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ADDITIONS AND CORRECTIONS

Page 6, text line 4.—For Śrīmā read Śrīmā.

9, text line 57.—For Śrīmā read Śrīmā.

16, text line 13.—For ājvala read ājijājvala.

17, text line 33.—For dattāṁ read dattāṁ(ttam).

19, line 31.—For i and ī read i, i, u and ā.

19, line 44.—For chandraśārbō read for chandra-śārbō.

23, line 18.—Omit comma after predecessor.

24, line 20.—For re-conquest read conquest.

28, text line 13.—For kṣitaṁ read kṣitaṁ(tah).

35, line 28.—For Śrīkakulam read Ganjam.

37, text line 35.—Read (kāh | ).

41, f.n. 5.—Read yā for yā.

45, line 40.—For churnī read churnī.

45, f.n. 2.—Add note—Pravarta is mentioned in an early inscription from Bengal (Select Inscriptions, p. 356). It may be the same as pravarti mentioned in Sarvānanda’s Amarakūsha-pikā (under verse 89 of Vaiṣya-varga) as equal to 5 Kharis.

47, lines 2-3.—For Śrīkakulam District of Madras read Ganjam District of Orissa.

47, line 21.—For Tiruchirappalli read Tiruchirappalli.

47, line 50.—Add at the beginning of the last paragraph—Lines 40-42 of the inscription refer to the king’s request to the people addressed as well as to the

54, line 1.—For parts read of parts.

55, text line 24.—For śri read śri.

58, line 8.—For *tikusāṁ read *tikusā[h].

59, f.n.2.—For Cola Studies read Studies in Cola History and Administration.

(vii)
Page 62, f. n. line 3.—Read 10th year (1021 A.C.).

64, line 13.—For D(Tā)dināḍu read Dā(Tā)dināḍu.
64, line 15.—For D(Tā)dināḍu read Dā(Tā)dināḍu.
65, text line 6.—For Dēvakīṁ read Dēvakīṁ
65, text line 8.—For kīnanaṁ read kīnanaṁ(nam).
68, text line 60.—For sa-dvipāṁ read sa-dvīpāṁ.
69, text line 85.—Read daṇḍēśāṁ-s(a(ar-s)a)bhadā.
69, text line 86.—Read khaṇaṁ(nam).
69, text line 87.—For vivṛṣe read vivṛṣe.
69, text line 88.—For bhrītaḥ(taś=cha)la read bhrītal(cha)(taś=cha)la.
69, text line 89.—For y i read y i.
70, text line 95.—For Kārvnā(ṁa)ṭaka read Kārvnā(rpaṇa)ṭaka.
70, text line 95.—For aṁ-nāvīkō read aṁ-nāvīkō.
70, text line 96.—For hastikōna read h[ā]*jātikōna.
70, text line 108.—For Krovviṇḍāṭaṁ-bāṛi read Krovviṇḍāṭaṁ-bāṛi.
73, line 10.—For impure read ill.
73, lines 11 and 12.—For purify read cure.
73, f.n.1, line 1.—Omit comma after Raṇgīchārya.
73, f.n.1, line 2.—For engaging read engaging themselves.
73, f.n. 7, line 1.—Read born on the occasion.
74, f.n. 3, line 10.—Omit comma after Vīde.
75, line 38.—For Kīṭpalāru read Kīṭpalāru.
75, line 40.—For Māṭpalāru read Māṭpalāru.
76, f.n. 4.—For after n read after n.
81, f.n. 5.—Read year 70 or 60.
84, f.n. 7.—For 820-25 A.C. read 831 A.C.
89, line 24.—For importance read importance.
Page 93, f.n. 6.—Add editorial note.—The word nripēkara means ‘a ruler’. Rājāditya was the personal name of the executor.

95, f.n. 9.—Add editorial note.—For the correct meaning of the expressions, see *The Successors of the Sātanāmanas*, p. 196.

99, line 26.—For has read have.

100, line 9.—For Gorakhapur read Gorakhpur.

100, line 28.—For for read to.

101, f.n. 6.—For danda read danda.

112, lines 17 ff.—Add editorial note.—The rule of Gōvinda of the Aihole inscription cannot be assigned to 630–55 A.D. since he is known to have come into conflict with Pulakēśin II about the beginning of the latter’s career, i.e. about 610 A.D. Pulakēśin II did not meet Gōvinda in the course of his campaign in the region of the Rēvā and the Vindhyas, but in the area about the northern bank of the Bhimarathī (Bhimā) much nearer his capital.

113, line 31.—Add editorial note.—There is no proof that Padmanagara was a capital city.

114, text line 8.—Read Kāntāḥ-kāraṇīkaḥ-kala.

114, text line 9.—Read rahitaḥ-ketubḥ-karālo.

114, text line 11.—Read patiḥ-kalpa.

115, text line 18.—Add editorial note.—The reading is Vṛmaḥulaṭa.

115, text line 20.—For karmmā[nta][nta] read karmmā[nta]°

115, text line 20.—Read tachoḥha(ch-chha).

115, text line 23.—Add editorial note.—The reading seems to be “mατο=-chohivahalal=ay[ḥḥḥ]” The name of the locality was therefore Achchhivahalala and not Uchchhiv(ḥḥḥ)vaḥala as assumed by the author (cf. pp. 110,114).

115, last line.—Read Ju(Yu)[ddhā]surāḥ.

120, text line 12.—For grāmakūṭāyuktaka read grāmakūṭ-āyuktaka.

125, line 16.—Read sīma°

125, line 32.—For Metres read Metres.

129, f.n. 9, line 2.—For vijay-avahah read vijay-āvahah.

138, lines 3 ff.—Add editorial note.—A pūrṇa-ghaṭa of this type was discovered in the course of excavations at Kondapur and is now in the Hyderabad Museum. A damaged terracotta female figure from Bhita (near Allahabad) now in the Asutosh Museum (Calcutta) and a bas-relief on the wall of the Veṇkaṭ-ēvar temple on the Vaikunthapuram hill in the Guntur District have the lower part fashioned in the same posture.

138, f.n. 5, line 1.—For Ehuva read Ehuva.

147, line 4.—Read Krishṇa.
Page 147 line 36.—Read Chūḍāmaṇi.

151, line 34.—Read Mahāgaurya.

152, line 21.—Read a geographical.

153.—For 135 read 153 in the number of pages.

154, text line 25.—For ārṇptā read ārṇpta.

155, text line 34.—For ṛṣhi=cha read ṛṣhi=cha.

156, f.n.4, lines 4-5.—Read ṛṣṭakampābhi°.

157, line 38.—Read Vīshṇu.

157, f.n.1.—Read Purṣya.

158, line 15.—Read subduers.

160, line 27.—Read Dravidian r.

160, line 31.—Read ṛḥūḍāmāṁnayaṁ=ayina.

162, line 36.—For Cuddapah read Guntur.

163, lines 18 ff.—Read—covering a considerable area extending in a north-easterly direction over a tract from Turimella in the Cumbum Taluk of the Kurnool District right up to Kocherlakōṭa in the Darsi Division of the Nellore District.

163, f.n.11.—For was omitted read had been omitted.

174, lines 29-30.—Add editorial note.—The palaeography of the record seems to suggest a date in the sixth or seventh century A.D.

176, text line 2.—Add editorial note.—Read ṛkṛasaṇa trimaṅśa.

177, text line 3.—Add editorial note.—Read ṛṇjasya-ānūṇjāyā.

177, text line 4.—Add editorial note.—The name Śyāmalāṅgi stands for Sanskrit Šyāmālāṅgi. She made a gift of 50 golden bars as daksinā to the donee of the agrohāra granted by Prabhāvatī.

177, text line 6.—Add editorial note.—Read ṛkāli=naḥ(nam).

177, lines 7-8.—Add editorial note.—The intended reading may be arthi-jana-hridaya-ānandam samabhuvardhayantyā.

177, text lines 8-9.—Add editorial note.—The reading is vamsanayata for varinā-śnayantyā. Āryā Prabhāvatī seems to have granted the agrahāra to a Brāhmaṇa whom Śyāmalāṅgi gave 50 golden bars as daksinā of the said gift. Prabhāvatī may have been Śyāmalāṅgi’s mother-in-law. There is no reason to identify Vibhūrāja and Māna(na)rāja.

177, line 11.—Add editorial note.—Read ṛjet(a)-chāra(ta)-bhāṭa(a-t-a)pravēṣyā-liya°.

177, line 13.—Read ṛtan(k)a[nla].

177, line 16.—Add editorial note.—Read ṛṭasasya.

178, line 2.—For Harākāla read Harakāla.

178, line 17.—Read inscription.—Omit bracket before Mr.
ADDITIONS AND CORRECTIONS

Page 178, line 23.—For nd read and.

,, 178, line 29.—For laces read places.

,, 178, line 30.—For inscriptin read inscription.

,, 178, f. n. 3.—Read Vol. III.

,, 181, text line 11.—Read Hiranyakasi(śi)pō
d

,, 186, line 4.—For called read called.

,, 186, line 6.—Read paścha.

,, 186, line 16.—Omit redundant m before māṇḍala.

,, 186, line 17.—Add full-stop at the end of the line in the place of apostrophe.

,, 186, line 19.—Read sattva.

,, 186, line 20.—Read Sandhi.

,, 186, line 22.—For descriptin read description.

,, 186, line 22.—For Brāhmaṇḍa read Brāhmaṇa.

,, 186, line 23.—For epithet read epithet.

,, 186, line 25.—For śāstra read śāstra (in two places).

,, 186, line 36.—For belived read believed.

,, 186, line 40.—For Inḍēḍḍa read Inḍēḍḍā.

,, 186, f.n.3, line 3.—For ćamṛti read ćamṛti.

,, 188, text line 15.—For ātumajō read ātmajō.

,, 188, text line 16.—For sudha-sarm read sudhā-samā.

,, 188, text line 21.—For manohārināy read manohārinā.

,, 188, text line 22.—For pulṣṭ-ārāti read pulṣṭ-ārāti.

,, 188, text line 25.—For pitri read piti.

,, 188, text line 27.—Read Jāmāṇḍā.

,, 188, text line 27.—For bhavishyād read bhavishyad.

,, 188, text line 27.—For ćṛū(ṇ-rā)-japutrāṇ read ćṛū(ṇ-rā) japutrāṇ.

,, 188, text line 28.—For ćīvinaḥ read ćīvinaḥ.

,, 188, text line 29.—For vahaya read vishaya.

,, 190, line 41.—For Jaipur read Jaipur.

,, 191, f.n.2, line 13.—For suggests read suggest.

,, 195, f.n. 4.—Read Āśādāhyasa.

,, 196, line 8.—For wich read which.

,, 196, line 11.—For called read called.

,, 196, line 21.—For Sārdūla read Sārdūla.

,, 196, line 22.—For andākrāntā read Mandākrāntā.

,, 196, f.n 3. For ust read ust.
Page 196, f. n. 7.—For who write read who wrote the.

", "198, text line 23.—Read Dēhuka.

", "200, line 4.—For Pāḍmāvati read Pāḍmāvati.

", "201, f.n.5, line 5.—For has read have.

", "202, f.n.3, line 2.—For on read at.

", "216, text lines 9-10.—Read ०uchitaḥ kāryam.

", "216, text line 11.—Read Harēḥ.

", "222, line 35.—For mahādēvi read mahādēvi.

", "224, f.n. 3.—For See above...read See above, p. 191, note 2.

", "224, f.n. 5.—Omit Above, Vol....

", "232, line 38.—For Gotikaraja read Gotikarāja.

", "238, text line 1.—For bhīg-ōpama read bhōg-ōpama.

", "238, text line 47.—For ḍvādaśa read dvādaśa.
No. 1—TWO PALA PLATES FROM BELWA

(2 Plates)

D. C. SIRGAR, OOTACUMUND

The village of Belwa lies a few miles to the west of the Hili railway station on the East Bengal Railway, in the eastern fringe of the Dinajpur District, not far from the borders of the Bogra and Rangpur Districts. Some time in 1946, a Santal inhabitant of the village, named Khārī Sēnār, discovered two inscribed copper plates while digging the compound of his house with a view to enlarging a fire-place. Mr. Manoranjan Gupta of Calcutta soon secured the plates with the help of Muhammad Baṣār Sarkār who is an official at the Zamindar's Katchery at the village of Kaśigārī, not far away from Belwa. Mr. Gupta studied the inscriptions and published both of them in the Vaṅgiya Sāhitya Parishat Patrikā (Bengali), Vols. LIV, B. S. 1354, pp. 41-56; LVI, B. S. 1356, pp. 60-65, with plates.¹ The original plates were also presented to the Museum of the Vaṅgiya Sāhitya Parishat, Calcutta. One of the records belongs to king Mahipāla I (circa 988-1038 A. C.) of the Pāla dynasty of Bengal and Bihār, and the other to his grandson Vigrāhapāla III (circa 1055-90 A. C.). As, however, the inscriptions appeared to me to have been neither carefully read nor correctly interpreted, I requested, several times, the authorities of the Parishat to lend me the original plates for a few weeks for examination or to supply me with a set of good impressions of each of the inscriptions. Unfortunately neither of these requests was complied with.² At last impressions of both the plates were available to me through the kindness of Mr. T. N. Ramachandran, Superintendent, Department of Archaeology, Eastern Circle. I edit the inscriptions from those impressions.

A.—Plate of Mahipāla I; Regnal Year 5

The record is incised on a single copper-plate, measuring 13" × 14-6". The weight has not been recorded. The seal, which closely resembles those attached to other charters of the Pāla rulers, is, as usual, soldered to the upper part of the document. It is the celebrated dharmachakra-mudrā of the Pālas who were Buddhists. It has in the centre a circle with raised rim and beaded border which is surrounded by arabesque work and is surmounted by a chaitya symbol. The upper half of the inner circle of the seal is occupied by the Buddhist ‘Wheel of the Law’ having an umbrella above it and a deer couchant on either side. Below the central demarcation line, forming a pedestal for the above, is the legend ārā-Mahiśiddhaśaya, the space beneath being covered by arabesque foliage. There are altogether 58 lines of writing on both sides of the plate, 33 lines on the obverse and 25 on the reverse. The incision is deep and clear, and the

¹ For an English version of these papers, see Journ. As. Soc., Letters, Vol. XVII, pp. 117-35.
² In December 1950, when I happened to be in Calcutta, I was allowed to examine the original plates in the Parishat's office. My thanks are due to Mr. Gupta and the authorities of the Parishat for this help.

DGA
preservation of the plate is fairly satisfactory. Six lines of writing at the top on the obverse and five lines at the top on the reverse have a gap in the middle, owing to the space occupied by the lower part of the seal.

In point of palaeography, language and orthography, the inscription under discussion resembles very closely the only other copper-plate charter of king Mahipâla I so far known to the students of history. This is the Bângârā plate finally edited by the late Mr. R. D. Banerji in the pages of this journal, Vol. XIV, pp. 326 ff., with plates. The introductory verses at the beginning of the record, the description of the place of issue, the list of officials and others to whom the royal order was addressed, the list of the privileges to be enjoyed by the donee and the imprecatory and benedictory verses about the end are practically the same in both the charters. Indeed most of these are common to all charters of the Pâla family. It is only the actual grant that is different in the Bângârâ record and the charter under review. The present epigraph, like some other Pâla records, usually indicates superscript r by a horizontal short stroke below the top mātrī of the consonant towards the left, sometimes making the sign almost undistinguishable.

The date of the record, given in one figure in line 49, is the year 5 (of the reign of Mahipâla I), the 26th day of the month of Śrāvaṇa. Line 46 speaks of the grant being made by the king on the occasion of a ceremonial bath taken by him in the waters of the Ganges on the day of the viśhva-saṅkrānti (i.e., viśhva-saṅkrānti) which indicates the sun’s equinoctial passage into Mēsha on the 1st day of solar Vaśākha or into Simha on the 1st day of solar Kārttikyā. In the present case, it is possible to think that the grant had been made on the 1st of Vaśākha, although the charter was issued a few months later on the 26th of Śrāvaṇa. A ceremonial bath and offering of gifts on the occasion of the viśhva-saṅkrānti are both enjoined by the Hindu scriptures. The action of the Pâla king, who was a Buddhist, as recorded in the document, no doubt points to the fact, often noted, that there was little difference between the life of a lay follower of Buddhism and that of an ordinary Brahmanical Hindu in the age of the Pâlas at least in Eastern India. As we have elsewhere observed, when the Brahmanical and Buddhist philosophers were busy in refuting one another’s views, the life of the lay man appears to have been marked by absolute religious toleration and the Buddhist laity was gradually nearing absorption into Brahmanical society.

The charter begins with the akṣara ni (an abbreviation of the word nibadha meaning ‘registered’) which is also found at the end of line 1 as in the Bângârâ plate of the same king and in many other records. This kind of double endorsement by the king himself and by one of his officials is also known from other records from Bengal such as those of the Śenás. The first ni is followed by the usual symbol for siddham and the introductory word svasti. Next come 12 verses in lines 1-23 forming the introduction of the charter. It is well-known that the fashion of quoting

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1 Cf. Brahma Purâṇa quoted in the Śahdakalpadruma, s.v. saṅkrānti: Nityam devyayayayayam nityam viśhvaśoṣṭi śvayāsā yām, kañcār-bhajayayayamaso anugrahyayama śraddhān dānām tatā jaipam | yaḥ kurtī prasann-adin tasya ayās-saṅkheya-vināca tat ||

2 See I.H.Q., Vol. XXIII, p. 235; Ind. Cult., Vol. IX, p. 124; J.R.A.S.B., L., Vol. XV, p. 104. Most of the grants of the Buddhist Pāla kings were made in favour of Brāhmaṇas. The Mahāvālī plate (Gudālekhamalā, pp. 148 ff.) records a grant of king Madanapāla to a Brāhmaṇa as sakhina for his recitation of the Mahābhārata before the Pañcalakāoti Chitravatikādīvi. The Bāṅgālura plate (ibid., pp. 56 ff.; cf. Ind. Ant., Vol. XIV, p. 306) of the Paramasampati king Nārāyana-śāla speaks of his śaṅkārī leavings and records a grant made by the king “for the suitable performance of pañca, baṅ Boolean, chara and šatra, for the nānakaṁ (i.e., repairs or extensions of the temple) and for other requirements of the divine Śiva-bhaṭṭāraka at Kālaśāpōra, for whom Nārāyana-śāla himself has built a sakasā-śutatan (possibly a temple with thousand pillars) and whom he has put up there (at Kalaśāpōra); in order to provide couches and seats, medicines for the sick, requisites, etc., to the congregation of Pāṭīpata teachers (at Kalaśāpōra); and in order to enable the Pāṭīpata to bestow blameless enjoyments, consisting of a share fixed by them, on other persons as desired by them”.

3 See Ins. Beng., Vol. III, pp. 64, 75, 88, etc.
verses from the introduction of one’s predecessor’s charter became prevalent in the Pāla house amongst the descendants of Vigrahapāla or Śūrāpāla I (circa 850-54 A.C.) who was the cousin’s son and successor of Dēvapāla (circa 810-50 A.C.). The first six verses of our record describe the exploits of Gōpāla I (circa 750-70 A.C.) who was the first imperial ruler of the Pāla dynasty, his son Dharmapāla (circa 770-810 A.C.), his younger brother and general Vākpatāla, his son Jayapāla who was a general of Dēvapāla, his son Vigrahapāla I and his son Nārāyaṇapāla (circa 884-908 A.C.). These verses are noticed for the first time in the charter of Nārāyaṇapāla and are found quoted in all the later grants of the family. It is as yet unknown whether the first five of these verses were quoted by Nārāyaṇapāla from a charter of his father, as no copper-plate grants of Vigrahapāla I has so far been discovered. We have also as yet no charter of the time of Rājyapāla (circa 908-40 A.C.), son and successor of Nārāyaṇapāla, although the Jājilpāra plate of Gōpāla II (circa 940-85 A.C.), son and successor of Rājyapāla, was published some time ago in the Bengali journal Bhāratavarta (B. S. 1334, part i, pp. 264 ff.). It is therefore no wonder that verses 7-9 of our record dealing with Rājyapāla and Gōpāla II are also found in the Jājilpāra plate. Verse 10 speaks of Vigrahapāla II (circa 988-85 A.C.), son and successor of Gōpāla II, and the following two verses (verses 11-12) of his son and successor, the reigning monarch Mahipāla I (circa 988-1038 A.C.). Verse 11 says that Mahipāla I recovered his paternal Rājya, which had become anadhikarta-niluta (lost owing to the occupation by usurpers), after having killed all the enemies in battle by the prowess of his own arms. Our inscription, dated in the king’s fifth regnal year, shows that Mahipāla attained success against the enemies quite early in his reign. The enemies who dispossessed Mahipāla I of his paternal kingdom are usually identified with the Kāmbőja rulers of northern and south-western Bengal known from the Bāṅgarh pillar inscription and the Irdā inscription, although there is a theory challenging the suggestion of Kāmbőja occupation of parts of Bengal in the second half of the tenth century A.C. Whatever be the truth of the suggestion regarding the recovery of northern and south-western Bengal by Mahipāla I from the Kāmbőjas, we know that the Pāla king very probably reconquered south-east Bengal from the Chandras quite early in his reign. As I have elsewhere shown, the Chandras originally ruled over Chandradvīpa, otherwise called Vaṅgālalēśa, in the Buckerganj region of southern Bengal; but Śrīchandra, the first imperial ruler of the family, conquered and ruled over wide regions of south-east Bengal in the second half of the tenth century. There was a short eclipse of Chandra power after Śrīchandra apparently owing to the success of Mahipāla I. This is suggested not only by Mahipāla’s claim referred to above, but also by the Bāṅhārur and Nārāyaṇapur inscriptions, dated respectively in his 3rd and 4th regnal years, which speak of Mahipāla’s rule over Samata, i.e., the present Tippera-Noakhali region, although Chandra suzerainty was re-established in eastern and south-eastern Bengal by Gōvindachandra during the life-time of Mahipāla I himself. Verse 12 of our record says that the war elephants of Mahipāla I roamed in the eastern countries, then in the valleys of the Malay mountain range (the modern Travancore hills), next in the Maru country (i.e., the Marwar region in the Rajputana desert in the ancient Western division of India) and ultimately in the valleys of the Himalayas. This has often been taken to indicate aimlesse wanderings of the Pāla army owing to a great catastrophe that befell the Pāla kingdom. But,
as I have demonstrated elsewhere, it refers to the usual conventional claim of *dpy-rjigs* over the *chakravarti-khaśa* covering the whole of India. That the claim has not much history behind it is clear from the fact that the same verse, describing the exploits of Mahīpāla’s forces in the present record, has been employed in the Bāṅgaṛā plate of the same king to eulogize the achievements of the army of the king’s father Vigrahapāla II. Again, the same verse is also found in the Jājilpāṇi plate of Gépāla II as well as the Āṃgāchhī and Belwā plates of Vigrahapāla III (grandson of Mahīpāla I) in the description of the exploits of the armies of the reigning monarchs.

Lines 23-27 of the charter introduce the place of issue which was the *jaya-skandhānana* at the city of Ṣahāsagara. It is interesting to note that the same description is employed in all the Pāla charters, beginning with those of Dharmapāla, although the *jaya-skandhānana* (probably temporary capitals) themselves were different. This stereotyped description suits only a city on the Bhāgirathī (i.e., the Ganges) and it suggests that the various *jaya-skandhānana*, some of which cannot be satisfactorily identified, were all situated on the Ganges. This is supported by the fact that most of the grants were made by the Pāla kings after taking a bath in the waters of the Ganges. Lines 27-28 introduce the reigning monarch, who was in good health while making the grant, as the Paramaszaya (devout Buddhist) Paramasraya Paramakhotaraka Mahārājādhiraja Mahīpālaśiva who meditated on (or was favoured by) the feet of the Mahārājādhiraja Vigrahapālāśiva.

Lines 28-31 give details regarding the gift land which consisted of three localities all situated in the Pundravardhana *bhuśa*. The first of the three was Īsinya-Kaikartvārīti which measured 210 and was attached to the territorial unit called Amalakasuddhunga within the Phñīta viśā. The expression *so-sambuddha-svichchhima-tal-opeta* (i.e., ‘land that pertains to the king’s own self and has its ground not yet alienated’), found in the description of the piece of land, is also known from other Pāla charters. The standard land measure, according to which the area of Īsinya-Kaikartavārīti was calculated to have been 210, has not been specified. The Belwā plate of Vigrahapāla III, edited below, speaks of the land measures *udāma*, *aḍhavapā*, *drōpā* (i.e., *drōpavāpa* and *kulapā* (i.e., *kulyavāpā* as prevalent in the same locality. Of these, 4 *aḍhavapās* made 1 *drōpā*, 8 of which were equal to 1 *kulapā*. As I have shown elsewhere, about 45 *udāminas* (otherwise called *udāna* or *udānana*) probably made an *aḍhavapā* (originally from 4 to 5 modern Bengal *Bighā* of land). It is difficult to determine as to which of the four land measures has been regarded as the standard one in the record under discussion, especially in view of the fact that all the four are known to have been the standard land measure in different localities, although the area of each may not have been the same in all places. The high number in the specification of the area suggests that the reference is possibly not to the *kulapā* or *kulyavāpā*.

The second piece of the gift land comprised the locality called NANDAVAMINI which measured 490 of the standard land measure and was situated in Shatāpandaychatra which incorporated Paśchākhaṇḍaka and lay in the Pundrakīśa *maṇḍala*. The third plot of the gift land was the locality called Ganeśvara to which some village tanks were attached. The area of this plot was 151 of the standard land measure and it was situated in the Paśchamanagari *viśaya*.

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3. The following *jaya-skandhānana* are known to have been places of issue of the Pāla charters: Pāṭaliputra (near modern Patna), Mudragiri (modern Monghyr), Bāṃavat (near modern Gaur in the Malda District), Vatarpuraka (modern Vāṭāvār-parvāt near Pāthāgpiṭā in the Bhāgāpur District), Vīśapura and Ṣahāsagara. The name of the place, whence the Āṃgāchhī plate of Vigrahapāla III was issued, is doubtful; but to me it appears to be Vīśapura.
The list of officials and others associated with the above three pieces of the gift land is quoted in lines 31-40. This is practically the same in all Pāla records. In this list is included servants like cātāsa and bhaṭāsa (regular and irregular soldiers, or policemen and peons) of various nationalities such as Gaṇḍha, Mālava, etc. These are for the first time noticed in the Nālandā plate of Dharmapāla. The privileges to be enjoyed by the donee specified in lines 41-44 are also common with other records of the Pāla kings. As in so many other records of the Pālas, the above three villages are said to have been granted in the name of (uddāśya) the lord Buddha-bhaṭṭāraka for the increase of merit and fame of the king and his parents. The specified land was made a permanent rent-free holding in favour of the Brāhmaṇa Jīvadharadēvaśarman, who belonged to the Hastidāsa gūtra having the Āṇgirasa, Āmarbha and Yauvanāśva pracrara and was the son of Dhūrīśvaradēvārāman and grandson of Vishṇuḍēvārāman. The king's request to the officials and others as well as to the future rulers of the area for the protection of his grant and his order to the cultivators to offer in due time to the donee all dues including bhāga, bhūga, kara and hiranya are couched in the same language as in the other Pāla charters. After giving the date (Sambat 5 Śrāvgaṇḍa-dinē 26) in line 49, the imprecatory verses, found not only in the Bāṅgarha plate of the same king but also in other grants of the Pāla kings, are quoted in lines 50-56. The last two verses of the record mention the dūtaṅka (executor) of the grant and the engraver of the plates. It is said that Mahīpāḷaṇa made the mantrin (minister) Lakṣhamīdhara the executor of the charter. The plates are said to have been engraved by the artisan Pushyāditya who was the son of Chandrāditya hailng from the village of Pōshalī. The artisans of Pōshalī are also known to have engraved some other records of the Pāla kings such as the Bāṅgarha plate of Mahīpāḷa I and the Āṃgācchī plate of Vigrahaṇapāla III.

Of the geographical names mentioned in the charter, the jaya-śrāndhāvīra called Sāhasagāṇḍaṅgara, which was apparently situated on the Ganges, cannot be satisfactorily identified. The gift villages, vis., Īsīnṇa-Kaivarttvārvīti (i.e., Īsīnṇa which had been once allotted to the Kaivarttas for their service), Nandīśvāmini and Gaṇṭēvāra cannot also be identified. These three villages

1 These are: rājā (subordinate king); rājāryaṅka (feudatory chief); rājayātra (possibly, noble man); rājā-māta (minister or executive officer); mahaśāṃsakarēhīka (minister for war and peace); mahaśāṃspatī (accountant); mahaśāṃmantō (feudatory); mahaśāṃpata (general); mahaśāṃpatā (officer in charge of the palace-gate); mahaśāṃpatabhātī (not mentioned in our record); mahaśāṃspatā (judge); mahaśāṃsanā (minister of the rank of a prince of the royal blood); rājaśāntā-śāntārīka (vice-roy); dānaśāntā (minor judge); cauṇḍravatī (prefect of the police); dāṇḍika (police officer); svāntīka (customs officer); gaulimika (officer in charge of a police station); khaṭāra (officer in charge of the royal lands); āṇḍāpāla (warden of the marchese); kāṭīpāla (governor of a fort); khaṇḍarāksha or aṅgarākha (those appointed or commissioned by the above-mentioned; those in charge of elephants, horses, camels, navy and army; those in charge of foals, mares, cows, she-buffalo, goats and sheep; dānaśāntā; dānaśāntā (of other records which refers to the fine realised for ten minor offences)); dānaśāntā (with things recovered from thieves) (cauṇḍravatī); dānaśāntā (with exemption from all oppressions); dānaśāntā (not to be treated as cātāsa and bhaṭāsa (usually interpreted as regular and irregular troops, but may be policemen and peons)); nothing to be taken (by way of tax, etc.); together with all revenues such as bhāga (royal share of the produce), bhūga (periodical supply of fruits, etc.), kara (taxes), hiranya (tax to be paid in coins), etc.); according to the maxim of bhāmi-gohīría; to last as long a time as the moon, the sun, and the earth shall endure'. Bhāmi-gohīría is a reference to the custom of allowing a person who brings a piece of fallow or jungle land under cultivation to enjoy it without paying rent.  


3 These were: 'up to its boundaries, grass and pasture land' (stānāṇa-gohīría-gohīría-parīr)]; 'with its ground' (stānāṇa-gohīría); 'with the space (above the ground)' (stānāṇa-gohīría); 'with its mango and maddhaka trees'; 'with its water and dry land'; 'with its pits and saline spots' (stānāṇa-gohīría); 'with the tax from temporary tenant' (stānāṇa-gohīría), although this is omitted in our record; 'with dānaśāntā (dānaśāntā of other records which refers to the fine realised for ten minor offences)'; 'with things recovered from thieves' (stānāṇa-gohīría); 'with exemption from all oppressions'; 'not to be treated as cātāsa and bhaṭāsa (usually interpreted as regular and irregular troops, but may be policemen and peons)'; 'nothing to be taken (by way of tax, etc.)'; together with all revenues such as bhāga (royal share of the produce), bhūga (periodical supply of fruits, etc.), kara (taxes), hiranya (tax to be paid in coins), etc.); according to the maxim of bhāmi-gohīría; to last as long a time as the moon, the sun, and the earth shall endure'. Bhāmi-gohīría is a reference to the custom of allowing a person who brings a piece of fallow or jungle land under cultivation to enjoy it without paying rent.
were situated respectively in Amalakahuddu`ga within the Phāpta vāhī (subdivision),¹ in Shaṭṭā-
pāṣāyichatra incorporating Paṇchakāṇḍaka within the Puṇḍarikā maṇḍala (smaller district or its part), and in the Paṇchanagara viśāya (district). Of these, the Paṇchanagara viśāya no doubt had its headquarters at the city of the same name whence the Baigrama plate² was issued. We have elsewhere³ suggested that this city is possibly the same as Ptolemy's Pentapolis and is no other than modern Paśchimī in the Bojra District. The bhukti¹ (province) of Puṇḍaravardhana, identified with modern Mahāśāṅkha in the Bojra District, originally comprised northern Bengal, although in later times its jurisdiction is known sometimes to have extended over certain parts of south-eastern and southern Bengal. The village of Pēshali, whence the family of the engraver hailed, seems to be the same as the Pēshali pūrṇi of the Rādhiya Brāhmaṇa of Bengal. The village has been identified with modern Poshalī about 5 miles to the south-east of Maṅgalākūṭ in the Burdwan District of West Bengal,⁴ although little can be said in favour of the identification.

TEXT:

[ Metres: Verses 1, 8 Śraddhārā; verses 2, 3, 6 Sārdūlavākṣita; verses 4, 7, 10 Vasantāvakṣa; verse 5 Ārya; verse 9 Indramuṇḍ; verse 11 Mālini; verse 12 Mandākānti; verses 13-17, 20, 21 Anushthā; verse 18 Śālini; verse 19 Pushpaśūri.]

Ovĕrse

1 Ni[*][*][*] [Siddham[*][*] ] Svasti [][*] Maṁitrā-[kārṇya-ratna-pramudita-hridayaḥ prāyaścit] ni¹
2 sandadhānaḥ samyak-samv(mbo)dhi-vidyā-saṁśid-amala-ja-
3 la-khalit-aśāna-paṅkaḥ jītvā yaḥ [kāma][kāri-prabha-
4 vam=abhihavanā śāvatām=prāpa śaṁti] sa śrīmā-
5 1-L[a]-Lo]kanāthḥ jayati daeva-ba]lo]-nyascha Gopā-
6 ladevaḥ [ [1*] Lakshmi-janma-niketanaḥ sama[kar]ṣa[v]o vṛddhum kha-
7 maḥ kshām-bharam [*] pākha-chohhāda-bhayād-upasthitavatām=ek-āśrayo bhūbhritām |
   maryāda-paripālan-aiśa-nirataḥ śaurya-ala-
8 yōsamād=abhūd=udghā-āmhhdi-vilāsā-hāsi-mahimā āṛṭi-Dharmmapālo nipaḥ [[2*] Rā-
   masya=eva grihā-satyā-tapañatasyā=anurūpō]
9 guṇaḥ Saumitrā-udapādi tulya-mahimā Vākpatā-nām-ānujaḥ ([*] yaḥ śrīmān=naya-vikram-
   aika-vasatir-bharātuḥ sthitāḥ śāsa-
10 ne śaṁyaḥ śatrupatikinhibhūkṣa rōdḥ=ek-ātastrapā diṣāḥ [[3*] Tasmād-Upondra-charita[r]=
   jagātīḥ prānaḥ putro va[ba] bhūva vijay]
11 Jayapala-nāma | dharma-dviśam śu[sa]may[i][t] yudhi Devaspāle yaḥ pūrvajē bhuvana-
   rājya-sukhāya=a[n]aśiṣit || [4*] Śrīmān=Vigrahpāla-
12 =e[r]-saṁ& Ajātaśatruru-iva jātaḥ [[*] śu[sa]tru-vanitā-prasādhana-villpi-vimal-āśi-jala-
   dhāraḥ || [5*] Dikpāliḥ kṣiti-pālaneṣa da-
   prabhuḥ | yaḥ kah[ō][pi]patibhiḥ śrī-МАNi-ruch-āśiṣt-śiḥ[5]Ighri-pi-

¹ Mr. Gupta is inclined to identify Phāntia with Pīṭhitāl or Pīṭhitāl on the Karatijā, and Amalakahuddunga with Amalatīrī so far from Belwā. He also equates pradeś in Śvāno-pradeś with the oun-ending of modern names.
³ Ibid., p. 496.
⁵ From an impression.
⁶ Ni is a contraction of the word nibaddha, "registered," "endorsed."
⁷ Expressed by a symbol.
⁸ The doṣa is superfluous.
TWO PALA PLATES FROM BELWA

A.—PLATE OF MAHIPALA I; REGNAL YEAR 5

Obverse
14 ṭh-ṭpalaṁ nyāy-ṛpaṭtam-alaloḥakāra charitaṁ svair-ṛva dharm-ṛsaṇah(nam) || [6*]
   Tōyā-sayair-jaladi-mi-lā-gabhiri-garbha[r]-da(r-dē)villayaiś-če

15 kula-bhūdara-tulya-kakshaḥ | vikhyāta-kṛṣṭir-abhavat-tanayaḥ-ṛsa ṛṣaya-ṛś-Rajyapāla
   iti madhyama-lōka-pālaḥ || [7*] Tasmāt-pu[r]ya-kṣiti-

16 dhṛn-nidhir-iva mahāsaṁ Rāṣṭrakūṭ-ānvaẏ-ṛṇor-Tuṅgaśy-ṛttuṅga-maulē[r]-duhitari
   tanayāḥ Bhāgyadēvyāṁ prṣitāḥ [8*] Ārman=Gopāladevas-cīhi-

17 rataram-avasir-ṛk-ṇaṁ īvai sakto bhṛttṛ (ṛtt-ṛ)bhūn=nai=raṇa-duhitā-ḥamchal-ṛchakha-ṛchut-
   śindhu-chitr-āṇāṇakaṁaḥ || [9*] Yāṁ svāmināṁ ṛṛja-ṛguḥ-īraṁ-sanūna-

18 [m-ṣ]ēvātāḥ [chr]rutayā-ānuṁ ṛkṣe | uṭṣaṁa-ṛ mantra-prabhuṣakti-lakshmiṁ prthivīṁ svaptaṁ=
   īva śilayeṁ || [9*] Tasmād-va[d-ba]bhūva savitva=-vasu-

19 kōti-varṣi | kālmam ṛchandra iva Vīgrahapālaṁ-ṛvaḥ | nṛṭa-priyṛchā vimalaṁ ca kalāmayena
   yēn-ōdītena dalitō bhuvā

20 nasya tāpaḥ || [10*] Ḍata-sakala-vipākshaḥ saṅgre vā(bā)hu-[da[r]pa[ṛp]ā]=anadhi-kṛita-
   viluptaṁ ṛjiyamā=śāda pītyaraṁ (tryam) || niḥita-ḥarana-padmō bhū-

21 bhūjāṁ mūrdhāṃ tasmāḥ-abbhavad-avaniṇapālaḥ śī-ṛṣhīpālaṁ-ṛvaḥ || [11*] Dēśī prāchā
   prachara-pavyasi śvachchham-śilo yēya svairah bhrāntvā tā-

22 d-anu Mālay-ṛpantaka-ṛchandaṁ-ṛṣe | kṛpāv śāṇḍraṁ-ṛ Maruḥu jācetāṁ ākaraṁ=abha-ṛtyaḥ
   Prārājyaṛdeśe kaṭakam-abbhaṁ yaṣaṁ sēnā-

23 gas-ṛṇdṛṣā || [12*] Sa-ḥkhālu BhāγIrātṛ-paṭha-pravarttamāṇa-nānāvidha-nauc-ṛṣṭaka-sam-
   pādita-sētu-va(ba)ndha-[niḥita-saila]-śikkha-ṛṇī-ṛvihāra-

24 māt | niṛṛaṭiṣāya-ghana-ganāghan-aṛtitin-yāyamāṇa-vasara-lakṣmiṁ-samara-vadh-
   (bdha)-santasa-jalada-samaya-sandēḥat | uṛchī-

25 n-anēka-ḥara-ṛpatiḥ-bṛhṛiṣṭ-ṛpramāṇa-haya-vāhinā-khar-ḥūkha-stahā-ṛhuh-dhūsara-
   digantaṁī || paramēśvaro-sērē-sā-

26 māyaḥ-āśeṁ-ṛva-ṃvū-[mba]-ṛvpa-bhūpāṇaṇa-ṛpa[d]aṛ-ta-ḥara-namad-ṛvaṇēḥ śī-ṛṣeṣa-gaṣ-
   da-nagara-samāvisa[t]i śīmāj-jayakandhāvāṛvā-

27 [t] paramasauṁgata mahāraja-hirāyaḥ-śī-ṛṣeṣa-Vīgrahapālaṁ-ṛvaḥ-ḥaṇḍumṛṭiṣaḥ paramēśvra-
   paramabhaṭṭaṁaṛa-mahāṛājā-haṁ-

28 rājaḥ śīmaṁ-ṛṣhīpālaṁ-ṛvaḥ kuṣaṭt | śī-ṛṣeṣa-varaṇdvahana-ḥbuktau | Ṛṣagita-vṛthi-samasa-
   (mba)dh[a]-Amal[a]suddhṛjgaṁ-ṛntaṁśi-suv-śauvă.-

29 viroghṁa-ṛval-ṛpṛṛa-[da]-ṛtara-ṛata-dravā-ṛmaṁ-[uṇa]-Kaivartta-vṛtti- | Ṛṣeṣa-
   Ṛrīṃ-[maṇḍal]-ṛntaṁ(pā)-ṛ̤ti-ṛaṃkṣaṇā-[ḥa]-ṛdikā-

30 Shatṭaṇāyichatraḥ | navatya-ṛuttara-ḥahuḥ-ṛata-ṛmaṇa-[uṇa]-Nandivāṁśi | Ṛaṇchanagar-
   Ṛvaya-ṛntaṁpāṭi- Ṛaṇchaṇḍās-ṛuttara-

31 ta-ṛmpaṇi-ṛgaṇśvare-samṛṭa-[ṛna]-ṛmaṇa-[ṛka]-ṛiṣiḥ [ṛmaṇ] samupaṛaṛ(t-ṛ)śeḥ-ṛaṇpur-
   ruṣṭaḥ | Ṛaṇa-ṛaṁjana-kṛta- | Ṛaṇaputra- | Ṛaṇāmā-

32 ṛya | mahāṛājśhīmavṛkṣaḥ- | mahākṣiḥ-paṭalika- | mahāśaṁanta- | mahāsēnāpati- | mahā-
   [prajṭhāra- | daorphāḥ-saḥdhami-

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1 The dosa is superfluous.
2 Originally it was engraved.
3 Sandhi has not been observed here.
4 Read sambhaddā-ṛghu.
5 Better read "chatur-. Chatur may be the same as chaturaka (cf. Inscriptions of Bengal, Vol. III, p. 94)."
33 [ka]- | 1 mahādaṇḍanāyaka- | 1 mahākumārāmāśtya- | 1 rājasthān-ōparika- | 1 dīśāparūdbhi- | 1 chaurūddharāpika- | 1 dāpūlica | 1 dāpūda-

Reverse

34 pāsī(ā)ka- | 1 śāulkika- | 1 gaulmika-kshētrapā- | 1 prāntapāla- | 1 kōṭāapā-

35 la- | 1 satagaram-ka | 1 tad-ṣāyukta-viniyuktaku- | 1 hasty-aśv-ōṣṭhru- | 

36 nau-va(ba)la-yāvipītaka- | 1 kī(ō)rā-vaṣāvā-gō-mahishy-ajā- | 

37 vik-ādhayaksha- | 1 dūtaprēshaṇika-gamāgamika- | 1 abhitva[ra*-]

38 māpa- | 1 vishayapati- | 1 grāmapati- | 1 tarika- | 1 Gauḍa- | 1 Mālava-

39 Khasa- | 1 Hīra- | 1 Kulika- | 1 Karṇa- | 1 Lāṭa- | 1 chāta- | 1 bhaṭa- | 1 sēvāk-ādīn | 1 anyāthā=ch-ākirtiśān | 1 rāja-pād-ōpajīvīnaḥ prativā-

40 sinī Vṛāhmanā-śīla- | 1 mahattam-śītama-kujumiv(mbi)-purūga-Mūrgā-| 1 Snīlīla-Chaṇḍāla-paryantā- | 1 yaṭhā-ārahaṇ māṇyaṭi | 1 vō(ba)bdhayati sa-

41 mādiśati cha | 1 viditam-saut bhavatāḥ | 1 yaṭhā-ōpāriṣākhataḥ tri-grāmīḥ | 1 svu-sīrṣa-trīṣayāti-gō-|

42 gōcha prawatāḥ sa-tala- | 1 sa-jalā-śtahalāḥ | 1 sa-gratt-ōpaharāḥ | 1 sa-daś-āpachārāḥ | 1 sa-

43 chāta-bhaṣa-pravāsāḥ | 1 a-nīchhit-pragāh(ḥyāḥ) | 1 samasta-bhūga-bhūga-kara-hiraṇy-ādi-

44 pratyāya-samāṭāḥ | 1 bhūmi-chēhṛida-nyāyē- | 

45 na ā-chandrārā-kaṣhū-tama-kālam | 1 mātā-pitṛrūrātmanāḥ-cha punya-yaśo-bhīvṛddhayā |

46 bhagavantaḥ Vū(ṇ)a-śīla-bhāṣṭrakam-uddhiyā Ā-

47 āgīrīsā-Ānva(mba)rīṣa-Yā(Yau)(nu)(nu)asa-pravārya | 1 Hastidāsasagūtraśa Viśṇudēva-

48 āmarāṇaḥ pauträya | 1 Dhṛṅvaradēvasaṃmanṇaḥ-

49 putṛāya | 1 śrī-Jivadharadēvaṃmanṇaṃ | 1 viśu(sh)uvat-saṅkrāntau vishitav | 1 Gariṇāyāra naśtvā śāsanikṛitya praddatōśāmbhiḥ | 1 a-

50 tō bhavāvidhiḥ-sajvair-śū-ānumantayaḥ bhāvabhīṣa-cha bhūpatibhiḥ | 1 bhūmēr-dāna-phaḷa-

51 gauravat | 1 apaharanāḥ cha mahā-narakā-

52 pāṭa-bhaya(yāḥ) | 1 dānam-idam-anumādy-ānapālitayāṃ | 1 prativāsibhiṣa-cha kṣētrakaṣāyāḥ | 1 ājā-śravāśa-vidhēṛityāḥ yathā-ākāṛā[i]-nā


54 mma(m)[rma]-mūnamāsināḥ ślokāḥ | 1[Va(ṇ)]ubhīr-vasudhā bhukā rājabhisti Sagar-ādhiḥ | 1 yan yaśa yadā bhūmīs-īsaya [tasya*] tadā phalān(lam) | 1 [16] Bhū-

55 miḥ yaḥ pratigrihinā(ḥnā) yaḥ-cha bhūmih prayachchhati | 1 ubhā(m)ha(t) taur punya-kārmma-


57 kaḥ-cha bhūmēr-śayya-arādhām-āgalānt(ām)-lam | 1 haran-narakam-a(m-ā)yati ya(yā)va[d=ā*]-

58 hūta-saṁplavat(ām) | 1 [16] Śravāṭīmīm=va(eśṭīṁ va)raha-sahāsra(ārā)ṣi svagge mōḍati bhūmīda-

1 The Ṛṣī's oath is superfluous.
2 The designation rājasthān-ōparika is found as rājasthān-ōparika in most of the Pali records.
3 Sandhi has not been observed here.
4 Read Brāhmaṇī-Gītarūpān.
5 Originally paraptāṭṭa was engraved.
6 * śākāḥya-grāmaḥ was originally engraved. All the epithets of grāmaḥ in the singular in lines 41-43 were later made plural to suit tri-grāmīḥ by the addition of an ā mātra. But gradatō-mābbhiḥ in line 49 escaped the engraver's notice and was left uncorrected.
7 Read gradatā māmbhiḥ.
TWO PALA PLATES FROM BELWA

53 [äkshépätä oh-änumantä cha tänya-äva narakë vasët [16*] Svau-dattätä para-dattätä [vä*] yō harä{ta*} vasundharän(täm) | sa vieñëhätän kriniit-bhvävä pí-

54 triñhi saha pachytätä [17*] Sarvän-ätän-bhvävinañ pärthiv-undräñ-bhüyäñ prärthayätä-
(ty)-ñeñha Rämañ | sämäñyé-yäñh dharma-sätür-arñi-

55 pänän käñ käñ pälänñyañ kramänä || [18*] Iti kamalä-dal-amvü-(l-ümbo)-vindu-lölän
šriyam-sanuvihënya1 ma[ñu*]jayä-jiviita-

56 śi-cha | sakaläm-idam-udññätäñ-cha vu(bu)ñdhvä na hi purusäññ para-kirttayä vilögyä iti ||
Śri-Mahipädévëna dviña śri-

57 aḥṭh-papädätä [19*] [śri]mäl-La{l}La[kahmidharö] mantrë śásanë dütäkañ kritañ || [20*] Päshält-
gräma-nirñyäta-Cha[ndrä]dityasya śi(sü)numä | i-

58 dah śásanam-utkärñqañ śri-Puñhändýevëna śilpinä || [21*]

B.—Plate of Vigrahapâla III; Regnal Year 11

The inscription is written on a single plate which is of the same size as the Belwä plate of Mahî-
päla I, edited above. The seal, which is broken at the top, very closely resembles that of Mahipäla’s plate. The legend on the seal, attached to the charter under discussion, reads śri-Vigrahapâlädévañ. There are 56 lines of writing on both sides of the plate, the obverse containing 29 lines and the reverse 25. The preservation of the writing on the plate is not quite satisfactory. Some of the letters have suffered from the effects of corrosion. Five lines at the top on the obverse of the plate and four lines at the top on the reverse have a gap in the middle owing to the space occupied by the lower part of the seal.

Little calls for special mention in regard to the palaeography, language and orthography of the inscription as they very closely resemble those of the Āmgiçähi plate, the only other copper-plate charter of king Vigrahapâla III so far published. In most cases in our inscription, the left curve of the letter s does not start from its top but from the middle of its central vertical. The letter ś usually resembles in form the conjunct śh or śh as found in some inscriptions of the Gupta age.

The charter is dated on the 19th day of Bhädra in the year 11 of the king’s reign (line 46). Like the Belwä plate of Mahipäla I and several other records of the family, the grant under discussion was made by king Vigrahapâla III after having taken a ceremonial bath in the waters of the Ganges on the occasion of the viññauṣ or viññuhuti. It appears therefore, as in the case of Mahî-
päla’s record discussed above, that the grant had been made on the 1st day of solar Vaisäkha, although the charter was issued a few months later.

As in the grant of Mahipäla I edited above, both at the beginning and at the end of the first line of our charter occurs the letter ni which is a contraction of the expression nibuddha meaning ‘registered.’ The actual record begins with the siddham symbol and the word svasti which are followed by fourteen verses (lines 1-22). These verses are also found in the Āmgiçähi plate of the same king. Of these, twelve verses are common with Mahipäla’s plate edited above. But, as already pointed out, the verse referring to the exploits of the king’s elephant force in all the four corners of the chakravartti-kähëtra (verse 14) is employed in the description of Vigrahapâla III himself instead of that of Mahipäla I. Verse 13 of our record speaks of king Nayañâla (cïrca 1038-55 A. C.), son and successor of Mahipäla I, and verse 13 of Nayañâla’s son and successor Vigrahapâla III (cïrca 1055-90 A. C.) who issued the charter under discussion. These verses are not only found

1 Read =anuviññya.
2 Read vilögyä || [19*] iti.
3 Omit śri for the sake of the metre.
5 DGA
in the Āṃgāchhī plate of Vighrapāla III, but also in the Manahali plate1 of Madanapāla (1144-62 A.C.),2 great-great-grandson of Vighrapāla III. As no other copper-plate charter of the successors of Vighrapāla III, in which the verses are expected to have been quoted, has as yet been discovered and as the text of verse 13 of our record could not be satisfactorily read either in the Āṃgāchhī or in the Manahali plate, the charter under discussion offers the correct reading of the verse in question for the first time.

The charter was issued from the jaya-skandāhāvāra of Vilasapura which was also the place of issue of the Bāṅgārī plate of Mahāpāla I and possibly of the Āṃgāchhī plate of Vighrapāla III. Its description (lines 22-23) is the same as in other Pāla charters including the Bāḷṇā plate of Mahāpāla I, edited above. Lines 26-27 introduce the Paramasamagata Parama-bhaṭṭāraka Māharējādhīrāja śrimad-Vighrapālādāva as meditating on (or favoured by) the feast of the Māharējādhīrāja śrī-Nayapālādāva and as enjoying good health at the time of making the grant. The land granted comprised parts (ardāha) of the village called Lōvaniikāma which was then recently cultivated and was attached to the Pūṇḍarikā maṇḍala (subdivision) within the Pūṇḍravardhāna bhūkti. Phāṇītika was originally the name of a cithī (subdivision); but later Phāṇītika-cithī came to be the name of a viṣhaya or district.3 It is said that Lōvaniikāma was partitioned (bijva-khaṇḍikārīta) and that one part measuring 1 kulya (i.e., kulavāpa) 2 droyas (i.e., droyavāpas) 3½ aḍhavāpas and 3½ udamānas was left out, while the other measuring 3 kulyas 7½ droyas and 11 udamānas was made the subject of the grant.

The list of officials and others associated with the gift land (lines 29-37) and that of the privileges to be enjoyed by the donees (lines 38-49) are the same as in other Pāla charters including the one edited above. The grant was made in the name of the lord Buddha-bhaṭṭāraka for the increase of the merit and fame of the king and his parents in favour of the Brāhmaṇa Jayāmunädādava-sārman who belonged to the Bharadvāja gōra having the Bharadvāja, Āṅgirasa and Bāṁhaspatya pravaras and was the son of Śrīpatidēva, grandson of Hrīshikēsadēva and great-grandson of Mittrakarēdēva. The words śrī prefixed and sārman suffixed only to the name of Jayāmunädādava appear to suggest that he was living among the ancient and that sārman was already regarded as a distinctive Brahmānic name-suffix, although it was not an integral part of the family’s cognomen. The donee is said to have been a student of the Pippālāda sīkha and to have been reputed for his scholarship in mimāṃsa, grammar and logic. He was an inhabitant of Vellāvāgrāma, but his family hailed from Vahēdgārāma. His epithet śrī-Aṇanta-subrahmaṇeśvara literally means that he was a co-student of a Brāhmaṇa named Aṇanta. It however seems to me that the reference is here not to a co-student of the donee but to his preceptor.4

The king’s request to the officials and others as well as to the future rulers of the locality and his order to the cultivators to offer the dues payable to the donee in due time come next in lines 44-46. The date (Samvat 11 Bhādra-ďin 19) is also given in line 46. The usual imprecatory and benedictory verses are quoted in lines 47-53. The two concluding stanzas in lines 53-54 speak of the dītaka (executor) of the grant and the engraver of the plates. It is said that one Trilēchana was made the executor of the charter by king Vighrapāla. The plates were engraved by the artisan Pṛthviḍēva who was a son of Haradēva hailing from the village of Tinniḍī.

Of the geographical names mentioned in the charter, Vīḷāsapura, whence the grant was issued, cannot be satisfactorily identified, although it was apparently situated on the Ganges. The

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1 Gauḍaśeṭṭhaśahā, pp. 147 ff.
2 J.R.A.S.E.B., L., Vol. XVII, pp. 27-31. For the date of Vighrapāla III, see our paper on the Bāngaon plate to be published in this journal.
4 See our paper on the Bāngaon plate to be published in this journal.
Two Pala Plates from Belwa

Puṇḍravardhana bhūti and the Puṇḍarikā maṇḍala are also mentioned in the Belwa plate of Mahipāla I, discussed above. The Phāṇita-vīthi vishaya of our inscription is mentioned in that record as the Phāṇita vīthi only. The village of Lövanikāma and that of Tinniḍi which was the original home of the engraver's family cannot be identified with any amount of precision. The village of Vēlāvā, where the donee lived, is no doubt the same as the present Belwa, the finds spot of the charter; but the village of Vahēlā, whence the donee's family housed, cannot be identified.

Text:

[Metres: Verse 11 Mālini; verse 12 Śikharāṇi; verse 13 Śārdūlavikrīḍita; verse 14 Mandakrānti; verses 15-19, 22, 23 Anushkubh; verse 20 Sālinī; verse 21 Pushpitāgrāḥ.]

Obverse

Lines 1-17

18 bhuhūbjācīn-mūrdhni tasmād=abhavadd=avanipālaḥ śrī-Mahipālādēvaḥ || [11*] Tyajan=dōshā- saṅgaṁ śrīsā kṛptā-pādaḥ kṣhitibhūtāṁ vitvanvan sarvva-āśāḥ prasa-
19 bham=Udyā-ādoṛē=iva raviḥ | hatha-dhvānta[h*] snigdhā-prakṛtrīr-anurāg-aika-vasati[h*] sutō- va(dha)n[a]jāḥ punyair=ajani Nayapalō narapatīḥ || [12*] Pītaḥ sājana-lōchānāḥ Śma-
20 raipō pūjasu raktāḥ sadā saṅgrāmē dvahāvī-'dhikas=ṣa Haritaḥ kālaḥ kulē vidvīsāhā- (śām) | chāturvarṇa-samārāyaḥ sita-yaśaḥ-pūrār-jajagad=raṇjaya[j*]s=ta-
21 smād=Vigrahapālādēva-nrīpatīḥ punyai=janānām-abhūt || [13*] Dēṣē prāchī prachura-payasi svacchham-āpya ṭōyarḥ svairanbh hrāntvā tād-ānu Malay-ōpātyakā-chandanaśaḥ |
22 kṛtvā sāndair-Marushu jaḍatāṁ śīkārār-avrbha(bhra)-tulyaḥ Prāḷyeādrēḥ kaṭakam- abhajayi(n-yaya) sēṇā-gajendrāḥ ||[14*] Sa khala Bhāgrathī-patha-pravarattamāṇa-nā-
23 nāvidha-nau-vāṭaka-sampādita-sēṭ-ha(bha)dha-nīhita-sāila-sīkha-srēṇi-vibhramā[t] 9 nirati-
śaya-ghanā-ghanā Mahīghana-gaṭhā-śyāmāyamāna-vāsara-lakśnī-
24 samāravdh(bdra)-santata-jalada-samaya-sandēhāta(hāt) 9 udōchā-ānēka-narapatī-prābhṛtā- kṛit-āpramāya-haya-vāhinī-khara-kuhr-ōkēhāta-dhūtt-dhūsār-
25 ta-digantarālāt 9 paramēsvara-sēvā-samāyāt-āśeṣha-Jamvu(mbū)-dvīpa-bhūpāl-ānanta- pāḍā-bhara-namad-anveḥ 9 Viṣṇapura-samāvāsita-sūrīm-
26 j-jaya-skandhāvārāt 9 paramassagatō mahārājādhī(ṛ)jāya-śrī-Nayapalādēva-pāḍ-ānudhyātaḥ paramēsvaraḥ paramabhaṭṭarākē mahārājadhīrā-
28 [t-ārddha-Lōvanikāmah(ma)4-pijā-khaṇḍikīta-sārddha-4-udamānā-tray-ōttar-sapad-ūḍhav ipa-
29 tray-ādhikā-drōṇa-dvay-ōpēṣa-kulya-pramān-āṃśa-varjīta-sva-
30 sāṃv(mba)ddō-āviḥchchina-tal-ōpēṣa-4-kāḍāsā-śomān-ādhika-sārddha-sapta-drōṇ-ōpēṣa-ku-
31 ly-a-traya-pramān-āṃśē 9 samupāgat-āśēṣha-rājapurūṣān 9 mahā-

Reverse

30 rāja-rajanyaka-]9 rājaputra-]4 rājamātya-]9 mahāsāndhivigrāhi]9 mahā-

1 From an impression.
2 The reading of these lines is practically the same as that of lines 1-20 of the plate of Mahipāla I, edited above.
3 The dāpa is unnecessary.
4 The viśaya was at first omitted and later made on k.
5 Sandhi has not been observed here.
31 kshapaṭalika-[1] mahāsāmantaka -[1] mahāsānapati -[1] mahāpratihāra -[1] dau-
32 hāṣadhasādhanaka-[a] mahāvānapāya-[1] mahākumārāmāta-[1] rājasthā-
33 n-ōparika-[1] dāśaprapādika-[1] chaurōḍḍhariṇika-[1] dāṇḍika-[1] dāṇḍa-
   tad-ayukta-vinīyuktaka-[1] hasty-āsv-ēṣṭra-nau-va(ba)la-vyāppitaka-[1]
35 kiśāra-vaḍavā-gāmahisy-āvīkābhīyakṣa-[1] dāṭaprapānīka-[1] gamāgamika-[1] abhitva-
   anyāṅśa-chēśkirtītan-[1] rāja-pāḍ-ōparjivinaḥ-[1] pratīva-
37 sinō Vṛā(Brē)huṣrāṇ-ōttarā[ś] mahattam-ōṭama-kūṭumvi(mbi)-purōga-Mēd-Āndhra-Chāṇ-
   dāla-parvanyan-[1] yath-ārham mānayati-[1] vō(bō)dhayati-[1] samādśaṃati
38 cha | viditam=astu bhavatān[1] yath-ōpariliktīt=yaḥ grāmaḥ sva-sīmā-[trī]nayūti-
   gōche-parvanyan sa-talāḥ s-ōddēśaḥ s-āṃtra-madhuḥkaḥ-[1]
   bhaṭa-pravēśāḥ[1] a-kīńchit-pragāyīha(ya)ḥ[1] samasta-bhāga-
   sama-kālam[1] mātē-pitrōr-ātmanas=ca punya-yaśō-
41 bhīvīḍḍhāye bhagavantaṁ Vṛu(Brē)dha-bhāṭṭarakaṁ-uḍḍīya | Bharadvīja-sagotrāya | Bha-
   āradvīja-Āṅgirasa-Vā(Ba)ṛhaṃpatya-pravāya | Āśī-Ānanta-sarva-brhaṃmahac-
42 riṇē[1] Pippalāda-sākha-ādhyāyīṃ māmāṃsā(āṃsā)-vyākaranata-tarka-vidē | Vahēḍa-grāma-
43 Mittrakaradēva-prapautra | Hṛshikēśadēva-paurāya | Śrīpatidēva putrāya | Śrī-Jayē-
   nandadēvasarmanēṃ Vishvavat-samkrantuṇa vīdhavat[1]
44 Gaṅgaṣṭḥ[1] snātavā sāśiṃTRA=kṣāpraṇaḥ praddtē=smābhīḥ atō bhavadbhiḥ sarvair eva-anun-
   tavyam | bhāvibhiḥ- api bhūpatabhiḥ bhūmēr-ddāna-phala-
   pratīvacībhiḥ ca kṣēttrkaraḥ ajē-amūr-
46 na-vīdhēbhīyāya yatā-kāla[1] naṃvēcchita-bhāga-bhūga-kara-hirany-ādi-pratīyā-ōpānayā-
   kāya iti || Samva(Sama)tv 11 Bhādra-dīnē 19 [[*]]
47 Bhavanti chēṛa dharma-ānuṣamānaḥ śīkāḥ | Va(Ba)hobhir vasudhē dattē rājabhīs Sagā-
   ṛdābhīḥ | yasya yaśa bhūmis-tasya taśa taḍa phala-
48 m || [16*m] Bhūmiḥ yaḥ pratigrihaṇīṣṭi yaḥ-cha bhūmīṁ prayačchhati | ubbaḥ tav punya-kar-
   māṇu niyataṃ svarga-gāminau || [16*m] Gām-ēkāṁ svaranēm-sēka-
49 ni-cha bhūmēr-spy-ārdhomāgulam(lam) | haran-narakaṃ-āyati yēvaḥ-yēs-ṣhūta-samplavam || [17*m] shashīṁ-vā(sthiṃ va)raha-sahasrāpy svargē moḍati bhūmīdaḥ | akṣē-
50 [ptē] ca-āṇumantā ca tāṇy-eva narakaṃ vacēṣṭa(sēṭ) || [18*m] Svā-dattēm-para-dattēm-vā(ta)m-
   vā yō harēṣa vaśudharām | sva(s) visiṣṭhīyāṃ kṛmīr-bhūtvā pitribhiḥ saha pa-
51 cyatē || [19*m] Sarvān-em-ēn-bhāvānaḥ pārthīv(i)n-ṛndv(ṛṇā)n bhūypō bhūyāḥ prāthayāt=
   tēha Rāmāḥ | sāṃmyō= yān-dharma-sētvar-āraṇapām kālē kālē pāla-

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1 The dāṇḍa is unnecessary.
2 The dāṇḍa is unnecessary. Sandā has not been observed here.
3 The dāṇḍa is superfluous.
4 Sandā has not been observed here.
This inscription, now preserved in the wall of the Hari-Harēśvara shrine in the compound of the famous Mahālakṣmi temple at Kolhāpur, was first noticed by me in December 1945, when I visited the place for the excavations on the Brahmapurī mound, near Kolhāpur. The stone bearing this inscription is reported to have been found while digging the foundation wall of Mr. Pandittrao’s house in close vicinity of the temple several years ago and later built into the outer wall of the above-named shrine for the sake of preserving it. I edited the inscription some years back in Maṛṭhi in my book Select Inscriptions from Maḥārāṣṭra, pp. 73-80. I re-edit it here in English for the sake of a wider circle of scholars. The text of the record presented here is based on the inked estampage which I owe to the courtesy of the Government Epigraphist for India, Ootacamund. Shri N. Lakshminarayan Rao, Superintendent for Epigraphy, has been kind enough to make several useful suggestions in preparing the article.

The inscribed area of the stone slab is about 4½ feet in length and 2½ feet broad. At its top, figures of the sun, the moon, a maṅgala kalāśa, a milking cow with a calf, and a sword are carved in high relief and are now worshipped daily by the visitors to the shrine. There are 39 lines of writing which is fairly well preserved. Some parts of the record, however, are damaged and worn out, probably on account of the constant watering of the stone resorted to by its worshippers. A few letters at the ends of lines have also been damaged while fixing the slab in its present position.

The language of the inscription is Sanskrit, of which lines 1-17 and 34-39 are in verse. The rest is in prose as also the concluding sentence in line 39. The characters are the usual type of the Nāgarī alphabet current in the 13th century A.C. and do not call for any remarks.

As regards orthography, the following deserve mention. Kesha is used for khyā in line 5. S is substituted for s occasionally; e.g., āṣit in line 2, yakṣā in line 6, etc. The word Naivirītya is spelt as Naivirītya in line 23. The rules of saṅkhā are often disregarded. The style of the inscription is in general agreement with another inscription from Kolhāpur published in this journal previously.4

The inscription is dated Saka 1104, Śubhakṛit-sarvatsara, Pushya śuddha 4, Uttarāśaṇa-samkrānti. The date which is expressed in words only in lines 20-21 corresponds regularly to 1st December 1132 A.C.5

The inscription refers itself to the reign of Bhōja II, the Śilāhāra ruler of Kolhāpur, who is stated to have obtained a boon from the goddess Mahālakṣmi and is styled Mahāmaṇḍalēśvara. It was issued from his residence at Valavāja. The object of it is to record several donations by

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1 Read vūḷāyaḥ || [21*] iti.
2 Published by the Bhārata Ithāśa Sansādhiaka Manḍala, Poona, in 1947.
the king to the religious establishment (matha) founded by Lōkaṇa Nāyaka, a Sahavāsi Brāhmaṇa, in the premises of the Mahālakṣmi temple, for carrying on the worship of the god Umā-Mahādeva, a form of Amṛtēsvāra (Śiva), for maintaining the granary of the matha, for keeping it in good repair, for feeding the Brāhmaṇas, and for similar other purposes.

The inscription opens with an invocation to the bau inscription of Vīshnu. Then comes the genealogy of the Śilāhāra dynasty which commences with the Vidyādharajīnītavāhana, its mythical founder, and is brought down to Bhūja II. Most of the verses containing this description are identical with those occurring in the Kaśēti plates of the same ruler, dated Śaka 1116, except verses 6, 13 and 14 which are new in the present inscription. Unfortunately these verses are too much damaged to yield any coherent sense. Verse 6, devoted to the praise of Bhūja I, son of Mārasimha, contains the names Gōvinda and Kōṅgaja. As gathered from the Kollāpur plates of Gaṇḍārādiyaga, these persons appear to be some petty chiefs defeated by Bhūja I. Verses 13 and 14 seem to contain the praise of Bhūja II and do not appear to be important historically.

The importance of the present inscription lies in the fact that this is an early dated inscription of the Śilāhāra ruler Bhūja II. An earlier inscription of this ruler, dated Śaka 1101, is said to have been found near Kōṭiṭārtha, a sacred tank in the precincts of Kollāpur; and Major Graham in his Statistical Account of the Principality of Kollāpur, pp. 382 ff., gives a kind of a facsimile of this inscription, but its original cannot be traced now.

The matha founded by Lōkaṇa Nāyaka, referred to in the present inscription, is already known from the town-hall inscription of Bhūja II, dated Śaka 1112. Its mention here carries the date of its existence further back to Śaka 1104. It is interesting to observe that the residents of the matha are practically the same as are mentioned in the town-hall inscription, except Janārādhana Bhāṭa who appears to have succeeded Lakṣmīdāra.

The Sahavāsi Brāhmaṇas, mentioned in these and other inscriptions, claim to have arrived in the south from Ahichchhatra and Kāšmir. They seem to have been a fairly well settled community in the Deccan and Karṇaṭak as can be gathered from the references to them in several mediaeval inscriptions of this period. Even now Kollāpur retains a large population of this class of Brāhmaṇas who are engaged mostly in trading and banking activities.

The following geographical names occur in the present inscription: Tagārāpara (line 18), Valavāḍa (line 19), Kollāpara (line 21), Paṇaturage-golla (line 26) and Seleyawāḍa (line 26). Of these the first is often mentioned in the inscriptions of the Śilāhāras of Kollāpur. Tagarāpara is modern Tēr in the Hydērasā State; Valavāḍa which was the seat of the permanent residence (aṅkara śīvira) of the Śilāhāras is taken to be identical with the site of modern Rādhānagarī near Kollāpur; and Kollāpara is undoubtedly modern Kollāpur. Paṇaturage, which appears to be the name of a tract (golla), may be identified with the village Paṇutrā, 14 miles S. W. W. of Kollāpur, situated on the bank of the river Dhāmni. Seleyawāḍa is probably modern Shēlosi, about 7½ miles further S. W. of Paṇutrā, on the bank of the same river. The change from Paṇaturage to Paṇutrā appears to be natural as suggested by the change from Ājirage to Ājro. Paṇaturage would thus have some form like Paṇutare and this is exactly the form in which the name occurs in certain

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2 Above, Vol. XXVII, pp. 170-82; the plates were earlier edited by Mr. G. H. Khare in his Sources of the Mediaeval History of the Deccan (in Marāṭhī), Vol. I, pp. 33 ff.
5 Both these villages can be traced on the 1 inch=1 mile Survey Sheets, old Nos. 206 and 240 published by the Survey of India in 1932.
old Marathi documents of the 17th-18th century. The expression *golla* can be equated with Kannada *kolla* which means a valley or low land. The Panaturage *golla* would therefore correspond to the valley formed by the river Dhānmī, bounded on the east by the Bhōgāvati river and on the west by the Kumbhī river, as seen on the maps. There are several mountainous tracts in this region which appear to have been mentioned in the Tāgale copper plates of Śilāhāra Gaṇḍa-rāditya, as forming the boundary of this Panaturage *golla*. This *golla* again seems to have been mentioned in the Bāmāṇi inscription of Śilāhāra Vijayāditya, where it is read as ‘.ṇavu[ka]-gegolla’ wherein the village of Mada[la]ra was situated. The doubtful nature of the reading can be seen from the dots and the square brackets enclosing it. So it is possible to restore the reading as [Pa]ṇatu[r]a-ge-golla and Mada[la]ra may be identified with Mandūr, which is about 3 miles west of Panpurā.

My thanks are due also to Sri P. B. Desai, M.A., of the office of the Government Epigraphist for India, for his useful suggestions in connection with this paper.

TEXT

[Metres: Vv. 1-3, 10, 15, 18-20 Anuṣṭubḥ; vv. 4, 5, 9, 12 Śārdālavikṛṣṭa; vv. 7, 8, 14 Upajāti; v. 13 Mālinī; v. 17 Śālinī; vv. 6, 11, 16 Vasantarālac.

1 ||श्री || स्वस्ति || जयत्या || विग्रहः [विकृतम्] बिभोज्याराहुः || कोः || मितार्णवं (वस्) ||

dvikrimate || (श्यो) || तम्बुरेन्द्रा || मद्य: ||[111*]

2 आशी (शी) || हियाधर: || पूर्वे || नाम || जीतवाहन: || परार्थे || जी || विवं येन ||

gāndaya || नववंति || (तम्भ) ||[121*] || शिलकाराष्ट्रः

3 शमय || सत्तरुकेमृयताः || (तम्भ) ||[101*] || तद्देशे || जयति || राजावज्जन || मूर्ति ||

विक्रिय || कम || श्री || जयतिनिवस्वत्वतः || नाः ||

4 विमलाम || नुप: || पुत्रस्तस || च || चंद्रराद || पुययशस्त्रयापि || मूर्ति: ||

कल || संजातो || जयति || जगजजनुतः || श्रीमाः ||[111*]

5 तम्बु || वने || गोकले || मृत्यु || मूर्तिसारतनय: || श्रीमारसिहे || नुप: ||

||[111*] ||

tumuruvi || विविषिष्ठितप: || पुष्पे || जयति || श्यो: ||[1*] || पुष्पे ||[1*] ||

6 भोजदेववापति || वैदेर || मूर्तिसारारसिहे || राजयमकित || पुष्पे ||

यस्या || लक्षित: || कल ||

||[111*] || युधिष्ठिर || (स्या) || तन: || कृतिनो ||

7 स्मृताम || श्री || विभबकोणमु || यक्षु || मृत्यु || विवाम ||[111*]

1 Rājwāde, Marathiśāhīkā Itiḥāsākhyā Sūdhanē, Vol. VIII, p. 194.
2 J. B. R. A. S., Vol. XIII, pp. 1 ff. In this record the tract is referred to as Panaturage-kholla.
4 From the original stone and ink impressions.
5 Expressed by a symbol.
6 Readings restored from the Kaśēli plates.
7 The dānda is unnecessary.
8 This reading is restored conjecturally though it is not actually found in the Kaśēli plates.
8 II सत्यानुजातो विदित[प्रतापो बल्लादेवविल] तिपस्वदेव । श्रीकाश्मीनान बिनताव-
नीशी दिव्यांनताप: प्रव[तम]-
9 ताप: II[[131]*] सत्यानुजातो धम्म[धोरो धरिष्यां दधार] धम्मानविलानवधम धम्मान
धोरिस्तथापित्व्यो धनोरो धनानं श्रीवंदरविद्य हिति
10 प्रसिद्ध: II[[141]*] स्विनतावदीर्दु:बिविलानविर्योजनानविविध: (ध)प्राणिष्ठानपराणय[.]*] 
प्रतिविनं गुस्तापथ्यादानं यो: । यः
11 कुष्ठाजिन्देनुश्मृयतात्त्वः(क्ष्या)विद्यानवद: [*[.] स(श)स्वम्मममंतविभवीणहृदयो 
मूदेवकप्तम: II[[161]*] तुलापुरुषनातः[विषयं]
12 शक्तुकारक: । सी[षा]सी नामगणकर्तात(क्ष्या)कनिलय: स्वगुणैःस्वव[ः] II[[171]*] 
तमः(तमः)दन(न:): प्रविलमिद(ड)किलकिलिण्य(पंचाश्चात्य)रूपशति जगित्वत्यैवकौरयः
।
13 प्रविलमिदाविलानवलादस्त्यानवाटीकुटानोस्वरो(श)विज्याकविदेष: II[[181]*] दानाय 
द्रविणर्जनं जनपरिणामाय बीरजनं [लक्षा]-
14 य पू(प्रिय)यमायं दृपध्याया वेतः[.*]स्थिरति: । संप[तित]सुस[सु]स्माविविहि-
[हलये यस्य प्रकाम] प्रव[तित]ः ककः: [*[.] कः स(श)कः प्रविलमिद्व तस्य 
विज्याय[विद्या]-
15 स्य वक्तु(क्ष्या) पुणा: (पान:): II[[111]*] जगिति विज्यासुमुन्नरिः[नी]हारभानुनिज 
उु उु उु — — — उ वलीविज्याय:[*[.] विमबविज्यजकः स्विदिता-
राति-
16 चक्रो वर्तनपुक्तसेवो भुवित्वमोजेदेव: II[[112]*] रामो यशा............
17 शा....देवेन तेनाजिनि भोजराज्येः II[[141]*] स्वस्ति समस्यापानं-
[महादे(ध)व] महामंडलेश्वर सिवाकुलवर्त्स(शो)द्रव्य.......
18 सेय नवतारीच्छवीर शरणागतवच्चप्चर कलिपुमुच्चित्तर.........विवाहर श्रीमहालहिं
(कस्मी)देवीलवच्चप्रसाद [श्रीलगर]-
19 पुरातात्वज्ञरो (र) इत्यविदिसमस्तराजाबल्लीविराजित[.]*] श्रीमन्महामंडलेश्वरो(र) श्री-
भोजर्जेण्यो वर्तवार्तिविल(शिविर) [रे शुक्ता-

1 Reading restored from other inscriptions.
2 Reading restored from the town-hall inscription.
3 Read वैरिप्रभागमन्तेपश्चिमा- as in other inscriptions.
20 कथाविनोदेन राज्यं कुव्व्र् (ः) शक [नृपकाला]दारम्य वर्षु नरुरो (ः) तरतातिथिक-
सहलेषु निःस्वलेषु वर्षमानसुहृक्तसंवतस् [संवतस्]--
21 [राजार्यतपुपुष] शु (शु) देवतारूपं भो (म) ... [शु] तरतायणसंभवनवर्ष्णिणि निज [राज्या] भिवृहं ये
मौलकोल्लुरमहालिं (कशं) दे--
22 वाल्याःस्वते परिशिष्टमहारा [र].... [ह] वासिष्ठोक्तलेखनायकेन अग्रस्वरमूर्युष्मा-
महेश्वराय श्राव (श्राव) हृण्मोजनाय च [कारितस्य]
23 मठस्य कोडागाराय तड़े ... मठस्याःस्वते नै [य] रितय (श्रृंखिय) दिशो भाये
दारस्महस्तमाणाय गृहमें तन्मठनिविः [वस्य]--
24 वास्पादितवमहुत्त जनार्दनमहुत्त [कर्णकालमहुत्त] कर्पितसात वासिष्ठययायसातसेवेबं
[अमुखा (सेवेबं)] बालिवण्यो... पुरवमः दक्षिणादि--
25 [श्रो ग्रामे] धवलगुंह क्वः चुटाय.... पूजार्यं ....... पूर्वं (स्वस्यं) दिशि पुप्पावातकमेकं
तद्देव [देवस्य] पूजार्यं ब्राह्मणं (श्राव) हृण् [भोजं] गाँधा रत्ने वरदारणाय च [कारितस्य]--
26 न च क पुप्पावातकसेवसात द्रास्महस्तमाणाय गृहमें तन्मठनिविः [वस्य]--
27 कोष्ठं तत्ततिं (श्राव) दृष्टं एकरं लं [ल] यामास्वते दारस्महस्तमाणाय गृहमें एकस्वर्यं
पूर्वं ....... शस्तस्वरिः [श्राव]--
28 रापुव्यं सर्वसं (म) सर्ववं (स्यं) सर्ववं (श्राव) धार्मिकारं राजकीयानामानंगुरलोक्ये-
क्षणीयामाचाराकं ...... [ल] त्रयं देवस्य [चंकप]--
29 चारुपूजार्यं तन्मठादेस्तुष्टिविजीरानाय त्राव (श्राव) हृण्मोजनाय च
एडेनान्न देवस्य [ल] देवस्य महाश्रममेव देवस्य--
30 [ल] देवश्रम (श्रम) देव मंत्रविषयायकमिव (श्रम) तद्वर्तक कोष्ठं दारस्महस्तविजीरानाय
निवेदतं च .... प्रतिप (व) दे--
31 निविन्तं कोष्ठं दारस्महस्तविजीरानाय निवेदतं च अग्रवणसहिः अग्रस्वरम् वेजसाम्य
सहिः कार्यायं समोश्य उऽद्वा [वा]--
32 यस्य पौर्वमयं महत्तमाजायस्य पुष्पमायं नेम [ल] भव्यमण्येवतां तेनेव लोक-
णायकेन स्विनमाये--
33 स्मशर्मवायुपरितहारं स्त्राविविशु (श्रम) [शस्तस्य] सहिः वानकये (श्रम) गृहीतं
१ आप्ने चारणाकांतित्वं चिरं देव ॥१॥
2 Reading restored from the town-hall inscription.
3 The letter झा indicates the end of the topic.
4 DGA
No. 3—MASER INSCRIPTION OF A SULKI CHIEF

(I Plate)

M. VENKATARAMAYYA, Ootacamund

This inscription was copied in the year 1930-31 by the Archaeological Department, Gwalior State, at the village of Maser, Basodā Pargana, District Bhilsa.1 The record is fragmentary and its concluding portion is not traceable. The existing portions of the inscription are contained in two broken pieces of a mutilated stone discovered amidst the ruins of a fallen house of a Brāhmaṇa in the village of Maser. The only other ancient relics found in the locality were a few broken sculptures and carved stone fragments lying near what looked like the basement of a small shrine. From a perusal of the summary of the contents of the inscription published in the Annual Report of the Archaeological Department, Gwalior, for the year 1930-31, I realised the importance of the record for the history of Central India and the Deccan in the 10th century A.C. At my request the Government Epigraphist for India secured two estampages of the inscription which were kindly supplied by the Superintendent, Archaeological Department, Gwalior State. I edit the record here with the kind permission of the Government Epigraphist for India.

