which was called Akalaṅkaṇ Tiruvāśal<sup>5</sup>.

The second inscription purports to be an *uḷvari* issued with reference to the checking, writing and tying up the manuscripts of the works (*Granthaṅgaḷ*). The name Dēvar Nāṇa-samudradēvar is mentioned in this connection and the purpose is not clear as the concerned

<sup>1</sup> A number of other inscriptions from Chidambaram, the findspot of the present record give this form as against *tirukkaikkōṭṭi* which is a corrupt form; see *A.R.Ep.*, 1958-59, Nos. B 312, 316, 318 and 319, 1961-62, No. B 165). Contra, *JIH.*, Vol. L, pp. 107-08, where the form *tirukkai-ōṭṭi* has been totally ignored and an erroneous derivation of the expression *tirukkaikkōṭṭi* from Sanskrit *Śrīhasṭa-gōshṭhi* and the consequent interpretation of 'a committee in charge of supervising the income and expenditure of donations', which are totally irrelevant are given by Shri B. G. L. Swamy.

<sup>2</sup> The fact that *Tirumuṛaiyār* was worshipped at *tirukkaikkōṭṭi* (see *A.R.Ep.*, 1908, No. 414) strengthens our understanding of the term as a place where such manuscripts were deposited. The expression *tirukkaiōṭṭi-paṇḍāram* (*A.R. Ep.*, 1959, No. 13, 316; 1962, No. B 165) clinches the issue.

<sup>3</sup> *Ācārya Puspāñjali Voiume* (in honour of Dr. D.R. Bhandarkar), pp. 3-7. See also *A.R.Ep.*, 1908, p. 68; *SII.*, Vol. XXIII, Nos. 190, 301 and 302.

<sup>4</sup> *Ibid.*, verse 10.

<sup>5</sup> *A.R.Ep.*, 1961-62, Nos. B 154-156.

portion is damaged. About six persons were engaged to arrange and read *divyāgamam*. Another set of four persons (enumerated but only partly available on account of damage) were engaged for opening the manuscripts (*pottogaṅga!*) and tying them apparently to help the readers. Eight more persons seem to have been set on the important task of writing the manuscripts apparently afresh with a view to replace the old ones. One for *Purāṇa* and another for *Jyōtisha-sāstra* were appointed. The total is reckoned to be twenty. A list is given below :

The names of the persons, wherever they are available, are listed below, under relevant heads :

Group	Place or House	Name
1	Kārambichchēdu	Chokkattēva.....
	Iḷakkantaram	Subrahmaṇyaṅ
	Puḷiṅguṟu	....
	.....	.....perumā!
	Vaṅgippuṟam	Viṅāyaka-ṟaṭṭaṅ
	Kāñjikkuṟi	Tiruveṅkāvudaiyā...
2	.....ṟai	Vidyāpati-bhaṭṭar
	.....	.....śarai-mudaliyār
	In.....	.....
3	Gōmaḍam	Tiruvāṇaikkāvudaiyār
	"	Maṅḍalapurushaṅ
	Vaṅgippuṟam	Tirunam.....Āḷvār
	Kurōvi	Tiruvalaṅjuḷi-uḍaiyār
	.....	Viṅāyakadēvar
	Noraṭṭūr	Vellaippillai
	Kāñji	Nṟittarājaṅ Āḷvāṅ
	Tiruvala ..	.....
	Kuṇḍūr	Tiruvambala .....kkaṅ
Muprāl	Periyadēvar	
Kurōvi	Āyattāṅ	

Then follows a passage which purports to be a write-up of the order (*ēvar-tiṭṭu*) defined as a document (*ōlai*) from Villavadaraiyaṅ drawn up during the reign of a king who had the epithet *aṇaittaguṅ-konḍ-aruḷiya* which points to the identity of the king with Chaḍaiyavarmaṅ Sundarapāṇḍya (accession 1251 A.D.). It states that the order is issued under orders to a group of officers among whom Paṅḍārap-pottagam uḍaiyār and *kaṇakkar* also figure.

The record proceeds further on to say that the new Sarasvati-paṅḍāra caused to be made by Dēvar Svāmi-dēvar alongside the one of the western side of Irājātirājaṅ-tiruchchurru-māḷigai should be used to preserve the *granthas* of the old *bhaṅḍāra* (*muṅbattai* Sarasvati-paṅḍāram) and the persons engaged in the respective jobs will continue to do the same in the same manner. The purport of the incomplete passage that follows is not quite clear on account of the gaps due to damage on the inscribed surface.



Dēvar Nānasamudradēvar who is mentioned in connection with the deliberations recorded in this inscription appears to be a personage like Svāmidēvar mentioned in the first record. While Dēvar may be a contraction of Svāmidēvar, the name Nānasamudradēvar (Jñānasamudradēvar) which is really appropriate for the custodian of a Sarasvati-bhaṇḍāra, differs from the names of the royal preceptors like Śrīkaṇṭhasiva or Śambhu and Īśvaraśiva whom we find associated with the *bhaṇḍāra* in the first inscription. Among the persons assigned for specified items of work there are a good number who have names of places in Andhra Pradesh prefixed to their personal names, like Kārambichchēḍu, Ilakkanta(ti)ram, Vaṅgippuṛam Kāñjikkūṛi, Gōmaḍam, Kurōvi, Muṇṛāl and Kuṇḍūr. Some of these persons who might have originally belonged to Andhra Pradesh by descent, bear Tamil names associated with places like Kāñjikkūṛi Tiruveṅkāvūḍaiyāṅ, Gōmaḍam Tiruvāṇaikkāvūḍaiyār, Kurōvi Tiruvaḷaṅḷiḍaiyār, Muṇṛāl Periyadēvar etc<sup>1</sup>. Therefore their original ancestors might have come at a very early time from Andhra allowing sufficient space of time for their descendants to develop local affiliations.

The group of officers to whom the order was issued, consists of several designations including Māhēśvarak-kaṅkāṇi-śeyvārgaḷ, Paṇḍārap-pottagam-ūḍaiyār and Kaṇakkar not met with in the list of the first inscription, thus indicating the proliferation in the administrative set up in the course of about thirty years which may be considered to be a reasonable interval between the two records<sup>2</sup>.

No 1.

TEXT

- 1 Svasti-Śrī[1] Tribhuvanachchakra . . . . . Toṇḍaimāṇum Tiruvaiyār-ūḍaiyāṇum-Madurāntaka [p-piramārāyaṇum]<sup>3</sup> Āḷuḍaiyār [kōyilukkuch=chāmudāya]<sup>3</sup> t-tiru māḷigaik-kūṛu Tillai-ambalap-pallavaraiyaṇum Śrīkāriyañ-cheyvārgaḷum Sāmudāyāñ cheyvārgaḷum Kōyil-nāyakañ-cheyvārgaḷum Tirumāḷigaik-kūṛu śeyvārgaḷum śeyyat tiruvāymoḷi[nd-arūḷinapaḍi Āḷuḍaiyār]<sup>3</sup> Kōyilil Iraśā[di]rā[sāṅ tiruchchuṛru mēlait-tirumāḷigaiyil Subrahmaṇyap-Piḷḷaiyār eḷundaruḷi irukkira iḍattukku vaḍakk-āga . . . . .
- 2 ch-cheyda Sarasvati-pan . . . . . Uḍaiyār Svāmidēvar eḷudivittaṇav=āyp=pugunda pottagaṅgaḷum iv . . . . . pe . . . . . Siddhāntāratnākaramum uḷḷiṭṭaṇa eḷudiṇa pottagaṅgaḷum Niṅbai Ātkoṇḍāṅ-paṭṭaṇum Gautamaṅ Uyyakkoṇḍāṅ-paṭṭaṇum Ko . . . . . paṭṭaṇum Tapassvi(svi)ga . . . . . sambandaṅ . . . . . tya . . . . . šeha . . . . . ṇalūr-kilavaṅ Tiruñāṇasambandaṅ Tiruchchirramba lam-ūḍaiyāṇum avilṭtuk-kattavum jīrṇṇittavai . . . . .
- 3 eḷudavum ivaiyum Āḷuḍai . . . . . m . . . . . ṇ ilaichchiṇai . . . . . ṇiya . . . . . ivāṇum-Pullūr-ūḍaiyāṅ Tiruṇilagaṇḍaṅ meykāppāṅ=āyi . . . . . pala . . . . . kōkkavum ivargaḷu-kkuk-koṇṇukkum puḍavai mudalukkum ivargaḷil Niṅbai Ātkoṇḍāṅ-paṭṭaṇukkum Gautamaṅ Uyyak . . . . . ṇukku . . . . . nāl oṇṇukku nellut-tūṇiyum āṭṭaikkuk-kāśu nālum . . . . . lakku . . . . . [Uy]yakoṇḍāṅ-paṭṭaṇukku nāl oṇṇukku . . . . . padakkum āṭ-
- 4 ṭaikku kāśu iraṇḍum alaṅ . . . . . ḍaivāṇukkum pēr oṇṇukku nāl oṇṇukku nellut-tūṇiyum āṭṭaikkuk kāśu nālum Irāma-paṭṭaṇukku nāl oṇṇukku nel muk-kuṇṇi nānāḷiyum āṭṭaikkuk kāśu mūṇṇ-araiyum Pullūr-ūḍaiyāṅ Tiruṇilagaṇḍaṇukku nāl oṇṇukku nellup-padaku nānāḷiyum . . . . . ga vanda nelluṅ=kāśum peṇavum [!]\* peṇum=iḍattu Uḍaiyār Tribhuvanavīra-Īśvaram-ūḍaiyār kōyil [tiru]malaiyil [pe]riya nāyaṇāraiyaṇum nāch-

<sup>1</sup> *SII.*, Vol. II, pp. 519 and 531 ff; above Vol. XXXVI, p. 159 f.

<sup>2</sup> This list is largely met with in the records of Kōpperuṅṅiṅga and later kings. See *SII.*, Vol. VIII Nos. 44-56.

<sup>3</sup> These passages are restored on the basis of an identical text found in No. 222, *SII.*, Vol. IV, from the same place.

<sup>4</sup> Conjecturally restored.

- 5 chiyāraiyyum eḷundaruḷuvitta vi . . . . la-nāṭṭu Vaḍanālūr-āṇa Kulōttuṅgaśōla-araśū  
nilam iru-batt-eḷe iraṇḍu mā araik-kāṇi mundirigaiyyum iraiyiliy=āy varugirapaḍi tavirndu  
paḷambaḍiyē kāṇiy=āy Viśv-ādhika vivēka-maṅgalam=ennum pēr-āgavum iṅ-ṇilam  
Āḷuḍaiyārkkū andarā . . .dēva-dāṇa-iraiyiliy=āga iḍavum iṅ-ṇilattukku muṅbu muda  
. . . . ṇḍu varugirapaḍiyē enṇūr-oru-paḍiṅ kala nellu koṇḍa mudalum iṅ-nellil mūṅru
- 6 kūṛ-iṭṭa oru kūṛil . . . . ṛavum tirunāl . . . kkaṅgaḷil i . . . .kari . . .pperavum ippaḍi .  
it-tirumāligaiyil Subrahmaṇyap-pillaiyār . . . .uḍaippaṛrak . .ka-veṭṭavum Vikkirma-  
śōlan-tirumāligait-tirukkaiōṭṭiyil Granthaṅgaḷilum Tamilgaḷilum eḷudavēṇḍuvaṇa  
ivargaḷil veṇḍuvār pukku eḷudi okkap=pārttu ivai is-Sarasvati-panḍārattukkum-  
kōyilil tirukkaiōṭṭikku mudalāga oḍukkavum kaḍavad-āgavēṇḍum=enru . . . Svā  
midēvar [aruḷi]
- 7 ch=cheydamaiyil ippaḍi cheyyak . . . . m-ippaḍi cheyyavum Āriyaṅ Irāma-pattaṅ . .  
rai kait . . . . . ḷukkūḷum pugak-kaḍavaṅ-āgavum paṅṇuvadu eḷudiṅṅāṅ ti<sup>1</sup> . . . .  
Rājēndradē . . . . . vēḷaṅ ennum ippaḍi tiruvāymolind-aruḷiṅār . . . . . [ |\* ] ivai Virā  
ṭarāyaṅ-eḷutt=ennum . ttārāyaṅ-eḷutt=ennum ivai Viśayarāyaṅ-eḷutt=ennum ivai Aṅg  
rāyaṅ-eḷutt=ennum ivai Toṇḍaimāṅ eḷutt=ennum prasādaṅ cheyd-aruḷiṅa cheyyumpaḍip  
paḍi kal-veṭ<sup>2</sup> . . . .

No. 2.

TEXT

- 1 Svasti Śrī:-Sarasvati-panḍārattukku pala Granthaṅgaḷ pārkavum eḷudavum aviḷttu . . .  
. . .m<sup>3</sup> Dēvar Nānasamudradēvar<sup>4</sup> . . . . . kku uḷvariyy-eḷudikko[ḍu\*]tt . . . . ṇa[ |\*  
Divy-āgamattukkum vyā . . . . . ārpikkavum vāṣippikkavum Kārambichcheṭṭuch  
Chokkat-t . . . . . ḷakandaṛattu Subrahmaṇyaṅ Puḷiṅguṛu-paṭ . . . . .
- 2 rumāḷ Vaṅgippuṛattu Vināyaka-paṭṭaṅ Kāñjikkūṛi Tiruveṅgāv-uḍaiyā . . . . pottagaṅgaḷ-  
aviḷ . . . . .rai Vidyāpati-bhaṭṭar Ti . . . . . ṣarai mudaliyār Ne . . . . . ṛamaṅga . . . . .  
Gōma(ḍa)ttu tiruvāṇaikkāv-uḍaiyār 2 Eḷudum pērkkū [ |\* ] Gōmaḍattu Maṅḍala-  
puruṣaṅ 2 Vaṅgippuṛattut-Tirunam . . . . . Āḷvār
- 3 Kurōvi Tiruvalaṅḷuḷi uḍaiyār . . . . Vināyaka-dēvar 2 Norattūr Vellaip-pillai Kāñji  
Nṛittarāyaṅ Āḷvāṅ Tiruvala . . . . . ku Kuṇḍūrt-Tiruvambala . . . . . ākkaṅ ~ Purāṇa  
ttukku Muṇṛāl Periyadēvar 2 Jōtisha-śāstrattukku Kurōvi Āyattāṅ 2 āgap-pēr  
irubadukku 2 eḷudiṅa ēvar-tiṭṭuppaḍi Aṇaittulaguṅ-koṇḍ=aruḷiya . . . . . āṇi . . . . . oṅ . . . . .  
nūṛru aṅṇuvaru-
- Villavadaraiyaṅ Ōlai [ |\* ] Teṅṅavaṅ-brahmā . . . . . Vikramaśōla-brahmārāyarum Jaya-  
tuṅgap-pallavaraiyaruṅ Kurukulattaraiyaruṅ Uḍaiyār Tiruchchirrambalam-uḍaiyār  
. . . . . ṅkāṇi śeyvārgaḷum<sup>5</sup> . . . . . ṅ-jeyvārgaḷum Sāmudāyaṅ-jeyvārgaḷum Kōyil-nāyagaṅ-  
jeyvārgaḷum Tirumāligaikkūṛu śeyvārgaḷum Paṅḍārap-pottagam-uḍaiyārgaḷum  
kaṇakkaruṅ kaṇḍu viḍutandad=āvadu [ |\* ] Irā[ḷādirāja] . . . . . māl-pakkattu Sarasvati-  
panḍārattudaṅē
- 5 sēra dēvar Svāmidēvar śeyvitta . . . . . Sarasvati-panḍāraṅ-jeyvikkum=iḍattu muṅbattai  
Sarasvati-panḍārattil eḷudik-kidakkira Granthaṅgaḷ ip . . . . . yach-ch . . . . . du iduk . . . . .  
ṅru pōḍugira pēr(r)-iṭṭum muṅbu tēvai śeyḍu pōḍak kaḍavārgaḷ=āgavum ip-  
panḍārattu . . . . . ṅ . . . . . rika . granthaṅgaḷ . . . . . granthaṅgaḷ
- 6 eḷudich-chērkavēṇḍugaiyil . . . . . ttudaṅē sēr . . . . . kkavum vēṇḍum=iḍam pēra vaguttu  
ka . . . . . niyē paṅḍāra . . . . . ḍi a . . . . . ḷudiṅa . . . . . irukku . . . . . ṇavum ip-panḍārattil ik-  
granthaṅgaḷ eḷudap-pēr pattu [ |\* ] muṅbattaip-panḍārattil uḷḷa granthaṅgaḷ dēsāṅ  
[nraḷṅgaḷ] i (1)ṅṅṅum vi . . . . . kkavum i . . . . . ḍiyāle paṅḍāra<sup>6</sup> . . . . .

<sup>1</sup> This may be restored as *tirumandiravōlai*.

<sup>2</sup> Only a few more words which may be restored as *veṭṭak=kaḍavad=āgach=choṅṅōm* are built in.

<sup>3</sup> May be restored as *°kkaṭṭavum*.

<sup>4</sup> There is a medial *i* sign over *mu* which has been ignored.

<sup>5</sup> May be restored as *māhēśvarakkāṅkāṅi-śeyvārgaḷ*.