The epigraph must have been engraved on a large slab which later broke into several pieces. Of them, only two have been found, the rest are not forthcoming. The first of the extant fragments, which forms the beginning of the record, containing, as it does, the opening lines, measures 3' 6" by 11" and bears portions of 10 lines of writing engraved on it. The other piece which is a continuation of the first one and has been put together with the first measures 2' 3"

stone towards the right side of the existing fragments are missing. On their left side, however, there has been only a slight damage and a little mutilation of the stone extending to a space covering one or two aksaras and affecting about five to six lines. In respect of the second fragment which is smaller than the first, still larger portions of the inscribed slab towards its right are missing. Though the impression of the second piece shows some uniform blank space at the end of each line, suggesting thereby that the lines do not continue further, yet it becomes clear from the study of the text of the record, which is metrically composed, that the lines must have continued on to the same extent of space as they do on the first piece of which the second is only a continuation. Evidently the second fragment was touched by some human agency and dressed with a view to its utilisation in some construction. However, it is fortunate that it is possible to judge the extent of the loss on the right sides of the two fragments. The record being in verse, the number of aksaras forming the metrical portions of the missing text can be counted. It would appear that about eight to ten aksaras in each line up to line 10 are found wanting in respect of the first fragment and about thirty-six to thirty-eight letters from line 11 onwards in the case of the second piece. In addition to these losses, some more aksaras are effaced owing to the damage sustained by the extant pieces. Notwithstanding its mutilated condition, the present record embodies much historical information, although its elucidation is rendered difficult owing to the incomplete and disjointed text that is available for study.

Altogether we have portions of twenty-one lines of the inscription.1 Of these the last three are completely damaged, only a few letters here and there being visible. Except for the obedience to god Śambhu with which the record opens, the entire inscription to the extent now available is in verse. As many as twenty-five verses composed in different metres can be counted. They are, however, not numbered in the inscription. The first four of them are introductory, in invocation of the mother divine and her consort, lord Śiva. Verse 5 traces the origin of the Śulki vonśa and introduces one Bhāradvāja, an early ancestor of the family. Verses 6 to 10 speak of king Narasiṅha born of the same family and they embody an elaborate description of his conquests. His son Gunaḍhyā, famous as Kēsarin, is then introduced in verse 11. Verses 12 to 15 evidently contain a description of this chief and his achievements.

The characters belong to the Nāgarī alphabet of about the 10th century A.C. The size of the letters varies from 6 to 7 of an inch in height. Medial diphthongs and medial vowels (except i and ी) are indicated by both śīrō-mātrās and prishṭha-mātrās. Medial i and ी are indicated by prishṭha-mātrās alone. The consonant pḥ is written in two forms: phala, line 1; phalāmi, line 7, and phalāya, line 18. Similarly ṣ has two forms; the ṣ in viśāniv(bi)ṣṭi in line 8 and in vaṣṭivānal in line 19 may be compared with the ṣ in Viṣṇu2 in line 5, manḍapa in line 6, and pushpāvaṁvraṇī in line 7.

The language is Sanskrit and except for a few words in the beginning, the rest of the record is in verse. As regards orthography the following points may be noted. The consonant following a r is mostly doubled. B is indicated throughout by the sign for v. S is used in place of s in certain cases: e.g., svargaukaśām, line 4; trucb-aiva, line 6; śīṅghāśanav, line 11. Gh is used for h in śīṅghāśanav, line 11. The visarga-sandhi is not observed in cases like dharah śrīmān, line 5; yaḥ sudhīḥ, line 13. There is one instance of the use of jivāvaitiya in yutaḥ-Krīṣna-, line 6, where the sign for it resembles ṣ. The anusvāra has been used mostly for class nasals. The avagraha is conspicuous by its absence. There are practically no scribal errors. What may be counted as one such seems to be in respect of the word chandra-tērsṇo for chandrakārṣo in line 2. Otherwise the record is composed in faultless Sanskrit.

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1 Line 10 of the text is divided between the two fragments, the first containing only the upper parts of some few letters towards the end.

2 This may also be read as Viṣṇu.
After the obeisance to god Sambhu in the words namah Śaivaḥ, the first of which is in praise of Devi, the divine mother, who pervades the animate and the inanimate. The second, parts of which are not quite clear, seems to contain a prayer for the destruction of sins by Śiva who is described as the bee around the lotus face of Gaṇapī. The third stanza is also an invocation of Śiva whose glance, though cool and refreshing for Gaṇapī, acted as the very blazing fire for cupid. The fourth verse invokes the aid of Śiva’s consort, Pārvatī, for the destruction of all evils through her eyebrows which were knit in anger at the sight of Jāhvī (i.e., Gaṇapī).

Then begins the historical portion of the record. It is stated that a certain hero, adorned by the grāhthi-trikā, Bhāradvāja by name, emanating from a drop of water that fell out of the hand of Dhatā (Brahmā) adorned the Śukivamśa and was a veritable death to hostile kings. In the family of Śukla of the lunar race there arose king Narasimha. He was the lord of Vida-dvādaśa and had his permanent abode at his Kulagṛham, called Gōlaḥṣṭī-Chāṇakī in the vicinity of Īlapura. At the command of Krīṣṇarāja he defeated the enemies in battle, and as if entering a sacrificial maḍḍapā he entered the arena of battle and performed a sacrifice in the form of a great war; and in the sacrificial fire of his rage he offered as ghee the blood of the elephants, slain by him, out of the ladle of his sword; and in such a sacrifice he initiated into widowhood the women of his enemy. Then his prowess and generosity are described in the succeeding verses. Then a certain Gānāḍhyya described as Kāsarīn is introduced as son (of Narasimha). At the command of Krīṣṇarāja he conquered the king of Lāṭa (Lāṭēśa) and a Kachchhaīvāha.

Verse 15 seems to refer to the founding of a city called Arkavanta which was purified by Lakshmi and which, as it were, the birth-place of pious and noble conduct. Verses 16 to 18 contain important allusions to a number of kings with reference to whom some facts are stated, the nature of which it is impossible to make out. Thus Vākpati is stated to have done some act and the same verse refers to a Tantrāḍhāpa in the nominative case. Muṇja and Chacchachā are mentioned further on in the genitive case. The hero (Kāsarīn ?) is then stated to have met the Hūṇas, sent by Lōūkya, in battle at Paṭṭānaka and to have destroyed a large army consisting of horses, elephants, and infantry. Then follows a description of the plight of enemy women who resolved to put themselves to death. In the battles fought by the hero (Kāsarīn ?) even the skulls of the fallen enemies were not traceable. There is some allusion to Krīṣṇa who destroyed the pride of Duśāsana and Śalīya (v. 21). The facts stated further on are important. The hero (Kāsarīn ?) is eulogized as one who kept women’s company only for the sake of progeny and as one spending his life for the sake of his master (v. 22). There is again a reference to a Hūṇa ruler in verse 24, and in the next verse, which is the last extant, the hero is described as a lion to the elephants in the form of hostile kings and as the foremost of the servants of Hara.

Thus the record embodies the eulogy of a family of Śukla (i.e., Chāḷukya ?) chieftains starting from Bhāradvāja and mentioning Narasimha and his son Kāsarīn.

While editing the Barghaon temple inscription of Śabara in this journal¹ some years ago, Professor Mirashi assigned to king Krīṣṇarāja of the present record the date c. 950 A.C. and thought that he might be identical with a certain Krīṣṇa-nṛṣaṇa whose minister Vāchaspati of

¹ This may also be read as Viśa-dvādaśa.
² Possibly there is a pun on the word maṇḍala, referring to the fort of Maṇḍa which is also called Maṇḍala or Maṇḍava in some records. Above, Vol. XIX, pp. 16-7.
the Kaunūlīya gotra defeated, according to a fragmentary inscription at Bhilsā, the lord of Chēdi, killed a Šabarā chief called Simha and restored the chiefs of Rākā-marāla and Rōdāpādi to their dominions. Professor Mirashi further assumed that king Kriṣṇa of the above references was identical with the Chandella prince Kriṣṇapa, son of Yasāvarman, mentioned in the Dudahi inscriptions. It is quite possible that Kriṣṇarpaśa, the overlord of Narasiṃha and of Kēsari of the inscription under study, and Kriṣṇanripa of the fragmentary Bhilsā inscription are identical inasmuch as both fought a common foe, viz., the Chēdi king and as both lived about the same period, i.e., the middle of the 10th century A.C. But there is a greater possibility of Kriṣṇarpaśa of the present inscription being identical with the Rāṣṭrakūṭa king, Kriṣṇa III (939-967 A.C.). This depends upon the identification of Narasiṃha, the lord of Viśa-dvādaśa, who was the commander of Kriṣṇarpaśa’s troops.

Now as for the identification of the chiefs, Narasiṃha and his son Kēsari, attention may be drawn to a Chalukya family whose origin is traced likewise from Bārādvaja and which figures in the Bīharī Chēdi inscription. The account given there is as follows. There was a sage Bhāradvāja (Droṇa) whose conduct roused the wonder of the three worlds. Now, in the water, of which he had taken up a handful (chuluka) in order to curse Drupada for the insult offered by him, there arose a man from whom proceeded the clan of the Chālukyas and in that powerful family was born Avanivarman who had as his father Sadhanvan and grandfather...

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1 P. B. A. S. I., W. C., 1913-14, p. 59. F. E. Hall (Journal of the Asiatic Society of Bengal, Volume XXXI (1882), page 111, foot-note) writes: “At Bhilsā, within the fort, I recently found a fragmentary inscription built into the outer wall of a modern house, and looking upon one of the streets of the town. Subjoined is all that remains of a record of which perhaps a full half is missing.

   1 śrīyam-ayam-āpi nav-ādityā n-āsirvāsya
   2 gōṣaṃ mē Vētravatya niyamita-janatā-kaḥōbham-maya-apya-āsaram |
   3 tējōmavya-ātra ch-ōchhārc-avatam-āti vidyāva-āraun-āttma-tuliyān |
   4 Bhālāvamāngā nānā ravir-anavatu bhuvāh svāminān Kriṣṇarpājām |
   5 Chēdiś āmārāt vijūya Śābharān samhā⊥ja Śīnā-hūvāyaś
   6 Rākǎ-marālā-Rōdāpādy-avanipādu bhūmyām pratidhāpya cha |
   7 dēvān drashtam-āh-sagata rachitavāṃs(n)=stōtram pāvitraṁ parasat |
   8 śrīmat-Kriṣṇa-ānup-aika-mantri-pada-bhāk Kaunūlīya-Vāchaspātiḥ |
   9 Suchiham-śrīyam kriṣṭāṁ ruchirā śrīmad-Gajānkuśasya |
   10 Kākākānā vilikkita Kātyāśa-śākā...”

In the Salotgi pillar inscription (A) of Kriṣṇa III, dated Śaka 867 (945 A.C.), mention is made of one Nārīyaya alias Gajānkuśa who is described as belonging to the Kaunūlīya gotra and as the chief minister and sanāśvīrākhan of this Rāṣṭrakūṭa king. Above, Vol. IV, pp. 60, 62-3. Kaunūlīya-Vāchaspāti, who in the Bhilsā inscription is described as Gajānkuśa (i.e., son or descendant of Gajānkuśa) is in all likelihood the son of Nārīyaya alias Gajānkuśa of the Salotgi inscription. This would favour the identification of Kriṣṇarpaśa of the Bhilsā inscription with Rāṣṭrakūṭa Kriṣṇa III.

It is interesting to note in this connection that the exploits claimed by Vāchaspāti find some corroboration from other sources. According to an account about Paramāra Styaka II found in the Naṇapālasahatkarita this prince is credited with the conquest of a certain chief of Ruḍapiṭ. (Canto XI, v. 89 : History of the Paramara Dynasty, p. 42). Perhaps it was this chief of Ruḍapiṭ, called Rōdāpādyavanipādu in this Bhilsā inscription, that was restored to his kingdom by Vāchaspāti, the minister of Kriṣṇa (III). In regard to the Šabarā prince, Śīnā, killed by Vāchaspāti, no satisfactory identification seems possible at present. However, attention may be drawn to the fact that W. Gaṅga Mārāsinī II, the feudatory of Kriṣṇa III, is credited with a victory over Naraga, a Šabarā chief, in an inscription at Śravān-balagājo (above, Vol. V, p. 171 ; text lines 21, 64 and 98), which also mentions the northern campaigns of this Gaṅga prince. Prof. Mirashi (above, Vol. XXV, p. 280), however, identifies the illustrious Šabarā of the Bargaon temple inscription with Śīnā of the Bhilsā inscription.

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Simhavaran. The illustrious Nōhāla was born of Avanivarman and she became the beloved of the Kalachuri prince Kēyāvaravasī, i.e., Yuvarājadeva I. Queen Nōhāla is stated to have endowed a temple of Śiva with the villages of Viḍā, Pūṇḍi, Khailapāṭaka and others. It will be seen that although the story of their origin differs in some particulars from that relating to Narasinha given in the present record this much seems certain that both the families were of the same stock and were perhaps even lineally connected. 1 Narasinha was a subordinate of a Krīṣṇarāja who fought against the Kalachuris 2 and the only Krīṣṇarāja of this period who could answer to this description was Krīṣṇa III (939-967 A.C.) of the Rāṣṭrakūṭa family. 3 Narasinha of our record seems to be a later descendant or a collateral member of the same family since his area of authority was in the same region around Bihārī over which the Chālukya family of Nōhāla exercised sway. Viḍā-dvīḍasa which was the fief of Narasinha seems to be identical with the area around Bihārī itself since Viḍā may be identified with Viḍā which was one of the villages granted by Nōhāla to the temple of Śiva at Bihārī, as stated in the Bihārī Chālukya inscription referred to above. Though I am unable to identify Viḍā, the donated village, with any place near Bihārī, some of the other villages which the princess granted along with Viḍā are however identifiable. Thus Pūṇḍi and Khailapāṭaka, two of the gift-villages, are represented by the modern Pondi and Khavelwa which are to the north-west and north-east of Bihārī respectively. Viḍā must be another village in the same locality. 4 The exact relationship of Narasinha with the Chālukya family to which Nōhāla belonged can only be decided by further researches. 5

Now, returning to facts stated in the present Māser inscription, it has to be ascertained under what circumstances Narasinha had to encounter the Kalachuri under the orders of Krīṣṇarāja. It has been assumed above that Krīṣṇarāja was Krīṣṇa III who claims in his Karhād plates 6 a victory over the Kalachuri Sahasrārjuna, who was the elderly relative of his mother and his wife. Krīṣṇa III achieved this victory as Yuvarāja, i.e., sometime between c. 934 and 939 A.C. It was evidently in this campaign of Krīṣṇa III that Narasinha took part and obtained the victory over the Kalachuris as described in the present record. As Prof. Mirashi 7 and Dr. H. C. Ray 8 have shown, the Kalachuri adversary of Krīṣṇa III may be identified with Yuvarāja I (c. 914-945 A.C.) who, being a member of the family of Sahasrārjuna, i.e., Kārtavīrya, was referred to as

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1 I later found that Prof. Mirashi had already arrived at this conclusion; see Ind. Hist. Quart., Vol. XXVI, pp. 8-9.
2 Although the text of our record at this place is mutilated, there seems to be no doubt that the Kalachuri is referred to as the adversary and not as a friend. This would be apparent from the context which refers to the visākaya-dīkṣā given to the chaturā-Kalachuri-kaḥamābhir ... etc.
3 Rāṣṭrakūṭa Khīṣna II was a friend and ally of the Kalachuri king Kōkkala. It was Krīṣṇa III who fought the Kalachuri as stated in his Karhād plates (above, Vol. IV, p. 279). The Chandōlla king Krīṣṇapāṭa with whom Krīṣṇarāja of our record has been sought to be identified by Prof. Mirashi (above, Vol. XXV, p. 280) is not known to have fought the Kalachuris, though his father Yaśōvarman defeated a Chōdī king.
4 If the alternate reading Viḍā-dvīḍasa for Viḍā-dvīḍasa is preferred, Viḍā may perhaps stand for Bihārī itself.
5 I was at first inclined to refer Narasinha and his son Kēsārī of the Māser inscription to the Chālukya family of Vēnuvalaḍa, the well-known Rāṣṭrakūṭa feudatories, and identify these two princes with their namesakes of that family, Narasinha and Arīśarā H. This does not appear likely since the latter belonged to the solar race and were rulers of a much wider territory, viz., the Sāpādalaṅkaḥ which they were ruling from their capital Lēṃbulaḥpāṭaka, i.e., Vēnuvalaḍa in the Hyderabad State. The Śūki Narasinha of our record was of the lunar race and a small potentate ruling Viḍā-dvīḍasa, a region which lies in the Mātya Pradesh, a far cry from Sāpādalaṅkaḥ which was situated in the Hyderabad State (J.O.R., Vol. XVIII, p. 42). Further, in none of the genealogical accounts of the Vēnuvalaḍa Chālukya family is there an allusion to Bihārī or to the chālukya story. It seems, therefore, best to view these families as altogether unrelated.
6 Above, Vol. IV, p. 279.
Sahasrājuna in the Karhūḷ plates. The Bihārī inscription of the rulers of Chāṭṭī expressly refers to the conflict between Yuvarāja I surnamed Ketāravāra and the Karṇātas, who, in this period, could only be the Rāshṭrākūṭas themselves or perhaps their Chāṇuka vassals, the chiefs of Vemulavāda. Hence the present Māser inscription affords further confirmation to the conflict that took place between the Rāshṭrākūṭas and the Kalachuris in the time of Krishna III and Yuvarājadēva I, to which the records of both the dynasties bear testimony. The exact causes for the conflict between the two powers, who were even matrimonially connected, are not clearly known. One fact, however, needs elucidation here. How was it that Narasimha of the Sūkli family whose area of authority was Viḍā-12 in the Kalachuri kingdom fought as a general under Rāshṭrākūṭa Krishna III? There is nothing improbable in this. Although Yuvarājadēva I and Krishna III were adversaries, prior to their advent into the political arena, there were matrimonial relations between the families in the days of their predecessors, Kalachuri Koṅkala and Mughhātuṅga, and Rāshṭrākūṭa Krishna II and Āmoghavarsha III, as is well-known. It may also be recalled that Āmoghavarsha III, father of Krishna III, was the son-in-law of Yuvarājadēva I. We have said that the Chāṇuka family to which Nāhalā, the queen of Yuvarājadēva I belonged, was of the same stock with which Narasimha of our record was connected. It may be supposed that during the early days of friendship and matrimonial alliances between the two families, the Kalachuris and the Rāshṭrākūṭas, Narasimha or his predecessor, sought service under the Rāshṭrākūṭa king, retaining all the time his feuddom, the Viḍā-dvādaśa in the Kalachuri kingdom.

Of Kēsaraṇa, the son of Narasimha, our inscription says that he conquered the king of Lāṭa and a Kachchhahāva at the instance of Krishnaṇa, i.e., Krishna III. As to when these events could have taken place two views are possible.

The Kachchhāvāva spoken of here was evidently a scion of the Kachchhaphāhtā family of Gwalior. The Lāṭa country alluded to here may be taken to correspond roughly to the central and southern Gujarāṭ. This region was included in the principality of Khēṭakamaṇḍala, i.e., modern Kaira and parts of Ahmedabad District. In the time of Krishna II the province was recovered by him from a collateral Rāshṭrākūṭa family and remained within the empire of the Rāshṭrākūṭa of Malkhed. From the Kapadvaṇaṇa grant of Krishna II dated Śaka 832 (910 A.C.) we know that Prachanda of the Brahmmāvāk family had gained the principality of Khēṭakamaṇḍala by the favour of the Rāshṭrākūṭa king Akālavarsha and was ruling at Harashpura (Harsola). During the reign of Indra III there seems to have been some trouble in the area as we are told that his feudatory, Narasimha II of Vemulavāda, fought the Lāṭasa. But the region continued to be under Rāshṭrākūṭa control since the Bagumra (Nausāri) plates of Indra III (both sets), dated Śaka 836 (914 A.C.), and the Cambay plates of Gōvinda IV, dated Śaka 852 (930 A.C.) record gifts made by them in Lāṭa-dēsā. Subsequent to this date direct evidence of Rāshṭrākūṭa hold over the region is met with in the time of Paramāra Harsha-Siyaka II whose Harsola grants of V. S. 1005, i.e., 949 A.C., issued by him as a feudatory of Rāshṭrākūṭa Krishna III and recording his gifts in Khēṭakamaṇḍala, indicate that the region was under his sway. In one of these grants Siyaka II is stated to have made the gifts when he was returning

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2 It may be pointed out that Jura in the Malhar State of Madhya Pradesh where an inscription of Rāshṭrākūṭa Krishna III was found (above, Vol. XIX, p. 287) is not far from Bihārī near which Narasimha of the present inscription held a feoff.
4 Rāshṭrākūṭas and Their Times, p. 98.
from his expedition against Yögāra, who was none other than the Chāva king of Anhilvāḍapātān and whom scholars have identified with Avanivarman II, the great-grandson of Bālukadahavāla. Bālukadahavāla was a feudatory of the Gūḍara-Pratihāra. Avanivarman II Yögāra who continued to be a Gūḍara feudatory, was holding Surāśṭra and parts of tinjarāt from his capital at Anhilvāḍa. He seems to have encroached upon Lāṭa and it was evidently to dislodge him from the area that Siyaka II marched against him and drove him back. Owing to his occupation of part or whole of Lāṭa for a while, Yögāra Avanivarman II might have acquired the title of Lāṭēśa and if this was the person that is referred to as Lāṭēśa in the present inscription as having been the adversary of Kēsarv, Kēsarv must have joined Siyaka II in this expedition, as both were acting on behalf of their Rāṣṭrakūṭa overlord Kṛṣṇa III. If so, these events have to be placed sometime about 948-949 A.C., before the issue of the Harśālī grants. The Kachchhavāha prince who was ruling at Gwalior at this date was Lakshmanāraja, the father of Vajra-dāman of the Sāśāhu inscription, who being a Pratihāra feudatory, like Yögāra, might have been allied with him in his attack on Lāṭa, and was likewise defeated by Siyaka II and Kēsarv. If what has been stated above as the possible trend of events in which Kēsarv of the present inscription encountered the Lāṭēśa and the Kachchhāvāha is correct, it has to be supposed that the events represent an attempt made by the Pratihāra ruler, who on this date was Mālāndrapāla II, to attack the Rāṣṭrakūṭa empire in the region of Lāṭa which, however, failed to bring any success. On the other hand, the defeat sustained by the Gūḍara feudatories seems to have paved the way for the Paramāra reconquest of Mālāv. For, evidence of Pratihāra control over the region is available only up to 946 A.C. The absence of their records in Mālāv territory after this date and the evidence afforded by the Harśālī grant of the Paramāras dated V. S. 1006 (949 A.C.) would show clearly that their hold on it was lost, the Paramāras having established themselves firmly over the area by 949 A.C.

The events detailed above which have been placed round about 949 A.C. would, however, make it impossible for Kṛṣṇa III to have been present in person to direct the campaign, for on this date he was in the south fighting the Chōjas. Consequently, the reference made to him in the present inscription for the second time in the locative case as Kṛṣṇarājē may be construed to indicate his absence from the northern campaigns at this date which were fought by Siyaka II and Kēsarv on his behalf.

Or, in the alternative, Kēsarv's conflict with the Lāṭēśa and the Kachchhavāha might have taken place much later in the reign of Kṛṣṇa III as shown below.

Now, it is well known that Kṛṣṇa III effected a second invasion of North India sometime after 964 A.C. as proved by an inscription of his at Jura, near Jabalpur, Madhya Pradesh, in the territory of the Kalachuris. It is known that in this expedition he was ably assisted by his Gaṅga feudatory Mārasimha II who, in commemoration of the victories secured by him in the north assumed the title of the 'lord of the Gūḍaras.' The expedition seems to have been necessitated by the growing challenge to his authority over his possessions in Bundelkhand, Mālāv

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3 Prof. Mrashī suggests that the Lāṭēśa Chandravarman, whose daughter Māṇḍūkāvalī married Kṛṣṇarāja, according to the story in the Viḍākai-bhārṣēṣja might be a member of this Chāva family: See A. B. 9. K. 1., Vol. XI, p. 365.
5 Pratapgarh inscription of 948 A.C., above, Vol. XIV, pp. 186-1.
8 Above, Vol. XIX, p. 289; Rāṣṭrakūṭas and Their Times, pp. 129-1.
and Lāṭa. In fact some successful attempts were made by the neighbouring powers to encroach upon them. The earliest attempt in this direction was made by the Chandella ruler, Yaśōvarman (c. 950 A.C.). The Khajurāho inscription (II) of his son Dhaṅga dated V.S. 1011 states that Yaśōvarman captured the fort of Kālaśāra. This fort had been held in his possession by Kṛishṇa III from about 935 A.C. Yaśōvarman followed up this success by overrunning the kingdom of Mālwa—which must have been then under the rule of Paramāra Śiyaka II. The Khajurāho inscription (II) testifies to this event for it states that Yaśōvarman was the very death to the Mālava (v. 23). His son Dhaṅga seems to have actually occupied a portion of Mālwa early in his reign as he is stated in the same Khajurāho inscription (v. 45) to have acquired the territory as far as Bhāsvat on the river of Mālava, i.e., Bhilā on the Vētravatī (Betwa) in Gwalior. Besides the Chandella ruler, the Chāḍi king Lakṣaṃanarāja (c. 945-70 A.C.) setting at naught the authority of the Rāṣṭrakūṭas over Mālwa and Lāṭa marched across these territories as far as Sōmaṇāṭha-Pāṭān in Saurāṣṭra, Kathiawar. Not long after the date of these happenings the Lāṭa country seems to have slipped from Rāṣṭrakūṭa hold since it is found that Bārappa, the Chālkukya chief, evidently taking advantage of the Chāḍi king’s raid across the country, assumed the title of the king of Lāṭa some time about 960-1 A.C. All these encroachments seem to have been made at the instigation of the Gūrjara-Prathārā ruler. For, we have it explicitly stated in the Kuḍūḷīr plates of Mārasimha II of 961 A.C. that Kṛishṇa III set out on an expedition to the north to conquer the Aśvapati. The Aśvapati was the Gūrjara-Prathārā king to whom the title of Aśvapati has to be applied at this period. The distinguishing appellation, ‘King of the Gūrjaras’ by which Mārasimha II is stated to have become known by conquering the northern region for Kṛishṇarāja (III) would support our surmise that the Aśvapati against whom Kṛishṇa III directed his campaign was the Gūrjara-Prathārā ruler. As we have seen, the Jura inscription affords some evidence for the conduct of this expedition. Under the above circumstances, Kāsarīn’s encounter with the Lāṭēśa and the Kachchhavāha might have taken place during this campaign, the Lāṭēśa being perhaps Chālkukya Bārappa, and the Kachchhavāha being Lakṣaṃanaraṇa, both of whom were Prathārā feudatories.

The facts stated further on in the last part of the present record are important inasmuch as a number of contemporary rulers are introduced. Thus mention is made of Vākpati and a Tantrādhya and of some action relating to Muṇḍa and Chachchha. The Hūnas despatched by Lōlikya are stated to have been defeated at Pauṣānaka.

Among the contemporaries (of Kāsarīn I) figure Vākpati Muṇḍa and Chachchha, both Paramāra chiefs. Muṇḍa was the well-known Vākpati II Muṇḍa whose known dates range from 974 to 995 A.C. Chachchha was the Paramāra prince of Naddūla, who is mentioned in verse 28 of the Pauṣānaka inscription of his descendent Jayasimha, and whose date falls in this period (c. 950-75

6 Prof. Altekar believes that the Gūrjara king subdue by Kṛishṇa III and Mārasimha II was Paramāra Śiyaka II himself. Sten Konow held that he might be Chālkukya Mūlārāja (Rāṣṭrakūṭas and Their Times, pp. 190-21).
7 Above, Vol. XXI, p. 43.
8 DGA
A.C.). Verse 29 of this inscription tells us that a ruler of the same family, whose name is lost, gave battle to Khotţigadeva at Khalighattra on the bank of the Rëvă in the cause of Siyaka and went to heaven. Evidently, the same exploit is attributed to the Paramāra prince Kañkadeva of the same Naddūla family in the Arthānā inscription of Chāmūṇḍarāja,\(^1\) verse 19 of which relates that Kañkadeva overthrew the army of the king of Karaṇa in battle on the bank of the Nārmadā and in fighting on the side of Śrī-Harsha of Mālava died a hero’s death. It has been assumed by some writers\(^2\) that Kañkadeva is identical with Chachchha and that it was this prince who fought against Rāṣṭrakūta Khotţiga on behalf of Paramāra Siyaka II. It would seem that the facts narrated above with reference to several contemporary princes, including the fight at Khalighattra, were incidents of one and the same campaign, viz., the one undertaken by Khotţiga against the Pratihāra and other princes of the north, viz., the Chālli, the Chandella and lastly the Paramāra who was his erstwhile feudatory. Kōsarī too may be supposed to have taken part in the expedition as can be deduced from the present Māser inscription. These events pertain to the reign of Khotţiga and must have taken place before 972-3 A.C. As Māser where the present eulogistic inscription is found lies north-east of Khalighattra (modern Khulghat) on the Nārmadā, it may be supposed that Khotţiga was not halted at the Nārmadā as a result of this battle but was able to proceed further north victoriously.

Now, the Māser inscription, recounting as it does the exploits of a Rāṣṭrakūta subordinate, must have been set up before Khotţiga’s reign came to an end, i.e., before 972-3 A.C., as after this date the chances of a Rāṣṭrakūta subordinate setting up an inscription so far north would be very remote, the area having come under the rule of the Paramāras by this date.

The mention of Muṇja (Munjövaiga) in this record, assigned as it has been done to a date before 972-3 A.C., would lead to the conclusion that he had already become king in succession to Siyaka II by that date. Since, neither the latest date of Siyaka II nor the date of accession of Muṇja is definitely known yet, it is not unlikely that Muṇja ascended the Paramāra throne before 972 A.C., though the earliest date known of his is 974 A.C. It is usually believed that the Mālava king who plundered Mānyakhēṭa in 972 A.C. was Siyaka II Harsha on the evidence of a reference found in the Pāṇiyalachchhā. But as surmised by Fleet the Mālava king might have been Vākpāti Muṇja himself.\(^3\)

Another incident of this campaign mentioned in the present inscription is the fight against the Hūgas sent by Lōlikya which took place at Paṭṭanaṅka. If Paṭṭanaṅka is identical with Anāhilvāda-Pāṭan which at this date was ruled by Chākulīya Mālarāja, it may be supposed that the armies (of Kōsarī?) marched against this Chākulīya chief and his Hūga vassals. I am unable to identify Lōlikya who despatched the Hūgas.

Of the places mentioned in the record, Gōlahautī-Chānakī near Elāpura may be identified with Gōla and Chāṅgēgoan near Ellora, i.e., Elāpura, in the Aurangabad District, Hyderabad State. Viḍā, as stated already, may be identified with Viḍā near Bīlahārī. Or, both Viḍā and Viḍā may stand for Bīlahārī itself.\(^4\) I am unable to locate Paṭṭanaṅka where the Hūgas were encountered. Whether it stands for Anāhilvāda-Pāṭan or Sōmanātha-Pāṭan cannot be determined until more definite data are available. I am also unable to locate Arkavanā.

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\(^1\) Above, Vol. XIV, pp. 295 ff.
\(^2\) History of the Paramara Dynasty, p. 338.
\(^4\) See above, p. 22, n. 4.
Maser Inscription of a Sulki Chief

B. Ch. Gharbra
Res. No. 3977 E36-49952.

Scale: One Fifth

Survey of India, Calcutta

11 taṁ oha yad-rīpu-vadhū-sakhyaḥ chitvāṁ sōchitā || [13 || *]
   Sirughāsā (hīsa)nam-
   ādhirādhā jāṁvub(ūkam) a-vā[ā](īkā)ya dvīhāṁ bhāvenāḥ spuṛitī hṛdayē mūna[ā]ṁ
   ........................ [14[*]]

12 puṇya-yinay-āyamas-anma-bhūmin Padmā-pada-prasūchim-Aṛkkanāv-āhithānānām ||
   [15[*]] Satya-tyāga-guṇ-ādhikāb-dhūta-yāśāh sādhu-[dvī]
   ........................ [1[*]]

13 tīśṭhāyātāṁ śīmad-Vākpatiṁ kṛtaṁ svaki-va[b][ā] naurādhipo yaḥ suhiḥ ||
   [16[*]] Mungjī-ōrvīpa-mahattamasā ya saha Chachchaya dattā[ḥba]
   .............................. [1[*]]

14 havē [kulē]-āga-prasit-āmalaṁ na valimāṁ [vyā]pādyā kāmēchādī-ūthē[ṛ]t || [17 || *]
   Hūṇām-Paṭṭapakāṁ samētvā taraśā Lōlikya-sanmēshitaṁ-du
   ........................ [1[*]]

tudāteṇa yāṁ sarasaṁ kurvāśmanō vāmchhitaṁ nītaḥ
   ........................ [1[*]]

16 yasy-āri-pramadā-janō driḍha-matir-mmrityunāḥ prati prasīhitāḥ || [19 || *]
   Ya[t-ṣa]-nīyugēṣu vara-vīra-tirah-kapalāṁ pātrāya nālabhad-abhā sa[ka]
   ........................ [1[*]]

17 t-[ā]gṛha-vidhivān-Jāṅkya-archchit-āṅghri-dvayāḥ yō Dūbhāśa(sa)na-Śalya-dāpita-daḷanā-
   vyāpāra-lavdh(bhb)-avadhīḥ | dūrvār-śīkta-ghāta-satya-vibhavō gi
   ........................ [21[*]]

18 na cahāya khaṭātēna śatru-kheayaṁ saṁtānāya su-yōśhiteṣvah-sahar-abhaṁ kōpō va[b][a] ṛ-khāntii-
   krit | su-śvām-shāha-phalyā jīvita
   ........................ [22[*]]

19 yatra-āri-rva[b][a]da-vanāla [kalatlā] iva tōyānāṁ sahaśa pralayaṁ gatāḥ || [23 || *]
   Hūṇēvāra-mahā[śēna] — śena [dīyāra] gatā | parē ........... (14 letters of this verse lost here) [24[*]]

20 h-āhita-kutijācētra-nakhari dās Hārasya-ōttamaḥ | dātā sarva-janāya — ma
   ........................ [25[*]]

1 Only the upper parts of many letters are to be seen in this line.
APPENDIX

RAJAPRASASTI INSCRIPTION OF UDAIPUR

(4 Plates)

N. P. CHAKRAVARTI, NEW DELHI, AND B. CH. CHHABRA, OOTAGAMUND

This abnormally long inscription appears on twenty-five stone slabs, each measuring more or less 3' high by 2½' broad. Twenty-four of them are fixed in a row at short intervals into the wall of the Nauchauki ghāf at the Rājasamudra, while one is found inside a marble pavilion. Rājasamudra, popularly known as Rāj Samand, is an artificial lake which lies to the north of Kankroli, a railway station on the Mavli-Phulad-Marwar Junction branch of the Udaipur State Railway, and is about 40 miles north-north-east of the city of Udaipur. The lake is a fine sheet of water, extending over three miles in length and a mile and a half in breadth. It is formed by a dam built at its south-western extremity. It is mainly fed by the water of the Gomati, but is also abundantly augmented by the rain-water draining into it from the surrounding hills.¹

The inscription comprises a mahākāvya, entitled Rājapraśasti, consisting of twenty-four cantos. Twenty-four of the slabs contain each a canto, while the inscription on the twenty-fifth consists merely of invocations to various deities, and as such it does not form an integral part of the poem proper. This invocatory section occupies the foremost position, though it was composed last of all, as is evidenced by its eleventh stanza wherein the poet invokes blessings for Rājasinīha’s son Jayasimha as well as for the latter’s children. The poet informs us that he composed the prāśasti by the order of Rājasinīha,² but that it was engraved on the stone slabs at the instance of his son and successor Jayasimhā.³

Although several instances are known of such lengthy records engraved on stone, yet the present one is perhaps the longest so far discovered. This remarkable poem has not yet been edited entirely⁴ or properly,⁵ though its contents have occasionally been noticed by some scholars.⁶ The work is important more as a narrative of events than anything else. It no doubt conforms to many of the conventional characteristics of a mahākāvya, still it exhibits very little real poetic merit.

The script employed is Nāgarī, almost of the type prevalent at present. The language is Sanskrit throughout, except that here and there some phrases or sentences in the local dialect

¹ For a detailed description of the ghāf as well as of its surroundings see Rai Bahadur G. H. Ojha’s Rājputana-kā Itikā (Hindi), Vol. I, Ajmer, 1927, pp. 319 ff.
² Canto I, Verse 10.
³ Canto V, Verse 51.
⁴ Two cantos, the second and the third, have been edited in the Prakrit and Sanskrit Inscriptions, Bhavnagar, pp. 145-154; but the text presented there is found inaccurate at several places.
⁵ Prof. Sri Ram Sharma of the D. A. V. College, Lahore, has undertaken to edit it. His work was to appear in the Panjab University Oriental Publications. We have seen a part of it in print and found that his treatment of the record is not strictly scientific. Besides, his readings are not correct throughout.
are met with. It is, however, noteworthy that the poet not only presents certain Muslim names and titles in their Sanskritized forms, but also treats a few vernacular and even Persian terms as Sanskrit words like śēra in the sense of 'a steer,' lattā for 'a kick' and salāma meaning 'salute' respectively in verse 16 of the Canto III and in verses 41 and 48 of the Canto IV. As regards orthography, the following peculiarities may be noticed: (1) an amusūra is used for a class nasal as well as for a final m almost invariably; (2) a consonant after r is very rarely doubled as in mūrdhānā (Slab I, 1. 37); (3) usually a single ch is written where a choṅh is required,4 such cases as vilnectchhakī (Canto III, 1. 1) being exceptional; (4) the sign of avagraha is seldom used (Canto II, 1. 18); (5) in many cases s is employed instead of š. (6) Sometimes sh stands for kh. There are certain other peculiarities, such as the spelling of the name Bharata as Bharata, which betrays the poet's place of origin being South India.

The author of the poem is a Telāṅga or Telugu Bhāhmaṇa, Raṇachchōda, by name, born of the Kāthāṃḍa family. From the description of his parentage given towards the end of several cantos, we extract the following pedigree:

Bhāsaka
Mādhava (I)
Rāmacandra (I)
Sarveśvara
Lakshmīnātha (I)
Rāmacandra (II)

Krishṇa
Mādhava (II)
Madhusūdana

Lakshmīnātha (II)4

Raṇachchōda

Lakshmīnātha (III)4

The poet Raṇachchōda also mentions his mother's name as Vēpi, daughter of a Gōsūmin whose proper name is not given but who presumably belonged to the Vallabha sampradāya. It may be pointed out that Vallabhaḥārīra, the founder of this sect, had also hailed from the Telugu country. His second son Viṭṭhalaṃnātha was the first to assume the title of Gōśi or Gōsvāmin which was later held by all the aṅghrīyas of the sect. These Vaishnavaes had their centres at various places in North India, but the one with which the maternal grandfather of the poet Raṇachchōda was connected was probably that of Nāthāvāra, about 30 miles north of Udaipur.5 We are further informed in verses 9 and 30 of Canto I that the poet composed the ḹaṅgavāsa while teaching a younger brother of his, named Lakshmīnāta, who seems to have had

4 A certain Indian weight, roughly equal to 2 lbs.
5 For matricial requirements, the ān in the name Raṇachchōda has in most places to be read without the re-
6 This Lakshmīnātha (II) is, in fact, not at all mentioned in the Edjañpratasti, but we know of his existence from the Jaganānāthaṅkāya temple inscription at Udaipur, of which he is the composer, and in which he gives his genealogy perfectly agreeing with the one given here (see above, Vol. XXIV, p. 83, verse 48).
7 He is known from slab IX, II, 45-46 : slab XXV, v. 18.
8 Edjañpratasti śākā śaṅkī (Hindi), Vol. I, pp. 338 ff. See also R. G. Bhandarkar's Vaishnavism, Śaivism, etc., pp. 76 ff.
Rajaprasasti Inscription of Udaipur
I–A View of the Nauchaulki Ghat, Rajasamudra

(From a photograph)
another elder brother called Bharata, and that he commenced the composition on the 7th day of the dark fortnight of the month of Māgha in the Vikrama year 1718 in compliance with the orders of Mahārāṇā Rājasimha who is stated to have at the same time ordered the construction of the Rājasamudra lake as well, while halting at the village of Dhōdhūrīḍā. The week-day on that date was Budha, as can be ascertained from verse 14 of the Canto IX, where the same date is repeated. It thus regularly corresponds to Wednesday, the 1st January A. D. 1662, taking the month to be pūrṇimāna.

It took full fourteen years to complete the work of excavating the lake and constructing the dam and the ghāṭ; for, we are informed that the inauguration ceremony of the Rājasamudra took place on Thursday, the full-moon day of the month of Māgha, in the Vikram Sāvat 1732, which regularly corresponds to Thursday, the 20th January A. D. 1678.

The names of the masons who are responsible for the engraving of the present inscription as also perhaps for the construction work are given in the bhāshā portions occurring towards the end of some slabs. They are: Gajadhara Mukaṇḍa, Gajadhara Kalyāṇa’s son Urājaṇa, Gajadhara Sukhadēva, Gajadhara Kesō (Kēśava), Sundara, Lālá, etc.

The pivotal theme of the poem is the Rājasamudra. It records the digging of the lake as well as the building of the dam and the ghāṭ in a very elaborate manner. Besides, it abounds in incidental details upon which it is needless to expatiate here. Since the text will be found simple enough to be self-explanatory, no comments are deemed necessary in this introduction. And a verbatim translation of the whole poem would unnecessarily increase the bulk of the article which is already exceeding usual limits. We shall, therefore, content ourselves by giving an abstract of the contents at the end of the text, adding notes on the historical portions. It may, however, be observed here that whereas the poet’s account of the contemporary events appears to be fairly authentic, his descriptions touching the earlier history, for which he had drawn chiefly upon legendary, bardic or traditional sources, are manifestly wrong in several details and are therefore unreliable. The inaccuracies will be pointed out at their proper places.

The text has been prepared from the inked estampages taken by Dr. N. P. Chakravarti, the then Government Epigraphist for India, in 1934. The present article was ready as early as 1940, but its publication has been delayed due to the suspension of the printing of the journal for some years during and after the World War II.

TEXT

Slab I ; Invocation

[Metres: vv. 1-14 Śikharinī ; vv. 15-21, 24-30 Sragdharā ; v. 22 Upajāti ; v. 23 Bhujangaprayāṭa.]

1 || नमः कीर्णेश्वर || यशोहेतु सेतू सुकुतिहृदिसेतुं जलिभिः सुष्णं यदच्छे यथार्थशुचिप्रकाशं शब्दं || हुष्ठ कामः कामं अनकः ||

1 The poem was also intended to be a text book for the poet’s own children, Lakṣhmīnātha and the rest see Slab XXV, v. 16.
2 Possibly it is the same Dhōdhūrīḍā as is mentioned further on in verse 5 of the Canto IX, where it is enumerated as the first of the sixteen villages whose area was included in the lake.
3 This date as well as that of the commencement of the work is given at several places in the poem, but of such instances where week-days are also mentioned one may be seen in ll. 41-44 of Slab IX.
4 The term gajadhara is equivalent to sītradārā meaning ‘mason’, literally ‘holder of the yardstick’ (gajas gaś ‘yard’).
5 More or less the same list is found towards the close of Slabs III, VI, VII, IX and XXV.
6 From ink impressions.
2 तत्तयावामलभ समाख्यु न राम: कृत्यम्

3 बुद्धिः चेलोविष्य (सं) पुरुषत् इति भूमितिः इति विष्यते

4 सेतुविलस्य सं (पु) कृत्यमिव नवानी तदार्जः रचितवान्

5 बिस्तार विस्तारां विस्तारोर्ज्जज् वधिमां अन्वितीस्य विवरतममपिताः

6 विभक्ताणां सुविष्यस्त विभक्तिसुभविस्तारां

7 विभक्तां स्मारिते आयुः प्रामाणिक विक्षमिति

8 खण्डशा भ्रतः (सं) सामाज्यमहत्या बुद्धिः

9 रस्तानां [५]: सुविष्यते वीरधारण राजा योज्यस्तिकानी बुद्धिः

10 न्यायतमां समितिः चेलोविष्यती भाष्यत्तमां सुविष्यती

11 इ(५) सुविष्यति भ्रतांस्ति

12 सेतुविलस्य सं (पु) कृत्यमिव नवानी तदार्जः रचितवान्

13 मृदा विण्यपि पुष्पितामुखाः संभविः

14 च च विष्यः भूमितिः वधिमां

1 The form सिः्धा is evidently derived from the word सिः्धा which is a Prakrit equivalent of सिः्धा.
2 The sign of विण्य appears above the line: apparently this was first omitted and supplied later on.
15 न्यानां जयति समारोहि जयकरी शतावधिः राधर (रा)  वर्ष गतांहि समयम् । स्वरं राणार्य जयति रचनास्वरूपतरं प्रसादः: स्वेच्छे

16 तं सम मुखितिरयुङ्मुचुमु ॥ ११ ॥ चउर्वाँ तलस्यमकलकलान्तरतत्वं निःशो शुखः लोके तव विवराय स्वेच्छाति । शूरव  निःशः

17 हु रचय नृपेशेव मम कुप: स्वरं नृपेशेव नृपेशेव तनयमपि तेहे निःशः: ॥ १२ ॥ इव स्वतं स्वरं परम भरुकर न (म) गलक (क) र शुकार्याऽदीय यस्तः

18 ज्ञाती सकल सिन्धरित्वत । प्रमयं वा १ तुषां जननिर रणद्व्रेण रचित परिवा श्रुच्यारो जनाकोलमातात् मुखमयिम् ॥ १३ ॥ इति भवानीऽतीते [१४]

19 सरोलशे लखेरमयुङ्मसवशेषे(वे)किवत्तूऽसे सुहृत(वे) तब वेदवलित गुणवलि(वे) तर्य विशेष

[१४] समालमे के वेरितवति भूसे वेरितवित्यकरः

20 बेलालमे(वे) सुखविनिकुतर्व(वे) कुरु इव ॥ १४ ॥ नद: बुधः: समुद्र: सलवससलिता: ॥ कृपावादरः भवा दारुणः वीर्यः वारां किल सुरसः

21 रितो वारि गृहति सनम् । शेषांल रक्षापक्त सिरहि च शायु (क) लि चंग्रक रलसेयोऽः

22 शः ॥ १५ ॥ कणोः सुर्यहु वादककसलमसावलनी वंशवंश (वी) चंग्र रूपं गठाः विवुधकमकर निष्टर्व निष्टव्युऽनी । दाने निष्टव जन्य यथः

23 चलत वधवां भूमकेतुः च सर्वदेह्कालि तङ्गालो ज्ञातुरुमनरालमबंजरोम्यालतु ॥ १६ ॥ शुद्धाचरें प्रचंदं स्वर्णससितां रंगवलिश्चास्तः

24 विष (विष) च्वाले भूमकेतुं मुखरवासिस्तुमंडलवर्षेव । तपांस वादकनीव विदितातुः (ह) तिहासे

25 व्यास इति शूरे कौशीपेा: शूरेः: ॥ १७ ॥ पुष्पोवृक्षालुङ्गुः सुरविदीर्जनः सर्वकार्यः

26 वाशे । लिक्षाध्याकृतिकः ज्ञातुरुमनराधिकलमस्वविश्वस्वरूपाःतु मुखस्मकलमिवमत: सर्वसंहः

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1 The syllable शः is inscribed above the line.
2 The sign of viesapa appears above the line: apparently it was first omitted and was supplied later on.
3 Read कृपावादरः = श्रवणांचार, as otherwise the line would be short of one syllable.
4 The words लाम्बकेश्त्र and द्वारकाश्चा qualify the asura, etc., i.e., demons, etc., of लांक as well as of द्वारका.

DGA
27 भंडु रसायतमकान्त(४) तितो तिश्रादित्यातिभाजवालुकुण्डकुम्बुकुम्बु निमित सुधार चू चंडवा
शंखया यत्र । घुड़ ज्ञात वे तद्भवन-ा
28 मिति जने: तस्यिंभिः प्रसांतःनमस्तान्याया मोचिते(२) तौ सहस्रतिमयकाल्यासाहस्त्री गणेशः
11.९६।। भार्तः किस्मार्य प्रत्ययति न वा
29 ललं शक्तदायकेवं प्रोज्यंमुद्रामुडातित्वान्यायकालं पादोः । भोविने भोगी किमित्य जस्वति
कृत्तमरी मुखेन सामासारस्त्राः
30 भार्त्यः श्वास्तमत्तित्वाचर्च चक्षाय वदाष्टीयवेशः । ॥२०।। सत्रुंजी बुंडुवी हो भुजामुखकारं
वायुमुद्रां हुन-हु ॥
31 रघुमहात्मावंद्रवेष(४) रे यत्र । चंडवा वानयिन्त जिह्ववनविषयोभेय नुस्तो विशिष्टं
श्वासिंभिः(४) स्वभावूपं प्रविवर्तितं पातु भामिकस्तिप्ति ॥२१।।
32 भोविद्वारा(४) स्तव एव नुस्तिष्ठयं: सति मंडितसृष्टिं बुंडुवी: । उद्भवंवेंद्रायंकालः संविचारभंगिकाः। ॥३।।
सतवा स्यः(स्वयः) तृ ॥१२।। इति गणेश(शः) स्तोत्रमः
33 स्वतानुमव गायत: स्वतमार्गाणां गाना अब्जावाहि वितावन । जयपुराणन्यायन्यज्ञसमुचः
सहस्रादित्तसंधुं श्वापुषुः[ः]
34 ॥१२।। सतविनं चाविनं किस्मति तत्परो घार्यायामः विततीयोः: सुधाभावाभाभिः: । कृत्त-पद-
घटनायापि सुभोदस्तः । बेलुः तदा(द्व:)_लोकात-ा
35 बलसव(४) लव(४) स्यववा(वा) भवस्य वा तत्परे तत्संस्कृरिति राजस्वरणा चेतं तद्गः.
स्यः। ॥२४।। जाते वर्षोदयसांबुषुगनिर्विन्यास: सु-
36 वज्याहारवामाहवे: शुद्धविनिर्यायमयार्थतमाणिनिः: पपघाङ्गः: कृत्त व्राकः । श्वास्तोमे समस्ते रचयिते
निधिं भूषणांमय यथेष्ट(द्वे)
37 याह्यायोपकुन्तल स भणवुः भगवान्न्यात्वः भानुभाली ॥२५।। प्राप्युष्यानां भूलीतो मरणक-
पकोज्यंसदित्तलेखं उद्वींवेंतोतास्म्यतः
38 पंच हरिवक्षायं खर्क श्वृष्टी नेरोः । वयस्संस्कृतम वा हरिपुरुषमा कुञ्जलीसृष्टियम
सृष्टिववस्तागमनस्यानुभवनिस्यतं मंडलं पाय-ा
39 तु पूज्यः। ॥१२।। श्वास्तपुषुः विश्ववस्तुस्तरस्त्रिणि बिहुः सुहृतं स्स्तं सत्यगरारं हरिहरित-रजनीवमधुसुबंधाऽः। विव(वि) आइकुहा चकः

1 The word आनाता is used in the sense of anāsita 'understood' or 'inferred'.
2 The engraver had dittographically engraved a sphenous da after this da, which he later on scored out.
3 This expression is not very clear. If the third word in the compound is meant to be anān, the correct form should be अक्ष-ब्लः, which would not fit in with the metre.
4 After यास is a scored out medial फ.
Slab II; Canto I

[Metres: vv. 1, 2, 4, 6, 7 Mālinī; v. 3 Prīthvī; 5, 14, 15, 17-29 Anuṣṭubh; vv. 8, 11, 12, 13 Vasantarākṣa; vv. 9, 10, 30, 31 Śāndīlavikṛṣṭa; v. 16 Sālinī.]

श्रीः[[Ⅲ*]]

1 नमः श्रीवेष्णाय नमः [[ मुनिनुमन्नुममन्नो वर्णां संग्रहायुं परमज्ञानवद्यायतं केलास-कृतार्थं। तद्रुपदे कविताया एकाकारित्रं]]

2 कृत्यं स्तं दृष्टं द्विवेदी राजसिद्धसामायायुं।।।। तुहिसिद्धकरणहिरोर्कृत्यस्वसिद्धं।।।।[वपुरि] जलबाम्य कालित्र]

3 कार्यंमयं (लयं): ॥(१) प्रतिज्ञापतवाक्षरिविवि(विवि)प्रभावनात्मकतः।।।। कलयः तथा राजसम्बन-लाभनेविलुः।।।।

4 चतुर्मित्रयुक्तचर्चितररणक जगुःः सवा। ॥(१) चतुर्वृक्षः। चतुः चतुः पत्रोऽन्तरणयो वा सम्बन्धः।।

3 Mayu means kinnara.
4 This portion has not come out on the impression. How much matter has been lost after the verse 30 cannot be determined.
5 Engraved on the top.
6 This daṇḍa is not necessary.
5 रिलिमर निमित्तुपुंजापां: शुमें चतुःप्रतिसीमविवाहनि राजसंहारामोः।
6 यावादा(वा) मूलसंबलित यावादा(वा)लाभिकांका किरोकताः॥(1) सुखमुद्रा सहितं तवं
7 कर राजसंहार ॥(4॥ ऐ(ि)रिं निमित्तं विषयं व्रताद्(ि) नाथसः(ि) बृत्तिः(ि) वस्त्र-
8 भा: ॥(3॥) दम्मुल्लके द्राक्षोदक यथा भक्तः। तलयत् सं(ि)कलार्य मोहकं
9 नुवसं तु विन्दुनि वि-
10 प्रकटमुखव तवं बोधम सिद्धि प्रविशतुः॥(1) दशशतकरपुकरे युक्तनेत्रविषये त्वा-।
11 ते राजसंहार ॥(3॥) भोजः कविः स्पृहादुराणवरोहुगरास्ता.
12 वर्णं हह मां सहस्रोदिताय विन्दुमनस्तते ॥(1) प्रविशतमोऽधि। इति(ि) मूलामण्डक ॥
13 बनसु जनको जातः कथोधी जुले तेजसः कविपद्वः शुद्धवनी वेणी च सोधापितः।
14 बलाशाशस्तिं तवं लोकं रजाहो युध भरवा(ता)ग्रं लक्षवं शिक्षयन्।
15 तवं विन्दुस्वरके नरपति: लुकारो वालेरे राजसंहारानमके
16 यथा प्रारंभः रजाहो एव दुःखास्तवस्त्य प्रवत्तेस्तयः।
17 एव युध-अवशेष । सदृढं तथेव युधाद्वाहोपविषयः विषयारम्भं ॥(1॥) जिन्द्रसिद्धि चेतनिपिताः

1 The syllable सं is engraved above the line.
2 Perhaps the intended reading is शुद्धमुद्रा सहितं तवं.
3 This दारो is not necessary.
4 The letter du is inscribed above the line.
18 लिखनेपरा कास्तीयाँभुजों वर्णित वायुपाटिक वाहुं \(1\) जातुः गुणांस्तव तवा निषुभो नामार्थ कवितावर्तनो नूष वहाक्तानि।

19 साहसन \(12\)ः मुख्या जनार्धनहरुस्तु कवितास्तु प्रथमःलक्षितार्थ कः नसन्तृस्तुमुखःकुटिलानि। \(1\) तापुस्तकायाजयिति वायुः।

20 नपस्त बकः भोजरिताियुवस्तुरितिस सत्विको तस्य \(13\)ः रामक्षेत्रे भारतेन्द्रः शोभानां सतुः। यथा राजा।

21 निषुभानां स्यालधायाच्छीलार्थ \(14\)ः लक्ष्मणशस्त्रानुवादे रामासंस्तव लोकस्ते \(1\) भीमःकांक्ष-प्रशालाभस्ते राजानि।

22 ह विराजसे \(15\)ः मर्यादावर्षुस्तुमन्यसुतु मायापर्यां स्यालधावस्तुवर्तार्थे \(1\) देवावर्षुस्तुमन्य-मायापर्याः प्र(व्र)प्र जुः।

23 भेः राज गीतिसाधकाया \(16\)ः वायुवालस्वष्ट्रस्वस्त्रव त्रा (वा) जनेश्वरस्तुस्तुः। \(4\) स संस्कृतक्रियाः राजां यस्मात्सप्त्तार्थानि।

24 \(17\)ः भोजरिता राजसविस्तुर वर्णितं कसुमुखात्। \(3\) युवावायाभविकाः[न्य]कसु ववत्रेः मुनिनामाति \(18\)ः ववत्रे वारुः(पु)रागस्तव \(4\) मेः।

25 ववार्षकांक्षे \(1\)ः कवः(वधेः)ववे लक्ष्मणमाहात्म्यस्ते वायुमोहिर्ति \(16\)ः प्रथा शीतालमाता ब्र(व्र)हनु शोभाक्षुश्चुलोचना \(1\)ः \(1\)ः न(व)विन प्रथा।

26 म वायुः सूक्ष्मात्तुमुखातः ह \(18\)ः \(18\)ः \(18\) यस्मात्म्य सूक्ष्मात्तुवव वियोगात् \(2\) संकरस्तु व [)*] युवावायात्म्य स्त्रा(व्र)ववायात्म्य राजा भवितव्यानि \(12\)ः।

27 भारायात् तं गणातः[रा]ः \(14\)ः तथे नामनुस्ते कुभुः। \(14\) राज्याधिक प्रथा प्रथा प्रथा प्रथाः \(4\) वस्त्रेऽववभविताः।

28 स्त्राणा \(1\)ः भर्तायां उत्तरात्तु \(14\)ः हिन्नायमपर्याः \(13\)ः हार्दित इति नामना तव \(13\)ः नीवते मुनिवेई। \(13\) तत्तायात्म्य नृत्य वेघ्य \(4\) त।

29 \(1\)ः स्त्रायात्म्यायात्म्या \(12\)ः इति वायुपार्यास्तु संभवितव्य ववस्तर् \(1\)ः \(1\) परिश्च्यो ववायात्म्येनस्तु। \(4\) ववस्तर् \(4\) वववर्त्तावर् \(13\)ः।

30 न ने विशालात्तरे राजसविस्तुरस्तुः \(15\)ः परायात्म्ये ववायातः(प)स्त्रयात्म्योक्तामात्म्य \(6\)ः \(12\)ः।

सातकारमणि सूक्ष्मोविविट्ट्षकः तत्।

\* The correct form is lekhana.
\* Better read gātāni.
\* Sandhi has not been observed here.
\* This danda is not necessary.
\* Both visarga and the danda are above the line.
\* While composing this verse the poet obviously had in mind Kālidāsa's Kva sūrya-prabhatō vanaśvā kva- chālpa-viskayā mātīḥ | tilōchhūr-dudarām mohād-naujāmēṃ-sāmī sāgaram || (Kaghuśīka, 1, 2).
Slab III ; Canto II

[Metres : v. 1 Mandākrāntā ; vv. 2-38 Anushṭubh.]

1 भौगोलिक नमः [II[*]] पुंजाबुपुण्यभरणयिन्यं वंदनकालीकिरीट गोवें वेंक करकमलयोऽपुजित विजयवल्लः [I(1)]

2 मयं पीलं वसन्यमरं किंसिनं अबध्ये ॥ नागामुक्तं वभवतितपूर्वे तेस्तु गोवेंसिनं। [II[*]]

3 मयं विक्ष्यं II. तयं नायकःः द्वितारं ॥ ख्यातामुखं तस्यांगवः II. पदयंगवः ॥ III. वः [III] स्थिरं [III] तत्तत्वं ॥

4 त्वस्त्रं काल्याणं तु II. (1) मुदो विकसस्दहथ (सूक्ष्यं) तस्यात्मवदनंसत्तस्यात्मवविकासुः सद् II. [III] विकृतिः स शाश्वामनयम्

5 तस्य पूर्वं ॥ (1) कफुस्यायं स्वानामायः संस्थेयनात्स्ततः पूर्द् II. [IV] ततोभिष्क्षयस्मिन्स्तु तत्तत्त्वस्तुमेसस्तोहं

6 तु II (1) यवनास्वयं शाक्तो वात्स्यं महोत्स्वम् II. [IV] तत् कुबलायायमेव स अमोरायायमिष्टः [II(1)] वुद्रायायायम् हः

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* Read "साताह" as in 1. 35 of Slab IV.
* Doṣa unnecessary.
* *Pārthana* is above the line.
III - SLAB III

B. Ch. Chhaddra
Res. No. 3977 E356-49953

SCALE: ONE-FIFTH

SURVEY OF INDIA, CALCUTTA
7 चंद्रो निःसमस्तस्य वा तत: ॥१६॥ व (व) हृदयाद: कुशाष्टोध्य सदस्यस्तस्य वा तत: ॥११॥
युवनायकोस्य मांकाता बसाह- ॥१२॥

8 सत्यपारमिको: ॥१३॥ चंद्रसमस्तस्य तनयः पवकुशोत्तस्य वा गुलः ॥१२॥ राजसृष्टिहरूतियोहस्तान-र्यम्भतरः ॥१४॥

9 हरिवन्दायोवाद्यस्य निक्षेप (भ) घनतुपनस्तत: ॥११॥ सत्यवाणित्वकुशस्य तत्वः नागमतः तत्व: ॥१६॥
हरिरघंचो रोहितोस्य

10 तत्वः वा हरितस्तत: ॥१२॥ चंद्रसमस्तस्य मुद्रेवस्माहिनियो भक्षोत्तस्य वा ॥१२॥
तसमायो को वा (बा) उकायो तत्तुः साग: स च ॥१२॥

11 चंद्रवसङ्गी दुस्तणः तु पत्यः तत्तवभवस्यः ॥११॥ अंद्रे (घ) अवदित्रहोधसत्यययः
सागरसागारः ॥ सागरसागारः

12 रामः (घ) तु गेतिवामयमस्तमः ॥१२॥ तत्तोमुनि विविल्लोभसमसारातो भगोरः ॥
ततः [छ] नस्त्तो [न] म्: सिपुर्यस्य

13 तस्मु: ॥१२॥ अपुर्वावुद्दस्य जात अगुरपर्ययः तस्मु: ॥ सववकः गुडास्य सवनानिवेष-सहसर्षिणः ॥१२॥ ॥१२॥ सववकः: स कस्मा- ॥१२॥

14 चपाव्यार्योस्य वाचमकः ॥१२॥ मूलकोशस्यसर्यतः एद्विवस्तत: ॥१२॥ जातो विवकस्तहस्त- ॥१२॥

15 स्मालक्षुद्रवशास्त्रश्च ॥१२॥ दोर्षबाहुविलीपोस्य रघुर्याय इत्यत: ॥१२॥ ॥ जातो बुधर्य-स्तस्य कौसः- ॥१२॥

16 ल्यायः सुतोभवत ॥१२॥ भौरा (रा) मच्छः ॥१२॥ कक्षेयः भरपो (तो) रामभक्तिमानः ॥१२॥
सुभिग्रामः तस्मानिव शामुनिवः- ॥१२॥

17 ति ना (रा) भन: ॥१२॥ असोतायः द्वृतो जातो सकवस्ते द्वृत: ॥१२॥ ॥ कुच्छ ल्यामातितिको विंश्योस्य त- ॥१२॥

18 तो भन: ॥१२॥ नमोयु पुंकरकोशेऽक्षमया सत्तोभवतु ॥१२॥ देवानीकस्तोवहोः पारियार्योस्य तस्मु: ॥१२॥ व (व)- ॥१२॥

19 लस्तस्य श्वसत्साहाय्यानामस्तोभवतु ॥१२॥ स (स) गणातस्य विपृत्ति: पुवस्ततस्य सुतोभवत् ॥१२॥

1 The letter त is engraved above the line.
2 Vīra is above the line.
3 The figure 14 between two sets of dasyus appears above the line. The first pair of dasyus is thus in excess.
4 Here instead of Daśaratha the Purāṇas give Śatāratha which appears to be correct.
5 The syllable ma appears above the line.
6 A space for one or two letter is left blank between त and दा.
20 श: वुषयोक्ष्यमयुययविक्ष्मतोभवत् ॥२१॥ वुषयोक्ष्यमयुयविक्ष्मतोभवत् (स्त): शीर्षस्तो महत् ॥१॥
ततः: प्रवुषयोक्ष्यमयुयविक्ष्मतोभवत्-

21 स्मात्सहस्तस्तश तु संख्या: ॥२२॥ ततो महवृत्स्तवामुळवढळासः प्रसेनजीव: ॥१॥
ततस्तस्ताःसाधोऽस: ॥

22 स्मात् (हु) हद (ह)ल हति स्वयं ॥२३॥ महाभारतसंस्क्रेमात्रेस्य तत्स्ततविभिंभिमयुना ॥१॥
एते त्वात् त्वात् एतेवं व्यासेन संप्रेक्षा भार: ॥

23 ते नुपु: ॥[१३]*२६[१३]*] द्रानवतांगम (हः) गावः व्यासस्तव व्यासाम तान् ॥१॥
वु (व) हद (ह) नाडः (हु) हुवाक्तस्त्योदिकिय इत्यत: ॥२५॥ वत्स: ॥

24 बुः: प्रतिविशिष्टस्ततस्तामुळपुरस्य वा ॥१॥ विवाक्तस्तव पदवी नार्तिनितिरितियभूत: ॥२६॥
तस्यासीतास्यवत: ॥

25 यः बु (बु) हुवाक्तस्ततोभवत् ॥१॥ भागुमान् श्व वतीकाव्येऽस्य तस्मात्स्ततोकोक: ॥२७॥
ततोभागुमानवेदस्य (हः) सुवदस्य: ॥

26 यः पुक्तर: ॥१॥ ततोत्तरवः प्रतिविशिष्टमान्तविभवस्य  हु ॥२५॥ बु (बु) हुवाक्तस्ततोभवस्य (बु) हुवाक्तस्ततोभवस्य ॥१॥ तस्मात् ॥

27 प्रजयस्ततस्तव संजय: शाक्य इत्यत: ॥२६॥ शुद्धिनोपाध्यायस्यात्मकोत्तर स्वेत्रिविश ॥१॥
शुद्धिनोपाध्याय रंगकल्पस्य ॥

28 स्मातिरुक्तस्यात्मक: ॥३०॥ सुमित्रभरु युमित्रभरु इववाक्तोर्योक्तथवत् ॥१॥ उक्ता भागवते
संके नभे ते समयस्य: ॥३१॥

29 द्वारवत्स्तवसारकेवं संख्या कुटा बोद: ॥१॥ प्रवत्स [धा] हद (हु) स्तवामान् वर्णानि
भवत: ॥३२॥ महार्चित्व राजेष्ठ: ॥

30 स्मात्सहस्तस्तश नुप: ॥१॥ ¹स्मात्सहस्तस्तश: सेनास्य स्वयं रन्य: ॥३३॥ तस्मात्स्ताः
सेनास्य सहस्रोप [ह]यतः: ॥१॥ त- ॥

31 स्मात्सहस्तस्तश: सेनास्य स्वयं स्मात्सहस्तस्तश: ॥३४॥ प्रवत्स सेनास्य स्मात्सहस्तस्तश: ॥
भृ: न्याग्नयस्य: ॥

32 योग्यान्तरीन नुप: ॥३५॥ तस्मात्सहस्तस्तश: स्युत्स्तवाययोऽपि रणागताः ॥१॥ जितवा
न्याग्नयस्य योग्यान्तरीन: ॥

¹ The letter त is engraved above the line.
² Sandhi is not observed here.
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33 सिता ॥१६॥ तमासायकावयायायसोमुक्ताय राजाभिवाच नौ ॥(१) श्रीविवाहा तु पर्वताय भवता भववन्ये ॥१७॥ ना-

34 ना विजयमूनि राजानी मद्यपुर्वकः ॥(१) बीरा संवेदिताले संततािताधुतों दत्त(त) ॥१८॥ श्रीविवाहा ॥ द्वितीयः सर्गः ॥

35 संबत ॥११॥१५ युधे (वयः) माधवसे कृष्णपक्षे सप्तम्यः त(तिः) ब्राह्मणसुधा मुक्तत्व (मुक्तत्व) राणेशर्याष्ट्रीयो कीर्तिः ॥ संबत--

36 न ॥१२॥२॥ युधे (वयः) माधवसे सुकल (सुकल) पक्षे १५ त्रिये (थिः) राजसुधु प्रतिया (प्रतिया) कीर्तिः गजगर मुक्तवं गजगर कर्मणि-

37 जी मुख उरजन गजगर मुख(थिः)वेष गजगर केतो ॥ मुख(थिः)वर ॥ लाला ।

सोमुराणे ॥ ॥ चुतरा गुरुक ॥ राजस्व याद(ना)जी ॥ ॥

Slab IV ; Canto III

[Metros : vv. 1, 35, 36 Šāndīvatīrīñu ; vv. 2-12, 21-27, 32-34 Anuṣṭubh ; vv. 13, 14, 16-20, 22, 23, 30 Upajīti ; vv. 15, 29, 31 Indravini ; v. 21 Indravani ; v. 28 Upajīti of Indravani and Vamšāsthāvīla.]