<sup>6</sup> The continuation is lost.

No. 48—PEDDAVADUGURU INSCRIPTION OF SATYASRAYA

(1 Plate)

K. V. RAMESH, MYSORE

The subjoined inscription<sup>1</sup> was found engraved on a stone slab by the side of the Īśvara temple at Peddavaḍugūru, Gooty Taluk, Anantapur District, Andhra Pradesh. The text has been published, with a brief introductory note, in Part I of volume IX of the *South Indian Inscriptions Series* under No. 46. In view of the historical importance of the contents of this epigraph, it is being re-edited here, deviations from the printed text being pointed out in footnotes wherever necessary.

The text of the inscription under study runs into 14 lines. With the exception of a lone imprecatory verse in Sanskrit (lines 11-12), the text is in Kannaḍa prose. The *characters* employed are what may be called the southern variety of early Kannaḍa characters, assignable to about the middle of the seventh century A. D. The above description of the characters as the "southern variety of early Kannaḍa" needs to be explained. The Telugu Kannaḍa area in which the Telugu-Kannaḍa script was in use for centuries from as early as the middle of the 5th century A. D.<sup>2</sup> being a vast one, it is but natural that different strains or varieties of the same script, which has come to be rather loosely called as the Telugu-Kannaḍa script, were in use in different linguistic or dynastic pockets. Thus, from as early as in the end of the sixth century A. D., when Telugu epigraphs start making their appearance, the Telugu variety of the Telugu Kannaḍa script comes into use, characterised by the distinctive form of subscript *r*,<sup>3</sup> this Dravidian symbol never appearing as a subscript in Kannaḍa. So, also in the writing of the early Kannaḍa inscriptions of southern Karnataka and its adjacent tracts in the Tamil and Telugu provinces, comprising the areas which fell under the sway of the Western Gaṅga, Bāṇa, Vaidumba and Nolamba-Pallava ruling houses, a different variety of early Kannaḍa script was in use, as is typically illustrated by the characters of the inscriptions under study. The main feature of this "Southern variety" is the stunted and squarish formation of letters, resulting in the premature transformation of such important test letters as *k* and *r*. This regional development is so pronounced in most records hailing from the area in question that, in case the internal evidences, if any, of such epigraphs are ignored, even an experienced epigraphist will be misled into assigning them to a period later than the one to which they indeed belong. On the other hand, in spite of the fact that in the present inscription the left vertical joins the middle horizontal in the case of *r*, both the letters *k* and *r* being stunted in height, characteristics which normally indicate a later date, say the second half of the 8th century A. D., the record under study must be assigned to the middle of the 7th century at the latest, in view of the overwhelming internal evidence, historical and linguistic, made available by the inscription and which will be discussed at length in the sequel.

<sup>1</sup> *A.R.S.I.E.*, 1920, No. 343.

<sup>2</sup> Since the Halmiḍi inscription (*Mys. Arch. Rep.*, 1936, pp. 72 ff. and plate) mentioning the Kadamba Ālupa, Pallava, Bāṇa, Sēndraka and Kēkaya ruling houses, and palaeographically assignable to the middle of the 5th century A.D., is in Kannaḍa language and already contains the symbols for the distinctive Dravidian sounds *r* and *l*, it may be rightly presumed that the early Kannaḍa script is at least as archaic as the middle of the 5th century A.D.

<sup>3</sup> Vide *QJMS.*, Vol. LIII, parts III and IV, p. 84 and chart II, column 3.

Apart from this significant regional peculiarity, a noteworthy palaeographical feature is the marking of the *ā-mātrā* by drawing a vertical upward line from the right top of the letter.

The language of the inscription is proper for the period to which the record belongs. Early Kannada forms with the genitive suffix *ā* in *Nāḍanūrā* (line 7), with the accusative suffix *-ān* in *Raṇavikramanān* (line 2), *mahājanamān* (lines 3-4, 7), *agrahāraṅgaḷān* (lines 6) and *keyyān* (line 14), and the locative suffix *-uḷ* in *koḷgoḷduḷ* (line 3) and *Nāḍanūruḷ* (line 13) as well as the early verbal forms with *-ā-* as in *koṭṭār* (line 6) and *geydār* (line 11) are noteworthy.

Of lexical interest is the word *ohari* (line 7) which, from the context in which it occurs, must be taken to stand for the tax in the form of gold which is referred to in lines 6-7 as *teṇepoṇ*. It may be reasonably presumed that *ohari* is the colloquial Kannada *tadbhava* of Sanskrit *upari*, the transformation of initial *u* to *o* and that of *pa* to *ha* being in accordance with the known rules of Dravidian philology. How *upari* came to stand for *teṇepoṇ*, it is not possible to say in the absence of more evidence.

The inscription, which is not dated, commences with the auspicious word *svasti* followed by the statement in lines (1-2) that the donation (*datti*) (details pertaining to which are engraved in the sequel) was that of *Śrī-prithivī-vallabha, Mahārājādhirāja Paramēśvara Satyāśraya*. It is then stated that *Eṇeyiyāḍigaḷ*, having fatally pierced *Raṇavikraman* and having thus won the battle fought on the battle-field called *Elpattu-Simvige* situated in *Nāḍanūr* (lines 2-3),

he (i.e., *Eṇeyiyāḍigaḷ*) summoned (to his presence) the *mahājanas* of that place, i.e. *Nāḍanūru* (line 3-4).

and bade them request for a holding so that they may subsist (*nīgaḷ bāḷvantu*, line 4),

on being thus bidden, they (i.e. the *mahājanas* said "We are all pleased ; bestow upon us, free of all hindrances, this very same village (i.e. *Nāḍanūru*)" (lines 4-5) ;

[on being thus requested\*], he gave (the gift) as per their supplication (line 6) ;

When things were thus progressing, it having so transpired that the *agrahāras* in the district (*vishaya*) of *Bāṇarāja* were required to pay up their gold-tax (lines 6-7).

the *mahājanas* of *Nāḍanūru* were summoned and were told : "You too pay up the gold tax due from you" (lines 7-8) ;

(on being thus told by *Bāṇarāja*), on *Gōḷimaḍuvara Sāntappa* submitting to *Bāṇarāja* the fact that *Eṇeyiyāḍigaḷ* had earlier granted that village (i.e. *Nāḍanūru*) free of all hindrances (lines 8-10), *Bāṇarāja* was pleased to grant in writing<sup>1</sup> that it must be treated as if he had made the same grant in perpetuity on that occasion (of *Gōḷimaḍuvara Sāntappa*'s supplication) (lines 10-11).

In lines 11-12 occurs the well known imprecatory verse *Sva-dattām para-dattām vā..* etc.

It is stated in lines 12-14 that the twentyseven *mahājanas* (of *Nāḍanūru*) made a grant of twelve *mattars* of land in *Nāḍanūru* to *Mahēndra-Pallavāchāri* who had written (engraved ?) the stone inscription (under study). The text ends abruptly at the end of line 14 with an incomplete statement invoking merit on those who seek to protect the grant made by the donor.

<sup>1</sup> The expression *akshara-prasādam geydār* brings out in ample measure the fact that the grant earlier made by *Eṇeyiyāḍigaḷ* was confirmed in writing by the *Bāṇarāja*. In essence, the expression means that *Eṇeyiyāḍigaḷ*'s grant was effective but not known to *Bāṇarāja* on the date of confirmation and that the act of the confirmation was limited to the extent of the details of the earlier grant being reduced to writing on stone.

The inscription under study is of considerable importance for the political and dynastic history of South India in view of the reference made in it to the battle of Nāḍanūru and to the allies and adversaries who fought that battle. The decisive scene of the battle was enacted on the battle-field (*koḷgoḷa*) of Elpattu-Simvige in Nāḍanūru in which Eṛetiyaḍigaḷ registered victory by piercing to death his enemy Raṇavikrama. Eṛetiyaḍigaḷ, whose name is given in line 9 of the text as Ereyitiyaḍigaḷ, and Raṇavikrama need to be properly identified. Since it is stated at the very beginning of the text that the donor was Satyāśraya, it may be rightly presumed that the epigraph belongs to the Chālukyas of Bādāmi. And, among the Chālukyas of Bādāmi, Maṅgalēśa (596-610 A.D.), the second son of Pulakēśin I and younger brother and successor of Kīrttivarman I, alone is known to have had the epithet of Raṇavikrānta which, in essence, is the same as Rāṇavikrama. It may, therefore, be conjectured that Maṅgalēśa who, according to the Aihole inscription<sup>1</sup> of Pulakēśin II, was in illegal occupation of the Chālukya throne and was killed by the rightful heir Pulakēśin II, is mentioned in the present inscription by his favourite epithet of *Raṇavikrama*.

This suggestion leads to the question as to who his triumphant adversary Eṛetiyaḍigaḷ (or Ereyitiyaḍigaḷ) was. An undated inscription<sup>1</sup> from Lakashmēśvar, Shirhatti Taluk, Dharwar District, refers itself to the reign of Eṛeyamma, also called Satyāśraya, and described as the son of Raṇaparākrama. Since we know that *Raṇaparākarma* was the favourite epithet of Kīrttivarman I and since his son Pulakēśin II was more intimately associated with the dynastic epithet Satyāśraya than any other Chālukya ruler, we may safely identify Eṛe(yi)tiyaḍigaḷ, which name is only a variant of Eṛeyamma, with Pulakēśin II. This is further confirmed by the fact that Eṛe(yi)tiyaḍigaḷ's donation, registered in the record under study, is introduced in the preamble of the text as Satyāśraya's grant.

The above identification of the adversaries Raṇavikrama and Eṛe(yi)tiyaḍigaḷ respectively with Maṅgalēśa and his nephew Pulakēśin II brings home to us the great historical significance of the battle of Nāḍanūru. As already pointed out, the dynastic feud precipitated by Pulakēśin II in order to defeat Maṅgalēśa's designs of aggrandisement and ensure his own accession to the Chālukya throne, resulted, according to the Aihole inscription, in the death of Maṅgalēśa—“*sva-tanaya-gata-rājy-ārambha-yatnēna sārddham nijam-atanu cha rājyañ jīvitañ-ch-ōjjhati sma*”<sup>2</sup>. Since, according to the present epigraph, the battle of Nāḍanūru resulted in the death (*vīle*) of Raṇavikrama, we reach the inevitable conclusion that the decisive battle which hoisted the great Pulakēśin II on the Chālukya throne, was fought on the field called Elpattu-Simvige in Nāḍanūru. It is clear from the subsequent lines of the text that Nāḍanūru was included in the Bāṇa kingdom. It may be inferred from this that Pulakēśin II, when faced with the danger of liquidation as a result of his uncle's animosity, repaired to the Bāṇa territory and that he was actively assisted by Bāṇarāja in his struggle against Maṅgalēśa.

And, in the flush of his victory, Eṛe(yi)tiyaḍigaḷ granted to the *Mahājanas* of Nāḍanūru, the scene of his triumph, the entire village of Nāḍanūru itself for their hindrance-free enjoyment.

If the above arguments are accepted, it becomes clear that the grant of Nāḍanūru to its *Mahājanas* must have taken place at the very commencement of Pulakēśin II's eventful reign in 609-10 A.D. But the palaeographical features of the present inscription, considered in the light of regional peculiarities, place the record in the middle of the 7th century A.D., and perhaps, even a decade or two later. The inevitable conclusion is that the original grant made by Eṛe(yi)tiyaḍigaḷ in 609-10 A.D., just before his accession, had either not been recorded

<sup>1</sup> *S.I.I.*, Vol. XX, No. 3.

<sup>2</sup> Above, Vol. VI, p. 5, line 7.

on-stone, or, having been so recorded, had been somehow lost and that, some decades later, perhaps during the fag end of Pulakēśin II's reign or even a decade or two afterwards, when the fact of the grant was brought to the notice of Bāṇarāja, the details were engraved on stone. It is reasonable to refer that Eṛe(yi) tiy-aḍiga! was the personal or pre-coronation name of Pulakēśin II for it is not endowed with the usual imperial titles of the Chālukyas. On the other hand, because, at the time of the engraving of the epigraph, Pulakēśin was a well-known emperor, he is called Satyāśraya and is endowed with the usual Chālukya epithets (in lines 1-2).

The territory in which Nāḍanūru was situated is mentioned (in line 6 as Bāṇarāja-vishaya (i. e. the district of Bāṇarāja) and its ruler is mentioned (in line 9) as Bāṇarāja. Since, in a number of early Bādāmi Chālukya inscriptions<sup>1</sup> in Telugu and Kannaḍa, the subordinate ruler of the Bāṇa kingdom is generally referred to as Vāṇarāju or Bāṇarāja without the proper name of the concerned ruler being mentioned, it may be supposed that, in the present instance too, the proper name of the Bāṇa feudatory is not mentioned.

The place names Nāḍanūru and Elpattu-Simvige are not identifiable on a modern map. Since the findspot Peddavaḍugūru is situated within the known bounds of Bāṇa territory, it is not unlikely that Peddavaḍugūru itself was earlier known as Nāḍanūru.

TEXT<sup>2</sup>

- 1 Svasti [|\*] Satyāśraya-Śrī-pṛithu(thi)vī-vallabha-Mahārājādhirāja-Paramē-
- 2 śvara-bhaṭārara datti [|\*] Nāḍanūroḷ-Rāṇavikamanānn-Eṛetiyāḍiga-
- 3 ḷ=Elpattu-Simvige<sup>3</sup>-koḷgoḷaduḷ=vīle eṛidu geldu alli mahā-
- 4 janamān=karedu nīgaḷ<sup>4</sup> bālwantu jīvitam bēḍikoḷlam=endoḍe ām-e-
- 5 lla prasāda-patto[ṛm] ī ūranne<sup>5</sup> sarvva-bādha-parihāram-āge prasādam geyi[ṛm]<sup>6</sup>
- 6 ā mārggame koṭṭār ante sale<sup>7</sup> Bāṇarājara vishayada<sup>8</sup> agrahāramgaḷān=teṛe-
- 7 pon-veḍi-koṇḍu Nāḍanūrā mahājanamān=karedu nīmuṁ nimag-appa ohari
- 8 iyim=endu<sup>9</sup> bēḍidoḍe Gōlimaḍuvara Sāntappa ā ūra sarvva-pā(bā)da(dhā)-pariha(hā)-
- 9 [ra]m-appantu Eṛeyitiyaḍigaḷ-prā(pra)sāda geyta(yda) pūrvva-āvatāram Bāṇarāja[ṅge]
- 10 .ṇyaram vinnappa geydoḍe ām-īgaḷ-ā prasāda geydante salg=endu
- 11 [a]kshara-prasādam geydār=āchandra-tārakam | Sva-dattam(ttām) para-dattam(ttām) vā yō-
- harēta vasundha-
- 12 [rām] [|\*] Shasṭīr-varsha-sahasrāṇi viṣṭāyām jāyatē krimi[h]<sup>10</sup> [|\*] ī śilā-śāsanam [va]-
- 13 [re]dā Mahēndra-Pallavāchārige mahājanam ippatē[va[r]muṁ Nāḍanūruḷ=panni-
- 14 [r-mma]ttar-keyyān prasādam geydār | emma sa[ndā]yanam tiḷidu ka(ra)kshisidātam<sup>11</sup>

<sup>1</sup> Above, Vol. XXXVIII, pp. 331 ff. and plates.

<sup>2</sup> From inked estampage.

<sup>3</sup> *SII*, Vol. IX, I, No. 46 : *simbhige*.

<sup>4</sup> *ibid.*, *nīgaḷa*. *Nīgaḷ* is the same as modern Kannaḍa *nivugaḷu* or Tamil *nīngaḷ* for plural 'you'

<sup>5</sup> *ibid.*, *patte ī ūranma*.

<sup>6</sup> Better supply here some such word as *endoḍe* for the sake of syntactic continuity.

<sup>7</sup> *SII*, Vol. IX, I, *antosaḷe*.

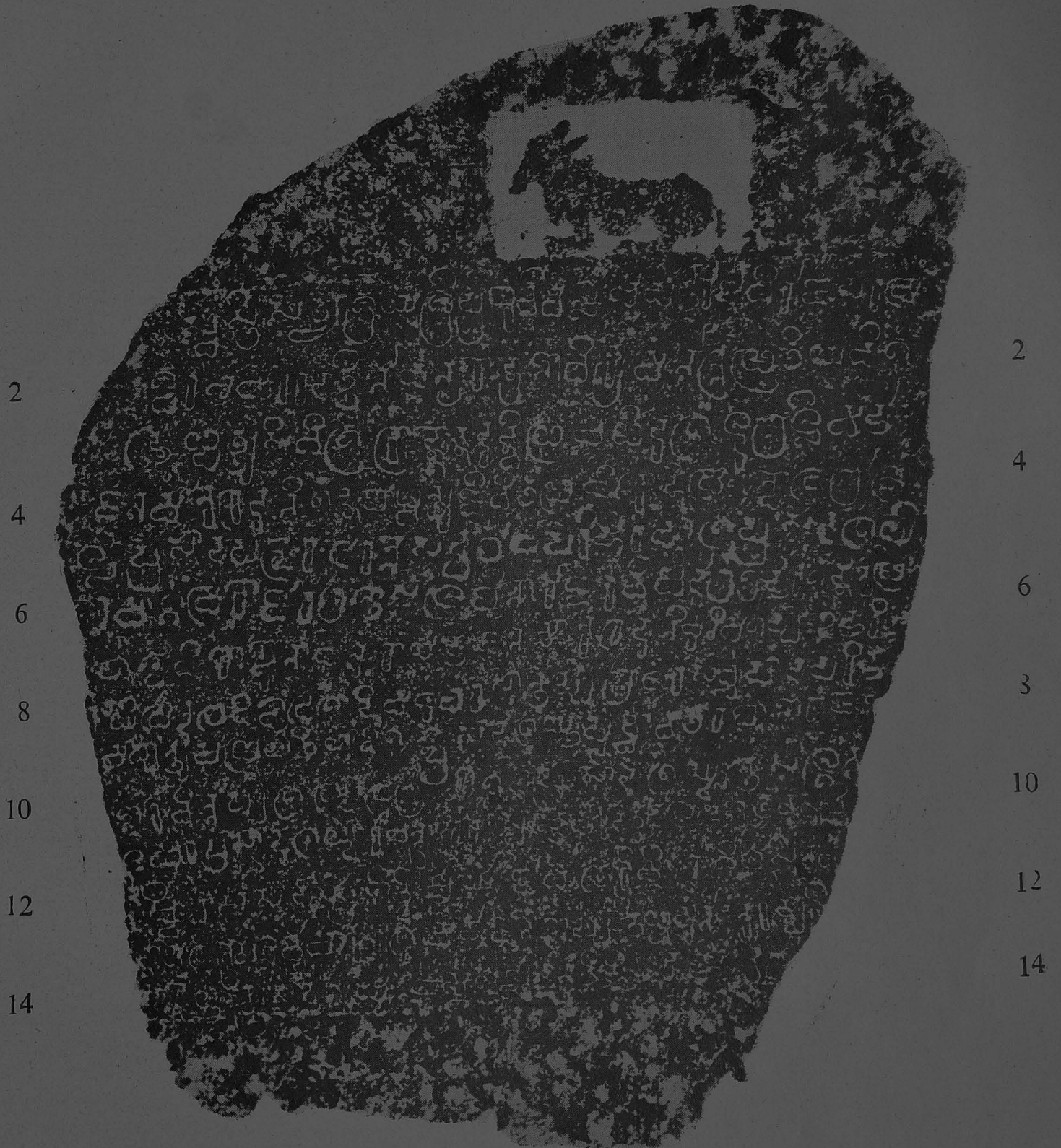
<sup>8</sup> The letter *ya*, originally omitted, is engraved in small size below the line, between the letters *sha* and *da*.

<sup>9</sup> *SII*, Vol. IX, I : *nīmu imagapparāṇḍi hariyamēḍu*.

<sup>10</sup> Metre : *Anuṣṭubh*.

<sup>11</sup> Stops here.

PEDDAVADUGURU INSCRIPTION OF SATYASRAYA



SCALE : One-seventh

## No. 49—DEOPANI INSCRIPTION OF THE TIME OF KING JIVARA

(1 Plate)

B. N. MUKHERJEE, CALCUTTA

There is an interesting inscribed stone sculpture in the collection of the Assam State Museum, Gauhati. It is 2'×10" high and 1'×1" broad. The sculpture (No. ASM 2410), which displays a male figure, was found at Deopani in the Shibsagar district of Assam.

The figure, which is four-armed stands to front. It is ithyphallic. It wears at least a lower garment, which is diaphanous. It is adorned with a girdle, bangles, armlets, a necklace with a pendant (resembling *śrīvatsa* symbol), long ear-rings, a sacred thread and a garland (*vanamālā*). The upper left hand holds the stalk of a lotus, while on the palm of the lower left hand appears a conch. The upper right holds trident, while the lower one clasps a rosary. Interestingly enough, the figure in question has, like many icons of Siva, a third eye.

The figure has a bejewelled fillet set around its head and held against a matted crown (*jaṭā-mukuta*). A standing *garuḍa* with folded hands appears on the left and a recumbent bull on the right of the lower part of the image. A figure, resembling a snake, appears on the upper part of the right side of the stela, formed by the block of stone from which the sculpture has been hewn out (pl. I).

On the right side of the rim of the stela we can notice an inscription of three lines.<sup>1</sup>

The inscription is written in very much imperfect Sanskrit. The influence of a local dialect and phonetical peculiarities is traceable in spellings and forms of certain words. The forms of the letters *ja*, *ṇa*, etc., are less developed than those of the same letters in the epigraph on an image of Nārāyaṇa from Deopani.<sup>2</sup> K. N. Diskhit observed that the characters of that inscription are acute-angled and belong to the eastern variety prevalent in the ninth century A. D., over the larger portion of northern India.<sup>3</sup> Hence the present epigraph may be palaeographically placed a little earlier than the inscription on the icon of Nārāyaṇa, datable to c. 9th century A.D. So this inscription can be tentatively dated in c.9th or late 8th century A.D.

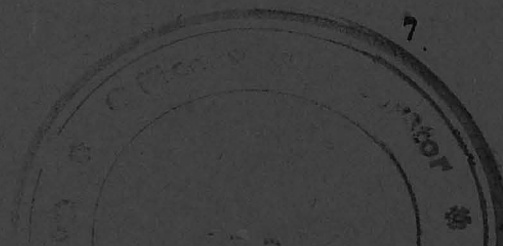
It seems that the image by the side of which the inscription occurs is alluded to as that of Śaṅkara-Nārāyaṇa (or Śaṅkaranārāyaṇa). It was a syncretistic icon. It was perhaps dedicated by Kumaḍharabadi (Kumārā-bodhi) during the reign (or in the kingdom) of the Great Emperor Jīvarā.

It appears that Mahārājādhirāja Jīvarā, during whose reign or in whose territory the image was dedicated, flourished in c. 9th or late 8th century A.D. His kingdom apparently included the Deopani area, where the image was later discovered. This king is not yet known from any other source. We also do not know of his relationship with Mahārājādhirāja Diglēkharvarman mentioned in an inscription on an icon of Hai-hara or Harihara. This image has

<sup>1</sup> The inscription was noticed by P.C. Chaudhury in one of the issues of the *Sāptāhika* (weekly) *Nilāchala* in 1891 Śaka. But his reading and translation contain mistakes.

<sup>2</sup> Above, Vol. XVII, plate facing p. 330.

<sup>3</sup> *ibid.*, p. 330.





been discovered, like the icon of Śaṅkaranārayaṇa, also from the Deopani area. It bears an inscription, datable, palaeographically to c. 9th or rather to c. 8th century A.D.<sup>1</sup>

Both these inscriptions are important. They throw new light on the history of the Deopani area of Assam in the early mediaeval period. They also refer to two types of syncretistic icons involving Śiva and Viṣṇu.

#### TEXT<sup>2</sup>

- 1 (Auspicious symbol) Namaḥ Mahārājādhirāja śrī-Jivarā-rājyēḥ | Guruḥ<sup>3</sup> Kumaḍhabadi saṁ-paṁ-
- 2 nna (sampannā) - vipanā - śiṣhya Tapasvikiyāḥ sutaḥ | Ādau nāma Śaṅkara-Nārāyaṇa
- 3 kirttanah | (auspicious symbol) Valāhidi nāmakaṁ śailātai likhidaḥ || (auspicious symbol).

A tentative translation of the inscription can be made as follows :—

“Salutation. During the reign (or in the kingdom) of Mahārājādhirāja Jivarā. The teacher, Kumaḍhabadi, the disciple of excellent (or perfect) Vipana (and) the son of Tapasviki Praising the name Śaṅkara-Nārāyaṇa in the beginning. Written by the sculptor called Valāhidi”.

<sup>1</sup> The inscription appears on the back of stone sculpture (no. ASM 2454), now preserved in the Assam State Museum Gauhati. It displays a four-armed syncretistic icon referred to as Harihara in the epigraph. The inscription was first noticed by P. C. Chaudhury (in one of the issues of the *Sāptāhika* weekly) *Nilachala* in the year 1891 Śaka) and later by D. C. Sircar (*Journal of Ancient Indian History*, 1976-77, Vol. X, pp. 114-115). The epigraph, which contains a few spelling and grammatical mistakes, can be read as follows.

<sup>2</sup> (An auspicious symbol) *Namaḥ svasti ( | \*) Mahārājādhirājāḥ Śrī-Di-*

*glēkhavarma-rājye Kākhyā-putreṇa Hariṇarāmēnaḥ*

<sup>3</sup> *Hariharaḥ | Pratimā datteti (||\*)*

The inscription can be translated as follows:—

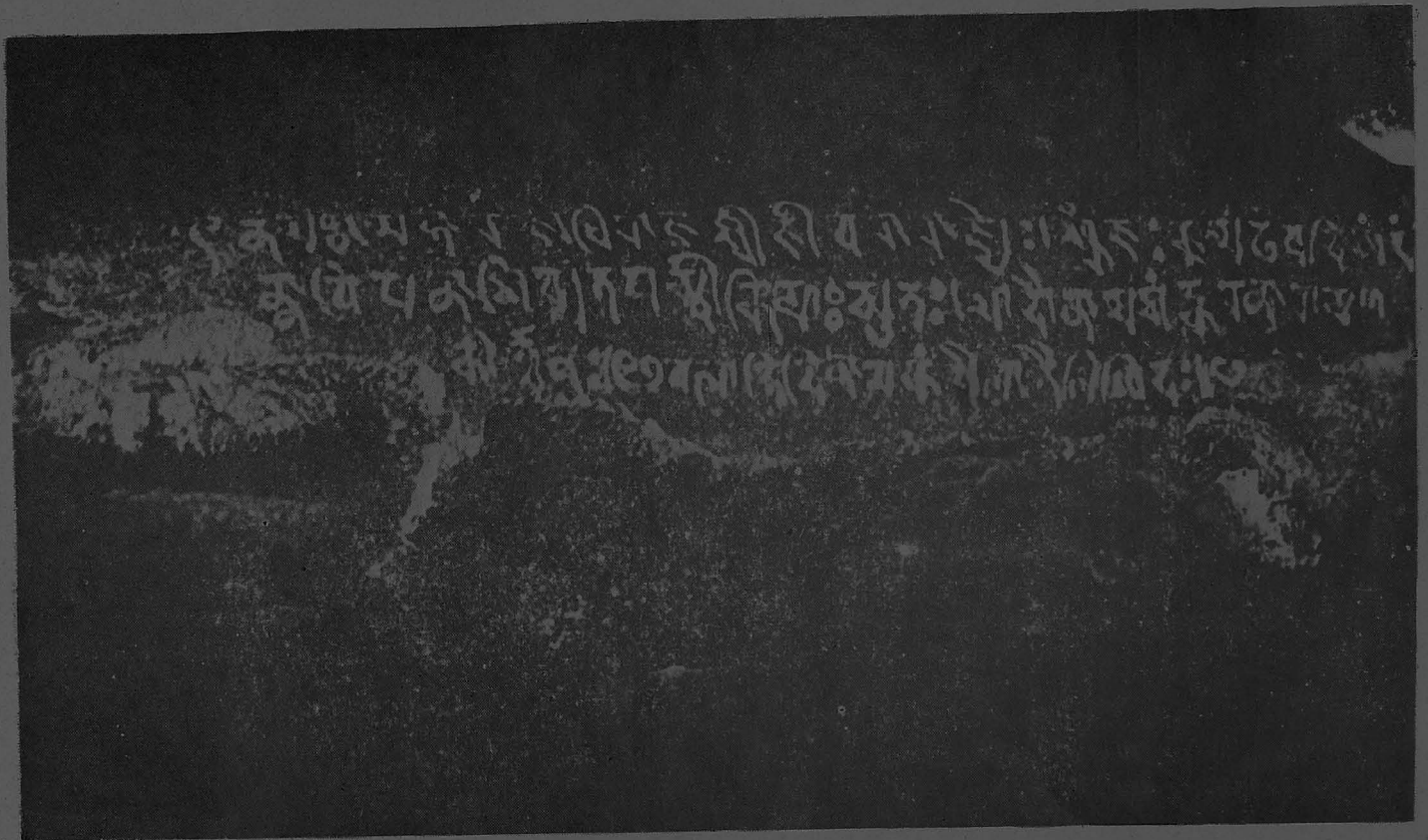
“Salutation; may it be well with (one). This image (of) Harihara was donated (installed) by Hariṇarāma, the son of Kākhyā, during the reign of (or in the kingdom of) the illustrious Diglēkhavarman.

As noted above, K.N. Dikshit observed that the characters of the inscription on the Nārāyaṇa image from Deopani are acute-angled and belong to the eastern variety prevalent in the ninth century A.D. over the larger portion of Northern India” (above vol. xviii, p. 330). D.C. Sircar thinks that the characters of the inscription on the image of Harihara are “assignable roughly to the 9th century A.D.” (JAIH, 1976-77 vol. x, p. 114). The form of the letter *ṇa* in lines 1-4 of the first inscription seems to be more developed than that of the first *ṇa* in line 2 of the second inscription. Again *ha* of *Hariṇarāmēna* and *Hariharaḥ* of the second inscription is slightly less developed than the form of the same letter occurring in the first inscription (which is, however, favourably comparable with the appearance of that character in the line 1 of the first inscription). These considerations and a general comparative study of the palaeographic features of two records suggest that though there is no inherent difficulty in assigning both of them to c. 9th century A.D., (see also T.P. Verma, *Development of the Script in Ancient Kamarupa*, pl. v-viii), the inscription on the Harihara image may be slightly earlier in date than that on the Nārāyaṇa icon. So the inscription on the image of Harihara may tentatively be referred to c. 8th century A.D.

<sup>2</sup> From photographs

<sup>3</sup> [The reading is Śrūṁjaḥ for Sūryah (?) cf. above, Vol. xviii, p. 330 and plate-Ed.]

DEOPANI INSCRIPTION OF THE TIME OF KING JIVARA



2

2

MALE FIGURE



From Photograph

No. 50—MADANPUR INSCRIPTION OF PRINCE ALHANADEVA

VIKRAMA 1235

(1 Plate)

RAM SHARMA, MYSORE

The findspot of this inscription is Madanpur in Mehrauni Tahsil of Jhansi District, Uttar Pradesh. This has been engraved on the edge of the seat of the railing inside the *mandapa* of a small temple. A bigger temple is also built by its side and both the temples are locally known as *Baḍī Kachaharī* and *Chhōṭī Kachaharī* or simultaneously as *Ālha, Ūdal kī Baiṭhak* i.e., the seat of *Ālhā* and *Ūdal*.

The inscription consists of two lines of writing which occupies a space measuring 120 cm × 12 cm.<sup>1</sup> The size of the letters is 5 cm × 2 cm approximately. It was first noticed by Cunningham,<sup>2</sup> whose transcript however, was not found satisfactory by D. R. Bhandarkar, who published a new transcript and also included it in his list. As these transcripts and interpretations do not appear to be cogent, it is edited here from an impression kindly supplied to me by the Chief Epigraphist.

The *characters* of the inscription represent early Nāgarī of the 12th century to which the record belongs. The form of the letters *a* in *agrēpi* (line 2), *ā* in *Ālhaṇa*, *ja* in *Mahārājā* and *ṇa* in *Śrāvaṇa* and the sign for numeral five (all in line 1) are interesting and representative of the age of the inscription. The *language* of the inscription is Sanskrit which is grammatically generally correct. However, *ti* after *dāsyā* (line 2) has been omitted by the engraver. There is nothing which may be called as important from the orthographical point of view.

The date of the inscription is Vikrama 1235, Śrāvaṇa va. 1. The day, being absent, cannot be verified. It may correspond to 1178 A. D., August 1.

The inscription commences with a symbol for *Siddham* which looks like the modern Nāgarī numeral one in form. Then the date as noted above is given. It proceeds to inform probably that *Mahārājaputra Śrī Ālhaṇadēva* was ruling over the territorial division *Vikaura-pathaka* and to record the donation of two *bha* every month obviously to the temple deity by *Śrī Āditya*. Thereafter the *gardabha* curse has been recorded.

The abbreviated form *bha* appears to stand for *bhaktī* described elsewhere as the name of a land measure.<sup>3</sup> The word *bhaktī* figuring in the two copper plate grants from Nōgāwā near Ratlam in Central India supports the conclusion that the expression was a common one in the region in question. The word *bhaktī* may be identical with *bīghā*, a modern land measure.

<sup>1</sup> Bhandarkar, list, No. 382. The place is stated to be in Saugor District, C.P. The inscription has been listed as two numbers B 270 and B 282, in *A.R.Ep.*, 1971-72 and again as No. C 4238 in *A.R.Ep.*, 1976-77.

<sup>2</sup> For a general description of the temples at Madanpur see Cunningham, *ASIR.*, Vol. X, pp. 98-100, Vol. XX pp. 171-75.

<sup>3</sup> Cf., above, Vol. VIII, p. 189.

However, in the present case it would appear that the produce of two *bhaktis* of land was given for monthly expenditure of the temple. This means that the two *bhaktis* of land were donated for the maintenance of the temple.