1 || श्रीगणेशयन नमः || उल्लोलणुनुक्ततासः (कथा) हरसिपुष(कथा) (सब्र) ताताताय राजोंवर तथोब्दन-नारायणि विवलब्धहरे जिल्ले: द(व)-

2 || (१) योपाले: कश्यपथ गोपनयासक्तो निग्रहावानायाद्रोश्चक्षरास्त्रमपर: सचव-काव्यौ मेती: ॥११॥ ततो वि-

3 जयभूमिक यथाविबिस्मत्वत: ॥(१) क्षितिपियत्व पुष्येमुद्धरदत्तः वा मुः ॥१२॥

4 जयभूमिक्य समायोभत्वत: ॥(१) कोसम्वर्तस्त्रय पुष्य: क्षितिपियत्व चालान: ॥१३॥ केशवावित्य एताप्राप्ताविस्मित्य चालान-

5 || क्रमसत्व पुष्योद्भवतस्तीति भव: ॥१४॥ क्षितिपियत: कल्कोजिनोभ्यामानाय यस्य तु ॥(१) प्रहरितरुपा-

6 भित्ताविविषबद्धात्मात्तत: ॥१५॥ प्रहरितमुनात: सवे म(पुल)हितोत्तविविषादुत: ॥ जाता युक्तं तेवृ पुष्यो ज्ञेयेहो वार्षिकायिवोधव-

1 By this are meant the two stanzas,Nos. 39 and 31, of Slab II, Canto I.
2 Sōmapura means 'architect'.
3 The name should end in ṛdīya rather than in ṛdītī in accordance with the information contained in verse 37 of Slab III, Canto II and verse 5 of the present one.
4 DGA
7 तू ||१६.१। व वृष्ण न (ं)ढिन गौरी दृश्योंचत्वं पुरानंपुजलं । नंदी गणोतसी बाध्योपि-
प्रयासकृत्य (वर्ग) प्रयोगशब्दः ||१६.१। हरि-

8 तराकः सुपुनिष्चितः संभोणशोभलः । तस्य लिङ्गश्रवणसुप्तस्तुतातः प्रा (ः) सावतः ।।१६.१।
नागहसुष्णे तिशोगे-

9 कौल्यविचारेऽः । येके बाध्योस्त्वं वास्ते वरासुहि दक्षे ततः ।।१६.२। विष्ट्रकृतपतितस्वं
स्यास्तविहन्तवरणान्धुः-

10 ना || मा गच (ः)तत्ततिव्रकृतः संततिः स्यावबिचितः ।।१०.१। प्राचीन्याविवरणवाच्य एकसिनः
वस्ते गते ॥१॥ (०) एकानदनः-

11 तित्त्रेऽः वाचेः प्रेमवस्तकः ।।१६.१। सप्तमीविषेषे वाचयः स प्रकाशस्वतं (सः) मः ।
एकतिष्ठताहरीतत्रवादवा ज्ञातायामभूतः ।।१६.१।

12 नागहसुष्णे नगरे सिद्याय निरवरः खड़गसरेपु चर्यः । व (ः)लेन खेदः च भोजनेन
शीतोऽर्थे रक्षे भीमस्तो-

13 रिस्त्रे || १६.१। विरचिकितः (त्रिङ्ग) संबंधस्वस्वतायाष्टिकृतकः प्रवचनः । व (ः)सी निचोलः
किल योक्षोक्षक्रमः-

14 माण्ड विमलः वस्तनः ।।१४.५। भ्रींएकालेन मुखः प्रवलं हरीतनानामे मुनयेष तेन ।
वलः वस्तनः कादर्कं च हुमं पच्चा-

15 शुद्धितयामानानसैः ।।१५.१। विश्वस्वतायाष्टिकृतकः प्रवचन (सः)सिसे श्रोतवरः कृतस्य ।
मणार्य चैक्षप-

16 नरं हि चवार्यसतत्विकितः (ईञ्ज) अति वस्तनः ।।१६.२। एकप्राहारामास्त्रिवृ भरतेवेंगचिन्यायां
जवतो विचिन्तयः ॥ मुः-

17 जन्महसुष्णचकुवां सं प्रभस्वय[ल्प्]। प्रभमूः वाचयः ।।१७.१। ततः स नित्यस्य नृपं
तु गौरीवास्तवपूप्तं-

18 मनुपासते । गुणितवािश्विनवतिविन्तकः चक्रेतु राक्ष नृपचक्रवृत्ति ।।१७.४। राज्यातिः-
पूण्यविहन्तवरणान्धुः-

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1 Compare verses 20 and 21 of Canto I above.
2 Read svaddha; su being prefixed to the word abda. Su, sat, lasat, udyat, etc., will be found used as mere
expletives very commonly in this poem.
3 Sandhi has not been observed here.
4 The correct sandhi would be सोऽगाष्ट्रयाः, but sa Agastya- has been retained for the sake of the metre.
19 त्वपज्ञातिविज्ञानमुक्तता । तस्मां राजनाय पवित्रं दयानो वाण्याभिषकः स राज राजा

11। । ततः सुमानाभि-

20 जराज्जैवादमूर्ध्वविसमवाशम् शहुगमा । घाण्येन्योश्च शहनम् तस्वितम्यः शक्तिकमार-

21। नामा ।

21 तत्ततो राजवालालिनिवानस्तम्येत्रीयोज्ज्ब्रह्मानस्ति । देवामार्गवस्य च कोषित्वमहस्तत्तुल्याय

22 शीतार्षक्षयायणः । 12।। ततो नृपायो नरपतिविश्वस्योत्तमाशुपैर्विभोस्ततु । श्रीपुरुषाः

23 जोमहबलस्य कर्णविषयः गृहस्पाति व भावाङ्गाः । 12।। भ्रीमा (यो) वर्षाहिः स हंसराजः

24 योगराजः । स येरा द्वायो व येरिरहितहलस्य वा राजलत्तेजः । 12।। ततः

25 स्व भूमिः [1] । 1।। पूर्वार्यायः भण्यमासाय भषिठपत्यन्तु पितारिष्यायन्तु । 12।। श्रीरूपाहिवीनेन

26 गजस्योत्तेजः संगरः । चुंबनस्यान्यायनमुर्मतां श्रीलस्यायनस्यायः सहयोगायः । 12।।

27 सुधादेवसहुः (सः) श्रीबीराय श्रीहो राजः । 12।। वर्षा (बुध) श्रीरोपाय सेवास्यायतः

28 सुधादेवसहुः (सः) श्रीरोपाय सेवास्यायतः । 1।। भारवालस्यायः

29 रुपाय सुधादेवसहुः । 12।। तस्यायायानिगुरुस्यायायः प्रोक्तालरु स्वरूपायास्तितातलाचयरः

30 रुपाय सुधादेवसहुः । 1।। तस्यायायानिगुरुस्याय च बालाकन्हक गाय गाय मंडोबेरे मोकलाः स चित्ता

31। । । । । तातानिके

31 बालाकन्हक गाय गाय मंडोबेरे मोकलाः स चित्ता । 12।। तातानिके

32 बालाकन्हक गाय गाय मंडोबेरे मोकलाः स चित्ता । 12।। तातानिके

33 पूर्ण सूर्यायामाने बालाकन्हकायाम स्मृतः । 12।। रामाविब्योलामने रामनीयामिश्लामिश्लेषः ।

33 पूर्ण सूर्यायामाने बालाकन्हकायाम स्मृतः । 12।। रामाविब्योलामने रामनीयामिश्लामिश्लेषः ।

1 This word is spells here both ways rūga and rūnā.
34 ति राजाबिलवनी नुपात। ॥१३।॥ राज्यराजोजयों नारायणपरारायण:। विवेशयमाविवरणां स्थीरो राजामित्रां वचे ॥

35 ॥१४।॥ द्रास्त्रज्ञाकर्षतस्तु मायबुद्धोपविवरणवर्णतः सत्तवैवेदू(व) रकः कठोभिषुकायो स्मयविलक्षणतः।

36 ॥ तेसंपरस्त्र तु रामसंत्र इति वा कृत्योकृत्य वा मायवः पुरोभृमपुमसंद्रमवतः । इमे व(व) होशा विनियमामािः ॥१५॥ यथा-

37 सीमपुपुतस्तु जनको वेणी च गा(गो) स्वामिश्राहामस्मा रणखोऽक एष कुलवान्तः प्रशास्तिश्च वः काय्य सावधारः।

38 अतिशुद्धिश्रीवर्णनाथः महाराजः अपनें तस्मादस्तथा इति सत्तवः सुसंग: सकुट ॥१६॥ इति- श्रीशीतलाधारास्त्रीकरः।

39 विष्णुद्वारमपमपुपुतस्तु महान्तरकः राजस्वतात्माहें भा(भ) हाकाभे तृतीय: संग: ॥

\[ \text{Slab V; Canto IV} \]

\[ \text{[Metres: v. 1 Mālīnī; vv. 2-50 Anushṭubh.]} \]

1 ॥ श्रीपाणिनाथ नाम: ॥ कलितालिनिचोतो नीतलोतलिकेऽसो तारिति धुतवत्र वेदता यत्वः तोष्य: ॥ विनंतिति चालकेऽसो।

2 य(व) च विलिति शोभास्तुश्चेतु यमुनायात्तोऽर्थः[व*] सर्वासात्तोऽर्थः[व*] सर्वत्वः। तत्वः पुरो नरपति राजस्व जातकरणः। तन्न(र्गु) तो नागापाः।

3 लोकः पुष्पमालः सुस्वस्य हुः [११२*] पूवीमलः सुस्वस्य पुषो मुष्मिनः । तत्वः पुषो भीमात्तो जः सुशिवोहाः तत्वः।

4 तः ॥१२ लक्ष्मिनाथवे(वधः) गणसंवल्लकान्तियोऽहोस्य हुः। कनिष्ठो रतनसी भरता पद्मिनी तत्त्ववाचलः ॥१२।। तत्त्ववाचलवीनेन हुः।

5 श्रीशीतलाधारः।। श्रीशीतलाधारास्त्रीतुः। सत्तः। सुतः: ॥१३।। सहितः कर्त्तरुः(ए) तस्य नामव वातः। विवं यापो यत्वः।

6 वः।। एक पुर्विततोपीतो राज्य वर्जने तत्त्वस्य ॥१६॥। व्योऽय(कः) सुहः। गितः:। संगे यथा हुतः(तदुः) तस्युऽसंगे। च वेदः।। राज्यम् हवामारो वानिकीम् मर्दः।।

1 This danda is superfluous.
7 गंगाप्रसारण: ||१७१। बिहूठे सिद्धशंकरि श्रीमूलं सक्तिका श्रीमान । न दानां तुल्यसमय
एकालित्य तदाध्यत्वात ॥ ३७।।

8 मृति बिहूठे समेतकररी श्रावस्य श्रावादृष्टिनानि । अवसरसहस्तरं च वाड़ा (क्ष) सलकोे जोकल-
स्त्र: १६। भृत्रावलंब्यान्

9 स्वामनस्यवस्य फलाप्ये ॥१॥ बायेलालय तरंगं तत्रान्तः नागहदेवरिताः ॥१०। बिहूठे
स्वदितकाहस्मजुष्ठैं कैलासान्वय: । प्रा-

10 कायमपुरारसिकसिद्धवं तत्तः ॥११।। इवतः इवान्तः शंकोरां गतस्तत: । तित्त एकोः पत्यार्थात् गमे राज्यप्रत्येिक्-

11 शाल ।१२। स कुमकरणपुश्चली सोकोलस्य वर्षकालम् । लवलिंग उम जलं गांगं
प्रतिश्रुतिमित निश्चयापूर्वाष्ट्र १३।। कुमकरणी भूमी:

12 भूभूम्बलसन्निश्चित । सूरोक्षावल्लभीशकु (सः) । ॥ राज्यमलोक राज्यकु त ॥१४। संब्राहसिद्धां-
स्वलु: । शायवस्यते विक्षय: । युक्तो वा (बा) वर:-

13 भिरहेरे लोकेपुराणिः परिशिष्टपाद्य (पर्व) [१५*] ग्राववति नरिलिपकारलििम (पर्व) [१६*] पावकालशास्त्र: ।
स्वदेशानामुस्य सर्वनिश्चित राज्यकु त ॥१५। ताड़णाता विक्रमा-

14 बिहूठे सूरोमूलसय (स्य) सोवेत । रानाः उपसिद्धों िस बिपोव (व) वषांगर ॥१६। तयोहिलय विेः तफळवास्य
रात्रिको जैसोऽरण ॥१६॥ पाता सीसो-

15 वर्षविनात्यतालयं च ॥१७।। भूरवाराश्वकमनवागनागालव मुकलिवकं । चित्रशृणु योद्धास्य
रात्रिको जैसोऽरण ॥१७॥ पाता सीसो-

16 बिहूठे च विलिताश्रयाचार्य: । ब्रह्मवरेण भयुपवीर इवस्ववाक्य: ॥१८।। कुलकं ।
प्रतापसिद्धोऽयु: । करषष्ठ (षष्ठ) वत्रुषा शास्त्र: ।

17 बिहूठे । मानसिद्धेन वल्लिकास्य सिद्धविषयस्य भुमेन्द्रितोऽै ॥१९।।। ब्रह्मवरेणः । पाते मानसिद्धततो
गत: । गुहिल्लित अहिे (इ) जाने ज्ञ-ः ॥

18 अनीरे समानाित: ॥२०। तयोहिलयमाहुति (सः) िर लोकोष्टिज्ञातस्य स: । मानसिद्धस्य कूमरंदर्कुमेरे
भृममप्रकारणम्: ॥२०। ाष: ।

19 ग्राववसिद्धाः । प्रसन्नाश्रामिष्यु यत: । कुंकु महुवालयमधु मुखोद्यागलोकम: ॥२०।। ाष:-
प्रतापसिद्धोऽयु मानसिद्धस्य

1 This danda is superfluous.
2 The syllable tyā is engraved below the line.
3 Sandhi has not been observed here.
4 Bhuji has apparently been used here in the sense of food.
20 वस्त्र: । हुभे चूत नमोहावम परमार्थती परिशिखत: । चैत्र। समय प्रतापेयों शक्तिसंहायम 
सोकर: । मानसिध्वय स- 

21 गम्ये(स्वय) हुदेक्षेक स्वेषोवद: । नीलाभक्ष्योहार तव पवालथम प्रभो तत: । 
प्रतापित्रेण वर्णोक्षे(व्य)भेतसम निर्धारियी 

22 ॥२५॥ ततो हृदि वुपली तीरी वाननिहेन वेगत: ॥१(१) प्रिषिली शक्तिसंहोणि गुहीतवायां 
विहार(व)त: ॥२५॥ मानसिध्वय वु- 

23 गली प्रतापेयुष संपर्य । चक्षु: भीमातपेन शक्तिसंहेन ती तत: ॥२६॥ निहीतो 
विलकारीतिश शक्तितिसह [सही] सहोवर: । 

24 राणेनोक्षेक शक्तिसंहेन्द्रान्त (वंश) स्वारायणवदम: ॥२०॥ शक्कर्द इदुष्टादसज्ञकसंकृत स संपर्य । 
प्रतापितिति(व)हृदि व(व)हितेन गलिया देय- 

25 बुद्वक्षरमा । ॥२१॥ संस्कारायुत सुभुम ज्योतिभागानरा प्रति निमित्यो । अभिर: खानाकाना- 
वाराणसु हुरणं व्यभच्छ ॥२२॥ 

26 खानाकाननः तस्य प्रेयायास्तत: पुनः। खानाकाननः जूठत तवार्तं शेषूमस्त्रपितं ॥२३॥ 
तत: शेषूमहापीप्पतन- 

27 भा विल्लीस्वरोइमेतु:। पुनरार्गलो युभुद हुल्ल चुरामनामकं ॥१३४॥[१०] संस्कृतास(प) 
सुन्म स्वीभ शौध हुल्ल प्रतापितं । प्रतापित्य- 

28 हं बुद्वरा(र) भ्रातीभिर्मक्ष्म: । [१०] ॥३६॥[१०] विल्लीस्वर(विल्लीस्वर) प्रतापेयों बघे 
वेत्तारंगमके । बुद्वरम सेवरमस्य चक्तास्वर(व) गजसिस्य ॥१(३) ॥३६॥[१०] 

29 विल्लीस्वर सिद्धवन्तं त मीतिभुवस्तुङ्गकालत:। सेरिक्कुभुववंचते(व) व गजांहो पवित्रारक: 
॥१(३) ॥३६॥[१०] प्रतापरेषु विल्लीस्वर रागेद्वी 

30 रचे राजस्त्रिमस:। शक्तित्वेगु: कूलति कूलव(व) कुलं(भ) वर्णसं ॥१३८॥ पपात 
कूले तुरामायारोहण श्यरिम: । अभिर: स्वहुत्तेन 

31 राघुसेवरमार्थिः ॥१३६॥। स चूत: सवरस्त्राणामिव तमसकालस ; । प्रमेयकरामुक्त: । स 
कूलो न बिलित्वा- 

32 तत: ॥१४॥। तत: प्रतापेयालो बल्ला(स्व) लसा पोशन सं । कूलव चक्तास्वरं चुलास्वर हुष्मार्थे ॥१६॥। वर्णीय: स येजाहु। 

*The word पत्र appears below the line.*
32 नियुः सेरिम्बलसम्सूत । प्रतापतिनः (सिप्च) बेहुः (षुष) सनाते (शः प्रे) रघुनःविक्रुः !\[42\]
2 सदृ दृ स्वरूप सरवस्तर । तह रघुः सनाते स एष श्रुः सैनीयीः- राजीयः-
34 बुः (बु)। श्रीयवः सरवस्तर ॥43॥ सु वृक्षः सेरिम्बोत्तः सोजःनासिकः वरे- विनः : बुः वर्तः सस्मोभूमिनिविविधःिवरीरररावः-
35 नु ॥44॥ बैगे (कः) नेता (कः) हुहोः श्री वरस्वः स्वादः दुःमनः ततः : कोसीहःलङ्गः
बुः (बु)। रघुःनिष्ठात नस्त: ॥145॥॥ बुः वर्तः सस्मोभूमिनिविविधःिवरीरररावः-
33 बलसु ॥1॥ वरस्वः कोसी सः प्रात्योणिसरवस्तः श्रीनः ॥45॥ प्रतापसिन्हविहिलीः
च्छुः चालातस्तिकः । यथा युक्तुः (तः) ततः द (बु) día नुः वर्तः-
37 वर बरस्तः ॥46॥ प्रात्योणिसरवस्तः चतुरस्तःपुरस्वः तदार्थितः । फिलिवं लोकव्रमणःग्रामापि-
स्थनंसिद्धं ॥18॥ नुः न पुः नुः-
38 विनः तलिन्तनस्वनसातः शास्त्रः ॥ तथा लमस्ते जगति सविन्यविहुःरः ॥46॥ अननः
श्रीनारायणः वीर बुः-पुः-
39 [नी]कमः । इति राजा प्रतापसम प्रतापः कपितो नयम ॥40॥। इति राजसिवाश्ववाह्ये
सहायः वीरकः पुःः । संगः ॥

Stab VI ; Canto V

[Meter : vv. 1-32, 31-50 Anushthub ; v. 33 Varanatilakā ; vv. 51, 52 Bāndālavārīṣṭa.]

1 ॥ श्रीस्नरः नमः : रः नन्तः प्रात्योणिसरवस्तःव्रमणः (षुष) सः ततः गुः । मात्रासच्चतः
3 संग्निनां सहायःनारायणः ॥1॥
2 सेरिम्बलसच्चतः धृतोः प्रात्योणिसरवस्तः विनः । ज्ञातीरस्यः तन शुरप्रेमित युवकः ॥2॥
3 बुः वर्तः सस्मोभूमिनिविविधःिवरीरररावः-
4 वरस्तः ॥46॥ बुः वर्तः सस्मोभूमिनिविविधःिवरीरररावः-
5 नुः ॥46॥ ततो ज्ञातीरस्तः स्वरुःस्वत ॥ गोपुरुःविनः समायां ॥
6 ॥ बुः (बु) । सेरिम्बलसम्सूत ॥15॥ सहायःनारायणः ॥

1 This ना is redundant.
2 सुः (बु) has not been observed here.
3 The name सुः, being of foreign origin, is used here आसिहकिता.
4 There is a serious-out एstroke over त. त.
5 The correct form is मधुनā.
6 संभोग नामपाल: । शलामर्सेवा सावर ते समर्थः मिलित तत: ॥१॥ राजाः
वर्षरित्वेंहि महाव्ययुज्वतः । महावा-
7 नानि विवेचय वर्ष युगानविवर्त ॥१॥ लक्षिनायामना सह गुरुने संजवाविवर्त । राजाः
वर्षरित्वेंहि योगतीप्रामर्व वर्ण मु-
8 वा ॥१२ ॥ बब राजा करवत ॥(१) युग्ने युग युग युगाकरोऽजः । तलकीभवेचे संगमादीरे
कुष्टलां वर्ज ॥१२ ॥ द्वारकशेषविप्रेयः
9 प्राम्रम पूवे व बि [५] ए । चंद्रेवालवादेचे युगुरुसंख्यः ॥१२॥ प्राणेराज्ञे चिसरीपोऽ
चकर मानुकित व (व) ताल । प्रापल्लव (क्षत्र)-
10 त्योक्तकः कर्णायामप्रकाश: ॥(१२२॥) हंसलक्ष्मिनायामक राजस्व पुरुषनामकः । पुर्णे
विस्मृतः प्राप्यं स्वापनया निरापदः ॥१२ ॥ ज-
11 होऽप्रार्थना मिरव यते संगो अतरमहुः । रत्नात तथा हंसलक्ष्मिनाय चके स्मृतसाहित्यः
वहनियः ॥१३॥ पुर्णे ॥(१२२॥) शते बोमासाहेतो चतुर्हरितप्रेयः-
12 वेचके । आदिवसुतः (व) तीर्था [५] ग्रेह नरसिंहजूप रावण्यः ॥१५॥ जगातीसः महावाल्यः ॥
रायोऽवर्तनः । धीमज्जुमात्रः तत्स्यः कः-
13 केताते व (व) सी सहवा ॥१६॥ शते बोमासाहेतो पुवाता (शी) स्मिरितिके । राय-
शुल्कुम्बितायाः राज्ञे प्राप गणतिः: ॥१७॥ जगातिः-
14 हृजया मनं** प्राणेराज्ञे व (व) लक्षित: ॥१ (१) स दूरगरुस नागः पुवाता । पुन्जिामायाः राज्ञ: ॥
१८॥ पस्ताहितः पातिः सदावने राजवतनयः
15 कः । लुकुन दूरगरुसेऽद लोकर्त ततः ॥१६॥ जगातिसहिताया गाते रायोऽवर्तनः
रामसिंहकः । नम समयारः बैरावना सर्वरमुः-
16 जू४ ॥२॥ जसवं रामसिंहसुतायाः जापाः स: । पुवाः वेमासाहेतायाः च लुकुन रचितं
अभिबृ: ॥२ ॥ शते बोमासाहेतो चब्जीवम्-
17 भिवेकके । अर्धनारिप्रकाशः ॥(२) जगातिसहितायाः ॥२ ॥ पुर्णे । धीमज्जुसिंहजूप (व) चिसरी1
पारसी तत्स्यः मेस्यासिपरार्धनारिसिंह-
18 महाभूतः ॥२ ॥ पुवाः जनायनामति तुलकविज्ञाताविवि मुत: । प्रामृतमहिनवासतावाद्योऽ
पार (पर: शीतातिः (ब्रह्म) यथमः ॥२ ॥ प्राणेराजः

1 Sandhi is not observed here.
2 This sa is incised above the line.
3 This danda is unnecessary.
4 The anusvara of yadi appears over the following letter.

MGICO—SI—4 DGA—24-11-53—450,
No. 4—SADASIVAGAD PLATES OF KADAMBA VIJAYADITYA; SAKA 1102

(1 Plate)

P. B. DSAI, OOTACAMUND

This set of copper plates was secured by me for study in the course of my annual tour in the Bombay-Karnātaka parts in February 1902. It was in the possession of Mr. H. V. Naik, Clerk of the Court, Civil Judge’s Court, Karwar. Mr. Naik’s family headquarters are at Sadasivagad, about four miles from Karwar, and these plates were lying there as an heirloom. Details as to how and when this family came to possess them are not known. I am editing the inscription on these plates here for the first time with the kind permission of the Government Epigraphist for India.

The set consists of three plates held together by a circular ring with seal. The writing is found on the inner sides of the first and third plates and on both sides of the second. The rims are raised to protect the inscription which is, however, worn out in many places. The plates measure 8” in length, 6” in breadth and 1/8th inch in thickness. The ring which is 2” in diameter passes through a circular hole, 5/8th inch in diameter. The ends of the ring are soldered into the bottom of a thick circular seal having a rim. The seal, which is 2¼” in diameter, contains on the sunken surface the figures of a rampant lion with upturned tail and a dagger in front of it. At the top around are the figures of a sun and the sun, followed by the legend Śrī-Viśēṣṭā-śānaḥ in Nāgarī characters, and then the crescent. The ring and the seal together weigh 70 tolas and the whole set weighs 380 tolas.

The characters are Nāgarī of the twelfth century, being normal for the period. The letter śī at the commencement is written like tū. Medial ā is generally denoted by a side mātri. Exceptions to this are the letters mā in line 1 and mā in line 44, where a slanting stroke is placed at the top of mā and mā to denote the length. In regard to orthography, the consonant following a rūpa, as a rule, is not doubled. We do, however, note a few instances of doubling also, e. g., mātī in line 4, Viṣājī- in line 31 and avarṇa- in line 35. The language is Sanskrit and the composition is in verse, except in lines 39-46 describing the particulars of the gift. The composition is defective in some places.

The epigraph commences with an invocation to god Śiva. After narrating the origin of the Kadamba family, in the usual manner, from the mythical hero Trilōchana Kadamba who was born from the sweat of Śiva, it gives a succinct genealogical account of the Kadambas of Goa. The account stops with Śivachitra Permāji and his younger brother Viṣājī or Viṣṇu-Ditya II, the sons of Jayakṛitin II from the Chālukya princess Mallala Mahādevī. The inscription represents Viṣṇu-Ditya as the ruling monarch. Its object is to record a gift of land by the king to the goddess Āryā Bhagavati. Though not explicitly stated, it appears from the description of his family and the context that the beneficiary of the gift was a Brāhmaṇa of the Bhārddvaṇja gōtra, named Gōvinda, who was well-versed in the science of astronomy. The donee’s family is described for four generations. The gift property was situated within the boundaries of the village Aruvige included in the tract of Māravavārgīaləlu.

The record bears the date which is expressed in words thus: Saka 1102, Vikārin, Kṛṣṇa śa 12, Sunday. The Śaka year was current and the date regularly corresponds to Sunday, October 14, 1179 A. C.

1 No. 2 of the Annual Report on Indian Epigraphy for 1901-02.
1 DGA
The importance of the epigraph lies in its being unique. Inscriptions mentioning the joint rule of the two brothers, Śivachitta Permādi and Vijayāditya II, and also those that refer to the rule of the former only who was the elder of the two, have been discovered. But no inscription referring to Vijayāditya as an independent ruler, has come to light so far. No doubt the second part of the Halgi inscription contains a reference to the regnal year possibly of Vijayāditya; but it is clear from the earlier portion that his brother Permādi was ruling at the time. Hence the present happens to be the first and the only inscription so far discovered, attributing independent rule to Vijayāditya, dissociated from his brother. The reason for this appears to be that Permādi was no longer living by this time. According to the Halgi inscription, Vijayāditya was a devotee of the god Vishnu and bore the epithet Vishnuṣhika. But it is revealed from the seal of the present plate that he preferred to describe himself as Vishnudāsa, i.e., ‘an humble servant of Lord Vishnu.’

The inscription contains two place-names. One is the region called Māruvaṭṭagadalū or Māruvaṭṭagadalūl, and the other the village Aruvige situated therein. It is interesting to note that Māruvaṭṭagadalū is a purely Kannada expression made up of the words māru, paṭṭu or maṭṭu and kaḍalū. It means ‘the coastal region adjoining the sea.’ I am, however, unable to identify this tract. Aruvige appears to be identical with the present day Arage, a village about 4 miles to the south-east of Karwar, on the road to Ankola. The village Arage contains a shrine dedicated to a female deity named Durgā. This deity probably represents the goddess Āryā Bhagavatī of the epigraph.

TEXT

[Metres: Verses 1, 2, 5, 6, 10, 13 Sārdālavikṛditus; vv. 3, 7 Upajāti; vv. 4, 8, 9, 14-18 Anushṭubh; v. 11 Mandākrāṇī; v. 12 Vasantaśilaka.]

First Plate

1 अः नमः] मित्रयाः [1*] लक्षणपूर्णायणवालुच्चः [ः] कोडाळारा-
2 हाकूर्देढांग्रां शालधनीविष्टितिं] — — — [वाय-]
3 तां [1*] गणान्वितला[(यी)लहेलुल] — — — — — — —
4 गीरम्बोगिनिमिकार्यगो मुरलिस्वरूपः पुरोह [विवं] [11 1*] पा-
5 याचन्दरितालमिकिन्द्रेण य — — — — — — ——
6 गोत्राङ्गमिकी[ः]सुशरस्वयमप्रोलासिर[ला]व[ली] l]
7 भागवतकुरुरिचित्तघुमोघालकर्णि नीराजनाविर्मित्व[ः] [ली] l]
8 बबाक्षक्कराप्रभासितकल्लक्षः स्मारकस्थः [112*] पुरा पुराणम विजये

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2 Compare Kadamba Kula, p. 501.
3 From the original plates and impressions.
4 In this and a few more instances that follow, the final म is changed to नुसेत्रा.
From a Photograph
No. 4] SADASIVAGAD PLATES OF KADAMBA VIJAYADITYA; SAKA 1102

9 पुरारें [६४] स्थवरीदिव (बि) [४५५]लतो ललाते [१७] भाविन्द्र(ब) भूते गुणम्
[ ग्रन्थित: सुलामू ]
10 तै: प्लवायतुर तयति [१३] तात: कदंब(ब) तत्त्र राप्ता लोकोत्तुरामिनियतेः।

Second Plate : First Side

11 बिलोचनकंदव(ब) इल्यं चतुर्भुजमण्डलः।। [१ फू] तत्संता] नक-
12 दंब(ब) वंशविद्वद्भीरुरुस(ब) श्री [स्थिनि राकारे शरणागत[विषितमुखः]
13 लोबादी श्रीपते:। लक्ष्मीजन्मितकते कुर्तवय[वीत्ताय] — — —
14 यत्सू (सूच) मुनि मैत्रिराजाण्युगांश्री|॥ [५] एतरामज्जयककिसी-
15 मूर्ति]रूमुँश्वराश्वात्विधयाः: कृपोरसणदिविषा(सित्रजन)।।
16 तामान्दन्तिविद्यां:। यत्साहोनितिरोपतितजय[स्तं]भ-
17 लेंगं शरित्यम:कृपितयाः (दा) बृहत्ति — — — — — — — —
18 लो: [१ दृष्टि] परस्पर संगमरम्भवृङ्ग बालुक्यबलाविप[ली] — — — [१ ]
19 नित्संकके विकृत भिन्ने लेमे यसो — — — — — —
21 लि महतिकल्यनवया: पल्लय: [१ दृष्टि] ततो जगज्ञायो ज[जे जे]—
22 त्यक्षेमिष्ठीपति:। केनायते [तरां] . . . . . . . .

Second Plate : Second Side

23 द्वी [१ दृष्टि] बालुक्यवान्त्यमौलिमोजिकितकरणां सौजन्य — — — — — — —
24 [लू] जनातां ग्रहयं: कुलमूल्क पेप्टिशृङ्ग: सुस्थः। [ यस्मै ] — — — —
25 म मैलमहदेविः जनमंगलं दासीवृंजकरको[देशसहताः] व्र-
26 ट्वा (त्वा) कृत्तार्थमवत्तु [१ १५] तमसद्वायुभजन विजयी बीर(पिन्हिटे)
27 त्यो गौरीभृंजणस्वरेण त्यागसिगास्त्री:। — — — — — — —
28 भट्टमहादुरुच्छराणं: कलिनां जनमस्ताः विशादस्वरां — — — —
29 पतिनां [१ २९] तयानुज: सकलमंगलजन्मभूमि: श्रीमान्यदो प-
30 दमुरायुङ्गभरम:। शास्त्रमें (न) मृतिरसमा (ता) विनमराप-
31 मौतिमाणिक्यविद्वात्पदो विजयाककिदेव: [१ १२] यमश्च [क्रीष्ण(चेत)त]-
32 चक्रवर्तीपुत्रीं कृपोप्रसादामायेः वीरोषिनिनिश्चायमनि विजः
33 गतीमाणिक्यभाष्यादये। लक्षारीविधकंडकलिततये लो-

¹ This reading is restored conjecturally.
No. 5—TWO SAILODBHAVA GRANTS FROM BANPUR

(2 Plates)

D. C. Sircar, Ootacamund

In May 1949, I received for examination from Mr. K. C. Pāṇigrāhī, Curator of the Orissa State Museum, Bhubaneswar, two sets of copper plates belonging to the Śailodbhava dynasty of Kōṅgōda. I prepared transcripts of the inscriptions from the original plates which were in the usual course returned to Mr. Pāṇigrāhī. It was understood that he would contribute a paper on the above inscriptions to the Epigraphia Indica. In December 1950, I met Mr. Pāṇigrāhī at Nagpur where

1 The language of this passage is faulty.
2 The record is complete except for the last few akṣaras which are indistinct. In this line there is reference to the person who drafted the document. The name of the poet, who bore the epithet jagnāma-sarasvati, cannot be deciphered fully.
we assembled in connection with the thirteenth session of the Indian History Congress. He then informed me that it was not possible for him, owing to his pre-occupations, to take up the editing of the inscriptions. He requested me to publish them. I take this opportunity of thanking him for his kindness shown to me in this connection.

The plates are now the property of the H.E. School at Bāppur which is a station on the Bengal-Nagpur Railway in the south-western part of the Puri District of Orissa. Mr. Pāpigrāhī received them on a temporary loan for examination from the Headmaster of the Bāppur H. E. School. Nothing is known as to the circumstances that brought the plates into the possession of the above institution.

A. Grant of Ayaśōbhita II Madhyaamarāja

This inscription was published by Pandit Satyanārāyaṇa Rājaguru with plates in the Journal of the Kalinga Historical Research Society, Vol. II, part i, pp. 59 ff. But his treatment of the subject is rather perfunctory.

The set consists of three plates each measuring 6½ inches by 3½ inches. The plates are held together by a ring to which the seal is soldered. The ring was found cut out when the set reached me. The seal contains, in counter-sunk surface, the emblem of a couchant bull, facing proper right, and the legend ēri-Madhyamarājadevaḥ below it. The first and third plates are engraved only on the inner side, while the second bears writing on both the sides. The rims of the plates are raised in order to protect the writing. The first plate is damaged at the top right corner, and a few lines of writing are partly obliterated. The plates weigh 64 tokas, while the ring with the seal weighs 38 tokas.

The inscription is an incomplete charter of the Śailōdbhava king Ayaśōbhita II Madhyaamarāja who seems to have flourished about the second half of the seventh century A.C. (circa 665-95 A.C.). The writing on the reverse of the second plate ends with a verse describing the achievements of king Madhyaamarāja. There is only half a line of writing on the obverse of the third plate, which was meant for introducing the customary list of officials and others belonging to Kōṅgōda-mañḍala, to whom the royal order regarding the grant was intended to be addressed. These letters should have properly been preceded by a prose passage mentioning the king, desirous of making a grant, as kusāli. It is possible to think that this mistake committed by the engraver was the reason why the text was abandoned, at least for the time being. It is well known that plates were often kept ready in the record offices of ancient Indian rulers with the introductory portion of the grant inscribed and a blank for the necessary grant portion to be incised later as occasions arose.

In respect of palaeography, language and orthography, the inscription under discussion closely resembles the Parikud plates (issued in the 26th year of the king's reign), the only other record of Śailōdbhava Madhyaamarāja so far known, and hardly anything calls for special mention. With the exception of the incomplete prose passage at the end, just referred to, the siddham symbol, the word svasti and the reference to the place of issue, the entire record is written in verse. There are altogether twenty verses, no less than eighteen of which are already known from the Parikud plates. The remaining two verses are also not new as they, like many others of both

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1 The 13th regnal year of his father, who ruled at least up to his 50th year, fell sometime after 619 A.C. He himself ruled at least up to his 20th regnal year. See below.

2 Cf. the Kēḍāpur plate of Srichandra, above, Vol. XVII, pp. 188-92; Chittagong plate of Kāntidēva, above, Vol. XXVI, pp. 313 ff., etc.

3 Above, Vol. XI, pp. 284-7. The date given in words in line 45 must have been given in figures in line 54. Unfortunately the preservation of the writing in this part of the plate is unsatisfactory and the figures cannot be deciphered from the published facsimile.
the Parikud and the present charter, have been quoted from the records of Sainyabhita Mādhavavarman II Śrīnivāsā, father of Ayaśīhīṭa II Madhyamārāja. The earliest inscription of the Śailōḍhava family is the Gaṇjam plates¹ issued by Sainyabhita Mādhavavarman II (c. 610–65 A.C.) in the Gupta year 300 (619 A.C.) when he was a feudatory of the Gauḍa king Śaśāṅka. The other charters of this Śailōḍhava king, so far discovered, were issued without any reference to his overlord apparently after the defeat of the Gauḍa king, either Śaśāṅka himself or his successor, by king Harshavardhana of Kanauj, allied with king Bhāskaravarman of Kāmarūpa, sometime before 638 A.C.² Of the charters issued by the Śailōḍhava king during this period of his independent rule, the Kharā plate,³ the introduction of which is couched in prose as in the Gaṇjam plates, appear to be the earliest. The Kharā plate as well as the Buguda plates,⁴ the latter having an introduction in verses composed for the first time by the court poet of Sainyabhita Mādhavavarman II, are not dated. Most of these verses are quoted not only in the later dated charters of the same king (the Puri plate⁵—regnal year 13, doubtfully read as 23 by Basak—and the Cuttack Museum plates⁶—regnal year 50), but also in all later records of the family. Later Śailōḍhava kings developed the habit of quoting the introductory verses from the documents of their predecessors and of adding a few stanzas composed about themselves by their own court poets. This custom can also be traced in many other royal families of ancient India, such as the imperial Gaṅgas of Orissa and the Pālas of Bengal and Bihar.

It will be seen from what has been said above that all the twenty verses quoted in the inscription under discussion are already known from the published records of the Śailōḍhavas. Nevertheless, the present inscription is of considerable importance, as it helps us in correcting the faulty text of the Parikud plates.

The first verse, which is found at the beginning of the later charters of Sainyabhita Mādhavavarman II as well as of all the grants of his successors, is an adoration to Śambhu (Śiva). Verse 2, which is the same as the second verse of the Parikud plates, introduces a king named Mādhavendra. Thereafter we have the history of the Śailōḍhava family from the very beginning. This style of the introduction, which is found also in the Aihoḷe inscription⁷ would suggest that this Mādhavendra (i.e., Mādhavarāja or Mādhavavarman) was another name of the reigning monarch, Ayaśīhīṭa II Madhyamārāja. It should, however, be pointed out that the same verse is also found in the Buguda plates of Sainyabhita Mādhavavarman II as well as in the Niṉinya grant of Dharmārāja Mānehīṭa who was the grandson of Sainyabhita Mādhavavarman II and the son of Ayaśīhīṭa II Madhyamārāja. It therefore seems that all the above three Śailōḍhava kings bore Mādhavanarman as a secondary name. Or better the verse in question referring to Sainyabhita Mādhavavarman II is out of place and carelessly quoted in the records of Ayaśīhīṭa II Madhy-

¹ Above, Vol. VI, pp. 143 ff.
² About 643 A.C. Harshavardhana led an expedition against Köṅgöła in Orissa probably on behalf of the Gauḍa king whom he then considered his subordinate ally. Śaśāṅka’s death and the discomfiture of the Gauḍa king took place sometime before 638 A.C. when the Chinese pilgrim Huen Tsang travelled in East India. See History of Bengal, Dacca University, Vol. I, pp. 77 ff. Harsha’s victory over the Gauḍa king seems also to have preceded his encounter with Pulakĕśīn II, which took place, according to the Aihoḷe inscription, sometime before 634 A.C.
⁷ Above, Vol. VI, pp. 1 ff. This prasasti begins with an adoration to Jīnendra, then introduces the reigning monarch Šatyaśraya (Pulakĕśīn II), and finally begins the history of the Chāluṇika family from its earliest illustrious member.
maraja and his son Dharmaraja Manabhita. Verse 3, omitted in the Parikud plates but found in the Cuttack Museum plates of Sainyabhita Madhavarman II, introduces Mount Mahendra which is intimately associated in literature with the Kalinga country. Verses 4-5 mentioning Pulindaśena as famous among the people of Kalinga and as a devotee of Lord Svañambhu (Śiva) and the following five verses (verses 6-10) speaking of the eponymous Šailodbhava, his kulaj or descendant Aranabhitā, his son Sainyabhita (Madhavarman I), his descendant (possibly an adopted son?) Ayaśōbhita, and his son Sainyabhita (Madhavarman II), are found in most of the later records of the family. Verse 11, which is omitted in the Parikud plates but is found in the versified introduction of the records of Sainyabhita Madhavarman II, refers to the achievements of king Sainyabhita Madhavarman II. Verse 12 speaks of the same king as Śrīvīśa and attributes to him certain sacrifices including the Āvānādā. The horse-sacrifice must have been celebrated by the Šailodbhava king, before the issue of the Puri plates of his thirteenth regnal year, to commemorate the throwing off of the Gauḍa yoke. Verses 13-20 describe the reigning monarch Ayaśōbhita II Madhyamaraṇaja and are all of them found in the Parikud plates and some of them also in the later records of the family. The text of the verses common only to the present charter and the Parikud plates is corrupt in both the records, although the text offered by the record under discussion is better and has helped in restoring the reading intended by the author. Verse 15 describes the king as a royal ascetic. The next verse (verse 16) compares him with the god Śambhu and says that he had discourses with departed saints coming from heaven at his call. Verse 17 says that the king, who was as fair as the moon owing to his fame pervading the earth, performed amazing tricks of archery. Verse 18 says how the jewel of Kōṅgōda (i.e., the king) became an equal of the son of Prithū (i.e., Arjuna) by piercing, from a distance, at a time four boards, each covered with two shields, with arrows discharged from two bows simultaneously by his two hands. Verse 19 describes how the king could run with two stout persons on his shoulders in emulation of the monkey hero Hanumān, famous in the story of the Rāmāyaṇa.

Of the names of geographical interest, the inscription mentions Mount Mahendra, Kalinga, Kōṅgōda and Kōṅgōda-mañjala. The Mahendra is no doubt represented by the present Mahendragiri peak in the Srikakulam District. Kalinga, in a narrow sense, was the country around it. Kōṅgōda was the name of both the kingdom and the capital of the Šailodbhavas. It was apparently regarded as a part of the Kalinga country. The city of Kōṅgōda stood on the river Sālimā which is the modern Sāliyā running past Banpur, the findspot of our record. The heart of the Kōṅgōda country, i.e., the dominions of the Šailodbhavas, thus lay about the border between the present Puri and Ganjam Districts of Orissa.

1 The mention of Madhavendra in the Parikud and Nivinni plates was not explained by the scholars who edited those inscriptions. Pandit Rājaguru is apparently unaware of the fact that the verse in question is found in the records of three successive rulers of the Šailodbhava family and not only in the charter under discussion.

2 Cf. Successors of the Śākonāvas, pp. 400-1 ; New History of the Indian People, Vol. VI, p. 83. Note also that the epic hero Nala, son of Virācina, is described in the Naichulīya, V, 124, as Virācina-kula-dipa. There is, however, difference of opinion among scholars as to the genealogy of the Šailodbhavas. For the son represented as a descendant of the father, see also the Rājataranginī VIII, 1083 (Stein's translation, Vol. II, p. 612), the Assam plates of Valabhadāva, line 16 (above, Vol. V, p. 184), etc.

3 I do not agree with Pandit Rājaguru who thinks that kaśākuka-dhavala, used in the description of king Ayaśōbhita II Madhyamaraṇaja, has to be regarded as one of his names. He further thinks that Madhava issued his Ganjam grant in the Gupta year 300 (619-20 A.C.) when he was holding the office of Mahādāmartha under his father Saṅkha dāna Madhyamaraṇaja. The suggestion is, however, against known facts of history and without any evidence in support of it.
TEXT

[Metres: — verses 1, 3, 5, 14, 15, 17-19 Śārdūlavīśeṣṭa; verses 2, 12, 13, 18 Sragdharā; verses 4, 7, 8, 10, 11, 20 Vasantaṭilaka; verse 6 Anushṭubh; verse 9 Indravajrā.]

First Plate

1 Siddhām² Svaṣṭi ["*]
    vijaya-Kōṅgōda-vāsakāt ["*] Īndōr-ddhauta-mūnīla-ta[n*]ubhīr-iva
2 ṣāliṣṭāṭ karai[h*] kōmalai [" r-vva[r-ha]ddh-āhēr-aruṇai[h*] sphurat-phaṇa(ni)-maṇēr-ddigdha-
   (h)[gda]-prabhās-ṇāvū(śo-ṇ̥̅u)bhiḥ ["*]
3 Pārvatayā[h*] sa-kṣaṇa-graha-vyātikara-vyāvṛttva-v(ka)ndha-slahā Gaṅg-āṃbha[h*]-pluti-
   bhinnatvā-nāṃśa-ka[njikā|h*] Śambhā-
4 jā(r-ja)sā[h*] pāttu(nu) vaḥ ["*[1*] Śrīmān=uchhair-ṃnabastō grur=amara-*patē[h*] kṣobha-
   jid=ya[h*] kha[māyā] gambhī-
5 ras=ṭoṣya[mēr] atha divasakārād-bhāsvad=ālōka-kār[ī[ | hlādi sarvvasya oh=ōṇdōs=tri-bhuvana-
6 vana-pē(prē)rakṣa=āḍi vāyō [" rājā ss(a) saḥṣa-mūrttiya(r=ja)yat[i] kali-mala-kṛśāla
   Mādhavēndr[ā|h ] ["*]
7 Prāśya-āṃbhōṇidhi[r]-rucha(ddha)-sāṇḍra(nu)r=atula[h*] pushpa*-drum-ūrī-rvṛi(rvṛ)taḥ syandān=
   ni[nadan=nu]rjha[r-vārī-
8 dārite-dari-phēṇa-[k]al[ā][n][i]śa[ṃ]na[ḥ|h ] svāna-tratra-patattri-valgu-virutair-āpī-
9 rit-āntar-guh[vu]a[h] śrīma[n][*-]Mēru[r-i[v=āgdgar kula=গির]ī khyātō Mahāndrā[h*]
   kahatuh(tau) ["[3*]
10 Prāṇāḥ(Prāṁśu)r=ma-hōbha-kara-pivara-chchā(chh)ru-vā(hā)h[hu][h*] kṛishṇ-āśma-saṃchaya-
   vibhōda-vīśa-vakḥāḥ ["*]
11 ś(a)śiva-kōmala-dal-syata-lōchan-āntaḥ khyātāḥ Kaliṇā-janatāsū Pulindaśēna[ḥ|h ] ["*]
12 Tēn-ēttuṃh gupin-āpī satv(a)tv(a)-maḥatā n=ēṣṭaṁ bhuvō maṅgalaṁ | " śaktō ya[h*]
   pariṇāmaṇa yagā-
13 taḥ kō nāma sa syād-iti | pratyādhiṣṭa-vibh-ub(h-ū)tasvēna bhagavāṇ(vā)n-arādhita[ha[h*]
   śāsvatas-tach-chitt-ā-
14 ṛu[n(nu)]gau[f*n*] vidhisu(tau)=adāsad=vāciḥhāṃ svayambhō(mbbhu)r=apiḥ(pi | 5) Sa ālī-sa-śa[kal=ōdhbhi dēṃ=āpy=ā-
15 lōkya dhī(dhī)matā | parikalpita-sad-vanṣa(d-vanṣaḥ) prabhūḥ Śailōdbhavā|h*] krītaḥ [ "[6*]
   Śailōdbhavasya κu-
16 jē-ranābhīta āsīd-yēn-āsakrīt-ka(t-krīta)-bhīyā[ṅ|h*] dvishad-aṅganānāṁ(nām) | jyōtanā-
   pravō(bōh)da-samaya śva-dhī=ai-
17 va sārdhām-śakmpitō nayana-pakṣhma-jālēṣhu chandraḥ || [7*]

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1 From the original plates and their impressions.
2 Expressed by a symbol.
3 The dēṇa is superfluous.
4 The Pasurud and Nirvāṇ plates have achala-patēḥ.
5 Originally ākī was engraved in place of ākī. This verse is found in the Cuttack Museum plates of Mādhava-
   vārman II.
6 The Cuttack Museum plates read pushya.
7 The Cuttack Museum plates read pāta.
8 Ja was originally incised in place of da.
9 The rest of the line is blank.
TWO SAILODBHAVA GRANTS FROM BANPUR

Second Plate; First Side

18 Tasya-ābhavad-vivu(bu)diha-pāla-samsaya sūnau śrī-Sainyabhita iti bhūmi-patir-gga-
riyāṇ | yām prāpya-ānēka-śata-nāga-ghaṭā-vighata-śvadha(bdha)-prasāda-vijaya(yaḥ) mumudā
dhari-
20 ttriḥ(tri) || [8*] Tasya-āpi vanśā(ivasā)-tha yathārtha-nāmā jātō-yaśōḥbhita iti kshitiśaḥ || [9*]
Yēnā(na) praru(pra)-
21 dhō-pi śubhaśi-charirtriḥ mṛttriḥ(mṛtrair)mṛṣṭhaḥ kalaṅka[h*] kali-darpapasyah(sya) || [9*]
Jātasya(s=sa) tasya na(tan)ayah
22 su-kṛiti ...[10*] śrī-Sainyabhita iti bhūmi =
23 patir=mmahēbha-kumbha-sthali-dalana-durlaili(li)t-āsa(sī)-dhārah || [10*] Jātēna yōna kamal-
ākara-
24 vats-vṣa-gotram-unmiltō(tam) dinakrit-śva mahōdayēnaḥ(na) || samkshipta-maṇḍala-ruchaṣa
cha
25 gata[h*] pranā(nū)jāmāśaś dvīshō graha-gaṇā iva yasya diptyāḥ(ptyā) || [11*] Kālōyaḥ-bhū-
tadā[ḥ]-
26 ttripatibhir-upachit-ānēka-pāp-āvatāraṁ-nmitā yēśah[ḥ*] kath-āpi pralai-
27 yam-ahhāmatā kīrti(tri)-mā(pā)lair-ajāram(eraṃ) | yajñais-tair-aśvamēḥ-prabhritibhir= 
amarā
28 lambhitās-triptim-(m=m)rvvi(rvvi)m urdram(ddṛi)pt-ārāti-paksha-kṣhaya-kīrti-paṭunā 
Śrīni-
vaśēna yēnā(na) || [12*]
29 Tasya-ākhat-ākhi-lūr ma(r=ma)rud-iva janaṅād-bhāsvad-ūṣhāṁsu-tējā | jātō* 
māni
dayālar-una-
30 raptar= Aryaśōbhahadēvas-tanu(nū)ja[h*] | mātaṅgān=yōs-titūṅgāṁ(ōgān) va(ba)hala-ma-
muchā(chahā)=chāru-va-
31 ktra[n*] prachandaḥ(pādā) va(ba)ddhāv-ākharayaḥ=a-khinnaḥ punar=api dayatō* yatnataḥ ssa-
(sa) pragalbhah | [13*] Kōchid=vany-
32 mṛgōpa sārdham-aṣhahem-tām tām sthitim līlayā | kōchīh=oh=ōḍhā(rdhva)-mukhā[ḥ*] 
saharasakrānāḥ(νa)-jvī-
33 l-āvall-prēkhiṇā[h*] kōchid=valkalinē=tathājīna-dhārah kōchīh=ja(ja)ṭā-dhāriṇa(νa) | nānā-
ru(rū)pa-

Second Plate; Second Side

34 dharās=tapanti munayō divy-āshpha(spa)di-ākāṁkhiṇaḥ || [14*] Kōchih=chhaila-guḥ-ōdarēahu
niyātā* dū-
35 m-āvall-pāyinaḥ* anyē vāyu-phal-āmvu(mbu)-bhaksha-niyāt[ḥ*]* kōchih=niṛāhārakah || (kāḥ | 
ithma
36 yōga-yu(ju)ḥō vīhāya vasati[ṛn*] dhyāyanti divyam padaṁ | chitttām Madhyamaraśyāda-vra-
gūna-dhri-

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1 Read prāpya n-mikē for the sake of the metre.
2 The dandā is superfluous.
3 Other records of the family usually read ātā.
4 For the expressions (1) dayatē, (2) yataṅatā and (3) sa prapalbhāh, some other records of the family have
   (1) nacatē, tapatē or tayatē, (2) yata-kritā or yam-natā and (3) samprapalbhāh respectively.
5 Some records of the family read mātāt.
6 The rule of sandhi has been ignored here for the sake of the metre.
38

d=ra-yö(yö)-pi tat-prāptavānḥ(vān) || [15*] Yasy-aḥvānās=sa(t=sa)mīyuḥ sura-bhavangatā divya-satvā(ttvāh) praga-

38 lbbhā tai(bbhs=taih) sāddhāṃ nitya-kāñām su-kri-guna-kath-ālpa-hṛidyā(dyān) prakurvvaḥ-(rvvān) ṣāmbhos-tesaḥ=ānu=2

39 kāri padam-amaram=ajaṃ śāsvataṃ śānta-rūpaṃ lavdh-ō(bdh-ō)taḥhas=sa vīraḥ kshiti-(tala)

40 vasati(ti)=nnirjjit-ārati-pakṣhaḥ || [16*] Sthity-utpatti-vināśa-kāraṇa-param yan=ṭiyō(j-jiyo)-
tir=avayāhaṃ ||

41 vyakt-āvyaktam=ananta-ṣakti-niyataṃ dēv-ātīdēvō mahāḥ(hān) || tasy=ānugraha-kāri-vi-

42 krama-dhana(ṣu)-chāśhtāḥ karoty=adbhutāḥ sa ārmaṇ-ātula[h*] śaśānka-dhavalaḥ kṣhōnt-ya-

43 śa[h*]-khyāpitaḥ || [17*] Ā karpḍad-ātulaṃ vikṛṣṭhyā tarasa śāpa-dvaya[ṇ*] līlayīḥ(yā)

44 ashtubh[a*] kavachā vi(r=vi)veṣṭhya phalakān-ārād=ū(d=ū)bhābyāṃ=api pariṇābyāṃ chaturāḥ śālīmu-

45 kha-mukhair-bhinta(ttvā) su-tikṣhṇai bhṛṣi(r=bhrṣi)sa[ḥ(s=Ṣ=ṣ)=jāṭō dī(d[i=di)vyav-gati[h*] Prithā-

46 suta-samaḥ(maḥ) Kūṃgōda-ratna[ṛ*] kṣītauḥ(tau) || [18*]

47 pap[ṛ*] skanda-dvāyā līlayāḥ sadya[h*]-ṣata-kripāṣa-bhāṣura-karō dhvavaty=a-khinnō bhriṣa[ṛ*]

48 bhāpālo Hanumat-parākrama iti khyātāḥ[ḥ*] kahama-mañḍalaiḥ(lō) || [19*] Jātēna śubhra-va-

49 pushā śaśi=eva yēna samva(samva)rdhitaṃ kumuda-shaṇḍam=iva sva-gōttair(ttram) | sahōchita-

50 s=cha ripu-pañkajya-vṛindam=ārās=sō(t=sō)=yar=y ni(nri)pō jayati lavdh(abha)-jaya-pratēpāḥ || [20*]

**Third Plate**

51 asmiṃ(smin) Kūṃgōda-mañḍalā mahāśāmanta-ārī6

_B. Grant of Dharmarāja Māṇabhīta_**

This is a set of **three plates**, each measuring 6.5 inches by 3.5 inches, held together by a ring with **seal**. The seal contains the emblems of the crescent above, the couchant bull facing proper right in the middle, and an expanded lotus below. Between the bull and the lotus there is the legend reading **ārāj-Dharmarājadeva**. The first plate is written on one side only, whereas the other two plates bear writing on both the sides. The writing on the reverse of the third plate is considerably damaged as portions of the metal on this side have peeled off. The three plates together weigh 61 _tolas_, while the weight of the ring and the seal is 26 _tolas._

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1 In the Parikud plates of the same king, Banerji reads: _yasv=ākuva(hat)=mām=ma(ma)[d*][yā][s]=sura_.

2 In the Parikud plates, Banerji reads: _ṣāmbhōs=ṣāṃdḥāṇa-kāri padam-amara-java[ḥ*]_.

3 In the Parikud plates, Banerji reads: _vasati_[s].

4 The present record helps us in correcting the reading of the Parikud plates.

5 The _dāda_ is superfluous.

6 The rule of sandhi has been ignored here for the sake of the metre.

7 In the Parikud plates, Banerji reads: _koṃṭena yō jayati_. The medial _ti_ is joined with a horizontal stop stroke (here superfluous) as the right of the letter as in the last line of the Sumanḍala plates and in some other records. See above, Vol. XXVIII, p. 85, n. 5.

8 The record abruptly ends here. This line containing the beginning of the list of officials to whom the royal order regarding a grant would have to be issued should have been properly preceded by a prose passage mentioning the reigning monarch.
The charter belongs to king Dharmaraja Manabhita of the Sailodbhava family of Kshetra in modern Orissa and closely resembles the other charters1 of the same king in respect of palaeography, language and orthography. The date of the charter under discussion is uncertain. After the word "Samajita", only the figure I can be traced, the writing of the following portion being damaged in the plate. It is therefore doubtful whether the date is year I or any other regnal year between 10 and 19. The Sailodbhava king Dharmaraja Manabhita seems to have flourished about the close of the seventh century and the beginning of the eighth (circa 695-730 A.C.).2

The draft of the present charter closely follows that of the Kouledha grant issued by king Dharmaraja Manabhita in his thirtieth regnal year. The eighteen verses forming the introduction of our charter as well as the lengthy prose passage introducing the king as kusadi (lines 1-40) are the same as the corresponding part of the Koundeha grant (lines 1-47), with slight changes (including minor mistakes) in the text and the names of the places whence the charters were issued. Verses 1-11 of the record dealing with the predecessors of the reigning monarch are merely a selection from the introductory stanzas found in the records (cf. the Bannya plates edited above) of his father Ayaishita II Madhuramahaja. Verses 12-18 describe the achievements of Dharmaraja Manabhita himself. It is well known that only one of these verses (verse 13) gives a valuable historical information. It seems to say how Dharmaraja had an elder brother named Madhava (i.e., Madhavavarman probably named after his grandfather) who began to bear ill will against his younger brother as soon as he ascended the throne, how Dharmaraja defeated this Madhava at the battle of Phrikha, how Madhava thereupon took shelter under a king named Tivara, and how both Madhava and Tivara were defeated by Dharmaraja in a battle fought at the foot of the Vindhyas. This Tivara may have been a later member of the Parnavasins of South Kusa.3 Verse 16 discloses the king's secondary name Manabhita.

The prose passage following the introductory verses in our inscription refers to the place whence the charter was issued. The name of the place is doubtful but may be Asmitta or Srikeda. The king is here described as a devout worshipper of Mahesvara (Siva) and as devoted to his parents. Another interesting passage says that he was the son's son (i.e., grandson) of one who took an anabhrthaka bath after the Aavamitha sacrifice (aavanamitha-anabhrthaka-svayam-nirmartsita-svayam- 

3 The Kouledha grant of the 30th regnal year (above, Vol. XIX, pp. 267-70), the Nivina grant possibly of the 9th regnal year (above, Vol. XXI, pp. 38-41) and the Puru plates of a doubtful date (J.B.O.R.S., Vol. XVI, pp. 178 ff.). Bharmalkar's reading of the dates of the Puru and Kouledha plates is wrong (see Laut, Nos. 2090-41; Successors of the Nandivardhanas, p. 401).

3 He ruled at least up to his 30th regnal year.

1 This Tivara cannot be identified with Mahesava Tivara of the Tarnavasins as the latter flourished in the sixth century (circa 565-90 A.C.; see I. H. Q., Vol. XIX, p. 144). Dharmaraja's rule (covering not less than 30 years according to the Kouledha grant) can hardly be placed earlier than the last quarter of the seventh century because, as indicated above, his grandfather performed the Aavamitha before his 12th regnal year falling sometime after 619 A.C. and ruled for at least 61 years (cf. the date of the Cuttack Museum plates) and his father ruled for at least 26 years (cf. the date of the Parikud plates).

4 The Parikud plates suggest that Madhuramahaja took part in the performance of his father's horse-sacrifice.
2: *timpiras* at the village of Madhuvāṭaka attached to the Rāṇḍa *śīman* probably forming a part of the same *vishaya*. The donee was a Jain (?) monk called *ēka-sāṭa* (possibly one who has taken a vow to wear only one piece of cloth; cf. *ēka-chivara*) Prabuddhachandra who was the disciple of the *arhadāchārya* (the most venerable teacher) Nāśichandra. The grant seems to have been actually made in favour of a deity or religious establishment in the residence of Prabuddhachandra. This is suggested by the expression *bali-satra-charu-pravruttānāya*. But the record seems to say that Prabuddhachandra alone would have to enjoy the grant till his death. The gift was thus temporary. Nothing is recorded in regard to the relation that existed between the queen Kālyāṇadēvi (or Śrīkalyāṇa) and the king Dharmarāja, although the epithet *rājā* seems to suggest that she was one of the king's wives. The epithet *bhagavati* used before the word *rājā* may actually refer to an unnamed goddess established in Prabuddhachandra's residence. In case it was intended for the queen, she has possibly to be taken as the mother or a step-mother of the king. The word *timpira* (also written *timpira* or *timpire*) is found in many records in the sense of a land measure. It is clear that the engraver omitted a large number of words from the passage detailing the grant in the original draft of the document.

The *dātaka* or executor of the charter was the *Paṇḍakaraṇāgopa-rika-vaiśvāsika-brihadādāgūjīn* Sāṃanta. Apparently the same person is mentioned in the Puri plates of Dharmarāja as the *Brihaddhūgīn Sāṃanta* who wrote that document. Of the official designations attributed to Sāṃanta in our record, *paṇḍa-ka-rā-ṇāgoparika* is the same as *paṇḍa-ādhi-karaṇāgoparika* of the Gunai-ghar plate and may indicate 'the chief Superintendent of five administrative offices.' Vaiśvāsika, found in records like the Kanas plate of Lōkavigrāha, possibly means a privy councillor. The designation *Bhūgīn* seems to have indicated an *ināmādār*. The plates were engraved by Adityādeva who appears to be styled *Akhāśīlika*, i.e., a goldsmith. The document was *lānchhita*, i.e., endowed or registered with a seal, by the *pāṭigāla* (literally, keeper of the boxes, i.e., those containing documents) named Balavarman who is also known from the Puri plates of Dharmarāja.

Of the geographical names mentioned in the inscription, the Thōṛaṇa *vishaya* is also known from other records, although its definite location is doubtful. The king's *vāsaka* or residence whence the charter was issued cannot be satisfactorily identified. I have also not been able to locate the villages of Suvarṇaralōṇḍī and Madhuvāṭaka as well as the *śīman* or subdivision called Rāṇḍa.

**TEXT**

[Metres: verses 1, 3, 11, 14, 18 Śārdūlavikrīḍita; verses 2, 5, 6, 8, 12, 22 Vasantatilaka; verses 4, 13, 16, 19-21 Anuṣṭuphī; verse 7 Indravaṇjā; verses 9, 10, 15 Sruḍāhāra; verse 17 Narāṭaka; verse 23 Puhaṁptāgra.]

**First Plate**

TWO SAILODBHAVA GRANTS FROM BANPUR

B.—Grant of Dharmaraja Manabhitā

SCALE: THREE-FOURTHS

Survey of India, Calcutta
No. 5] TWO SAILODBHAVĀ GRANTS FROM BANPUR

2 rat-phani-mañjār-dīgduha-prabhāsū-nābhih. ¹ [¹⁹] Pārvatyō[ha] sa-kachā-graha-vyatiku-
vyaśvitta-vau(ba)ndha-satāh. ² Gaṅ-gā-
3 muv(mbu)-plut-bhinn-bhau-na-kanakā[ha] Śambhūr-jātāh-pānu(na) vau [[[1⁰] Prāṇu-
(Prāṇušu)mahābhū-kara-pivara-chāru-vi(ba)hu[h] kriṣhṇā-nāma. ³
4 saṃchā[ha][ya]v-vihūḍa-viśālī(īa)-vakhā[ha] rājīva-kōmala-dal-ayata-lochana-āntah khyā-
tah Kālīgu-janatāsū
5 Pulindasena[ha] ¹ [[2⁰] Tēna-āntha(h)[tha(h)] guṇaṁ-pa(nā) api satva(tiva)-mahatā n-āśṭānī bhū-
vār-mayndal[ha] ¹ ² saktī yaḥ pari(r)i-pāla[na]-
6 ya jagatāh kō nāma sa syād-itī | pratyuṇḍiṣṭa-vibhuhr-brahm-ūcita]vēna bhagav[van] =
ārādhe[tu]h[ha] śāvata[ba] tu(tas-tu)ob-olitt-ānu-
7 guṇaṁ vidhiṣ(a)n(ta) = a[di[d]a-vān'hān vasa(ya)mabhō(mbhō)r-api || [3⁰] Sa śilā-ṣakal-
ādībhōdī tōn-āyā-āloki(ya)(ya) dhāma-
8 tā [[1⁰] pari(r)i] kalpiṣud-vānas(o-dvānas) prabhuḥ Sālodbhavah kriṭaḥ || [4⁰] Sālodbha-
vaya kula[jo]-rajanabhit vīṣṇu(y(i)-y(i)-
9 n-āsakriṣṭi-kriṣṭa(n)[ta]-bhyā[yī]t[i] dvijagānānānāh(nām) | jyotisē[ya]-pravṛci(b)u(dha)-samaye śv-
sva[du]-āv[i]va śāndha[ko]-mpit[ti]
10 nayana-pakshvā-jalāṣu[ha] chandra[ha] || [5⁰] Tasyābhavadv-vivu(bu)dha-pāla-samasya
śūn[ha] śrī-sa[n]yabhūtā i-
pratāpa-vijaya[na mu(m)nu]dū
12 dhari(r)i-trī || [6⁰] Tasya- api vaṇā(ś)va[ṇḥ]-tṛa yath-artha-nāmā jātō-vaṇābhi(bhi)ta iti kshī-
sū[ha] || [⁷] yēna praṇa-

Second Plate: First Side

tha [tasva tanaya]=sukri-
14 ti samasta-sīmanta(n)ti[n]nī-nayana-şadhapa(pi)d-puṇḍarikā[ha] śrī-Sa[nyabhūta [iti bhāmi]-
patri-mahā-
15 bha-kumbhasthālilya-duratalit-ūsī-śālāh || [8⁰] Kālīyaṁbhūta-pāṭālpatibhir-upachit-
ānu[ka]-pā-
16 p-pvataṁraṁ-nilā yēśāṁ kath-āpi pralayam-abhimatā kīrtī-mā(pā)lair-aṣṭaṁī[ra]m (eraṁ )
[y[a]jñāla=ta=śvamanḍā-
17 prabh(ih[bhir)]tibhir-amara lambhitā tri(stri)[ptim]urvcva=udṛṣṭi(ddṛṣ)ti-pākṣa-kaya-
-kri[ti]-paṇā Śrīvīśāṣa
18 yēṇa || [9⁰] Tasya-ōtkhiṅ-ākhir-āri(r)i-r-mu[m]rad-īva janito bhāsvad-uṇānāṁ(sha-
ārī[ṇ]u)jī[bh]³ śīrō māni dayā-
19 lur-narrapatī-ayāśīhbhadāvāra-sa[na]nā[ja]h[ha] | mātaγān-yō-tāṇγān=va(ba)hala-mada-muca-
20 ś-cāru-vaktrā-pu(na)prajñādān va(ba)dha=ākarṣṭatya-a-khinnah punar-apī [da]yātē
yatnataḥ sampragābhāh || [1⁰⁰] Kācī-

¹ Read prabhāsū-nābhih. An erased ८ sign is noticed above ना।
² The danda is superfluous.
³ An erased subscript l can be traced beneath ला।
⁴ Os had been at first omitted and was later engraved above the line in a small form.
⁵ Read jyēna, omitting yē.
⁶ The engraver had begun to incise the close to reṇi, but gave it up to leave some space between the two akṣaras.
⁷ See above, p. 37, note 4.
21 śo-chhai(ch-chhai)la-guh-daśeśu nīrātā dhūm-śavati-pāyinaḥ anyū vīyu-phal-āmven-(mbu)-bhakaśa-nīrātāḥ[*] kāchhī(chi)nāś(ī)(n-m)nīrā-
22 bāraśa[h*] | itthau yōga-juśhāh vīhāya vasatiṁ(tinā) dhūyāyath(ya)nti divyūti(vyam-padaṁ cittaṛaṇī)* Madhyasaṃgrahādēva-
23 guṇa-dhīrā-dhīrīyē-pi tat-prāptavān || [11*] Tasya-ābhavat-sakala-sastra-vīśāhā-vōdlī śrī-
24 Dharmanāraśa
25 iti sūnur-adhi[ta]*-śastraḥ | yasya-ātinirmala-yasaḥ parivardhamaṇā[ti*] pūdau Harē-

Second Plate; Second Side

25 r-iva na māyitaṁ-ā tri(tri)lokhyaḥ ||[12*] Nirūscayaḥ[*] prayaṭnena guṇaśas ca parivāritaḥ
[*] vaimukhyād-ī-
26 rahayā ch-auva sarvva-dāshair-vvivarjitaḥ ||[13*] Kālē hantī ripu(pī)ṁ nā(u-sa)hmāpaṇa-
27 kāle dharmma-vivečanāya na(ni)ratā vrā(brā)hmyaṇa-madhyaḥ sthitēḥ Krauṇḍhārēr-iva yasya cāhaśītīm-alanā lōka(kail)
28 samākṣayaḥ || [14*] Rājaṁ labhīv-ai(h)dvī-ai-va darpād-ā[vi*]ganita-tayō Mūdhavaṁ
yogēcaḥ-bhāvā(u) nāśāḥ(sā)d-īsamād-ā,
29 pātu[ā-]kṛjita-va(vi)shama-maṭir-vvivaghaḥ Phūśikāyayan ||[yūn ē] muddha-labhōḥsya bhagno
30 pūpati-va-ramas saṃśērīta
31 vaṇāṁ rājya-śak-skaṁ mada-kāraṇa(kam ) sarvva[ṁ*] śrī-Mūnabhitasya nirvvi-
kāram-vaśṭhitā[ma](tam) || [16*] Turaga-
32 khur-śhīghāta-vidalad-dharaṇ-talajāṁ jaya-gaja-kārṇaḥ(ṛṣṇa)-cīhama-viśhūmnā-vis-
33 ja-hāda-vidalad-dharaṇ-talajāṁ su-bha-
34 ṭa-śhara-prasarpaṇa-niruddha-kakū(ku)d-gaganāṁ va(ba)-la-raja ēva yasya jayati dvi-
35 mahya prasabham ghaṭā gaja-ganār-āvyā-va[pī]lātauku j(kar jir)tv-śūyāy(nyā)m-
36 dhiśṭhēr-bhuvad[ā](bx)vam ) yuddhē bhīma-pa[ṛī*]kramēna vījitā nirvrit-madhū prāpitē(ḥtā)
37 ṽeta bhavan-āṅgaṁ pra[ṛī]nāṁ
38 praṭaḥ praṇām-ārthinaḥ [|| 18*] Vijaya-Āśā[da]t-vāsakaḥ śrī-Śailōbhava-kula-titha-sahaṁma-

Thīdrā Plate; First Side

37 kha-vājapē-śāvamēth-śavabhrittih* tana(sm)ū(na)-nirvīrttita-tīrmaṁ tanyō va(ba)-
38 turagama[pa]-dāti-sastra-sah(sa)māṭi-saṅkuḷa(la)-va(ba)hy-āhava-viṇīśata-satrur uṇēka-

1 See above, p. 37, note 6.
2 The rule of sandhi has been neglected here for the sake of the metre.
3 The reading of this defective passage is slightly different in different recensions of the king. The emendations suggested by scholars do not appear to be satisfactory.
4 The second pāda of the stanza (kālē . . . . . kathā-vistareīḥ), which had been omitted through inadvertence, was later inscribed about the end of the recension in lines 54-55.
5 The reading may be vijaya-Śūla*. The last akshara of the name may also be da, da or su.
6 Read *svabhṛtha.
7 Better read bahu-vidha.
TWO SAILODBHAVA GRANTS FROM BANPUR

39 maṇḍalō su[(du)ja-va]laus-ātula-pratihita-yaśa[(a)ṛ]-chā( ṣ-aḥ)ta-tardanta-saṅgrāmād-usakril-
lavdh[a](sa[va]-pratāpi)ḥa paramanāhāvī-
40 rō mātā-pitrī-pād-ānūdhīyateḥ śrī-Dharmarājājñāvah kuṣalai | Thōraṇa-viṣhāyō | mahā-
sāṃanta-
41 āśrāmasanta- | māhāna(ṛ)ju- | rājunaka- | rājapatr-āntaraṇga- | dāṇḍaṇīyaka- | dāṇḍavā(ṛ)p-
śikṣaupari[ka*]-st(a)la)k[i]vini-
42 yuktaka-vyavahāryaṃ sa kraṇāṃavyaśā-sch[ṛ](n)yaśa-sch | Vṛā(Be)jaunpa-purūg-ādi-
vaishayika-yuṇapada(du)ntī-sch-śaṭ[ṛ]-naha-
43 vallabha-jātiyān-yathā-ārham-pājaya-ta māṇayatya-ājñāpayati cha | viditam uṣṭa bhavatām 
ēdad-viṣha-
44 ya-samv[a]ṃb[a]d[a]-2
   (a) d-arūti-th(a)-āllāhīya-Nāśiḥchanda || tat-ai-ch-chh[ṛ]-aḥye āka-sāta-(Pra)av(as)uddhuchandra 
   (a) ra-śvayaṃ: 2 pāṭ[a]la(ḥ) 1
45 tad-anumāmādi śaṅkīḥ[i*]3 yogas-tāṇuvra(m)a-puṣṭa(tla)ka-dāśraṇāt yathā-kīla-samv-
chita-phalani prabhalinī(ṇa)ya) dharmma-
46 ganavāt kēnchāit-pa[jrī-pathi](thi)na[ma*] bhāvavatvayam-iti | ukt[a]a-c[ḥ]a dharmma-
śiṣṭrā || Viṣ(B)haj[hr]-vasūdahi dattā rājabhis-Sa[ga]-
47 r-ūdhbhīr-yuḥ[ḥ] [v]yaḥya yuṣaya yadā bhūmīta(s-tr[a]s(ya) tasya tadā phala[m*] [[ [19*] 
Sva-(du)nte(☰)k[ṛ]-m-pra-d[ha]-vā(ṛ)-ta(ś[a]) v[a] yō ḍharēt vasvadharaṁ(ṛḥīm ) 
48 sa viṣhātiyān kṛmir-bhūtiyā pitribhīṣi-schaha pachyate [ ][20*] Mā bhūt[a]-sa-prahalā-saṅk[i] vaḥ 
para-datt-āti pariḥvā[ḥ] | sva-

Third Plate; Second Side

49 dānāt-phalani ānātyan para-datt-ānipātanāti(ṇi) [[ [21*] Vidyud-viṣṇu-taraśām-avagamya samyag[a*] lōkā-sūṭhibhi
ti
50 yaśasai [sa[ka*]ma]ñcābhīr ucchahiḥ [[i*] ni[ṃ][ya]n paṛ-ōpākṛti-māttma-ratk[a]r-bhavābhī[ḥ] 
dha(dh)ar[ṣ]a(ṃ)śr[ṃ]-ādhibhoti[na]ma parim-anumāmādi-
51 tavrā [[22*] Li kamala-dal-śnau(ṃ)h)-vinda-[jo]lā[j]-e[hrīrā(ḥ) śrī]yaṃ-anuśhānta maṇnaḥyā-
[jivita]na(ḥ)na] caa | sukita-ka[n]-
53 śvāśika-ṛ[hr]h[k]-ladhāh[i]ḥ Śa[ṃ]anta[eh] [2] uktr[īṇa] a[kshaśālikōṇa*] Ādityādēvōma ānūḍhi-
54 taḥ peṭāyālā(ā)-Va[(a)]lavma(m)ma[ṃ] | Śa[T] [v]a(ṃ) [1]...[[[[[[[[[ [3]] Kāl[ ]sa[(b)]kt[ ]ī]m-[u]pātī[ti] sū-
55 bhara-charitaśi Śambhōṣu kathā-viṣṭāraśi | ......prith...[i]ti |
No. 6—ALAGUM INSCRIPTION OF ANANTAVARMAN; REGNAL YEAR 62

(1 Plate)

D. C. Sircar, Ootacamund, and S. Ratha-Sarma, Puri

The village of Alagum lies about twenty-three miles from the holy city of Puri, celebrated for the great temple of the god Purushottama-Jagannath, and about ten miles from the Sakhigopal station on the Bengal-Nagpur Railway in the Puri District of Orissa. There is a small temple in the village, in which the god Siva in the form of a bhaja, styled Gartvēsvara, is worshipped. The temple itself is rather unimpressive like so many of its class in the villages in different parts of Orissa. But its importance lies in the existence of two inscriptions on the stones of its wall near the door, to the right and the other to the left. The inscription on the proper left is in the Telugu script and language while that on the right is in the Gaudīya script and in the Sanskrit language. The second inscription forms the subject matter of this paper.

The inscription covers a space about four feet and four inches in length and about one foot eleven inches in breadth. There are altogether twenty-six lines of writing, the letters being about 1¼ inches in height. Originally both the inscriptions were fully covered with cement. Of late the cement plastering was removed; but there are still traces of it in the lower part of the inscription published here. Some letters, especially in lines 24-26, are not clearly visible.

The characters belong to a cursive form of the Gaudīya class, commonly called Proto-Bengali, and may be assigned to the twelfth century A.C. or even later. The sign for medial $i$, which resembles that in modern Oriya, and the short type of medial $a$ sign exhibited in a few cases (cf. Kāsya in lines 5-6) are interesting to note. The initial $a$ occurs several times in the inscription (lines 10, 18, 21, etc.) and the sign for avagraha only once (line 13). The characters may be compared with those in the records of the imperial Gaṅgas such as the Nagari plates of Ananta-bhima III (circa 1211-38 A.C.) edited above.¹

The language of the inscription under discussion is incorrect Sanskrit, its orthography exhibiting considerable influence of the local pronunciation; cf. words like dēṣa for dēṣa (line 4), vanēa for vanēka (line 7), māhēṣvara for māhēṣvara (line 8), etc. The rules of sanāthi have been sometimes ignored.

The record is dated in the sixty-second year of a king named Anantavarmanadēva. The great length of the reign referred to leaves hardly any doubt that the king is no other than the great Gaṅga emperor Anantavarman ChōḍaGaṅga who is known to have been crowned in 1078 A.C. and ruled for about seventy years up to 1147 A.C. The sixty-second year of the reign of Anantavarman ChōḍaGaṅga would thus correspond to 1140-41 A.C. It may be noted that the reference is to the regnal reckoning and not to the Akka reckoning in which, as indicated by certain inscriptions of the later rulers of Orissa, a number of regnal years were not to be counted. The details of the date, quoted in the inscription under notice, speak of Thursday, the seventh sīthi of the bright half in the month of Māgha. The date thus regularly corresponds to Thursday, the 30th of January, 1141 A.C. According to Swaminarayan Pillai’s Indian Ephemeris, Vol. III, p. 284, the shaśthi sīthi ended on that date at 19 of the day.

The inscription records certain grants made by a person named KāmAṇḍi whose epithet dēśaPati (Sanskrit dēśāṃpati) looks like an official designation. It is possible to think that KāmAṇḍi was the governor of a territorial unit of which the present village of Alagum in the Puri District formed a part. KāmAṇḍi is simultaneously called Paramamāhēṣvara and Parama-

¹ Vol. XXVIII, pp. 235 ff.
vaishnava, which show that he was a devotee of both the gods Siva and Vishnu. His family belonged to the Kasyapa gosra and to the paich-arshekya-pravara (i.e., having five sages as pravaras or distinguished members of the gosra in question). The Kasyapa gosra, however, is known to have only three pravaras, viz., Kasyapa, Avatsara and Naiduhrava. Paich-arshekya thus appears to be a mistake for try-arshekya. In dealing with the ancestry of Kamandi, the inscription rather curiously speaks of Putamaha Putandhi, of the former’s son Bhimandhi and of the latter’s samis-odbhava or descendant Kamandi. It seems that Putandhi was the putama or grandfather of Kamandi and that Bhimandhi was his father inspite of the fact that he is said to have been merely a descendant of Bhimandhi. This seems to be suggested by the word putama used in connection with the name of Putandhi, by the similar formations of the three names, viz., Putandhi, Bhimandhi and Kamandi, and also by the fact that there is hardly any meaning in mentioning only two distant ancestors of the donor when the established custom throughout India was generally to mention only his father and grandfather. It may, however, not be impossible that Kamandi was actually the son of a brother of Bhimandhi who later adopted him as his own son. That is possibly why Kamandi is called a samis-odbhava and not exactly a putra of Bhimandhi. It may be recalled in this connection that the Sainyabhita Madhavavarman I, in others in verse as merely a descendant of the latter. A very interesting information about Kamacondhi’s family given in the record is that it hailed from a village, the name of which reads like Kadamvura, in the Chola country, which was the modern Tanjore-Trichinopoly region of South India.

Kamandi is said to have purchased with his own money a hala of land styled Kapalasvara in the village of Alagunma which formed a part of the Ramanga vishaya and made it an endowment in favour of the mutha of the god Gartesvaradva. The purchase is said to have been witnessed by certain honest praja-dikas apparently meaning the people of the locality. The object of the grant was twofold. In the first place, it was to provide food to an ascetic, possibly living in the mutha referred to, whose name may have been Bhih or Abhij. Secondly, three pravartas of paddy were allotted for providing nauta¹ or the daily ceremonial offering to the god Gartesvaradva. In this description of the grant, the word hala, known also from other sources, has been used to indicate a piece of land of uncertain area. The exact weight of a pravarta of paddy is likewise unknown.²

In addition to the piece of land granted, a sum of money was deposited with the local adhikarin (possibly superintendents of the temple) who are said to have been maintaining the pulti-deva, literally ‘village deity’ (possibly meaning Gartesvarana), for providing an akhanyan or perpetual lamp, apparently in the temple, in honour of the god Gartesvarana. The lamp was expected to be the kula-tara (i.e., a thing that ensures easy crossing of the sea of samisara for the members of one’s family) of this kapyaka, probably meaning Kamandi himself. The word kapyaka appears to be a mistake for a word like kapyala meaning ‘a penitent’. The amount granted in this connection is described as a hundred churias added by five puranias. The word churias usually means a hundred cowrie-shells, while puranias was the old silver karshapana usually regarded as equal to 1280 cowrie-shells. According to Oriya lexicons, however, both the words churias and puranias are recognised in the sense of karshapana (Sanskrit karshapana) which was equal to 1280 cowrie-shells. There is no doubt that the words have been used in the same sense also in the record under

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¹ See Successors of the Sainyabhitas, p. 400 f. Cf. also ibid., p. 250 and note.
² See Oriya personal names, p. 400 f. Cf. also ibid., p. 250 and note.
³ See Pratapaditya, s.v. churias and puranias. The Mehar plate (above, Vol. XXVII, p. 189, text line 35; of p. 191, note 6) spells the word as churias and uses it as a synonym of puranias. The same word also occurs in line 59 of the Vaingyra Shikitya Parishat plate of Viswarupasena (Inscriptions of Benoyi, Vol. III, p. 147), although it was wrongly read acharpas.

1 DGA
discussion. This is clearly suggested by the fact that the amount given in words as ‘a hundred chūraśas and five purāyasas’ is separately mentioned in figures as pu 105 (i.e., 105 purāyasas). Thus the amount granted for making provision for the burning of a lamp perpetually in the temple of Gar- 
ttēśvara was 105 chūraśas, purāyasas, or kāhāras which were equivalent to 134,400 cowrie-shells.