The importance of the inscription lies in the fact that it mentions one *Mahārājaputra Ālhaṇadēva*. According to Cunningham he must have belonged to the royal family of the Chandēllas of Jējakabhukti.<sup>1</sup> D. R. Bhandarkar considers him to be a great Rajput and has stated that this inscription records some grant of his to the god Sūrya.<sup>2</sup> But it appears almost certain that *Mahārājaputra Ālhaṇadēva* should in no case be different from the famous Banafar hero Ālhā of the famous *Lay of Alha*. Traditional belief also connects these temples with Ālhā and Ūdal by calling them as *Ālhā Ūdal kī Baiṭhak*. The way in which Śrī Āditya is mentioned immediately after *Śrī Ālhaṇadēva* would make it appear that Śrī Āditya is identical with Ūdal the hero whose name has become inseparable with the name of Ālhā.<sup>3</sup> The two names, Ālhā and Ūdal as celebrated warriors of the army of Chandēllā king Paramarddin have become household words not with the people of Bundelkhand but with entire North India where even to this day we can see people sitting in groups especially during rainy season and listening to the Ālhā.<sup>4</sup>

Geographically important is the name *Vikaura-pathaka* (line 1). The word *pathaka* is indicative of territorial division with headquarters at Vikaur.<sup>5</sup> Cunningham has identified Vikaur with the village Bikaura still extant on the left bank of the Jāmini river, 5 miles to the southwest of Madanpur. It goes without saying that Madanpur<sup>6</sup> was also included in the territorial division *Vikaura-pathaka*.

#### TEXT<sup>7</sup>

- 1 Siddham<sup>8</sup> Saṃ 1235 Śrāvaṇa vadi 1 Vikaura-pathakē Mahārājaputra Śrī Alhaṇadeva[h\*]  
Śrī Āditya [ḥ\*] māsaṃ [2]
- 2 prati dattam<sup>9</sup> bha 2 || Agrēpi yō na  
dāsyā[ti\*] tasya mātā<sup>10</sup> garddahbha(bhō)  
gṛinhā(hṇā)ti ||

<sup>1</sup> Cf., *ASIR.*, Vol. XXI, p. 171.

<sup>2</sup> *PRAS.*, wc., 1903-04, p. 55, No 2048.

<sup>3</sup> Cf., N.S. Bose, *History of the Candellas*, p. 187, Appendix No. III.

<sup>4</sup> See *ASIR.*, Vol. VII (1873-74), pp 13 ff.

<sup>5</sup> Cf. Sircar's Glossary, p. 243.

<sup>6</sup> Cf. *ASIR.*, Vol. XXI, p. 17 ff.

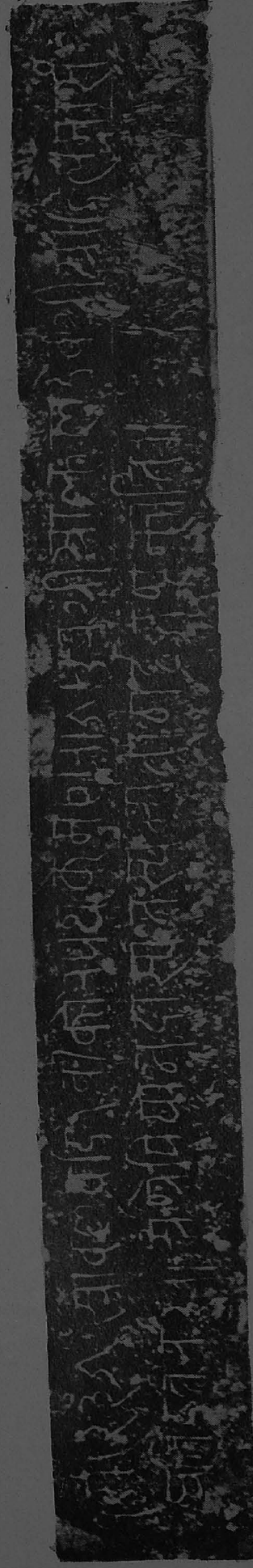
<sup>7</sup> From ink impressions.

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

<sup>9</sup> Read; *dattavān*. Another possible reading may be *Sri Ādityēna*.....*dattam*.

<sup>10</sup> Read: *mātaram*.

MADANPUR INSCRIPTION OF PRINCE ALHANADEVA, VIKRAMA 1235



No. 51.—KOPPAL ROCK INSCRIPTION OF HARIHARA I, SAKA 1268

(Plate)

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

The inscription<sup>1</sup> edited here with the kind permission of the Chief Epigraphist, Archaeological Survey of India, Mysore, was copied at Koppal by the first author in the course of his epigraphical survey of Koppal Taluk, Raichur District, Mysore in 1963. It was found engraved on the Gavimatha Rock near the huge tank. Because of the undressed nature of the written surface, the engraving is not of a high order.

The inscription which is, altogether, in 9 lines, is written in Kannada characters of about the 14th century and the language, but for the Kannada ending in *saṃpāṃṃaru* (line 2) and the epithet *bhāshege-tappuva-rāyara-gaṃḍa* (line 7), is Sanskrit. The predominant use of cur-sive *ma* and *va* may be mentioned here among the palaeographical features. Among the orthographical peculiarities, the doubling of consonants immediately following the *rēpha*, the use of *sa* for *śa* in some cases and of *ō* for *v* in the case of *bidvaj-jana* (line 4), are worth noticing.

The inscription is dated Śaka 1268, Vyaya, Kārttikā śu. 15, Monday, regularly corresponding to 1346 A. D., October 30. It does not directly refer itself to the reign of any king, but, as will be shown below, it mentions the first ruler of Vijayanagara, viz. Harihara I.

The object of the inscription is to record the construction of the *nishīdikā* i. e. a sepulchral seat of Simhanāṃdy-āchāryya, the royal preceptor, by his devotees, headed by the king, Harihara I, himself.

The record commences with the auspicious word *svasti*. It then introduces (lines 1-5) the Jaina ascetic, the illustrious Simhanāṃdy-āchāryya, as belonging to the Mūlasaṃgha Balāt-kāra-gana and Sarasvatī-gachchha and as the beloved disciple of Anantakīrtti-yatīśvara. Besides the epithet, *yama-niyama-svādhyāya* etc. (Lines 1 and 2), Simhanāṃdy-āchāryya is also described as *Rāya-rājaguru-āchāryya*, *prativāda-vād-Īśvara*, *rāya-vādi-pitāmaha* and *sakala-vidvaj-jana-chaḥravartti*. Then follow the details of date (lines 6) discussed above and after that it is stated (lines 6-8), that the elite, headed by Vīra-Harihara-mahārāja (usual titles given) himself, caused to be constructed, with great enthusiasm and out of devotion, Simhanāṃdy-āchāryya's *nishīdikā*. The record, ends with the expression *maṅgala-mahā-śrī-śrī-śrī* (lines 8 and 9).

The importance of this inscription lies in the fact that, apart from his Bādāmi rock inscription<sup>2</sup> of 1339-40 A.D., this is the only other inscription of Harihara I's reign from the region north of the Tuṅgabhadra river. While the Bādāmi epigraph is a donative record and also refers to the construction of the Bādāmi fort, our inscription is a Jaina record.

It is difficult to identify Simhanāṃdy-āchāryya, who is described as the royal preceptor and his teacher Anantakīrtti-yatīśvara, with any of the known Jaina pontiffs of the period. The

<sup>1</sup> *A.R.Ep.*, 1963-64, B No. 379.

<sup>2</sup> *Ind. Ant.*, Vol. X, p. 62.

period in question witnessed important roles played in the making of Vijayanagara, by such religious savants like Vidyāraṇya and Kriyāśakti. Both are known to have been the *gurus* of the early Vijayanagara rulers. It is likely that Siṃhanāndy-āchāryya was the Jaina *guru* of Harihara I. An inscription<sup>1</sup> of the 23rd year of Hoysala Vīra-Ballāla III (1314-15 A.D.), mentions a Jaina pontiff, Anantakīrtti-munipa, without mentioning the *saṅgha*, *gaṇa* and *gachchha* to which he belonged. In view of the proximity of the dates of this inscription and of our own record, we may tentatively identify Anantakīrtti of our record with his namesake mentioned in the Hoysala inscription.

TEXT<sup>2</sup>

- 1 Svasti yama-ni[ya\*]ma-[sv-ā]dhyāya-dhyāna-mauna<sup>3</sup>-anushṭā(shṭhā) na-japa-tapa-samādhi-sī(śī)-
- 2 la-guṇa-saṃpānaru śrī-Mūla-saṃga(gha)- prabala-[balātkāra-gaṇ-āgra]-ga-
- 3 nya-Sarasvatī-gachchha-śrīmad-Rāya-rājaguru-maṇḍal-āchāryyā[nām prativā]-
- 4 da-vād-isva(śva)ra-rāya-vādi-pī(pi)tāmaha-sakala-bi(vi)dvaj-jana-chakravartti-śrīmad-Anantakīrtti-ya-
- 5 tīsva(śva)ra-priy-āgra-si(śi)khyā(shyā)nām śrīmatām [śrī]-Siṃhanāndi<sup>4</sup>dy-ā[chāryyā]-nām [nishī]-
- 6 dikā Sakha-varusha<sup>5</sup> 1268 Vyaya-saṃvatsa[ra\*] Kārttika su(śu)15 Sōmavār[ē] svasti, śrīma[n-ma]hāmān-
- 7 ḍaḷēsva(śva)ra ari-rāya-vibhāḍa bhāshege tappuva-rāyara-gaṇḍa samudra-tray-ādhi pati-śrī-
- 8 [Vīra]-Harihara-mahārāja-pra[mu]kh-āsēsha-bhavya-janair-gguru-bhaktyā mahatā saṃbhramēṇa kā[ri]tā[|\*] Maṅgaḷa-
- 9 mahā-śrī-śrī-śrī [|\*].

<sup>1</sup> *Ep., Carn.*, Vol. VII, Sk. 196.

<sup>2</sup> From inked impression.

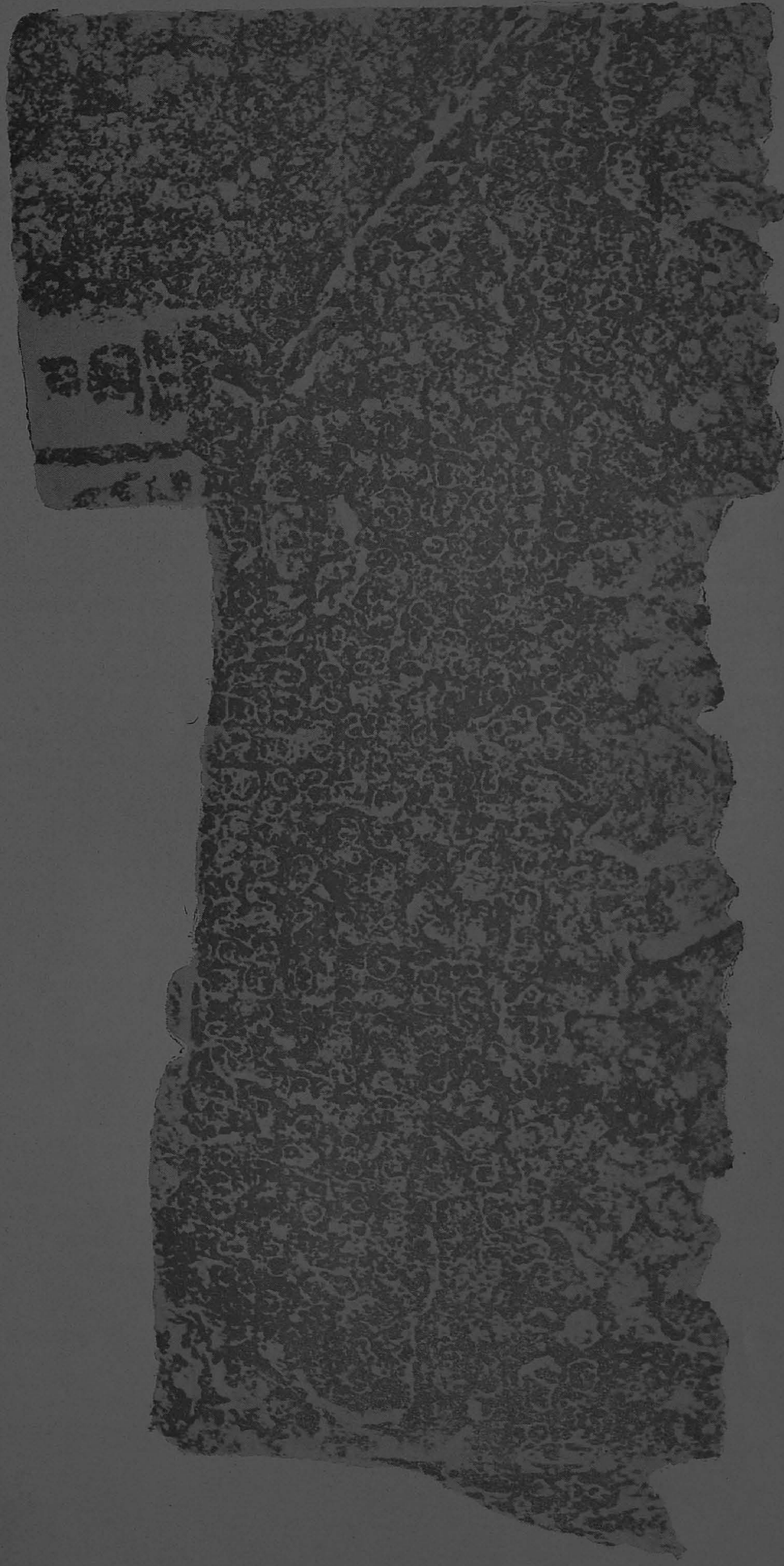
<sup>3</sup> *Sandhi* is not observed here.

<sup>4</sup> The letter *di* is redundant.

<sup>5</sup> The letter *ru* in *Varusha* is engraved below *sha*. Read *Śaka-varsha*.



KOPPAL ROCK INSCRIPTION OF HARIHARA I, SAKA 1268



SCALE : One-tenth

No. 52—IPURU PLATES OF MANGI-YUVA-VALLABHA-MAHARAJA

( 3 Plates )

S. S. RAMACHANDRA MURTHY, MYSORE

The copper-plate charter edited here with the kind permission of the Chief Epigraphist Archaeological Survey of India, Mysore is noticed in the *Annual Report on South Indian Epigraphy* for the year 1919-20, as No. A 9. This set is stated to have been received from Sri Brindavanam Gopalacharyulu of Ipūru in Tenali Taluk, Guntur District, Andhra Pradesh. However, other details regarding its actual findspot are not known. The above *Annual Report* provides the following details regarding this charter : It consists of three plates with slightly raised rims. The plates are strung on a ring bearing a circular seal. The plates measure a little over 8" in length and over 2-1/2" in breadth. The ring is 3" in diameter and the seal a little over 1-1/2". The seal is stated to bear on a countersunk surface the legend *Śrī-sarvasiddhi* engraved in old Telugu characters with a lotus below and a crescent above. The first and the last plates are engraved on one side only while the second plate bears writing on both sides. The three plates together weigh 29 tolas only. The writing on the first plate and the first side of the second plate suffered some damage while the writing on the second side of the second plate and on the third plate is fairly well preserved. The charter is nearly complete but for a verse or two containing the information about the composer or engraver and probably the date also.

The characters of this charter belong to the southern class usually met with in the Eastern Chālukya copper-plates of the close of the 7th century and can be compared with those of the Chendalūru,<sup>1</sup> Elūru<sup>2</sup> and Ēḍuvāḍalapālem plates<sup>3</sup> of Sarvalōkāśraya-mahārāja (i.e. Maṅgiyuvarāja I) of the Eastern Chālukya dynasty. As regards palaeography it may be observed that the letters *k* and *r* show both the long as well as short forms as can be seen for example in *Sarvalōkāśraya* (line 6) and *Kīrttivarmaṇa*<sup>o</sup> (line 4) respectively and *samara* and *sūnur-anēka*-(line 4) also respectively.

The language of the grant is Sanskrit prose throughout with the exception of the imprecatory portion, and the last line of the record, which are in verse. The language is not free from mistakes for which the scribe seems to be responsible. Regarding the orthographical features doubling of the letter following the *rēpha* can be noticed as in the cases of *sarvvāḥ* (line 9) *śarmmaṇē* (line 10) etc.

The object of the charter is to record the royal grant of the village Mlōmparru to the *brāhmaṇas* Agniśarmma, Suśarmma, and Maṇḍaśarmma on the occasion of *uttarāyana*.

The text opens with the auspicious word *svasti* which is followed by the usual Eastern Chālukya *praśasti*. In all three kings viz., Kīrttivarmma, Vishṇuvardhana and Maṅgi-yuva-Vallabha-mahārāja are mentioned. Kīrttivarmma (I) is described to have been born in the ocean of the *Chālukya-kula* and earned fame by his valour. Vishṇuvardhana, who is stated to be his son is evidently identical with Kubja-Vishṇuvardhana I who is described in glowing terms. Next, Maṅgi-yuva-Vallabha-mahārāja, the donor of the grant, is stated to be the son of Vishṇuvardhana referred to above. It is well-known that Maṅgi-yuvarāja was the son of Vishṇuvardhana II, grandson of Indrabhaṭṭāraka and the great-grand-son of Vishṇuvardhana

<sup>1</sup> Above, Vol. VIII, pp. 236 ff. and plate.