It is interesting to note that the family of Kāmāndi, who made grants in favour of the village-god of Alagum near Purī and appears to have been an official serving the Gaṅga monarch Ananta-varman Chōḍagānśa, is said to have hailed from the country of the Chōla. It is well-known that Chōḍagānśa’s mother Rājasundari was a Chōla princess and that the very name of the king points to the existence of Chōla or Chōla blood in his veins. Rājasundari is described in the Gaṅga records as the daughter of the Chōla king Rājendrā who is variously identified by scholars with Rājendrā I (1016-43 A.C.), Vīrājendrā (1063-70 A.C.) and Rājendrā Kulōtūnga I (1063-70 A.C. as Eastern Chālukya king; 1070-1118 A.C. as ruler of the united Chōla-Chālukya kingdom), although the Gaṅga king’s name, Vīrājendrā-Chōḍagānśa, found in some records, suggests that he was the grandson of the Chōla king Vīrājendrā after whom he was named.1 One of the queens of Chōḍagānśa was the Chōla princess Chōga-mahādēvi who is known to have granted some Kulōtūnga-mādhas for a lamp at the temple of Bhīmēśa at Drīkshārāma and may have been a daughter of Rājendrā Kulōtūnga I.2 This seems to suggest that Chōḍagānśa’s mother was a cousin of Kulō 

tūnga (son of a daughter of Rājendrā I), a granddaughter of Rājendrā I and a daughter of Vīrājendrā. We have also evidence to show that there was considerable Chōla influence at the court of some of the early monarchs of the imperial Gaṅga dynasty, who sometimes employed Chōla officials.3

There is little doubt that the rise of the imperial Gaṅgas in Kaliṅga was connected with the expansion of Chōla influence in that country.4 It is now accepted by most scholars that the Gaṅga dynasty was established at Kaliṅgangara (modern Mukhalingam near Chincote or Śrīkā 
kulam) about the close of the fifth century A.C. The Gaṅgas soon established their power in Central Kaliṅga; but, in the seventh century, their position was threatened by the expansion of the power of their eastern neighbours, the Sailōdhavas of Koṅgōda (about the border between the Ganjam and Purī Districts of Orissa) and by the establishment of the Eastern Chālukyas at Pashtapura (modern Pithapuram in the East Godavari District) in the south. The authority of the Kaliṅg 

nagara government was also considerably shaken about this time by the rise of collateral viceregal families like that of the Gaṅgas of Śvētaka. The process of decline continued and, in the tenth century, the kingdom seems to have been divided into five states under different branches of the Gaṅga family as well as of viceregal lines.5 About the end of the same century, Vujrahasta Ananta-varman (circa 985-1016 A.C.), belonging to one of the branch lines of the Gaṅga family, seems to have consolidated his position in all the five states.6 His success may have been due to the help he may have received from the Chōlas. It has to be noted that this king, the first important ruler of the imperial branch of the Gaṅga family, was a contemporary of the great (Chōla king Rājārāja (985-1016 A.C.) who claims to have conquered Vēṅgi (the kingdom of the Eastern Chālukyas) by 998 A.C. and Kaliṅga (the kingdom of the Gaṅgas) sometime before 1003 A.C.7

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2 Cf. ibid., p. 135.
3 Cf. ibid., pp. 128 ff. See also A. R. S. I. E., 1932-36, p. 63.
6 The history of the ancestors of this ruler has been discussed in connection with the Nagaret plates of Ananda 

bhūta III (above, Vol. XXVIII, pp. 235 ff.).
7 Sewell, Historical Inscriptions of Southern India, pp. 56-57.
ALAGUM INSCRIPTION OF ANANTAVARMAN, REGNAL YEAR 62

SCALE: ONE-SIXTH

SURVEY OF INDIA, CALCUTT
His son Rājendra I (1016-43 A.C.) also claims to have defeated the Eastern Chālukya king as well as to have set up pillars of victory on Mount Mahendrā in Kalinagara (in the present Srikakulam District of Madras). Whether, however, this achievement of Rājendra I should be attributed to his own reign or to that of his father when he may have led the expedition against the Kalinagara country as his father's general is uncertain in the present state of our knowledge. But it is extremely interesting to note that, in the description of the expeditions led by the generals of Rājendra I about 1023 A.C. in the countries towards the east as far as South-East Bengal, mention is made of the reduction of Ojra (Puri-Cuttack area) and Kōsala (the Sambalpur region together with certain western tracts), both then under the Sōmavahāṇi king of Yayatīnagara, but not of any conflict with the king of Kaliṅga. This fact seems to suggest that the early rulers of the imperial Gaṅga family were regarded by the Chōḷa emperors as their subordinate allies. The real founder of the greatness of the imperial branch of the Gaṅga family was another Vajrāhastra Anantavarman (1038-70 A.C.) who was the grandson of his namesake mentioned above and the grandfather of the mighty Anantavarman Chōḍagānagha. But Chōḷa influence continued in Kaliṅga as late as the reign of Chōḍagānagha and even later.

The present inscription is one of the few records of Anantavarman Chōḍagānagha that have been so far discovered in the Puri-Cuttack region which was conquered by that monarch from the Sōmavahāṇi about the beginning of the twelfth century.

Of the geographical names mentioned in the inscription, the location of Chōḷa-dēśa has already been noticed. Kaḍamvura may, as Mr. N. L. Rao has kindly suggested be identified with Kaḍambūr in the Udayarpalaiyam taluk of the Tiruchirapalli District. Alaguṃma is no doubt modern Alagram which is the find spot of the inscription under discussion. The name is Alaguma even now in Oriya pronunciation. The vihāra or district of Rāmaṅga, in which the village of Alaguṃma is said to have been situated, seems to be the same as the Rāvaṅga vihāra mentioned in the Puri plates of Bhānu II.

TEXT

1 Siddham¹ Svasti [పపప] Śrīmad-Anantavarmanadēvaya
2 pravaradāhamāna-vijaya-rājyā || dvāśaḥkṛti(Prṣṭha)-
3 samva(samva)tsarē Māgha-dī(sī)ta-tithau saptā-
4 myām vārē Gura Chōḷa-dēsa(sa)-prati-
5 va(ba)ṛda-Kaḍamvura-grāma-vinirggata-Kāṣya(śya)-
6 pa-gōḍra-paṇḍ-āṛhō(ṛḥē)-ya-pravara-pitāma-
7 ha-Pitāṇḍi[h³] tat-patra-Bhūmaṇḍi[h¹] tād-vam-ō(ḥ-vam-hā-ō)-
8 dhāva-paramamāhēva(śva)ra-paramavageha(ḥha)-va-
9 disāpati-Kāmaṇḍi-nāmā khyātaḥ ||
10 idānīṁ Rāmaṅga-vihāra-prativa(ba)ṛda-Ala-
11 guṇma-grāmiya-Kapalēva(śva)ra-nāma-bhūmi-ha-
12 l-aikāṁo sūḍha-prajē-lōka(kā)ṁ pramukhikṛpī-
13 tyā sva-dhanēṇa kṛtvā-śēṣa-dhrmaṇa-viva(ṛp)-
14 ddhayē śṛ-Grattēya(śva)radēvaṣya maṭha-patīva(ba)-

⁴ From impressions.
⁵ Expressed by a symbol.
⁶ The dandaśas are superfluous.
⁷ Possibly didāmpati.
⁸ The rule of sandhi has not been observed here.
No. 7—Bangaon Plate of Vigrahapala III; Regnal Year 17

(I Plate)

D. C. Sircar, Ootacamund

Sometime about the beginning of 1951, Pandit Vishñulâl Śastṛi, a Research Scholar attached to the History Department of the University of Patna, kindly informed me that he had seen a copper-plate inscription at the village of Bangaon (P. O. Bariahi, Sub-district Suharsa) in the Bhágalpur District of Bihār and that Pandit Chhêdi Jhâ, President of the Chhêdânâîya Club at Bangaon, and formerly President of the Bhágalpur District Congress Committee, might be approached for further information about the inscription. I at once wrote to Pandit Chhêdi Jhâ, requesting him to send me a pencil rubbing of the epigraph so as to enable me to have a rough idea of its importance. Pandit Jhâ kindly complied with my request and, on an examination of the rubbings sent to me, I found that the plate was issued by king Vigrahapâla III of the celebrated Pâla dynasty of Bengal and Bihar. I was then eager to have the plate on a temporary loan for a careful examination of the inscription, and Pandit Jhâ was good enough to send it to me about the beginning of June 1951. I am grateful to him for this act of kindness as well as for the following information regarding the findspot and discovery of the inscription.

The owner of the plate is Pandit Ghughur Jhâ, teacher of the Kalabati High English School, Bangaon. The village is an old one, situated on the bank of the Dhémurâ, a tributary of the Kâši. To the west of the rivulet, there stands Mâbishmatî, the sîdha-pîtha of the goddess Tûrâ and the native place of Maṇḍanamiśra, famous in the Šàkharâchârya legends. To the north-west lies Kandaha where there is a temple of the Sun-god, said to be founded by a king named Bhavâditya, and to the north there is the Bâṅgâsvara Śîva-lîṅga, installed, according to tradition, by the demon king Bâña. To the west of the village is a Gâdh-Dîh where some gold coins of the Mughal times

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1. Or, tapasvinī bhiṣṭ.  
2. Possibly the intended reading is kâpyaka.  
3. The rule of saṃdhi has not been observed here.  
4. This pra is redundant.  
6. The word seems to qualify dattir-śekâ understood.
were dug out some forty years ago. A poster still hangs at the place forbidding people to dig earth there more than three feet below the surface. There are also several Gadhás and Dihás to the east and south of the village of Bangton. The plate under discussion was discovered by Pandit Ghughur Jhā sometime in 1950 accidentally in the south-eastern part of the village, close to the Shārari-Dīh. It was found buried in the earth with only the top of it visible above the ground. Pandit Ghughur Jhā dug it up and carefully preserved it in his house.

The inscription is written on both sides of a single plate measuring 13-4" in height, 12-2" in breadth and 1.15" in thickness. On the top side of the plate is soldered the Pāla seal (7" in length and 0.75" in thickness), shaped like the ace of spades and known to have been called Dharmachakramudrā. The legend on the seal runs: Śrī-Vigrahapāladēwāḥ. The copper plate with the bronze seal is in a fairly satisfactory state of preservation and weighs 425 tolas. A portion measuring about an inch in length has, however, broken away from the lower left end of the seal on the obverse of the plate. There are 32 lines of writing on the obverse and 19 lines on the reverse. Considerable space (from 5-4" to 7" in length) in the central part of five lines at the top of both sides of the plate is covered by the lower bifurcated part of the seal, causing a break in the continuous writing of these lines. The seal is fixed to the plate apparently with the help of three knobs passing through holes made in the plate.

The characters belong to the East Indian variety of the Northern Alphabet of about the eleventh century A.D., which I am inclined to call the Gaudīya script. In regard to palaeography, language and orthography the inscription under discussion closely resembles other Pāla inscriptions of the said age, especially the Amgāchhū and Belwā plates of Vigrahapāla III who also issued the present charter. The letter g is written in two different ways (cf., e.g., samupagat-ā in line 26 and pūrṇa in line 31), one of which is commonly used and resembles the form of s (cf. samupagat-āśšha in line 26). The letter t is also written both in the Bengali and in the Dēvanāgarī fashion (cf.ṃntaḥ and ītā in line 50). The superscript t is often a short horizontal stroke put below the top mātrā towards the upper left corner of a consonant (cf. mīryāta in line 48) and is sometimes not easily noticed; but in a few cases it is put above the top mātrā (cf. r-ṛjñavānā in line 19). The superscripts in the conjuncts h and w are often undistinguishable (śawarā in line 25, kritihī in line 30, puryavta in line 32, etc.). Medial ē is usually of the Bengali type put to the left of the consonant (cf. ēśoka in line 26); but in some cases it is put above the top mātrā of the consonant as in Dēvanāgarī (cf. Amād in line 31), while in a few cases it is indicated by a short downward stroke or curve put at the left end of the mātrā (cf. vēdhā in line 31, likhitā in line 32). Medial ī is sometimes without the top curve and is undistinguishable from the Bengali type of medial ē usually found in the record. The awgamā is written in both the Bengali and Dēvanāgarī fashions (cf. ṛjñavā and Śtānā in line 48). The sign of awgamā has been used in several cases. The engraving is neatly done and there are only a few errors of language and spelling. The letter ni, which is a contraction of nibedhā meaning 'registered' or 'approved,' is found both about the beginning and at the end of the first line on the reverse of the plate. This characteristic is also found in some other Pāla grants, including the Amgāchhū and Belwā plates on which, however, the signs are seen on the obverse. Similar endorsements on the copper-plate grants of the Varmanas and Sēnas of Bengal show that the two 'ni's refer to the approval of the king himself and of one of his high officials.  

1 Above, Vol. XV, pp. 299 ff.
2 Vasiṣṭha Sāhīya Parishāṭ Patrikā, Vol. LVI, pp. 60 ff. The inscription has since been edited by me, see above, pp. 9 ff.
3 N. G. Majumdar, Inscriptions of Bengal, Vol. III, pp. 21, 64, 75, etc. For an absolutely wrong value attached to the sign, see Proc. I. H. U., 1950, p. 107.
The charter under review is dated in the 17th regnal year of king Vigrahapālā III whose reign has been roughly assigned to the period 1055-70 A.C. in the latest authoritative work on the history of Bengal. As will, however, be shown below, this dating requires modification in view of the evidence afforded by the present record.

The inscription begins, as usual, with the symbol for siddham and the word swasti, which are followed by fourteen verses (in lines 1-21). These verses are found exactly in the same order in both the known charters of Vigrahapālā III and have been fully discussed in our paper on the Belwā plates of Mahipāla I and Vigrahapālā III. Lines 21-23 quote the usual description of the Pāla jaya-skandhāvāra (possibly, temporary capital) whence the charter was issued. It is well-known that several of such jaya-skandhāvāras are already known from the Pāla charters, the same description (suggesting their situation on the river Bāgratī or Ganges) being applied to each one of them. Our record adds a new name to the list of the Pāla jaya-skandhāvāras so far known. Lines 24-25 of the inscription say that the charter was issued by the Paramasangata (devout Buddhist) Paramesvara Paramabhaṭṭaraka Mahārājādhirāja Vigrahapālādēvā meditating on (or, favoured by) the feet of his father, Nayapālādēvā, from the jaya-skandhāvāra at Kāñchanaapura which is as yet unknown from any other Pāla grant. Line 25 speaks of the land to be granted as a part, yielding five hundred of the standard coins (called Purāṇa?) of the locality called Vasuki-vartta in the Hārēya vishaya (district) of Tirabhukti. The lines that follow (lines 26-31) quote the list of feudatories, officials and others, associated with the above piece of land. The same list is also found in other Pāla grants, including those of Vigrahapālā III himself. The charter then goes on to say (lines 32-40), in the well-known style of the Pāla grants, that the above mentioned portion of the village of Vasuki-vartta was granted in the name of Lord Buddha with the specified privileges (including the right to enjoy the pratyagyas such as bhūga, bhūga, kara, kirunyan and others) in accordance with the bhūmichhātra-nyāya (i.e., the principle of the rent-free enjoyment of a piece of land by a person who cultivated it for the first time) by the king, for the increase of the merit of himself and his parents, in favour of a Bhārmaṇa. Like many other Pāla grants, this one was also made by the king after having taken a ceremonial bath in the waters of the Ganges on the occasion of the Vishuvat sahkrānti. As expected, this portion of the charter is almost a replica of the corresponding section of the Belwā plate already discussed by me. The donor of the present charter was Ghānṭuṣkāśarman who was an inhabitant of Iṭṭākā or Iṭṭhākā. He was the son of Tunga and grandson of Yāgamāvāmin. The original home of the donor’s family is stated to have been Kālāchā. He is described as well-versed in mānāma, vyākaraṇa and tāraka and as belonging to the Śāndiliya gōtra having the Śāndiliya, Asita and Dēvala pravaras. The donor is further said to have been a sabrahmakaṁ of Narasimha and a student of the Chhandoga sākhā. It is well-known that, in a similar context, charters of ancient Indian rulers usually speak of a Brāhmaṇa as a sabrahmakaṁ or adhyāyin, i.e., a student, of a particular sākhā or charaṇa of a Veda. In later Pāla charters, however, we have often mention of the donor as sabrahmakaṁ of an individual. It appears that the word in such cases has the sense of ‘a pupil’. Thus Ghānṭuṣkāśarman was probably a pupil of Narasimha.

future rulers of the region not to consecrate the gift land. This is followed by the date of the charter: the 28th day probably of the month of Aśvayuj in the 17th regnal year of Vigrahapālā III. Next follow in lines 42-47 some of the usual imprecatory and beneficentary verses. The two verses that

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1 History of Bengal, Dacca University, Vol. I, p. 177.
2 The grants of the Sēnas of Bengal usually refer in a similar context to the annual income of the gift land in Purāṇa counted in cowrie-shells (Ins. Beng., Vol. III, pp. 83, 74, 87, etc.). The records of the rulers of ancient Assam, however, speak of paddy in the same context (Kāmarāja-rājan-āvalī, pp. 78, 99). Thus our inscription may also refer to the annual yield in the standard measure of the principal crop.
3 C. I. I., Vol. III, no. 97, 103, 105, 120, 179, 190, 248, 298, etc.
follow in lines 47-49 speak of the *dāta* or *dātaka* (i.e., the executor of the grant) and the engraver of the plate in the usual style of the charters of Vigrāhapāla III. What is, however, very interesting in our record is that its *dāta* is said to have been the *mantri* Prahasitararāja described as a son of the king. Why, in the name of this as yet unknown son of Vigrāhapāla III, the ending *raja* has been preferred to the expected *pāla* cannot be determined. The engraver of the plate was the artisan Śāsidēva who was the son of Hridēva hailing from Pōshali. We know that several engravers of the Pāla plates hailed from the same village. Indeed the same verse also occurs at the end of the Āṃgīchhi plate where, however, Śāsidēva is called Mahāhāradēva-vānu instead of Śrīmān-Hridēva-vānu. The passage in our record is, however, grammatically wrong and requires some modification. Whether the reading intended is *śrī-Mahāhādeva* cannot be determined, although in such a case Mahāhāradēva and Mahādēva may have been regarded as identical.

An interesting feature of the charter under discussion is the peculiar endorsement in two verses at the end (lines 49-50). According to this, the real donor of the land was not, as recorded in the grant, the king but one of his Brāhmaṇa officers, named Ghaṇṭiśa. This man is described as a vidēya or servant of the lord of Gauḍa, i.e., the Pāla king, and as having friendship with several rulers. He is said to have made the grant out of his own hala, probably meaning the jāgīr under his possession. Ghaṇṭiśa was the son of Yogāśvara and the grandson of Vivada. This Vivada is said to have been born of Iidalahalā, daughter of Gopaṇaka and granddaughter of Kāchhaha who came [to Tirahukti or North Bihār] from Kṛbāśha. There is no doubt that Kṛbāśha is the same as Kāliśhā, mentioned earlier in the inscription as the original home of Ghaṇṭiśkasāman, donee of the grant. The nature of the present grant seems to be similar to that of such records as the Kailani (otherwise called Kailain) plate, according to which an officer of a king got a piece of land (probably by purchase) from his master and parts of it were granted in favour of certain learned Brāhmaṇas and of a Buddhist religious establishment. In the present case, the king merely permitted and ratified the grant making the gift a land a permanent revenue-free holding.

Besides the mention of a new Pāla *jaya-sankalīvāru* and a hitherto unknown son of Vigrāhapāla III serving as a minister of his father, and the interesting nature of the grant actually made by a private individual but represented as a royal gift because the king made the land a rent-free holding, a fact of considerable importance in the Bangāon plate is its date. So long, the latest definitely known date of the reign of this king was his 12th regnal year. Of course there were the Kurkhār image inscriptions, dated in the 19th regnal year of Vigrāhapāla, and a manuscript of the *Pañcaratnākha* copied in the 26th year of his reign. But it was not known whether these dates should have to be referred to Vigrāhapāla III or his great-grandfather Vigrāhapāla II. The recently discovered Naulīgarh image inscription, dated in the 24th regnal year of Vigrāhapāla, without any indication in regard to his identity, also did not solve the problem. Thus the position was that, while Vigrāhapāla III was known to have ruled at least for about 12 years, either the same king or Vigrāhapāla I may have ruled at least for about 26 years. Under the circumstances, some writers assigned to Vigrāhapāla II a short reign of less than one year but to Vigrāhapāla III a long reign of about 26 years, while others assigned the long reign-period to Vigrāhapāla III.

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1. Was it due to the fact that Prahasitaraja was born of a concubine of king Vigrāhapāla III?
the total absence of any definite date of the reign of Vīraḥapāla II, the attitude of the former group of scholars would no doubt appear to be more reasonable. And the present record showing that Vīraḥapāla III ruled at least for about 17 years goes considerably in favour of this view. In the present state of our knowledge, therefore, it is better to think that it was Vīraḥapāla III who reigned for at least about 26 years and that Vīraḥapāla II had a much shorter reign.

The rule of Vīraḥapāla III in Tīrabhūti or North Bihār about the third quarter of the eleventh century has now to be reconciled with Kalachuri expansion in that area. Such facts as that the city of ‘Bānāras’ belonged to the territory of Gang ā about 1034 A.C. when, according to Bāhiqū, Ahmad Nīyāūīgīn, a general of Maʿṣūlī (circa 1030-40 A.C.) invaded it, and that the Bānares plate (Kalachuri year 793-1042 A.C.) of Kalachuri Kārṇa (1041-72 A.C.) records the grant of a village in the Kāśī district1 to the inclusion of the eastern U. P. in the dominions of Kārṇa and his father Gāṅgēyadēva Vikramāditya. The Kāraṇbel inscription2 assigns to Kārṇa a victory over Gāṇḍa and the Bheraghat inscription3 speaks of his hostility with Vaiṅga, while his Pātkore pillar inscription4 points to his advance as far east as the Bīrbhūm District of West Bāṅgāl. Under these circumstances, the Nepalese manuscript of the Rāmāyaṇa, completed in [Vikrama] Sāvatī 1076 (1019 A.C.) when Tīrabhūti was under the rule of Gāṅgēyadēva,5 may be regarded as proving Kalachuri occupation of North Bihār in the first half of the eleventh century. It should, however, be pointed out that we have inscriptions of Mahāpāla I (circa 988-1038 A.C.) from Sārnāth near Bānaras (dated Vīkrama Sāvatī 1038-1036 A.C.) in the eastern U. P., from Nūlandā, Bōdhgīyā and Tetravān (dated in the regnal years 11 and 31 or 21) in South Bihār and from Imāḍpur (dated in the regnal year 48) in the Muzaffarpur District of North Bihār, while two inscriptions (dated in the regnal year 15) of Nāypāla (circa 1038-55 A.C.) come from Gayā in South Bihār.6 The Tibetan life7 of the Bengali Bāḍhāṭī monk Atīśa Dīpaṅkara Śīrājānī refers to an invasion of Magadha or South Bihār under Nāypāla, father of Vīraḥapāla III, led by ‘king Kārṇa of the west’, i.e., Kalachuri Kārṇa. According to this tradition, Nāypāla ultimately succeeded in defeating the invader, while, according to the Rāmaḥarita,8 Vīraḥapāla III defeated Kārṇa and married the latter’s daughter Yauvanāsī. It has been supposed that this refers to a second invasion led by Kārṇa against the Pāla empire. In any case, the present inscription shows that North Bihār was reconquered by the Pālas from the Kalachuris at least before the 17th year of Vīraḥapāla’s reign. Kārṇa’s son Yasaṅka Kārṇa (circa 1072-1125 A.C.), however, claims to have devastated Cāmpūrāṇyā (modern Cāmpūrān in North Bihār) according to the Bheraghat inscription.9 It seems, therefore, that the Pālas were struggling with the Kalachuris in Bīrbhūm, both North and South, for a considerable period of time.

Another interesting fact revealed by the Bāṅgāl plate is the great importance attached by the local Bāḥmaṇas of North Bībhūr to their relation with a Bāḥmaṇa of Kēlāṇchā or Kṛḍāṇčā. Ghaṭṭīā, a Bāḥmaṇa of Tīrabhūti, is found to trace his ancestry to a Kēlāṇchā Bāḥmaṇa named Kēchchōna through the granddaughter of the latter. His partiality to the Bāḥmaṇas of Kēlāṇchā is also indicated by the endowment made by him out of his own land in favour of

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2 Ibid., p. 783; Bhandarkar, List, 1223; cf. the Sārnāth inscription (Kalachuri year 810-1059 A.C.; Bhandarkar’s List, No. 1225) of the same king.
3 Ray, op. cit., p. 778.
4 Ibid., p. 784.
8 Hist. Beng., op. cit., p. 146.
another Kolāśa Brāhmaṇa. That Kolāśa, together with Tarkārī, apparently not far from it, was one of the most renowned seats of learned Brāhmaṇas in the early medieval period is definitely suggested by numerous charters of East Indian rulers granted in favour of the Brāhmaṇas hailing from that place. The identification of the locality is disputed. Some scholars locate it in the ancient Śravastī country, i.e., the district round modern Set-Mahet on the borders of the Gonda and Bahraich Districts of the U. P., while others are inclined to place it on the borders of the Dinajpur and Bogra Districts of North Bengal. The suggestion of the former group of scholars appears to be more reasonable. Equally interesting is the fact that the reverential attitude of East Indian Brāhmaṇas towards the Brāhmaṇas of Kolāśa, as evidenced by the record under review, seems to have been an important factor in the growth of the peculiar social institution, known as Kulinism, in North Bihār and Bengal.

According to the Kulaśī or Kula-pañjikā of Bengal, the Rādhya and Vīrāṇa Brāhmaṇas, who now form the bulk of the Brāhmaṇa community of Bengal, are descended from five learned Brāhmaṇas who came to Bengal from Kolāśa (Kānya dubious according to some versions) at the invitation of a king named Adiśūrā because of the dearth of Brāhmaṇas versed in the Vedas in that country. Different and mutually conflicting genealogies of Adiśūrā are given in different texts. He is said to have been the ruler of Bengal and Orissa, although some authorities include in his dominions Ağila, Kaliṅga, Karnaṇṭa, Kārāla, Kāmarūpa, Sauṣāṅgre, Magadha, Mālava and Gujjara. His capital is placed by some at Gauḍa in West Bengal and by others at Vīrakampura in East Bengal. Six different religious ceremonies are mentioned by different authorities, for the performance of which the Brāhmaṇas are said to have been invited. The date of the advent of the five Brāhmaṇas is also variously put as Śaka 624, 675, 804, 854, 884, 914, 954, 994 and 999, while no less than three sets of names are offered as those of the five Brāhmaṇas. The nature of the traditions points clearly to their unreliable character. The reference to the Śaka era shows beyond doubt that the stories were fabricated after the popularisation of the use of that era in Bengal about the twelfth century A.C. There is evidence regarding the rule of a Śūra dynasty in Bengal. But no genuine ruler named Adiśūrā is known from the Bengal sources. The only Adiśūrā known to East Indian history is a petty chief who flourished in North Bihār or its neighbourhood in the ninth century A.C. Maithila Vāchaspatimātra refers to this person in his Nyāyakarikā, a commentary on Maṇḍanamitra’s Vidyottikā, in the passage: mīna-bhūya-vyāyam-āsthyā śūrā-Adiśūrā jayati. Vāchaspatimātra composed his Nyāyasūchī in [Vikrama] Sanvatsara 898 (vasu-śaṅku-vasu-vatsara), i.e., in 841 A.C. Thus Adiśūrā, contemporary of Vāchaspatimātra, must also have flourished about the middle of the ninth century. Whether this Adiśūrā was a vasaś of the Pāla emperors of Bengal and Bihār cannot be determined; but most probably he was. In any case, he could not have been a mighty ruler. Since, however, the Pālas were Buddhist, this

1 See History of Bengal, op. cit., pp. 479-80. Kolāśa or Krōjāśa is also called Kolāśa, Krōjāśa and Krōjāśa.
2 Ibid., loc. cit.
3 Ibid., p. 825-26.
4 See J. R. R. Tolkien, Vol. XVII, pp. 30-31, 30. Śiśhīra who wrote his Nyāyasūchī in Śaka 912-901 A.C. was an inhabitant of Dakhaha-Rajha; but there is no proof that the work was written in Bengal. The author's patron Ācārya seems to have flourished in an area where the Śaka era was popular (cf. Hist. Beng., p. 986n). The case of Udayana who composed his Lokakṣaṇāld in Śaka 906-955 A.C., is more dubious (cf. ibid., p. 913n).
8 History of Indian Logic, p. 132. Recent attempts to refer the year 898 to the Śaka era (J. G. J. B. I., Vol. II, pp. 349-50; Vasūṣya Śāktiyā Parishat Patrikā, op. cit., pp. 89-90) are unwarranted as the Śaka era was not prevalent in Mithilā and the neighbouring areas in the tenth century. It has to be noticed that years of the Śaka era are usually not quoted vaguely as “the year” as in the Nyāyasūchī, etc.
Brahmanical king, probably parts of Mithila and North Bengal, became important in the eyes of Brahmanical writers like Vācaspativätra. It is possible to think that this Ādiśūra, for some unknown activities of his, became famous in the legends regarding the settlement of Kūlācchā Brāhmaṇas in Bengal. If this suggestion is to be accepted, it is further possible to think that the institution of Kulinism in Bengal was originally at least partially borrowed from North Bihār. This is further suggested by the possible identity of Mithila Brāhmaṇa families of the Gaṅgavālī mūla-grāma (the same as the gṛi of the kula-pattikās of Bengal) and the Rājaḥya Kulīna family styled Gaṅgopādhya (Gaṅgavālī). There is a strong Mithila element in the upper class Hindus of Bengal including Sylhet. The origin only of the Mithila families that migrated in the late medieval period is, however, remembered; earlier migrations were apparently completely absorbed in the social groups of Bengal.

Of the geographical names mentioned in the inscription, the location of Kūlācchā or Kūḷācchā has been indicated above. Tirabhuṅki is the ancient form of modern Tirhut in North Bihār. The district of Hōdiya and the village of Vasukvartta in it are difficult to identify. I have not succeeded in locating Kāṭhakanapura and the village called Īṭṭhākā or Īṭṭhākā.

TEXT

[Metres: verses 1, 8 Sṛgāhāra; verses 2, 3, 6, 13, 24, 25 Sārdulavikrīḍita; verses 4, 7, 10 Vasanta-śūla; verses 5, 22 Aṛyā; verse 9 Indraṣṭā; verse 11 Mālinī; verse 12 Sīkharī; verse 14 Mandākṛṣṇā; verses 15-19, 23 Amasāhā; verse 20 Śūli; verse 21 Prabhāṣṭā.]

Obverse

1 Siddhaṃ Maitrīṁ kūrya-ratna-pramudita-hṛ[ṛ]dayaḥ prajñāvān saudhikīnaḥ samayak-

2 vidyā-sarīd-amala-jala-kshalit-ājñāna-patkaḥ | jitvā yaḥ kāmakūri-pru-

3 bhavam-abhihavaḥ śāśvat[iḥ] prōpa śānt(i)[ḥ] sa śāṁśaṃ-Lōkanāthī jā-

4 yati Daśa(bha)lī-nyaś-ascha Gōpāladevaḥ || [1*] Lakshmya-janma-ni-

5 kētanaṁ samakarō vōdi[ḥ]n[ḥ] kahamaḥ kahmaḥ-bhara[iḥ] pa[ḥsha]*-cchhāda-la-

6 bhayaḥ-upasthitavātāṃ ekāśrayō bhūbharśām(tāṃ) | maryāḍa-paripālana-aṅkā-nimataḥ i[2] sau-

7 (sau)yā-yālēyō-smād-abhūdh-dugdh-āmbHādi-viṣāvāh-bhūmihī śrī-Dharmapālo nīpaḥ||

8 [2*] Rāma-

9 syāva grīṣṭa-astya-tapassas-tasyānur(iḥ)puṃsaḥ Saumittṛer-adapādi tulya-mahīmā Vākṛpale-
nām-anunāḥ | yaḥ śāṃśaṃ-naya-viṃkram-aṅka-vasati[r]-bhṛtaḥ shtiḥā śāman śi-

10 nyāḥ śatr-patākiḥbhir-aṅkarō-ek-āṭapatṛē disah || [3*] Tasmād-upāndra-charita[r]-jaṅgati[n] puṃsamah [pu]*irō vaśalabhūva viṣayā Jayapāla-nāmā | dharma-dvishā[ṇ] saṃyatī yuddhi De-

11 vaṣaḷē yaḥ pūrva[ḥ]bhuvana-rājya-sukhaḥ-sav(a)naḥ[ḥ] || [4*] śrīmān-Vīgarahpālas-taś-

12 śunār-Ajāśastra-iva jātakah | śatra-vanitāḥ-praśādhana-viṣā(lō)pī-vimal-āṣi-jala-dhūr[aḥ ||

13 [5*]


* From the original plate as well as its impressions prepared in the Office of the Government Epigraphist for India at Ootacamund.

* Expressed by a symbol.

* According to rules of śāṁśi the n here should change to the nasal l.

* The dāṣṭa is superfluous.
BANGAON PLATE OF VIGRAHA PALA III: REGNAL YEAR 17

Obverse
10 Dikpalaḥ kṣīti-pālanāya dadhataṃ déh[é] vibhaktān-guṇāṃ śṝmantaḥ janayāṃvā(mba)-bhūva tanayāṃ Nārāyaṇaḥ sa prabhum(hum) | yaḥ kṣīti-pātibūḥ śṝ-madeśi-rasā śṝśān-śānghriḥ

11 pīṭḥ-śpalaḥ[ṇ] nyāy-śpattam-śalānchakāra charitaḥ svair-ēva dharm-āsanāṃ(nam) || [3*]

Tṛyāṣāy[a]-jaladhi-mūla-gabhāra-ga[ṛ]-hā[ṇ]a[-dēvalaya]-śa kula-bhūdara-tulya-śakshā- 

12 ta-kṛṁṭaḥ-abhavat-tanayāḥ-śa tasya śṝ-ṛjyapāla iti madhyamalokapālaḥ || [7*] 

Tasmāt- pūrva-kṣīti-dhrān-ndhir-īva mahaśāṁ Rāṣṭrakūṭāḥ-avīy-śānāḥ-Tṛuṅga-śāntaḥ-maṇu- 

13 le[ṛ]-duḥkharī taryāḥ Bhāgyadēvāḥ prasūtaḥ || [3*] śṝman- Gopaletalās-śhiratarm-avanta- 

śa-patnyā īv-aṅkī bhart-śāhū- naika-raṇa[ṛ]-khaĉita-śaṭal-śīndhu-čhir-ānāsā- 

14 kāḷāḥ || [8*] Yaṃ svāminatā rāja-guṇārat-anunām-śārvatē chārantā-śaṅraktā | utsuḥ-hantra- 

prabhū-śakti-lakshmīḥ prithvi[ḥ]ns apattin-īva śīlayantī || [9*] Tasmād-va(d-ba)-bhūva 

15 vītu[r] vsau-kīṭi-varṣāḥ || kālaṇa chandra iva Vigrāhapaṭalēvaḥ | nātta-prṣīya vipalēna 

kalamaṇēna yēnūdēna dalīto bhūvanasya tāpaḥ || [10*] Ha- 

16 ta-sakala-vipakshaḥ saṅgarē vā(hūḥ)-darpag-anadhikṛta-viluptaḥ rājyam-āsādyā pitryan- 

(tryan) || nihiṭa-chāraṇa-padmō bhubhū(ḥbhū)ja(ḥns) mūrdhṛn tasmād-śabhavād 

avani-pālaḥ śṝ-Mahi- 

17 pālādevaḥ || [11*] Tṛyāṇa-dōṣā-śāṅgāḥ[ṛ]n śīraṣa kṛita-pādaḥ kṣītiśrīritāṃ vītan[ṛ]van sanvv- 

aśaḥ prasabhām-uḍay[ā]-dēc[ṛ]-iva ravīḥ [1*] āta-dh[v]-tāṇaḥ snigdha-praktīr-anurāgau- 

(gaika)-va- 

18 sati[ḥ]aḥ utō bhāṇyaḥ punyair-aṣaṇi Nayapalō narapatīḥ || [12*] Pitaḥ sajjas-locchanaiḥ smara- 

ripōḥ pūjā su raktaḥ sād [1] saṅgrāma dvālava-śāhikā cha Hṛitāḥ 

19 kālamaḥ(ḥa) kalō vidvishāṁ(ḥān) | chāṭurvyavanḍa(mṣa)-samāśrayaḥ śi(a)-tā yasa(ṣa)h-pātra[r]- 

jagad-rajan yan || [3*] śṝmad-Vigrāhapaḍēva-nṛpatiḥ punyaiḥ[r]-janaṁ-śaḥ-abhūta(ḥhū) 

|| [13*] Dōṣā prāchī prā- 

20 chura-payasi vachchham-āpya tōyāḥ svaraiḥ bhṛntaṇ(ṇ) tad-anu Malay-ōpatyakṣa- 

chandanaśūhu | kṣṛtvā sūndrair-Marushu jaṭajal[ṛ]ns ś)i(n)rair-ahbra-tulyāḥ Prāṣyeārēḥ 

kāṭakum-ubha- 

21 jan-yasyā sūṇā-gajendraḥ || [14*] Sa khulu Bhāgiratih-patha-pravarttamaṇā-nānaśvīdaḥ nava- 

vāgaka-sūryapādita-nātuvas(ba)ndha-nilītā-saṅkha-ārēṇ-śivaramat [1] niṇati- 

22 sāya-gaṇa-gaṇa-sūya-gaṇa-gaṇa-śrīyamānaḥ vāsra-lakṣhmi-samīradha(ba) santasa- 

jala-samaya-sundhēh [1 udīcāṇ-ānēkā-narapatiḥ-prabhṛṣṭkīt-āpramāya-haya- 


24 Kāṇchenpurapounāmāśvar[ī]ṣa śṝman-jaya-skandaśāvarat paramasaṅgatō mahāśājadhirāja śṝ- 

man-Nayapalādeva-pād-śīntaḥyātah parameśvaraḥ paramabhāṣṭārakō 

25 mahāśājadhirāja śṝ-Vigrāhapaḍēvaḥ kuṣalī | Tirabhuktiṣṭān Hōd rāya-vaiṣhayika-vasu- 


1 The dāṇḍa is superfluous.
2 The dāṇḍa is unnecessary. Similarly the dāṇḍa further on, mostly in lines 25-41, are superfluous.
3 A letter has been cancelled between s and ās.
4 There is a conventional floral design between the first two pairs of dāṇḍas, while the space between the second and third pairs is left vacant.
26 'samnipagat-śāśa-rajapurushān | rāja-rājanāyaka | rājaputra-rūjāmātya | mahāśāndhipi-vigrahi

27 ka- | mahākhaśapaśajalika | mahāsāṃanta | mahāśānāpati | mahāpratihāra | daubsādha-śādhanika | mahāśānāpajāya | mahākumāraśāyana | rājaśīva[śa]nāpāri

28 ka- | dāśā(śa)parāśhika | chauroddharaṇika | dāśīdīka-dāśīdāśī(śa)ka | sā[śu]samikka | gaulimika | kahānrapa | pr[ā]ṛlapaśa | kōṭa(śa)pāla | angaraksha | tadāyukta-vinjugukta

29 ka- | hasty-āśv-śāṭaka[sa]nava-vapa(ba)ṣaṇya-ṣāyānaka | kriśorā-vadacvā-go-mahishay-āśv-āśvādhyakeśa | dāṭha-prēṣaṇika | gamāgamika | abhītvaramaṇa | viśayapati | gā(ṛ)mapati


Reverse

33 sa-chaurōddharanat(āḥ) | parirjita-sarva-śṛṇvah(ḥ) | a-ōḷaṭṭa-bhāṭa-śravēṣṭaḥ(ṣa) | u-ki

34 fchit-pragrhāḥ(ḥy) | samasta-bhāgona-bhāgona-kaśyapa-śūnṇā | sa

35 mātah(tā) | bhūmi-chuṅbhir-ṇayacita ś-chandrī-śrīka-kahiti-samamālā

36 m mātā-pītri-ōṭmanas-eka punya-yasō-bhayrīn īhābhavantāṁ

37 Vu(Bu)ddha-bhāṣṭārakam-uddāṣya | Śaṇḍilya-saṅgōṭrūya | 4

38 Śaṇḍilya-Śānta-Dāvala-pravarāyā | Nraśaśīna-sarvarasḥu-haṃsaśīniḥ | Ācāraš-truṣuhras-sūrā-guḍrā ādik-ākṣāk-ādhyāyāṁ | māmānaś-āśākaragāra-tarkka-vidyā-vidū | vidū

39 Kāśi-ha-vimāṃṣagāṭaśāya | Ṣṭāhākka-vāstāvyāya | Yoguśa(vau)ṣu-paṭtrāṇā | Hu(Tu)ṣa-sūrā-putrāṇā | śrī-Ghantakāśaṃmaṇdō | viśvāha(ḥu)va-viṣṇu-nākṣatryuāṃbhī vihindhvā | Ga-

40 āgyāntī śavāv śaṅkṛitiya pradattō̃[(t)ṭ]-smābhīḥ | ato bhavatdhiḥ sarvair-ṛṣ-aṇumantyam bhāvibhir-ari-bhūpaścbhīḥ bhūme[ṛ]-dānu-phula-gauravāt | apahara[c]ē

41 na ca mahānāraka-pāta-bhaya[ḥ]t | dānam-śāman-anumāṇo-śāmano-anumāṇyoḥ prati-vāshibhiḥ-ṣa kṣētrakaraḥ | aṣṭā-sāvanna-vācāyu bhīṣmāryāḥ yathā-kālakām samu-

42 [ok]jīta-bhāga-bhāga-kaśyapa-śūnṇā-śravēṣṭaḥ svarāya kārya iti | o || Saṃhit 17 Avayavā dinē। 28 [(t)] bhavati cha-ātra dharm-ānusāra[di]ṃsāḥ ślokāḥ | Vu(Bu)dhah(ḥr)-vasudhā āṣṭā rā-

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1 A space of about four inches is left blank at the beginning of this line.
2 Beal "śākaraśīna." This is an original omission and was later inserted.
3 The expression "śūnṇaśīna" had been originally omitted and was later only imperfectly made above the top māṭra as in older inscriptions.
4 The reading may possibly also be "Śākaraśīna."
19 सिरोहिंशं वायं बचकेश्चिं जुरं । तोपार्कोलासाक्यसारविररोज दाहिन्तल। ॥१५॥ प्रातांब लवणुद्वे चं के मेन- ।  
20 मन्वानरमकं । पीछोवात्तदायसकं ततेन मोहनमंदिर(रं) ॥१६॥ कबिंसहं(हं) गुप्तपाली मा(षेक) सवासलीते नत। । प्रादली माहु(षेक) ।- ।  
21 बालको राजगं साबलो गिरी ॥२१॥ नत। समरसीनाम ततो समत्रं नमो । वर्ष रजतमुनायां मुख्यमां सवा नमो ॥२५॥ बुं- ।  
22 वीरावस्तुवलयया भावनितारसुरंते । स्वकृयं विसितं भूसी वल्व(स्वा) । वचं नवत पुनः ॥२६॥ सप्तविबोद्धुल्ले राजावर्मयथा- ।  
23 काः । सबलिकापादो चं हेमसुमायवशविकान्त। ॥२९॥ भलरेणदनवधायकः शते भोगसके गाल। । शीराप्रकृते सबः ॥१॥ राजराणः ।- ।  
24 बुद्धी व्याप्तु। ॥३१॥ वायुक्ततीयोपां भौरणवछोडः लेखं । तथा कुयंतं न्याय दानायवणि सावरं ॥३२॥ गोसाविलक्ष- ।  
25 वनायालुकावेष्यं नर्म हलायणमाता पुर। नाहुःकः यादसके । तिरुवर्मयुरसुधुनास्यमा परम विभाय च बद्री जगतोसामा। ॥  
26 ॥३३॥ राज्यार्पणे समारम् तुर्य रूम्यमिर्य व्यावाम। । प्रतिद्रव्यं जगतिसंहं जगावयानि बावलत। ॥३४॥ शते तदस्स पूर्ण चतुरारोदमके झु- ।  
27 चौ । सुर्येश्वरः जगतिशं। संयुगारक्तसंख्ये ॥३५॥। क्षेत्रसद्यं तु मांस्यमायवशमका- । निशवरं । सुर्येश्वर तुला चषवः ॥३॥ प्रच न्यायमातलो- ।  
28 तु ॥३६॥ स्वयंपदावचिस्यं मोदायश्वरां धुरा] । व्यावाम। । कल्पुतां वर्णस्यस्य सत्त सागरनामकं ॥३७॥। विलवचरं कमलं(ता)बिरसत्वरं नाता ।  
29 वगाली । श्रीमद्यान्वसि मवाङ ॥३८॥। प्रत्येकं तीर्धवेश्वरे गाकिकं मुरायवां च च । गोकुलं(त)वददन । श्रीलोकगनायवणि वीरावस्तुव- ।  
30 सयः ॥३९॥। श्रीमद्यान्वसि तूर्यपीपां(मा)स्यं तु शीर्षके । श्रेष्ठं गंगालेखं चके तुवः । नर्म नामलोकां ॥४०॥। बीकामिरदारकं[स्वा] । नुवा राव(रा)मुर्म।
31. भो: गृहीताय सत्याति उद्यनन्दनः । माताभिः जातुः जारध: न रूपम्। यूपतः जातुः प्राप्तात्।
32. दृशी: धीरजानुरः श्रवः मा स्वासः भवः वदे। रणफोलः महः सा दृशी: प्रामृतः रजस्तुः।
33. काव्योपयालिनः । ऋवः गृहे साहः मायातः चक्रे धृतराश्यः । वेशोऽभावः।
34. गर्भावस्तिवम् मायातः । व्रजः प्राप्तः । र्गेन्द्राय योगः । तत्संद्रितः भीष्मः।
35. हरे दृशी: गृहीताय सत्याति भिन्नः। भिन्नार्थः । विहारितः । भ्राम्यः।
36. वेशोऽभावः। बृहस्पतिः। बृहस्पतिः। विभावः।
37. नी: गृहीताय सत्याति। यथा होस्मिदितः। विहारितः।
38. हरे दृशी: भीष्मः। गृहीताय भ्राम्यः। वेशोऽभावः।
39. यथा गृहीताय सत्याति। र्गेन्द्राय योगः।
40. एते तदन्तः। यथा हरे दृशी: भ्राम्यः।
41. "यथा दृशी: भ्राम्यः। र्गेन्द्राय योगः।"

Slab VII; Canto VI

[Metres : vv. 1-24, 26-31, 33, 34, 42, 43 Anushthubh ; v. 25 Ārya ; v. 32 Cūti ; v. 35, 36, 44 Sragādārā ; v. 37-41, 45, 46 Vasantaśilakā.]

1. भीष्मगात्री वर्ण: । दृशी: भ्राम्यः । गृहीताय सत्याति। र्गेन्द्राय योगः।

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1. Sāndhi is not observed here.
2. Instead of bha first bhi was written and later the sign for medial i was scored out.
3. Read Bhāmaśādhyāya Ramaṇadāsadab.
4. With this list of masons compare the one given above, Slab III, lines 30-37.
2 विवेकः राजिः राजसिंहो नरेशः। राजसौ मुहूर्ताकर्णनामै बुधस्य सुनवे।

3 ना नूः। शक्तेस्योजयः(इ)कम्भः एकवल्लस्तिनम्।

4 शतिकां तु राजसिंहेनसेनवात्। पंबार्जमानात्सप्तिवत् तनया तु या।

5 जगतिम्। जयसिंहासिंहः। पुरुषः पित्रविनिवेकेलिङ्गः। (1) संजयसो जयावशाखनवमः।

6 कीसिंहसः। पुरुषः प्रसत्रेदा गाभीः। पुरुषः। पुरुषः। गोत्रसिंहः। पुरुषः।

7 भोजसिंहासिंहमातः। (1) स न(न)रायणवासो भाषणिर्गीताभ्यासः।

8 शृंविवातिस्य व्यायामं कुतर्यायुः। वायुः। श्रीरामचं धर्मः। तथ्यानुयसरे विराजते।

9 जै(त)प्रकाशायुः। (1) शतिकां वर्षां वर्षां एकाक्षे रचिये। प्रत्यक्षी साहित्यज्ञः।

10 राजसिंहः(सिंहः)दितिबायः। संगमः। (1) साहित्यस्य विविधेकर्मविनः।

11 लेल्ले(मः)। स गः। राजसिंहः। गानः। विनिष्ठवं(व)ईचा मः प्रत्युत्त्वसाधनः।

12 भारतीयावर्तः। भूपीतेन्द्रः। साहित्यः। (1) जातम्भरेः। प्रतापश्वरानाधाता।

13 पातः। अग्रासरी वस्फिता दिगिनावेने फिल तो पुनः। (1) समापाते।

14 राजप्राणां। त्वालमुः। (1) बालोत्तरः। सर्वाटिस्य: (1) स्वातः।

1 There is a scored-out sign for medial s over ga.
2 First t5 was engraved which was later corrected as tas=.
3 This letter is n6 corrected into md.
4 This is s6 corrected into sa.
5 There is a scored-out na between ru and md.
6 There is a scored-out sign for superscript r over ya.
15 सहिष्यतिसहायिनि महेन्द्र । किलीस्यात्स्यालाराणं तन्त्राचार्यं तत्त्वं
113.। काल शुभानी(न) महेन्द्र प्रोत्साह.
16 खान भूषण रुपूयं । किलीस्यात्स्यालाराणं संभं राजामहीते। 110.। सहिष्यतिसहायिनि
सांप शुद्धिकर्ता हुत्तं । बालायः-
17 त: कोपचालाखाने अधिसहस्तवेशुरु: 22.। खानसङ्गे सहिष्यह(वह) द्वारने चेतारतहो।
राजामहाराजुः तथा नरुर्फळ-
18 मिता मनं (127.॥) देशा किलीस्यात्स्यालाराणा बिहुते शुद्भिवन: । राजसेवांग अध्यादेवं
स्वाभिमानी मोक्षकित्तु । 127.। किलीस्यजः-
19 कुमारश्च संसदेकदारुवदन्तन। कुमारा मितनः। चछु राजा ही बिहुत्त ततु 112.।
धूरतसार्द्धस्मारकमलकुमारुः दु त्तुः-
20 रे: सहिष्यन। सहिष्यसुदारादकोषांसदेकदारुण संमेधः 112.। सद्यं सहिष्यहलीतः मितनः
हृदाइपुः। राजासि हृदाइपुः भाषणः-
21 द्वारकाधिकारामयुः 112.। जनात्मानात्मानी ब्रजः श्रन्य(द) हुलालिवतं । तथा(प) ।
कारिवाय(प) गतबालयं निषेधः । 117.।
22 [चर] संबलितं कृष्णं(कृष्णं) वृषां उषातीवित्तिः । मुन्यसुप्रतहश्च दातन(द) पञ्चार्जी । थरं
127.। युर्मुः। राजाधूरुस्तिहुल्क व्यवहाराः-
23 लंगह(म) अं । जैसयं राजस्वससलयं प्रेयणविद्वातं ध्ययतु । 116.। शते ससलयं गुर्णं
विद्वात्सदनकारकेः । हृष्यः सतः-
24 ईश्वरदानः (अ) लंसहारताः कुर्यं । 110.। कारिवाय धुनिमाणां श्री(प) नानाविसारिताः
कविय(व) वेदोक्तविना राजासि होः-
25 विराज्ये । 111.। पंचहारूसूतुयं व(व) हा हृद शुद्भिनी(ल) हरपचुः(स) मूल्यं । श्रद्वा सुद्धार्जी
कृष्णा श्रा(श) हा हृदके तथा तांत्र । 112.। हृष्यः-
26 श्रा(श) हा हृदके तांत्रकः। तिलतः । शा(श) हृदाइलोकिता वानं तथा श्रा(श) हृदाइलोकिता-
कुर्यं । 113.। हृष्यः (स) हा हृदके तांत्रकः-
27 वर्मां सिविय बलवः । (1) स्वायत्तचारा(श्रा) हृदाइलोकिता वानं धूरतसार किलीस्यात-
28 इस में यह परिनाम लागू हुआ है: कार्यान्वयन से निषिद्ध है।

29 यह भी जासूसी और अन्य तथ्यों से आया है: [19] [20]

30 इस में केंद्रीय इकाई के लिए दिशा सुलभ है।

31 भर्ती सीटिंग पल्टन: अधिकारिक लिखित प्रबन्धन के अनुसार तथा संख्या, समय, साधन, समय और चर्चा इत्यादि से अधिकारिक प्रबन्धन की आवश्यकता है।

32 यह एक त्योहार है।

33 इस में केंद्रीय सुविधा के लिए दिशा सुलभ है।

34 यह के लिए दिशा सुलभ है।

35 इस में केंद्रीय सुविधा के लिए दिशा सुलभ है।

36 इस में केंद्रीय सुविधा के लिए दिशा सुलभ है।

37 इस में केंद्रीय सुविधा के लिए दिशा सुलभ है।

38 इस में केंद्रीय सुविधा के लिए दिशा सुलभ है।

39 इस में केंद्रीय सुविधा के लिए दिशा सुलभ है।

1 This is a corruption from यौवि.
2 This word is not necessary.
3 The letter ठ, here looks more like चहूँ; compare ठ in lines 33, 34 above.
4 Better read तस्मि.
5 Better read ठक्का.
6 DGA
40 ऋप्यामुद्र: । काशीनिवासस्य कालित्वस्यरूपं स्वस्यापि पुरुष(य)हतवे मयुषुदनस्य ॥१॥
विद्येवसद्वादिविषयः मञ्जरिकः पिभाप्युवस्ती ॥

41 । । । । यवहलि([३],)तलवेश्वरां ॥ ॥ पुरुष? ॥ सदासिद्धमहो नृपराजराजसिद्धः
श्रीरोजुपात स बदो मयुष्ठुलाम ॥४६॥ इति श्रीधरः ॥ सवः ॥

Slab VIII ; Canto VII

[Metres : vv. 1, 3, 4, 12, 20, 21, 25-28, 30, 31, 34-36, 42, 43 Anushṭubh ; vv. 2, 14-18, 24, 29,
32 Sragdhāra ; vv. 5, 21, 33, 39, 41 Sārdulaviṅkṛśita ; vv. 6-11, 19, 23 Bhujangapravāja ; v. 13
Vasantasilakā ; vv. 40, 44 Uparaśi ; v. 45 Prithvī.]

1 । । । । श्रीलस्वेयाष्ट नमः ।। ।। ।। कुस्ते सत्सवे पूर्वमुदयात्रेऽक्षे । राहुः शुभलेखणं
व्यासः(सर्व) । तु जेब्याप्य(क्ष) । पुरुषो व्याप्तु ॥१॥ मयोरजुपातविविषयः(विब) । विविषयविवरः

2 । । । । वाहकलाका षुचलितस्य ॥ जीतालित(ब)सः ॥ कविकिलानुवत्यमंदनदप्रकाशः । विभुजस्वऽदिकियः
विविशिष्यति बल[न]ेः केवलः । किं ग्रहास्तः

3 ॥ ॥ षुते सहकारतलात जिववयुते राजाविष्ठिते जाने ॥२॥ पारम(हे) स्थयोलक्ष्य(प्रत)-
धमुन्दमाला ब्रह्म(प) तिलतः । नानित स्वऽ(क्ष)ः । नानुस्करः । कालिकः[;]

4 ॥ ॥ किं दलालितःकः । ॥३॥ किं वृष्णुविवाह(दल)ः । किं नाम्पुकारनामदः । किं वारिको
शुकुमपक्षर(ह) वस्त्रयात्तिनः नालिकः ॥ ॥४॥ किं वा वालर्सयेन(कः) ।(क्ष) । विवस्तस्तः

5 ॥ ॥ तस्यस्मातः । किं वा विलक्षणाःकारावतनांलालिकः(द)ः ॥ शीक्ष(द्वीः)ः । किं वारः
शशुक्कालितांखितः नीलालितानाविष्ठितः ॥ राहुः : कवच वस्तुस्तुचिरः लोकः

6 ॥ ॥ कृतिति प्रश्वम् ॥ ॥ ततो बुंदिनानासुपारसर्वमकालाहनाः त कोताहलेश्च ॥ तदा
संवेद्याश्च वातित्वऽह्यताय च च [पी]कार्यावरेणः ॥ ॥६॥

7 ॥ ॥ जिलोक्षमहासंदहले(ल) मबलंदः जन्तः ॥ बंबलंदः ब(व) पूर्वस्यम्यः । धर्मी स्वाच्छितः
ब्रह्मकालानासुपुरुषः(व) बालिः[;]* । ॥ ॥ कुपकुमारसुपुरुषः[;]* ॥ ॥ ॥ सम्भूलस्तुः

8 ॥ ॥ प्यालितः कर्त्तारोपकालास्तरम् सप्तलोकः प्रयत्नः ॥ सकाप्तः समुदः[;]* प्रख्यातः
सर्वतांस्वायः ॥ वाल्ल(बृह) पूर्त्यप्राप्तः प्रस्तुः ॥ ॥७॥ जावेनोऽ(क्ष)स्तिति
9 सम सबं समुदायसुलभात्सुकुमारवति महास्तवायः

10 सचिवारास्तह मातुः मखं(ध) दिखु विष्ठाचः

11 लक्ष्मीकुमारः परम्परां च करतुःपुरुषः

12 श्रीकं लक्ष्मीकुमारः परम्परां च करतुःपुरुषः

13 यो महर्षि(ध) यज्ञेश्वरः नेवालां चक्रादि

14 सीतासुः

15 गल्लोतंसबर(ध) करतुः बहुविद्यालयां

16 द्वाराय स्वतः नृपति ते जीवनात्मक गर्भातः

17 पिता(सिं) करतुः स्मृतिः भयावहकः शिष्यमयः

18 तत्तत्त्वः भयावहकः नृपति ते प्रासादः

19 धर्मराजसद्धिः प्रसन्नवति महास्तवायः

20 तत्तत्त्वः सद्विकारः चिन्तितविकारः

21 भावनात भवनाति जनः माधवसायत्तवा औरंगेजः

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1 Sandhi is not observed here.
2 These three syllables are missing.
3 For the sake of the rhetoric embellishment Ymaaka, we may, as in the original, read this syllable as हः.
4 There is a superfluous sign of anuvastra over this letter.
22 यासिवहेलाशारानं(क)स्त्रा: शुभोनित:। सवेदनातुतातेस्वलोऽवर्गुणानागौऽभवत:।
23 विद्यति [सं]लु सर्वाकुकुलिकरि साधिति:। अत्रज्ञातुपुराणिविवलसमहो दुःखावः सावरः।
24 शोराणामारणार्जितं सवर्ग सुमालेश ते स्व:।
25 तत्त्वव्यावहार:। व(व)णायतवान दूरसंस्थितया: अयात्म भ्रमणे शुमालेश ते स्व:।
26 कोणाधां खं(व)ति सोचमानविनु पतितस्थापनान व(व)याना। यस्य फलोरुप न कायमरथि
27 अनुभवशाहु शावज्ञ कांडाहराण्यसंस्थानसिंह सिद्धितं ज्ञापत(क)तेत्रामातार(न)ने
28 अनुभवशाहु शावज्ञ कांडाहराण्यसंस्थानसिंह सिद्धितं ज्ञापत(क)तेत्रामातार(न)ने
29 तत्त्वव्यावहार:। व(व)णायतवान दूरसंस्थितया: अयात्म भ्रमणे शुमालेश ते स्व:।
30 चतुर्माण्यतभ्रामातानां प्रवाहाँ । कर्द्दिन(स)कृतज्ञातस्थिस्मितत्रस्मितस्मिर्ति
31 नासिलिथः प्रधो चीतरेवया पुर्ण माहिरां परं । राजवतहौ भुतोति स्म कोपो-
32 ताकपुर्वाविनय:। उद्वित्ता[नाम] समुच्छल्लिकया इनेव पूर्वता:। व chromium यु: माहिरः
33 तत्त्वव्यावहार:। शालशालिकया इनेव पूर्वता:। अत्राधिक मुखः भ्रम बैसात्स(व)पकाः।

1 The sense as well as the reading of this verse is obscure. Compare the printed text.
2 There is a superfluous sign of anusvarta over this letter.
3 This kriya goes with upakāra.
34. पुराण लुटनबिष्य सह(चच)कराणा पुर: कपूरप्रकारथ या हृपुरभोजुलठुङ्ग रज:। उड़ीये गणे विभाति भवतो भूजौ मया तलिते भोजनामिनि-।

35. राजसिद्धानुपते: कोलेकसूः\(^1\) प्रकाशः परः ॥१३। ॥ पृष्ठ(चच)वबुष्ठ(चच)हुरारते कनक कन-कोपसं। प्रवालकल्बालालच मारुपालसूङ्गनेिन्तु। ॥१४।। मुक्तः।

36. मुखार्याः। रुद्रिकाः: प्रावलकः। श्रेयस्य(चच)च तुलसेचाचरण संप्रातः लुंटने जने। ॥१५।।

37. तुलसिः श्रीसत्तूः पलिता पवि लुंटने। ॥१६।। लुंटने लुटनकर्मुक्ति ति वेन वल्लवः। तस्मां प्रवर्वतन तदुपद्वता तवेबालर(चच)चविरता। ॥१७।। प्रांस्ता पूर्वपत्तां र-।

38. का निःशक्ता बन्दलसति। । लुंटने पूर्वपालसू लिं(विन)संवना रक्षां गता। ॥१८।। लब्धी-सम्मणिकल्पृवृम्भेथीहलालवायुवसिदन: यादि।

39. शव्रस्त्रुवाचव्यासुसन:श्रीबैवधिवाया(चच)रा:। लोकमंत्रलुपोहलसुबज्जलमेंसंखु रत्नानलं लक्ष्म-नीति विचित्रमं न विश(चच)क(केन)प्रेषि ल-

40. वश(चच) तथा के(चच)चित्तु। ॥१८।। सुर्वनमूलस्य तु रुप्युक्तिका सहसुनुने मूलमभूतसूङ्गने। सुर्वप्रभुआविन्दसुनु: पुनः कऱ्योगि कर्षयस्व(चच) वरा�.-

41. तक तथा ॥४०।। स्वीयवा(चच)हराणसात्तलस्तम्भकोमासिन्होभोख्रियहिंस्थश्चर्याविस्तुरजिताश्रमणस्य वाणी(वशे) युक्ते। वर्गे(चच)मारपुरे।

42. [हुकः]व(चच)धरमं होमीकते तृतीयामये खाडवेषेन पांडवः इव श्रीराजसिन्हो गुपः। ॥४१।।

43. टोकं च नरसिंह ग्राम्मलाता(वशे)लसोडि च जाटसूः। रान्यन्त्रुमोग्रा लिं(जिन)-

44. [पत्र] व(चच)पुर्वः। ॥४२।। रान्यन्त्रामरसिन्हो व(चच)सी याथाद्रमं सिंहतः। राजसिन्हः:

45. लोक ग्रीवानामिति। विन्य(चच)हृदो नीतित्वात तथा नमः॥ स्वरूप समालसत:। ॥४४।। सन्तोत्तरश्चनविवापापावहे विविषयाय-
46 गणब कल्याणसत् (तु) प्रम र(त)यम (ना)ब्र आज उरजन तत् (त्व) भूलालाया: जसा-हरीयासतो मुरारायोत

Slab IX; Canto VIII

[Metres: vv. 1-4, 9, 12-16, 18-43, 46-52 Anushthubh; vv. 5, 6, 44, 45 U pujāti; v. 7 Indrauṣṇa; vv. 8, 53, 54 Sāndulavikrīḍita; vv. 10, 11, 17 Bhūjānagopraṇam.]

1 ॥ भीमरेषायाम नमः [१५] शते संतवा(ते)सीते चतुर्बाहिनिवथके। देविः रक्षसनिद्धी-तीरस्य व्रेष्ट(ते)मासके ॥११॥ भा(श्री)र(र)गजेव(ब) दिल्लीव(ते) जातं(ते) भूलाय त-

2 ॥ मुखे भा(श्री)र(र)सिलिः प्रिः र(त)वान भार(र) नूरसिलिः: ॥२२॥ श्रीमरेषायाम सिलिः प्रिः र(त)वान यत्व(ते) गत्वानवदः। श्रीरेषायाम सिलिः प्रिः र(त)वान यत्व(ते) गत्वानवदः ॥३३॥

3 ॥ वेशानानाति तसम् सिलिः: सम(ता)परतु। श्रीराजनिलियन वथ राहस्य यथाः सदृढ़, यथाः सुभवा। ॥४॥

4 ॥ श्रीवान सज्जातापि ववरर(ते) चुङ्द(ते) भ्रोगजेव(ब) स्थिव विनवयोः। ॥५॥

5 ॥ सिलिः से मुरारी जसनाम जात(ते): ॥६॥

6 ॥ प्रयवे नूरपी: ॥७॥

7 ॥ ज्ञानन: सेवकं। ॥८॥ वरदायारं रूपम् किरिहितवत् सेवं व्ययानवत्। ॥९॥

8 ॥ नूपी नूपी: ॥१०॥ मदनमुखे राजस्वकः ववरर(ते) चुङ्द(ते) भ्रोगजेव(ब) चेत(ते) चययोवेता- (ता)। ॥११॥

9 ॥१२॥ तस्मा चुङ्दवरकुलजस्वः जिवलावव| वधविदाधिवता। नानाति। विदीर्णस्तवः वयुः चरित(ते) महाराज(ते) स्वप्नः नम्य(ते) स्वप्नः। ॥१३॥

1 Reading of this line is not certain; its language is not Sanskrit. The list of names given here may be compared with that occurring towards the end of Slabs III, VI, IX and XXV.
2 The correct form should be ārpayad.
3 Sandhi is not observed here.
4 This dantro is superfluous.
10 लोभात्तुपततां सह चोराणं तं महाशत्। रां सववस्सत्तां रुपवावलयेत्तान् ॥१२॥
चोरपायः (तं) मुहुक्रमिः (सिंहं) शालावतोलम् [१४] एतान्तुमाः (हो)।

11 तान्त्रकः प्रत्यायं वा (वा) हामाधिनाय। ॥१३॥ स राजशो हुराशिः यथे देवयणि (स)-
पुराण्। ब्राह्मण राजसिंहस्य राजेश्वर पवेशथत। ॥१४॥ कुण्डमुखाणुपचलात्वसः

12 हुराणि भवेदयत्। मनराजतनामां करिण्य करिणीमपि ॥१५॥ अते सप(प्रत)ऽसो पूण्यं
वर्णयम (प्रत)चन्द्रशामिः। देशाये (थे) हुराणमरीववि भीमवासरेः ॥१६॥

13 महाराजसिंहस्य बालसाहसरणां फलेचरमंत्री प्रत्याये। चम्मू प(प्रत)राजसत्तहाला स्वाम्रस्त्रमात्रायाशः
कुरुपुरितान्त (ता) (ता) गृहीतः। ॥१७॥ ततः समरसारस (तसस्)

14 हृथ्य रावन्यान्त (थे) लस्य बे। लक्षत(स)्यह कुण्डमुखा देशायं च हुराणी ॥१८॥
गणं बंड वलप्रमाणक्तान्तराण्यसत्त्रमात्प(थे)हिः। राणेश्वर फलेचरवेशः भृष्ट:

15 स्य(थे) कुलवेश रावन्यान्त ॥१६॥ वल स्थानेवसात्त रुपमुद्रास्ववेशः। सहिःसत्तसहाराणि
राजनाय वयस सुमा ॥२०॥ श्रीराजसिंहश्रवणातः

16 तेषवेः स नकुरः। चक्रे देवलिपांगः। हुरीतः (सिंहं) पलादवितः। ॥२१॥ हुरसिंहस्य
माता नु पृथिवी पवेशामाता। प्रसारसिंहं वववे प्रसादः

17 राणमराणः ॥२२॥ कुण्डमुखाणुपचलाणि बिन्धसाधाराणि हुराणी (सत्री)। बंड (थे) प्रकृत्य सवण्यं
स पतेचरो दयास्त्। ॥२३॥ रामो वरक्रपणाभ्यं ॥अर्जुन (सत्र) यापः

18 स तं बथशताद। प्रत्यासिंहं जलासत्तकादः। प्रभोः सिंहः। ॥२४॥ प्रभेन्द्र (शे) राजा
[ति] रोहा (थे) राम भक्ताम (सत्र) सुकृत। प्रेमचित्व ब्रज (थे) कुण्डमुखाणुपचलाः
महीपः

19 ति: ॥२५॥ शते सप्तसयः पूण्यं बोरोवेश फलुणे। बंडवारीसहायस्य लेखलिप्ते गृहा
व्याक्तः ॥२६॥ हंसेन्द्रकर्पणात्सः (सत्र) ला (लो) हरन्त्राश्चकोलः

20 मुयः। वेदद्योग्याणां (री) प्रोचवकाप्युपशः स्वः। ॥२७॥ प्रगन्नविल्पथविताणण्य्यनकालण्यातः (सत्र)
सिंहप्रकोष्ठः (थे) सतकोशः हारं हंसेन्द्रकर्पणात्सः ॥२८॥

21 कुलकः। शते सप्तसयः पूण्यं वर्ष सप्तसयः ततः। गव्या [क्ष]ण्यादेव विश्व (थे) महं त्या
स(से)पञ्चया युतः। ॥२६॥ वेदद्योग्याणां रक्षासया राजसिंहश्रवणातः

22 सः। राजसिंहस्य गुप्तः। पाणिनः व्यायामः। ॥२१॥ एकानंतवात् (एकोनविन्तित) श्च वृत्ते नवे
सप्तसयः शते। शेषार्थे वेदस्मानाः (सत्र) स्वतः (ब्रह्मण) न्यूपः।
23 नीता। स्तवान्यस्वतमि। सद्वृत्या। कदाग्रामम्। कदाग्रामम्। साधवना। दक्षिणम्। श्रेयम्। नर्वेस्वम्। नर्वेस्वम्। निर्वेचना। निर्वेचना।
24 लिंगभावना। वास्तवव्यवस्था। सदाशिष्य्यावतारणां। कदाग्रामम्। कदाग्रामम्। स्तवान्यस्वतमि। सद्वृत्या। साधवना। दक्षिणम्। श्रेयम्। नर्वेस्वम्। नर्वेस्वम्। निर्वेचना। निर्वेचना।
25 तथा। तथा। स्तवान्यस्वतमि। सद्वृत्या। साधवना। दक्षिणम्। श्रेयम्। नर्वेस्वम्। नर्वेस्वम्। निर्वेचना। निर्वेचना।
26 अंजनश्रवणं। अंजनश्रवणं। अंजनश्रवणं। अंजनश्रवणं।
27 संधिकालिका। संधिकालिका। संधिकालिका। संधिकालिका।
28 ना। ना। ना। ना।
29 नं। नं। नं। नं।
30 नं। नं। नं। नं।
31 नं। नं। नं। नं।
32 नं। नं। नं। नं।
33 नं। नं। नं। नं।
34 नं। नं। नं। नं।
35 नं। नं। नं। नं।

1 The sign for anagaha after ka is not required. The intended reading seems to be ruddhaṃ avacch gan balat.
2 Sandhi is not observed here.
3 Bāhuja means Kshatriya.
APPENDIX

RAJAPRAASASTI INSRIPTION OF UDAIPUR

36 के ॥४५॥ जनाधिपतयांलायुः स्वभावः[६] स्वतंत्रतः। || अपर्यः॥ यात्र बुधते राजसिंहुः || नृपः॥ [४५०] || तचप्रभृति स्वभिमिथि- 37 ने राजसमोऽसिंहि। महाराजकुमारक्षिणिः महाबिश्वा ॥४६॥ उल्लम। रूपवस्त्रसाधनाः-करोमया। महावानादि 38 क्षत्रावर्गीयो वा (व: च) प्र्दिगुप्तकुलः ॥४६॥ श्रीराजथवसिः(सिः)षुारुकसुः। श्रीमलिङ्ग:॥ [६] सुत- तपस्य अ(क्रो)ः प्राग्रेशवर्षे तन्यः अरण्याः- 39 सिंहोः[वः] वा। पुरुः राजपतसिहिस्म तन्योस्मादिराजसिहिस्म वा पुरुः॥ [६] श्रीशः[वः]- सिः(सिः)षुाय(य:ः) क्षत्रावर्गीयो: शिवाने लितं ॥४६॥ पृष्ठ: व- 40 तबसे शाने तपस्य वा सत्यमिङ्ग(य:म)ालये विवे द्रावियाजितवतसे तरसे: श्रीराजसिहिस्मोः। ॥(१) नामः राजसुमि-सिद्धि- 41 समेतसत्संभवानांसूः राजपरिवृत्तितत: राजप्रथवासिः ॥४६॥ इति श्रीभ्रुः॥ म: वर्णः। तस्वं ॥ १७१॥ 42 ये अग्रे सम्बन तसयेश्वरायुःसिंहरेवे मायमसे कृष्णेश्वे सपत्तमिद्रेेवे बुधवारे श्रीराजसु- यग्रे श्रये- 43 रंगरेश्वर कैथिषोः। सम्बन ॥१७२॥ अग्रे सम्बन समेतसत्संभवासिः मायमसे कृष्णेश्वे युगान- 44 लिविसे बृहसपतिलिबारे श्रीराजसुमुह्रीः प्रोक्ता कैथिषोः श्रीराजसुमुह्रोः[कौ]तोदीम ६ माहे मो[क्रो]रोदेरे 45 पा[च्र]षुवरायुः सोनारीवेशे[ष] समस्त वारुणमात्वधारणे वति कैथिषोः। सराबरुकःप्रुः 46 तलवभिगास || ॥ ॥ पवित्रव्रजावजी ग्राममोहनजो उरणजो मुखजे केसोजे युवर्जी लालजी जलसिममुरावास उदेये॥ [६] ||

Slab X; Canto IX

[Metres : vv. 1, 14, 15, 34, 46 Sārđānakrīdita ; vv. 2-13, 16, 18-32, 36, 38-40, 42, 43, 45, 48 Anusūbh ; vv. 17, 37 Upajāti ; v. 33 Gītī ; v. 41 Mandākrīnā ; vv. 44, 47 Śravīghāra.]

1 [७] भर्गोपासना नमः[७] बृहतसाहस्यपतिमेव: प्रतिविद्यव्रजकसलालवादलालोलम्बकरत्र(८)। || जुकलबरो श्रीराजसुमाताः ॥ मात्राः-

1 DGA

1 Sandhi is not observed here.
2 From here to the end the language is the local dialect.
3 This phonetic change of Hindi sū to ko in Rajasthini may be noted.
4 ka is the indicative of the genitive same as Hindi ka.
5 The sense is that it took 6 days to go round the lake, and when Rajasinha returned, he performed the full ceremony.
6 The names of the masons are also given above, towards the close of Slabs III, VI and VIII as well as below at the end of Slab XXV
2 श्रीमति(रुप)्यादेशानुसारः भावत्रतेथतमा संक्षेपः दृश्यमात्रामूढात् शुरुः गोविन्दोऽपारः

3 अर्थानिः विराज्यति। बस्तर्दावलवाहे शते योजके मते। नृणां असतं।

4 मनोरञ्जनानि पापश्रुषुहोते तथा। द्राकृतान्या एव विविधः इति। इत्ययानि

5 नवादवस्तिस्वापि विशेषः। गोचरना च पसौः(कृ)स्य लेठी छापर्क(रु)विका

6 इति। एवये। कांक्रोली महत्वः इति। इति। ग्रामानां सोभन्ति। इति। तथापकरणोचिताः।

7 कालेम सम्बन्धां श्रीमद्विस्तरः तथा रुपः। वदा राज्यां कल्याणं मृदुः महन्तभवतवा।

8 न यदी इत्यत्र रुपान्तराण्यं हृदं। तब्राजा वीणा वचृणां तथायं ब्रह्म(उ)धुतः।

9 द्वारपालिसिद्धिवचः(ल) विलोकनं ध्ययो ब्रह्म(उ)ः। व्रतमेहति। भवेचेतुस्मयः[1] स्वार्थम्

10 सरः। पुरोहितवर्यो राजा कार्यं कर्तुमयोऽध्यति। इति। इति। पर्वतयोर(रु)नारी गोपनी

11 भै। इति। पूर्वं सत्तवानांस्थिरं दुधैः स्वराज्यं तत्त्वं। इति। इति। पुरोहितः(रु)प्रति

12 साहसुपुरुषः कविक(क) कुलं कुलते। स्वर्थ: खलु नास्तिनि च समो ने वात्तिक

13 होक्षकान्तः(भ) उपयोग्याभासिकाः माहो मन्त्र स्वामिचित्रं। कुशन्। पक्षारः ब्रह्मः

14 भौतिक्याः तु जलायणम् इलाम्पुरी: युद्धात्तरः। इति। स्तुतिरकः। सत्तवादिविनेत्रः(भ)

1 । The sign of anusāsika over क्षिति is meant to be over कालेम।
2 । Sandhi is not observed here.
3 । Syntactically the word द्राकृतिः should come after तथा at the end of this verse.
4 । In this verse there is obviously a play on the numerals of the date the details of which are contained in the
   preceding stanza.
15 नलमाये ||१६।। तबोङ्गेण: शृंडितसहवस्ति: समुझायेम्¹ सवरासमबेंथा [१०] असकारि भुवे: खत(न)वं तवांविं फलुइ दत्तियूँ रचित: न- ।

16 कोटिवि[१] ||१७।। असंये खरे तव जयमाने जने: कुङ्गे । पुष्वियां पुष्वे जाता म(२)समवें गर्वता: ||१७।। सहकार्य सहारणा ।

17 मत्सा साधरणमेंने: । न भवसत्वुं तस्वित्वा कारणमभाति पुष्वता ||१८।। मत्सा² रानो महाम(३)कार्य सतुवश(४) नृष(५)रहुल । स्वत्साध्ये⁴ का- ।

18 रयामास तवेछ क्रस्तामृघु: ||२०।। कार्यमघ महतो हस्य क्रा भागाननकेशा: । राज- स्वतविवर्त्ति: पल्तवास्तवाच्या- ।

19 पति: ||२२।। संतेश्वरिपुष्टे पृष्यवा: पृष्टे तपारविं तिला: । जलासीरण कशु प्रयलं कङ्गवधुः: ||२२।। शारव पराकाले: क(क)कातमा- ।

20 पुष्भ[१] घनव घने: । जितंत्वु(२)कर्णेण राणा वनव(३) अतुमुखत: ||२०।। तव चक्षुरता तव घटोवं(४) यथ(५)तवं । ब्रह्मणन कार्यमघ ।

21 सहाह(२)मुखिच्छि च तलु ||२४।। जिमाणे पहांवेंजिल्लासतार्णे जने: । तेषां ताको(५)का- यंकरणे सार्थकः स बोधण: ||२५।। स्वतमथेव ।

22 पहेवेंजिल्लवाच्यां: हरुरसुङ्गे: । पहेवर्षोङ्ग घटितमूर्ति निसारित जले ||२६।। जलवेंवें(२)- त्रिवेंद्रवेंपुष्पपरिः कहिले: । लोकामूर्त- ।

23 पुष्पमान निर्म यथेऽ रश(३)रोहित हुते ||२७।। ज्ञानमरतसंबंधे तु सर्वत्र संि संप्रत। जलनिसाराणोपायसतासब: कहिला इति ||२७।।

24 गुणिभि: तुषाराधित गतारिणि ये पुजः । जलनिसाराणोपाया: प्रेतात्त्वे निमित्ता इति ||२७।। इसो निसारित निर्म नारायणस- ।

25 रे: परे: । प्राणि प्राणे अतुसन्तर(३) प्रामा गतात भागः ||२०।। यथा ज्ञोत्साराणवाला[३] केतियास(स)कर्ण इति कङ्गतंत्वु(२)साराणवाला- ।

26 रे: अस्तिसावतः(२) ||११।। एवं नारास्तासरेः जले निसारी सर्वत्र । सतुवश(२)वहते लोकामूर्तृ(२)पुष्प प्रकारित(इति) ||१२।। प्रायस(क)-

¹ The way of writing the syllable rṣṭē is peculiar; one would read it rather rṣṭē.
² The anusvāra sign meant to be placed over ys appears on the following letter, i.e., ra.
³ There is a superfluous anusvāra sign over tē.
⁴ The expression eṣaavālṣē is a literal rendering of the Hindi or Hindustāni idiom aṣṇa eṣāṃ denoting 'in one's own presence', which, however, literally means 'in front of one's own self'.