<sup>2</sup> *A.R.Ep.*, 1937-38, No. A 6 ; *Bhārati* (Telugu Monthly), Vol. XVI, pp. 613 ff. and plates.

<sup>3</sup> *Andhra Sahitya Parishad Patrika* (Telugu quarterly), Vol. II, pp. 213 ff. and plates.

I. Apparently reference to Jayasimha I, who succeeded Vishnuvardhana I to the Chālukyan kingdom, Indrabhattāraka and Vishnuvardhana II was left out by oversight.<sup>1</sup>

The term *Sakalalōkāśraya* (line 6) is used in describing Maṅgi. We know from the other charters of this king and from the other kings' charters also that he is referred to as *Sarvalōkāśraya* which means the same as *Sakalalōkāśraya* of our record. This is followed by the royal order addressed to the village-officials (*rāshtrakūṭa-pramuḥha-kuṭumbinaḥ*) of the Chanulpallyā-vishaya. The royal order says that the king, probably while camping in the village Astivihasana-Manḍūrūru, granted the village Mlōmpaṅṅru, obviously situated in Chanulpallyā-vishaya exempting it from all the taxes, to the brāhmaṇas Agniśarmma Hiranyakēsi-sūtra, who belonged to Vatsa-gōtra and a resident of Vanapaṅṅru and his grandson (*pautra*) Suśarmma and Maṇḍaśarmma who was the son of Vēngiśarmma. Further, one of the donees, Maṇḍaśarmma is described as the devotee of (his) master (Maṅgi-yuvarāja) (*svāmi-bhaktāya*). The grant is stated to have been made on the occasion of *uttarāyana*. Then the text proceeds to delineate the boundaries of the gift-village which is followed by the usual imprecatory verses. The *ājñapti* of the record was Bhānuśakti who is described as a lord and repository of treasures i. e. a wealthy man and as one who does good to the subjects. The charter stops abruptly at this stage without giving us other details like the name of the writer of the grant etc.

The record under study is important in more than one respect, the first being the identification of the donor-king who has been wrongly taken to be as Jayasimha I in the *Annual Report* referred to above. The *Annual Report* states as follows : "The writing on plate No 9 though very regularly formed is much worn, so much so that the name of the donor-king on the first face of the second plate is extremely doubtful. But the genealogy given commencing as it does with the name Kīrtivarman, his son Vishnuvardhana *Mahārāja* and his son the great *Bhāgavata* . . . . . Vallabha-Mahārāja and combined with the legend *Sarvasiddhi* on the seal, makes it certain that the plates belong to Jayasimha-vallabha, the eldest son of Vishnuvardhana I. Maṅgi-yuvarāja is mentioned in line 12 as the master of the donee Maṇḍaśarman and we know that this prince was the grandson of Jayasimhavallabha's younger brother Indra Bhattāraka. It is not impossible that Maṅgi-yuvarāja was already a grown-up prince during the last years of the reign of Jayasimha-Vallabha".<sup>2</sup> However, the name of the donor-king on the first face of the second plate can clearly be read as Maṅgi-yuva-Vallabha-mahārāja without any doubt. Hence the charter in question, has to be assigned to Maṅgi-yuvarāja I, son of Vishnuvardhana II of the Eastern Chālukya dynasty and who is known to have ruled the Vēngi kingdom from 681 A.D. to 705 A.D. Thus this record becomes the sixth hitherto known copper-plate inscription of this king, the others being the Chendalūru plates (regnal year 2), Elūru grant (regnal year 10), Madras Museum plates (regnal year 20), Timmāpuram plates and Eḍuvāḍalāpalem plates (undated).<sup>3</sup> It may be noted that Maṅgi-yuvarāja is referred to in his own copper plate charters as *Sarvalōkāśraya* only and not by his personal name. That his name was Maṅgi-yuvarāja is known through the inscriptions of the later kings. Hence the record under study, which belongs to Maṅgi-yuvarāja himself is the only one which refers to the kings' name as Maṅgi-yuva-Vallabha-mahārāja. The term *Vallabha* occurring in this name and that of Jayasimha-vallabha-mahārāja is interesting. This term *Vallabha* was

<sup>1</sup> The description follows closely those attributed to Jayasimha I. See above, Vol. XXXI, p. 78 and *Bhāraṭi* XVI, p. 617. [It is possible that there was a mix up of two different plates at a distant time as a clear omission could not be thought of—ED.]

<sup>2</sup> *A.R.Ep.*, 1908, No. A 1 ; *Andhra Sahitya Parishad Patrika*, Vol. II, pp. 213 ff., respectively.

<sup>3</sup> Above, Vol. VIII, pp. 236 ff ; *A.R.Ep.*, 1937-38, No. A 6 and *Bhāraṭi*, Vol. XXI, pp. 613 ff ; *Ind. Ant* Vol. XX, pp. 104 ff ; *A.R.Ep.*, 1908, No. A 1.

IPURU PLATES OF MANGI-YUVA-VALLABHA MAHARAJA

i

2

4

6

Handwritten text in Kannada script on a dark, rectangular plate. The text is arranged in approximately 10 horizontal lines. A circular hole is visible on the left side of the plate, approximately one-third of the way down. The script is dense and appears to be a form of royal decree or record.

2

4

6

ii

8

10

12

14

Handwritten text in Kannada script on a dark, rectangular plate. The text is arranged in approximately 10 horizontal lines. A circular hole is visible on the left side of the plate, approximately one-third of the way down. The script is dense and appears to be a form of royal decree or record.

8

10

12

14

ii b

16

16

18

18

20

20

16  
 18  
 20

iii

22

22

24

24

26

26

22  
 24  
 26

SCALE : Three-fourth

adopted by the kings of the Vātāpi Chālukya family and it became current so much so that the rulers of this family were merely mentioned as Vallabha without mentioning their personal names in some of their own inscriptions and in the inscriptions of others as well. The Eastern Chālukya kings, who owe the origin of their family to that of the Vātāpi Chālukyas too must have added the term *vallabha* to their names.

It is stated in the *Annual Report* that the seal of the charter in question bears the legend *Śrī Sarvasiddhi*. This is one of the reasons why the copper-plates were assigned to Jayasimhavalabha who is known to have had the title *Sarvasiddhi* and whose seals have this legend on them. In view of the fact that the seals of all available copper-plate charters of Maṅgi-yuvarāja I bear the legend *Śrī-Vijayasiddhi* and that the record under study undoubtedly refers to the donor king as Maṅgi-yuva-Vallabha-mahārāja we venture to suggest that the seal attached to the ring holding the present copper-plates together may not after all belong to this charter.

A certain Bhānuśakti is referred to as the *ājñapti* and as one doing good to the people. The *śakti* ending in the personal name Bhānuśakti is interesting in that it reminds us of the chiefs of the Śēndraka family to whom the *śakti* ending names are peculiar. The Śēndraka chiefs are known to have served the Vātāpi Chālukyas as their subordinates.<sup>1</sup> We also know of a Śēndraka chief Dēvaśakti at whose instance the Chālukya king Vikramāditya made a grant of a village during his 10th regnal year.<sup>2</sup> It may not be impossible that some Śēndraka chiefs were in the service of the Eastern Chālukyas also. However, we cannot identify Bhānuśakti of our charter with any Śēndraka chief at the present state of our knowledge.

Of the geographical names referred to in the grant only Mlōmpaṅṅu can be identified with Mōpūru in Tenali Taluk of Guntur District in Andhra Pradesh.<sup>3</sup>

#### TEXT<sup>4</sup>

##### *First Plate : Second Side*

1. Svasti [II\*] Śrīmā(ma)d=bhāgavata Svāmi-Mahāsēnapādānudhyāta(tā)nām=Māṭṭri-gaṇa-paripālītānām Mā-
2. navya-sagōtrāṇām Ha(Hā)ritī-putrāṇām Kauśikī-vara-prasāda-labdha-rājyānām aśvamēdha-yājīnām=a-
3. mbhōdhi-paryanta-prathita-yaśasām Chaḷukyānām kula-jaladhi-samudita..... vikram-ō[pā]-
4. [r]jīta-bhūri-kīrtti(kīrttēh) Kīrttivarmmaṇa[s\*]= sūnōr=anēka-samara<sup>5</sup>-saṁgha[ṭṭa]-ōpalabdha- [jayaśīlati](tā)<sup>6</sup>
5. praśū(sū)tāya (prarōha)-prasūty-āmōda-gandh-ādhivāsita-sakala-diṇ-maṇḍalasya śrī-Vishṇuvardhana-mahārā-
6. jasya priya-tanayaḥ trailōkya-vikram-ōdyōtita-Sakalalōkāśraya-bhu[ja]-bhuja<sup>7</sup>- bala-bhā(bha)-

<sup>1</sup> *Gazetteer : Bombay Presidency, Vol. I, Pt. II, p. 292 Śrīkaṅṭhikā* (Dr. S. Srikantha Sastri Felicitation Volume) pp. 108 ff.

<sup>2</sup> Kurnool plates of Chalukya Vikramāditya : *JBBRAS.*, Vol. XVI, p. 239, text line 20.

<sup>3</sup> [Mōpūru is shown in the map as Mōpaṅṅu derived from Mlōmpaṅṅu of the grant through Mrōmpaṅṅu (*AR.Ep.*, 1920, Nos. 657 and 658). Among the boundaries, Ilavaṅṅu is the same as modern Elavaṅṅu. Maṇḍūrūr said to be the camping place is the same as Maṇḍūru nearby and Chanulpallyā may probably be identified with Chinnapalem all in the Tenali Taluk (contra : *The Eastern Calukyas* of Vengi p. 65).—Ed.]

<sup>4</sup> From inked estampages.

<sup>5</sup> The letter *ra* looks like *ru*. However, the *ū* sign is curved upwards.

<sup>6</sup> [Read *Jayaśīlati(tā)*—Ed.]

<sup>7</sup> This is redundant.

7. ya-namita(t-ā)śēsha-ripu-nṛipati-makuṭa-taṭa-ghaṭita-maṇi-kiraṇa--[rā\*]ga-ramjita-charaṇa-yuga-

*Second Plate : First Side*

8. laḥ paramabha(bhā)gavataḥ śrī-Mamgi-yuva-Vallabha-mahārājaḥ Cha[nu]lpallyā-vishayē rāshtrakūṭa-

9. pramukhān=kuṭi(ṭu)mbinas=sarvvān=ittam=ājñ āpayati[\*] viditam=astu [vō]=smābhiḥ Vanaparṛu-va(vā)stavyā-

10. ya [Vachchha](Vatsa)-gōtrāya rinyakēsine<sup>1</sup> Agniśarmmaṇē | pautrāya Śu(Su)śarmmaṇē | Vvēmgiśarmma[ṇaḥ] pu-

11. [trāya] Maṇḍaśarmmaṇē vēda-vēdāṅga-pa(pā)raga(gā)ya shaṭkarmma-niratāya Astivihāsana-

12. Maṇḍūrūrē Mamgi-yuvarājaḥ svāmi-bhakt[āya] Maṇḍaśarmmaṇē udakapūrvvas-sarva(pūrvam sarva-)-kara-parihāram

13. uttā(utta)rāyaṇa-nimittam Mlōmparṛu-nāma-grāmō datta[h] [II\*] tasy=āvadhayaḥ [] pūrvva[taḥ] [I]avaṛṛu

14. dakshinātaḥ Pulgolīpa[ṛu-]...paśchimataḥ agūnakshayya uttarataḥ kṛōchchē dōpu

*Second Plate : Second Side*

15. ....mmadhya-vatthiḥ [III\*] Asy=ōpari na kēnachid=bādḥā kāra(kara)ṇiya(yā) [II\*] yaḥ karōta(ti) sa[h] pañcha-

16. mahāpātaka-samyuktō bhavati[III\*] Vyāsēnā=py=uktā [III\*] Bahubhir=vvasudhā dattā bahubhiś=ch=ānu-

17. pālītā [I\*] yasya yasya yadā bhūmis=tasya tasya tadā phalam(lam) [II\*] Sva-dattām para-dattām vā yō

18. harēta [va\*]sundharā[m I\*] shashṭhir=varsha-sahasrāṇi vishṭhāyām [jā]yatē kṛimiḥ [II\*] Gavām kōṭi-

19. pradānēna aśvamēdha-śatēna-cha [I\*] taṭākānā[m\*] sahasrēṇa bhūmi-hartā n<sup>2</sup> śud dhyati [III\*] Na vi-

20. shaṁ vishamity=āhuḥ brahmasvaṁ visham=uchya[tē I\*] visham=ēkākina[m] haṁti (nti) brahmasvaṁ putra pautra-

21. kaṁ(kam) [III\*] Mad=vaṁsajāḥ para-mahipati-vaṁsajās=cha pāpād=apēta manasō-bhuvi-bhāvi-bhū-

*Third Plate : First Side*

22. pāḥ [I\*] yē pālayanti mama dharmmam-imām samastam tē[shām] mayā virachitō-mjalir=ēsha

23. mūrddhni [III\*] yān=iha dattāni pura(rā) narēndra(ndraiḥ) dānāni dharmārttha-yaśaskarāṇi [I\*] nirmālyā(ya)-mā(vā)

24. nti(ta)-pratimāni tāni kō nāma sādhuḥ punar=ādādītaḥ(ta) [III\*] Sarvān-ētān-bhāv-naḥ pā]ratthivēndrā[n\*]

25. bhūyō bhūyō yāchatē Rāmadēvaḥ [III\*] Sāmānyō=yam dharmasētur=nṛipāṇam [I\*] kālē kālē pālanīyō

26. bhavadbhiḥ [III\*] Ājñaptir=asmin=dhanarāsir=iśaḥ śrī-Bhānuśakti-hita (śaktir-hita)vān=prajānām [I\*] śāśa(sa)nasya li<sup>2</sup>

<sup>1</sup> Read *Hiranyakēsine*.

<sup>2</sup> The charter stops here.

(1 Plate)

K. S. BEHERA, BHUBANESWAR

The copper-plate inscription edited here was lying in the house of a villager at Talmul situated in Angul sub-division of Dhenkanal District, Orissa. No information is available as to the circumstances of its discovery. In the course of my visit to the village in 1969, I noticed the plate, and subsequently secured it through the kindness of Sri Kali Charan Dwivedy, teacher Hemsurpara U. P. School, Angul.

The inscription is engraved on both the sides of a single copper plate which measures 25.7 cm by 17.3 cm. The royal seal, soldered in the middle of the left end of the plate, is about 5.5 cm. in diameter. On the seal we find a figure of couchant bull; above it there is a *chandrabindu* or a crescent with a star at the top. Below the bull is found the legend *Śrī Dēvānandadēvasya*, under which there are two parallel straight lines. There is a representation of an expanded lotus at the bottom of the seal. The entire plate is 1648 gms. in weight. There are altogether 39 lines of writing: 20 lines on the obverse and 19 lines of writing on the reverse. A small portion of the plate has been cut off at the top of the first side apparently for the purpose of testing the metal, and consequently a few letters have been lost both at the beginning and at the end. Fortunately the whole plate has not been destroyed.

The letters of the charter closely resemble those of the Baripada Museum plate<sup>1</sup> and the the Jurerpur plate<sup>2</sup> of Dēvānanda. The language of the inscription is Sanskrit. There are nine introductory verses in the beginning and with the exception of the usual imprecatory and benedictory verses, the rest of the record is in prose. The *praśasti* verses are similar to those employed in the Jurerpur plate and the Baripada Museum plate of Dēvānanda but differ from those found in the Dasapalla plates<sup>3</sup> and the Tamra plate<sup>4</sup> of the same ruler.

The charter was issued by king Dēvānandadēva. He is known to us from five other copper plates, viz., (1) Dasapalla plate,<sup>5</sup> Samvat 184, (2) Baripada museum plate,<sup>6</sup> (3) Jurepur plate,<sup>7</sup> (4) Narsingpur plate,<sup>8</sup> and (5) Tamra plate.<sup>9</sup> In lines 24-25 of the present record he is described as *parama-māhēśvara-mātā-pitri-pād-ānudhātā-paramabhaṭṭāraka-samadhigatapañchamahāśabdamahāsāmantādhipati*.<sup>10</sup> The name of the overlord is not mentioned. Dēvānandadēva appears to have been a *mahāsāmantādhipati* or an influential feudatory under a Bhaumakara monarch.<sup>11</sup> The charter was issued from Jayapura which was the capital of the Nandōdbhava family of Orissa. It is said to have surpassed Ujjayinī in the possession of superior qualities.

<sup>1</sup> Above, Vol. XXVI, pp. 74-82.

<sup>2</sup> Above, Vol. XXVII, pp. 325-30.

<sup>3</sup> Above Vol. XXIX, pp. 183-89.

<sup>4</sup> OHRJ., Vol. XV, pp. 115-20.

<sup>5</sup> Above, Vol. XXIX, pp. 183-89.

<sup>6</sup> Above, Vol. XXVI, pp. 74-82.

<sup>7</sup> Above, Vol. XXVII, pp. 325-30.

<sup>8</sup> *Ibid*, pp. 331-34.

<sup>9</sup> OHRJ., Vol. XV, pp. 115-20.

<sup>10</sup> The Tamra plate, however uses the designation *Nanda-mahārāja-rāṇaka* in addition to the above-mentioned epithets.

<sup>11</sup> For the inscriptions of the Bhauma-Karas see, Binayak Misra, *Crissa Under the Bhauma kings*.



From the present charter we get the following genealogy :

Jayānanda  
|  
Parānanda  
|  
Śivānanda  
|  
Dēvānanda-I  
|  
Vilāsatuṅga  
|  
Dēvānandadēva-II

We should therefore take Dēvānanda of this copper-plate as Dēvānanda II. The inscription, however, does not specify the relationship between Vilāsatuṅga and Dēvānanda and leaves the impression that it is Dēvānanda II who has been called Vilāsatuṅga. But the expression *śasy-ātmajō=bhūn=mahān* occurring after Vilāsatuṅga in the Tamra plate indicates that Dēvānanda II was undoubtedly the son of Vilāsatuṅga.<sup>1</sup>

Dēvānanda II is said to have belonged to the Nandōdbhava family. D. C. Sircar observes, "considering the facts that the rule of the ancient Nandas in Orissa is actually suggested by the Hathīgumphā inscription and that the claim of descent from the ancient Nanda family is not unknown in Indian epigraphy, I do not consider it impossible that the Nandōdbhavas of Orissa claimed descent from the Nandas of Pāṭaliputra".<sup>2</sup> However, it is difficult to be certain if the dynasty had any connection with the Nandas of Pāṭaliputra. The expression Nandōdbhava seems to suggest that the rulers claimed descent from a person called Nanda or were born, in the lineage of Nanda. It may possibly be suggested that the dynasty, like several other dynasties of India, viz., the Rāshtrakūṭas, the Hoysalas and the Yādavas of Dāvagiri, was of Yādava extraction. It is noteworthy that there is reference to *mayūrachandrikā* in lines 22-23 of the inscription.

The inscription purports to record the grant, made by Dēvānanda II, of a village named Jambuvada situated in the Tārāsama-vishaya of Airāvatta-maṇḍala to Vāvaṇabhaṭṭa who belonged to Vatsa-gōtra having five *pravaras*. The donee is mentioned in the inscription as Jiūkābhaṭṭa-putrāya-Trivikrama-bhaṭṭa-suta Vāvaṇa-bhaṭṭa. If we consider *putrāya* of the original to be a mistake for *pauṭrāya*, Vāvaṇa-bhaṭṭa is to be regarded as the son of Trivikrama-bhaṭṭa and the grandson of Jiūkā-bhaṭṭa. If *Trivikrama-bhaṭṭa-suta* is to be amended as *Trivikramabhaṭṭa-pauṭrāya* in the light of the Talmul plate of Dhruvānanda, the donee is to be taken as the grandson of Trivikrama and the son of Jiūkā-bhaṭṭa. The same donee was probably the beneficiary of the Talmul grant of Dhruvānanda while he had settled down a Jambuvada.<sup>3</sup>

<sup>1</sup> See also Despalla plate of Dēvānanda. D.C. Sircar, who earlier believed that the king was Vilāsatuṅga Dēvānanda II, had to modify his views, in the light of the Dasapalla plate which states that Dēvānanda II was a son of Vilāsatuṅga.

Above, Vol XXVII, p. 327.

<sup>2</sup> JBORS., Vol. XV, pp. 90-93 ; Vol. XVI, pp. 457-72. A. Banerji Sastri described the donee as the grandson of Sūtavikrama, son of Jidakā-bhaṭṭa. Pandit Binayak Misra (*Dynasties of Mediaeval Orissa*, Calcutta, 1933 p. 37) refers to the donee thus : Tribikram Jidakā Bāmana. The readings of the names are evidently not correct.

The name of the Sandhivigrahin who wrote the charter is lost. The record is stated to have been engraved by Uddhāka. The inscription is dated in *Samvat* 152 in the bright fortnight of the month of Phālguna. The actual day, however, is not mentioned. It is now agreed among scholars that the minor ruling dynasties of Orissa such as the Śulkis, the Bhañjas and the Nandōdbhavas used the Bhauma era in their charters. S. N. Rajaguru believes that the Bhauma era started from A.D. 736.<sup>1</sup> Thus we have to presume that Dēvānanda issued the charter under review in the Bhauma year 152 corresponding to A.D. 888.

As far the geographical names, the city Jayapura which was the capital of the Nandōdbhava rulers, has been identified by K. C. Panigrahi with a village named Jaipur,<sup>2</sup> in Dhenkanal district. Pandita Binayak Misra considers it to be identical with Nandapura,<sup>3</sup> a village in Angul sub-division of Dhenkanal district. The Airāvatta maṇḍala over which the Nandōdbhava kings ruled covered the former states of Dasapalla, Narsingpur, Dhenkanal, Baramba, Hindol and the Angul sub-division of Dhenkanal district.<sup>4</sup> The grant village Jāmbuvada appears to be identical with the place of the same name mentioned in the Talmul copper plate of the Nandōdbhava ruler Dhruvānanda who was a successor of Dēvānanda II. It may be identified with village Jāmuṇḍā situated in the Angul Sub-division of Dhenkanal district. The *vishaya* called Tārāsama, wherein the grant village was situated, may be identified with the *Pargana* called Tarāsa which is one of the ten *Parganas* into which Angul was formerly divided. Tarāsa is now a village within the jurisdiction of the Bantala Police Station in the Angul Sub-division of the Dhenkanal district. The tract named Parataḍḍā wherein the donee had settled down appears to be identical with village Paratarā in the Angul Sub-division.

TEXT<sup>5</sup>

[Metres : Verses 1 and 4 *Upajāti* ; Verses 2 and 5-9 *Śardūlavikrīḍita* ; Verse 3 *Mālinī* Verses 10-12 *Anuṣṭubh* ; Verse 13 *Pushpitāgrā*.]

## Obverse

1 [Om]<sup>6</sup> Svasty=akalita-kali-kāla-kalmaśa(sha) pravēs-āvakāśāt vijit<sup>7</sup>-aśēsh-Ojjayinti-  
guṇa-nika-

2 rāj—Jayapurāt || Va (Ba)bhūva Nand-ōdbhava-vaṁśa-sambhavaḥ sva-vikram-ākrānta-  
samasta-Gōndramo(maḥ) [\*] dhar-ādhipō dha-

3 rmma-dharaḥ sudhi(dhī)mān Śrīmāna(n) Jayānanda iti pravīraḥ || [1 11\*] Yasmin rājan  
dīnam=akshara-yugaṁ dēh=īti

4 n=aiva śrutam n=ātānkā[h kuṣṛitiḥ\*]<sup>7</sup> kutō na cha mṛishā dvandvan=na ch=āsin=nṛi-  
nām || ( | ) śarvvaryām<sup>8</sup> ava(ba)lā sahāya vikal-ālamkāra-jha

<sup>1</sup> OHRJ., Vol. I, No. 3, pp. 210 ff. According to D. C. Sircar, the Bhauma era started from A.D. 831. see above Vol. XXIX, p. 189 ; ISQ., Vol. XXIX, pp. 148-55.

<sup>2</sup> Above, Vol. XXVI, p. 77.

<sup>3</sup> B. Misra, *Dynasties of Mediaeval Orissa*, p. 34.

<sup>4</sup> N. K. Sahu, *History of Orissa*, Vol. I, Utkal University, 1964, pp. 118-19.

<sup>5</sup> From the original plate.

<sup>6</sup> Expressed by a symbol.

<sup>7</sup> Restored from other charters.

<sup>8</sup> [The *rēphas* in this word have been marked unusually to the left of the curve of the letter below the top *mātrā*—Ed ]

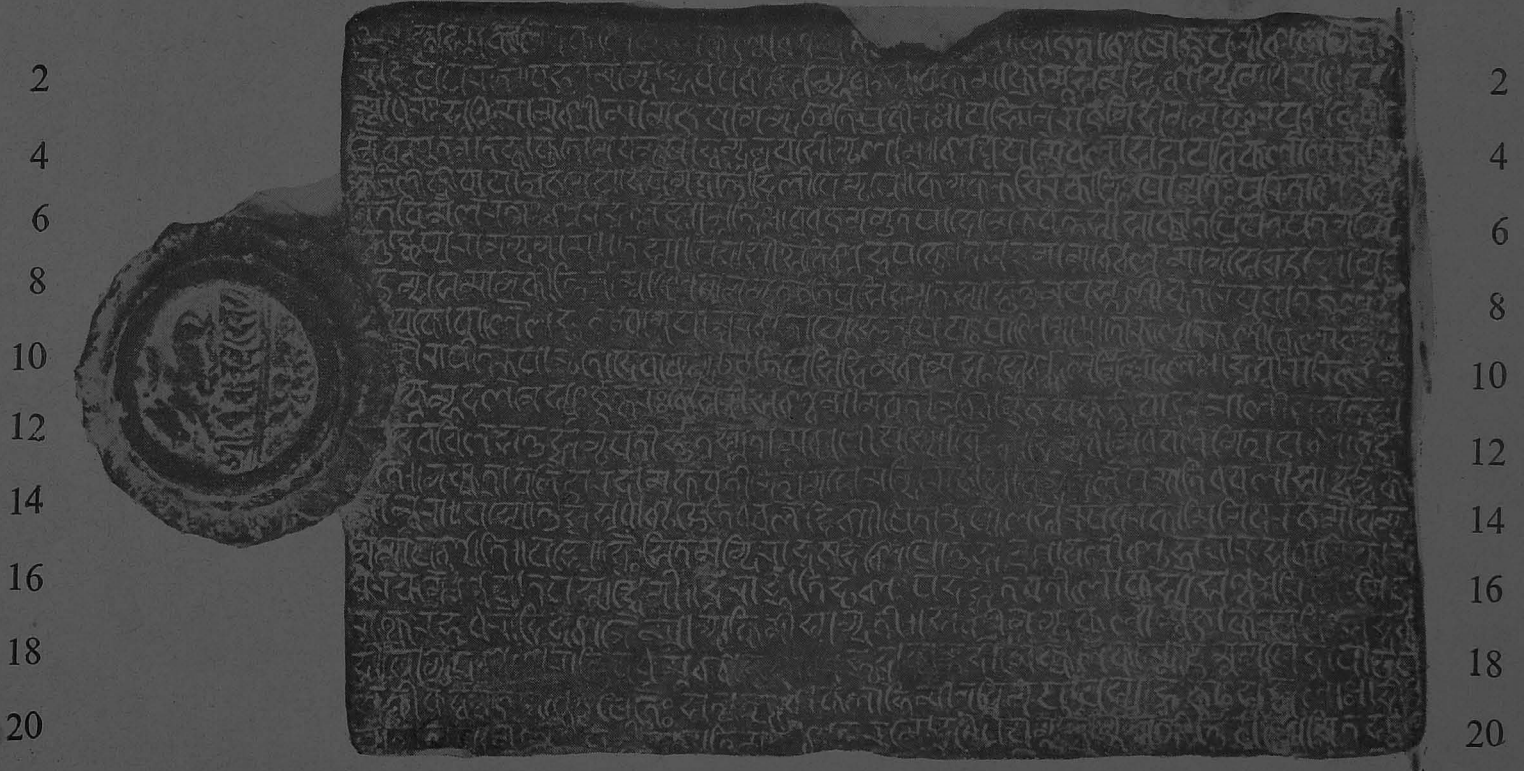
- 5 űkārīṇī kshīvā yāty=ajñē[vanē\*] yadi punar=vvārttā Dilīpē ṇīpē || [2 ||\*] ka naka-ruchira-  
kāntīḥ prōnnataḥ pu(pū)rit-āśaḥ sphu-
- 6 rita-vimala-ratnaḥ śūra-durllāṅghya-mūrttiḥ || (|)vu(bu)dha-jana-nuta-pādō Mēruvart=  
tasya sākshāt priyatāpa(tama)-tanayō=
- 7 bhūch=cheppa(chhri-Pa)rānanda-nāmā || [3 ||\*] Tasy=āpi ch=āsīt=su-viśuddha-pakshō  
vasaj=ja(ñ=ja)nānā(nām) khalu mānasē cha [ | ] hansō (hamsō) yathā
- 8 hansa(ham sa)-samēna-kīrttir=nāmnā Sivānanda iti prasiddhaḥ || [4 ||\*] tasy=ābhūt=tanayas=  
tṛiṇīkṛita-rīpu-vrāta-jvalat-pa (t-pā)-
- 9 vakō vā(bā)laiṇa(ṇā)ṅka iv=ānvay=āmva(mba)ra-gatō yō=bhūt priyaḥ prāṇinām || (| )  
tārūṇyē taruṇī-vilōchana-pu-
- 10 ṭair=āpīta-rūp-āmṛitō **Dēvānanda** iti prasiddhim=agamad=yah svair=gguṇair=nīrmm-  
alaiḥ || [5 ||\*] Durvvār-āri-kar-īndra-
- 11 kumbha-dalanē sphūrjjat-karaḥ kēsari sa(śa)śvan=mā(n=mā)navatī mukh-āvja(bja)  
jayakṛit=tivrāṅśu(r=āṅśu)mālī sadā [ |\*] tasmā-
- 12 d=ēva Villa(lā)satuṅga-ṇīpatī-bhū(tīr=bhū) tas=satām=agraṇīr=yasy=ōchchaiḥ śa[ra\*]d-ir.du-  
dhāma-dhavalam nitya(tyam) yaśō varddha-
- 13 tē||[6||\*] Nakshatr-āvali-hāra-dāmakavati nityam nabhō mandirē jyōtsnā-chandana-lēpan-  
ātīdhavalā sāndr-āndhakā-
- 14 r-āmva(mba)rā || (|) yasy=ōttuṅga-sudhā-gṛihē-tidhavale dig-yōshītān=darpaṇē sva(svam) rū-  
pam vara-kāmīni(n=ī)va rajanī-chandr-ā-
- 15 nanā paśyati || [7||\*] yasy=ōchchaiḥ sitamandirād=(dhva)ja-dīśi prōttuṅga-haṭṭ-āvalī śubhrā-  
chāru-sudhā-vikāra-
- 16 ra<sup>1</sup> rachanaiś=chandr-ātapa-sparddhinī||(|) dūrād=bhāti dṛīśaḥ padañ=gatavatī lōkasya sañ-  
chāriṇaḥ ni(nī)ha(hā)-
- 17 r-ōtkara-bhū-dharād=iva śanir=mMandākinī syandati(tē)|| [8 ||] sa srī Nanda-kulāmvu(bu)j-  
ākar a-raviḥ sadva(dvam)śa-
- 18 dīpō ṇīpaś=chaṇḍ-ārāti-vadhū-mukh-ābja-śaśabhṛid=raktānta-dīrgh-ēkshāṇa[h|\*] kam=mō-  
ha=nnayēd=upōḍha-pu-
- 19 lakī-kuruvvan janañ=chēshtitaiḥ satya-tyāga-ka(ku)l-ābhīmāna-vinayā yasy=āṅgajāḥ sadgu-  
ṇāḥ ||[9||\*] Dī-
- 20 pyat=pratāp-ānala-pluṣṭ-ārāti-mūrttiś chaturambhōdadhi<sup>2</sup>-paryanta-bhrāntā-sat-kīrtti[h|]  
yath-ōchita-sthān-ā

<sup>1</sup> This letter is redundant.

<sup>2</sup> Read *ambhōdhi*.