2
27 नोरवयः लित इस्रेहू विरिसरेण क्रमेण । बहन: परीक्षप्रितजजसी लितो राण तत्व
यो(या) विंहू। ॥१३॥ ग्रु(श्रु) सत्यवरे तलेजे उदिते वि
28 योक्तिकायतिभवनाया दिवसे क्रयोपदिकः कार्यावन्य[क] शुभे । वेसाये सितस्यके
खलु विभोवरे किलेताबुधे काले महा
29 विमुखार्क्षुषकसमानायांसत्यगुणेण ॥१५॥ जंबुरोपवदनसत्यगुणेण होसेव नीतिस्तिते निफः(न)श्री
दान(न)रयेक्षेत्रितिशयोऽहाः
30 दुःखालवुद्धे । धशेषज्ञुक्तिरां शुक्लमहा(हा)शालाबिवृद्धिः सदा लाभवर्ष सितायकलय
व(च) विमुखार्क्षुषकसत्यगुणेण ॥१५॥ धीराणा
31 राजसिंहयो सतोः सत्यदुरुपणः । कर्मण् मूर्त्तं कल्याणप्रयव(व)लाभः ॥१५॥ कुलके ।
गरीव(म)वासयु दुरोहितस्वयम्यः कुमारो
32 रणकोरकययः महातिलं वृहोपकल्याण्यार्याः कर्मण् तथा पवस्य पुरस्तेव(व)ः ॥१५॥ दुरोपप्रति
वालेन शुचावान्य यत(ल)ः । सतोः पवस्या
33 जातवसमर्थव् कृत(स) जनेः ॥१५॥ महासतोः पवच(व)ञोपक्षमहा(ह)कायः महागजेः । सुधा
चूषण तमागतोः परिपूर्ण न बाहुतः ॥१६॥ सर्वतोः
34 मुक्तपस जमायु मुखसुपुर्णः । धीरावरक्षा मुखत राजसिंहो ल्यथा कृत(स) ॥१६॥
35 स्वयंच द्वितिपय द्वुधारात ल्यथा नु । वधेवाहोवितिमित सिलायथिणिः शार्यूर्वावृत्तिः
ग्राहणायाम वद्धुमण्य वर्ष सहोदर्युविदिन
36 ॥१५॥ नूरु मानोतो राजेन्द्र यत माहेतिक(क्ष)लातु । शंबरः मुख्यत ममतुः मुखत
संसूखुन(व)यतु ॥१५॥ कर्म(च)श्वरक्षमं वा वा
37 खकः । रामकामिनि रामवती सेतृव बन्धतार(लिप)स युक्तता ॥१५॥ गोद्रेणकेव चके
हर्षितमिलने दुःखः शाकुस्त तपताः श्रीम[ता] तद्यथा
38 समुपविश्व वैद्रे हरियक(क)ः हि । 'प्रास्तपार्वम् सुपीवसूलितमभूता त(त्या)कर्चितोऽः
प्रस्थु(मु)तित्त्रकार्तीसिः क्रुशकोशरणपि वधित्य पदा क्रुशभक्षेत्रवे वीर

1 Ghosṛt is sūrya.
2 Again a play on the date mentioned in the preceding verse.
3 The five conventional gms are: niłaka, vafraka, pañmarāgra, mānukita and prasīla.
4 Note the double meaning here, sambara means water and Anamba is the name of the demon who was slain by Pradhamma.
5 Kṣenana 'a demon slain by Rāma'; hā-banda 'damming of water'.
6 Vānara 'monkey'; ud mura 'and man'.
39 र ॥४४॥ भौराजसिंहः प्रवर्म शारिब(ब)धमकारपल्लु। महाेंसेतोलतः पश्चातसंबंधः ब(ब)मण(न) दुर्व॥४५॥ भास्यः तुअरपपतीपवचः सेतौ- 

40 स्त्र(स्त्र) भागे परे पातालविहल नियपतः सृष्टि रेगम्भरं निटुमूलः। तैरावमार्ग रुढ्य गुणमानविद्यूपमेत्रोऽपूर्वः पाश्चात्यमालय निषेष्यति निरपक्षः स्रुव्या हिमत्ताश्वोमकल्लु। ॥४६॥ रामो नामोपसयाः विलिलिविराश्नि न वा कार्यादात्र खेलौ। 

41 र्रीवानरेवः(ब्र)ज्वृड्ड इति धनुषः(ब्र) वानरभूम(रूम) ॥ ॥ ब(ब)मण ॥१॥ दूरीक्ष्यायः(ब्र)। पूढ़े शुभ इह शुरुः सृष्टिवादुमेलढ़सीतः सच्चरः रामवंद््वानविक्रमुः 

42 इति ते तत्तवासोन्तिसे सेतूः। ॥४७॥। भवेले जनालयः पुढ़े जले जले सेतूः।। भवेले जनालयः पुढ़े जले जले सेतूः।। भवेले जनालयः पुढ़े जले जले सेतूः।। 

43 जवेल्क्षेत्रे भौराजसिंहसिद्धाकाशे नवमः सरि:। 

Slab XI ; Canto X 

[Metres : vv. 1-4, 10-12, 16-19, 22-25, 27, 28, 30, 31, 37-39 Upajâti ; vv. 5-7, 9, 13-15, 20, 21, 33-36, 40-43 Anushtubh ; v. 8 Stotgâhara ; vv. 26, 29, 32 Indravajrâ.] 

1 भ्रीणवतिषयः नमः। सुवर्षशतुरवधाकाशः भौराजवतिषयः जनालमः।। धनुषः, राजशुद्रौति से भौराजवतिषयः। 

2 हृः सुनीरे। आनीतमः किल राजमंदिरातः(ब्र) बु(ब्र)पार्श्वमन्त्रविक्रमः। तत्कालवितः। व(ब्र)नक्षत्रदोष(व)स्वाती: व्याप्रेः।। 

3 बाना(नी)जतमवतः तत्त(जुलत)॥१॥। सुवर्षास्वेदिकलित्वारकृपेऽप्रयत्नः। भौराजसिंहः।। तत्कालवितः। अंत्युन्नुल् अनगत्वमुनरातं हुः स्वाती(व्याप्रे)॥वः॥। 

4 रसुरक्षितमन्त्रौः।। सुर्(श्र)नातारे तपस्वः तु माये वर्जु शारि(पार्श्व)मतितातिनमूपः।। पदुःवर्गाम्य(प्रे) विलिलिविराश्नि(ने)॥ प्रासादमध्ये हुः। 

5 तवालावेशः।। शते सत्तवसोति श(प्रे)॥(हिं)॥(विनिलित्वातः)॥(के)॥। कर्णन्निद्वालय(पर) राजसिंहः।। मह्य्यिलितः॥।।।। हृः; सत्तवः॥॥ सुर्॥॥ पंब(व)॥। 

1 The portion within the square brackets, i.e., from गेत्र to स्या was first omitted by the engraver through oversight, who afterwards added it at the end in the last line, indicating the addition by the क्कपपदा signs.

2 This पादा is short of one syllable. The letter सा appears more like रा. Perhaps the intended reading is सुवर्षास्वेदितुः पुरी दृष्टाः नमानात्र। 

3 Padū-daśami here is only the form in local dialect of Pādu-daśami in 1.39, p. 51, and means the tenth day of the yellow month, i.e., Māgha. Mr. Shaktiśär Guleri informs me that padū-padiśami and padū-daśami are observed as festivals in Kāṅgī on the 5th and 10th days respectively of the bright-half of Māgha.—N.P.C. 

4 Read Urjub-krīṣṣyū-; the first word meaning Kārttika.
18 उतः प्राचीन सत्यजय सेवोऽऽ निरूपणाथ मः ११९॥ मुलं गयं: प्रभुपालसङ्गीताः सेवोऽऽ
[मित्र]कोणाः कहि श्री सुमा इत्यः १ मया पुरुष रावः

19 ग्राम्येनेषु यात्रा बचीलस्वाभावी गिरीष्ठ्रा: ११८॥ शते सत्यसे पूर्ण सत्यसाधितामिति
ब्रह्म लक्षणविवर्णः

20 कसे हेमसत्तान(श्री) सुर्यं १२०॥ हेमनी विशालविधियोऽशास्त्रोत्तेऽसिद्धः १ नहृतारायणोऽनी
राजासिद्धान्तः

21 यदी १२१॥ पूर्ण शते सत्यसे सुवर्णसत्यसाधारितमभिवये पूर्णसुः । आवादात्मकाः सत्यसाधिताः
सत्याद्वैतम्(व्रत) नूपेषु(श्री) नौ(श्री)व्रतः-

22 पकायम् सृष्टिः १२२॥ ज्ञातायानेवकसे तु नीकायोऽयं गतं नेत्रं हुः से विचारे ।
प्रागामिनाः(श्री) तु बृह-सुरस्रितिः स्वतःसे-

23 हृद्यवत्तलमुखः लेः* । एवं १२३॥ नानावरुण वर्णस्य तदान्तरण(ता)नु मुख्यस्तु री(रा)
वं रामसिद्धः । तद्वर्णवाचन्तति हि चोकः

24 चौत(श्री)ः गर्भ(श्री) गतं केश्वित्वात्मकलयी(श्री)ः १२४॥ नीकाम(श्री)हृद्योऽति तु महारथेऽगर्भण-
विभक्तिमये उक्तवान्(त्वे ?) । श्रद्धे प्रभोरेत अन्या

25 विचार(श्री) कुबे(श्री)ति राजसिद्धि वा महान(श्री)नि(श्री)ः १२५॥ अस्वविमेशेऽवरणः(श्री) नम्भाति
विच्छेदे स्वयंतम्याभस्मासङ्गितस्यस्तु । शुणा ज्ञानः-

26 स्वाहारण्यसंतंत्रवरणः(श्री)पाणः वर्ण तत्व विद्यानिदानसुररोऽवरणः*० । १२६॥ स्वायत्तपुरुषः प्रविद्याय नीकाम
मुख्यगामिनाः सुभाष्यते तु । नीकायः

27 रोहस्य मुदा विचारुः कृतप्रत्येकः सृष्टिराशितः १२७॥ समीत्व शक्तिः सृंभवत्व पुवाः-
सत्यत्तसमस्याः(तव) यद्य मया वैतवान

28 विप्लवे वृद्धिमये तदा मधुसोऽवरणं विद्यायति जनं: समस्तः । १२८॥ इद्वारमुखः विद्यी
पवधाः(श्री) विद्यायति समस्ते ए-

29 वः । पूर्णस्य कामविन नया: प्रतिष्ठा रथ्या द्विजानानन(में)सुः सुनिधित्वा(श्री)ः १२९॥
तस्यत्तसमस्यांदे विद्यायति यद्य क्षणुज्ञानः

30 वा मुद्दरः(श्री)ः नीकायरूपहृती चनार नूपे मंदेकालिनाः(श्री)सत्तंत्रात्मकः १३०॥
उद्गः अन्ये: का२यस्रणे वृद्ध सत्तंत्रात्मकः-

31 भेद्यवरिषोऽसुवर्णा विभ Yukş भवन्त्रितवरणा तथोऽवरणः १३१॥ पूर्ण शते
सत्यसे सुवर्णसिद्धात्मात्मकः

*Read tadasaktiram*.
*The word chokadi is Marwari chokri, Sanskrit chatra, meaning here 'excavated square'.
*Sandhi has not been observed here. For the Varna sukun, see Rigveda, I, 25, 10.*
32 तनाम्वये। जाक(का)लियो सावित्रमुणि दर्श(कर) कृष्ण(कथा) हुल दुर्गार्द्धपूर्वकत्वा ॥३॥
33 दहे सत्तवो पृथि। एकोभिशालाध्ये ॥
34 वरः विन्युष्टः सायः दार्श कार्यवर्तायां ॥३॥ हेमन: साधसवल्लभ(प)लेन: मुद्ग(भाषा) वरो
35 तथा । हेमसन्त्वार्थम् प्रस्तावर्तायाः ॥
36 परिकार्यालय: ॥३॥ हेमसन्तु पञ्चमधिमुङ्गतम पंचलंकारानां । भावलीवर्तमानसंयुक्त(करता) महादाना
37 वरो नृपः ॥३॥ प्रायः- ॥
38 तथा श्यामायामगुलाभेव [१] द्वारण(कथा)सम(प)कार्यसिद्धान्तके वा युज्ये सहारीगिरिपालवेदेः(से)
39 तथा तथा तथागवतः ॥३॥ शास्त्रसम्बन्धकार्यः ॥
40 तथा श्यामायामगुलाभेव । ज्व(द्वारा)धिमुङ्गतमम(स्वयं) राजेष्ठी त्रहणातः। ॥४॥ एकमिति-
41 न्यान्त्यां वासायायेः । धर्म(कथा)स्वयं सत्ताध(से) सुसिद्धाये
42 तथा श्यामायामगुलाभेव। ॥

Slab XII : Canto XI

[Metres: vv. 1, 13, 14 Upajītī; vv. 2-12, 15-48, 51-57 Anushṭubh, vv 49, 50 Gāthā.]

1 [१] अर्यशेष[का] नम।| ततोभवित्त: पृथि शालकर ब्रजस्य वे पंचविद्वारानि।
2 [२] बेठ शालकर पृथि से(द्वारा)कायम्वेति-

1 Sandhī has not been observed here.
2 Better read lekhana. 

MGIPC—SI—1 DGA/02—34-454—450.
The set of copper-plates which is editorially hypothesized to have been discovered at Kalidirathi, a village in the Kaikalur taluk of the Krishna District, by a farmer while digging for earth in 1938. It was handed over to me by the late Sri G. Ramabrahmam Chaudary, the editor of the Pragāmīra, who had obtained it from the discoverer, for decipherment and publication. The set consists of five copper-plates of which the last is a broken fragment. The copper-plates measure

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1 Better read vīpya [21*] iti
2 The dasa is superfluous.
3 There is a small vacant space between the two double dasas.
4 Read śri-māttṛ-ḥṛdaya. As already noted, the Amṛgāchhi plate has the same verse reading, however, in the corresponding passage, Mahādharmādana. If the reading intended in our record is śri-Mahādharmādana, it may be suggested that this Mahādhava is the same as Mahādharmādana of the Amṛgāchhi plate.
5 Read either śri-Sāsadhāna-śilpin or Śāsadhāna-śilpin to suit the metre.
6 There is a floral design between the double dasas.
7 Read prasthū of.
8 Originally ṣāḥ was incised.
9 This is C. P. No. 5 of the An. Rep. B. I. E. for the year, 1937-38.
5" by 10" each, while the length of the broken portion of the fifth plate varies from 2" to 3½". They are all strung on a circular ring about ½" in thickness and 5" in diameter, the ends of which are soldered into the bottom of a circular seal about 3" in diameter with the rim raised all round. The set of plates with the ring weighs 292 tolas; and the plates alone weigh 200 tolas. The ring had been cut before the plates came to my hands.

The seal: This is a very fine specimen of the seal of the Eastern Chalukya kings. The surface of the seal is countersunk on either side. The base of the seal is moulded into the shape of a four-petalled flower. On the upper face, it bears the legend Śrī-Trikhumbanaṇākuśaśa in relief across the middle. Above the legend are represented in relief the crest of the Eastern Chalukya royal family, viz., the boar in a running posture facing the proper left, and other symbols of royalty: the elephant goad, the ḍandru or the double drum, the sāṅkha or the couch shell, two chaurīs or flywhisks and the royal parasol. The figures of the crescent moon and the sun are found at the top. Below the legend are seen three objects, a four-legged stool in the proper right, a four-petalled flower in the centre, and a lotus bud with a stalk in the proper left.

The alphabet is old Telugu, commonly met with in the inscriptions of the period to which the record belongs. The first side of the first plate and the second side of the fifth plate are left blank; the other plates are written on both the sides. A peculiarity which is common to the copper-plate charters of Rājarāja I, the donor of the present grant, may be noticed here. Including the present grant there are three sets of copper-plate records of the king that have come to light so far; and they are all partially palimpsests.

Of the present grant the latter part is a palimpsest. Beginning with line 75 (10th line on the second side of the third plate), traces of earlier writing are distinctly visible up to the very end of the inscription; but the characters have been so thoroughly beaten in that it is almost impossible to make out any letter. The reasons which prompted the adherenee to this practice by the secretariat of Rājarāja I are not quite obvious. The first two plates have perhaps been engraved by a different hand; but the form of the characters throughout the inscription is so much alike that it is not possible to lay any emphasis on this point.

The language of the inscription is throughout Sanskrit, both verse and prose, 41 stanzas in different metres and 8 prose passages of varying length interspersed among them. However, a few Telugu words have crept into the text of the inscription, while describing the topography of the village granted, e.g., line 75, Pallapu-Gudravāra-vishayam; lines 108-9, Tāmarakolani-Krovindajāṁ-bāsina-Tallikroyya-nāma nādi. Several errors, mostly scribal, are found in the text and they have been noticed in the footnotes. The date of the record is either not given or lost in the missing portion. If the date were given, as in the Nandampīṇḍī grant of the same king, at the end of the record, it must have been lost with the major part of the fifth plate.

The text of the genealogy including the prastāti embodied in the inscription under consideration presents close textual affinitiies, with slight variations here and there. With the other Chalukya charters of the period especially the Kōrumeli plates and the Nandampīṇḍī grant of Rājarāja I himself and the Raṇasāltvī grant of his father, Vimalavītīya.
The text of the present inscription falls into four divisions: I. the genealogical account of the Eastern Chāluṣyakas up to Rājarāja I; II. the narration of the circumstances in which the grant was made; III. the description of the boundaries of the village which is the subject of the present grant, and IV. the imprecatory verses together perhaps with the names of the author of the praśasti and the sitter.

I. This part further divides itself into two sub-sections:—(a) legendary, and (b) historical.

(a) The legendary genealogy opens with Nārāyaṇa, Brahamā, Atri, chaitya, etc., and proceeds without a break up to Udayana, the son of Śārīraka. Then comes a hiatus which the composer of the genealogy bridges up with fifty-nine nameless kings who are said to have ruled at Ayodhya. The sixtieth, Vijayaḍitya by name, migrated to Daśaśrāparvī, where, in an encounter with Trilochana-Pulava, he perished. His posthumous son, Vishnukarnana, however, restored the fortunes of his family and established his authority over the country between the Narmada and the Sutu.

The first point that has to be considered here is the origin of the legendary genealogy. No traces of it are to be found in the numerous records of the Eastern Chāluṣyaka monarchs till we come to the time of Vimalāditya's ascension. Certain features of this legendary genealogy are found in some contemporary records of the Western Chāluṣyaka kings of Kalyani.1 The reign of Vimalāditya marks an important stage in the development of the praśasti of the Eastern Chāluṣyaka kings. The records of the early monarchs of the dynasty from Kalyja-Vishnukarnana to Gunga-Vijayaḍitya III embody, with some small variations, the praśasti found in the inscriptions of the Bāḍami Chāluṣyaka, and mention generally the immediate ancestors of the donor without giving any particulars about them. With the ascension of Gunga-Vijayaḍitya III there sets in a change; while the preamble retains its original form, the part relating to the donor and his parentage undergoes a change. The names of his immediate ancestors yield place to an elaborate list of all the past kings of the dynasty, in which are set forth the most notable of their achievements, the order of their succession and the exact duration of their reigns. With the passing of each generation, the list increases in length and the praśasti is soon transformed into a family chronicle. This form was adhered to for a long time; and no further change is perceptible in the charters of the subsequent period until the ascension of Vimalāditya, when, as pointed out already, a further change was introduced in the form of a long Puranic or mythical pedigree in place of the short preamble embodying their lineage and gāra. The circumstances under which this change was introduced are not known. It is not, however, unlikely that it was due to the Chōla influence on the Eastern Chāluṣyaka kings since the restoration to power of the main line in 999-1000 A.C. The latter had political as well as matrimonial relations with the Chōlas.

Another point that deserves consideration is the historicity of Vijayaḍitya, the ancestor from whom the Chāluṣyakas are said to have descended in the later Eastern Chāluṣyaka records. It is believed by some scholars that this Vijayaḍitya was a contemporary of Trilochana-Pulava and Karikšita-Chōla;2 but the evidence on which the belief is based is quite late and untrustworthy. The Chāluṣyakas of Bāḍami, the parent stock from which the other families branched off, do not refer to Vijayaḍitya as the progenitor of their race. They trace, on the contrary, their origin to Jayasinha-vallabhā, of whom very little is known. Similarly the Chāluṣyakas of Kalyāna make no mention of Vijayaḍitya in this context. The Kṣitihā grant, no doubt, mentions Vijayaḍitya, not, however, as the founder of the family, but as one of the two additional names of epithets

1 The Kṣitihā grant of Vimalāditya V, dated 1000 A.C., mentions for instance the rule of fifty-nine nameless kings at Ayodhya and the subsequent migration of the family to Daśaśrāparvī (Ind. Ant., Vol. XVI, p. 21).

2 The present writer who has subscribed to this view formerly finds it untenable on further investigation. See K. A. Nilakantha Sastri: Čiḷa Studies, pp. 37-61.
especially peculiar to the Chalukyas, the other name being Vishnuvardhana. And even among the Eastern Chalukyas the name of Vijayaditya as the founder of the dynasty was altogether unknown until the time of Vimaladitya. In view of these facts, it is not possible to accept Vijayaditya as a historical person and regard him as the founder of the Chalukya family.

(b) The historical section of the genealogy constitutes a family chronicle in which are embodied the most outstanding events of the Eastern Chalukya history. The history of the Eastern Chalukyas is traced from Kubja-Vishnuvardhana to Rājarāja I. It is practically identical with similar accounts found elsewhere. There is, however, a small variation with regard to a minor detail which may be noted here. In this as well as in the Kōrunelli grant, in the description of the succession of early kings from Kubja-Vishnuvardhana and Jayasinha, we have tād-amuj-Endra-rāja-nandana-sapta dināni (line 33) instead of the usual tād-amuj-Endra-rāja-paśa sapta dināni.

The genealogical account, as embodied in the present charter, disclose certain facts about Rājarāja’s reign, unknown from other sources. It refers, no doubt, like the Kōrunelli and the Nandampuṇḍī grants to Vimaladitya’s marriage with Kundavvai and the birth of a son to them called Rājarāja as well as the coronation of the latter in Śaka 944 (expired) on Thursday, ba. ādi. 2, Uttarabhādra, when the sun was in the sign of the lion (lines 50-51, 53-55). The new information found is that Rājarāja, when still a boy, was invested with the necklace (kauṭhikā), the insignia of the office of yuvamāNa (lines 52-53); and that his uncle, the Chola emperor Rajendrachola, Madhvarakata, having heard of his great qualities, bestowed on him with affection the hand of his daughter, the princess Ammaṇa, who became his chief queen (lines 62-64). In this connection occurs an elaborate description of the greatness of the Chola emperor, his supremacy over the kings on the earth, and the extent of the dominion subject to his authority (lines 56-61). The stanzas begins with the words, Ėkasyuṣūlt-api sva Himavānāv śru-dāpāśa chatur-anāhurātī-parikāśān (lines 58-62), probably allude to Rajendra-Chola’s Gauḍaics expedition and his transmarine conquests respectively.

Thus, four important events of Rājarāja’s life are mentioned here: (i) his birth, (ii) investiture as yuvamāNa, (iii) coronation, and (iv) marriage.

(i) The date of his birth is not known.

(ii) The investiture of Rājarāja as yuvamāNa must have taken place duly without any obstacle.

(iii) His coronation, however, does not seem to have been performed without obstruction. For the date of this event which is stated to have taken place according to the present inscription in Śaka 944, Bhādarapada, ba. ādi. 2, Gurovāra, corresponding to 16th August, 1022 A.C., is nearly four years later than the last date, i.e., 1018 A.C., August, of his father and predecessor Vimaladitya. This reveals a gap of four years in the Eastern Chalukya chronology between the close of Vimaladitya’s reign and the coronation of Rājarāja I, and the events of this interval are by no means clear. Several scholars who have attempted to bridge up the gap have been at great pains to

\[1\] Ind. Ant., Vol. XVI, p. 21. Sannastabhavamānāya-Sarvalokāravaya-Vishnuvardhakāya-Vijayadityādī-viśeṣāna- nāmaṇāya rāja-ratnānanda-rājasa-hūṃkiḥ. It may be noted that these two names are alternately assumed by the Eastern Chalukya kings and it may be suggested that these names were assumed at the time of coronation.


\[3\] The date is corroborated by his Kōrunelli and the Nandampuṇḍī grants; Ind. Ant., Vol. XIV, p. 53 : above, Vol. IV, p. 307.

\[4\] Above, Vol. VI, pp. 268, 361. According to the Raṇastīpuṇḍī grant, Vimaladitya, the father of Rājarāja I, was crowned on 10th May, 1011 A.C., and as this inscription is dated in the Sinha month of his 8th regnal year, corresponding to August, 1018 A.C., he must have been ruling until this date. How long his rule lasted subsequent to this date it is difficult to discover, but since in all the records of his successors a period of seven years (reckoned in round numbers) is invariably assigned to his reign, he must have died before the end of his 8th regnal year.
extend the reign of Vimalādiya up to the date of the coronation of Rājarāja, taking it for granted that Rājarāja’s accession to the throne did not take place earlier than the actual date of his coronation as recorded in his grants.

However, there is good reason to believe that the reign of Rājarāja I began a few years earlier than the date of his coronation in 1022 A.C. Saktivarman II, the nephew and immediate successor of Rājarāja I, ascended the throne of Veṅgi on Thursday, 18th October 1061 A.C.1 Rājarāja is said to have ruled, according to the charters of his descendants, for a period of 41 years and this is corroborated by an inscription dated in his 41st regnal year.2 This yields 18th October, 1020 as the starting point of his reign. The following inscriptions of Rājarāja I, which give both the regnal and the Śaka years, point to the same date.

<table>
<thead>
<tr>
<th>Ins. No.</th>
<th>Date</th>
<th>Starting point</th>
</tr>
</thead>
<tbody>
<tr>
<td>183 of 1893 (S.I.I., Vol. IV, No. 1908)</td>
<td>Śaka 969—regnal year 26</td>
<td>S. 943</td>
</tr>
<tr>
<td>663 of 1920</td>
<td>Śaka 980—regnal year 37</td>
<td>S. 943</td>
</tr>
<tr>
<td>671 of 1920</td>
<td>Śaka 983—regnal year 41</td>
<td>S. 943</td>
</tr>
</tbody>
</table>

These records seem to suggest two different starting points for the reign of Rājarāja. The apparent discrepancy has perhaps to be attributed to the practice of quoting the Śaka dates, either in the expired or in the current year, rather than to any fault in the chronological data given in these records. Of the three, the last one is surely dated in Śaka 983 expired, as shown by the cyclic year Pāva corresponding to it. The dates of the other two are not capable of verification, as the corresponding cyclic years are not given. If, however, the Śaka year cited in them be taken to be current, all these three dates would yield Śaka 912 (expired) as the starting point of the reign of Rājarāja I and this is in accordance with the evidence of the Telugu Academy plates of Saktivarman II which terminate Rājarāja’s reign with Śaka 983.3 There is, however, one inscription which gives a different and an earlier date as the starting point. In the Pāmulavāka plates of Vijayādiya VII, it is said that after Mummaḍi-Bhuma (i.e., Vimalādiya), his son Rājarāja ruled for a period of twelve years; then, Vijayādiya, Mummaḍi-Bhuma’s second son by a different mother, expelled Rājarāja, and having seized the kingdom crowned himself king on Aditiṣutadina, 5, Karkaṭākaka, Kanyā, Śrīyubha (Uttara-Phalguna or Pārva-Phalguna) in the Śaka year 952, corresponding to Sunday, 27th June 1031 A.C.4 If Rājarāja I, as stated in this inscription.

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3 JAHRS, Vol. V, p. 44.
4 JAHRS, Vol. II, p. 254. According to the calculation of Mr. B. V. Krishna Iyengar, the date of Vijayādiya’s coronation given in the record corresponds to Thursday, 10th July, 1030 A.C. (JAHRS, Vol. V, p. 38); but he does not explain how Aditiṣutadina can be taken to denote Thursday and how the nakṣatrā denotes Hastā. The date has been calculated afresh, at my request, by Mr. K. G. Sankar of the Imperial Library, Calcutta, and the details of his calculation as communicated to me in a letter dated 11-1-1941 are given below:

Śākā drīg-iñtha-miṭi = Ś. 952 = 1030-31 A. C.
Karkaṭā = Sun in Karka (June-July).
śuddha-panchami = 5, 5.
Aditiṣutā-din = Sunday.
Śrīyubha = Uttara-Phalguni (Āryamaṇa) or Pārva-Phalguni (Bhaga).
Kanyā-vaṣiṣṭhi = Kanyā-vaṣiṣṭhi = 10 A.M. to 12 noon.

These details correspond regularly to Sunday, 27th June, 1031 A.C.; on that day śū. 5 ended at 12 of the day and Uttara-Phalguni began at 1 of the day after the Pārva-Phalguni ended. At 10-12 A.M. the ṛti and the nakṣatra current were Śākā 5 and Pārva-Phalguni.
tion, did rule actually for 12 years before Vijayāḍitya's coronation in June 1031 A.C., he must have begun to reign in June 1019 A.C. As Vimalāḍityya was still ruling at the time of the Rāja-
śūripūla grant in August 1018 A.C., Rājarāja I appears to have succeeded his father almost im-
mmediately. As the available evidence regarding the exact starting point of Rājarāja's reign gives
two different dates, viz., 1019 and 1020 A.C., it can be safely stated that his rule must have com-
enced some years before the date of his coronation which took place, as stated in his own records
including the present one, on the 16th August, 1022 A.C.

If Rājarāja began to rule either in 1019 or in 1020 A.C., as shown above, there must have been
some cause for the postponement of his coronation until 1022 A.C. Although no such reason is
disclosed by the Eastern Chalukya records, the contemporary Chōla inscriptions distinctly indicate
the existence of political disturbance in Vēṅgī at this time.\(^4\)

(iv) The last point of interest to be noted in this section is the marriage of Rājarāja I
with Ammaṅgā (lines 54-55), the daughter of his maternal uncle, Rājendra Chōlajāva, a
fact known hitherto only from the records of his descendants. The marriage was not merely the
renewal of an old alliance between the Chōla and Eastern Chalukya royal families. It was
also intended to serve a political purpose. Rājendra-Chōla aimed at providing a permanent bond
by which Vēṅgī might be attached to his kingdom; therefore, he bestowed the hand of his
daughter Ammaṅgā on his nephew.

II. The most important part of the present inscription is the passage which narrates the cir-
cumstances in which the gift was made. It states (lines 77-85) that the general Rājarāja Brahma-
Mahārāja rose to eminence by the grace of the king Rājendra-Chōla Madhurantakar and garnered his
kingdom like a serpent protecting hidden treasure. No sooner did he receive the orders of his sove-
reign than he marched into the Anātha country at the head of a vast army, accompanied by two
other generals, Uttama-Chōla Chēlajāva and Uttama-Chōla Madhūrantaṅgā. The three Tamil
commanders, who were the three fires bent upon the destruction of the foe, which was the Kar-
ṇa country, became engaged in a fierce battle with the commanders of the king of Karṇa.

The battle between the two armies is described vividly (lines 85-95). The engagement,
however, seems to have ended indecisively or at any rate not in a victory for the Chōla forces;
for it is said that the commanders of both the sides who participated in the fight perished with
their forces (lines 93-95). It was in these circumstances that the Eastern Chalukya Rājarāja I
set up, in memory of Rājarāja Brahman Mahārāja, a temple dedicated to Uddīva called Rāja-
rājaśravasāla in the village of Kālāpūli. Two other Śiva temples were also built in memory of
Uttama-Chōla Chēlajāva and Uttama-Chōla Madhūrantaṅgā respectively. For conducting worship
in these temples, and for the maintenance of a choultry for feeding fifty students, etc., the village
of Kalāpūli resumed Madhūrantaṅgālar, together with two other villages called Kuṭāpūra
and Āvāknā, was granted by the king (lines 96-103).

The place and date of the battle are not stated in the record. It would, however, be
possible to fix them with some precision. It may be noted that the record states that memorial
temples for the deceased Chōla generals were founded. Such temples are sometimes founded on the

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\(^4\) Nos. 23, 24, 30, 31, 731 and 733 of 1917 of the Mad. Epi. Coll. These epigraphs of the reign of Rājendra-
Chōlajāva from the Madakshētra taluk of the Anantapura District, all studied together, allow to an expedition sent
by the Chōla emperor Rājendra I against Vēṅgī about the 10th of 1021 A.C. of his reign to overcome some
troubles there, under the leadership of one of his generals, named Auyya Rājarājan alias Vikrama-Chōla Chēlajāva-
vasāyaṇa. Of them No. 31 of 1917 refers probably to a battle which he fought with the Kalīṅgas, Oḍihas and
Vēṅgīs, while another (751 of 1917) expressly declares that 'the king of Vēṅgī ran away on hearing that the Chōla
king had ordered his general Sūlayavanasa to conquer that country'. These records, as pointed out by
Professor K. A. Nilakanta Sastri, 'obviously belong to the same time' (Colas, I, p. 270), allude to a military
expedition sent by Rājendra-Chōla about the 10th year of his reign (1021 A.C.) to conquer Vēṅgī.
site, where the persons, to perpetuate whose memory they are built, are interred or cremated. As the memorial temples of the Chōla generals were erected in the village of Kalidindi, they may have been buried or cremated in the place; and consequently the battle in which they were killed might have been fought in the immediate neighbourhood of the village.

The difficulty of fixing the date of the battle is great. However, certain facts mentioned in the record would help us in arriving at a probable date. The inscription contains the date of Rājarāja's coronation, i.e., 1022 A. C.; and alludes perhaps to Rājendra-Chōla's Gaugadic expedition and transmarine conquests (vv. 19 and 20). Moreover, at the time when the battle was fought, Rājendra-Chōla (1012 to 1041 A. C.) was still ruling at Gaṅgai-kōṇḍa-hōḻapuraṇa. These would indicate that the battle should have taken place between 1022 and 1041 A. C., the last date of Rājendra-Chōla. But no evidence is available from the Chōla records during this period of 22 years about any war between the Chōlas and the contemporary Western Chāḷukya king Jayasimhā II, of which the battle at Kalidindi might have been a major event. The last we hear of the fights between them is in 1021 A. C., when Rājendra Chōla I's attack on Raṭṭapādi took place.2 However, there is one Western Chāḷukya record at Hōṭṭār in the Bombay Kārakāṭak,3 dated 1037 A. C., which mentions a Dāgāpaṇaṇa of Jayasimhā II, Chāḷukya-pārasa by name who bears the title, “destroyer of the pride of the fort of Bijavatī”. If this Bijavatī is taken to be identical with Bezwada4 in the Vēṅgi country, it would appear that sometime before this date, i.e., 1037 A. C., the Western Chāḷukya general invaded Vēṅgi and captured the city of Bezwada. The Kārupāṇa invasion of Rewa (i.e., Vēṅgi) and the battle described in the present record may have taken place during the same Western Chāḷukya expedition under Chāḷukya-pārasa, especially as the distance between Bezwada and Kalidindi is less than 50 miles. As victory was not secured by the Chōla allies of Rājarāja, even as indicated by the record, it is not unlikely that the event may have been connected with the disaster which overtook Rājarāja I in 1031 A. C., when he was deprived of his throne by his step-brother and rival Vijayāditya VII.5 Although evidence is lacking as to whether the comp d'êtat effected by Vijayāditya was with or without Kārupāṇa help, a suggestion may be made that as Rājarāja was supported by the powerful Chōla emperor, his rival, Vijayāditya, secured the help of the Kārupāṇa king. Such an alignment is consistent with the political background of this period, as the Chōlas and the Western Chāḷukyas were always arrayed against each other in support of rival claimants in disputed successions.

Of the persons mentioned in the record, the Kārupāṇa-clāsa may be Jayasimhā II, as the date of the battle is about 1031 A. C. As explained before, the Dāgāpaṇaṇa is, doubtless, Rājendra-Chōla I who is mentioned by name at another place (line 59) in the record.

Much is not known of the Chōla generals who were killed in the battle. One of them, Uttama-Chōla Mīlīḷaṇḍulārāṇ, figures as the ruler of the hilly tracta in the present South Arcot District in a record of the 4th year (1016 A. C.) of Rājendra-Chōla, where he is spoken of as Yādava-Bhima of the Bhārgava-gītuṇa,6 but nothing is known of his subsequent career. Neither of the other two finds mention in contemporary Chōla inscriptions. A Sīrāpuṭi called Uttamaśāla Brāhma-Mārāyaṇ is mentioned in an epitaph at Kōṭiar, dated about 1033 A. C.;7 he, however, seems to be a nobleman quite distinct from Sīrāpuṭi Rājarāja Brāhma-Mārāyaṇ of the charter under consideration.

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1 See above, p. 58, note 2.
2 Cōlas, I, p. 275.
3 Above, Vol. XVI, p. 78.
4 Dr. Barnett identifies it with Bijavatī near Humund, ibid., p. 77.
6 No. 20 of 1965 of the Mad. Epigraph Coll.
III. The details of the donation: For the maintenance of daily worship, celebration of festivals, etc., in the temples built in honour of the three deceased Chōja generals, three villages all situated in the Lower Pallapa Gudarvāra vishaya, were granted by Kājarāja I. Though Kalidinī and Kājadapāra were clubbed together and renamed Madhurantakamalā, their boundaries as well as those of the third village are separately described. The boundaries of Kalidinī are given at first in lines 103-6; then follow from Pallapa-Gudarvāre in line 105 to śiṅā at the beginning of line 110 the boundaries of the village of Kājadapāra; and finally with Pallapa-Gudarvāre in line 110 commences the description of the boundaries of the third village Āvakūṛa, which is unfortunately lost with the broken fragment of the fifth plate. The three memorial temples were perhaps given one village each for their upkeep, maintenance of daily service, etc. Of the three, Kalidinī was situated in the east; it is said to have been bounded by Pūtumbarṇa in the north and the north-east, Konaṅki in the east, ...dīrīṇa in the south-east, Koṅthama in the south, Vēvāka in the south-west, Kājadapāra in the west, and D(Tā)jimāṇa in the north-west. The second village, Kājadapāra, was situated to the west of Kalidinī. Its boundaries, as described in the inscription, are: Kalavagnāḍa in the north, D(Tā)jimāṇa in the north-west, Kalidinā in the east and south-east, Vēvāka in the south and the south-west, Āvakūṛa in the west, and the streamlet Tālkikrīyā (a branch of Tāmarakoloni-Krovvīṇa) in the north-west. The boundaries of the third village, Āvakūṛa, are not definitely known: of the villages that surrounded it, the names of only two, viz., Kājadapāra and Koṅdika-Muṅjalā, are found in the extant fragment of the fifth plate. In addition to these, another village called [Du]gijāpaḍāḷa is also mentioned with Kājadapāra; but the connection between these two villages is not quite clear.

Two of the three villages which form the object of the present grant, Kalidinī and Āvakūṛa, retain their names to the present day and are situated on the eastern fringe of the Teliar Lake in the Kaikalo taluk of the Krishna District. The third village, Kājadapāra, cannot be traced in the available maps and records, but must, however, be looked for in the same locality, as it is said to have been situated between Kalidinī and Āvakūṛa.

Among the villages mentioned as boundaries, Tāλjimāṇa is identical with Tāλnāḍa which is situated, even as stated in the inscription, to the north-west of Kalidinī. Pūtumbarṇa is not, strictly speaking, the correct name of the village. The suffix 'ti' with which the name of the village ends is the inflexion of the genitive case meaning 'of'. Pūtumbarṇa therefore means 'of Pūtumbarṇa'. This must be identical with the modern Pūtumārṇa in the same taluk. Similarly Vēvāka must be taken to represent the present Vaivāka. Neither the streamlet Tālkikrīyā nor the other villages mentioned among the boundaries can be traced at present.

IV. The names of the executor, the composer and the scribe are unfortunately lost; but the last line in the broken fragment of the 5th plate, which begins with śa ṛājiya Pedēri-Bhiṇa,... is found to form part of the following verse that occurs in the Kārṇellerī grant of Kājarāja.¹

Ajñatāh Kaṭakāśa ṛājiya- Pedēri-Bhiṇa-māna-suṅga-tan[y]uṇaḥ
kortā Bōtama-bhāṭaḥ kāryaṁ uśākāś Gāndākāryaḥ

It may reasonably be assumed that the present grant ended with this same verse and that the remaining part of it was lost with the missing portion of the plate. If so, it may be inferred that the ajñapti of the charter was Kaṭakāśa, the composer Bōtama-bhāṭa, son of Ṛājiya-Pedēri-Bhiṇa, and the scribe, Gāndākārya. Kaṭakāśa, who is spoken of as the ajñapti in several Eastern Chālukya copper-plate charters, is not the name of an individual but that of an office. The term kaṭaka denotes an army, a camp, a town, etc. Kaṭakāśa may therefore be taken to mean either the commander of an army or the governor of a cantonment. The verse cited above refers

¹ Ind. Ant., Vol. XIV, p. 55.
to four generations of the family of Būtana-bhāṭṭa,\(^1\) the composer of the inscription. Though nothing is known of the first two members of the family, Bihma or Bhāmana-bhāṭṭa was a scholar and poet who flourished under Vimala-dīya. He was the composer of the new Eastern Chālkūya prasāti embodied in the Raṇastipīṇḍi grant.\(^2\) On his death his son, Būtana-bhāṭṭa, appears to have succeeded him in his office. In point of style and elegance of diction, the present record is superior to the Comoenum plates. The passage in which the author describes the greatness of Rājendra Chola is majestic and dignified; and his description of the battle of Kalidinḍi also is vivid.

In the preparation of this article, I have received considerable help from the late Rao Bahadur C. R. Krishnamacharlu, Professor K. A. Nilakanta Sastri and Dr. V. Raghavan. I have also great pleasure in acknowledging my indebtedness to Mr. N. Lakshminarayana Rao and Mr. M. Venkataramaya for their valuable help in this connection.

**TEXT**

[Metres: Vv. 1, 5, 14, 16, 29, 21, 23, 24, 25 and 28 Śārddālakārtikī; v. 4 Udyāti; v. 8 and 18 Vasantaś troubles; v. 9 and 19 Māndakrāntī; v. 12 Upajī; v. 13 Mālānī; v. 15, Āryā; v. 22 Gūrī; v. 26, 29 30 and 36 Ārjūjī; v. 34 and 35 Śrīgū; v. 37 Vaiśākha; v. 38 Puspha.]

**First Plate**

1 Śrīhāṃmaḥ Purushottamasya mahatō Narāyaṇasya prabhūṛ-nābhi-pādhārای-bahūḥ[va jagata]ś-sarasā[ḥ] [Śvayuṃ].
4 maḥ [**"**] TasminĀ-Āyus tatā Nahushahī tatō Yayūṭī chakravartī vaṁśa-kartā tu ta[tā] Purun-iti chakr[va]rtī tātā Jā-
5 munījā ṣvamāḥna-hriyāsysa kartā tu[tā] Pṛchhāsah tasmāt Sainyāyūṭī tātō Hayapaṭī tataḥ Sūrvvahnu-
6 maḥ tatā Jayusūṇaḥ tatā Mahābhāmaḥ tasmād-Aiśānakaḥ tataḥ Krōdhānanaḥ tatō Dvākāḥ tasmād Rōhūn(chu).
7 kaḥ tasmād Rīkṣhakaḥ tatō Mativarāḥ satra-yūga-yūjī Sarasvati-nādi-nāṭhā tataḥ Kātyā-
8 tatō Nīlāḥ tatō Dushyantaḥ tat-sutaḥ | Chakravartī mahātī ā Bharatō yūpa-kānanaḥ | kṛtvā-śvamāḥnā.
10 tasmaēd Ajanīlaḥ | tatas Sainvaraṇaḥ | Sainvarāṇasya Tapana-sūtāyās-Tapatīyās-cha Sudhānāvī | tataḥ Puri(r)ikshīt
11 tato Bhūmasaṇaḥ | tataḥ Pradīpanaḥ | tataḥ Śanṭanaḥ | tato Vichitravīryaḥ | tataḥ Pāṇḍu-(nāyja)viṣyāḥ | Putrās tasya Yū

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\(^1\) Bāḥya-ya, Pāṇḍöri, Bhāma, Būtana-bhāṭṭa.
\(^2\) Above, Vol. VI, p. 328.
\(^3\) From impressions.
\(^4\) [The symbol in the beginning, possibly a lotus, stands for śiddhām.—Ed.]
\(^5\) Here as well as in several other places further on sahā has not been observed.

18 DMIA/52
17 shu gatśu(shu) tad=svaṁyō Vijayādityō nāma rājō vijīvahāyāy Dakṣiṇāpathaṁ gatvā Trilokānā-Pallān-
18 vam-adah(ah)skhipya kālavaśa-lōkāntaram=agamat| tasmin-saṅkukū ṭasya Mahādevi garbha-bhār-ālas=anahput-pūdr-āghikī-
19 ta-vanū-kaṅchukaṅkhaṁ=sārddham vipāḍh-āmātyaṁ| purūhito na chāniyasmān kathanācchānaṁ
c[Ma]jñāvām-nām-āghārahām-upaga-
20 mya tad-vāsṭavāṁ Śvishubhaṭṭa-sāmyayinā duhiṭi-nirvī(śvvi)śaham-abhiṁga(ra)ksitā
esati nandanaṁ Viśvuvardhānām=āśejuṁ-
21 sā tasya cha kumārasya Mānavya-sagōtra-Haritī-purū-ādi-svam-lehatan-gōtra-kram-ōchitāni karmānīṁ(t) kārayītvā ta-
22 m-avarādbhayat || sa cha mātrā vidēta-vṛttāntas-san-nirṛgatya Chālukya-girna Naḥdānī
e Bhagavānī Gaurīṁ-vārdhīya Kumāra-Nārāyaṇa-
26 ṇa-Mātrigāyō-ccha sanattarpya śvēt-ātapatr-āik-ga(śa)ṁkha-parīchā maṁhāsaṁla-pālikētana-
pratiśkākā-varāhālhākenchhā (chha)na-pīn-
24 chchha-kunṭā-sīṁhāsana-makratōraṇa-kanakadāṇḍa-Gaṅgā-Yamun-ādāni aṣa-kula-kram-
āgatāni nīkshiptāṁ-
25 va sāmrājya-ōchihānā ni s[sa]māsādya Trilokānā-Pallavāṁ jītvā tat-sutām-Uttamaṁdānīṁ-
upaya-
26 mya Kadaṇha-Gaṅgā-ādi-bhūmipān-nirjītya Sēṭu-Naṛumadā-maṇhyuṁ s-arśdha-satpa-lak-
shaṁ Dakṣiṇāpatham pāla-
27 yāmaśa || Tasya-āśā-Śvīyādityō Viśvuvardhānā-bhūpatēḥ | Pulah-ānvya-jātiyā Mahā-
dēvyaṁ-ccha naṁdānāṁ [([8][*)] Ta-
28 t-sūnā Pulakēśī Vallaḥāḥ | tat-puṭraḥ Kṛśivarmmā | tasya tenayāḥ | Śrīmatāṁ sakala-
bhuvaṇa-saṁstū(ya)māna-Mā-
29 navya-sagōtraṇāṁ Hāritī-purāṇaṁ Kauśikī-vara-prasāda-labhuṇa-rājyānāṁ Mātrīṁ(trī-
gṛya-paripāltanāṁ Śvā-Mā-
30 hāśaṇa-pādānudhāyānāṁ Bhagavān-Nārāyaṇa-prasāda-śaṁśādita-vara-prāhālāṁ(chhaḥ)-
(chha) n-ekshaṇa-khaṇḍa-(va[j]j[kr]ī-
31 t-ārāti-mpdaḷāṃnām-nvamēdāvabhṛta(tha)-māna-pavitraṅka-vapushāḥ(shāṁ) Chālukyaś-
nāṁ kulaṁ-alakarnarājyop Śatya]-

1 [The intended reading seems to be pāsāk-āśrīyaṁ-cat-pāsāk avar-śvākha-paṁsā-tatvaḥ.—Ed.]
2 The letter ra in āra has a horizonta stroke inside, which is to be ignored.
No. 8] KALIDINDI GRANT OF EASTERN CHALUKYA RAJARAJA I

32 sraya-vallabhāhūhīrasaya bhṛtā Kuja(bja)vishṇu(ṣhu)vardhīhanō-shtādaśa varahāpi Vēṅgū-

dōsam-[apaly-]at-tat-sū(nuh) Jaya[siuin]-

33 ha-[vullabhas-trayas]-triṃśaratāni | tat-anu(j)-Eṇḍrarāja-nandanaḥ(nas)-ṣapta dīnāni tat-pu-

34 trō [Vishnuvardhanō] nava va-

Second Plate: Second Side

34 rešūni | tat-sū[nur]-mMati-gī-Yuvaraṇaḥ | painchavīniśatāni | tat-tanayō | Jayaśi(m)has-tray-

dūṣa | tat-a[nu]j | Ko-

35 kilāl shay-ṃāṣān | tasya jyeṣṭhō bhṛtā Vishnuvardhīhanas-tam-achehātya sapta-tri

36 triṃśatāni | tat-sūtō [Vijayādī]-

37 tya-bhāṭārakō-shtādaśa | tat-puṭrō Vishnuvardhīhanāḥ shat-triṃśatāni | tat-sū[nur]-mNārē-

38 ndra-mrutaṇjōjō[=]shtā[=]chaṭhātvāniṃstāni

39 tat-sutraḥ Kali-Vishnuvardhīhanāḥ-dhy-arddha-vastāhan | tat-tanayō Guṇaga-Vijayādī[tya]*ś=

40 chatushṭavāniṃstāni | tat-bhratū-

41 r-vVikramadītyaḥ-lḥūpataś-sutasaḥ-Chalukya-Bhīmas-triṃśatām | tat-puṭrō Vijayādīyasaḥ-

42 shau-māṇ[ā] | tat-s[ūnur]=A-

43 manuṣyā-sapta varahūni | tat-tanatuvi Vijayādīyāni bālam-achehātya Tāḍaparājō māsam-

44 ēkaṇā | tā[n] jītvā

45 Chalukya-Bhīma-tanayō Vikramadītyā śkādaśa māsan | tat-Tāḍaparājō-sūtō Yuddhamalla-

46 sapta va[rshōni | ta]-

47 tal | Amrāreyānuyō Rāja(bja) Bhīma Bhumī-paraṃkramaḥ | vijitya Yuddhamallām taṁ 

dvādāśa-ābdān-dha . . . . . . . . [7]*s

48 Sat-putrayaṃ=[Daśaraṃhā-]stāmysya tasya Bhīmasya Rāma-Bharat-ṭapamayōh-kaneyānā

49 Dānāṇaya-[Amma]-

50 urijaya[j] khalu painchavīniśaty aśād-aarakaḥ-āvanātalam-Amrārayāḥ || [8]*s Tasya

51 jyeṣṭhō urjiṣṭhau chata[=]sha]-

52 sht-vidyā-yavvijag yah Karṇī-ādīn sura-tara-nibbō hūrī-dānāna jītvā | kūc-ovartthān

53 sūcīrūn [adhūnaṁ] nāma Dānāṇya]-

54 v-khyata sa trūn aśād aśād aśād arṇavāvaj-sahumā-kāntām || [9]*s Tataḥ [paṛnah

55 putii labhūṃ anurūtāṃ maṇi[=]kā ṣa]-

56 tāvānasati-varavāni va(cha)-ḍhār-ṭvā āopaḥ kṣanā || [10]*s Atha Dānāṇya[a][vā]-jātāk

57 kalavān dvīj-tanmahārāhan | rāja[j] Chālu[kya]-Cha[=]ni]-

58 drō yah kshunā-tāpam-un-pākaraḥ || [11]*s Balūd-grihitvā Balīto dharīrīḥ(trim) girvāga-

59 saṭtrūyā śita-vāṃ gand[p]āṭi śrī-

60 Śalti[kti]varmanā sa samiś Chalukya-nārāyaṇo dvādaśa rakṣati sma || [12]*s Tat-anu

61 tad-anu taumāyāmaṃ Rājanātṛattāḥ-bhūi-

62 pō viśade-rucih arāti-illvāntu-vidvānāna-dakṣaḥ | sma vahati bhuvam-abdān-sapta Sapt-

63 āyava-tājās sa[kalas]|va-

Third Plate: First Side

50 sumati-bhṛtṛi-maṣṭaka-nyasta-pādaḥ || [13]*s Lakṣmi-bhṛtṛi-nibhasya tasya Vimalādītyasya

51 Bhū(Chōy)-āṇyava-kṣhīṁ-abhīnāṭhī-

52 janmaṇaḥ śirya iva śrī-Rājarāṣṭṛāpiṣ ṛ | dēvyās oh śa[ba]jani Rājarāja-duhītuḥ Kuṇ-

53 dānabha[k]āya-sūtō ya-

1 [The missing letters may have been rūnāsādī.—Ed.]
2 One letter between ṛhu and ṛtṛi was written and erased.
52 ہ Kaññakappā iv-āparah prativasan lōka-trayā śtri-hṛidi ||[[14|*]] Bālyā bhāsahāgam-abhavad-ratnamayi yasya ka-
53 niṭṭhā kauṭhē guṇa-labdhabhē eva mālā đharyā dattā pattiha[rayā] ||[[15|*]] Vēd-an-
bhodhi-nilthi-pramāṇa-ganitiṭē Śā-
54 k-ābda-saṅghā Ravau Śūnasthē bahula-dvitiya-divasaē vārē Gurēśi-stahau | yuktē bh-
ottarabhadreyāya(aya=ya)ṭi-vani-
55 j-yāmē tu [sarvaa]-kshamām trātum paṭṭam-adhutta yō guṇa-nilthi śṛi-Rājurājā-ūṣiṇaḥ ||[[16|*]] Yasya-ōttamāṅgam-amabhdda-
56 ma-ābhat-paṭṭēna bhūyāsā [[17|*]] bharrtuni viśvaḥbhūrā-bhūrau janamisē(r-ā)rūṣitaḥ
yataḥtha ||[[17|*]] Api cha || Khyātas-samastha-naru-
57 nātha-kirtā-kōti-ratna-prabhā-pa[tala-pāṭala-pāda-pāṭhaḥ] | ] yas-tyāṅga-vrūcchā-pariharātisa-
ṣat-samājō Rājēh-
58 dra-Čhōḍa iti Čhōḍa-kul-aika-ratnaḥ ||[[18|*]] Ēkāsy-āśīd-āpi sa Himavān Īvass(a)ya=
āpataḥbhūr-mūrṇīdhīn Gānḍā-
59 vimulā-saṅkalā-sīyamānaḥ pavitraḥ | Rājēṇḍrā-yūḥ(yu) kim-ūta-name tam Īśvarāṇaḥ
bahūnā]-
60 ni ratin-lōka-prakāṣita-jagat-prāṇaṅgo(ūḥ)bhyās-śīrobhūyaḥ ||[[19|*]] Sa-līpjanā chatur-
āṁbhūtā(ḥṣi-parīkāhām viśvabhūraṇām [[1]]-
61 laya daṇḍ[-aiva] vijītya yō di(dā)sa-dīśi prātiśīhīpat-sarvataḥ | svaiv-sūbhānti-uivān-
ṇāya vijaisty-at-
62 nābhā-sva-nām-an-kitāsālamān-īva baddhahuum-[a[i]h]ma-manesī darpāṇaḥ dig-lantuahi ||[[20|*]] Sa ēra[ēra]tvē pariṣṭuhi(ya) bhaya vaniśa-viṇaya-
64 kaḥ sva-tanayam-Āmmanta-nāmaḥ satiḥ Chālukya-ābharanāṣaya oh-śramamahā-hīrī śnēśeṇa
yasya-ākārot ||[[21|*]]
65 Yasmin-ēkāna mukshati bhūchakram=avakram=uchita-mā[r]*īgēṇa | abhavad-ākādhām=
akalmaḥaham=ā[dūsh]h[ta]mam-s-

Third Plate : Second Side

66 matsarān (prajābharatadiḥ) ||[[22|*]] Rājēh rāja-Chalukya-vanāsa-latikā-śānasāsaya yasya
svayaṃ śāvat-kṛt[i-amal[ka]]-||
67 rōṭi niṣṭa[ṭh]ē lōka-traye-k[ā]mintern [ ] hāra(rā)īva sugandhi-chanduna-mayaḥ || - - (lālāmak[̣]-mālēv-āmala[̣]-jā)-
68 ti-jā(jā)-kalitā dukkuḷa-Lakṣmīn-īva ||[[23|*]] Yasya śṛi-Paragāṇābhārava-vibhōr-idḍor-
dhāntā[ka]kauṣṭhēyaḥka-prōdbhinn-āhita-ha-
69 sti-masthit(ṣa)ka-galan-mastihkā-[khaḍ]āśayā grīdhraḥ pakhā-puṭān-visārya vīyati vyā-
uddha-chakrāh-ḥatamah-pēcchhaḥ-pa-
70 tra-chaya-śriyāḥ vidhadhāt vīra-śriyas-samājati ||[[24|*]] Ēkēn=iva hātya hāyōna bahuḥo
vāhā-sahasran-
71 thē kō vā vīra-bhāhō jayē prabhaṭhān oh-āstrābhivaranah-tathā | kas-sinchōd-ītī vidurō
tanā-mukhāṃvāsōcchāḥ-

* The letters within brackets are engraved over an erasure.
* The intended reading seems to be prajā-charitaṃ.—Ed.
* The sense requires rāṇa-mukhad-sādchārya.—Ed.
No. 8] KALIDINDI GRANT OF EASTERN CHALUKYA RAJARAJA I

72 ryya-purryākula yasya-ārūtaya eva sauryam-anisinānānā stuntanti tannanti [cha] || [25[*)
Svasti [Sa]rvalokā-
73 śraya-śri-Vishnuvardhama-Mahārājādevicārya-Paramāravara-Parammahātāraka[h] Paramamāhē-
74 śvarūpa Paramabrahma[ya] lī mālō(tā)pītī-pād-śrūdyātāh Tyāgā-sirīhā(hā)san-[āśināh] Gālōvaluç-[nā]-
75 ma-vishaya-sahāna[na] Pālpa-śūdravāna-vishayam adhivasataḥ rāṣṭrākāṭa-pramukhā-
[n]-kuṭunjīnānāh sarvān sa-
76 mālāya muntri-purūhita sūnāpati-yuvārūpa-lauvārika-pravā(ī)ḥ(n)-ādi-samakstham-i[ṭṭha]m-
ājā-
77 pahayati| yadh(a) | Khyātō sti Rājarāja-Brahma-mahārāja iti mahādānapatilī [(*)
yō Madhurā-
78 nābha-bhāhris-karaṇī rasa ikta varvābhita-yaśā-śiśitikā[ṭṭha] || [20[*)
Rājendra-Śhōla-bhāpāla-
79 nīdhi[ ] [(*)] rak-saṇa-kṣaṇa-dakshāśra-mahābhujā-bhujangunāḥ [ ][27[*)] Diktō
dakshipataḥ para-kṛtā leśhad daṇḍāḥ prahaṣṭaṇa-
80 s-sa yō vidvī[ṭṭh]-ēḥbhūjita pāna-śīlāmukh aparāha kālō na vāt-ikshitaḥ [1[*) Rājendra-
kalāntipālakasya mahātō tān mātu-

Fourth Plate : First Side

81 lasy-[aurṭ[*)lasy adē[a]ṭ[*) pratipadya tat kṣaṇata śv Ādihura-kshanāṁ prāgamān || [28[*)
Anyō pī daṇḍanāthō bhaktō klē-a prarūṭhri-
82 sēta-nījā-śālātha[th] | anesthesia amān aśvata-vān Utama-Śōla-ēchōṭhālagōn-īti vye(vya)-
padīṣṭāḥ [ ] [29[*)] Utama-Chōla Māṇḍū lajā[yā]-
83 nāyī any āpi eh ṛcē jṛṣṭālaḥ purushah [ ] [2[*)] yah patir-atthā sūnāyāḥ pativrata-yāḥ purā-
ksamāsahāṇyāḥ [ ] [31[ *) Ka
84 ṛnēṭika-bad ārṣaṇāṃtīyatitā tāḥkāalakānam aśčaṭaḥ-daṇḍanātha-traye(ya)ṁ dri-
sīśam aṇī-trayeṇa iv oivalam [31 2] Karmā-
85 ṭa-Drumil-śīlā-k-a daṇḍē-am ahbavād rayān [ ] [32[*) paraśpara-chatur-dlanta-pratighāṭanā-
hikaraṇā | [32 | Mu ltānāḥ hī kvačḥ dri-
86 sētān kōṣṭhā y ahbavāt k-hāpān [ ] [2 ] daṇḍādaṇṭi kvacḥ prāktaṁ kuntākunti
nirantarām[ī]ṇām | [31 ] Jñāṇmātī nīja sarāra api | kējēhū dhanvinī
dhi
87 yudhi samarbhīdita sauryāīḥ [ ] [33[*)] nayīr āpi paraśpara-bhāṅ-āpāla-[jāṭi]-java-vāṭa-vivṛte
[taiḥ] [ ] [31 6] Khaṇē-k haṇēā dri-
88 ēha-ghataṇa jātē vī plutilīcañ-vaḥcē sūnāḥbhūṭ[ḥ]* syuḥ | sad-bhuta(tā) bhaya-brhitāḥ(ūs-
caja)-chitṭaḥ pratikaḥ-chā-
89 < < < < < padātyaḥ [33 2] Nītyamārṇītii va ga[ka]-kaṇā(ṇ)dīsas-turaga-kabandh-
ās cha nara-kahanā pramukkāḥ [ ] [1[*)
90 guhā-sūḍā māva jiva(vum)̣kṛtāṁ jīva naḥ bhāvānāṅdīya-pōshapasyāti mudā || [36[*)
Gaujara-
gasājā vājīhūr eva āsīnāḥ nara-
91 renāraśa tatra samāṁ vinśkṛitāḥ [ ] [4[*)] dvi pākṣhāyāḥ kālā-vuṣāṇa saṁyuvē saṁānā-yuddhāṁ
samāṁ eva

*) Read dījīnāpani.
*) [The latter half of the verse in metre. Ed]
*) [This verse is superfluous. Ed]
92 naṣṭa || [37*] Bhṛṣam-avasara ेsha naḥ pragantarun divam anuchintya padāti-yugna-mukhyāḥ [38*] divijā-
93 yu[va]s-isāṃga-kāṁkṣhayasya-gyuḥ ssa(sa)maṃ-atha daiva-duṣṭhayā [cha bhū]moh [38*]
Etad-Dramila-daṇḍaṇāthānā-
94 mā Rājajaya-Rājajya-Brahma-Mahāraja-nāmadhēyō sva-mātulasya Madhurāntakacāvayā-ā
95 tulā(la)ṣya-āḍēṣāḥ(m)ā-prāpya Karvṇā(ṃ)ṇa-taka-daṇḍanāḍhāi(ṃ)(ha)-ṛ-yuṇḍhā ṭ[ai]r-ṛ-eva
sārdhamām divaṃ gatavan-aśvi[kē]-

Fourth Plate ; Second Side

97 Rājarājēśvaram[ṃ-itī Śivāyatanam-akaravaḥ | Uttama-Sūla-chChōḷa-gōṇ ity-Uttama-Chōḷa-
98 lād-uḍaivaṃ-iti prasiddhāv-anvāv-apī cha-ōddisiya Śivāyatanam-dvayān [karōmi] . . . .
maṃ[ga]-
99 lottungasamgītaka-khaṇḍa-sphuṭaṇa-nvākarmā-baly-upahār-ārty-atthām pan[īchāśach=
chāṭrāṇāṃ]
100 sāstrasya śrōtri(qē)pāṃ satr-ārththāṃ cha dvay-ādhiha-painchūsad-vēṇyāhīḥ | Brāhma-
maṇa-satēna brāhma-[vē]-
101 dinā huta-jātavēda(sā) vaiśya-satēna cha Dhanavel-ōpalēṇa śūdra-satēna Br[āhma-
pādo-kamala]-
102 samabhūte[na*] cha sārdhamā Madhurāntaka-Nallūri-nāmā prasiddhāḥ [Kajjiliṇḍi-
nāmā-grāma[h] Maṇḍara[vē]-
103 grāmatikayā dattāḥ tasyāvadhayāḥ [38*] Pūrvvataḥ Konneki śim-aiva śimā āgniya-
thāḥ) . lidorū-si-
104 m-aiva śimā | dakhinataḥ Konṭhama-simā | nairṛityataḥ Vēvāka-simā-aiva śimā | paschih-
mataḥ Kađa . . . . .
105 śim-aiva śimā | vā[yavy]yataḥ[h] . Dādiṇāṭi śim-aiva śimā | uttarataḥ | Pūtva[nbharti-
sim-aiva śimā | [śāṇata]-
106 ḍ Pūtva[nbharti-sim-aiva śimā | Pallapa-Gudravārō Kaḍaparṇu-nāma-grāmaḥ [Du]jgīya-
[pū ṭ ā] . . . . . . . [grāma]-
107 s-yā pūrvvataḥ | Kaludīṇḍi-sim-aiva śimā | āgniyaṭāḥ | ēṣh-aiva dakhis[n]ṭalāḥ | Vēvāka-
sim[aiva śimā ] na[nai]ṛ-
108 tyataḥ ेsh-aiva | paschimataḥ | Āvakūru-sim-aiva śimā | vēvyāvataḥ Tāmaru-kolani-
krovindēṭah[ṃ]-bāsi-
109 na-Tallīkroyya-nāma nadi | uttarataḥ | Kaḷvasaṇḍa-sim-aiva śimā | šāṇataḥ | Ta[jjān]ṭi-
sim-aiva

Fifth Plate

110 simā | Pallapa-Gudravārō Āvakū-
111 ta[h] Kaḍapartī-śm-aiva śimā | āgni
112 mataḥ Kōḍika-Muṇḍjalīra-sim[aiva] va

1 The final Rāja in Bājara-Rāja appears to be superfluous.
2 The name of the village may be Álōdurra or Pulidorrū.
No. 9 —SRIRANGAM INSCRIPTION OF SADASIVARAYA; SAKA 1467

K. C. Krishnan, Madras

The subjoined inscription1 is engraved on the inner wall of the north side of the third prākāra, to the proper right of Śrīvēnūndai in the Rāganāthasvamin temple, Śrīraṅgam, Tiruchirappalli District, Madras State. It is dated Saka 1467, Visvāvasu, Phālguṇa, să. 7, Monday. The English equivalent of this date is A. D. 1446, February 8, Monday.

The importance of the record lies in that it contains a reference to a distinguished person known as Nalantigal Nārāyaṇa Jiyar who had for a long time been associated with the administration of the Śrīraṅgam temple and also mentions a descendant of Śrīśailapūrt, who was a preceptor of the royal family of Vijayanagara.

The scripts used are Grantha and Tamil and the language provides a good example of the typical Vaishnava style with a fair admixture of Sanskrit and Tamil words, better known as the nāvigacāla style employed by the great Tamil commentators. In fact, the expression Indapāram adikalaiyā paṇ āṛaṇu (i.e., this sin is highly valued) in line 7 conveys the same idea as contained in the Sanskrit quotation [ṣa]nimitra-kriyā pāpanm-āpi dharmāśya kalpatē, cited immediately above and this Tamil expression is also found in the great commentary known as Iyā. This is a clear testimony also to the fact that Vaishnavaite commentators of the mediaeval period had achieved proficiency in rendering Sanskrit expressions into good Tamil.

The orthography of the inscription presents the following features. The rēpha is represented by a vertical stroke above the consonant to which it is prefixed as in पर्वत, āchāra, samarpita (lines 3 and 10). But if the consonant following the rēpha is doubled as in sākthrādu (line 6), dharmama (lines 7 and 10) the sign for the rēpha is inserted in between the doubled consonants. In line 3 the Grantha letter pa is used in the purely Tamil word āṛaṇu. This is only an exception since the Grantha alphabet is uniformly employed to indicate Sanskrit words or letters.

The text abounds in scribal errors which have been duly taken notice of and the necessary corrections are indicated in the foot-notes accompanying it.

1 ARSI, No. 13 of 1930-37.
2 Ida 1, 4, 1. This commentary was written by Vaṭākku-tiruvidippai in the name of his teacher NambijaI.
The use of the ancient form ēṟu of the word ēṟu in line 5, meaning river, is peculiar for a record of the 10th century and a similar example can be found in the word ēṟu used for ēṟu meaning year. The word kēkka is a dialectal variation of the original word kēkka (kē-ka-ēkka). The word paṇḍāravaṇḍai in line 8 is used in the sense that the income from the lands of this village had for sometime been enjoyed by the cultivators. There is a village today in Tanjore District named Paṇḍāravaṇḍai. The word kaṭṭalai has been used with two meanings, viz., ‘order’ in line 6 and ‘arrangement’ in lines 10 and 11. The use of the honorific plural pronoun is not uniformly applied in the latter part of the sentence in lines 9 and 10 as both nāmakku and nāṅ are used to denote the same person.

The donor of the grant is Śrīsaiaḷpuram Tāṭāchārya alias Avukku Tiruvēṅgaḷjaḷyāṅgaṅā. He received a gift of the village Chintāmpi from Rāmarāja and Sōmakulathāla Sadāśiva Mahārāya and in turn granted the same, for the merit of both of the Rāya and the Rāja, to the temple for the expenses of offering four dishes of food to the god as was once arranged by Nalantigai Nārāyaṇa Jiya, allotting a share of the offerings for himself and his descendants. The village is stated to have been in former times given to the temple by a local Chōḷa king after settling a dispute over a stream cut from the main river. Then after a long time the village passed on to the ownership of the cultivators. Again the village was left uncultivated after a short period. Hence Tiruvēṅgaḷjaḷyāṅgaṅā, the present donor who had himself received the village as gift, renovated the same and in his turn granted it to the temple.

The role that the members of this Śrīsaiaḷpuram family played in the spread of Vaiśnavism since the days of the Vijayanagara ruler Malīkārjuna, as also in the conversion of the royal family itself to the Śrīvaśnavas faith, has been already discussed in this journal and elsewhere. Two records at Hampi make mention of this Tāṭāchārya. One of them⁵ is dated Śaka 1465, i.e., about two years prior to the date of the present record. There he is stated to have granted a village, some fields and a garden to the god Viṭṭhalādeva. He is described as the son of Tirumula Avukku Tāṭāchārya. Since no specific mention is made of this teacher as a guru of the king, it is probable that he became the royal preceptor only two years later, i.e., about the time of the present record. The other record,⁶ of Śaka 1478 at the same place, states that Aubalaśa, son of Rāmarāja Kōṇēśaḷyaṇa, raised a shrine for Tirumalaṅga-Alḷaṅkār, granted a few villages for various services to be conducted for the Āḷvar, and placed the endowment in the hands of Tirumalaṅgaṇakālām Rāmanāyaṇyanāṅgaṅā⁷ and his disciples who were required to conduct the services for the merit of Aubalaśa’s preceptor Tirumala Avukku Tiruvēṅgaḷjaḷyāṁgaṅā. The latter is evidently the donor of the present record. He was a descendant of Śrīsaiaḷpuram⁸ alias Periya Tirumalainambi, the maternal uncle of the great Viśnukṣīdvaita teacher, Śrī Rāmānuja. In the records about the descendants of Śrīsaiaḷpuram that are available from the various places to the north and south of Tirupati, the names of the places where they settled are prefixed to their names, as in Bīḷḷūr Śiṅgārāchārya, Sōtai Tōḷappayyaṅgaṅār, etc. Here the name Avukku or Auk indicates likewise the place where the donor had settled. His father is also called Tirumula Avukku Tāṭāchārya. Hence it is clear that

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¹ There are a number of inscriptions where both the Rāya and the Rāja are mentioned together though in a different manner; e.g., ABE, 246 of 1904; Tirupati Inscriptions, Vol. V, No. 63.
⁴ ABE, No. 61 of 1889, SII, Vol. IV, No. 280.
⁶ The earliest reference to Śrīsaiaḷpuram in the traditional Vaiṣṇava hagiographies occurs in the history of Rāmānuja in the Guruparamparāprabodha. Under the directions of his guru, Āḷavandaṅkā, Śrīsaiaḷpuram (Periya Tirumalainambi) migrated from Śrīraṅgam to Tirupati.
a branch of the Śrīśailapūrāya family had already settled there one or two generations earlier. Avuku is a village in the Koilukkonda taluk of the Kurnool District. About the period of this record, Avuku was the seat of a powerful line of chiefs under Sadasivārayya and this Avuku Tiruvēṅgaiyāyāgar seems to have wielded great influence over these chiefs and the members of the royal family of Vijayanagara.

The interesting history of the village Chintāmaṇi is narrated in the inscription. It is in this part that the name of the eminent administrator of the Śrīraṅgam temple, Nālantīgala Nārāyaṇa Jīyar occurs. He is well known from other sources. He was first known as Kūmaṇāyāna Jīyar and began his life as a devotee at Śrīraṅgam and rendered many services to the temple, one of which may be noted here. When a member of the group called viṇugramāyāgar became impure and consequently unfit for the service in the temple, Kūmaṇāyāna Jīyar was called upon to purify him and the Jīyar composed a work known as Suddarāmasūndaraṃ and chanted it to purify the person and make him fit for service. In recognition of this and many other services including the one mentioned in the present record, he seems to have been given the name Nālantīgala Nārāyaṇa Jīyar, i.e., Nārāyaṇa Jīyar, who was eminent in doing good (vālana+tiḻgal), and some of the devotees raised him to a new pontifical seat with the designation of Śrīraṅganārāyaṇa Jīyar and it continued to be held in regular succession by devotees chosen from time to time.

The present record deals with another but more benevolent act done by this same Jīyar. The frequent floods of the river Čavvī south of Śrīraṅgam proved to be almost a permanent problem baffling solution. They were encroaching into the soil of Śrīraṅgam towards the direction of the temple. Nālantīgala Nārāyaṇa Jīyar took some steps to prevent the erosion. Some of the measures he took as detailed in our record were spiritual and the rest were methods pertaining to flood control.

The Jīyar fixed a yantra, i.e., a disc or plate with the powers of a mantra at Āṉaiṅkkāṭṭi Karai facing west and also consecrated the deity called Śītā. A stream was newly cut out, branching

1 Similarly, Siṅgārēhāya (Narasimhamāhāya) and Raṅgārēhāya, of this line migrated from Tirupati to Ēṭṭār in search of better fortunes by engaging in skillful exposition of the Rājaḻaṇā. Yet dissatisfied with their position the family went to Vijayanagara where they converted the royal family to the Vaiṣṇava faith. Doḍāṛāyāhāya, a descendant of Siṅgārēhāya settled at Sholingur, Rā. Arcot District, and Tāṭhārēhāya Ayyāyāvayāyāgar of this family lived at Ēṭṭār, Tirumalai (i.e., Tirupati) and also at Kumbakōṇam. Again mention is made of one Šoṭṭai Tāḷakkayāyāgar in a record at Conjeevaram. In the record under study the family is stated to hail from Auk. In some later records at Kōvilai in Tanjore District, Śrīraṅgam Tāṭhārēhāya and Śrīraṅgam Tirumalai Tiruvēṅgaiyāgar Tāṭhārēhāya figure as donours. Lakṣmīkāmara Tāṭhārēhāya is well known for his activities at Conjeevarum and Tirumalaiyamālai (i.e., Alankōll, Madura District). Thus it may be seen that this great family spread itself to preach and propagate the Vaiṣṇava faith. (Prapannāmēḻam, Chapter 126.)

2 Tirupati Desaśāstrī Kaṭhavūyika Report, pp. 355-359.

3 Köyilōjug (1909) Ananda Press, pp. 108-115. In these pages, there is a confused account of the services done by the various jīvās of this line, services to distinguish which one has to proceed with caution. For example it is stated that the renovation of the shrine of Chāndu Nāṭēchēyār was undertaken by Śrīraṅgā-Nārāyaṇa Jīyar. Chāndu is identified with the Muslim princess of Delhi who pilfered away for the Raṅganātha idol carried away by the Muslim hordes in 1113 A.C. from Śrīraṅgam and later on recovered by the Vaishnavites from the Delhi Sultan. It is highly improbable that Kūmaṇāyāna Jīyar lived till 1113 A.C. the lower limit of his life being 1157 A.C., the year up to which his teacher Kūruttāyāgar lived. Hence only a successor’s action is meant here.