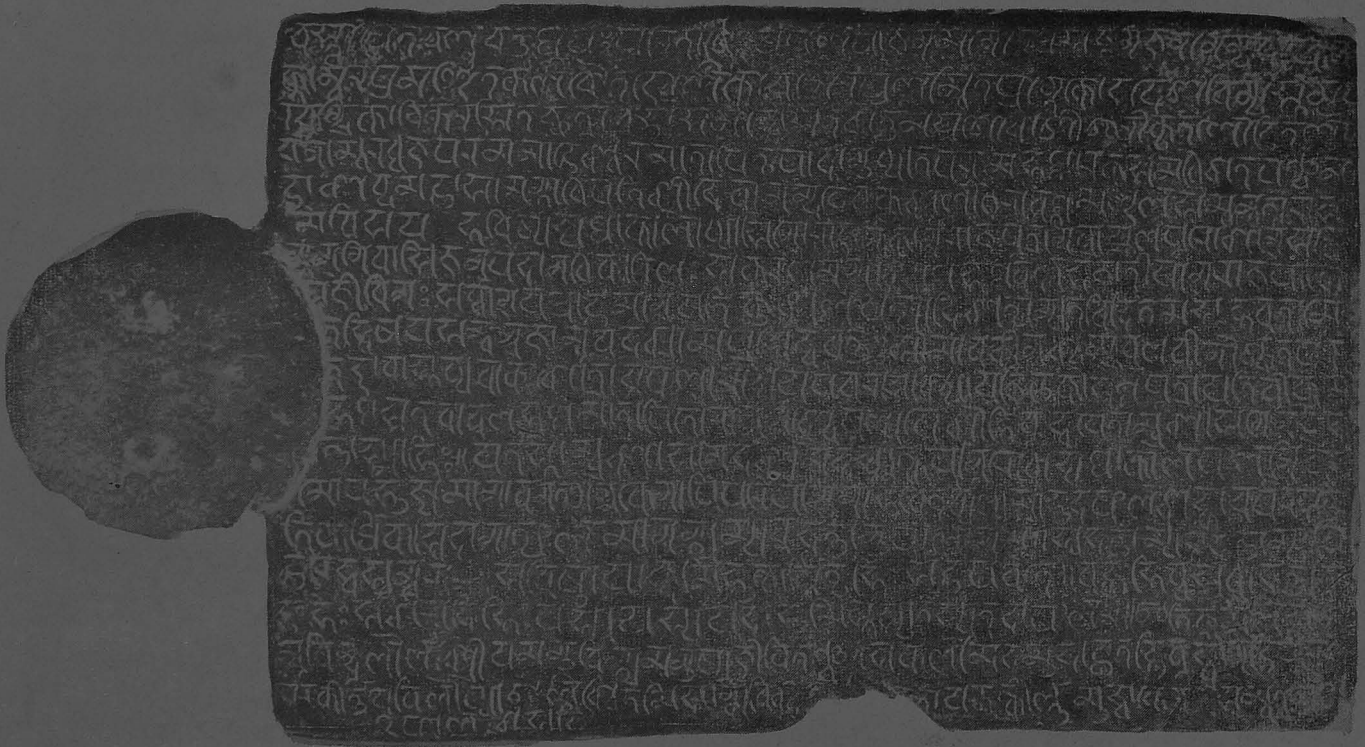
TALMUL PLATES OF DEVANANDADEVA, YEAR 152

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From Photograph

## Reverse

- 21 vasthāpita-varṇa-chatusṭayah pūrit-āsēsha praṇayī(yi)-jana-manōraṭha[h] saj-jāna-jan-  
ānanda-dāyī ra-
- 22 kt-āmva(mba)ra-pramaṇḍita-kala - dhauta-dōlikāchāmara-pralamvi(mbi)tā-prāntā-krōḍa-dē  
śa-vinyasta-ma[yū]
- 23 ra-chandrikā-nikara-sita-chchhatr-āvabhāsamāna-sīta-dhātumaya-gōdhā-si(śi)kharīkṛita-lōhita-  
lō-
- 24 chan-āmva(mba)ra-dhvaja[h\*] parama-mahēśvara-mātā-pitri-pād-ānudhyāta-parama-bhaṭṭāra-  
ka[h\*] samadhigāta-pañcha-ma-
- 25 hā-śavda(bda)-mahā-sāmant-ādhipati Śri Dēvānandadēva[h\*] kuśali[||\*] Airāvatta-maṇḍala-  
samva(mba)ndha(ddha)-Tārāsa-
- 26 ma-visa(sha)ya bhavishyad=yathā-kāl-ādhyāsino rājanakāna(n) rājaputrāna(n) vrā(brā)hma-  
ṇa-purōgān=sāma-
- 27 ntān nivāsi-janapadān=adhikāriṇaḥ sa-karaṇa(ṇā)n=anyāms=chaṭa-bhaṭa vallabha-jātiyān rā-  
ja-pād-ō-
- 28 pajivinaḥ sarvān yath-ārham(ham) mānayati kuśalayaty=ādisaty=anyat viditam=astu bhava-  
tām-ē-
- 29 tad=vishaya-samva(mba)ndha(ddha) Jāmva(mbu)vada-grāma[h\*] prasiddha-chatuḥ-sīm-āvac  
chhinna[h\*]Khaṁbhavaṇa-vi(vi)ni(ni)rggata-para-
- 30 taḍḍā-vāstavya Vāchha-gōtrāya pañchārsaya(rshēya)-pa(pra)varā(ra)-sākhyā(śākhā)ya<sup>1</sup> Jīukā-  
bhaṭṭaputrāya Trivī(vi)krāma-
- 31 bhaṭṭa sutā Vāvaṇa-phaṭṭa<sup>2</sup> mātā-pitō(trō)r=ātmanaś=cha puṇya-pe(ya)sō-bhividdhayē tāmra-  
śāsanēna prada-
- 32 ttō=smābhiḥ || yatas=tāmvra(mra)-śāsā(sa)na-darśana(nā)d=asmat=ka(kā)ry=ānurōdhād=yathā  
kāla-phala-niya-
- 33 m-ōpabhujyamān-āvamatyā-(tē)r=nna kēn=āpi paripanthinā bhavitavyam||Mā bhūd=aphala-  
śānkā va[h\*] paradatt=
- 34 ēti Pārthiva(vāh) || ( | ) sva-dānāt=phalam=ānantyam=para datt ānupālanam||[10]\*] Sva-dattām=  
para-dattām=vā yō
- 35 hared=va(ta va) sundharām||[1] sa viṣṭhāyām kṛimibhū(r=bhū)tvā pitribhiḥ saha parcha(chya)  
tē || [11]\*] Va(Ba)hubhir=vvasudhā dattā rā-

<sup>1</sup> The name of the *sākhā* is not given.

<sup>2</sup> Read respectively *pauṭrāya*, *sutāya* and *bhaṭṭāya*.

- 36 jabhiḥ Sagar-ādibhiḥ (l) yasya yasya yada bhūmis=tasya tasya tadā phalam||[12||\*]Iti Kamaladal-
- 37 āmbu vi(bi)ndu-lōlām śrī(śrī)yam=anuchintya manushya-ijvitañ=cha || (l)sakalam=idam=udāhṛita(tam) hi vu(bu)ddhvā na hi puru[shaiḥ]
- 38 prakīrttayē vilōpyā[ḥ || 13|| \*] I[ti \*] likhitam=i[dam] Sāndhī(ndhi)vigra . . . [tālya utkīrṇam=Uddhākēna Samvat 150
- 39 2 Phāla (l)gu [na \*] su(śu) di<sup>1</sup>

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<sup>1</sup> Stops here. [This passage which is incomplete appears to have been inserted subsequently— Ed.]

No. 54.— SATARDA INSCRIPTION OF SILAHARA BHOJA II

(1 Plate)

S. SUBRAMONIA IYER AND N. NANJUNDASWAMY, MYSORE

The inscription edited below with the kind permission of the Chief Epigraphist was copied by S.Subramonia Iyer in February 1973.<sup>1</sup> It is engraved on a stone slab built into the temple of Mahādēva in the village Sātardā in the Sawantwādi Taluk in the district of the same name in Maharashtra. The slab contains two inscriptions. While the first one is written in bigger characters and is in a good state of preservation, the second one engraved below is written in smaller characters and is badly worn out. In this paper, we propose to deal with the first epigraph only.

The inscribed area of the stone slab measures about 38 x 35 cm. It contains twenty lines of writing and it belongs to the reign of *Mahāmaṇḍalēśvara* Vīra-Bhōjadēva ruling from his capital (*nelevīḍu*) Pranāla-durgga (i.e. the hill fort of Pranāla)<sup>2</sup>. The chief is no doubt identical with Bhōja II of the Silāhāra dynasty of Kolhapur, known already from his three other epigraphs<sup>3</sup>.

The inscription is dated in the cyclic year Kshaya, Bhādrapada, ba 2, the weekday being Monday, which regularly corresponds to 22nd August, 1206 A.D., during the known reign-period of king Bhōja.

The epigraph is written in Kannada language and characters. The palaeographical features do not call for any special remarks. Regarding orthographical peculiarities the following points are noteworthy. The word *geyuttamire* (line 3) is spelt as *geyuttimire*. The word *ainūru* (line 9) is spelt as *ayenūru*. *Khaṇḍugu* (line 10) is spelt as *Khkhaṇḍuga*. The word *kuḍuūdu* is used in the place of *koḍuvudu* (line 13). The word *sthānapati* (lines 15, 18 and 19) is uniformly spelt as *sthānāpati*. In line 20, the word *prārthaṇi* is used for *prārthane*.

As already stated above, the inscription refers itself to the reign of Bhōja II. The title *Mahāmaṇḍalēśvara* indicates his feudatory status, though none of his inscriptions explicitly mentions his imperial overlord. He seems to have later assumed imperial titles<sup>4</sup>.

The inscription records that Viṭṭhala-prabhu, son of Bappadēva-prabhu belonging to Kārākhiṇḍi donated 15 *gadyāṇas* for various offerings and services to god Sakaḷēśvaradēva of Sāntanmavāḍa-agrahāra, the details of which are given below. Then follows the usual imprecation for the continuance of the gift failing which, the defaulter will incur the sin of killing five hundred brāhmaṇas at Kurukshētra. The *Samasta-mahājanas* who received them decided (*Samprati* in line 6)<sup>5</sup> to arrange for the following.

A quantity of 36 *bēḷe* used for the purchase of 9 *khaṇḍugas* of paddy will be delivered to the *sthānapati* in the measurements of *kattariya koḷaga* for food offerings (*nivēḍya*) to the god on the fifth fortnight either prior to or after *dipāvali* festival<sup>6</sup>. Further, the cattle-holders (*āka-*

<sup>1</sup> *A.R.Ep.*, 1972-73, No. B 32. The contents of this and the other record (No. 33) have been briefly but incorrectly given in the *Progress Report of the Kannada Research Institute*, 1952-53, p. 8.

<sup>2</sup> [identified with modern Panhāle—Ed.]

<sup>3</sup> Kolhapur stone inscription of Bhōja II, Saka year 1104 (*C.I.I.*, Vol. VI, pp. 258 ff.), Kolhapur stone inscription of Bhōja II, Śaka year 1112-1115 (*Ibid.*, pp. 265 ff.), Kaseli grant of Bhōja II, Śaka year 1113 (*Ibid.*, pp. 267 ff.) Dr. M. G. Dikshit refers to another inscription of this ruler dated Saka 1101, found near Kōṭi-tīrtha in Kolhapur and noticed by Graham which is now lost (above Vol. XXIX, p. 14).

<sup>4</sup> *C.I.I.*, Vol. VI, p. xxxiv.

<sup>5</sup> [This word is used in the usual but different sense in lines 12-13—Ed.]

<sup>6</sup> We are unable to interpret the word *vēḷeyakkam mattakam* (lines 11-12).



(*lavaru*) are asked to purchase and present something which however is not clearly specified in the record for five *bēle*. Again 20 *bēle* are stated to have been received (evidently by the *sthānapati* Out of that, a quantity of 5 *bēle* was set apart for payments to the following persons, the details of which are given below. Every year 2 *bēle* should be given to the *sthānapati*, 2 *bēle* to the pipers (*tūryar*) and 1 *bēle* to the temple courtesan (*dharmīni*)<sup>1</sup> It is also stated that the first *bēle*<sup>2</sup> should be used for offering daily to the god 2 betel leaves and 1 arecanut. It is not clear from the record whether the aforementioned quantities donated to god Sakalēśvara-dēva were granted out of the amount of 15 *gadyāṇas* originally given to the *mahājanas* of Sāntanmavāḍa by Viṭṭhala-prabhu or separately given by the same donor, The grant concludes with the prayer of Viṭṭhala-prabhu for its continuance and protection by the *mahājanas*, the *sthānapati* and his own descendants.

As already stated above, the temple of Sakalēśvara-dēva is stated to have been situated in Sāntanmavāḍa which seems to be identical with the present day Sāvantavāḍi which is also the headquarters of the district of the same name.

TEXT<sup>3</sup>

- 1 Svasti Śrīman-mahāmaṇḍalēśvaram puravarādhiśvaram<sup>4</sup> Śrī[ma]-
- 2 hā-vīra-Bhōjadēva Prānāla-durggada nelevīdinolu
- 3 Sukha-Śamkathā-vinōdadim rājyam geyutti(tta)mire | | | [Śa]
- 4 [ka]-rāya-kāla Kshaya-samvatsarada Bhādrapada-bha(ba) huḷa 2 Sōmavāradalu | argra (agra)-
- 5 hāram Sāntanmavāḍada Śrī Sakalēśvara-dēvargge | alliya samasta-mahāja(ja)naṅgaḷu ēkā=
- 6 yatyav=āgi koṭṭā (ṭṭa) sampratiyalu[\*]yī Kārākhiṇḍiya Bappedēva-prabhuvina magam
- 7 Viṭṭhala-prabhu kayyalli mahājā(ja)naṅgaḷu koṇḍa gadyāṇa hadineyidu akshōṇiy=ā-
- 8 gi ā-chamdrarkkam naḍesuvudu | tappāyadalli ā Sakalēśvararge koṭṭa kura(ru)kshē-
- 9 tradalu ayenūru gō-bra(brā) hmaṇa[r\*]ssa (sa)tta brahmēti | | mattam nivēdyake bēle mūvattāṅkam
- 10 akshōṇiy=āgi kattariya koḷagadalu bhatta khkhaṇḍuga<sup>5</sup> oṁbhattu dīdāliya
- 11 Paṁchamiyalu Sthānāpatiya kayyalu kuḍuvudu|mattam vēḷeyakkam
- 12 mattakam akshōṇiy=āgi bēle aydake varsha-samprati-varsha-dīpāliya
- 13 Paṁchamiyalu ākaḷavaru samprati koṇḍu kuḍuūdu|matta koṇḍa
- 14 bēle yippattara akshōṇiy=āge kuḍuva bēle aydar=ōḷage varsham pra-
- 15 ti sthānāpatige bēle yeraḍu tūryarige bēle yeraḍu dharmmi-
- 16 ṇiya bēle<sup>6</sup> oṁdu | mattam modalu bēle oṁdake akshōṇiy=āgi
- 17 divasavaḍa aḍake oṁdu | elē yeraḍara vēḷeyam kuḍuttambavudu |
- 18 intī dharmma māḍida dēvakāryyavanu aśēsa (aśēsha) -mahā-janaṅgaḷu sthānā-
- 19 patiyaṁ (yūṁ) yamma gōtradavarum pratipālisuvaṁntāgi<sup>7</sup> Viṭṭha-
- 20 la-prabhuvina prārthaṇi sarvvakāla avadhārisuvudu | |

<sup>1</sup> This usage is unique and not generally found in inscriptions-[it may just mean a woman in charge of the execution of the arrangement—Ed.].

<sup>2</sup> It is not clear whether the first *bēle* refers to one of the two *bēle* first granted to the *sthānapati*.

<sup>3</sup> From impressions.

<sup>4</sup> [The missing name of the city is evidently Tagara—Ed.]

<sup>5</sup> The subscript *kh* is redundant.

<sup>6</sup> [Better read *ṇiyarige bēle*—Ed.]

<sup>7</sup> The *anusvāra* is redundant.

SATARDA INSCRIPTION OF SILAHARA BHOJA II



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The main body of the inscription consists of approximately 20 lines of text in an ancient script, likely Kannada. The text is arranged in two columns, with line numbers 2 through 20 marked on both the left and right sides. The script is densely packed and appears to be a form of South Indian script used in the region of Silahara during the Bhoja II period.

No. 55—BELKERE GRANT OF BANA NANDIVARMA, YEAR 3

K. V. RAMESH, MYSORE

Inked estampages of 35 copper plate inscriptions belonging to Sir Walter Elliot's collection were secured by Dr. G. S. Gai, Chief Epigraphist, Archaeological Survey of India in 1962 from Dr. Moti Chandra, Director of the Prince of Wales Museum, Bombay and were noticed in the *Annual Report on Indian Epigraphy* 1962-63 as Nos. 8-42 of Appendix A. The subjoined inscription edited here with the kind permission of the chief Epigraphist Mysore, is noticed against No. 42 and the appended text has been prepared from the only set of impressions available in his office.

The findspot and the present whereabouts of this charter as also details regarding its weight and seal are not known. Each plate measures 21 x 8.4 cm and at the left centre of each plate is a circular hole measuring about 1.7 cm in diameter for the ring of the seal to pass through. Since the charter consists of 8 written sides, it may be reasonably supposed that the original set was made up of 5 plates with the first and fifth plates bearing writing only on the inner sides. There are in all 43 lines of writing, distributed as follows; I, IIa and b, IIIa and IVb : 5 lines each; IIIb, IVa and V : 6 lines each.

The inscription is written in Telugu-Kannada characters of about the second half of the 8th century A.D. and the languages employed are Sanskrit (verse and prose) and Kannada (prose). The influence of Tamil on the Kannada passage is so profound and unsystematic that some expressions in this part of the record defy easy interpretation.

The inscription is a mixture of carefully written and indifferently engraved letters. As regards palaeography, attention may be drawn to the two different forms of Dravidian *r* and *l* found used in the record (viz. 1) with the top open (lines 26 and 35) and (2) with the two circular halves separated (lines 28 and 32). *l* also occurs in line 28 in its third form where the two circular halves are joined together. The formation of *ya* shows a clear development towards the formation of the initial loop particularly in line 2 though in no case is the loop completely formed. Initial vowels *a ā i e* and *o* and final *m* (line 7) occur in the inscription. The employment of the class nasal and the *anusvāra* is not based on any principle. Orthographical mistakes and peculiarities abound in the record. *Bṛihatbāṇa* (lines 1 and 4) for *Bṛihad-Bāṇa* and *kulōtbhava* (line 41) for *kulōdbhava* are in the nature of more or less persistent mistakes in Bāṇa records. *Upēta* written as *opēta* in line 27 illustrates the Dravidian tendency to convert initial *u* into *o*. The consonant immediately following *r* is uniformly doubled. Words such as *muppayindu* (=35), *kaḷani* (paddy field) *tūmbu* (sluice) and expressions such as *°kaṭṭin-kīle*, *mādi-dānke* etc. illustrate the influence of Tamil on the writer of the record.