4 This class of servants at Śrīraṅgam are engaged in the recital of the hymns before the deities on specific occasions, with music, dance and drama. Their duties are well defined in Köyilōjug, vide p. 97.

5 Published in the Kāyamallī Series, part VIII, Nirmāṇyāgara Press.

6 Köyilōjug, p. 115.

7 This deity is considered to be the son of Vishnu in the form of Mōhini and Siva, on the occasion of Aminmathana. He is called Ayga and Śītā. This deity is believed to control all the evil spirits. See also SII, Vol. II, p. 40, f.n.3.

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off the right bank of the southern branch of the Kāvērī so that a large volume of water might flow out and the effect of erosion into the soil of Śrīraṅgam, i.e., on the north bank of the Kāvērī, would be minimised. A coarse grass of the penreed type was planted on the left bank. The grass served as a good protection to the boundary on that side. The waters of the Kāvērī were partially dried up along the south bank. Owing to the cutting of the stream to the right of the Kāvērī, water encroached upon the cultivated fields belonging to the Mahājanas of the village, Chintāmaṇi. They seemed to have raised objection to this step. The Jiyar gave them lands in the Kolakulīi village in exchange for the lands flooded on account of the cutting of the stream. But the Brāhmaṇas were dissatisfied and appealed to the Chōja king. The case was taken up and when questioned by the Chōja king about the injustice done to the Brāhmaṇas, the Jiyar, in the course of his arguments justifying his action, is stated to have quoted the Lord's own words...ṇimīttakṛitam-pāpam(pam)-api dharmamāyā kalpatē as occurring in the Bhagavad-Gītā. The Chōja was much pleased with this representation and exclaimed that if that was the motive the sin was as valuable as pure gold and approved of his action.

The Kōyilolūgam, a chronicle of the Śrīraṅgam temple, gives with a few differences the details of the same events recorded in the inscription regarding Nalantigal Nārāyaṇa Jiyar, a free translation of which is given below:

"Every year when the Kāvērī is in spate, the Tirukkōrāḷappar-samādhi used to be submerged under the waters flooding into the temple. In order to avoid this the Jiyar having informed the lord of the regions consulted Śri Śrendari Dhumadharar Kandādai Tāḷappar and excavated a channel to the south of the Kāvērī at the end of the street leading to Punnāga-Tirtha. The Brāhmaṇas of the village Chintāmaṇi obstructed the operations by lying down across the boundary. The Jiyar told them that it was a sacred service to the Perumīl and hence they should not obstruct. But they did not listen to him. The Jiyar looked down upon them. He went on with his work and raised embankments to the channel on both sides after erecting an avoned called api-aravagam-vādal. He made his follower Karuṇākaradāsa stand guard at a point of the breach at the south east of Punnāga-Tirtha and sacrificed him. To the north he consecrated the Kālurāja-vatā (i.e., Śastā) and the village goddess known as Tiruvvaṅggachelvi and took similar steps in

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1 It may be noted here that the undivided (akṣaṇa) Kāvērī divides itself into two, just above the town of Śrīraṅgam. The north branch is called Koljījam and the south Kāvērī. The present record calls the southern branch "Tēnurukkāvērī".

2 A Chintāmaṇi-gāsh is spoken of in the Trichinopoly District Gazetteer, p. 148. But the stream of our record cannot be identified with it because the gāsh is said to fall into the Koljījam and this stream flows to the right of the Kāvērī.

3 This is only one half of the verse of which the first letter is missing as the stone is peeled off here; and the verse is not found in the Bhagavad-Gītā. Evidently the missing letter may be na or na yielding the meaning benevolent or done in my (God's) cause. The following instance of another irregular quotation may be noted: Tiruvaṅggal Āyjar raised several structures around the shrine at Śrīraṅgam with the help of many architects. They demanded payments of their dues. Luring them with the prospects of treasure trove on the opposite bank, he took them in a boat across the Kāvērī. He had given secret instruction to the ferryman to capsize the boats in the middle of the river in justification of which the following stanzas were said to have been quoted by him as the lord's own words: "Eśā kāryam mahāpāpe-hetukam naśvāmasanyaḥ | Purā Bhagavat-svay-Śkān sthiksha-dharmam-santwamam | Manāvavitam-dīdam pāpam-api punyaya kalpatē | Mām-śāntiścya punyam vā api pāpyaya kalpatē."" Vid. Proponentemambam, p. 376.

4 "Idem nigraśāpani indek-pātram asīk-kalajakṣa pun perum. The idea of value is conveyed by the word kalo-jakṣa a standard measure in gold and the word asī adds the idea of the fineness of the material and thus the diṣṭaḥ of the action is indicated.

5 The corresponding expression baḷī-śāga or p-pārta as it occurs in Kōyilolūgam, is not quite clear. In the other context it indicates that Karuṇākaradāsa was sacrificed. It is highly improbable that the Brāhmaṇas of Chintāmaṇi were sacrificed. And our record tells a different tale.
the east end and thus saw that there was no room for Kahudra elements to interfere and mounted a yatra so that nobody could live within the temple.'

This account has omitted to mention the important act of compensation arranged by the Jiyr and other technical measures adopted by him. Otherwise it corroborates some of the details given in our record.

About the date of this Jiyr our inscription does not give any indication except that he was a contemporary of a Chhja king. However, the following facts may be stated here. We know of one Sriranga-Narayana Jiyr, who flourished in the 13th century A.C. and was connected with the administration of the Sriranganatha temple for a long time. This Jiyr was first known as Kura-Narayana Jiyr in the early years of his career when he composed the Sulakshana-Suktam. He was also known as Kura-Narayana Kavi. His original name was Narayana. He is stated to have received his initiation from Karattalvar at Tirumalirujiyilai-malai. Hence he was called Kura-Narayana Jiyr. The Kivalayla places the date of this Sulakshana-Suktam in about the same period as that of Naipiyur. The facts stated about this Narayana Jiyr in the Kivalayla and those mentioned in our inscription concerning Nalantigal Narayana Jiyr would render it quite possible that the two persons are identical. The date of the events recorded about Nalantigal Narayana Jiyr must lie during the period of Kandaikai Tjalappar, called Sannahai Dhiramlalvar, who was a contemporary of Nambilai, the successor of Naipiyur.

Hence Kura-Narayana Jiyr alias Nalantigal-Narayana Jiyr must have lived as a contemporary of both Naipiyur and Nambilai who were great acharyas in the line of Ramanauja, and even lived further on. His long association with the administration of the temple had made him very popular and his admirers and friends ventured to establish a new pontifical seat named after him in rivalry with the established line of Ramanauja and succeeded in making him the first Sriranga-Narayana Jiyr with special honours. Though the dates of these religious heads have not been settled accurately, it can be safely asserted that Nalantigal-Narayana Jiyr of our record lived from the middle of the 12th century up to the middle of the 13th. This inscription does not unfortunately give us any clue about the identity of the Chhja king who is stated to have settled the dispute.

The technical expressions in which the ideas about the methods to prevent corrosion are couched deserve special mention. The words kili-aru and malaayu-aru and the cognate verbs from which these nouns are derived are very aptly expressive of the operations involved. The word kiliitu embodies the sense of force conveyed by the action. The expression malaayu-eyyittu is both literary and technical. The use of the word malaayu is quite in keeping with the literary tradition of personifying rivers as women. At the same time the ineffectiveness of that section of the river and barrenness of that part of the land are precisely indicated. The names kili-aru and malaadatu-aru remind us of the small rivulets and channels in the vast distributary system of the Kaveri and also of their names like kusiariyu (kuasiyuru), pettiyu (pessiyuru) and valapappu (valarppu). Perhaps Kilpalari is the name of one such kind of water course. Palliyu in this name may be a corrupted form of piliariyu, just a variant of pessiyuru. The divisions named after this aru came to be known as Kilpalari and Mepalari according to their directions from this aru.

1 Above, Vol. XXIV, p. 280.
2 Kivalayla, p. 108. Karattalvar was a junior contemporary of the great Ramanauja and lived till about 1137 A.C.
3 Ibid., p. 108 et. seq.
4 Ibid., p. 111.
5 There is no malaayu in the island of Srirangam. This flows out from the Kaveri and runs to the left of and parallel to the main river: Srirangam Town Topographical Map, Beg. No. 25 (1946).
6 SII, Vol. IV, No. 424. In line 5 of this inscription, both Kilpalari and Mepalari, i.e., Mepalari are mentioned as belonging to Pechehi-kkrom in Kajaraja-valanaaju, while Devadanam of our record belongs to Kilpalari of Uruliyur-kkrom.
The expression adikkaṅṭhu poṇa perum is found in the commentary of Nambillai, a contemporary of this Jiyar. Most of the expressions in the Vaiṣṇava parlance have been frequently used by the Śekhīyas in their discussions and then incorporated into their commentaries.

The village Chintāmaṇi is situated on the southern bank of Kāvēri opposite to and facing Śrīraṅgam on the other bank. Regarding the other geographical names in this record, Dēvarājan which is said to belong to Kīṭalāṇa (division) is evidently the village still bearing the same name. The mud fort of Tiruchchirāppalli referred to as the southern boundary of Chintāmaṇi must have been once raised around the main rock before the date of this record and the lines of these outer defences are marked by scattered remains of the works and the ditch (now filled up).¹

The western boundary of Chintāmaṇi is said to be the road (vatī) from Krishnārāyaṇa Alavandapuram to Uṣayir. This road can be traced on the map as leading to the south through Uraiṉār from the small ferry station of Ammamandapuram on the Kāvēri. Ammamandapuram is probably the Alavandapuram of our record and Krishnārāyaṇa may be an addition to the name probably due to some association with Krishnārāyaṇa of Vijayanagar, which cannot be traced in the present state of our knowledge. Kolakkatuḷai may be the modern Kulakatatagudi a village due south of Chintāmaṇi on the bank of a tank near Kōpiyār river.² Lands in this village which is more than twelve miles from the river might not have been so fertile as those that were encroached by the stream and hence the Mahājanas of Chintāmaṇi had raised serious objection necessitating the interference of the king.

TEXT³

1 Śētuvandya śākṣasaśādē śrīman-Vēṅkaṭadesikā | Chintāmaṇi-mahāgrāma[m*] Śrī-Raṅga-śāyī(eya) dattavān ||
2 Śubham-astu [][m*] Svasti [][m*] Śrīman-Mahā-irā...irāja-irajapa ramāśvara-śrī-Vīrapatāpa-śrīmat-Sadāśiva-irāja-Mahā-irāyā prithuvi-irājya-paṇḍi arujunīṇa śakbėdam 1467 idaṇ mēl śellāniṇa Viṅgāvasu-samvatsaratru Pāḷgūn-māsuṭtu śukla-pakshattu saptamī yun Sōma-
3 vāramun peṇa Rōhiṇi-naksatratru nāl tenkarai Pāṇḍikulēšeni-valanāṭtu Viṅjavaṅg-vidvīdī-vaṃhaṇa Tiruvāraṅgantiruppadāi Śrī-Raṅganathadēvar Śrī-baṅḍarattukku Śrīśāilapāmāchārya-Tāṭaṭhāyar-āṇa Auvukku-Tiruvēṅgadāyaṅgar śālsēsēsam paṇḍi samarpitta-
4 paṇḍi [][m*] Tenkarai Irājajambhira-valanāṭtu Taṅjir-uṣavādī Uraiṉār-kāṛaratru Kīṭalāṇa Dēvaṅadanatrukku mēru Tiruchchirāppalli maṅkōṭaṅkku vaḍakku Krishnārāyaṇa-Alavandapuram Uraiṉār-vaṭṭikku kikakku tiruk-Kāvērīkku terku iṛṇāṅg-ellaṅk-ulpaṭṭa mūnṇā Tiruvāraṅgan-tiruppadāi pīḷaṅai-
5 y-śkki piṅbu Nālantīgal-Nārāyaṇa-Jiyar Tiruvāraṅgan-tiruppadiyai yāru ccooliruḍu kaṭṭu mēluvaṅga Ṛṇaṅkattā-laṅkaḷku yantra-thēyanaṇam paṇṇī Śuṅkavaiyam pratiṣṭhētum Kīḷiṅyāṟu-gīḻītum ten-ṭiruk-Kāvēri malaṇḷu-Ṇeyyvittu malaṇḷ-ṇēru keḷa vaḍakara nāṭai naḍāvum Kīḷiṅyāṟukku tenkarai nāṇal⁷

¹ Vide Trichinopoly District Gazetteer, p. 326.
² Vide No. 139 of Madras Survey Map.
³ From impressions.
⁴ After n & n seems to be written, but this is redundant.
⁵ The second vāti is redundant.
⁶ Read Krishna.
⁷ The letter p is a mistake for n.
No. 9] SRIRANGAM INSCRIPTION OF SADASIVARAḤA; SAKA 1467

6 naḍāmal Chintāmaṇi[ṇiyil*] idaṅgōdukka[vum] kaṭṭalai ḫtu Chintāmaṇi-mahājanaṅgalkkukku-Kola[k]uṭṭai grāmam paṇṭ√vartana paṇṭṅkkoduk-kaiyil Sōḷaṅ aḷaippittu sanniyāy-anāvaṇ sarvbhūtā-saṅklārddam-um[ṭāy] irukkavēṇḍi irukka ķaḍāḥ brāhmaṇa-himsai paṇṭālam* ēnu kōḷṭa* brāhmaṇa-himsaiṅkul kā-

7 jīfai idūgīra paradēvataī tāṅe...[nminna-kṛitam pāppampa[pam]=api dharmāyā* kalpatē ēnu Śri-Bhagavad-Gītaiyīl śoṇṇu kandu śeydōṅgānum=ēnu aḍu kēṭu Sōḷaṅ santōshittu idavē niṇaiv=ānāl īna pāppavām aḍikkaḷaṇu poṇ perum=ēnu Śri-Iraṅgāṉāda-dvēvarku dāizai vēttu ko-


9 [[*] marṟum epēppat[t]a sakala-samudāya-prāptiyum upṭaṅā ṇidhi-nikṣēpa-jāla-pāśānāādī ashta-bhōka[g]a-tāṣa-svāṃkṣaṅgālaṃ upṭaṅā namakkku nammaḷaiya priya-sīshyanāya svasti [[*] śrīmaṇ-mahāmahānḍēḷēśvāra Sōmakulaṭilakāyāṃaṇā-āna Irāma-Īrājar-Sadāśī-

10 kaiyil ēkabōṣyagamā dhārai vāṛpitu** taruṇaḷāi nāṅ pūrva-Navalāṅ-Nārāyana-Jīyār itṭa kaṭṭalaiuppaṇiḷēī perumāḷukkē politṭāgē Irāyaṟkkum 10 Irājāvukku dharmam=aṅga samarpittu īndu khilōḍhērōṇam paṇṇiṇa grāmatīl udaiyaṉ-goṇḍu

11 perumāḷ dinam nāḷu taļaṅ amuddu seyraruṇu nēṭi nibadhiṅk-kaṭṭalai arṟa-poḍi viṭṭavāṅ vilu-kkāḍu chaturthāṃsām nāḷu taḷigaiyilī oru taḷigaiyum [Aukku Tiruvengadāyaṅgār santāṇa-paramparai āga chandāy-dītīy-varvarīm anubāvittu]11=

12 kkoṇḍu Śri-Vaiṣṇavargal amuddu seydarulūmbadikku naḍākka-kkaḍavad-āgavum ippa-

13 ti pāḷanāt (nād=)uṇchuyum padum [*]


āgavum [[[]]

TRANSLATION

(Line 1) In the Sāka year (indicated by) aśṭuvandyaś Śrīmaṇ Venkataśākia gave the village, Chintāmaṇi, to Śri-Raṅgōṣa.

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1 The syllable ya is written with one ă below the other.
2 A corrupt form of kēṭa.
3 The stone is mutilated here. Sa or na may be the intended letter.
4 The sign for rōpha is inserted in between the two consonants.
5 The usual prothetic vowel a has been replaced here by i in Iraṅgāṉāda.
6 Read ‘cheh[i]kalām.
7 Represented by a symbol.
8 Either 7 is a mistake for 6 or 14 is a mistake for 15.
9 The figure 1 seems to have been written later at the beginning of the line.
10 The letter r is a mistake for the ordinary trill.
11 This portion is written over an erased and hence indistinct; nevertheless it can be read on the impression. This erasure and the last line of the inscription raise some suspicion about the genuineness of this portion. Usually this share is given to a nominee of the donor. Hence it is called viṭṭavāṅ vilu-kkāḍu. It is highly improbable that a royal preceptor would have thought of nominating himself or his descendants to receive this share. This portion may be a later interpolation.
12 The length of the o modal sign is engraved at the beginning of the next line.
13 Line 14 seems to have been written later after the engraving of the main inscription was completed.
14 This chronogram yields the number 1467.
Be it well! Hail, Prosperity!

In the Śaka year 1467, corresponding to the (cyclic) year, Viśvāvasu, in the month of Phalguna, on Monday which was a day of the seventh tithi of the bright fortnight, with Rōhinī-nakṣatra, when Mahārājādhirāja Rājaparamēsvara Śrī-Virapratāpa Śrīmat-Sadāśivādeva Mahārāya was ruling the earth, Avuku Tiruvēṅgadayaṅgar alias Śrīsailapūra-Tattāchārya respectfully conveyed the following deed of endowment (śīlāsthaṇam) to the treasury of (the temple of) Śrī-Raṅganātha at Tiruvaramgam-Tiruppaḍi (situated in) Vilāvarīśī-vaḷanadu in Pāṇḍukulāśi-vaḷanadu on the southern bank (of the Kāvēri) (to wit)

(whereas) the village, Chintāmaṇi (lying) to the west of Kīlpalūry-Dēvadāñam in Uppaiyūr-Kūṟṟam in Tañjūr-uśāvaḍi in Irājagambhirā-vaḷanadu on the southern bank (of the Kāvēri) to the north of the mud-fort of Tiruchchirāppalli, to the east of Krishnapurya-Alavandapura, on the Urapur road and to the south of the Kāvēri, had been, in former days, made into a hamlet of Tiruvaramgam-Tiruppaḍi (and),

(whereas) later, Nalantigal-Nārāyaṇa-Jīyar seeing the river encroaching (on the land up to) Tiruvaramgam-Tiruppaḍi, fixed a yantra on the bank at (a spot called) Āmaṅkott-kara facing west, consecrated (the deity) Śastā there, cut out a stream (called) Kiliyūr (thereby) drying up the southern (branch of the) Kāvēri and in order to permanently dry it up planted nāṅgal (grass) on the northern bank (of the southern Kāvēri) while not doing so on the southern bank of the Kiliyūr, (thereby) causing (some) land in Chintāmaṇi (to be) inundated (by the flow of the water), and issued a decree (granting) the village of Koḷakutṭai to the Mahājanas of Chintāmaṇi as exchange (and)

(whereas) the Chīḷa (king) invited the Jīyar and questioned whether a suṃjāsin (like him), who should have compassion on all living beings, could thus do harm to the Brāhmaṇas, and (who) on the (Jīyar replying) that he had done the deed, since the same God who had (the authority) to give such an order causing suffering to Brāhmaṇas had Himself stated in the Bhagavad-Gītā (thus), “All done for the sake of good (or in devotion to my cause) though sinful, is ordained as proper (in the interest of) dharma” was pleased (with the answer) and said that, if this was the motive, the deed though sinful was as valuable as fine gold and granted the village (Chintāmaṇi) to God Raṅganātha, (and)

(whereas) a long time after (this grant) the village came under the pāṇḍravudai (tenure) for a short while and then was left uncultivated,

(whereas) our loving disciples, Hail! Prosperity! Mahāmaṅalāśvara Śrīmadkalakaka Rāmārāja and Sadāśiva-Mahārāya were pleased to grant to me on ekabhūḍha (tenure) this village (of the extent of) naṅjaị (land) 7 ½ (velī) and 2 mā, puṅcīṣa (land) 7 ½ (velī), (i.e. in all) 14 (velī) and 2 mā (yielding an income of) 146 pōṇ, inclusive of settlement, fields, mounds, buildings, building-sites, river-(inundated) areas, canal-(occupied) areas, veḻḷāṅguḍi-irupp and all rights over the incomes of the village, as well as over treasure-trove, waters, etc.,

(whereas) I, (Tiruvēṅgadayaṅgar alias Śrīsailapūra-Tattāchārya) do hereby grant this renovated village in the same way as was endowed formerly by Nalantigal Nārāyaṇa-Jīyar, to the God (Perumāl) as interest-bearing endowment for the daily offering of four dishes (of food) out of the produce of the village for the merit of both the Rāya and the Rāja; (and do hereby stipulate that) of the four dishes of food, one-fourth share is to be given to Avuku Tiruvēṅgadayaṅgar and his descendants as long as the sun and moon endure, the rest of the offered food being distributed among the Śrīvaishṇavas;

in attestation (of the above deed), this is the signature of the temple accountant Śrīraṅganārāyaṇapriyāṇ.

(Imprecatory verse)

(line 14) May Avuku Tattayaṅgar and his descendants enjoy this!
No. 10 SANTIRAGRAMA GRANT OF DANDIMAHADEVI
(1 Plate)

D. C. SIRCAR, OOTACAMUND

In May 1949, I received for examination a copper-plate grant from Mr. K. C. Panigrahi, Curator, Orissa Provincial Museum, Bhubaneswar. It was originally in the possession of a gentleman of a village in the Angul Sub-division of the Cuttack District. Mr. Rādhāmōhana Garanāyaka of Angul received the plate from him and sent it to the Curator of the Orissa Provincial Museum. The inscribed plate, which was covered with a coating of greenish verdigris, was properly cleaned at the office of the Government Epigraphist for India, Ootacamund, and several sets of excellent impressions were prepared. The plate was then returned to the Orissa Provincial Museum where it now lies. I thank Mr. Panigrahi for his kindness in allowing me to publish the inscription in the *Epigraphia Indica.*

This is a single copper plate measuring 13-3" by 10" with a circular projection at the centre of the proper right end, to which the seal, 4-3" in diameter, is soldered. The seal is designed in the form of an expanded lotus, on the circular pericarpial portion of which are carved, on countersunk surface, the emblems of the sun, the moon, and a conch-shell and a seated bull facing proper right. In the lower part of this circular space there is also an emblem of an expanded lotus. In the space between the bull and the lotus is the legend śrīnāl-Dayādhātānāyāt. The plate is written on both sides, the obverse containing nineteen lines of writing and the reverse eighteen lines. The average size of the akṣaras is 4" in height and 3" in breadth. The akṣaras of the concluding two lines are, however, smaller in size. The incision is deep and the letters are carefully and beautifully cut. The state of preservation of the writing is exceptionally satisfactory. The plate weighs 325½ tolas.

The characters belong to the eastern variety of the North Indian alphabet and closely resemble those of other records of the Bhauma-Kara family of Orissa, especially the Gaṅjām and Bānpar plates of the same queen who issued the charter under discussion. While editing the Gaṅjām plates, Kielhorn opined about half a century ago that the writing "could hardly be older than the 13th century A.D." With the progress of our knowledge in the ancient history of Orissa, this view has now rightly been discarded. There is hardly any doubt that the imperial Bhauma-Kara dynasty of Orissa flourished earlier than the Śomavānā king Uddiyōtakāśin (c. 1060-85 A.C.) and the Greater Gaṅga king Anantavarman Chōd jagānāga (1078-1147 A.C.). This is not only suggested by the known facts of Orissan history but also by the use of numerical symbols instead of figures in writing the date of the charter in question. This old system of writing numbers is not usually found in inscriptions of a date later than the tenth century. On palaeographical grounds, the present inscription may be assigned to a period about the tenth century A.C. The most interesting point in regard to its palaeography is the confusion between the medial signs of ʿu and ʿ which is characteristic not only of the epigraph under notice (cf. more than twenty cases of medial ʿ wrongly

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1 This is C. P. No. 63 of the A. R. I. E. for 1949-50.
2 About the beginning of 1951, I received for examination another plate of Dandimaḥādevi lying in the possession of a goldsmith of Ambapāṇi near Rassekonda in the Ganjam District. The text of lines 1-24 of this inscription is the same as that of lines 1-26 of the record edited here. The rest of the writing on the Ambapāṇi plate is damaged and cannot be deciphered. This plate is registered as C. P. No. 22 of the A. R. I. E. for 1950-51.
7 Anantavarman Chōd jagānāga was crowned on the 17th of February, 1078 A.C. (Bhandarkar, *List*, No. 1099) and ruled for a period of 70 years.
written for medial u in lines 3, 8-9, 11-16, 22-23, 26, 35-36), but also of practically all Orissan inscriptions of about the same age. The form of medial u in ksu in line 11 is different from the one usually found here. As usual, b has been indicated by the sign for u. N has two different forms; see ninda in line 3 and manasi in line 4. Final m occurs in line 16 and final t in line 19. Ts for final t occurs in lines 3 and 18 and nah for final n in line 28. Initial u has been employed in line 22 while the sign for auagaha is found thrice in lines 32 and 37. Medial ri has different forms. Its sign in krita and sad-drishti (line 4) and kridaya (line 6) is not the same as in kridha (line 7). Note also the sign of the same vowel in bhutra (lines 6 and 9). The symbols for 200 and 80 are employed in writing the date in line 37.

The language of the inscription is Sanskrit. It is written partly in prose and partly in verse.

The introductory portion of the inscription (lines 1-25 containing fifteen stanzas) is in verse with the only exception of a small prose passage in line 3. These verses are also found in the Bāṇpur plate, although there are a few omissions in the two Gaṅgām plates. It is interesting to note that the usual imprecatory and benedictory verses found at the end of charters are conspicuous by their absence in the record under notice. In point of orthography, the present inscription closely resembles the Gaṅgām and Bāṇpur plates. There are some errors such as suṣ for svah and fi for ṭi (line 1), vi for bhā (line 7), ṣaha for ṣa (line 14), śri for śrī (line 16), vi for vi (line 17), ti for ṭī (line 23), ni for ni (line 34), ni for ni (line 37), etc. In some cases, smusvāna has been written for final m (see lines 4 and 19). In line 9, it substitutes final n.

The date of the inscription is given as the year 280 of an unspecified era. The symbol for 200 is a clear ṭi and we know from Nepalese and Bengali manuscripts that, while ṭi indicates the figure 100, ṭi signifies 200.2 But the difficulty in regard to the date of the present record is that, in the Gaṅgām plate (A), as rightly pointed out by Kielhorn,3 "the symbol for 100 is something between ṭi and ṭi just as the symbol for 200 in the Bāṃagāṭi plate (of Ranabhaṅjya) is ṭi." The case is the same with the first symbol in the date of the Bāṇpur plate. Now the problem is while the first symbol in the dates of the Gaṅgām and Bāṇpur plates have to be read as 100 and while the second symbol indicating 80 is the same in those records as well as in the present charter, the first symbol in the date of the record under discussion is clearly to be read as 200. It can hardly be normal to read the date of one record of a person as 180 and that of another record of the same person as 280, as one is not expected to date one’s different records in two different eras with epochs separated exactly by one century. The first symbol in the date of the Gaṅgām and Bāṇpur plates as well as of the present record thus seems to have the same value, either 100 or 200. There seems, however, to be strong evidence in favour of the reading 100 instead of 200. It has to be remembered that all the rulers of the Bhauma-Kara family used the same era in dating their documents and that there is no doubt about the reading of many of the dates. The Dhauli inscription4 of Śāntikara I is undoubtedly dated in the year 93. The date of the Hindol plate5 of his son Śubhākara III is also clearly 103. This king was succeeded by his mother Tribhuvanamahādevī I, the date of whose Bāṃmagāṭi plate6 is probably the year 120. The first symbol in the dates of the records of Śubhākara III and Tribhuvanamahādevī I is a quite clear ṭi. Now, as will be clear

1 In this case, the visarga may have also been intended to be a part of the mark of interpenetration that follows.
2 Bühler, Indian Paleography (translation), Ind. Ant., Vol. XXXIII, Appendix, p. 77.
3 Above, Vol. VI, p. 135. Bhandarkar seems to be wrong in interpreting the symbol as 200 (cf. Liet, No. 1413).
5 J. B. O. R. E., Vol. XVI, p. 77. The recently discovered Terunji plate of Subhākara II, cousin and predecessor of Subhākara III, is dated in the year 100. See above, Vol. XXVIII, pp. 211 ff. This plate has been registered as C. P. No. 10 of the A. R. I. E. for 1950-51.
6 Ibid., Vol. II, p. 421. The second symbol in the date of this record looks like chaśi which would ordinarily be interpreted as 80 (cf. Ojha, op. cit., Plate LXIII). But dates in the later records of the family and the possible confusion between the chaśi and či symbols suggest 20 in this case.
from the following discussion on the genealogy of the Bhauma-Karas, Šuhākara III who ruled in the year 103 and probably died before the year 120 was the great-great-grandfather of the issuer of the record under discussion; that is to say, only three generations intervened between Šuhākara III and the issuer of the present charter. As is usual, we may count three quarters of a century for these three generations. This will show that we have to read 180 as the year of the issue of the present charter and certainly not 280, because in that case more than one century and a half for the three intervening generations would be preposterously abnormal. Thus the symbol lū in the date of our record actually stands for lū indicating 100 and this mistake may be due to the confusion between the medial signs for u and ĥ in the present record as well as in others, to which attention has already been invited above. It has been suggested that the Buddhist dynasty of the Bhauma-Karas was accorded a feudatory position in Orissa by Harsha Śilādiṭya during his Königoda expedition about 643 A.C. and that the Bhauma-Karas used the Harsha era of 606 A.C. The present record would thus be dated in the year 180 of the Harsha era corresponding to 788 A.C. Attention may be drawn to the mention of a solar eclipse as the occasion of the grant in line 36 of the charter. There were actually two solar eclipses in the year 786 A.C., one on Monday, the 3rd April, and the other on Wednesday, the 27th September. But as will be seen from further discussions on the Bhauma-Kara chronology below, the above date of the charter under discussion is not free from doubt. It has also to be admitted that the palaeography of the record seems to suggest a much later date.

The charter begins with a verse containing the description of the city of Guhaśvarapāṭaka, the name of which is given in a short passage in prose immediately following. This verse as well as most of those which describe the Bhauma-Kara genealogy is also found in some inscriptions of other members of the family. The city, otherwise known as Guhadārapāṭaka, was the capital of the Bhauma-Kara kings of Orissa and is actually mentioned in many of their documents. It has been referred to as a place where the victorious skandhāvīra of the reigning monarch is said to have been situated. The word skandhāvīra originally indicated ‘a camp’, but later also ‘a royal city or capital.’ Verse 2 introduces the illustrious king named Unnaṭṭasisirha. From other inscriptions of this family, which is called Bhauma in earlier records and Kara in later epigraphs, we know that its progenitor was a paramāṭāhāgata (i.e., Buddhist) named Kahēmaṭikara or Lukhšnikara. His son and successor was a paramāṭāhāgata (i.e., devout worshipper of the Tathāgata or Buddha), Mahārāja Śivakara I, also called Unnaṭṭasisirha (or. kāsarun) and Bharasa. This king is said to have married, according to the Rākshasa form of wedding, the lady Jayāvali who was the daughter of a ruler of Rāža in the valley of the river Ajay in the Burdwan region of South-West Bengal. Verse 3 of our record speaks of the illustrious king Gayāḍa and others who were born in the family of Unnaṭṭasisirha. Other records of the family represent king Gayāḍa I as the grandson of Unnaṭṭasisirha. We know that Śivakara I-Unnaṭṭasisirha-Bharasa was succeeded by his son, the paramasamuyata (devout worshipper of the Sūgata or Buddha) Šuhākara I, who is called Mahārāja in his own Neulpur plate, but is endowed with full imperial titles in the record of his successor. He is represented as the lord of the Utkala country, as the subdner of the Kalinda people and as a granter of land in Uttara-Tōsali. He married Mādhavādēvi who gave birth to Mahārājāśāhāṭējus Śivakara II and Śāntikara I. King Śāntikara I was also known as Gayāḍa I and Laḥtabhāra (or Ḍhāra) I and was probably the founder of Gayāḍapura mentioned

2 See, e. g., the Talcott plate of Dharmamahādēvi, which has all the verses with slight changes in few of them (IHQ, Vol. XXI, pp. 217-20).
3 Successors of the Bhaumas, p. 47.
4 Some scholars are inclined to take Kahēmaṭikara and Lukhšnikara as two different members of the family.
5 Above, Vol. XV, pp. 1 ff. The date of this record written in one symbol is uncertain, but may be the year 79. Šuhākara I seems to have been the first imperial ruler of the Bhauma-Kara family.
in a later record of the family. We have referred above to his Dhauli inscription dated in the year 93 and to his queen Tribhuvanamahadevi who is described as a parvanvaiśikaśevari and as the daughter of a Nagā chief of the southern country, named Bājamalla. Verse 4 of our record mentions a king named Lōdagabha as born in the family of Sāntikara I. It is known, however, from other records that Lōdagabha (or Lavanja) was actually the grandson of Sāntikara I. The son of Sāntikara I, surnamed Gayaśa and Lalitahāra (or "bhāра"), was Subbhākara III otherwise called Kusumahāra (or "bhāra") and Sindhubāja (or "kṣatru"). This king is known to have granted lands in both northern and southern Tōsali in the year 103. The grant of land in Uttara-Tōsali was made at the request of his feudatory, Pulindarāja (either indicating a personal name or less probably signifying "the king of the Pulindas") in favour of the god Vaidyanātha-bhagājara (Siva) enshrined in the Pulindavarsa temple. The land granted in Dakshina-Tōsali was actually situated in the Kāgadāmājapala vikhyāna. This king was probably succeeded first by his mother Tribhuvanamahadevi I alias Sinduagauri I and then by his young son Sāntikara II. Tribhuvanamahadevi is said to have been requested by the feudatories to assume the reins of government in the same way as an ancient queen named Gōvindinī had done. As noticed above, a date in Tribhuvanamahadevi I's reign probably falls in the year 120. Sāntikara II, who succeeded his grandmother, was also known as Lōdagabha (or Lavanja) I and Gayaśa II. We know that Sāntikara II (alias Lavanjabha alias Gayaśa) married Hirāmahadevi, daughter of Sindhumāna, and begot on her two sons, viz., Subbhākara IV (surnamed Kusumahāra or "bhāra" II) and Śivakara III (surnamed Lalitahāra or "bhāra" II) both of whom became kings and are mentioned in our record in verses 5 and 6. By this time the Bhauma-Karas were no longer adherents of the Buddhist religion. Mahārājādhāra Subbhākara IV (Kusumahāra II) is called a parvanvaiśikaśevari in his Tālekh plate of the year 145. His younger brother and successor Śivakara III is known from his records dated in the year 149. The sons of Śivakara III (Lalitahāra II) were kings Sāntikara III (surnamed Lavanjabha or Lōpā II) and Subbhākara V, both of whom are mentioned in our record in verses 7 and 8. Sāntikara III married Dharmanahadevi, while Subbhākara V had two queens, viz., Gauri and Vakulamahadevi. Both of these kings apparently died without leaving any male issue and, after the death of Subbhākara V, the throne passed to his queen Gauri who is mentioned in our record in verse 9. Queen Gauri was succeeded by her daughter, the parvanvaiśikaśevari Paramahātārā Subbhākara-Paramahātārā Daṇḍimahadevi who issued the charter under discussion in the year 180. One of the two Gaśājī plates was issued by the same queen in the same year, but the Bā久久ı plate was issued by her in the year 187. We know that this queen was succeeded by her step-mother Vakulamahadevi who was the daughter of a Bhāja king. The throne next passed to Dharmanahadevi, queen of Daṇḍimahadevi's paternal uncle Sāntikara III (Lavanjabha II). We offer below the genealogy of the Bhauma-Karas in a tabular form for easy reference.

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1. We have now the Tarkundhi plate of Subbhakhara II, son of Sivakara II, who ruled between Sāntikara I and his son Subbhākara III in the year 100.
2. J.I.E.S., Vol. XVI, pp. 77 ff.; B. Miura, Orissa under the Bhauma Kings, pp. 14 ff., 22, and line 25 of plate F.
3. According to the recently discovered Baud plates of Prīthvimaḥadevi alias Tribhuvanamahadevi II alias Sinduagauri I, Gōvindinī (i.e., Tribhuvanamahadevi I) ascended the throne because her son Subbhākara III had died without leaving a son. This fact suggests that Sāntikara II was adopted as son by the chief queen of Subbhākara III some time after the death of her husband. The Baud plates have been registered as C. P. Nos. 20-21 of the A. R. I. E. for 1900-51.
4. The Baud plates of Prīthvimaḥadevi alias Tribhuvanamahadevi II suggest that Tribhuvanamahadevi I called herself Gōvindinī.
5. B. Miura, op. cit., Plate H, line 42. Miura reads the date as 147.
6. Ibid., Plate L, line 30, and Plate J (reverse), line 6. The figure read here as 9 has a rather peculiar form.
7. The Baud plates of Prīthvimaḥadevi alias Tribhuvanamahadevi II, dated in the year 158, say that her husband, Subbhākara IV, and the latter's younger brother and successor, Sāntikara III, both died without leaving issue and therefore she herself ascended the throne. This shows that this queen and her predecessors did not recognise Sāntikara III and Subbhākara V as sons of Sāntikara III. It seems that there was a struggle for the throne after the death of Sivakara III between his sons and the queen of his elder brother and that queen Prīthvimaḥadevi alias Tribhuvanamahadevi II was ultimately overthrown in favour of Sāntikara III.
No. 10] SANTIRAGRAMA GRANT OF DANDIMAHADEVI

GENEALOGY OF THE BHAUMA-KARAS

(1) Kahémaukata or Lakshmiukata
(2) Śivakara I Unmațtaśiṃha Bharasaha
   =Jayāvali, daughter of the ruler of Rāgha.
(3) Śūbhakara I (Neulpur plate)
   =Mūdhavadēvi

(4) Śivakara II
   (Chaurasi pl.) =Mōhiniiddēvi

(5) Šāntikara I Lalitabhāra ("hāra") I Gayaḍa I
    (Dhauili ins., year 93)=(8) Tribhuvanamahādēvi I"aśīs" Sindagauri I"aśīs" Gövāmini II, daughter of the Nāga chief Rājamalla of the southern country (Bhumnagarigarh pl., year 120)

(6) Śūbhakara II
   (Teruḍās pl., year 100)
   =Nṛuṇādēvi

(7) Śūbhakara III Kusumabhāra ("hāra") I Sīlākludvaja ("kētu") (Hindol pl., year 103)

(8) Śāntikara II Lavaṇabhāra (Lōṇa") I Gayaḍa II=Hiraṇmahādēvi, daughter of Sīlāklumāna

(9) Šūbhakara IV Kusumabhāra ("hāra") II
    (Talcher pl., year 145)=(12) Pṛthvīmahādēvi "aśīs" Tribhuvanamahādēvi II
    "aśīs" Sindagauri II (Baud pl., year 158), daughter of Svabhāvataṅga of the lunar dynasty of Kōsala.

(10) Šūbhakara III Lalitabhāra II (Talcher plates, year 149)

(11) Śivakara III Lalitabhāra II (Talcher plates, year 149)

(12) "Śāntikara III Lavaṇabhāra II
    =(18) Dharmamahādēvi

(13) "Śāntikara III Lavaṇabhāra II=(18) Dharmamahādēvi

(14) Śūbhakara V
    =(15) Gaurī

(15) Vakulkamahādēvi
    of the Bhaṇja family

(16) Daṇḍimahādēvi (Gānjām pl., year 180; Bānpur pl., year 187)

Before entering into the details of the grant made by means of the present charter, it is necessary to refer to an important point in regard to the chronology of the Bhauma-Kara kings. The dates of the Bhauma-Kara records would suggest that the family ruled for about two centuries.

1 The recently discovered Baud plates of the queen say that she was the daughter of Svabhāvataṅga, who belonged to the race of the moon and was the lord of Kōsala (apparently South Kōsala), from queen Nyttamahādēvi, daughter of Yasūrvīddhi. The grants were made at the request of Śāsilēkhā (wife of Mahāmāndalavīśi Maṅgalakalaśa), who was born in the Virāga family and was married into the Virāgḍa family, for the merit of the deceased father of the lady, in favour of the Nāmaśivara temple (named after the dead man). The gift land was situated in the Tamālakhaṇḍa vishaya within the Daṇḍabhaktī mandala (about the present Dantan in the Midnapur District of West Bengal). The temple in question, which was a Śaiva institution, seems to have been situated in the same area which was probably being ruled by the husband of Śāsilēkhā.
Elsewhere it was suggested that Śivakara I–Unmaṭṭasiniḥha–Bharasaha, the second ruler of the family, was probably installed by Harsha during his Kōngōda expedition about 643 A.C. as his feudatory in Orissa. This date for Śivakara I Unmaṭṭasiniḥha was taken to be supported by the Gaṅgā inscription which may suggest that Unmaṭṭakāśarī (śīrṣa), stationed at Virajas, conquered parts of Kōṅgōdaṇḍala from Gaṅga Jayavarman of Svētāka with the help of his feudatory Rājaśa Vīśavāravaca sometime after the Gaṅga year which may possibly be read as 120 falling in 616-18 A.C. Virajas is no doubt the same as Viraja or Viraja, identified with modern Jāipur in the Cuttack District. One of the Paralakmedī plates of Gaṅga Jayavarman was taken to be a copy of a genuine record of the sixth or seventh century, to which period the original records of the Gaṅga king are palaeographically assigned. Now the Paralakmedī record referred to above is dated in the year 100 of the Gaṅga era, which falls in 596-98 A.C. Thus the reign of Śivakara I Unmaṭṭasiniḥha was assigned to a date about the second quarter of the seventh century, the end of the dynasty to the early years of the ninth century and the rule of queen Daṇḍimahādevī to the close of the eighth century. There is, however, some difficulty in accepting this chronology of the Bhauma-Karas of Orissa especially in view of the late date suggested by the palaeography of their records.

In 795 A.C. the Chinese emperor Ta-tsung received, as a token of homage, an autographed manuscript addressed to him by the king of Wu-chā (i.e., Oḷāra, Orissa) in Southern India, who was a follower of Mahāyāna Buddhism and whose name, translated into Chinese, was "the fortunate monarch who does what is pure, the lion." This piece of evidence cannot be easily reconciled with the chronology of the Bhauma-Karas indicated above. The original of the name is supposed to be śrī-Śubhakaradvēsa Kāśarī (Śiṅka) who is often identified with king Śubhakara I of the Bhauma-Kara dynasty. If this identification is to be accepted, we have to assign Daṇḍimahādevī’s reign to the middle of the tenth century and to suggest that the era used by the Bhauma-Karas started from the regnal reckoning of the founder of the dynasty. As however the names Śubhakara and Śubhakara are quite different in meaning, it is difficult to be definite on this point. Dr. R. C. Majumdar suggested to me that the king of Orissa mentioned in the Chinese record should be identified with Śivakara I Unmaṭṭasiniḥha (or Kāśarī), father of Śubhakara I. It has to be admitted that this is the only known king of early-medieval Orissa who was a Buddhist and at the same time had a name with the word “lion” as one of its component parts. But the word śīna does not mean “pure” and unmaṭṭa-śīnaka means a “furious lion,” unmaṭṭa being a Prakrit corruption of Sanskrit unmattra, and none of these words can be traced in the Chinese translation of the Indian name. The chronology of the Bhauma-Karas based on the above identification therefore cannot be regarded as absolutely certain. It may not be impossible that the Orissan king mentioned in the Chinese records belonged to a different dynasty of rulers, who flourished in the last decade of the eighth century but had nothing to do with the Bhauma-Karas. It must be admitted that the identification is a mere conjecture and we shall have to wait for further evidence to be definite in regard to the chronology of the Bhauma-Kara dynasty and the identity of the Orissan king mentioned in the Chinese records."

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2 IHQ, Vol. XXII, pp. 492-93.
5 Ibid., p. 201.
6 Above, Vol. XV, pp. 383-84. Dr. P. C. Bagchi writes to me: "A more literal translation of the king's name and title would be 'the auspicious lord pure-doing-lion king.' The literal Sanskrit restoration looks more sensible: śrī-tīrtha-Śubhakaradvēsa-įja. The name was evidently understood in Chinese as Śubhakara."
7 For new evidence regarding the beginning of the Bhauma-Kara era about 820-25 A.C., see our article entitled "Two Grants from Daaspalla" to be published in this Journal.
APPENDIX

RAJAPRASASTI INSCRIPTION OF UDAIPUR

2. प्रभुप्रति भुद्वाव ॥१॥ विस्ते पाषाणशक्ति निन्विति गानः [१०] देवारुपः शनि
हारिकशक्ति: किती ॥२॥ निन्यायः ॥

3. चुयाफळ्युषुः तत्व फलं बहे । शुमुद्रासमाप्तिकोऽपि चक्षुःक्षणमः ॥३॥ भूवा
वाचस्याचलः स्वते व्याख्यातं समाप्तिकोऽपि ॥

4. जः (जः) ॥२॥ तिलकबन्धस्म द्विवेद्याधिविविधः ॥४॥ चतुर्व: सिंधिकायवेद स्वरः ॥
एक्ष्यर्यं प्रति । नोपपनसमः लवं यद्वरः ॥

5. केवः (केवः) प्रमिति: सन्तुः ॥५॥ सोपपनाचमलं चषेवे पंचलिंवक्षणमिति: । सत्यंसाधिशिवेष्टते गानः
प्रवेष्यमयित्वो गानः ॥६॥ वरः

6. बुख्जःकोठानः कोठेन्त्रमार्दिततयेते । दैवः गजालः पाणिशिवमिते पंचविशिवः ॥
सर्वांप्रतिष्ठिताः सङ्गावेशये ॥

7. गाजः: । गर्भेकोठ: लंबः (लंब) तत्वं पंचस्तिका गाजः ॥ ॥
साधुस्त्वापक्षमिन्दिशिवमिते बुलकपये । शत्तिसाधावसां गः

8. जानान: तथेवये ॥६॥ पंचविशेषावशः कोठ्ठ: तूलतां पुरुषः कोठ्ठब्लूः । पंचवतारिकः
प्रतालमानं गाजः मूः: [१०] ्[१०] [१०] मूः

9. तैर सेतुस्तु पाणिविशिवभः प्रोक्ततारस: वं (वं) ततः । गजालवधशीलाः विस्ते लिन्यमुलते
॥११॥ गाजः स्वादवशोधः (स्वादवशोधः) पंचवमुः

10. दैव: तथा । प्रश्नविशिवलंकारशस्यातु लंबाय तेन हरितरिर्त्वमिति: ॥ ॥
शोभमानाः सोपपानसमः महौरो दि सेतोः । दि

11. भारत: कोठ्ठशिवपलकरता जुधुपायपलं (ब) नकारी नूतः ॥१३॥ चर्मस्वायः (वो) तत्र महास्वायः
नायुपस्वायः (सी) मां विशेषस्वायः । वेदः

12. वनं वात्र कोतिति वात्रं कोतिपुरोऽस्मि स्वेत्रः (स्वेत्र) मूः मिन्यमध्यः ॥१४॥ राजाधिरि [१०]
कोणि स्वायं तु शतुरः । सेतो तत्रार्थाश्चरः

13. भेदस्त्वाद: (स्वाद: ) जन्मातेः ॥१५॥ जल्लुमयः तत्र शोधंस्त्राश्चरः । तत्रार्थार्थरि (वो)
स्वायं वात्मा जनार्थाः ॥१६॥

14. ध्रात्ते नववतुकोषुपुमेंद्रः तह सूंवः । जल्लाशिर्म (ग) वाष्पात्मात्तिविच्छायाऽर्थाः नूतः ॥१६॥
भूगृहस्य सिंधिकायलय: विंवयः

¹ Meaning 'layer'.
² Meaning 'bastion'; Hindustani burj.
³ Visarga is engraved above the line.
⁴ This sign of anusvara is not required.
15 ते परं । युक्त नवचुंबकी राजस्मेण(प)गुमकं ॥१२॥ नवचुंबके बहुकार्य वर्तनाविचारनां ।

16 साति मंडयं ॥१६॥ पवमदारसं महतीतोप्यमपितर्यं तथा । समांमयिनेन हि महामे

17 यं तु कुष्टिम विस्तारले ते । धैर्यं गजानं धर्मचारायम अतचुमाय ॥२१॥ विस्तारे
| पंचाण । सम । ्मुक -

18 यं चैव दसायो भारतेनके ॥२२॥ चवुर्दुच्यवार्तारसं गजानं वैवर्ध्यं । शतं । विस्तारे
| हरिक गजानले पंचाण मसं ॥२३॥ अयदेवोऽव-

19 यं भवं सुमण चदुरसं । कौट्यसं विचितिताना मुख्यचन्द्रित सन्निष्ठं ॥२४॥ कां-
| हृश्यार्गायनसीति धैर्यं निन्दितानले । पंचाशंकृ पंच -

20 परसं गजानं मुख्य सन्त । वै ॥२५॥ वातान कार्यचारण पंचाशंकृ विस्तारे ।
| निन्दितान सन्त गजा मसं ॥२६॥ तू सन्त तथा ॥

21 ॥२६॥ निन्दितान सप्तवच गजा उपरि वा भूष: । गजा प्रवाहविषय गुह्य(५)विन्दितं
| धिङ्ख ॥२७॥ समांमयिनेनांसंपर्स-कोऽ-

22 चोचाविनसितानं । विस्तारे निःसं माने चतुर्वं तथोविधे ॥२६॥ सारंस्तुरित-
| देवश्च समभद्रसं मथिकाद्वये । सुहृत-क-

23 सधिस्तरे पंचाशंकृ निःसं माने गजा: ॥२६॥ उवेदविषयवेद तुलोय युवविवर्तत: ।
| कौंट्यसायकाविचारनेन विस्तारे निःसं[भे]

24 गजा: ॥१५॥०॥४॥ धैर्यवेयो नवचुंबकी पवमदारसं भूवरे भूवरे । पवमालिकारायमं गजानं
| मातक तत: ॥१॥ ॥३०॥ (१४) ॥१॥ पवमालिकाराय मेषोत्सु गजानं तु [स]-

25 हुकसं । धैर्यं विस्तारं: पंचाण मन्निःसती गजा: ॥१२॥१॥ वसामुद्रापिते लक्ष
| हरिकाबिनिर्मित गजा: ॥१॥ (१) प्रभृविरुद्धसं(सू) भवितः

26 ॥१२॥३॥ धैर्यवेयं पुणकवेय भूवरे युववेद(सू)विवर्तत: । मातमान
| तात्मालयमहेन्द्रियरमी धवकाजय ॥

27 ॥३॥१॥ भूवरे जोयवत्तियमालां स्वापित हि ततु । मायेन्य ज्ञापितसत्सी वर्तनं
| आपि सता ॥३॥१॥ रामसेती यथा भाषि [भूम-]
28 रामेश्वरमादि तत्त्वं कारकोपत्यप्रवर्तकोभिषति सिद्धात्मकं ॥ ॥ ॥ कारकोपत्य-लेखनभाये वा संभावनाय: । चुन्देश्वर दि-

29 कोपत्य समांकोपत्य एकः ॥ ॥ कारकोपत्यसुधरत्तेषोऽसुधरत्तेष तूसारिभूत: । सिद्धात्मकं कृतं तत्त्वं देव्यं स्वामियवं ॥ ॥ विस्तारादि-

30 यथा: पंच गजा: पंचत्वःबलाः: । गोपेश्वराः देवेयश्च चुन्देश्वरस्तरामां ॥ ॥ गजा देवेय विस्तारे ॥ उवने ते जये गजा: । जये-

31 वसवालस्माये उपयोगस्थाने घटना: । नयेन उपयोगस्थाने विद्याप्राप्तिक विस्तारादि-स्तुतिः ॥ ॥ वसवालस्माये उपयोगस्थाने ॥

32 तत्त्वात्मानं नातीहं विद्याप्राप्तिक विस्तारादि-स्तुतिः ॥ ॥ उ-

33 वसवालस्माये उपयोगस्थाने ॥ वसवालस्माये उपयोगस्थाने ॥

34 सर्वात्मानस्य राज्यस्य धर्मस्यप्रबोधितं मुद्रितं: । राज्यराजस्य नामकारात्मकं नामको बोधकं ॥ ॥ विद्याप्राप्तिक विस्तारादि-

35 बोधकं विस्तारादि-स्तुतिः ॥ बोधकं विस्तारादि-स्तुतिः ॥

36 तत्त्वात्मानं नातीहं विद्याप्राप्तिक विस्तारादि-स्तुतिः ॥

37 तत्त्वात्मानं नातीहं विद्याप्राप्तिक विस्तारादि-स्तुतिः ॥

38 तत्त्वात्मानं नातीहं विद्याप्राप्तिक विस्तारादि-स्तुतिः ॥

The vāgya and the daṇḍa appear above the line.
2 Vāgya is engraved above the line.
3 Sandhi is not observed here.
4 This sandhi is wrong; it ought to be saha+cē +ha, which would militate against the metre. Better read sa+ha+cē+hā+ha, which is not observed here.
5 After this the sandhi is wrong; it ought to be na+cē+cē, which would militate against the metre. Better read na+cē+cē+cē, which is not observed here.
6 There is an inverted bāka+padha sign over the last daṇḍa, which shows that the portion engraved in 1, 44 is perhaps to be inserted here, forming a part of the verse 46 (60).
39 ध्यासितार्थोऽन्तः सङ्कः। \textit{द्वारक्यसोऽवेतनवहृमुक्तः}} जैवभवसंसारस्वतः सार्वजनिकत्वम्। \textit{यहयोःपरम्परा}}

40 ग्यानः: \textit{संवृद्धप्रवहः}} उच्चवर्षकोऽर्थध्यासितः। \textit{धर्मसार्वज्ञातः}}

41 च \textit{वैधे सिद्धार्थार्थीकार्यं वन तथा}} \textit{करिक्यम्}}

42 [\textit{प्राचेकर्षेष्य} यमुनः] \textit{हि रत्नालिगः}} \textit{करिक्यम्}}

43 \textit{हरिः} \textit{राजसमुखः}} \textit{वीरदेशिकः} \textit{मयः} \textit{विषयसः:।}}

44 \textit{स्त्राधिवालः}} \textit{सत्यस्मयः}}

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Slab XIII; Canto XII


1 \textit{सत्यवेणाय नमः}} \textit{वृत्ता}} \textit{लवकशः} \textit{लक्ष्यात् सार्विजातं समस्मितः। भवत् च च

2 \textit{विश्वरे}} \textit{वेष्वरे} \textit{त्रिभुवनेऽर्थध्यासितः।} \textit{लितिः} \textit{सत्यवेणाय नमः}}

3 \textit{संप्राज्ञः}} \textit{महृडकश्चिमायः}} \textit{तपस्विः}} \textit{महात्मा} \textit{वायव्यसितः।}

4 \textit{प्रास्तीनसिपितः}} \textit{सत्यस्मयः}} \textit{सत्यस्मयः}} \textit{बुधधा}} \textit{पश्चिमसिपितः।}

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\textsuperscript{(1)} This syllable has apparently not as all been engraved, but the space for it is left blank on the stone.
\textsuperscript{(2)} Being followed by a conjunct consonant, this syllable is long, while metrically a short one is required in its stead. Therefore better read \textit{gajasautra} naumādagā.
\textsuperscript{(3)} This reading is extremely doubtful.
\textsuperscript{(4)} Read: \textit{vrañcaḥjām.}
\textsuperscript{(5)} See notes 6 and 6 on p. 43 above.
\textsuperscript{(6)} \textit{Ojā} is a Rajasthani word meaning 'a dam'.
\textsuperscript{(7)} There is a cancelled sign of superscript \textit{r} over \textit{tra}.
\textsuperscript{(8)} The form \textit{arthakaś.} being an adjective of \textit{mardapaḥ}, ought to be \textit{arthudoḥ}. The following word is \textit{Appati meaning perhaps 'Varuṇa' and not 'ocean'. We may read} \textit{paśchimēarthopradānapattē.}
5 सेवक: । कुरीति मंदपालत्वेवेकविशिष्टमंवः । ॥१६॥ द्रामास्तदानस्मारताः सिवानी च निगावले । भाषो तुहळ्यो क्राहे- ।

6 सोल मुहलीयविलया इने । ॥१७॥ मोर्चना च पठावबच लेडे दारारोऽविका । तासोल एवं द्रामाणां शीर्ष मंदोवर- ।

7 स्य च । ॥१८॥ तदस्मातान्तर नयो गोमति तालनामयुक्त । कौलमास्तन्विस्ती नागनी मंगाचा विविधुगुणा ॥१९॥ क्राहे- ।

8 करोली कोडळा विवासनी जलावाय: । निपाणवार्पीकुपांव विष्णु(विष्णु)संयथा इहागता- । [ऍ] ॥११०॥ सबसे- ।

9 दुनियदिवण्ड चुंबकतिदिवण्ड(दिवण्ड)लतानी च । ब्रह्मदयाराणी तथा गजानामपरं बके ॥१२१॥ वैदिकसिंहहुः- ।

10 तेनमेव गजारं: क्राहे । गालामोहनेन ईवेष्ट सहृद्याणि गजावले: ॥१२२॥ विक्रमांकानामनवय ।

11 गान्त तु तत्ते चतुर्थ: । करात्म्य पदार्थोषोद्हवुणजमानवच: भरा ॥१३३॥ ताब्यास्मातीतं कोपि तत्त्वां हृत- ।

12 वापी । त्वाय सप्तसहस्रोषोकुणजमानवच(बो) जलावाय: ॥१४४॥ सेव्य हृता निर्विचितो परस्तुसोंपरंगते । धीरा- ।

13 मलेमुतिलम: कीकरिलुः: प्रभावति ते ॥१५५॥ कोषालि द्राधारतीतुद्विज्ञा नृपां फलं मैवूः ।

14 भुजपातागत्वे जतु ॥१६४॥ एकविवानमपानिन्दुविनाम पदावनी भिनतां ।

15 मैवू ॥१७०॥ चतुर्वारात्वयायुक्त समवसमेती महामामुपालत्वादी च(च)हुमुहुम्बरचितः सहारसुवर्त्तात: । पाथा- ।

16 श्री: सुवधारांत्वकरिताः: केवचण्ठे तेषु स्मरं स्वानं कार्याद्। विविधनिलाते धीराजास्तिः ।

17 सुदाधावारात्वसमस्ते हि । मंडपवनस्तिठे ही गलाकलितसंकेतो ॥१८६॥ तहृंकोन्नकोराणी

18 नमो नमः । इति राजस्मुद्रस्त्र प्रक्ता स्वां विविधाया ॥२०१॥ धीराजास्तिसिद्धः ।

18 DGA/52
19 तु ध(ब)धु महायत(ल) निष्क(निष्क)मवं तद्भविष्ठ ||२१।। ततो जलावं चर्ये धीमायुध-साधने । तताक्रायतेसुबः(ः)संबं(ः)धु धन- ।

20 कायकालः ॥२२।। भूतस्त्रये राजसिहो राण(ष)रे] रावणवक् । भन्वर्यं वित्वामः। केनु चक्रे तदहुंदुः ॥२३।।

1 सेतोहु दलो रघुवेभिः रामरुच्छ राणोवत्सलेदेवः । धीरजालिः मूलमालस्येष्यो न नूतो भगिता ।

22 नरसिंह ॥२४।। पूर्व शते सत्तवे शुभे विनासामिते भावे ॥२५।। दुर्गमः धारक् । वेतासः-ज्ञातवर्याय तातन- ।

23 भृ नवी तालामब्यनिरा ॥२५।। संतावित्व नीरंद्रे: पुरे द्राक्षे तथा मूहाय(ष)वि विनासाचार्य । चक्करे ध(ब)धु नुः ।

24 पतिलक्ष्य नाश्मुये वुहुं भूषि शीवे कारोऽये ॥२६।। तथाव वर्ये विखः२ अवागर द्राक्षः ॥२७।। निविवकालेिनवे तदने

25 श्रीगोपास्यामवालं वा क(ब)भूष हस्तालकमाष्टान्तः ॥२७।। तदवित्व राणुवेन(ष)संग रामावर्यायः व्यूँ वर्ये

26 वर्त्तमान । श्रीगोपास्य तालेखः तुसाय भंसाह्यावः(ष्ठो) न्यपत्तदागः ॥२८।। शते सन-परमीतिते विनासायायायायः-

27 धशे । पूर्णिमायाः(ष) हिरण्यस्य पल्लवःकते: कुलः ॥२६।। दरे गुरुपूर्वियत भवादाय-विधायः । धीरजः-

28 यारोत्तरत्वः नवीनाधे महागातः ॥३०।। व्रत्ताविवाचनस्यवान मूहायाद्राक्षेरिः । सहसा- ।

29 निविवकाले महादात्वः मूहुः जसे ॥३१।। वसायं कन्तसितो 'तु' भवता विशेष्य एव(ष)ः गुहे कसिं(सिं)कु- ।

30 मङ्कित चिन्ता-कालेिनमये विनासायायायः । धीरो ज(अ)प्रजायाच विशेष्याद्वर्ये नायके वेषयां मूतियो न-

31 धवान(मनं)राजसहृदो दुर्र जयति दुर्र ॥३२।। वसायं कन्तसितो 'तु' भवता विशेष्य पुराण गुहे धीराजाविदेः-

1 Bhūda appears to be the local term for ‘flood’; Hindi bād from Sanskrit bād to ‘overflow’. The word is here used in the feminine gender as it is in Hindi.
2 Isha in Mevina.
3 Sandhi is not observed here.
32 जितस लकल(ल) हुः प्रमह(ह) झुः। वहः शीतम्ब तनोभिन्नमालिनियम चायपतेःगच्छ-  
द्रापृमवयव रजोजय-  
33 नितावेशाव दुमलख ॥३॥ दसायां हृद्धुच्यां ग्राम(यू)वर भवताराज्ञेवत्तु सर्व काये  
कुर्वीत्तव निफळ-  
34 सतुबहते तद्दुहृ जानिस्व। गोविन्दो दुध्वधा विलेघविरि वा रक्षा सत्यवृंिवा  
वीवो वा(वा)कर्माभा रिपु-  
35 भविनाय वामुः संधुसेमृतु ॥३॥१॥ पूर्ण शते सत्तवशीद एकाधिश्रम्पते भावगुलिनरो व- 
मुप्रेमववी  
36 विन्यकरे तदातः जाहासात्ता वित्तु: सुनोकः: ॥३॥५॥ लाहोरस्ववुभुयन्तुतिस्वा: सतुब्रवः  
वव-  
37 भस्य मन्वे। सूक्ष्याहिन्याय जलबो तु सेतुः धारु(ह्य) सुधावैं समादवत्त्य ॥३॥६॥ शते  
सत्तवशीतृतेत एक-  
38 त्रिस्तथितेवः । स्वभवपदवेसे हृद्धपलपवशाते: कुत् ॥३॥७॥ वित्तुः(व) महाव(व)वन  
विभवातः श-  
39 किवृद्ू। भूक्षे राजसिष्ठाभिन्त विक्रमकेत्तव(वित) शाला: ॥३॥८॥ दते हादकविक्रमध  
उच्यति विनः प्रेम-  
40 या गृहेः उच्याः प्रातिनिल रिवि राववा विकः वा बिति। तद्भवि विनः प्रातिनिल  
तात्पुनासा करणिण कुत्: कुतो  
41 विषया धर्मजःता त्वयम कामयम स्याभ्योऽहम: प्रमोः। ॥३॥६॥ तात्मवन विखचके विनिपर  
वनता शत एयर्  
42 लाहेम्या(स्मयो) गेहेस्वेदवत्र वासं विधचति विदु(ह्य)वास्तात्त्वता वाहुहानि देवनां  
सत्वतानि सुभृमामभवनो धे-  
43 नवो राहुतिसः: शुभव वा शोष भालु: मुरगज इति वा शंपुंबवी विनिगत ॥४॥०॥ दते  
हादकविक्रमध उच्यति विनः-  
44 व्य एकः गृहेः वारिर्च्छ खलु सर्वेऽव विमि भोराणवः त्वयम। यल्लभः। कित  
कल्पबुधववद्वी चिंतामणि:  

¹ As regards the meaning of Appati, see above p. 44, note 8.  
² That is Brhaspati.  
³ Sandhi is not observed here.
Slab XIV; Canto XIII

[Metres: vv. 1-4, 6, 8-13, 15-21, 24, 26, 31-35, 37, 38 Upajitā; vv. 5, 14 Upendravajrā; vv 7, 25 Indravajrā; v. 22 Vaniśasthavīla; vv. 23, 30, 36, 39 Upajitā of Vaniśasthavīla and Indravajrā; vv. 27-29, 40-42 Anuṣṭhābh.]

1 भृगोप्रथम सम: ॥ एवं शतिलिपिमयण्यको शते तदाने विषमानाकां ु उत्ताहुमोऽपपूर्वः[श]संहं निर्मययच्यः

2 नेषु[श]किरतयुन्ने: ॥१॥ पूर्वादेने पुर्व[श]नेषुवलनये: स्थम्भपूर्वयु उत्ताहेसः: ॥ प्रायो यप्रययमस्व महाशतः

3 रचालत्वा महारथिवयुक्तानु: ॥१॥ वितत्वयता: ॥ ॥ शिष्याक्षरीता: संप्रेययानात् तः शुहल्लीकं। विषमानात्

4 जनविधमया जनविद्ययोगसानात् तेवराणु: ॥१॥ मुनकम् ॥१॥ प्रायो विशालेवु महामुद्धेवु राजसानोऽ नाययकः कार्यसंस्थैते:। एषुर्व(श)रात्

5 शः ॥ पदार्थार्थव(श)नाः मुनकमूमुद्धरत्तानाः च ॥१॥ प्रायालतानां वितत्तस्तीकरनां वितान- नोऽनुजयरत्तानाः। मनो:-

6 [ए]मुमुद्धमूमुद्धरत्तानां गोपसुगुणानां क्रमस्य हृम्माथः। वर्णः महामुद्धाः

7 हः ॥ मुनकमुद्ध रजता[व]नुषुषु जिरुरुदिविन्तित्वमुस्पलाण्यत: [१५॥]* कस्तृरितरस्तस्वयो गुणानं कप्रुरस्तव स्मर्यमुद्धाः

8 शः ॥ कार्यरत्नानां नितर: मुनकमुद्धयु नवयो विरू[श]ः: प्रय(श)प्रयः: ॥ ॥१॥ संस्थानित: स्मर्यमुद्धयुक्ततोर्वा चत्वर्यमुद्धाः

9 ॥१॥ [श]मुद्धमूमुद्धरत्तानञ्जनिता: ॥ शिष्याक्षरीता: शताः: मुनसवहिताः वितता: ॥१॥ मुलर्व: ॥ ॥ श्रुयम् वदनुसस्तरस्य सोऽक्ष: पु-

1 After this occurs the sign of anāgraḥa six times repeated, possibly only to fill up the blank space and otherwise meaningless.
2 दुष्पा is unnecessary.
3 This letter was wrongly engraved and is scored off.
4 This दुष्पा appears above the line.
5 The word पद-दुष्पा perhaps means ' tent *.
6 The three anāgraḥa signs are superfluous.
10 व् कालान्यायय न बुद्धत्। पुराण्यता तेन वितक्ष एव् प्रकलिपतः कर्कतातांतिकः(कितः)कोपः।

11 ततान्ना प्रवदातुम् गुहितांनां तां। इन्यं नुमयः व(व) हुः चार्चितं तत्त्वानां सपाति

12 वनच प्रतशी कतः। सोहोऽि वनन्तस्व। रावि धनं भूरि रघोरङ्गः हौऽि संस्थापायासः

13 सपात्यास धीराजसांहस्य वशु प्रवदातु। इतमितिस्य पृथुः जुम्बः। संस्थापायासः धनं तु युक्तः।

14 धशुः। सतः(कु)लानां पुपुरवतास्य। श्रमामुद्धीः सुवर्णास्य तुंग। गोविरसिद्धस्य विविधः

15 कालय महायो वा गुहितांस्य। भ्रमरङ्गास्य महामहोऽशा धरारः। प्रोज्व(वः)परशा

16 रीः। चन्द्राब्या भौमिकाकोभाकाः।। दुर्योहसत्तमोऽवभृतास्य फलायकोणकः कुतुः

17 करोनरायणः। जयति चं नुष् राजा(व)सिंहः।। पा्शुमोक्तानां(व)दौराप्रस्ता(ल्ये) देअि

18 से। पदायङ्गकान्तः रत्नसुः। करिनिथिल गोविः।। युक्तस्य वानाया धुपरवाहः राजस्वायां

19 सा जने। शासनितः व्यक्ता व्रजेष्ठि[त]वरणः। गुणूः।। रथस्त्या वस्मुः। सं(स)-

20 पस्य।। दृष्टः। हेश[ए]केषिपः। गजा महततो महामवा विशालसंबन्धातः।। धरायोऽ

21 हिवान्न्यपरश्वं तरीया।। दृष्टः।। लवार्जः गवर्भं चरानीतिप्ररत्नः गृहीतमेतेत्

22 धी मव(या) ते वे कृत्य चिकित्सति गजा: स युक्तम्।। दृष्टः।। नियमितस्य सनातनसंस्करः

1 This *darsa* appears above the line.
2 Between *sa* and *ra* appears a cancelled *la*.
3 The intended word is perhaps *hālavakka*. 
23 स्त्रेष्णा कारिनवर्ते(व)व रक्षे: गुरु(व) कुर्म श्रवण माभे: ॥२२(२१)॥ तपे(व)व सर्व मनुरा द्विजातय: प्रवंशविषया: वत्त पं-

24 हितोत्सवः। काबीतराणा(णा) निव[व]*हस्तः चारणा: सुवदिनोदमंगलः समावयुः ॥२३(२२)॥ गुरु तस्मि मर्यादामेव गोपम्यः

25 स्त्रेष्णा वापि हर्षावलीमयः। करंगुप्तम विशंवदायमय व्रृष्टि महान्ययः(हृष्टि)याम जन-ब्रजे: ॥३४(२३)॥ प्रत्यय पका(क्व)जगण:-

26 स्य सुपु: समास्त्रोहयः समागतेयः। १ अन्ततंस्वयः ह्रासायरण कृत(त) प्रदातं प्रयुक्ता समान ॥३५(२४)॥ स्वायः पर(स)वेये: परे(व)वासि

27 निम(म)जरायःसम्बदि हस्तःचिन्ता मनुष्याः। वस्त्राद्वारानतयो गृहीता योग्यः परारुतः वदी तवमुलख ॥३६(२४)॥ एवच व(व)हुः

28 देव दिन(व)े लोकनिवेदितते हि निमंत्रण(ण)स्यः। वस्त्रुज(ज) योग्यः हो गृहीता जन्यतरारुतः वदी वदना: ॥३७(२६)॥ श-

29 ते सन्तापे पूर्वव वर्ण हर्षर(व)जःसावलयः। मायुक्ताहितियाः। ५५५राजसिंहर्ष सूप्ते: ॥३७(२६)॥ परसारकुशीलनाः राजार्जसावलयः

30 वे सुपुः ॥१(१) राजसिंहहर्षावलय वाप्या उत्सर्गमाततनोत् ॥३६(२८)॥ वस्त्राद्वारानतयस्य लम्बा रजनुमुखियः।। चतुर्विशिष्टसि–

31 स्यायुपत्सत्समितिः हृद ॥४०(२५)॥ तत्तुः सेती धर्मविहीरोतमो बलायोत्सर्वंकः तुलाकः हेनान्तथा हृद–

32 कस्पतसमारागमण्यं ब्राह्मण सुमंदरप्रवः ॥४१(२०)॥ कर्तव समाजायुक्तर राजः रविराज सिङ्खो बुधग्नवारात्।। कृतानि कुड़ी(ब्र)–

33 निम नवेत तस्य वेदी चतुस्त्विन्धिता कृता वा ॥४२(२१)॥ चुः[व]ःयप: या(व)ःवास्तुसमानः।।

34 च(व)ःयपेत(स्व)ः दिती प्रसिद्धः नृपते: सुरामः ॥४३(३२)॥ प्रस्तासः(स्व)ः व्रृष्ण्णव प्रविष्टिस्तु योग्यः समवे नारणाः।। यस्तुः हे योग्यसाक्षरलयः

35 वे धर्मविहीरोतमो बलायोत्सर्वः ॥४५(३२)॥ स्त्रेष्णाम्: कृता: पो(व)ःवास्तुसमितास्य वालानि किं योग्यः वा सहायताः।। कृतानि कर्तवः च कृता: प्रशस्तालेखः(ब्र)ः हि हि

1 This danda is engraved below the line.
2 Sambhata is not observed here.
3 This danda and three nuagatra signs are unnecessary.
APPENDIX

RAJAPRASASTI INSCRIPTION OF UDAIPUR

36 निम्न(ग्रिः)लितुः भूमिमभार्य। नृ०४।(३४)॥ धारण वालारुः कुतारि तेषां संवर्षामभूतचतुर्दशं स्यास्। एताद्वैसे वंदनप्रांज एवं कृतः सुपूर्णीर च [हु०]

37 तवारः । नृ०४।(३५)॥ तुलानिवास प्रयत तस्मार्गशालनी वा संध्यपुष्पमुच्यां। तुलामनो- 

38 मन्तर(रूः) [हृ०] नृ०४।(३६) [हृ०] एवं चयः मंडकांस्यपानाः त्वा कृतः। नृत्यरथ नृत्यरथ श्रीमहाँ । तपस्यर वस्तुनलोकिय नृपां श्रीहुः विनेत्रपितात नृ(च) लक्ष्मि नृ४।(३७)॥

39 गते शते अस्तदेशे च उवचये द्वारनिसाब्ये तपसीति राजा। पांडो दसाह्यां च धारी 

40 नृ४।(३८)॥ श्रावी नृ वासेचे। सितांलंभीतिवर्मेहीमहेष्वर गुरोप्यति शह। जलायो- 

41 बां चप्परे(रूः) [हृ०] श्रीभुः नृ४।(३६)॥ होतारी जापको द्वारापालावेका श्रुति प्रति 

42 सिंहा नृ४।(४०)॥ एवो श्रुति प्रतापारः वारदातितोथितिः। तेमी मलस्युराभ्याचतर्जनां 

43 च[हु०] विंशतित्वरा(हु०) पृथुः स्वयः[व्यः] महान्। नृ४।(४२)॥ तपस्यावरण धीरः शंकुदातितस्वितां 

**Slab XV ; Canto XIV**

[Metres : vv. 1, 5, 13-16, 20-23, 25, 27-29, 31-37, 39, 40 Upaùjìti ; v. 2 Vanùsasthāvila ; vv. 3, 6, 8, 9, 17, 20, 38 Upaùjìti of Vanùsasthāvila and Indravahṣā ; vv. 4, 7 Indravajrā ; vv. 10, 30 Updvajrā ; vv. 11, 12, 24 Anuṣṭubh ; v. 18 Upaùjìti of Vanùsasthāvila, Indravajrā and Indravahṣā ; v. 19 Indravahṣā.]

1 II स्वाम्यपाथ नम्: [हृ०] श्रीपुरुषवहा पर्मासरस्यस्य[हृ०] भुनाताभिस्मरयुस्मत्। श्रावक 

2 प्युतुताते व्राणू। [हृ०] धाराविश्व मंदवं जनरंजकुंडरनिपिन्तं जवात्। नृपां महादार्यम्भोज्यवा स्वातां श्वालणां(स) न।

1 The figure 47 is written above the line.
2 Sandhi is not observed here.
3 First was written tryó, then the superfluous vowel mark scored off.
3. तब कूल विचारकत् ॥१२॥ गरीव(व) वत्तार्यपुरोहितेण वे पुजयपुलेन तु हेमक्योऽः ।
कर्तृष्णु नुमस्यपुरसः कूल वृत्तरोचः

4. साकारे तताधिवसानु ॥१३॥ राजाभियर्ग्नत्तरि सत्तरसुदुरोऽभिमिषत् राजसिकु ववः पवित्रा ।
तोद्वारेर्वेपि पुरुषसिंहसुः

5. तुलक्षण पृथ्वीयेः विप्रस्तुम्नः ॥४॥ राजाधामावतस तवेच वृह्दं दल्लीलार्ड्वृह्दाष्ट्रः सत्तरसु सति
समस्तवत्तुसुःक्ष्रियं कूल वाता

6. विवासं तश्च तपोस्तरीया ॥१५॥ चोहुन्योऽलस्यायानां सािर्ते वीश्वरस्य सत्तरसुः । स राजाधृशः किंत तत्त ज्ञातवः

7. केसारीसिंहः इति द्वितीयः ॥१६॥ रावो द्वितीयः कूल एव राजाध्वीराजसिंहं
विवर्थितः । कर्तरु तुल्यः पृथ्वीयेः

8. विचारां भृजाकरोदः स वल्लिदितः ॥१७॥ उक्तवरं रावोधू महामहामिति: रावो भवाने[व
हु]को(विण) भूमुखः । तुल्यः करोढः

9. तत्र तुलायते ये केसारीसिंहः इहोकोत्तोभः ॥१८॥ स केसारीसिंहमहामना मुख निवाष
वल्लिदितः स्वतंत्रः । सफुङ्कोः

10. महासेविवस्य कूलकरोधाविवाहं तत: ॥१८॥ सुमरवं भारवाहादोनेष्टसे तरीसिंहः इति
सेतोः । तदेनस्मित्वेनुः वित्ते

11. वर्षासातः श्वस(व)रावाधिकरः ॥१९॥ सावेश्व शुक्लमवत्त्वाः राजसिंहुपपिमाः ।
रोढःसिंहः सुवी जोभुरीः वधातुमः

12. ॥११॥ विज्ञासहस्तः[व]जतन्त्राद्वृत्तहृढः प्रतिक्षितं । बापिकां राजानगरे राजसिंहुपपिमासमा ॥१२॥
ततो नक्ष्यां नक्षुप्रेमिन्तो नानाभिवादानाः

13. नवकाहवां । विक्ष्रगवाय(व)वर्षरजानः सुर्निःकरः सर्वजना निर्वा: ॥१३॥ ततो
महामहामयं कृ(व)समेवुः वेधा विवे वितानं [५०]

14. मूर्ति महासङ्ग(व)वचः: मुग्धसं रत्नाविवृत्य तविहार्ष्य(व)वकः ॥१४॥ पुष्य(व)रावां रविततः
पताका विक्ष्रगस्य: सुभाष्रस्य । वार्वमुः

15. विभव(व)भृहो सुवी जयाविलोच्यते कृत्तव नूः ॥१५॥ सुमरविविसिमिल्याः ॥ अभूतः सत्तवल
व(व)देवसांबालिकः । सावेश्वरः

1. This is engraved above the line.
2. This is redundant. Read 'पुरस्कारः'.
3. 'सन्धि' is not observed here.
4. This is superfluous. Read 'सन्धि'.
5. The sign of 'सत्तरसु' is engraved above the line.
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16 [śa]वर्णमदेयु बं(व)संत एव प्रविभाति बिच(विच)य एव। ॥१६॥ प्रक्षिप्तसं तत्र एव रंगवल्लिमः

सत्यपरमेश्वर मृत्युजयमः

17 लं। सयोहरां शुभमुद्दासं च[स्] पुरुषवेद्विराजित सुन्दरविश्वासः ॥१७॥ समानसो वा

चतुरस्मप्रजाः श्रावण

18 ए मंडलमन्त्रकारणः श्रीरक्षां युक्तः सप्तदीपभवः(भोः) योगकल्लोकः ॥१८॥

स्वयं भूषण नु

19 वृतां वर्णमदेयः च[स्] चतुरां घुशदवे। चरीण सूचि(हत) चतुरक्षे विदितचतुरक्षे शिवां ॥१९॥

रत्नाशयः ॥१६॥

20 राजाप्रियाः चतुरां घुशदवे। समानसो वा ब्रह्मण याब्धः। यथा विदितां जयां च रामाचारीरे

बिराजकां मंडलमम्बारो

21 ॥२०॥ संगीताध्यात्मानमेव(स्म) पृथक्कृतगतिस्तोतारिकः कुर्मानः। [११] निमंत्रणाध्यात्मानसंस्कृत वि(विच)शौम्य(विच)तो देवानवानः ॥२१॥[११]

22 महामहोऽनुपरानासंहृतः कर्मकृत्तिः(व)रणिवेष्ठः। [७०] कृत्यकृत्यकः प्रक्षिप्तः विदेशः क्षत्रीयः

वासी निमंत्रणां स्वयम् ॥२२॥

23 वेदेन्द्र शृण्डि प्रविधाय प्रायविचल च क्रिया कृत्तिवित्तु[स्] विचः। शृण्डिमरित्तकं रङ्गमयो वा(वा)हृदयमण्यानः। ॥२३॥

24 श्रीराजासिंहः क्रियाप्रविधिचति यदा तदा। प्रायविचल शुद्धस्मिन्निस्मृत्वभवः।[२०] पुनः

॥२४॥ ततो नृपः स्वस्वितवाचचन च पुरो-

25 धर(वा) विद्यमानः। स्रोतः। [११] विदितसं विद्वत्वः कृत्यकृत्यकाः श्रवणां च नृपदेव-भवतारथः ॥२४॥

26 नृपक्षेत्रः। योगस्वताः प्रति गोविस्विदवां गोविस्विदवाः। ब्रह्मणप्रति ब्रह्मणप्रति ॥२६॥

कृत्य कृत्य विद्वत्

27 धर(वा) नृपासः। नृपसं सम्नामाः। विदितपद्धत्वं धर्मं। नृपसं सम्नामाः। नृपसं सम्नामाः।

विद्वत्व ॥२७॥ धर(वा)दस्तान्यां

28 विद्वत् कृत्य नृप(वा) विद्वत्। नृपविद्वत्व मनुष्येऽपि। नृपविद्वत्व मनुष्येऽपि।

विद्वत्व नृपाः ॥२८॥ नृपासः नृपासः

1 For details of procedure, see Hemādri’s Chaturvarghiṇīmāṇḍūpya, Dāsākṣāmk, adhyāya 13 (taḍāg-ṛṣi-pratiṣṭhā). 18 DGA/82

2 Read bhāvs-dāttrim.
29 शरावती fires.

30 श्रीवती श्रीमहापविठ्ठन श्रीमाधवी.

31 नारायणविलास त्रिसंजय.

32 झुंझुंझुंभागी.

33 परिभाषानि श्रीमहापविठ्ठन श्रीमाधवी.

34 श्रीमाधवी श्रीमहापविठ्ठन श्रीमाधवी.

35 ग्रामाध्यक्ष श्रीमहापविठ्ठन श्रीमाधवी.

36 श्रीमहापविठ्ठन श्रीमहापविठ्ठन श्रीमहापविठ्ठन.

37 श्रीमहापविठ्ठन श्रीमहापविठ्ठन श्रीमहापविठ्ठन.

38 श्रीमहापविठ्ठन श्रीमहापविठ्ठन श्रीमहापविठ्ठन.

39 श्रीमहापविठ्ठन श्रीमहापविठ्ठन श्रीमहापविठ्ठन.

40 श्रीमहापविठ्ठन श्रीमहापविठ्ठन श्रीमहापविठ्ठन.

Slab XVI : Canto XV

Metres : vv. 1-4, 5, 9-10, 13-21, 24, 25, 26, 27, 28, 37 Upajāti ; vv. 5, 6, 22, 23, 26, 29, 30, 32-34, 36, 38, 39 Upajāti of Vānśkāśāvala and Indrāvāniśā; vv. 3, 8, 31, 35 Vānśkāśāvala, v. 12 Indrāvāniśā.

1 श्रीमहापविठ्ठन श्रीमहापविठ्ठन श्रीमहापविठ्ठन श्रीमहापविठ्ठन.

4 The figure 29 should precede the word kalāpakam.

5 Sanskrit-aśava is the same as kast-dūka, 'libation of water' with which a gift is made.

6 These marks are engraved to fill up the space.
2 समाकुल च १११। चतुर्विकालाकलिशोभितास्य संस्थाप्य विधानवर्हृवाच व चतुर्विकालाय
गाजाणीस्य स्वरुपदेन

3 शु मुम्बुपशु र ११२। तात्त्रोत्तादिक बृहर्भूमायन्ययुर्वाच वहामिश्रितः। अंगसर्वनः
स्तामसिध्याय सर्वोक्तिः किश्व

4 विविभवराथरारारारास्य २२। अंबदसीमाययुर्भूमित्वम् नारीविविभवाभरणानां नव्या: १२
जलाहिताौहौत्रूपत्यस्मातः कु-

5 त्वा गुरुस्ताहिजना २५। विवरीर्यम् १४। छैरू पुरस्त्राय पुरोहितं जलयां विचारं कुलवाहिः
रेवर: । मुखिक्षरितस्य च रा

6 जसुद्धे शोऽन्तिभम् न वैतत्ताः दूसरीरितीरिता १५। कुलकं [११२] प्रोक्तं जन्तोक्तुशोधः
मुखतो जलायमहोपयोगिताः तं बने । दानान-

7 यत्कं २६। ब्रह्मायन्ययुर्वाच प्रस्ताहिजोकारिः उत्तर: १६। तथापूर्वतन्त्रवन्त् युन्या विवाहान्
पुर्व सकलाकुलत्ते ५२५१(१) भ्रानान-

8 या नायें कल्यंश्चु हङ्गा हराः: पुर: सकलास्य कलास्य: १७। महामहोत्सवमः
स्तुहुर्दितं तस्तुय: स्थलन्तं: सविश्याः: [१] ध्र-

9 जाकलीप्रितिसंबंधे: शुभेच्छावत: (ल)विष्णु(क्ष)वितविषिकतुमिकाम् २५। जस्यान्य वेदमः
कलासान् [शृ(अ)] लाइटमस्यवृत्तादिविस्य चौटिमः

10 दातु। म[घ्य] जस्य उ[डो]युक्ते मलेलिमिनिनरलबले भुपतराजसिंहः: १६। चतुर्वृत्त का कोण्ठे
सुमुखस्यास्येण तात्त्रादिवसः व्यापतिमयः

11 पुराण । समास्यस्या शुभवच्छुद्वाऽ सेरी सेरीस्यस्यवेदेश्याः १३। नवरहुस्तानवि-
वेषतास्य संग्रामयुर्वाच यन्त्रा वेषतास्यविवेशतास्य । इ-

12 यायं मानोयथ शास्त्राय च नयार्यं नयादेश्याय नयेमायं नयास्याय नयास्याय । ११। ।
सन[घ्य]युर्वाच च रूढ़ च \\

13 रूढ़कः: रूढ़कः भए यन्त्रुक्ततन्त न देवेय स्वाभावः भयं महाभावस्यदेहे १२। ततो महामहो-
मंदिरमेघः च प्रष्टं । मकिपं बिलस्यु-

1 These marks are engraved to fill up the space.
2 This daṇḍa is engraved above the line.
3 This ० is superfluous. Read ००हः.
4 This त is superfluous. Read ch=autādrīha=.
5 These daṇḍas are engraved above the line.
14 रोचाः। धाराये ज्ञागरं वितवनेवोतस्थायां(क) कृत्वासमस्तं ॥१३॥ ततो निमाः
प्रविषय नित्यं स्वनाब्ध रागान्।

15 पिराजसिः। ज्ञातं प्रविषयं शुभंस्ये वै सहहवरास्वीव तता कुमारान् ॥१४॥ पतिः
समस्तसारं भिनुवयाजयाः लुनुः।

16 ब(य)क्षणं शंकोऽत्सबुंधुः। पुरोचनं वधपध्यूपापं वधुः समाहृतं मूर्द्धवेश(व)वय ॥१५॥
शुचोपर्योऽध्यूतस्वाघातं(प)।

17 भ्राष्टराजास्वतं हिषाध्याः। कृतं मुद्रा प्रधवणस्य पूर्णं समस्तवेयांत्रुप्पुणं ॥
१६॥ लतनकरं कर्मसिंहं विहितं।

18 तद्वालेन ॥२॥वर्तवराजिः। लिङ्किप्रवात्मकं इहास्य शास्त्रं मतस्य पुनः कछ(च)प्रभछ(ध)केव
१७॥ भयोपर्यं को मनं ततोऽनि।

19 धिः॥र्ष्यं स्वपितवेद स्मे। त(स)मर्जय सबं निष्ठयो जनेन समाप्तिमयं ततो ज्ञातः
१८॥ भूमं सम्पुर्विभूतिता सरास्य।

20 समुद्रवयवयपायं भाषा। समासं वै राजसमुन्नामोत्पत्ति तु हेतुः कपितोपेयव(व)
२१॥ भिक्षानम रत्नायसरं समु-

21 ए तययं तडागेषु नृपेण ज्ञात। रत्नाः[कर्त्तव्य]॥ तथं बादवर्जितिसिंहं कुस त्व(सय)-
विद्ययूपुस्तिः। [२०] [२१] नोः नृपेण नृपेण बादवर्जितिसिंहव(व) नृपाल। के।

22 तद्वासी:। हिङ्गमासौ यां प्रस्तीतं सुपतं पुरोहितं प्रतस्तवदिकमेतति ॥२२॥ भूमं
बहुव्यववयवपुरोहिताः(ती) बेदोपक्रमत।

23 श[अ]नं यथः प्रभो ॥ गोतारारराररमामालह(ल) सिद्धविक च।[च]सभ(व) धर[र] गोधर्म:।
२३॥ तद्वालेन इत्यवातुक्षणं गोसरं। ॥

24 रार(र)ममहो महर्षि। [१७] गोतारररमामाल हु ये संवृत्तास्त्रामामारमालस्य ॥२४॥
वहुः। तद्वासी:। नामात्मकात्मकात्म।

25 य युष्मे शरस्थिताः [१५] रजरं च शास्त्रं शुचाकव्यातिः करस्तवश्रेण ब्रमुक्तायाः ॥२५॥
विभवं व्युक्तिरिहिते जनालोके।

26 भाषितोत्तरं विनायकः ॥ समस्तपुराणविहि नृपस्य ॥ तद्वासी:। तु गोर्वायाः ॥२६॥
वच्चयात्मकात्म च इत्यस्तव्याः।

1 This no is written above the line.
2 The portion within the square brackets is written below the line, two arrow-heads marking the place for insertion.
3 This danda is engraved above the line.
4 This danda is unnecessary.
APPENDIX

RAJAPRASASTI INSCRIPTION OF UDAIPUR

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27 भूराजसिङ्हवृक्षवानपते: सवा । भूविष्णुवृक्षवानपते: कर्तं हि गोतारणकम शरमनः ||

॥ ॥

28 रमण कलु तदात्मसुखस्य तु नाम नामे ॥ ॥ प्रदति कृतिन्(यः) कृतवामहःः पुरुस्हृः प्रयः राजसिङ्हः || ॥ ॥

29 व पुरुस्हृः व वदत्वस्य तवरित्सिन्नासा । तदोषमेयं वदतात्तुरोधा वाला कर्ता भूमि भूजात्र सुयः ||

॥ ॥

30 विविधै तत्तुरोधस्ता नामोकरणेन विविधै राजसगाः: [18] नामार्ध्यं ज्ञातमुद्र इत्यत्तो णस्त्वागम्य तु जस्नाम वे ||

॥ ॥

31 कल्याणेन हि राजसगाः: (र)स्तुतुलस्य ज्ञातमुद्रा इत्यापि । नामायस चक्रे विनयः (थ) चकौतरं विवेच्ये गुरुंस्य विविधै भूमिनारायणः ||

॥ ॥

32 होतस्य भुदुमिस्य उदारः समायो छृं विनः विवेच्ये तुष्यः: । यत्स्यन्त्रप्रसेवनारिवः प्रवर्तित सम्बुवर्णम शानि: शानि: ||

॥ ॥

33 ततो महामंत्रपत्रम उत्तमा होमिक्यायामध्यक्षणयासा: । श्रैवेश[स्त्री] पाठेबु जपेः तत्पराः

विशाहु सवाहु तत्त्रे- ।

34 वन्तिव: । ॥ ॥

35 न शुरु च शाकां तदाभ्यः ॥ ॥

36 शुक्त: इत्वाँ हि शूरार्थवित्साता ॥ ॥

37 कयातिनहरः हि मंडपसितस्य लोकप्रसराय यस्तं: ॥ ॥

38 गुरुमंत्रेवहारः गुरुसिंहास्य कल्याणोऽहुस्य सचावाय चकर्तायामहे श्रावः ||

॥ ॥

39 विविधस्य विविधः सकलार्थस्य हि विविधः सिंहः कर्तायामहे ||

॥ ॥

\[1\] This *daśa* is engraved above the line.

\[2\] This *daśa* is unnecessary.

\[3\] This *sana* is wrong; it ought to be *ahā abhavam*.
40 निखा निमोपास्तव्य पुत्रक्रिका जैह: [1] सावर्य च संभाज्यनात्म निमित्त भाव न्युत्स्फुष्टे: समागि। १२७(३८)॥ ब्रह्मचर्यः

41 श्याम स्वर्य शिक्षार्थवेच्छाय यथाय शिल्ले पीरनुभाया पुरा । ब्राह्माण्डित्यावानहाते अनौजेवता(५) शुरुक्कूर्ता दाक्ष(प्राकृत) शुः-

42 श्रूतरास्तु[६] ॥ १३६(३१)॥ इतिहिरारक्षा(६)पुर्वस्य मद्दत्र(४)रत्न(ण)द्रोहक्षण(क्लेते) राजप्(७)लेः। 

\[ \begin{align*}
1 \text{ श्रीगणेषु नमः [१]} & \quad \text{वृक्ष सु नामवाच्ये सुधाकरिवमच्छित्रः (लिंग)शतिक्रमः (लिंग) लिते फिल मानवे वा ।} \\
2 \text{ तीया संवेदोरुदवसताः सुगुरुत्विनिविवक्ता (ठा)} & \quad \text{उद्यागराजार्र्णांजनः शोभा (र)मण्ड्री (ण) रमणीयः [१]* उद-} \\
3 \text{ यः सत्तिहुषु: शिविनिवासिनः निरतोऽविद्या भ्रष्टनिवेशने (लेः) ।} & \quad \text{बस्यंसंस्कृतार्ग्युत इति भविष्यत्वः-} \\
4 \text{ भू: पावेन नाम ।} & \quad \text{वर्षी भव[१]कर्मणे क्षेत्रविरोहण वहा (वहा)।} & \quad \text{नयने कार्या-} \\
\end{align*} \]

5 \text{ विस्तीत्वेन तुष्यन्तिः (ठौ) विस्तारनमाहायो भूमि।} & \quad \text{ततो नृप: सामवेशीर्धि-} \\
6 \text{ विनिः [१]* नामालोकर्त्त्वद्विविधाकां सर्वोपरित्सितार्ग्युतः।} & \quad \text{विज्ञानविद्यमहारवयवः} \\
7 \text{ विदितोऽस्मि। बिदितोऽस्मि। शिविनिवासिनः (क) वृक्षसर: ।} & \quad \text{पुराणः पुराणः सत्तिहुषुः सत्तिहुषुः} \\

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1 This *awograha sign is superfluous.
2 Read *pashchadaka'b.
3 This *dahana is engraved above the line.
4 *Sandhi is not observed here.
5 First *gṛ was written which was later corrected into *gṛ.
6 *Awograha signs are superfluous.
8 महाभिस्मानीसः महाभिस्म: [१८] समस्तजीयः(वायु)सबनांचलवकसुंकवां[च]लप्पित्विवधानसुं(व)ः

11 संरक्षणसुंसनुस्सुं(स)समस्तःस्स्स्स्स्स्सुवेदनःकः। स्वाप्निस्सणस्स्स्सणन्वयब्यस्स्रकःक्रुमःस्स्स्स्स्स्सुसः

17 सुस्सुस्सुस्सुस्सुस्सुस्सुस्सुवेदनःकः। स्वाप्निस्सणस्सणन्वयब्यस्स्रकःक्रुमःस्स्स्स्स्सुसः

18 सुस्सुस्सुस्सुस्सुस्सुस्सुस्सुवेदनःकः। स्वाप्निस्सणस्सणन्वयब्यस्स्रकःक्रुमःस्स्स्स्सुसः

19 सुस्सुस्सुस्सुस्सुस्सुस्सुस्सुवेदनःकः। स्वाप्निस्सणस्सणन्वयब्यस्स्रकःक्रुमःस्स्स्स्सुसः

20 सुस्सुस्सुस्सुस्सुस्सुस्सुस्सुवेदनःकः। स्वाप्निस्सणस्सणन्वयब्यस्स्रकःक्रुमःस्स्स्सुसः

1 Sandhi is not observed here.
2 Here a superfluous daya is engraved above the line.
21 देवस्थानां धर्मदिनिनित्योऽपि धार्मश्चतुर्विरोधार्थानां योग्यां कलायमिव म सत्वः निर्देशायम् ।

22 शरयं जः परिश्रमितः सहस्रस्त समीक्षये । शुद्धार्थतरं भविष्यमितः चिन्तिकारोऽहं

23 रसमा निवर्तति भवतामि व । महत्त्वम् समीक्षये शुद्धार्थ चिन्तिकारोऽहं भविष्यमितः ।

24 भविष्यते शुद्धकृतपदं विनम्रः । विनम्रकृतपदं शुद्ध्यं सत्त्वं रक्षितं रक्षितस्ति

25 लघुपुषकः चिन्तिकारोऽहं व । सप्तिर रक्षितस्तिविप्रति वर्णद्वेष्ये कषणामुतः ।

26 काः काः भविष्यमितः अर्थादिति अर्थादिति अर्थादिति काः काः भविष्यमितः अर्थादिति अर्थादिति

27 मृत कृत्वा परिवर्तितदीर्घशिरस्यमिति शुद्धार्थादिति शुद्धार्थादिति । अनवं विनम्रकृतपदं शुद्ध्यं

28 लघुपुषकः चिन्तिकारोऽहं चिन्तिकारोऽहं चिन्तिकारोऽहं चिन्तिकारोऽहं चिन्तिकारोऽहं चिन्तिकारोऽहं

29 लघुपुषकः चिन्तिकारोऽहं चिन्तिकारोऽहं चिन्तिकारोऽहं चिन्तिकारोऽहं चिन्तिकारोऽहं चिन्तिकारोऽहं

30 इश्वरस्वाधीनस्वरूपसत्वं प्रतिवर्तितम् हि ज्ञातः । पूर्वा संदर्शतः मृत कृत्वा परिवर्तितम्

31 शुद्धार्थादिति चिन्तिकारोऽहं चिन्तिकारोऽहं चिन्तिकारोऽहं चिन्तिकारोऽहं चिन्तिकारोऽहं

32 शुद्धार्थादिति चिन्तिकारोऽहं चिन्तिकारोऽहं चिन्तिकारोऽहं चिन्तिकारोऽहं चिन्तिकारोऽहं

33 शुद्धार्थादिति चिन्तिकारोऽहं चिन्तिकारोऽहं चिन्तिकारोऽहं चिन्तिकारोऽहं चिन्तिकारोऽहं

1 Hamal berj 2 basting *.
3 Sansād is not observed here.

MOPEC—SI—18 DGA/02—167-54—450.
The charter records the village called Sāntigrāma together with another locality called Kūmāryāṇa, situated in the Pachhama (Paśchima) khaṣa within the Tamura viśaya in the Dakshinā-Tōsālī (i.e., Tōsālī) country. The grant was made by the Paramārāhāvā (devout worshipper of Mahēśvara or Śiva) Daṇḍimahādēvī, who is endowed with imperial titles, in favour of Bhāṭa Māyādēva (possibly Bhāṭa Māṇikyaṇa), who was the son of Jāllādēva and grandson of Purushottama. The donee was an inhabitant of Dharmapāṭi; but his family had originally hailed from Tākāri. He belonged to the Bāhārvāja gūtra, to the Āgirasa, Bāharasatya and Bāharārava pravara and to the Vājāsanāya charana and was a student of the Mādhyanidina śākhā. The occasion of the grant was a solar eclipse. It was made at the request of Paramārāhāvā Rāḍaka śākhaīś-Apsarādēva who was the lord of the Yamagartā maṇḍala. It seems that Apsarādēva was a feudatory of Daṇḍimahādēvī and that the Yamagartā maṇḍala formed a part of the Bhauma-Kara dominions. We have seen that the kings of this family granted lands in northern and southern Tōsālī, the former indicating the Balasore-Cuttack region (sometimes with a part of the Midnapur District of West Bengal) and the latter including parts of the Cuttack, Puri and Ganjam Districts. Köögōda about the border between the Puri and Ganjam Districts is said to have been included in Dakshinā-Tōsālī. The Tuṅga chiefs Gāyādaṭuṅga and Vīṇātaṭuṅga, whose charters have been discovered in Talcher and Bōnai, also called themselves lords of the Yamagartā maṇḍala. In this connection it may also be pointed out that the Tuṅga ruler Vīṇātaṭuṅga seems to be mentioned as a feudatory of the Bhauma-Kara monarch Śivakara III, grandfather of Daṇḍimahādēvī, in both of his Talcher plates dated in the year 149. An earlier ruler of the Yamagartā maṇḍala was Jayasimha who also used the era employed by the Bhauma-Karas in dating their records and was very probably one of their feudatories. The date of the Dhenkanal plate of Jayasimha is read as the year 88, although the actual reading may be 128. It seems therefore that the Yamagartā maṇḍala was situated in the valley of the river Brāhmaṇī to the west and south-west of the territories of the Bhaṭa chiefs of Khījīlai-maṇḍala (in the Band-Konjhar area) and of Khījīlai-kōṭṭa (in the Mayurbhanj region). It appears further that like the chiefs of Yamagartā, the Bhaṭa also originally acknowledged the supremacy of the Bhauma-Karas. The Tuṅgas of Yamagartā were probably succeeded by the dynasty represented by Apsarādēva; but, sometime afterwards, the latter seems to have been itself ousted by rulers of the Šukla dynasty, whose names ended with the word stāmbha.

The record contains two lists of officials to whom the royal order was addressed. Both of these are short but contain a few interesting entries. The first list, mentioned in connection with the country of Dakshinā-Tōsālī, includes Mādāvīśnunata, Rājasatka, Rājasutra, Kumārāṃśyāṇa, Upārika (Upārika), Vīśayapati, Tadāyaṭukka, Daṇḍapāśika and Śthānāntarika. In place of Rājasatka, other records of the queen read Antarāṅga, probably indicating the royal physician. Rājasatka may also indicate the same office. Kumārāṃśyāṇa seems to be an Amāṭya or executive officer of the status of a prince of the royal blood. Upārika was a viceroys and Vīśayapati the ruler of a district. Tadāyaṭukka was probably the ruler of a subdivision of the district, appointed by the Vīśayapati and not by the crown. Daṇḍapāśika was a police officer, its corruption Daṇḍuṣa still indicating a village-watchman in Orissa. The Śthānāntarikas were probably spies. The other list of officials, possibly belonging to the territorial unit called the Pachhama (Paśchima) khaṣa in the Tamura viśaya, includes Mahāmāhattara, Bṛhadābhūga, Pustakapāla and Kāsaṅkala, to whose adhi-karaṇa or offices the royal order is addressed. Māhattara means the headman of a village. Bhūga...
possibly means one enjoying a free holding. *Pustakapāla* was the record-keeper. The word *kūrakolasa* is difficult to explain.

The village is said to have been granted together with the *uddēsa* (space above the ground called *talō*), with subjects such as the weavers, *gōkūra* (milkmen, called *Gaṇāra* in Oriya) and *kauṇḍiṣa* (vintners) and with *gulmakas* (outposts) at the *kēti* (village or hamlet), *ghaṭṭa* (harbour) and *nadīturasthāna* (ferry). Another interesting passage says that the grant was made *a-lēkhami-pravēśatayā bhūmichchhidra-pīkhāna-nyāya*. The expression *a-lēkhami-pravēśatayā* seems to mean that the grant would never in future have to be the subject of another document. That is to say that the village could not be regranted to any other family and that its ownership could not be transferred to the donee to some other family. In inscriptions we usually find the expression *bhūmichchhidra-nyāya*. This *nyāya* was based on the custom according to which a person who brought a piece of fallow or jungle land under cultivation for the first time was allowed to enjoy it as a rent-free holding. The word *chhidra* in this case no doubt refers to the furrowed of the land. But the idea of *chhidra-pīkhāna* or 'covering a hole' seems to have developed out of a misunderstanding of the original meaning of the *nyāya*.2 The idea in *bhūmi-ch-chhidra-pīkhāna-nyāya* was probably that the loss of lands owing to various causes was thought to be compensated for by making free gifts of some of them. It may, however, also mean the custom relating to the reclamation of fallow land.

Of the geographical names mentioned in the charter, the location of Dakshina-Tēsāl (i.e., *Tēsaul* and Tamagarā-maṇḍala has already been discussed. Guhāvāranāja, the capital of the Bhāma-Kara kings, was probably modern Jāipur or a locality in its suburbs. Tamura *vēkaya*, Pachhama (Paśchima) *khaṇḍa*, Śantāgrāma and Kāmyōāsalīga cannot be satisfactorily identified. The headquarters of Tamura may, however, be located at modern Tamur (21°18' N. 85°14' E.) in the former Pal-Lahara State.3 In regard to the name of the *khaṇḍa*, it may be pointed out that one of the Gaṇidā plates of Daṇḍimahādevī records the grant of a village in the Pūrva *khaṇḍa* of the Varadākanāḍa *vēkaya* in the Köṅgōda *maṇḍala*. This seems to suggest that the Pūrva and Paśchima *khaṇḍas* were merely the eastern and western divisions of a *vēkaya*.

Dharmapāṣṭi, the native village of the donee, cannot be identified; but Taṅkārī, where his family originally lived, is known from numerous other records as a great seat of learned Bṛāhmāṇas. It was variously called Taṅkārī, Taṅkārīkā, Taṅkāra, Taṅkāra, Taṅkārī and Taṅkārikkā.4 Sometimes5 it is said to have been situated in the Madhyadēsa division of India, which comprised, roughly speaking, the present Uttar Pradesh with the eastern part of the Punjab, although sometimes Bihar and North Bengal were included in the division. In one record6 the village is specifically described as situated within the limits of Śrāvasti. There is, however, difference of opinion as regards the location of this Śrāvasti. Some scholars favour its identification with Setumahet on the borders of the Gonda and Ballaith Districts of the Uttar Pradesh while others suggest its location about the Bogra District in North Bengal. But usually the former identification is supported by scholars and the village of Taṅkārī is located in Oudh.7

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2 It is to be noted that the *Vaiśeṣika* explains *bhūmichchhidra* as 'unsuitable land'. The expression is used in the *Arthārāstra* of Kaṅṭhīya exactly in the same sense. See Bhattacharya, *Kāmārāṣṭra-saṃśāsa-vartī*, p. 33, note.

3 See Māra, op. cit., p. 61.


OVERSE

1 Siddhamā [1*] Svasti vyasva4-jal-ābhra-vibhrama-dharaṇī svē(āvē) t-ātapatr-ōtkarair āsviyā-śrutī(ā)-chāmaraśē cha hasita-vaṅkōsa-kā-

2 ś-ōdayaḥ || ( ) uddamair-mmara(ā)-saubhāyaiḥ = cha kariṇāṁ =ākshipa-saptachhad-āmō-daṁ =sannihitāṁ[ā*] sad =ai va =ṣāra =sāra =dhi-

3 mbha-śriyaiṁ vi(bh)bhrataḥ ||[1*] Śrī-Gū(Gu) hēśvarapātaka-nīvāsinī2-vijaya =skandavārāta-

(rāt) || Sarvā-āsā =paripūraṇā-ābhō(duh)-

4 ka-ruchir =yas-tāpam =astān =nayūn =ānanda[mn*] kritavāṁ =janasya =manasi =prāpta =pratishthār (ṣhāthaṁ) =chirai(ram) || ( ) end-dṛṣṭhi =pratirōdhī yēna

5 cha tamō nirmālam =umanīliaiṁ ṣrīmān =indur-śv =śavanapati =abhūd =Unmattasirīha(hā) =hvaṣyaḥ || [2*] Tad =vaṃsuād =abhavam =anindita =guṇ[ā]

6 muktāmavāyaḥ santatabāḥ śad-vṛttāḥ kshitibhrataḥ śrīmad =Gayaḍ-ōdayaḥ [ ] yān =āvīh yṛdaya-pra-

7 tāpa-śamanē dēv-āṅganaabhīḥ svayaḥ karṇāḥ-āślesaḥ-sukha =sthitii-ṣrāyinī hār =āvī(ḥ) =bhī =rāmaḥ kṛitaḥ ||[3*] Tad =vai-

8 śi =bhavad-ūrjeta[ḥ*] pratiit-ś)i =v(ū)bd-ha-prita(tī)ḥ pratit-ōdayō śēva[ḥ*] śatrū-vadhū-μu(m) =kh =āndu(m) =tanū[ī] śrī =Lōṇabhārō

9 nripaḥ || ( ) yasy =ākramya guru-pratāpa-ṣikhiṇaḥ prithvibhrataḥ prōddhatāṁ(tūn)ā durāṁ sarvva-dig-antarēshū(ṣhū) =tara =saiv-

10 rah prasasa(ṣrul) kurāḥ || [4*] Tasy-ātmajāḥ praṇata-pārthiva-chakra-chuḍā-ṇīvyā(rvī)-jā-rōpita-pādaś-charit-ūṛṭha-nāmā [ ]

11 vistārā-ṣu(ṣau)raḥbhā-gū(ṛ)ḥ-ōdaya-purit-ātās =tasmād =abhūt =Kusū(sm) mabhāra iti kshitiṣaḥ || [5*] Abhrī-

12 [ta] Lalitabhārāḥ kshmām =bharaṇī[11] bhūri-tējā ta(ta) =anū(ṇu) tad-anū(ṇu)jānma vyūhāḥ bhī-ḥng-indru-līla || ( ) anayād =sāmalīmā-

13 nāma pa(ya) =yaḥ =pūrṇu =śu(m) uchchaṁ =api ripū(ṇu) =ramṝ(ma) =nām =aṣṭaṇ =āṃśikām =āru || [6*] Tusmin nripō divam =uṣyū(yu)ṣhi tat =tanū[ī] ī[ḥ*]

14 stāt =śavaṭ =aṇi Śāntikara(rā)ḥbhidhānāḥ || ( ) yōn =ōddhrītēṣhīva =akhila-du(du)rmada-

kaṇṭha(nṭa)kāshū(ṛ)lu iṃnē yathā-sū(su)kham =apā-

1 From the original plate and impressions.
2 Expressed by a symbol.
3 The syllable stā here looks like tātā.
4 The Gažjam plate A has karaṭa. The top mātra of ḍhāṇ in the present inscription was inadvertently incised.
5 The word sāmānātāsīta found in numerous other records is better suited in this context, although the grants of the Bhumā-Karas usually have nīvatī.
6 The Gažjam plate A reads sūndiṭāḥ which Kielhorn corrected to sanagatā.
7 The Bāpura plate reads gī niśā while both the Gažjam plates have gī niśā hridaya-ūrya-tāpa-. On the whole the reading of the Gažjam plates is preferable.
8 The Bāpura and Gažjam plates read kaṇṭh-ādiṭāska which is the reading intended.
9 The Bāpura and Gažjam plates have the correct reading krita in place of prati.
10 The Gažjam plates have śrīmān in place of karmā.
11 Read kṣemā-bharān.

m-ity-ahśilā śrī-ājītśama yaḥ śrī-Śū[ṃ] bhākara iti prathitō yathārtham ||[8*] Tasya trivijñapā-jauḥā paramēsva-

ra*]sya dévi(vi) || [9*] Tato Danḍīmahādēvī sutā tasyā mahīyāsi || [ ] mahīm-anīma-sāmartyaḥ chira-kālāṃ-apā-

chirām-adhyārāvata(ka) || [9*] Tātō Mahābāha-vīra[m] || [10*] Avichchhinnāyati-prāṇānā vahās Kā(Ka)ra mahībhṛtāḥ(tāṃ) [ ] chhih-

bhuḥ pātātākva vā vau(ba)huva vibhūshaṇā[m] || [11*] Lāvaṇyā-āmṛita-

Reverse

nityaṁ-andanta-sūndara-dadhāti vaśvā[ṃ]ḥ || [ * ] iva rājach-cha[ṇḍa]-lēkha-eva vilasat-kārṇit-

chandriyā[kā] || [12*] Tasyāḥ तस्य अनसम्यो त्य मे 

tra(tr-ā)mvu(mbu)-dhauta-navāya-vaka-maṃḍanāni || [ ] pād-āmvu(mbu)ja-dya[dyu]tir-

anantarāṇ-aravār-maṇi] maṃjira-lagama-kura(ru)vinda-dal-ā(1-ru) śri-

[bbh*]sa || [12*] Udyanāśū(ahu) śilimukhā(kh-ā)vali-ravō hū[rā]shū[shu] mukta(mukti)-

sthitir-dēśā-saṅgha-ruchis-tushāra-kiraṇē chi(vi)jīvē]shū[shu] sad-vīshatū || [ ]

Rāhuṁ tīkha(kha)ka-grahāḥ(ḥaḥ) kū(ku)-maṇīṣhu trās-ōdayaḥ kēvalaṁ kānta-kuntala-

saman(na)tau kuttā(tī)lāṭa vasāyāḥ prabhū[ḥ]atu[tvē] bhuvī || [14*] Ramyālō-

k-ōsukita-nayun-ānanda-pūnya-vartiṭṭhi śvā āsakta leṣhitaṁ gārānīvī kārāṇyāś iva;bud-dvījānātāś |

kāthā(lē)yā-śāhā-galpita-sukṛ-

t-ālamva(mba)na-svārāṇa-yaḥtīr-yā nīpēśhā-prachyayi-samunā-kṣaraḥ-vīyāna-lakṣāṇ[aḥ] || [15*] Paramatmāhēvari mātā-pītī-pād-

nudhyātā paramabhaṭṭārāi māhārājābhājana-paramēśvara śrīmad-Danḍīmahādēvī kū(ku)-

śāle[n] ||[ *] Dakṣaṇī:-

Tōsaśāyām vaṛtaṇā[ha]-bhedivya-mahāsūrya-rājaśatka-[rūjapaci]va-māyānī-viṣaya-suṣa-

ri-vaśyapati-tadā-

yuktaka-dājakapālikā-ṣthāntarikān-anvān āpi rūja-prasūdīnā chāṣa-vallībha-jātīyānāb-

(yān) ||[11] Tamura-vīsha-

yam(ya)-Paĉha(sōhi)maḥaṇaṇa-mahāmahattaras-vṛi[ṃ]huddhīpī-pustakapāla-kūṭakālas-

ādy-adhikarapā yathārthaḥ mā-

1 The Bāṇpur and Gaṭṭām plates read prāṣaṇya.
2 The Bāṇpur plate has kīrtīn-.
3 Kielhorn read dīnaśū(ḥ)ya in the Gaṭṭām plates.
4 The Gaṭṭām plates read prāṣau. Kielhorn suggested prāptau vaśika-kare-. This verse and the following stanzas are wanting in the Gaṭṭām plate B.
5 The next half of the verse and the following verses are also absent in the Gaṭṭām plate A.
6 The Bāṇpur plate has the correct reading maṇḍam-pi.
7 The Bāṇpur plate reads ʿdyutir-ārakaram-anvāraṁ.
8 Na is incised below the line.
9 The dāndas are superfluous.
10 In place of rājaśatka, the Bāṇpur and Gaṭṭām plates have mahārāja-rājaput-āntarasya. Rājanātka literally means ‘belonging to the king’; but the meaning does not appear to suit the context.
11 The dāndas are superfluous. The visarga sign may be a part of the mark of punctuation.
No. 11] REYURU GRANT OF PALLAVA NARASIMHAVARMAN; YEAR 12

30 nayati vö(bö)dhayati samäjäpayati cha viditam-astu bhavata(tā)m-ētat-keṇḍa-prativa-(ba)ddha-santi

31 Sāntiragrāmanah Kömyōsaṅga-samētaḥ s-ōddēsaḥ sa-tantuvāya-gokīta-saunḍa(pāj)i)-k-ādi-prakritika[h*] sa-keh-

32 ṭa-ghaṭṭa-naditarasthān-ādi-gulmakaḥ sarvva-piṇā-varjito-śekhanī-pravēśatayā bha(bhū)-michchhidra-pidhāna-nyāyē-

33 nā-chand-r-arka-kshiti-samakālah mātā-pitrōr-ātmanah sarvva-satvā(ttavā)nāē-cha puny-ābhi-vṛiddhayē Bhāradvāja-gōtṛyē-Āṅgirasa-

34 Vā(Bā)rhaspatya-Bhāradvāja-pravarāya Vajasanēya-charanēya mādhyandina-sāk-h-dhyāyinē Ṭakārī-vinī(ni)rgata-Dharma-

35 pāṭī-vāstavya-Bhā(Bha)ṭṭa-Mākyādēvya Jāllādeva-sutāya Pū(Pu)rushottama-dēva-naptrē salīa-dhārā-pu(r)rhāsara-hast-ōda-

36 kēna sūrya-grahapar(i)yā(ṇa)-vīlāya[ōu*] Yamargam(t)ā(t)ṛttā)māṇḍal-ādhipati-paramā-mahēvara-sakalamahāpū(p)ruṣagunavad-Rāṇaka-āribbhid-Apsaraōdēvābhyārtha-

37 navyā-'emābbhe-tāmravāsānīkriyā-ākāhaya-nidhi[ōu*]dharēmē-ākataśvēnā pradattās-tad-ēshē 'emad-dattī ddha(r-ddha)rmGAuṛavaḍ-bhavadbhiḥ paripālanī(ṇī)yē | Samvat 2004

38 20 [i*i*]

No. 11—REYURU GRANT OF PALLAVA NARASIMHAVARMAN; YEAR 12

(I Plate)

P. B. DESAI, OOTACUMUND

This set of copper plates deposited in the archives of the Rājā of Kālahasti in the Chittoor District, Madras State, was discovered by the late Śrī Vēṭṭīr Prabhākara Shastri who has edited the inscription on them in Telugu in the Journal of Śrī Venkaṭēsvara Oriental Institute, Tirupati. In view of the importance of the epigraph which deserves fuller study, I edit it here with the kind permission of the Government Epigraphist for India.

The set consists of five plates held together by a ring with seal. The ring had been cut, apparently by the previous editor, when the plates were received for examination. The writing is engraved on one side of the first plate and both sides of the next two plates. The remaining two plates contain no writing. This is rather unusual; and this unusual feature may possibly be explained on the assumption that the framers of the document had originally kept these plates ready with the idea that the writing would extend over them, and that their expectation did not materialise. In the alternative, it may be surmised that the two spare plates are a later addition. It has, however, to be noted that traces of a few letters incised in late characters, forming two lines, can be detected on one of these spare sheets. Though the rims of the inscribed plates are not raised, the writing is in an excellent state of preservation. There are 25 lines of writing and these are distributed evenly on the five surfaces engraved.

1 The engraver began to incise the name of the village, but, as some mistakes crept in, gave it up leaving considerable blank space at the end of line 30. He then engraved it at the beginning of the next line.

2 Read grūmāṭa.

3 The usual expression is akṣhaya-nivṛti.

4 The actual value of the symbol, as noted above, seems to be 100.


* I am indebted to the above authority for having kindly secured the original document for my examination and study from the Director, Śrī Venkaṭēsvara Oriental Institute, Tirupati. It is registered as No. 39 of Government Epigraphist’s C. P. collection for 1949-50.
The plates measure almost uniformly 8 inches in length, 2.5 inches in breadth and 1/16 inch in thickness. A circular hole about 9/16 inch in diameter is cut at the centre of the margin at a distance of 3/8 inch from the left side of each plate. The ends of the ring which is about 3 inches in diameter, are soldered into the bottom of a circular seal, 1 1/6 inch in diameter. The seal bears in relief the following figures. A lotus flower with five petals is carved at the bottom. Above this is a couchant bull with hump. Its head facing the front is placed towards the proper right. Two flywhisks fastened by a double chord are shown on either side of the animal. At the top of the seal and above the animal is a crescent. The ring with the seal weighs 26 tolas. The whole set together with the ring and the seal weighs 80 tolas. Unlike the seal of the Kuram grant no legend is engraved on the present seal.

The charter belongs to a ruler of the Pallava house and the figure of the bull in the above description represents the emblem of the family. From other copper plate records and also coins we know that the bull was the emblem of the Pallavas. This emblem is not clearly visible on the seals of some early copper plate charters of the family. The figure, though somewhat crude, is recognised beyond all doubt for the first time on the seal of the Vijaavati grant of Sinhavaran. We may, however, note one peculiarity. Whereas the bull of the Vijaavati grant faces the proper left, that of the Kuram grant, the present charter and others of the later period, faces the proper right. An interesting fact to be observed in regard to the Pallava emblem represented on the seal of the present document is that it is the best of its kind on account of its fine workmanship, surpassing all the rest discovered so far.

The characters are Kannada-Telugu of the early 8th century. The letters are handsomely incised, though uniformity of size is not maintained throughout. In the aspect of their neat and elegant execution, the characters of the present inscription may be compared with those of the Urvupalli record, though the former are removed from the latter in point of time by over two centuries. The initial ĩ, ē and ai are found in lines 19, 18 and 17 respectively; and they are noteworthy. The signs for t and n are fairly distinguished, the former, which is fully curved with a loop at the top, being akin to its successor of a late period. The final r and n are used in lines 16 and 21 respectively. The medial short i is made up of a complete circle on the top of the letter; and this is differentiated from the long one which is shaped like a spiral with a knot towards the left above the same. The final n at the end of a word is changed to anusvāra in many cases; while in others, when it is not so transformed, it is represented by a peculiar mark which looks like a vertical stroke with a hook at the bottom towards the left. Instances of the anusvāra may be seen in the following words: ayyak in line 13 and vieka in line 22. The hooked stroke is illustrated by the following cases: jītam and Pallayānā in line 1, brahmavam in line 22 and svadatām in line 23. The anusvāra is changed to the appropriate class nasal and involved into sandhi in the following cases: Lokerānānām-po in line 3 and śārīra-daṇḍa- in line 20. The subscripts of the letters dh and v are not sometimes distinguished; e.g., bhāka and rūva in line 5.

In regard to orthography, it may be observed that the rule regarding the reduplication of the consonant preceded by r is implicitly obeyed in all cases.

The language is Sanskrit and the composition for the major part of the record (lines 1-20) is in prose. The statement relating to the executor of the document (ājñāpti) is in verse (lines 20-21). This is followed by the imprecation which is, as usual, in verse (lines 22-25).
is faulty and the composition contains syntactical and other mistakes. These have been corrected either in the body of the text itself or in the footnotes.

As we shall see presently, the charter was issued by the Pallava ruler Narasimhavarman II of the Sivnachshishu line. The records of the early rulers of this family are generally on stone, until we come to the time of Nandivarman II. Only two exceptions have come to our notice so far; one is the Kūram grant of Paramēṣvaravarman I, father of Narasimhavarman II, and the other the present inscription. It has to be noted further that the Kūram grant bears closer affinity with the Udayendiram¹ or Kašākuñjī² plates of Nandivarman II in respect of the script and treatment of the subject-matter. The script employed in both is Pallava-Granta and Tamil. Both contain an elaborate invocation in Sanskrit verse, a legendary account of the origin of the family and a lengthy praśasti and poetic descriptions of kings. In all these aspects, the present record presents a marked contrast. The script employed here is the highly developed southern alphabet which has assumed the distinct shape of Kannāda-Telugu. The subject is treated briefly and directly. The invocation and the praśasti are short without the intervention of poetic passages. Thus our charter stands conspicuously as a class by itself, not only among the copper plate records, but also amidst the mass of inscriptions belonging to this Pallava house.

We may on the contrary realise that the formal part of our epigraph bears close resemblance with that of the earlier copper-plate documents of the Pallava princes, which are older by more than two centuries. Like the Pikira³ and Vilavāṭṭī⁴ grants of Sivnachshishu, our epigraph opens with the brief invocatory expressions svasti and jīrati Bhagavatī.⁵ A comparison of the specific epithets used for describing the ruling king and his ancestors, as found in the grants of Uruvapalli,⁶ Pikira and Vilavāṭṭī forming one group on one side and the present charter on the other, reveals a number of striking similarities of expression in the latter, which have been in some cases borrowed directly and in others either paraphrased or modified suitably from the former. For instance, the epithets, praśūp-śoḍawatā-rīja-maṇḍala, Lōkātālaśiśu pāṇichama and vijarshi-guṇa-sarva-sandhā-vijigishu, are commonly met with in all the epigraphs under reference. The expression archita, abhyaschita, or atyayechita-sakti-siddhi-saṅganna of the Uruvapalli, Pikira and Vilavāṭṭī grants respectively, figures in the modified form abhyuchita-sakti-siddhi-saṅganna in the present inscription. While the phrase vasudhī-tal-aika-vīra of the Uruvapalli grant or its equivalent prīcheī-tal-aika-vīra of the Pikira and Vilavāṭṭī grants has been amplified into anēka-smara-saṅgahattajana-vikrama-vasudhī-tal-aika-vīra, the term bhāgavatī-bhakti-saṅdhīva-saṅdhīvīva-sarva-kalyāṇa in the earlier group has been slightly modified and abridged into bhāgavatī-bhakti-saṅdhīva-saṁarpaṇa-saraṇa in the record under study. Another case of modified contraction is the qualitative bahu-samara-vijaya-abheda-gaṇaḥ-prakāśa of our charter, which is evidently derived from anēka-smara-sāhas-āvamāna-laṅkha-vijaya-gaṇaḥ-prakāśa of the Uruvapalli category.⁷

The present inscription commences with a brief invocation and reference to the Pallavas who belonged to the Bhāravarjya gōtra. Next are mentioned three members of this family, viz., Mahēndrakrāmaravarman, his son Paramēṣvaravarman and his son Narasimhavarman. The last of

⁴ Ibid., Vol. XXIV, p. 301.
⁵ In the Pikira grant the word svasti comes after jīrati Bhagavatī. In regard to the expression Bhagavatī occurring in line 1 of the Kūram grant, see below in the text portion.
⁶ Ind. Ant., Vol. V, p. 51. It may further be noted that the Pallava prāśasti of these charters bears close resemblance with that of the Chandelar plates of Kanānachandraya II and others; compare above Vol. VIII, pp. 233 ff.
⁷ Thus I have noticed in all thirteen expressions bearing mutual kindship. Besides the seven commented above, six others met with in the present inscription are as follows: vidhi-vikrama-saraṇa-mārgyā, sākṣi-sākṣi, gāthā-vadā, śhāri-dārikā-ādi-anēka-kritu-gajīṇa, prajā-samāraṇa-pacipalāṇa-vāyūya, nitya-nātīma-trīta-dikshita and Kalīya-gaṇa-dāśā-vikrama-dāharm-śiddhāraṇa-nitya-saṁnaddha.
these was the ruling king who issued the charter from his headquarters Kāśīchīpura. Its object is to record the gift of a village named Rēyūra as a brahmādaśya, to a Brahmāṇa named Kumāra-
maṇḍjasārmā who was well-versed in two Vēdas and constantly engaged in studies, by the king for the augmentation of his life, strength, victory and fortune. The donor is described as devoted to the feet of Bappa-bhaṭṭāraka. He is also called Paramaḷāgavata, Paramaṃāhēṣvara and Paramaṭhramāṇya.¹

Judging from the genealogical account given above and palaeographical considerations indicated before, it is easy to identify the above-mentioned three kings with Mahēndrāvarman II, Paramēśvararvarman I and Narasimha varman II respectively, of the Sinhavishyū line.

Our epigraph happens to be the only dated record of Narasimha varman II so far discovered. The date as cited herein is the twelfth year of the increasingly victorious reign of the king, Vaiśākha, full-moon, lunar eclipse. These details, however, fall short for verification. For want of necessary data, the reign-period of this king also, like those of other rulers of this family, cannot be fixed with precision. Hence we are left to make what appears to be the most reasonable assumption on the strength of circumstantial evidence. The broad limits of Narasimha varman II’s reign are indicated by two inscriptions as follows. From the Gadwāl plates² of the Western Chālukya king Vikramādiya I, dated in 674 A.C., which mention Narasimha varman II’s father Paramēśvararvarman I, we can postulate that the former succeeded his father some time after that date. Since Vikramādiya I who ruled from 565 to 680 A.C.,³ had among his contemporaries, also Mahēndrāvarman II and Narasimha varman I, the father and grandfather of Paramēśvararvarman I, we are justified normally in believing that Paramēśvararvarman I was quite young by this time, i.e., 674 A.C., and that he occupied the Pallava throne at least for a decade or two after this date. Mr. N. Lakshmanarayan Rao, has placed the first year of the reign of Paramēśvararvarman II, the son and successor of Narasimha varman II, in 728-29 A.C. with the help of a stone inscription recently discovered by him at Uchchāla, near Kurnool.⁵ This is the outer limit. We may also observe that the Pallava ruler who exchanged embassies with the Chinese emperor in 720 A.C. has been identified with Narasimha varman II.⁶ With these facts in view, we may examine the phenomenon of lunar eclipse which invests the above cited date with some definiteness. According to the Edipses of the Moon in India, by Robert Sewell, the lunar eclipse occurred on the full-moon day of Vaiśākha in the years 701, 702, 711 and 720 A.C., which fall within the approximate reign-period of Narasimha varman II. Of these the first two yield 690 or 691 A.C. as the first year of his reign. These perhaps would be too early, though there is no absurdity about them. Considering the long-range peaceful activities of this ruler, 720 A.C. which makes 709 A.C. his first year, may appear to be rather unsuitable. So we might pitch upon 711 A.C. as the date of our charter. This would show that his reign commenced in 700 A.C.⁷

Of more than passing interest is the description, in our epigraph, of Paramēśvararvarman I as the performer of Aṣvamēda and many other kratus, i.e., Vedic sacrifices. This leads us to an enquiry into the claim. Let us see how far it is justified. The Kūram grant of Paramēśvararvarman I himself contains no reference to the performance of the horse sacrifices, and the other

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¹ We may as well connect these three epithets with Bappa-bhaṭṭāraka. The joint association of the first two terms with the same person here is noteworthy.
⁵ Journal of Indian History, Vol. XXX, p. 291.
⁶ K. A. Nilakanta Sastri: Foreign Notices of South India, pp. 16 and 116-17.
⁷ It is interesting to note that Mr. Lakshminarayan Rao places his initial year circa 700 A.C. by approximation, J.I.H., Vol. XXX, p. 291.
records of this king are also silent about it. Furthermore, it is seen that with the exception of the present charter and the Śivanāyalar inscription\(^1\) of Śinhavarman, no records of the Pallava rulers of the Śighavishṇu line, including Nandivarman II and his successors, attribute the performance of horse sacrifice to any of them. If this great achievement were a fact, the ruler himself or his descendants would have legitimately taken credit for it and certainly mentioned the same in their records. We may note in this connection the performance of horse sacrifice by Pulakeśin I of the Western Chālukya family, which is often alluded to in their records.\(^2\) So the truth appears to be like this. In the Hiraraṇagallī plates, Śivaskandavarman is stated to have celebrated the horse sacrifice. Here we are at the source. The later descendants of his family took pride over this and duly incorporated the event in their praśasti in general terms as a praiseworthy qualification of the Pallava family. The claim was also exaggerated by multiplying the number of horse sacrifices performed. Thus we find that in the Chandelār plates\(^4\) of Kumāravishṇu II, Uruvupalli grant and other charters, the Pallavas in general are referred to as the performers of horse sacrifices. In view of these finds we are justified in making the following observation. The drafter of the Rāyūrā grant, who, as shown before, was influenced by the texts of the copper plate charters of the earlier period, simply borrowed this expression from them and foisted it on the father of the ruling king, his patron, for his glorification. It would be on similar lines that we shall have to account for the characteristic attribute, ‘performer of ten horse sacrifices,’ ascribed to the Pallava king Śinhavarman,\(^4\) as noticed for the first time in the Śivanāyalar inscription.

The royal order announcing the gift was addressed to the inhabitants of Rāyūrā; and it was enjoined on pain of corporal punishment upon all the ministers along with their subordinate officials (karaṇayuktaḥ), all the officers of the state (sarvarjyogakāh) and the courtiers (rājavallabhāḥ), that they should collect no dues whatsoever from the village, particularly while on tour (saṃchara-vatā). The executor of the order was Iśvara, the chief of Nandakuruṣa, and son of Sōmaditya, who equalled Rājāditya in valour.\(^6\)

The donee Kumāravarmanavarman was a resident of Kuruvaśri and he is referred to as a Sōmaditya. He came from a learned family. Both his father Kumāravarman and grandfather Kāḷavarman were proficient in many Vedas. The latter is said to have known the essence of the Vedas, Vēdāṅgas, Itihāsas and Purāṇas. He belonged to the Rādhitara gotra and was a student of Aśasthāmbha sūtra. We may note here the occurrence of the expression dēvdāpa-praga qualifying all the three members of the family. Evidently it is an abbreviation of dēvi-vēda-pāraga and may be taken to be equivalent of dēvdāna, i.e., dēvi-vēda.\(^6\)

Lastly we may consider the geographical information contained in the epigraph. The gift village Rāyūrā is stated to have been situated in the Mēl-Muḍarā ṣṭhā. The prefix mēl in this expression is Tamil, meaning ‘west.’ This territorial name occurs for the first time in the present record, though Muḍarā ṣṭhā is already familiar to us through other inscriptions. Judging from its connotation, Mēl-Muḍarā ṣṭhā must have been situated to the west of

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\(^1\) Above, Vol. XXVII, p. 62.
\(^2\) Ibid., pp. 8, 38, 117, 198, etc.
\(^3\) Above, Vol. I, p. 5.
\(^4\) Above, Vol. VIII, p. 235. In the Chandelār record the adjective aṇēka meaning ‘many’ qualifies the expression aṭṭa-virāja. So also in the Vilavatī grant. In some charters, e.g., the Uruvupalli grant, this word is omitted.
\(^5\) The identity of this Śinhavarman is problematic. Even assuming him to be Naraśīhavarman I, the claim of his having performed ten horse sacrifices appears to be a conventional boast for reasons adduced above. But the claim as it is put forth is unique in the records of the Pallava house.
\(^6\) This Rājāditya may have been the grandfather of Iśvara. I am inclined to treat the expression Nandakuruṣa-mēl-mēl-nāra as a Kumārāshraya compound made up of Nandakuruṣa-mēl and Iśvara.
and adjacent to Munḍarāśṭra.¹ Munḍarāśṭra roughly comprised the major part of Kōvuru taluk and the adjoining area to the north and south in the Nellore District, Madras State.² It would, therefore, be reasonable to surmise that Mēl-Munḍarāśṭra might have comprised mainly the area of the Ātakūr taluk of the district, since this taluk is situated to the west of the Kōvuru taluk. This surmise is justified by the existence, in the Ātakūr taluk, of a village named Rēyūr, which may aptly be identified with the Rēyûr of the inscription.³ I am unable to identify the locality called Asīdharapura which was to the south of Rēyûr and presumably in its vicinity. Apparently the name has been Sanskritised and there are no means at our disposal to find out its indigenous appellation.

It is interesting to recall in this context that a village bearing the identical name Rēyûr is mentioned as the object of gift in a copper-plate record⁴ of the Eastern Chāḷukya king Vishṇuvardhana II, dated 664 A.C. This Rēyûr was situated in the area of Karmarāśṭra which comprised the northern portion of the Nellore District and the southern parts of the Guntur District, extending roughly over the Ongole and Bapatla taluks.⁵ Two alternative views are possible under the circumstances. Firstly, Rēyûr of the Eastern Chāḷukya record might be different from its namesake of the present charter. Secondly, they might be identical. Since scarcely any village answering the name is traceable in the northern taluks of the Nellore District and the southern taluks of the Guntur District, I am inclined to prefer the second alternative. But in this case we shall have to explain the discrepancy in the geographical position of the same village in the two records which are removed by a period of about fifty years only. Here we might note it primarily that Karmarāśṭra formed part of the Pallava dominion and that it figures often in the records of the rulers of the line.⁶ Subsequently, this tract, as indicated by the Kopparam plates,⁷ appears to have been subjugated by Pulakēśin II and passed on to the sway of the Eastern Chāḷukyas,⁸ some time before 630 A.C. We are, therefore, not facing an anomaly if we surmise that a part of this Karmarāśṭra, particularly the southern or the south-western part, was reconquered either by Narasainhavarman II or his father Paramēśvaravarman I, particularly taking into consideration the ineffective regime of Vishṇuvardhana II’s successor, Maheśvaraja.⁹ This newly conquered tract might have been constituted into a separate territorial unit and named Mēl-Munḍarāśṭra.

Nandakūra wherefrom the īśārpti Īvara hailed may be Nandavaram in the Udayagiri taluk of the Nellore District, which has yielded some inscriptions.¹⁰ Kuravasī, where the donor resided must be the same as Kuravasī occurring in the Tandantōpam plates of the Pallava king

¹ Another instance of a similar nature denoting the western extension of an original territorial unit in Mēr-Pākkal, nāḍi; see above, Vol. XXVIII, p. 25.
² Compare above, Vol. XXIV, p. 301, and also see V. Rangacharyâ’s Topographical List of Inscriptions of the Madras Presidency, Nellore, Nos. 505, 538, etc., containing references to Munḍanūrī which is a later term for Munḍarāśṭra.
³ This identification has been put forth by the late V. Prabhâkara Shastri: Journal of Śrī Venkatesvara Oriental Institute, Vol. VIII, p. 82.
⁸ N. Venkataramanayya: Eastern Chāḷukyas of Vēṅgi, p. 46.
⁹ It must be admitted that no specific evidence is at our disposal at present to show that territorial expansion was accomplished by these Pallava rulers. But the fact that they were brave and indulged in aggressive warfare is proved by the historical events and the titles borne by them, such as Rānavajaya, Sunara-Dhananjaya, Avirasacakrā, etc., which might not be altogether vainglorious; S. I. I., Vol. I, pp. 144-45; Vol. XII, pp. 10-11. Compare Eastern Chāḷukyas (op. cit.), p. 69.
¹⁰ Topographical List, etc. (op. cit.), Nellore, Nos. 738-39,
Vijaya-Nandivikramavarmar, which was also the home of more than one donee of the record. The same place seems to have been alluded to as Krōvasī in the Sātalurru plates of Guṇaga Vijayāditya, after about a century and a half. One of the donees in this charter, who belonged to this place, was Nāṟṟaṇaśarman of the Rāthitara gōtra. It would appear from this that this place was the resort of learned Brāhmaṇas for generations. It may possibly be identified with Krōsūru in the Sattenapalle taluk of the Guntur District.

**TEXT**

**First Plate**

1 Svasti [[*] Śrīmatō jītam[ā] Bhagavatām[†] Kāṇḍipurā-ādhishṭā(ḥṭā)ṁnā-Pallavānāṁ(rī) Bhāradvāja-

2 sagōtra[trī]uṇā sva-vīryy-ādhigata-rājyasya abhyarēchita-śakti-siddhi-sampannasya

3 pratāp-ōpanata-rājā-mañḍalasya Madhyama-Lōkāpāla Lōkāpālānām-pali[śča]-

4 masya paramabrahmā(hma)nyasya Mahārājasya śrī-Mahēndraviśvakarmavarmmaṇah pautrah

5 samara-vijaya-labdhā-yaśāḥ-prākāśasya vidhi-vihita-sarvva-marvyādasya sthitī-sthitasya

**Second Plate ; First Side**

6 amit-ātmanō yathāvad-ābhīrt-Āvamēdu-ādy-anēka-kratu-śājīnās-satyā-vratasya dharmā-

7 tmanō mahimapi Mahēndrasya Paramēshvaravarmmaṇah putrah Bhagavad-bhakti-sad-bhāva-hamarpī-

8 ta-sarvva[ḥ] prajā-sahana[ḥ]jana-paripāla-ōdyo-ga-satata-satyā-vrat(la)-dikshita[ḥ] Ka-

9 liyga-dōb-āpalyita-dharmm-ōddharaṇa-niyya-sannaddhī anēka-samara-anghaṭṭa-janita-vikra-

10 ma-vasudhā-tal-aiḥ(ā)ka-vīna[ro] rājarishī(jarshī)-guṇa-sarvva-sandōha-vijigishu[ḥ] param-

11 mba(hā)gavata[ḥ] pa-

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3 There are other possibilities also, e.g., Kovēru in the Kovēru and Kandukur taluk of the Nellore District.
4 From the original plates and impressions.
5 The consonant t may be read as rta also. This word should be read either as śrimatā or śrimatāṁ, preferably the former. In the former case it qualifies Bhaguvātī and in the latter Pallavānāṁ.
6 Read Bhaguvātī. The abbreviated invocation jītam Bhaguvātī is met with in the Uruvupalli and other records.
7 Sandhī is not observed here.
8 This letter is peculiar and looks like ḫ. The engraver seems to have incised the wrong form of the intended akṣara ḫaṁa.
9 In the Uruvupalli and Pitkā grants the expression reads Lōkāpālānāṁ paścākamaṇya Lōkāpālaṇya, whereas it is Lōkāpālānāṁ paścākamaṇya only in the Vijavatī grant. The expressions MadhyamaLōkāpaṇa and Lōkāpālā-

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10 The reading intended is perhaps mahin-ōpana-. 
11 For clarity of sense it is better to separate this compound expression.
12 This meansura is placed wrongly on the akṣara ḫaṁa.
13 This word is satra in the Uruvupalli grant.
14 Sandhī is not properly observed here.
15 This and the following two expressions may also be taken as qualifying Bṛgga-Bhāṣṭraka, in which case we need not separate them.
Second Plate; Second Side

11 ramamahändvarah[\textsuperscript{h}] paramabrahmanyah[\textsuperscript{yō}] Bappa-bhaṭṭārakapāḍa-bhaktih[\textsuperscript{h}] ātri-Narasimhahavarmma-

12 nāhavarmma[\textsuperscript{a}] Mel-Muṇḍarāśhīrā[\textsuperscript{a}] Asīdhārapurasyottarā[\textsuperscript{4}] Rēyūru-nūma-grāmam(masya) grāmēyakā-

13 n-atham-ānāpayati [\textsuperscript{[} * \textsuperscript{]} ] ayaṁ grāma[\textsuperscript{h}] Kuravaśī-vastha(vāsta)vyasya Rāthitara-

14 Āpastambha[\textsuperscript{a}]sūtra-ādhyāyinah[\textsuperscript{a}] dvēda-pāragasya Vēda-Vēdāṅg[\textsuperscript{a}]-Etihāsa-Puṇā-tatva-

15 da[\textsuperscript{h}] Kūṭārasya nampīja[\textsuperscript{a}] pautryā dvi(dvē)da-pāragasya Kumārasammlanah[\textsuperscript{a}] putrāya dvēda-pāragaya

Third Plate; First Side

16 nitya-svādhyāya-nirataya Sāmayājīne Kumāramāṇḍāsārmanā[\textsuperscript{e}] asmākau[\textsuperscript{n}] āyur-

17 balavijaya[\textsuperscript{a}]-aśvaryy-ābhivṛddhayē bhramadhi( yi)kriyā-āmsāhīrīndatta[\textsuperscript{h}] pravard-

18 nāyakā-śaṅkṛatsaraś dvādbāsā-varahā Vaiśākha-paurṇāmasyē(avyēḥ) sōma-grahapā-

19 m-svagamyē( myē)[\textsuperscript{a}] imā( ma)[\textsuperscript{m}]mātyā[\textsuperscript{h}] sarvvaṅgayē( rve)[\textsuperscript{v}] karaṇa-yuktā[\textsuperscript{h}] sarvva-

20 sarvā-śrama-parbāni( rēh)raḥ( rāh) pariharantu [\textsuperscript{[} * \textsuperscript{]} ] Imām-ājnām-atikramūt sa pāpuś-sāriṛrān-

Third Plate; Second Side

21 suta[\textsuperscript{h}] ārimān-Nandakūra-ṛṇ-Śavaṣarā[\textsuperscript{[} ] ] ājnāṇṭiṁ-aśasanyā-śāya Rājāditya-prathā-

22 bhā rtahā[\textsuperscript{h}] lāṣakhā[\textsuperscript{h}] [\textsuperscript{[} ] ] Brahma-svan[\textsuperscript{n}] vishānī ghūraḥ( rāh) na vishān vishān-

23 svam[\textsuperscript{n}] putra-pautri(tra)kam [\textsuperscript{[} [2] [\textsuperscript{[} ] ] ] Svadattām( m) paradattāṁ vā [\textsuperscript{2} yō hrūtī(ū) vasu-

1 Sandhi is not observed here.
2 The dasa is superfluous.
3 This anusvara is placed wrongly on the following akṣara pā.
4 There is some confusion here. If the akṣara myī is treated as a case of sandhi, then the following initial i should be deleted.
5 This and the following verses are in the Amāṣṭeṣuḥā metre.
6 The form of this letter is queer. It is neither bhā nor ma. It is clear that the engraver wanted to make it bha.
7 Read bhāvarā.
8 Insert a; before this word to make the pāda metrically correct.
9 The subscript f of this akṣara looks like the subscript dh or ṭ. Compare, for instance, naḍha in line 23 and in the following line.
Seal

(From a photograph)
No. 12—BILAIGARH PLATES OF KALACHURI PRATAPAMALLA; YEAR 969

L. P. Pandeya, Raigarh, and P. B. Desai, Cuttacumund

The credit of the discovery of this copper plate document, the existence of which was known as early as 1940, goes to Pandit L. P. Pandeya, Honorary Secretary of the Mahakosal Historical Society. It was in the possession of Dowar Hardayal Singh, Zamindar of Bilaigarh in the Raipur District, Madhya Pradesh. Through the kindness of Mr. R. N. Banerjee, Commissioner, Chattisgarh Division, it was obtained on loan from the owner and sent to the then Government Epigraphist for India, for examination, in November 1942. Subsequently, at the advice of Dr. B. Ch. Chhabra, Government Epigraphist for India, who accorded his kind permission and other facilities, Mr. Desai, a member of his office, was also provided with an opportunity of studying the epigraph. Thus as a result of joint co-operation the inscription is edited here for the first time.

It is a set of two copper plates held together by a ring with seal. The plates measure roughly from 10 to 10 1/2 inches in length and 6 3/4 inches in breadth. A hole with a diameter of about half an inch is bored towards the centre of the top of each plate for the ring to pass through. The plates are engraved on the inner sides only and a margin of about an inch is left out towards the left. The size of the letters on the first plate is bigger than that on the second, the average being roughly 1/2 and 1/4 of an inch respectively. As a result of this the first plate has accommodated 16 lines and the second 22 lines. The seal is circular measuring about 2 1/2 inches in diameter. It is partly damaged and obliterated towards the left. Its upper portion contains crudely carved figures of a seated goddess, viz., Lakshmi, in the middle and two elephants with jars in their upturned trunks on either side. In the lower portion is incised the figure of a dagger placed across pointing towards the right. In the intervening space is engraved in Nagari characters the partly damaged legend Sri (Śrī). Pratiṃkunālādīna. In respect of this seal and many other points which will be discussed presently, the present plates bear close resemblance with the Pāṇḍrābandh plates of the same king, already published in this journal.  

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1. The dandā is superfluous.
2. The subscript t of this akṣara looks like the subscript dh or v. Compare, for instance, adhā in line 23 and ves in the following line.
3. The words yudā and tudā are more commonly us -1 for yadā and tathā of this verse.
4. This punctuation in the original is made up of a spiral followed by a wavy line.
5. This is the first set of Bilaigarh plates. According to the official sources, the plates were originally unearthed while ploughing his field by one Rāmnāth, son of Gopi Kahrā, a resident of the village Paoni, about 3 miles from Bilaigarh. They were handed over to the agent of the Zamindar of Bilaigarh, who passed them on to his master. The information gathered by Mr. Pandeya reveals that two more sets of copper plates were discovered in the village Paoni in September 1940. One of these, which fell into the hands of a sādhu, was subsequently recovered by the said Zamindar. This set was received in the office of the Government Epigraphist for India in 1945. This is styled the second set of Bilaigarh plates for the convenience of description. It belongs to Prithvidēva Iī and is dated 890 of the Chōḍi era. The second set from Bilaigarh is being published in this journal. These plates are now deposited in the Central Museum, Nagpur.
The characters are Nāgarī of the thirteenth century being on the whole identical with those of the Pṛṇḍrābandh charter. Some of the peculiarities noticed\(^1\) in the case of the latter, such as non-distinction between \(p\) and \(y\) as the second members of conjunct letters, scoring off of the superfluous syllable by vertical strokes at the top, besides others, can be detected in this inscription also. The **avagraha** sign is not used in many places; for instance, *Ratnadēvā-bhuvat* in line 12 and *tattē-bhūt* in line 13. It is, however, used in *vadamē-* ˆiṇi in line 8 and a few other expressions. As the first member of a conjunct letter, \(a\) sometimes looks like \(t\), e.g., \(^{-}a^{-}m\) in line 2. The subscript \(ṭ\) is not generally distinguished from \(ṭ\); e.g., \(^{−}pratiśṭhā-ṣ-\) in line 27 and *vishāyānāḥ* in line 33. The form of cerebral \(ā\) is made up of three vertical strokes—the first being slightly curved, the second a wavy line and the third a straight line, similar to its later counterpart. This kind of \(y\) is not met with in the Pṛṇḍrābandh charter. In the Pṛṇḍrābandh inscription it is represented by a symbol resembling \(i\) without its top joint.

In regard to orthography we may note the following. In rare cases the *anuvātra* is replaced by the class nasal, e.g., \(^{−}gāṇga\) in line 13. \(v\) is substituted for \(b\); e.g., *Vṛahmun* in line 1 and \(^{−}anvīra-\) in line 2. In certain expressions \(j\) is used for \(y\) and vice versa; e.g., *jītāh* for *jāthāḥ* in lines 5 and 7, *jaḥ* for *yaḥ* in line 13 and *jasas* for *yasas* in lines 9 and 14. In a majority of instances \(s\) is written for \(ṣ\); e.g., *śivaḥ* for *ṣivaḥ* in line 1, *dēśa* for *dēṣa* in line 4. The reduplication of the consonant following \(r\) is resorted to in a large number of syllables though the exceptions to this practice are not negligible; e.g., *pratyaththa(ṣi)* in lines 3-4, \(^{−}sau(ṣau)rya\) in line 6 and \(^{−}darpaṇa\) in line 10.

The language is Sanskrit. With the exception of the usual salutation to Brahmān in the beginning and the date at the end, the whole record is composed in verse. There are thirty verses in all. They are generally punctuated by single *daṇḍas* at the end of each half and double *daṇḍas* at their completion. The verses are numbered. An inadvertent omission has occurred in numbering the 16th verse. On account of this the following verses are all numbered less by one than the actual figure. This mistake has been corrected in the accompanying text. Some errors in marking the *daṇḍas* have also been rectified. The first fourteen verses describing the genealogy of the Kalachuri family down to Pratāpamalla, are identical with those in the Pṛṇḍrābandh plates. The next six verses, which are new, give an account of the donee’s family and the circumstances of the gift. The following nine verses constitute the familiar praise of land gift and the customary imprecation. The last verse refers to the scribe who wrote the record.

The object of the epigraph is to record the gift, on the date specified below, of the village Sīralā to a learned and pious Brahmān, named Hāridāsa, by king Pratāpamalla. Pratāpamalla belonged to the Kalachuri family of Ratanpur. The genealogy of the family is traced as usual from the primeval ancestor Manu of the solar descent. This account is identical with that found in the Pṛṇḍrābandh inscription. Pratāpamalla was the son of Ratnarūja or Ratnakṛṣṇa III and great-grandson of Prithvīdeva II. From the last part of the otherwise conventional eulogy (verses 13-14), it can be gathered that Pratāpamalla was quite young when he became king. Pratāpamalla is the last known ruler of the Kalachuris of Ratanpur and his existence was brought to the notice of scholars for the first time by Mr. L. P. Pandeya’s discovery of copper coins bearing his name on the banks of the river Mahānādi near Bālpur.\(^2\) Subsequent disclosure of two copper plate charters issued by him, viz., the Pṛṇḍrābandh record, and the present one, have placed his reign beyond all doubt.

The date as given in lines 28 and 33 is *Śaṁvat* 969, Āśāḍha, lunar eclipse. The *Śaṁvat* evidently refers to the year of the Chēdi or Kalachuri era. Assuming the above year to be expired

\(^1\) Ibid., p. 1.
\(^2\) Ibid., p. 3.
and calculating with 247-48 A.C. as the starting point of the era, the lunar eclipse occurred on the full-moon day of Āśāḍha in 1218 A.C., corresponding to July 9, Monday. This appears to be the date of the record. We may, however, note that the lunar eclipse took place also on the fullmoon day of Āśāḍha in 1219 A.C., corresponding to June 29, Saturday. The present charter is dated four years later than the Pāṇḍrābandh epigraph, thus extending the reign period of Pratāpamalla up to 1218 A.C.

Before we proceed to other details, it seems necessary to examine a few facts connected with the history of these Kalachuris, not adequately noticed by scholars. One is the place allotted to Prithvīđāva III in the genealogical account of the family. In his Dynastic History of Northern India Dr. H. C. Ray postulates that Ratnadēva III was succeeded by Prithvīđāva III. The only basis for this assumption is the Ratanpur inscription. In this record three generations of kings are mentioned, viz., Jājallādeva, his son who might be Ratnadēva who defeated Chōḍgagānga, and his son Prithvīđāva. The characteristic achievement of vanquishing Chōḍgagānga is attributed in all the records of the family to Ratnadēva II, father of Prithvīđāva II. From this it becomes explicit that Prithvīđāva of the Ratanpur record is identical with Prithvīđāva II and that no grounds exist for the assumption of a Prithvīđāva III. The subsequent history of the family as known from other epigraphs reveals that Prithvīđāva II was followed by his younger son Jājallādeva II. After a short while the rulership passed on to Jājallādeva II’s elder brother Jagaddēva. The latter was in turn succeeded by Ratnadēva III and grandson Pratāpamalla. Thus we are justified in discountenancing the existence of Prithvīđāva III.

Dr. Ray tries to support the above view of his by saying that the date of the Ratanpur inscription agrees with the ascription of the epigraph to Prithvīđāva III. This argument is fallacious; for, the date which is taken to be Vikrama Śatamatri 1247, as read by its editor, the late Dr. Kielhorn, is itself doubtful and his observations on the same reveal that the record might have been originally dated in the Chāḍi era, the first digit of which was 9. As a good number of inscriptions of Prithvīđāva II with dates ranging from the Chāḍi year 900 to 915, has been discovered, there should be no difficulty in assigning the Ratanpur epigraph to his reign. Another consideration that has obviously persuaded Dr. Ray to assign the Ratanpur record to Prithvīđāva III, is the chronological position of its composer. This was Dēvagāṇa, son of Ratnasūṁha and grandson of Māmē. Now it might be that this same Ratnasūṁha was the composer of the Malhār inscription of Jājallādeva II dated 919 of the Chāḍi era. Ascription of the Ratanpur inscription to Prithvīđāva II would lead to the result that whereas Dēvagāṇa, the son, drafted the record of the king who was the father, Ratnasūṁha, his father, composed the charter of the king who was the son. This superficial anomaly can be explained away by pointing out that there exists a difference of only four years between the

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1 Vol. II (1936), pp. 813-14. The same view appears to have been held by other scholars also, though not without difference; compare Bhandarkar’s List of Inscriptions of Northern India, No. 421 and the genealogical statement on p. 398. It must, however, be noted that in his article on the ‘History of the Kalachuri of Southern Kosalā’, Mr. Amalananda Ghosh has shown that Prithvīđāva of the Ratanpur inscription was Prithvīđāva II, and not Prithvīđāva III; Jyotirnath Ghosal, pp. 274-75.


3 Ibid., p. 46; Vol. XXI, p. 762, etc.


5 Bhandarkar’s List, Nos. 1324, 1326, etc.

6 We may incidentally note the title Nāyakaraiśī of Dēvagāṇa’s son, JagatamŚhva; above, Vol. I, p. 51. This is influenced by Kannada. A study of the inscriptions of the period shows that a good many titles of similar origin from Kāraṇṭaka were adopted and exhibited by distinguished persons in other parts of India.

last known dates of Prithividēva II and his son Jāssalladēva II, viz., K. 915 and 919, and that there
would be no absurdity in surmising that both Dēvagaṇa and his father Rataśinaha lived up to
an advanced age and composed the two records removed by a brief interval of time.