The charter was issued in the third year of the reign of Nandivarmma-Vṛiddharāja of the Bṛihad-Bāṇa family but no other details of date are given. As already pointed out the record is to be assigned on grounds of palaeography to about the middle of the 8th century A.D.

The purpose of the charter is to record the grant, by the king as *brahmadēya*, of the village of Śvētataṭāka, mentioned in the Kannada portion as Belkeṛe as Belgeṛe and Velkeṛe to a

brāhmaṇa named Peṇṇa who belonged to the Kauśika-gōtra. Śvētataṭāka is stated to be situated in the vicinity of Ālimarēḷ-paṭṭaṇa in Pulla-rāshtra. The Kannaḍa portion, which names the ruler as Mahābali-Bāṇarasa, states that the *brahmadēya* was seventy *ikkandugas*, measured by the *rājamāna*, in extent.<sup>1</sup> The Kannaḍa portion also records the grant of the rights to goldsmithy in the village of Belkeṛe, one *ikkanduga* of paddy field and a house to the engraver of the record, Mādhavāchāri of Ārkkāḍu.

The inscription commences with the auspicious word *Svasti* (line 1) followed by a Sanskrit verse (verse 1: lines 1-2) which is in the form of a benediction invoking victory upon Nandi varmmā who was like the moon in the firmament of the family known as Bṛihad-Bāṇa, who had dispelled the darkness in the form of his enemies and who, by his charm, had spread lustre in all directions. The prose passage in Sanskrit, which follows in lines 2-14, extols the ruler as having acquired great powers by virtue of Lord Viṣṇu having accepted his offerings during a universal sacrificial ceremony, as (the head) of a family which included (even) his servants, whose fame had spread the world over as Bṛihad-Bāṇa-Vṛiddharāja and who was ever engaged in the performance of righteous deeds and then goes on to register the grant of the village Śvētataṭāka as a *brahmadēya* to the *brāhmaṇa* Peṇṇa. The donee is described in lines 5-7 as a *brāhmaṇa* who belonged to the Kauśika-gōtra and who was well-versed in the Vedic studies which had come down to him in an unbroken tradition from his ancestors, who was widely learned and who so conducted himself as to promote the growth of his own family on the right lines. In lines 8-11, the gift village is described as situated in the vicinity of Ālimarēḷ-paṭṭaṇa in the centre of Pulla-rāshtra, as being rich in vegetation, flowers and agricultural products and cattle wealth and as being equal to the heavenly abode (*arēṇu-grāmaḥ*). Among its agricultural products are mentioned *vṛihika* (rice-plants), *jhōḷa* (oatel-nut trees), *kēdāraka* (another variety of rice-plants) and *priyaṅgu* (mustard plants). From lines 11-15 we learn that in the third year of his reign, the king made the above mentioned grant for his own victory, longevity health, wealth and prosperity in the immediate presence of the (officials bearing the designations of) *rāshtrakūṭa* and *sāmānta* and the urban (*paura*) and rural (*jānapada*) folks. The grant was made by him in all earnestness with the water of ablution from gold vessels. Lines 15-16 contain the exhortation that righteous deeds being the sustainers of life on earth, none should harm (the grant thus made). Lines 16-26 contain six verses (verses 2-7) of an imprecatory nature, mostly met with in such donative charters.

The correct interpretation of the Kannaḍa portion, in lines 26-43, is not an easy task. It is, however, clear that its contents have to be studied under three sections, for imprecatory passages occur thrice in this part of the record in lines 31-32, 38-40 and 43.

Section I (lines 26-31) defines the extent of the *brahmadēya* land. It is stated that the lands, constituting the *brahmadēya*, were seventy *ikkandugas*, measured by the *rājamāna*, in extent, made up of two plots of land each of thirtyfive *ikkandugas* in extent. It is also stated that the *brahmadēya* included 2 dwelling houses (*eraḍu mane-baḍāgam*). This is followed by an imprecatory passage in lines 31-32 wherein it is stated that the feet of the protector of this *brahmadēya* will be borne on the head of the donor and that its destroyer would have committed the five great sins.

Section II (lines 32-38) delineate the boundaries of the *brahmadēya* thus constituted and granted. It appears from this rather unhappily worded part of the record that the whole of the *brahmadēya* land of 70 *ikkandugas* did not lie in Belkeṛe alone but that a part of it belonged

<sup>1</sup> *Ikkanduga* being a measure of capacity, the intended meaning is that the *brahmadēya* was of the extent of sowing seventy *ikkandugas* of seeds.

to Umaiyaḷmaṅgalam<sup>1</sup> and that the *brahmadēya* was bounded on all sides by the villages (or plots of lands) called Naḷḷikaṇḍi, Maṭṭigakuṇṭhe, Eṭṭavākilu, Tāḷkuṇṭhe, Kuṅganūru, Kuṟekōḷi, Ālattare, Mīḷkōḷi and Kannamaṅgala. This is followed in lines 38-39 by an imprecatory passage similar to the one given in lines 31-32 and explained above.

The third section (lines 39-43) registers the grant of the rights of goldsmithy (*akkasāla* in the village of Beḷkeṟe, a dwelling house (*māne*) and one *ikkauḍuga* of paddy field to the engraver of the record, Mād havāchāri who is described as belonging to the lineage (*kula*) of Viśvakarmā and as the goldsmith (*taṭṭān*) of Ārkkāḍu. The inscription ends with the imprecation that the person who destroys this (gift made to the goldsmith) would have incurred the five great sins.

The primary importance of the present grant lies in the fact that it refers itself to the third year of the reign of Nandivarmā (line 2) *alias* Vṛiddharāja (line 4) *alias* Mahābali Bāṇarasa (line 27) of the Bṛihad-Bāṇa family. The Bāṇas, as a ruling family, were ancient enough to find mention in the Tāḷagunda Pillar inscription of Kadamba Kakusthavarma as having been subjugated by Mayūrasarma who is generally assigned by historians to the middle of the 4th century A.D.<sup>2</sup> The early Bāṇas were the rulers of a tract called *Āndhrāt-pathaḥ paśchimataḥ kshitiḥ* in Sanskrit and *Vaḍugavaḷi-mēṟku* in Tamil which spread over parts of the old 'Ceded Districts' in Andhra Pradesh.<sup>3</sup> Consequent upon their defeat at the hands of Chālukya Pulakēśin II (510-42 A.D.), the main branch of the Bāṇa family abandoned their ancestral domain and shifted their sway to the northern portion of the North Arcot District, Madras State and the adjacent areas in Andhra Pradesh as the feudatories of the Pallavas of Kāñchī. It is also known that the Bāṇas continued to call their newly acquired kingdom by the same old name of *Vaḍugavaḷi-mēṟku*.<sup>4</sup>

The earliest known historical member of the Bāṇa family is Nandivarmā of the Guḍimallam Plates<sup>5</sup> of Bāṇa Vikramāditya II. His name occurs as Jayanandivarman in the Udayēndiram grant<sup>6</sup> of Bāṇa Vikramāditya III wherein he is mentioned as the first ruler of *Āndhrāt-pathaḥ paśchimataḥ kshitiḥ*. Bāṇa Vijayāditya I who, according to the Guḍimallam and Udayēndiram grants, was the son and successor of Jayanandivarmā, figures in the Gudimallam inscription of the 49th year of the reign of Pallave Dantivikramavarman (acc. 795 A.D.).<sup>7</sup> This known date for Vijayāditya I suggests the second half of the 8th century as the likely period of Jayanandivarmā's reign. This being so, the identification of Jayanandivarman with Nandiverman of the record under study appears to be more than a mere possibility.

The gift village Śvētataṭāka or Beḷkeṟe is stated, in our inscription, as lying in the neighbourhood of Āḷimarēḷ-paṭṭaṇa and in the centre of Pulla-rāshṭra. Since the findspot of the charter is not known, it is not possible to identify these geographical names with certainty. It is, however, likely that Pulla-rāshṭra, Āḷimarēḷ-paṭṭaṇa, Beḷkeṟe and the other landmarks mentioned in lines 32-38 were all situated in the Punganūr Taluk of Chittoor District, Andhra

<sup>1</sup> Two other possibilities also may be mentioned here *viz.*, that Umaiyaḷmaṅgalam, in which the gift-land was situated, formed a part of Beḷkeṟe or that Umaiyaḷmaṅgalam was just another name for Beḷkeṟe.

<sup>2</sup> Above, Vol. VIII, pp. 24 ff. and Plate.

<sup>3</sup> For brief accounts on the early history of the Bāṇas, see above, Vol. XI, pp. 230-34 and Vol. XXX, p. 70.

<sup>4</sup> Above, Vol. XVII, pp. 1-6 and plate.

<sup>5</sup> Above, Vol. III, pp. 74-79 and plate.

<sup>6</sup> See above Vol. XI, p. 235.

<sup>7</sup> *Ibid.*, p. 227.

Pradesh, around modern Yāṭavākili which may be identified with Eṭṭavākili mentioned in line 34 of our charter. This possibility is supported by the fact that Mādhavāchāri, the goldsmith, who engraved the inscription, is stated in our record to have hailed from Ārkkāḍu probably identifiable with a village of the same name in Tiruttani Taluk in North Arcot District, Tamil Nadu.

TEXT<sup>1</sup>

[Metres : Verse 1, *Upajāti*; verses 2-7, *Anuṣṭubh*]

*First Plate*

- 1 Svasti [||\*] Jiyāt bṛi(yād=Bṛi)hatbā(had-Bā)-ṇa-kul-āmba-ē[m]dur=nniḥ[kshē]pit-ārāti-tamaḥ-prarō-
- 2 ha[h\*] | yal=lōbhir=ud[d\*]yōtita-sarvva-dakka(ksha) prakāśa-karmma yudhi Nandi-varmmā [||\*] Tēna
- 3 Vishṇu-[pra]tigṛihīta-jagat-tritaya-yajña-dakshinādma(ṇān=ma) hābalē[na]
- 4 bhṛitya . . . chchhinna-santānēna Bṛihatbā (had-Bā) ṇa-Vṛiddharāja-śabda-vyāsta (vyāpt-ā) sēsha-
- 5 dig-antarālēna satatam=anuparata-dharma-karmmaṇā kula-śatam=avichchhi-

*Second Plate, First Side*

- 6 nna-vēdi-vēdāya<sup>2</sup> Kō (Kau)śika-gōtra-[sambhavā]ya vidyā-pāra-dṛiśvanē sva-kula=
- 7 [sam]starāṇa-[kra]ma-viśuddha-vṛittāya Peṇṇa-nāmadhēyāya brāhmaṇāya
- 8 Āḷimarēl-paṭṭāṇa=[ta]ṭa-sannivishṭaḥ Pulla-rāshṭra-madhya-gatō [vri]=
- 9 hika-jjh[ō]da-vara-kō(kē)dāraka-priyaṅgu-prabhṛity=anēka-dhānya . . .
- 10 . . . . . pariśa(ga)tō gō-kula-sambaddha-Śvētataṭ[ā]ka-nāmadhēyō ba-

*Second Plate, Second Side*

- 11 hu-pushpa-vṛiksha-maṇḍit-ārēṇu-grāma[h] svādmanas=<sup>4</sup>tr[i]taya-rājya-
- 12 vatsarē pṛi(pra)varttamānē vijay-āyur-ārōgy-aśva[r]yya-sampāt-pravṛiddha[yē rā]-
- 13 shṭrakūṭa-sāmanta-pō(pau) ra-jānapadān=avasthāpya kāñchana-kala-
- 14 śa . . . tō(tā) bhir=ad bhi[h\*] śradhā-pū[r\*]vvaḥka[m\*] dattaḥ [ | ]sō=yam tat-kula-janma bhir=anyai-
- 15 [ś-cha] bhūmipālair=ādarēṇa parirakshitavyaḥ [||\*] Dharmmō hi sa[r]vva-lōka[svam]

<sup>1</sup> From one set of ink impressions.

<sup>2</sup> These two *aksharas*, just below the ring-hole, are badly damaged. The intended reading may be *bhṛity-ānavachchhinna*°.

<sup>3</sup> Read *vēda-vidē*.

<sup>4</sup> Read *sv-ātmanas*°.

*Third Plate, First Side*

- 16 . . . ṇa[m] na tatra kasyachid=ēva pakshapātaḥ iti ⊙ Svadattām=paradattā[m]  
 17 vā yō harēta vasundharām [|\*] shashṭhim (shṭim) varsha sahā(ha) srāṇi viśṭhāyām jāya<sup>a</sup>  
 18 tē kru(kṛi)mi[h||2\*] Api ch=ātra Brahma-gītāka-ślōkā[h\*] bhavanti @ Bhūmi-dānā-  
 19 t=param dānam na bhūtāna(tan=na) bhavishyati [|\*] tasy=aiva haraṇāt=pāpaṁ na  
 20 bhūtan=na bhavishyati [3\*] Bhūmi-dāna-samaṁ dānammi (nam=i)ha lōkē na vidyatē [|\*]

*Third Plate, Second Side*

- 21 [yaḥ] prayachchhati bhūmim hi sarvva(rvvā)n-kāmān-dadāti saḥ ⊙ [4\*] yathā[bhū]-  
 22 [ni]rā(rō)hanti prakīra[m]ā(mṇā)ni mahitalē [|\*] dharmma-kāmā virōha[nti bhū]-  
 23 [mi]-dāna-samārjitaḥ ⊙ [5\*] Pātakair=upasṛish[ṭ]ā hi māna . .  
 24 . . r-api[|\*] api gō-karṇṇa-mātrēṇa bhūmi-dānēna muchyatē [|6\*] Bahu-  
 25 bhir=vvasudhā dattā bahubhiś=ch=ānupālītā [|\*] yasya yasya yadā bhū-  
 26 mi[h\*] tasya tasya tadā pa(pha)lam(lam) ⊙ [7\*] Beḷkeṇeya Permmaḍiya e[|a]

*Fourth Plate, First Side*

- 27 . . . .<sup>1</sup> saruṁ Mā(Ma)hābali-Bāṇarasaruṁ Beḷkeṇe opētā[li]<sup>2</sup> kaṭṭi -  
 28 koṭṭa brahmadēha(ya) [e]lpaḷpatu<sup>3</sup> rāja-mānam ikkaṇḍugaṁ kaḷani-kaṭṭin-kīl-[om]du  
 29 muppayindumbu<sup>4</sup> kaḷani baḍa-kaḍe-tūmbin-kīle muppayindumbu<sup>4</sup> kōḍi-kī-  
 30 le ka. . . ṇḍugaṁ ulma[nd]atta(tti)n-kīle mane-baḍāgaṁ<sup>5</sup> eraḍu kallin-naḍu  
 31 . . [ru] [|\*] Idān-kādu salisidon-pādam tale-mēlo(le) aḷivon=pañcha-ma-  
 32 [hā]-pātakan-akkum [|\*] Veḷkeṇe-Umaiyo(yā)l-maṅgalad-ul=pāḍeda brahmadēha(ya)

*Fourth Plate, Second Side*

- 33 pola sīme nelayoṭṭekāle Beḷkeṇeya Naḷḷikaṇḍiya eḍe-  
 34 pole sīme Ma[ṭṭi]gakuṇṭhee(ya) Beḷkeṇeya Eṭṭavākila eḍe-sīme  
 35 adan-kīle . . ḍe Beḷkeṇeya Tāḷkuṇṭheya eḍe-sīme [ke]-

<sup>1</sup> There are absolutely no traces of these letters in the ink impression.

<sup>2</sup> Read *upētay-āgi*.

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

<sup>4</sup> The intended reading appears to be *muppayindu tūmbu*.

<sup>5</sup> *Baḍāgaṁ* is the same as Tamil *vaḷāgam* meaning a place or site. The expression *mane-baḍāgaṁ* (Tamil *maṇai-vaḷāgam*) therefore means a dwelling place. The usual expression found in Kannaḍa records of a later date for a dwelling place is *maneya nivēśana*.

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36 ɣeya baɖagare baduppe Beɭkeɣeya Kuṁṁganūra eɖe-

37 sīme Kuɣekōḷi Ālattare[ya] Beɭkeɣeya Mā[ko]ḍi[ya]

*Fifth Plate*

38 sīme Kannamaṅgalava(da) kuṅṅhe kāle [|\*] Idan-kādavanā pāda e-

39 n-tale-mēlo(le) aḷivon=pañcha-mahā-pātakan-akkum [|\*] Śatta-grāmaṁ . .

40 Brahmadē[ha](ya) pōdandu pōytu eɖe-antard=uḷ pōdod-altu [|\*] Veḷge-

41 ɣe Viśvakarma-kulōtḅhald (lōḍḅha) van Ārkkāṭṭu-taṭṭān śrī-Mādhav-āchāri . .

42 idān-māḍidāṅke koṭṭōtu(du) Beɭkeɣe akkasālamum maneyum ik[k\*]aṅḍuga

43 kaḷanivum koṭṭ[ṭ\*]ōdu[|\*]Idān-aḷivon-pañcha-mā(ma)hā-pātakan-akku[m] ||

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