In his recent study of the inscriptions of the Southern Kalachuris or the Kalachuris of Karṇa-
taka, rather inappropriately described as the Kalachurchyas of Kālīyūni by the late Dr. Fleet, Mr. Desai
has been able to detect a large number of affinities1 that go to establish closer ties among the
southern and the northern branches of the Kalachuri stock. An inscription from Harasūl
attributes lunar descent to the Kalachurs of Karṇaṭaka and this claim is supported by further epi-
graphical evidence.2 Among the northern Kalachuris, those of Tripuri and Gorakhpur trace
their descent from the moon.3 In glaring contrast with this comes the statement4 in the inscrip-
tions of the Kalachuris of Ratanpur, which commence with an invocation to the sun god who is
represented as the originator of the family. It is interesting to note that solar descent is also men-
tioned in some inscriptions of the Southern Kalachuris.5 Some of their records6 open with an
invocation to the sun god on the analogy of the inscriptions of the Kalachuris of Ratanpur. It has
to be observed further that the Śaivite traditions of the northern families, particularly those of
Tripuri and Gorakhpur, such as intensive devotion to the god Śiva and adoption of his vehicle
Nandi as their royal emblem,7 were preserved intact in the southern family as well.8 An
inscription from Chaḷaḷaṇa9 in the Bijapur District, dated 1057 A.C., introduces Bijjala I, the
grandfather of Jōgama, as a subordinate of the Western Chaḷaḷu king Nōmēśvāra I, and as
bearing the significant title Ḍaḥala-beḍanōga (ornament of the Ḍaḥala country).

The donee Haridaśa belonged to a learned and respectable family. His father was Divōdāsa,
son of Bṛigu-Paṇḍita. These belonged to the Śaṅkūrīta goa, having the pramaras Śaṅkūrīta,
Āṅgiraśa and Vāchaspatya. After the statement of the gift in verse 19, a renowned teacher of
Śaivite persuasion, named Iśānāśīva, is eulogised in the next verse. The position held by this
divine in the transaction is not made clear. It is likely that he was the royal preceptor and spirit-
ual guide and introduced here at the behest of the king. Verse 30 contains a description of Pra-
tirāja of the Gauḍa lineage, who wrote the record on the copper plates with clear letters out of
natural devotion for the Brāhmaṇas. This Pratīrāja is identical with the scribe of the Pendeśaṇa
plates wherein he is characterised as the light of the Record Office. The gift village Sirala may
possibly be indentified with Siroli in the Janjir Tāhil of the Bīlaśpur District.

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1 Fleet has alluded to only two links, viz., the title Kaḷaṅgaṟṟa-prumaradāhi-parvar and reference to the Ḍaḥala
4 It is shown that there is no real contradiction in the divergent claims of lunar and solar descents by the two
groups of the same family and that they can be easily reconciled; above, Vol. XXVIII, p. 25, n. 3.
5 Bombay Gaz., Vol. I, pt. II, p. 448. Compare the allusion to the solar lineage of Bijjala (1) in a Śilkēsā inscrip-
tion; above, Vol. XXVII, p. 178.
6 Two inscriptions, one from Muttīgi and another from Ingalēvār in the Bijapur District; Bombay-Karnat-
8 The theory of Jaina leanings of Bijjala II is now thoroughly exploded and it is shown on the strength of
diagrammatic and literary evidence that all the members of the Southern Kalachuri family were staunchly Śaṅkūrī
to their persuasion. This and other topics briefly referred to above and in the article ‘ Harasūl Inscription of King Śōma ’
(above, Vol. XXVIII, pp. 23 ff.), have been elaborately discussed in his lectures on the Southern Kalachuri
delivered by Mr. Desai in February 1961 at the Kannada Research Institute, Dharwar. These lectures are pub-
lished in the Kaṇnada Śaṅkīta Parikṣa Patrike, Vol. XXXVI, Nos. 1-2, pp. 102 ff.
9 B. K. coll., No. 17 of 1937-38.
First Plate

1 सिद्धम् [ II* ] अः व (ब्र) हागे नम: II निर्गुणः व्यापकः निलकः सिद्धम् वरसकारयम् (णम्) I भवायामः (ष्ठा) परं ज्योतिःसम् सदृ(०) हागे नमः II ॥

2 यदेतन्येरसम्म (ब्र) रथं ज्योति: स पूषा3 पु[हृ]षः: पुराणः I मयास्य पुषो मनुरातिरिज्ञतदत्वे सूँबृ.-

3 वि कारितं (ष्ठा) निर्मेयं: ॥२॥ तत्सात्त्वच (ष्ठा) कारितको: सकलपुण्यरा हृदया ने (ष्ठे) कम्कः (ष्ठा) को जाता: ॥६ प्रत्य-

4 वि (ष्ठ) पृष्ठीपनिर्दिशयः[ष्ठा] सार्येन्द्र कल्पवृक्षः: I तांशा (ष्ठा) सने (ष्ठे) -

5 यदा (ष्ठा) या (जात) कोकल्लेवे नृपतिरेरकल्क्षमामुखः धूमेवेतु: ॥३॥ अवसायसा (ष्ठा) सिद्धान्तम् ॥

6 विमान (ष्ठा) सिद्धा: (ष्ठा) पुनरं व (ब्र) सुदरितती (ष्ठा) द्येवरस्त्र (ष्ठा) तत्पयः I ततालहो नृपवर्षिभुरीर्गः (ष्ठा) आशीर्वादः (ष्ठा) च मंडः-

7 लप्ती (ष्ठा) स चकर व (ब्र) चुः नृपसा धात्रिकर च च मंडः ॥ I तेषां (ष्ठा) मनुजेस्तु कालिगराजः प्रतापविल्हक्षपता (ष्ठा) रिरामः: I या (जात) तन्त्रः ॥

8 वे हुन्निरुपमीधियमनांसोंभावाविषयः: ॥५॥ तेनेव चंद्रदवसन्यजिति रत्न (ल-) राजी विस्वी (ष्ठे) पका-

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1 From the original plates and inked impressions.
2 Expressed by a symbol.
3 There appears to be an error on this letter; but this and a few other dots elsewhere have to be ignored, as they are apparently due to the dust in the metal.
4 This ru is not properly engraved; it may be compared with other rūs in the inscription, e.g., lines 8 and 11.
5 There is a scored-out sign for medial i before the letter gesa.
6 This danda is superfluous. By inserting this punctuation mark, the scribe possibly meant that the first quarter of the verse ended with the word जिटक. This is wrong, as it ends with kau.
7 This is clearly lā, compare lā of Kākhal in I. 5. The intended akāra was perhaps r̥ṣa which is however wrong for r̥ṣa. See above, Vol. XXIII, p. 4, n. 2.
8 The word kusōka is followed by the two scored-out syllables sīkha.
9 The form anāja is wrongly used for anuṣja for the sake of metre.
9  रकराणाःजतुःप्रभारः । वेण स्वतः(वा) हुयुगनिम्मतिविविक्रमेण । नीतं जसः
(वथ) विश्वःपुज्ये विनिहय सः(वा)।

10  ब्रह्म ॥६॥ [पः]|वीदेवोविवलसंवल्(वृत्त)ः पः । सा(वा) दुःलिविक्रमः । नवलरङ्गः
संकारतमः[हृ]लालमंडलः ॥६॥

11  श्रव चचिरसचिवी(श्री) राजा(वा)यः । सत्कलानामतुपितककोनन्यमूःतः सुःवृः
सःकलगुः।

12  पार्वत्तः[ऋ] । [श्री]मातिसत्य सुनूःविविवरव सुकृतानां भाम जातलेवः ॥५॥ राजः
(ल) देवोः[ऋ]सत्कलसःमृतः।

13  दण्डिक्रमः । ज(वा)स्वो(वधो)हगम्योकण्णी युःचि चकः परायमः
ततोः[ऋ]भूमिसीमकशः(श्री) विवमलयिः

14  कः(कः) महिमा । हिमवत्तःकः(तृतीयः) गदपि जसः(यकः)महद्वलयनः(वृत्त) ।
रणः गुढः(वथ) हेशिकः(श्री) हिवर्दललिपीः

15  हुरिमः । उः । प्रृथ्वीवो दन्नुवलसतः नृपते: ॥ [१०] ॥ प्रवंचालकःमृपालः

16  युः(वथ)कंडूः[लमः](क्ष) दनः। जातेवीवविवलसंवल्(वृत्त)ः पः । ताश(वा) इः
लिविक्रमः
।। १ ।। तदुश्रितः(श्री) सतितः । सकलकलःवरिः

Second Plate

17  हस्तमुःवः । सूतः(वा)पश्चः(श्रीः)। [श्री(श्री)मातुःकुःलः(म) त्तीनिकरतिमिव
शस्यो(यकः)रा:सि(वथ)भव्योपविवः(शबः)। ब्रारासीममृः

18  सोःन्विद्याविद्याद्रीःहः(काः) देवलालिङ्गः(वृत्त)ः तासः(श्री)प्रविद्विदिषितितितः(लिः) वहा(हो)
[भूपती सतःराजः] ॥१॥

19  पुष्यस्य तःसिद्धः(शोलिष्ठ) लोकलोकीन्द्रियेतिगममंडलः सूर्यः निमित्तममयः[ऋ] ।
समभवतः श्री(श्री) मत्रापिः नृपः । सूर्यः।

1 This letter is not clear on the impression. The plate is slightly damaged at this spot.
2 This dasha is superfluos.
3 Better read आयायः for आयः.
4 The formation of the letter था is not normal.
5 The word श्मामि generally ends in short i. The long i is necessitated here evidently for the sake of metre.
Seal

(From a photograph)
20) BILAIAGARH PLATES OF KALACHURI PRATAPAMALLA ; YEAR 969

20) लाल्लु (ष्ण) बसो (शो) षणे मुनिरसैं क्षमालचूडामणी(ष्ठी)ने बिदीजने
हिजे गुणिगणे नितय हिं चित्याव म निणां ।

21) मत्या महत्या महती महीसः (सः) प्रतापमलो जगदेव (दे) कमलः [1]
पृथ्वीपृथ्वीकरोतोरभाय व (ब) लेन वा (ब) लोपि न (ब) लिं-

22) हिंदीय: ।।१॥६॥ प्रबुधः सांकुकाचर्रासा[बाच]यस्त्त्वसंकः [1*] संयुके सांकुकवग्रे
पधितो भूमुखा (स) सकः ।।१॥५॥ ब (ब) -

23) भूव सु (सु) तिसंपंश: ।।१ पुराणसमुलिता (सा) सविभव [1*] भाषारमणितर:
तिष्यवाक् सापुस (स) महा [१॥६॥५] समुद्रत्तलसमा-

24) चुंबावैर इव क्षीररलवः (दे) विवेदासः पुत्रः श (स) कलुणबिस्सानिषुः [1*]
सदामायो (व्यो) विजः ज (अङ्ग) नायतनका-

25) भ (न) दजनकः स्थूरकृ (कृ) तिलो (लो) के सकलनरः पूर्वबरः: ।।१॥६ (१)॥
तलुके हृडी उल्लभमत्तभ्यः सता-

26) पत (म) वणी[५*] सन्माणें (सी) करतो विबेकवसति: वि (तिवि) प्रेषु चूडामणि:
[1*] सा (शा) द्वारे चूडामणि (षु) तिष्ययत्त्वनित्तरः
धर्मम् (मध्य) कबु (ब) चिर (ि) सदा

27) लोकानं तिष्यदशोंनी विशिष्टादः प्रासः ।। प्रतिष्टो (ष्ठो) समः ।।१॥७ (१८)॥
तस्मां प्रतापदेवेत (न) राजा संकल्पपूवक (व्य) क: [1*] प्रदत: गः

28) सिरत्वाम भा (अः) पार्या (दी) सोपवज्ञान नू (ब) (ब) प्रस: [1*] शाबावपकी-
(ि) रोमणि: कलिपुरे दांविकविलामणि: मा (षिर्म) विजः (क्षे) व (श) रपाद-

29) नामुष: प्रासो विवेकारणि: [५*] भ्राजानांधन (त) मोबिनात्तरणि: नू (षिि) नं
दुष्टाणां खनि: ।। हङ्ग (लो) वानसायो विवेक-

30) बसतितिव (ि) द्वस (षु) चूडामणि: ।।१॥६ (२०)॥ सं (श) बन मद्ग्रासं ख्रवं
गजाल (ि) वरवाहन (नम्म) [५*] भूमिदानस्य चित्तानि फलः षवर्मः [५*]
पुरुंदरे ।।२॥० (२१)॥

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1. This danda is superfluous.
2. This va is redundant. Read शक्तखकाक्षा रा.
3. The visarga after prāpta is redundant. Read prāpta-प्रतिशः-ोदये.
31 व(व)षुमायं(वेषं)सुपा दत्ता राजभि[*] सगराभिमि: । 1यस्य यस्य यदा भूमसं त(मित्रस्य)स्य तस्य तदा फलम् ॥२१(२२)॥ भूमसं यः प्रतिगुणा(हृ)ति यस्य(च)भू-

32 मी व्रजय(छ्य)ति । उत्त(भौ) हौ पुष्पकम्प्रा त्यियली(त्) शव(स्व)-गामती ॥२२(२३)॥ यु(त्वः) वेषं विजातिः यथा (तत) व्रक पुरर्व:- ( र ।) मही(ढी)॥

33 महीमृतां देष्टः(चेष्ट) दानाः[छ्य]ऽ्यो हि पालनम्(सू) ॥२३(२४)॥ स्वदतः परदतः वा यी(थो) हरेऽ[छ्य]ऽ्यो(सू) रामः ॥[१] स विष्टा(छ्य)ऽऽ कृपायेवा विलुप्तः

34 भः: सहा मण्डति ॥[१]॥२४(२५)॥ तडागानां सहस्रेण वाजपेयसः(श)वेषः च।। गवां कोटिप्रवाल्लेन भूमितां न सू(श)ध्याति ॥२५(२६)॥ यष्टः-

35 वर्षसहाणि श्व[स्वः]्ग लिङ्गति भू(भू)मिद: । श्राः[छे]ता(ता) वानुमता च तान्येव नरके वसेतः(व) ॥२६(२७)॥ [छे]ष्टः वर्ष हुतं वेश यक्तिन्त त(छे)ष्टः-

36 मेस्तितः(तम्) । भृदीपेल्लेन सीमायोऽऽ(या) हरेण प्रणस्य(वेष)ति ॥२७(२८)॥ वशापुः(पु) पलितं स(स)क [त]लबिः(विः)दुविः(विः)सर्वति । प(प)वं भूमिकृष्टः दानं स-

37 स्य(स्ये) स्य(स्ये) प्ररोहति ॥२८(२९)॥ स्वच्छास(श)वः परिहितार्थरः कृळि-(शी)नो गोडान्योजितमुकुण्डिणिदितो यायथः । तांः । दिजाअ-

38 तिष्ठरथुं निसर्गरक्ष्या व्यक्तादर्शिबिन्धवान(न) ॥ च(च)तिरिजः(सं)शः: ॥२६(३०)॥ संबल्तु ६५६ ॥[१४]}

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3 This yasya is engraved above the line.
4 This stāṁ is a correction from toṁ.
5 These four letters and the dāyā as well as the letter dā at the end of the foregoing line appear in the margin. Apparently they were first omitted by the engraver through oversight, who later discovered the omission and made it good.
6 Or perhaps the original has correctly pāu, the upward stroke of the medial is merging into the left hand downward stroke of s.
7 This is obviously meant to be tāmarā, being the incorrect form often met with in inscriptions.
No. 13—SIDDHESWAR INSCRIPTION OF NARASIMHA IV; ANKA YEAR 19

(I Plate)

D. C. Sircar, Ootacamund, and K. B. Tripathi, Cuttack

Amongst the tracts where the NIA dialects are spoken, Orissa offers a unique opportunity to the students of Indo-Aryan linguistics. Numerous are the epigraphic records left by the rulers of Orissa who flourished before the Muhammadan conquest of the country about the middle of the sixteenth century. Distinct traces of the influence of the Oria language and orthography are noticed in such early inscriptions as the Madras Museum plates1 of the time of Narendraishvaral,2 which are written in quasi-Sanskrit and are assignable to the tenth century A.C., while epigraphs written in the Oria language are found in fairly large numbers since the fourteenth century. Although Orissan inscriptions of the age of the imperial Gaṅgas, whether their language is Sanskrit or Oria, were usually written in the Gaudiya (the so-called proto-Bengali) script, which is the mother of the Oria alphabet, we have, from the fourteenth century, epigraphs showing fairly developed characteristics of the Oria script. Unfortunately medieval Orissan records, written in the Oria language and alphabet, have been very rarely published with facsimiles and accurate transcripts. In the editor's preface to the South Indian Inscriptions, Vol. V, 1925, H. Krishnasastri, then Government Epigraphist for India, observes, "Of these last (i.e., the Oria records transcribed in the volume, Nos. 1006, 1119, 1153 and 1161), the texts given have to be considered as tentative since there are no published inscriptions in this language and script to afford comparison and since scholars capable of handling them are also few." Of course, some early Oria inscriptions were published by M. M. Chakravarti without facsimiles in the Journal of the Asiatic Society of Bengal, Vol. LXII, Part I, 1893, pp. 90 ff.; cf. ibid., Vol. LXIV, Part I, 1895, pp. 149 ff. Another Oria inscription from Bhubaneswar was published with Plate in the same journal in 1924 (pp. 41 ff.) by G. Sircar; but the characters of this record are early Bengali. The Balasore copper axe-head inscription of the Suryavarnā fi monarch Purushottamaha (circa 1470-96 A.C.) published by Beames in the Indian Antiquary, Vol. I, 1872, p. 355, and by E. A. Gait in the Journal of the Bihar and Orissa Research Society, Vol. IV, 1918, p. 365, is the only early inscription written in the Oria language and alphabet, of which both a facsimile and an accurate transcript are available to the students of Oria paleography and linguistics. Krishna Sastri's remarks about the paucity of satisfactorily edited early Oria inscriptions remain substantially true even today. The transcripts of the large number of Oria records since published without facsimiles in the South Indian Inscriptions, Vol. VI, 1928, are by no means remarkable for their accuracy. No apology is therefore needed for editing in the following pages an interesting inscription of the fourteenth century, which is written in the Oria language and alphabet and is one of the earliest of such records so far discovered.

The village of Siddheswar lies in the vicinity of Jaypur (ancient Virajâ-tirtha) on the river Vaitarâ in the Cuttack District of Orissa. The name of the locality is derived from that of the deity Siddheswara (Siva in the Liûga form) whose temple is the only attraction in the area. There is a stone vyasa-stambha standing in the courtyard of the said temple, although the figure of the bull is missing. The pillar bears an inscription, the preservation of which is unfortunately not quite satisfactory. The record is engraved around a section of the pillar, which is tapering upwards. It occupies a space about 5â¼ inches at the top and 63 inches at the bottom in length and 7 inches at the left end and 6 inches at the right in breadth. The writing is

1 Above, Vol. XXVIII, pp. 44 ff.
2 [In deference to the author's wishes, macron over e and o is not used at all in this article, as in Oria these vowels, say the authors, are often short.—Ed.]
divided into two parts by a vertical line, the space occupied by the portions at the left and right being respectively 37" × 7" and 17" × 6". There are five lines of inscription in both the parts, the first line of the smaller portion at the right being a continuation of the last line of the bigger part at the left. Individual aksharas are between ⁵⁄₈" and 1" in height. Of the two parts of the inscription, the preservation of the bigger one, which is more important, is fortunately not quite unsatisfactory; but a piece of stone has broken away from the middle of the second part together with a number of letters from all the five lines of writing. The first line of this part, with the exception of three aksharas at the beginning, is broken away, while the gap caused by the break in the other lines of writing is between ⁴⁄₈" and ⁵⁄₈" in length. This has rendered the decipherment and interpretation of the latter part of the record extremely difficult.

The inscription is written in early Oriya characters which may be compared with those employed in the Balasore copper axe-head inscription of a later date, referred to above. Of initial vowels, the inscription under review employs a, ā, i, u, e and o. Of these, i is of the Gaudiya type, while a (pronounced in Oriya and some other East Indian dialects as o in English not and often confused with o) and ā are of the modern Oriya type. The medial ā-stroke is short and joined to the top curve of the consonants. The medial signs of i and ā are sometimes not easily distinguishable. K is without its vertical stroke as in the modern Kāraṇi variety of the Oriya alphabet.¹ The same is the case sometimes with v which is invariably pronounced as b in Oriya and other East Indian dialects. T and t are of the Bengali type, while n closely resembles the Telugu form of the letter. In some cases, there is little difference between g and ṣ and in a few cases, ṣ also has a similar shape. ḷ has more than one form. Sometimes it resembles ch; but often its tail, which developed out of the protuberance of the lower slanting line of Gaudiya ṛ, is joined with its top curve (put at the right side in a few cases; cf. vāre in line 1) as in modern Oriya. The form of the akshara ṛu is interesting. ḷ resembles the same letter as found in other Orissan epigraphs including the Bhubaneswar inscription (in early Bengali characters) referred to above. The akshara hi in srāhi (line 1) has, however, a cursive form noticed in some records including the said Bhubaneswar inscription. In modern Oriya, dental l is distinguished from retroflex I (derived from the sign of l in Gaudi) by a diacritical mark. It is possible that this distinguishing diacritical mark has been used in our inscription in a few cases (cf. l in mudula in line 3) but the unsatisfactory state of the preservation of the epigraph renders it difficult to be definite on this point. The numerals 1, 2, 4, 5 and 9 have been used in the inscription. The figure for 1 shows its Telugu form, while 2, 5, etc., are of the Bengali type. A peculiar Oriya method has been followed in pa 50 sa in line 4 to indicate paichāśa 50.

The language of the inscription is Oriya. An interesting orthographical feature is the almost universal use of the dental sibilant in accordance with the peculiarity of Oriya pronuciation. Noteworthy are also the expressions narasīṅgha for Sanskrit narasīṁha, vijėra for vijayā-viśaya, samanāthu for samāvat (samāvatsare), kīṣhṇu for kṛṣṇa, chaturudīga for chaturdik, śrīkaraṇa-patíanayaka, māhāsenāpati for māhāsenāpati, svaṁigra for saṁhīvigrha (saṁdhiṅgriṅha), koṭha-kraṇa for koṭha-kraṇā, vehoralana for vyāvaralaṇa, vīśa for viśayā, paridaraṇā for paridārāṇa, jāvata for jāvaṭa, āsa for āja, sidhvala for sidhveḷa, etc. Similar expressions are also noticed in numerous other early Oriya inscriptions.

The date of the record is given in line 1 as samanāthu 19 srāhi Kakuṭa-Kīshṇa 11 Chandra-vāre, i.e., Monday, the 14th of the dark fortnight of Karkuṭa (solar Bhādrapada) in the Asa year 19 of king Narasimha. The mention of Śrīkaraṇa-patíanāyaṇaka Viśvanāthu-māhāsenāpati as an officer of the king, as will be seen below, shows that he is none other than the imperial Gaṅga monarch Narasimha IV who began to rule about 1378 A.C. The expression srāhi, used in the date, is believed to be a corruption of Sanskrit sanudī-Prakrit sarahi meaning "in the year"

and here refers to the peculiar Anka reckoning connected with the medieval rulers of Orissa. Omitting, according to rule, the years 1, 6 and 16, the 19th Anka year of Gaṅga Narasimha IV would indicate his 16th regnal year corresponding to circa 1394 A.C. The details of the date suggest Monday, the 27th July, 1394 A.C., to be the actual date of the document.

The inscription records the grant of a part of a village called Bhaṅgārama which was situated in the Raṅga vishaya or district. The revenue-income (jīta) of the land was 50 mādaḥs probably of silver. The said district formed a part of Pūrvadik-Daṇḍaṇa, i.e., the eastern administrative unit. The governor of this Daṇḍaṇa (daṇḍa-parikṣhā) was Nanḍakeśvara-sāndhivigrahika who was subordinate to a higher officer, Śrikanṭa-pattanāyaka (designation of the chief officer in charge of the records department) Viśvanātha-mahāsenāpati. Viśvanātha was the chaṭṭārṇik-daṇḍa-parīkṣhā, i.e., the governor-general of four Daṇḍaṇas in the east, west, north and south in a particular area of the Gaṅga kingdom. The same officer is no doubt mentioned as Puro-śrikanṭa Viśvanātha-mahāsenāpati in the second set (VI A, line 24; VI B, lines 3-4, 12) of the two Puri plates of Narasimha IV. A Siṁhāśalā inscription of Śaka 1313 (1391 A.C.) mentions Viśvanātha-mahāsenāpati as the Śrikanṭa-pattanāyaka of Vārāṇasi-kaṭaka, i.e., modern Cuttack, which was the capital of the later imperial Gaṅgas.

The grant is said to have been made with the consent of all the administrative officials including the pasāita, mudula, koshti-karunya and bhūga-loka of the Daṇḍaṇa in question and was exempted from the payment of all taxes (anudūna) including ororu, pāuḷa, pāikē, bheta, vodā and paridarśanā. The word pasāita is derived from Sanskrit prasāita which is used in the form pasāya or parasētu in Gujarati in the sense of "land separated for the maintenance of the village-artisans or for religious and charitable purposes". The official designations pasāita or parasēta and mahā-pasāita are also found in other Oriya inscriptions. Mudula is the same as modern Oriya muduli indicating a class of servants of the god Jagannātha conceived as an emperor. Koshti-kaṛarana seems to indicate officials of the revenue department called Koshti-vyāpāra in the Puri Plates (B) of Narasirināha IV. The expression bhūga-loka may be the same as bhūga-bhūj found in the Kanas plate of Lokavigrahika. Among the taxes mentioned in the list of exceptions, ororu is apparently the same as danḍaṇī-chora, i.e., the watchman-tax, mentioned in a Jagannath temple inscription. Pāuḷa may be modern Oriya pāusuari and may have been a tax on the money realised by the creditors from the debtors. Pāikē is apparently the same as padātijivya of other inscriptions and pāikēli of modern Oriya. It was probably a tax levied for the maintenance of the clubmen. Bheta means a periodical or occasional offering of money and vodā (the same as modern Oriya vadā) a similar offering of uncooked food. Paridarśanā, as the name implies, was a supervision-tax, although its real nature is uncertain.

The purpose of the grant was apparently the long life (cf. āsa... for Sanskrit āyushkāṁthe in line 6) of king Narasimha IV. Owing to the damaged condition of the second part of the record under review, the names of the donor and the donor are not easy to determine. But it is permissible...
to think that the grant was made in favour of the god Siddhēśvara in whose temple the record is found. Line 8 of our inscription reads the name Siddhesara (Siddhēśvara) at the beginning and "ṅku data (i.e., "given to . . . . .") after a big gap. It seems therefore that the grant was made by a person named Siddhēśvara. It is interesting to note in this connection that an officer of the Gaṅga monarch Narasiṃha IV is actually known to have been Pātra Siddhesvara-Jenā mentioned in the Puri plates B (Plate VI A, line 23). The extant medial e-mark after Siddhesara in line 8 of the inscription may suggest the title of nobility or family name Jenā (originally meaning "a prince"). Thus it is possible to think that Pātra Siddhesvara-Jenā, an officer of Gaṅga Narasiṃha IV, installed a Śiva-liṅga named after himself and granted part of a village in favour of the deity for the longevity of his master.

Only two geographical names are mentioned in the inscription, viz., the village of Bhaimgrāma and the district of Raṅgga, the intended reading for which may be Rāṅga. The name of the district reminds us that of the Rāvangga vishaya mentioned in the Puri plates of Bhānu II and the Rāmaṅga vishaya mentioned in the Alagum inscription of Anantavarman Chodagaṅga. The village of Alagum about ten miles from Sakhigopal in the Puri District was situated in the Rāmaṅga vishaya. It is not impossible that Rāvaṅga, Rāmaṅga and Raṅgga (or Rāṅga) are variant forms of the name of one and the same district.

TEXT

Part I


2 chataru-dige(ga)-daṇḍa-parikšha [r]j[kra[pas]-paṭāṇeke  Vis[v]anātha-māhāsenāpt[ī] kra daṇḍa-parikṣh ś [ruva]-dīga-daṇḍa-

3 pā[ṛta]*ru Nandi[kesvara-sāmīgr[ā]j[kra v[e]hōraṇe e-daṇḍapāṭaṇa pasā[i*]ta muduli koṭhakrama [bha]ga-loka

4 samasta-vehoraṇa-anumate Raṅgga-vi[se] Bhaṁgrāma-grāma jita maṇḍha pa 50 sakra [bha]-ga[ka] dāna

5 [o]horu pāukā pāikā bheṭā vodā parīdarasanā jāvata avadāna nāstī-ka[ra]n(t) Vīra-śrī-[Na]-rasīṁghadeva-

Part II

6 ṇkra āsā[kāmārthe] ...........................................................

7 ti ne .......................................................... tī pa 1

8 S[ddhe][sara]-[Jenā] ............................................. ṅk[u]* data pa 2

9 maṇḍha du [2] ............................................................. [ra][ī][i*]

1 There are numerous other cases of naming a deity after the person responsible for its installation. See above.

Vol. XXVIII, p. 182.


3 Above, p. 47.

4 From impressions. The inscription was copied by Sircar in January 1960.

5 The name of the deity seems to have occupied the space before this dative suffix.
Siddheswar Inscription of Narasimha IV; Anza Year 19

Part I
Left side

Right side

Scale: One-Third
No. 14—SANGALOODA PLATES OF RASHTRAKUTA NANNARAJA : SAKA 615

(I Plate)

M. Venkataramayya, Ootacamund

These copperplates were received for examination by the Government Epigraphist for India in 1949 from Mr. N. W. Samudra, B.A., LL.B. of Akola, Madhya Pradesh, to whom the plates have since been returned. They were reported to have been discovered at Sangalooda (Sanglod), District Akola. The charter consists of three plates held together by a ring with a seal containing the legend Śri-Juddhāsuraḥ and an emblem which looks like a flying garuḍa. The first and the third plates are engraved on one side only, the second being written on both sides. The plates together with the ring weigh 60½ tolas. The record is registered as C. P. No. 59 of the Annual Report on Indian Epigraphy for the year 1949-50. A brief notice of the inscription has already been made by Prof. Mirashi.¹ I edit the record here with the kind permission accorded by Dr. B. Ch. Chhabra, Government Epigraphist for India.

The inscription is engraved in characters belonging to the southern class of alphabets. They bear close resemblance to those in which the Afjānēri Plate of Tējavarama² and the Ellōrā Plates of Dantidurguṇa³ are written. In general appearance, style of engraving and palaeographic features, the script of our record falls in the same category as that of some Kalachuri, Chālukya and early Rāṣṭrakūṭa records of Mahārāṣṭra and Gujārāt, viz., the Sarsavī Plate of Buddhārāja,⁴ the Ābhōṣa Plate of Śaṅkamana,⁵ the Nausāri Plate of Āyāṣraya-Śīla-dutya,⁶ the Niṟṇaṃ Plates of Nīvaraṇabhaṇa,⁷ the Sānjar Plates of Buddhavarasa,⁸ the Manor Plates of Vinayāḍitya-Maṇigalaraṇa⁹ and the Antrōli-Chhārūli Plates of Karka II: Sāka 679.¹⁰ Some common characteristics of this group of inscriptions are the following. The characters employed in them are round in execution and show a tendency to cursive writing especially in the engraving of the letters n, m, y, r and l. In the marking of medial Ĩ and Ī, ē and ā, in the invariable use of the looped n and the unlooped l they are all alike. The palaeography of our record is regular for the period to which it belongs, i.e., the 7th century A. C.

The alphabet of the inscription calls for the following remarks. Instances of initial vowels, ā (line 6), u (lines 21 and 22) and ē (line 23) occur in it. Ė, initial, is exactly of the same form as that in the Ellōrā plates of Dantidurguṇa.¹¹ In the marking of some medial vowels peculiarities are found. Thus, medial Ĩ is indicated by a vertical stroke within the loop marking the short Ĩ, e.g., Ī in line 21. Medial ē is indicated by two separate strokes as in Ī in line 2. But the same sign is marked in two different ways even though attached to the same consonant: e.g. pū in lines 22 and 24. The jiheurmāṇiga which is exactly like ma is found in kāntār=kā (line 8), rahitā=kā (line 9), kāṭṭu=kā (line 9) and patil=kā (line 11). Y is written in two forms: the bipartite form occurs in dhaya (line 15) while the form with a loop at the left like the Grantha y is noticed in viṣṭaya (line 14). The dāṇḍas are marked for the full verse only and not for the halves.

¹ Above, Vol. XXVIII, pp. 4, 7 and n.
² Ibid., Vol. XXV, plate facing page 236.
³ Ibid., plate facing page 29.
⁴ Ibid., Vol. VI, plate facing page 299.
⁵ Ibid., Vol. IX, plate facing page 296.
⁶ Ibid., Vol. VIII, plate facing page 232.
⁷ Ind. Ant., Vol. IX, plate facing page 124.
¹⁰ JBSKAS, Vol. XVI, plate facing p. 106.

15 DGA/52
The language of the inscription is Sanskrit. Portions of the text are in verses of which there are only two, both in the śāradāvibhāṣita metre. The rest of the inscription is in prose. The usual imprecatory verses are conspicuous by their absence but a passage in prose occurring towards the end (lines 25-28) contains the imprecation against violators of the charity.

The phraseology of the record deserves particular mention. The inscription opens with the usual suasti and the mention of the place of issue, viz., Padmanagara. In certain portions the phraseology of the record is exactly the same as that found in some early Kāṭachchurī records, viz., the Abhōja Plates of Śaṅkarāgaṇa: K. year 347 and the Sursuva Plates of Buddhārāja: K. year 361. For instance, the passage ṛṇava-yāhita-kālī-vādhiḥ describing Śvāmikarāja in our charter (line 7) is found in both the records cited above where it is applied to Kāṭachchurī Krīṣṇarāja. Again the sentence yeś-eka saṅkāraṇa-vāśıśa-lohādā-viveśa saṅkālaśeṣa-vāśiśaśuṁavagīmikaṁ tārater ṛṇava-yāhita-vatśeṣa (lines 11-12) eulogising Nannarāja-Yuddhāsura of the present charter is traceable in the above records also where again the same Krīṣṇarāja is eulogised thereby.

It is not improbable, therefore, that the composer of our inscription drew inspiration from the earlier Kāṭachchurī models much in the same way as the writers of Gūrjara grants in the time of Daśa Praśāntarāga drew upon the same Kāṭachchurī records. Whether this fact by itself could take indication some political connection between the early members of the Rāṣṭrakūṭa family figuring in our grant and the Kāṭachchurīs is more than what can be said at present.

The orthography of our inscription shows some noteworthy features. N is used for s in ṛnava (lines 1 and 24). The same consonant s takes the place of an anuvāra in padaśe-vighāya (line 4). A redundant r occurs in saṅkāraṇa (line 11). V is used for b in ṛnvāro-vābhaya- (line 15). Mistakes like bhūmiḍhāra (line 23) for bhūmiḍhāra, pāṇadvadāśa-vartṣaṅka (line 29) for pāṇadvadāśa-varṣaṅka and pāṇadvam (line 30) for pāṇadvamasi occur in the inscription. In some cases the consonant after the r̥pḥa is duplicated.

The inscription refers itself to the reign of the Rāṣṭrakūṭa chief Nannarāja who bears the surname Yuddhāsura which is engraved on the seal of the plates. It is issued by him from Padmanagara. Nannarāja’s genealogy is described as follows: in the Rāṣṭrakūṭa family was born Durgarāja whose son was Gūvindarāja to whom was born Svāmikarāja. The son of Svāmikarāja was Nannarāja who was endowed with innumerable virtues and who was a Paramabrāhmaṇya and a Paramabhūgavatva.

The object of the charter is to register the gift made by Nannarāja of lands in the villages of Umbarikā-grāma and Vatapuraka-grāma, to the Brāhmaṇya Haranāga-dīvivāla, son of Bhūtaganḍha-bhaṭṭa and grandson of Vṛmulaḥa-chaturvēda, in order to secure religious merit for himself and his parents. The donor is further described as a resident of Tāgara, as belonging to Vā (or Mā)rula gōtra, Kansika pravara and Taśtipura charaya and as Anivārī-annauṭra-pradāya. The boundaries of the land granted in Umbarikā are stated as follows: on the south it was bounded by the boundary of Vaṭaradaka, on the north by Taśi- or Tiliṅgi-henchi Bhūṭaraka (temple), on the east by the boundary of Nāgayayi and on the west by Uchchhīcchhīvāhalī.

The gift is stated to have been made with libation of water on the day of Kārttika-Pūrṇimā and the date of the record quoted at the end mentions the same day in the Śaka year 615 which is expressed in words.

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2 Ibid., Vol. VI, p. 297, text-lines 4-5 and 6-7.
3 Ibid., p. 298.
4 The compound Anivārī-annauṭra may be understood as ‘an anauṭra which was un-hindered; or, the anauṭra was named after a person who had the bhiruda, Anivrī. See below.
The chief Nannarāja who issued the present charter from Padmanagarā is already known to us from two other inscriptions both belonging to his reign and in which the same genealogy is prefixed to his name. These are the Multai Plates⁴ and the Tiwarkhed Plates.⁵ The former is dated Śaka Saṅvat 631, expressed in words, and it records the gift made by Nannarāja of the village of Jalaṅkuhe situated to the west of Kīpihivaṭṭāra, to the north of Pīparīkā, to the east of Jalukā and to the south of Arjunagāra. None of these villages has been located yet. The place from which the charter was issued is not specified. But the findspot of the record is known to be Multai in the Betul District of Madhya Pradesh which lies about a hundred miles northeast of Akōla, the locality in which the Sangalooda Plates were found. The other inscription, viz., the Tiwarkhed Plates, discovered near Multai, records another grant by the same king Nannarāja, of some land in the village of Tivēkēṭa, i.e., modern Tiwarkhed, on the south bank of Anvēviśaka. The date of this record is given both in words and numerals as 553 of the Śaka era and the place of issue of the charter was Achalapurā, i.e. Ellichpur, 50 miles north of Akōla.

Although the chiefs mentioned in the three charters are the same and the texts of the inscriptions up to the donative portion are identical except for slight variations here and there, and some omissions in one of them, viz., the Tiwarkhed Plates, some remarkable differences do exist in other respects between our inscription and the other two. In the first place the latter two are engraved in the angular northern characters while the present Sangalooda Plates are incised in the rounded southern characters. Again, there is greater difference in the dates quoted in the three records although they purport to have been issued by the same king. In the Tiwarkhed Plates the Śaka year 553 is given as the date of that charter while our grant and the Multai Plates are dated in Śaka 615 and 631 respectively. Obviously the Tiwarkhed Plates must be understood to quote a wrong date, since in other respects also, besides the disparity of over sixty to eighty years in date between that and the others, this charter is faulty and contains large omissions in the textual portion which in the other two is complete and identically worded. These and other defects in the Tiwarkhed Plates, as pointed out by Prof. Mirashi,⁶ cast some doubts on their genuineness.

The difference in the script of our record as compared with the other two is indeed noteworthy. That in the same region two different scripts were employed and that by the same king must be considered to hold some particular significance, the nature of which it is difficult to establish although similar instances are known.⁷ There are indications afforded by the present charter to

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⁵ Above, Vol. XI, pp. 276 ff. and plate.
⁶ Above, Vol. XXVIII, p. 3.
⁷ We have inscriptions of the Telugu Chōla chief Panyakumāra coming from the same locality, some of which are engraved in the Telugu-Kannādu script of the Chālukya variety and some others in the Pallava-Grantha characters, e.g., his Tippalū inscription is in the Pallava-Graha script (above, Vol. XXVII, p. 231 and plate) while his Rāmēśvaranū Pillar inscription is in the Telugu-Kannādu script of the Chālukya style (above, Vol. XXVII, p. 234 and plate). It is well known that this chief was a feudatory alternately of the Pallavas and the Chālukyas (above, Vol. XXVII, p. 231).

Attention may also be drawn in this connection to the enigma presented by some charters of the Sālōkha king Mañavatāvan, the characters of each of which are so dissimilar to those of the others, thus presenting a palaeographical incongruity. While two of his charters, viz., the Gaṅjam Plates (above, Vol. VI, p. 144 and pl.) and the Cuttack Museum Plates (above, Vol. XXIV, p. 148 and pl.) are in one style, his other two records, viz., the Būgaḍa Plates (above, Vol. VII, p. 100 and pl.) and the Puri Plates (above, Vol. XXIII, p. 122 and pl.) are engraved in quite a different script and style. The late Mr. N. G. Majumdar tried to give some explanation of the enigma presented by these charters (above, Vol. XXIV, p. 140).

The two records of Danṭūparā, viz., the Ellārā Plate and the Sāmangaḍ Plate may also be cited as other instances in point. The former which is in southern characters like some Chālukya records of Gujaṭa were issued by the chief when he was still a feudatory of the W. Chālukyas (above, Vol. XXV, pp. 26-7) while the latter which are in northern characters were issued by him as an independent sovereign. Although the genuineness of the latter has been called in question yet one cannot set aside the inscription altogether and for our purpose we are concerned with the script of the record (see above, Vol. XXV, p. 26).
the effect that the issuer was not a paramount ruler but one enjoying only a small status. This becomes evident from the fact that no titles of independent rulership like Maharaja much less those of supreme lordship like Mahārajadhārīja or Paramabhātāraṇa are attached to the names of any one of these Rāṣṭrakūta chiefs from the time of the first member of the line, viz., Durgarāja. The recently discovered Nagardhan Plates of Śvāmīrāja,1 an earlier member of this line, also show that the issuer of that charter, Śvāmīrāja likewise does not assume any titles of independent rulership but actually describes himself as Bhaṭṭāraṇa-pūdānudhyātaḥ i.e., devoted to the feet of his lord (Bhaṭṭāraṇa). To whom then were Nannarāja and his ancestors of the present charter subordinate? Prof. Mirashi2 expressed the view that they were at first vassals of the Kalachuris and later, of the Chālukyas of Bādami who displaced the Kalachuris, and that Śvāmīrāja of the Nagardhan Plates was a Kalachuri vassal to start with. He also adopted the view, subject to revision, that Gōvinda, the adversary of Pulakēśin II mentioned in the Aihole inscription (634-5 A.C.), was to be identified with Gōvindarāja, the grandfather of Nannarāja and that the Chālukya emperor reduced these Rāṣṭrakūta chiefs to vassalage after his subjugation of Kalachuri Buddhārāja and his acquisition of the Three Mahārāṣṭrakas. In my opinion these conclusions can for the most part be sustained as shown below.

163 It is not improbable that Gōvindarāja was a contemporary of Pulakēśin II in or before 634-5 A.C. For, the earliest date for his grandson Nannarāja provided by the present record from Sangalooda is Śaka 615, i.e., 693 A.C. and as the latest date afforded for him by the Multai record is Śaka 631, i.e., 709 A.C. it is not unlikely that he started his reign earlier and that he succeeded his father even before 693 A.C., say about 680 A.C. Assuming further that his father Śvāmikarāja had the usual reign of 25 years, i.e., from 655 to 680 A.C., the date assignable on the same reckoning of 25 years' rule to Gōvindarāja would be 630-655 A.C. Thus he could have been a contemporary of Pulakēśin II in 634-5 A.C. Besides the reference to Gōvindarāja in the Aihole prāśasti there is another piece of evidence suggesting some Chālukya association with this Rāṣṭrakūta family. Pulakēśin II is described as Nāgavardhanas-pūdānudhyāta in one of the records of his collaterals ruling in the Nasik District.3 This Nāgavardhana is believed to have been some preceptor of Pulakēśin II. Whether it was the name of his preceptor or favourite deity, what is worthy of note in this connection is that Nāgavardhana or Nāgavardhana was the find-spot of the grant of Śvāmīrāja and this place might have been named after a deity or a person called Nāgavardhana to whom Pulakēśin II was devoted. If this surmise is proved correct by more substantial evidence, it may just be possible that Pulakēśin II in the course of his campaign up to the Icāvā and the Vindhyas,4 passed through Nagardhan, the capital of these Rāṣṭrakūta chiefs and subdued them in the time of Gōvindarāja, sometime before 634-5 A.C. Since then the family might be supposed to have continued to be Chālukya vassals up to the time of the present charter, the script of which as noticed already, bears such close resemblance to some Chālukya records of the period, particularly the Nausari Plates of Yuvarāja Śrīśrīnaya-Sūrditya, the Manor Plates of Vinayaditya Maṅgalarasa,5 and the Aśījanāri Plate of Tejavarman of the Hariśvaradhana family.6 Besides, there is yet one more indication in the present grant to connect these chiefs with the Chālukyas politically. The donee of the charter is called Anivāraṇa ahaṇa-pradāyaṇa. It is well known

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1 Above, Vol. XXVIII, pp. 1 ff. and plate.
2 Ibid., p. 124. Fleet doubts the provenience of the grant.
3 Ibid., Vol. VI, p. 10.
4 Above, Vol. VIII, plate facing p. 322.
5 Ibid., Vol. XXVIII, plate facing pp. 201.
6 Ibid., Vol. XXV pp 227, 235 a & b late.
34 [व]लताम [ङ]* [व]उसूपरीरोपतर्नु: यदिधिविभी(व)जितो वामयमत: किमपव्यह। ॥२३॥ तता(स्त्रो) नयेन भथवे जितमोहिन्यः सुमार्यणः(ण) भयसुसुता- ३५ ब्यक्तमयः। प्रकर्त्त्वमः [ङु]वर्मतम(सत)सरागवासवनस्थ चादमकावानां सुखा ॥२७॥ चिक्रं वितान(म) सप्ताः[ङ]* पाल(पता)कः: सुपलवाचम(कां)। ३६ बनमालिकालय। सत्सवेशमोक्तकरत्तव्यो विनिमित्ता स(म)उपयुगमयः ॥३८॥ क्रत्वार्थन्यं मंदयोगमयः मुखे हरेविन्यपते- ३७ शब्दास्तोऽऽ:। पुरोहितवेरर्षण मर्येय श्रविकामात्रायकारधकमेण ॥३६॥ ततात्त्रमुखिषः(शु) च मंदद्वये कोणेण पीठायु समस्तवेयः ३८ तत्त:। प्रभवम्यं वाहुपुणमव्यहविहितावेयमः च देवात्मप्रविहारत भूमितः ॥३७॥ ततो- भवम्यं(सत)उपयुगमयेः होरे परा क्रित्व ३९ उत्तमस्त:। भोरवापाँशु अवं(पत्र)सर्वक्रिष्याय सक्ता नृपति(तेः) मुखाय ॥३८॥ तत: शिवाय:। शिवक्ष(कः)हरिश्चन्त:। शिवप्रसावः[ङ]। ४० शिविरं प्रति श्रुः। प्रक्फँम्य(कु) हुम(वाजः?)गम(व)तित गतक(व)सः स चामर- ख(कछ)नराधिक(कृ)नूर्दतः ॥३६॥ अ(सः)राणवः: शिविरं प्रविह सुख(कण)। ४१ फलाकारिवियं प्रकल्य । जलायोगसघवर्षस्तकर खर्कुम समाजायत(देः)य मानुषाय ॥४०॥

Slab XVIII ; Canto XVII

[Metres : vv. 1, 5-8, 11-14, 21-23, 26, 27, 29, 33, 37, 38 Upajäti ; v. 2 Indravarajä ; v. 3 Upajäti of Uppändravarajä, Indravarjä und Varhaksthabala ; vv. 4, 32 Drutavilambita ; vv. 9, 16, 17, 20, 24, 35 Upajäti of Varnjastra and Indravanišṭa ; v. 10, 25 Indravanišṭa ; v. 15, 18, 30, 31, 34, Anushthubh ; vv. 19, 41, 42 Śārdakaśvikaḥ ; v. 28 Prithvī ; vv. 36, 39 Uppändravarjä ; v. 40 Mālinī.]

1 ॥ भैरवेरात्मः नमः*। ॥ सत्ततावसः लिख्यते। फ्रामंपयमः। फिल पूर्णिमाय(वाः) पूर्णदुक्षतस्तो नुपराजसिंहः। राजसेवाः सुधोर- २ ष्ठितो वामक्तस्थविषः। श्रमंपयमेवतः। ॥११॥ आत्मा विशोभी प्रदेशिन्ह्यान्नु युवको ज्युतिस्थापनाः। सुधुमन्तिः- ३ न चूर्णेन सक्तः। पुष्पेश राजी गहसिन्ह्यान्न। ॥२॥ सुतः(सत) वा सुरहसिन्ह्यान्ना तेश्व्यिन्ह्यांश्च भुः। चूर्णे सुहस्त-

1 Meaning 'gold'.
2 Sandā is not observed here.
3 DGA/52
4 स्म महावीरस्यर राजायायदेशः । 

5 ना(तो)हरसिलखमिलतः प्रविष्टस्मिलिङ्गिनिमितः । चुः युस्तोः स्त्रायायाचिदेशः 

6 पुरोधरप्दोरपाराबोधेऽः भ्रमुद्दरः(भु)चिनुम्बुः । विराजितोः मण्डपस्यभवेऽः पुरयतुतिं 

7 सम्बलितमेण व तृं द् पूर्वमेण दृष्टान्तः । भाष्यमनः प्रकरणः । विवाहायासः 

8 वस्य गुः(तो)वरन्त रामाणित्वतात् । यथा विलयो हृदयेष्कसाय सालसुभासः(तः) 

9 स्मरणौ रामाणित्वमेवः भारीः । ततः सुवर्णायुद्भासौरहानलसवास्यस्य प्रसन्नः उपस्यमेव 

10 विन्दुः पुनः विन्दुः विन्दुः पुनः । विन्दुः पुनः विन्दुः पुनः 

11 सम्बलितः(स्वः)श्रुतमार्गितः विज्ञानीः । कर्मणि कर्त्ता कित निरन्तरः 

12 तिस्मितः(कः)रूपः क्षमताः(तो)विज्ञानः । वाच्यमभुः प्रायः सवायम् दुः(प्रोतः)वर्तः 

13 द्वीपाः पुष्याद्वारः(प्रोतः) । वर्णमार्गितः समस्तम्भमध्यः(भु)हराकारः 

14 यत्रानि सर्वशः स वस्तुतुलिताः वतोः(सः)स्त्रायायाचिदेशः । 

15 यत्रानि सर्वाशः सवायम् दुः(प्रोतः)हराकारः । ज्ञानसारसवास्यस्य सवायम् 

16 ज्ञानसारसवास्यस्य सवायम् दुः(प्रोतः)हराकारः । 

1 This anagraha sign is not necessary.
2 Read सतीघ-उती.
3 These two anagraha signs are unnecessary.
4 There is a superfluous anandra over this letter.
17 गर्वदान तदनिब्यक्तीस्य स्कुर्तप्रम: [1*] संदर्भितस्ततद्विात्सि सम्पादिताय नेत्रायं बादायुधितोऽभिप्रयो-भवन्तु: । ॥१११॥ गा(गा)राविविक्षस्य(स्य)रोहद्व जित-
18 व्या च(च) सप्तसारात् [४*] ताम्स्वाहानविनाय मिस्येष्य: प्रवदो मुद्या । ॥११२॥
जो(यो)लितब्रमसबसदो जलस्य: वद(य)भगङ्करसमुक्[५*] श्राराधवः
19 मेम वा मते जलस्य: सप्तसंको बागवे: [१६*] मध्ये राजसमुख एवं तद्विः स्थपीरकृतः
तत् सम्पातात्संसाधितादिन्येन मद्यात् तत्समन्य श्रवः । ॥११३॥
20 सत्करार्यस्य विविधस्य बाध्यानस्य गोमव तनुसे यथा प्रयुः[६*] । तपाकांस्कांसतुःसु(स)-
सागरदान(व)न वे बायरवः चिन्न्येन(य) । ॥१२०॥ तत् तत्-
21 लाम्बसद्रबिह: श्रीराजसह: परिवारसु: । तुलापूरक: सकल(स) विवाह(व) स्थमात्य
वद(ू)पण्डितमय हुतः । ॥१२१॥
22 शुलाय(च)वंश्वस्स्तु शुलायनमं करेदृढं विनाय य । शुलायुः: शुल्लक्षः सितलक्षः
शुल्ल्यकार(ली)सय । ॥२०॥ विच-
23 विवचः । ॥२१॥ शुल्ल्यकार(स)हराम्यसमच तता(त)जुला हेमसुमानमत्पा । मुदा समाष्ट्र
पूपोवर्धक विवच: स्वरायी: प्रति
24 वास्तवः । ॥२२॥ शुल्ल्यकार(स)हराम्यसमच तता(त)जुला हेमसुमानमत्पा । मुदा समाष्ट्र
पूपोवर्धक विवच: स्वरायी: प्रति
25 वास्तवः । ॥२३॥ सूचर्णमूलपरिख(व)परिख[७*] श्रुभा: सम(म)गवलविच जपेन कोपसीः । ॥१८*]
ताम्स्वाहानविनाय मद्यात् ब(य)भगङ्करसमुका परः[८*] समार्थुमम-
26 ज्ञातः ॥ ॥२४॥ श्रीराजसः बायरवयादायको स्थ(य)ूसं सूर्यस्य(व) यद्व वा
भव(च)तरः [१६*] सप्तसमाय सार स्य एव उत्सम बायरथानामत(च) सूर्यस्य(व)तिः
28 चिन्ता[१] ॥ ॥२५॥ गरीव(च)वलस्तत्वद्वुरोहिलेन तारक(सत)मेवं नृपति प्रतिनि तत्तति [१५*] प्रेमनिष्ठतबाल
हि साक्षरस्य युक्ता नृपदेवो समता त(द)लयः । ॥२६॥
27 एतास्य(द)चाल साल्यमहो शुमय(व) दुरो(रो)क्तास्त सिल भ्रायवय(व) । शुल्ला नृपावलोकवेश
सूचत: स्पर्शसनो ददयन्ये विलित: । ॥२७॥ विवुधः[१*]-
28 नवसत्तस(च)क्रमशीतोलक्ष्म्यस्त्तत्वबृम्बविनाय[विता] [क्ष]त(द)लयः(च) सूक्ष्मीद्वृद्धिः । विषचय
शुमयः[१*]तविच(विच)तितसे महा-
29 वातस्विद्यालाक्षतित्वद(च) अयति राजसहिं श्रवः । ॥२८॥ समस्तवचावलितोध(विच)तेय विषचयः
मालकालिन्तितविलुप्तः । दृ-

1 The word edgara is used here in the sense of brāhmana.
2 This danda is unnecessary.
3 This is perhaps a local term, meaning 'bag'.
30 सं गृहविशेषः प्रावधानम् हृदभोणिति युगा नेवारिष्टम् विन्यास(त) ॥१२६॥ गृहसंथलः प्राप्य 
पत्तं तलम् उच्यते । यहे तदवमसः सूच- 
31 गृहसंथं पथिंदं ॥१३०॥ उच्यः (स्वयं) हिन्दुता नूत(व) विरचयाः जालता स्वाययाचरे ॥१८॥
गृहसंथम् (सा) विन्यास गु(स) पत्तं गु(त) पधिंदं ॥१३१॥ प्रम(त) दशम(त)|हृद- 
32 सं (भाव) विशेषं दृश्या वस्त्रार्थं समुदेश(त) कः । कन्यका (त) तदवायस्तम्यावरस्तस्मात्तोष्णकः 
विन्यासः ॥१३२॥ एव(त) देव(त) गुर्जर(त) किं- 
33 किं (सत) प्रकाष्या (मन्त्र) वाक्यानां सूत्रार्थिः किं (सत) क्षण गुरु (सत) समुद्र (कः ते श्रो 
विविषयवाचरति गु(क) पधिंदं ॥१३३॥ न मन्तित त्यागः 
34 कार (त) जगते गाने समनविवेकः ॥१८॥ कर्मबन्धोऽमः स्तवम् (सिंह) ह त्याजितः ॥१३४॥
कवलालसंतानम् सतस्थतमारस्तस्फळस्तम् 
35 शंतुनिपयजकः । कर्मबन्ध (त) विविषयवादेऽवरः । पापम श्रुत (व) नित्यति कारणाः 
॥१३५॥ प्रम (वी) महात (स) कः (स) म(स) - 
36 बंकनसंते न लोकयथोष्णुतं कुसः । गृहसंथोऽरुतविवकाः संस्त्रोत्तमस्तम् संस्त्रोत्तम ॥१३६॥
गृहसंथ (त) ॥१
37 विविषयवाचरमुखः जार (त) तं शतास्तेयस्य पालवं हि सन्ते । ताविर्षाकुटरणी (गो) ब्रह्मत ततै 
प्राचीनमहूः नित्या- 
38 विजय भवयाः ॥१३७॥ प्राप्य (क) 'घरानन्त (त) मत (त) ज्ञानविकारम् हुस्याविकारम् घ (कात्यते) प्राप्य (त) 
गोवि (व) दयानेन (न) पुपिण्यः प्रकाष्या - 
39 [हृदा] नानानिविव (त) वाममयिनाजिनियुद्ध (क) 'द्वार (द्व) ॥१३८॥ दुरावने भैक (क ते) यहो घोड़ितस्वय ॥१
यथा देव तदव बालः । स दक्षः 
40 धीरव द्व(क्ष) हि गृहसंथवं धीरण (तरार अवस्थ) ॥१३९॥ विजयविशेष (क) भारास्योऽवद क्षणुः परत्वा 
विविषयवाच- 
41 दु (ए) भक्ष्यर्था (स) उपाधेय (क) रामः । विविषयवाच (क) भक्ष्यर्थाऽवस्थायामवनस्या। सु (क) मन्तिते में (ते) कः (ते) रेष 
हितीयः ॥१४०॥
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43 तेस(सं)रेखल कृष्ण इति वा कृष्णो वा माणस: पुज्य(मो)भुज्यद्वृक्ष(भ्र)वनस्य
हसे श्रद्धार्थ्यक्षुररः॥४२॥ पद्य(मो)सोमस्युः

44 सुबर्हेन(स्वतः) सर्वद: विश्वव: देवता त्रिपुराणादि विद्वृत्तः॥३॥ कृष्णवाक्यन्त्रयायः

45 मन्य चीरा(परि)प्रक्स्(प्र)प्राद्यं सहस्रुः॥३॥ सन्तवरोज्ञ सर्व उपासावन्धारणास्तु:॥४२॥

Slab XIX; Canto XVIII

[Motres : vv. 1, 2, 32, 39, 40 संहिताविभागेन ; vv. 3, 6-8, 11, 13-15, 17 उपाज्ञाति ; v. 4 इंद्रवाज्रः ; vv. 5, 9, 10, 12, 13-21 ऊपाज्ञाति of Indrasing and Vīșṇuśastra ; v. 16 Indraśakā ; v. 18 Upaśī of Indrasing, Vīșṇuśastra and Upendraśī ; vv. 22-31, 33, 37, 38 Anushtubh ; v. 34, 35 Sṛgddharā ; v. 36 Millini.]

18

1 श्रीवर्धणेऽन्तः सन्त(स) सा च सो विवाहद्वृक्षः[विशिष्ट]श्रवणः॥३॥ सालोच प्रातीको मन्ये(प्र)रोपि
भवेद्रोग्यं वनस्यं भागवतिकाःसा।

2 ददी : चंद्रे(स)रेखल नुमं(कृष्ण) सरोस उद्वितः॥३॥ श्रीमानसानां गुप्तरथवो ब्रह्मसंक्य्या
परिदित्यावान्नाथनयेकदा ॥१२॥ श्रीमहः

3 जस्वृमुंकुर्दरस्यरस्यस्यस्यस्यस्यस्यकान्तः स्वरायाभिज्ञानतद्वित्तिविविष्यः पुष्पोतिविविष्यः । शिव(क)आधाय
सरोवर(ध)दास्ताद्

4 लस्यि(स)लन्तु नुम इवान्नयत्वध्वनिवर्यवराय सत्तवियवो विस्तारः॥१२॥ गरीव(ध)
दास्ताप्युः रोहिनित्वः प्रामाणिः

5 मान्त्रवल्लभिःनिर्मलः॥१३॥ कच्छ(स)रूपः [वा]हर्मंदलयां प्रामाण्यवर्य कृष्णत्राङ्गाय:॥(भ)॥

१३॥ ब्र(ध)हर्माण केः समस्ते(स)हेमतः

6 तुष्य(द्र)हर्माणेऽवर्णमप्यतः नुम । गृहः॥ धियेियः भूतिनित्यियः॥ ॥[वा ज्]
दात्येियः म|हि| सर्व: ॥१॥ वर्धिति सेवा (भ)हेम जुतुः ॥-
7 सन्ते (क)विभेद [के]* नामांकित यवन्त: । बुधस्त्व सन्ते हरियेर सापकं कहूँ सहलं स्वव्यां
समाग: ॥२१।। मनोयाणसंस्थाय अथत
8 बाबरेष: कान्यवं लेन तु पूर्णिःसमायः । यथेव चतः: परिपूर्णावति: (ति)स्त्वा
प्रूपस्मिसर्वविषयः। व्याल् ॥२२।। कृष्णरेष: पूः
9 चिन्तनमयु भूयाािसां तथा स्वामिस्त्रिपुणेवे ब्रह्मिष्या धर्मः खः धर्मः तपारिज्ञः
प्रेमेदान्तवाक्तिः नूयोसतु ॥२३।। निर्वचनं सर्वं स्वव्य
10 सत्यगर्भं पूतारामिंगः (त्रत्र) समन्ययित्वा । तु ज्ञानिकसदायतिप्रार्थिती जातिव सीमायमयुण्यां
सुवर्णयोगः जित
11 बाबरेष: वचा योगीसेरे चर राजानी शंकः । श्रीपुरारामसि किल जेतेव्य्रज्जातानात
करोप्रथामयः तुवां सत: ॥२४।। तिः (तत्) चर्याः
12 सांस्करं सांकलं तुलाविविविवः (तिः) पूर्णिःतिमातस्मातस्मातं सुवर्णयोगः
कृतवाच्यामहतात
13 ॥२५॥ तत: प्रसब्रो रणिकारायमानमानाय (स्रवयोगमार्गःसत्र) सः ॥ [१०] श्रीरामसि
कुलसतु (तु) गायः प्रमोदः (ब्रह्मिष्या (धर्मः) सबवें तुवाः ॥२६॥
14 सकंदु बन्धु वत: सुवर्णवायु (ब्रह्मिष्या (त्रत्र) सुवर्णविष्या (त्रत्र) सहलतनैत । रूप्यमिनसिंहः
स्मृति (स्मृति) राजानी (सी) तुवां सहलारयवेय सवन्न
15 ॥२७॥ तोड़ित्वित्व: श्रीरामचंद्रसिंहमूः माता (त्रत्र) एकतेन (ब्रह्मिष्या (धर्मः) नूयोसतु यात्रानाधिकारारे।
करोप्रथामयः अधिसत्वसमातः नूयोसतुसत्वसमात
16 ॥२८॥ आरो (चारो) हमवनस्त्रसतु सत्त्वविष्यः स केशरसिंहः रुद्र श्रीविवः
17 ॥२९॥ स पञ्चरूपो बा (ब्रह्मिष्या (धर्मः) सत्त्वविष्यः स केशरसिंहः रुद्र श्रीविवः
18 ॥३०॥ श्रीसिंह (सिंह) नि स्वामिस्त्रिपुणेवे श्रीसिंहसिंहानासम: निर्विधानवेय महत् । श्रीसिंह
नवेंद्रन च राजसम: राजः
19 विश्व [ब्रह्मा] नागरं पुरें तथा ॥३१॥ प्राचार धरणेऽए तु सहलसंसारसमानसंसिद्धाराजः
श्रीसिंहसिंहो (ब्रह्माः) सिंहयोगः

3 The avagraha signs are superfluous.
4 Before स्वव्य there is again a superfluous avagraha sign.
5 This dasa is engraved above the line.
6 This avagraha त्रत्र is also superfluous.
APPENDIX
RAJAPRAASASTI INSCRIPTION OF UDAIPUR

20 अभीविसमाकोपमवानविहः। नूर्तिवत्स्यान्यथाण्यथान्यथा।
21 अपेदग्रीग्रीग्रीग्रीग्रीग्री। द्विभाषिकं द्विभाषिकं।
22 द्विभाषिकं द्विभाषिकं। द्विभाषिकं द्विभाषिकं।
23 नवव्यवस्थाः। नवव्यवस्थाः। नवव्यवस्थाः।
24 ततु।
25 नन्दीवंदे। नन्दीवंदे। नन्दीवंदे।
26 नन्दीवंदे। नन्दीवंदे। नन्दीवंदे।
27 नमस्ते। नमस्ते। नमस्ते।
28 नमस्ते। नमस्ते। नमस्ते।
29 नमस्ते। नमस्ते। नमस्ते।
30 नमस्ते। नमस्ते। नमस्ते।
31 नमस्ते। नमस्ते। नमस्ते।
32 नमस्ते। नमस्ते। नमस्ते।
33 नमस्ते। नमस्ते। नमस्ते।

1 Sandhi is not observed here.
2 After this fifty-six syllables are wanting, which shows that one complete line of the inscription is missing.
34 योगयत् युंगसंगः:[[ || २ ३ २ ]| विवाहस्वावड़(क्या)चक्षुखच(क्या)ध्यान: श्रीरामराजसिंह प्रसुवर भक्तः।
ब्रजमयिनी(स)सुः: || २३२(३४)|| सिव(व)अभाज: सेवुर(व)-
35 बन वसितवरनावर: पुरुषो बोधनेर्वाननवानलराज(त)संग(म) विसर्जनमुनः पोतस्मयप(क्या) प्रसक्तः।
नैताक्यतात्त्व(त्वात्त्व)मुहुर्तरथिः-
36 कः [[ || ३२]] ते भूस्ते श्रीकान्तो भयावहं राहवानिं कस्यति न च वा अपरात्त(नोरे) कर्मचित् || २३२(३५)||
37 नाशययानलितमित्त्यायार्यग्रहिनेः। वसाति तव तदागस्यादित(ित)के त्वमुये तत्सयाय-परमेन्त राजातिदित जाते || २३४(३६)||
38 श्रीमानां विना तै(तै)व स्न्य(स्न्य)व श्यु: सिंघु: सप्तजन्मः तदागस्तः तवाद्रकः सदा
वा(वा)रो(रो) विवाहजनः || ३३५(३७)|| समुद्रयात्रु: त्वाकारो न कलो
39 यातुरक हु! तथा हु(वे)ते तस्तुवारो श्रीरामं लिंगातोपतियः। || २३४(३८)|| श्रीरामो-
वयनांदनुसुनजपि श्रीमातापः दुःखस्य श्री-
40 के मोदस्वरोलय ३सत्त्वा(न)यः श्रीक(श्रीक)परसिद्धोस्य वा। पुरुषो राजयक्यतापतिदिब(शब) तन्मध्य(सो)-
स्मारकसिद्धोस्य का पुत्र: श्रीजयसिंह एक क्रो-
41 तता(व)विषी: विलालितिः || २३६(३६)|| पुरुष सप्तविषो शते तपसि वा सत्तुरिणिमातः विवे
प्राचिनामदवतस्ते नरसः: श्रीराम-
42 सिंहमथोः। कार्यः राजसर्वमित्त्ववल्ले: सुध्रप्रतिमाह(क्या)विवेचः। स्मारकं रणयोद्धस्मृतिं
राजप्रसवच्छावरुः || २३५(३७)|| इति तपसः(ि) १५॥

Slab XX ; Canto XIX

[Metres : vv. 1, 12 Sragdharō ; vv. 2, 3 Vasantatilaka ; vv. 4, 12, 13 Śūrdhavikrisṭa ; vv. 5, 38-41 Upajjīta ; vv. 6-11, 14-20, 22-23 Amuktabh ; v. 13 Pranāyikī ; vv. 21, 31-36 Rathōḍaṭā
v. 37 Šikharīṣi.]

ra

1 २ श्रीप्रेरणाय नमः [[२२]] लक्षमीकावयस्मर्यादिनंमृतसमस्यात्मकां वरुणमुक्षां।[५] संप्रमाणः-
(दथ.:)प्रकरनातत्त्वयुतित्वमथोः-

\[\text{a} \quad \text{Those three syllables are missing.}\]
\[\text{b} \quad \text{Sandhī is not observed here.}\]
\[\text{c} \quad \text{This is redundant.}\]
\[\text{d} \quad \text{This figure 19 appears on the top.}\]
\[\text{e} \quad \text{This sign of avagraha is unnecessary and is to be omitted.}\]
2 सत्यकारसः [14] सर्वविनिमित्तालयानमहानमे सूक्ष्मविषयोऽवलोकनः
त्रिविभाजितं भवति भूतान्यस्तुहि

3 लक्षाण: 11.1 कुल्लक्रमे ग्रहणसिद्धांकविप्रकाष्ठां
विषयः जातां ववचनीयः समुद्रः कुल्लक्रमे
प्रकाष्ठां जनापदां

4 निर्देशकः विनिमित्त राखुमुदुः
एवः 12.2 भूमि भूमि भूमि भूमि भूमि भूमि भूमि
विनिमित्तां ज्ञान्यां ज्ञान्यां ज्ञान्यां ज्ञान्यां ज्ञान्यां
ज्ञान्यां

5 रनिविश्वासश्रुतामधून सिद्धां वस्तुः हस्तिमसिद्धां
तदनुसरतियुपन्यासः 11.21 यथासः

6 युपां गायका वश्योऽवलोकितः परोदः सूचना 11.21
सा तथां भूतान्यस्तुहि सिद्धां

7 रक्तमुद्राः[15] सन्तमानमन्मादे वर्णां 12.2
प्रत्यक्षः सामयः न ववचन्त्रमविधिमसम्म सामयः
न च बुद्धस्मसयः
ततः महावीरे

8 न जलाशयस्य [16] प्रेमः समुद्रः
कवित्तिन्तः चविं 12.2
जले निमाना ये प्राणाः
न ते मना महीपते
ते ततं बहुवारदे

9 लक्षाणः 12.3 भवाः विचारत्तमानाम्
स्वरुपः जलाशये
समानाः तीर्थेवेव तानि ज्ञाताः
मूले 12.3

10 जीवनाः स्वस्ते ते जीवनवर्णः
यादां च पूर्णां प्राणां
गुणां गुणां गुणां गुणां
गुणां

11 कुल्लक्रमे 11.2 जलाशयवस्तुः
तत्तः चविं चविं चविं चविं चविं चविं चविं
स्वरुपाः

12 कुल्लक्रमे [15] साहित्यः स्वरुपः 11.20
वदनम् आः

13 माति 11.18

14 सिद्धिः 1.

1 This numbering ought to have come after सत्यकारसः: in the previous line.
19 स्वयम् । तत्रये वेदपक्षम् प्रेषितां: कथ्य[गणनित्य] । । ।

20 तत् हि । । । निर्माणे धीरजः कुष्ठा[कल्पना] । नवरूपायम् यो नामः नायः तयः

21 पोतदेववामिनः । । । । । । — अ् । बलः अति बुधः संस्कृत्।

22 रज्जु [शुभ]तेषु । विराज्जे राजसिंहे गाः। । । ।

23 स्थानसहस्त्रायतः: विनयः। । । । । ।

24 । । । । । । । । । । । ।

25 स्थहत्तमा[भ्यं] । तदस्तृह्र[त्य]हिंशिः । सम[प्र]सागरकालस्य तुलावासस्य वा । ।

26 बहु [1*] स्वाधिपत[स्य]हिन्दुवाबहस्तम् । बहु हिन्दकम् । । ।

1 The number 20 between a pair of double desas appears above the line, with the same desa danda after it, the last letter of the verse.

2 Sandhi is not observed here.

3 After this there are two dots and two dandas, which are all superfluous.
27 रुपः(पूर्व) स तात्विक(व्यज्ञ)तृत्तियाः(तत्र)। जन(स)वन(म) महाविक(म) उत्वसस्त्रेण मुख्यितः(भूमितः)। ॥२७(२६)॥ ततः सभायः(वन)कस्यस्यो राजसिद्धो महापतिः। ॥(हि)–
जेयाः(स्व)।

28 याथेन्द्रशः ब्रा(स)ऽरणः[भ्रो*] हि(हि)वानिः [११३०१४] स(स)विभ्रयः सर्वौलोकेषः[१३४]
सुदर्शः(स) विच्छयविकः। कुष्माण्डः(कु)तमसाहुः या श्रव्यः [८०–८०–]।
॥२७(३१)॥

29 ति हेमः(हेम)धानिः वाजिनो निवासिनः। उल्लम्बायतमागश्रवतः(वतः) संप्रवासः। ॥२६(३२)॥
हतां भूलार्य ॥ तात्विकाणि सुभूतः। ॥ ता–

30 माणः विलस्यायन्यासः सत(स)वरसः। ॥२६(३२)॥
यासः कनकविकाः(व) परः कर्त्तः(पूर्व) मतः कनकः प्रसारितः। बीतः राजनार्थः महाराणः।

31 सत्तर्यः(स)पंद्रहः(पूर्व) सिद्धः। ॥३०(३४)॥
याब(व)चक्रेण सर्वविभ्रीयतः(सत् स्त्रयः)[विभ्रयः]
विषणियः(पूर्व) निवासिनः। ॥ बीतः राजनार्थः जनोऽव[व] निवासिनः।

32 श्रीविश्वः(स)पृथ्वीवरः। ॥३१(३५)॥
यामः(व)कर्मः(स)वतः युधः नूर्णतः। जनाविकिः(व) नागः(भ) गोपः
[विः]थ्रूतः श्र्यासिनः(विनः) तु प्रवर्तकः मन्त्रसेव्यः। निवासिनः।

33 जनाविकिः(व) तेनुपुरः (ध्वनिः)। ॥३२(३६)॥
तुलाकस्तः(लु) हेमः श्रीविश्वः श्रवणः। प्राण गणि–
नसुलकः(लु) रोजः(पी) रोजः। विवादः।

34 च त(स)ः ह(स)ः हृदयः(स्थे)। पशुः(प)लिथः तुलाकस्तः। ॥३२(३६)॥
जनाविकिः(व) तेनुपुरः (ध्वनिः)। निर्मिलितः निवासिनात्वायुः। लक्ष्यः। परेस्यः।

35 कृतसिद्धः(द) भेमः। ॥ श्रीविश्वः कहणणात्मानुः स्यो वासातिः। गामेयः युणोलपाणिः। ॥३४(३८)॥
प्रवर्तकः(स्व)ः। तात्वः(व) वातपलात्मा। जनाविकिः(व) तेनुपुरः (ध्वनिः)। निर्मिलितः।

36 माणःःभूमिपाणिः द्वारः(खु)। विवेकाक्षणमात्य तेन्य ज्ञानः। चत्वारः। चत्वारः। ज्ञानः। ज्ञातिः।
॥३५(३६)॥ युगः। निर्मिलितः। युगणः।

37 वेश्यः हुणः लिथः। निवर्त्वः(पर)ः। स्वेपः। निवर्त्वः। कनकतमानः। वार्तानायः।
॥३५(३६)॥ हुणः। निवर्त्वः। युगणः।

38 संग्रहावलिकाः न्यायावलिकायमात्सुसृष्टिः। संदेहावलिका प्रविष्टाति। चूः प्रह्लादोऽस्मिन्–
[वा.] ॥३६(३६)॥

1 The intended reading may be न्यायावलिका तथा बहुः.
2 Two long syllables are missing here. The intended reading seems to be तुलाकस्तः। कहणणात्मानुः युगेयः।
3 This word प्रवर्तकः is superfluous and is to be omitted.
4 The sign of अग्राहः is unnecessary and is to be omitted.
5 The word गामेयः means 'gold' here.
39. वद्यनुप्रस्तम् (स्म) याज्ञवल्क्यस्त: समाजेष्वरः कलियक्षेत्रः श्रवणलयविनायकसुः। तेजस्विताव
तु रामस्वरूपः हर्ष्वा कृष्णस्य वा मायेः सु(व)वोः-

40. मूलायम् (स्म) यस्मनः इमे व(व)हेन्द्रविभूत्यम्ः। [१४२।१।] यस्मसः (स्त्री)मयमुद्रवनस्तु जनको
वेणी च गोऽक्षर्वाविज्ञानात्मा राजाविद्यादेहे आ[व]्य। कृत्यम् राजामसः (म) स्वातः-

41. हुः। काँव्यं रामायणः रथपतियांस्मलं गुरुस्त्रधुलिकः (पत्त) महात्मा (विन) श्रीवर्त्त्वा सर्वं अविभो
वाणयांस्मलंः। [१४३।२।] चतुर्दशी (विन) सत्तायां श्रीहरूऽवर्धन्येः सर्वायं-

42. सर्वस्यतः। [१४५।६।] हर्ष्वा ईश्वरावविश्वासः। १६।

Slab XXI ; Canto XX

[Metres : vv. 1, 6-9, 15, 20, 24, 27, 32, 34, 35, 38, 41, 55, Upaniṣa ; vv. 2, 10, 17, 25, 31, 43-46,
48, 52, 53 Gītā ; vv. 3, 11, 14, 19, 21, 22, 26, 32, 36, 40, 47, 50, 51 Udgītā ; vv. 4, 5, 12, 13, 16, 18,
19, 29, 30, 33, 37, 39, 42, 49 Ṛgyā ; v. 54 Anuṣṭubh.]

1. ॐ (ॐ) िन्द्रम् ॐ) [१४४।] श्रीगणेश्वरम् (नमः) [१४४।] जसव(व)तस्मिन्नामे राजेय राठो-गणयाय।
सारि नकस्तत् याग्यमन्त्रगत्तमुक्तवर्म्यः। १४४। परमेश्वरप्रसादवाचनम्।

2. गंधं पंचविवर्तस्यमः। राजमुद्रायः िलैतमधुलन्तस्यद्रवशे तुरंतरः। १४५। फलदृढः (स्त्री)सं
ष्टः (च) (स) (त) िवस्तत्तमुद्रायः: [१४५।] कृत्य च कनककलसः।

3. हुः। यमयांम योद्धपुराणसामायम्। १४५। नानाविभाषा य(व) बुतसङ्करस्यामि महावरेष। जोतुरे।
राजस्य: प्र(ओ) विभाषा हस्ते यन्त्रोवध धस्ता। १४५। यमयाय।

4. श्रीरामप्रभु राजस् फिरः कविद (च्य) राहुण्यः। राजस्तु दशाय दिशात्सताय युद्धविषयं। १४५।
सुदर्शनराजनाम(व) राजस्तु राजस्तु राजस्तु राजस्तु। १४५। राजस्तु राजस्तु।

5. त(व) कलितपुराण: ध्यानस्वर्णाहः। १४६। यमयाय सारि नकस्ततमत्रगताराग्यममुक्तवर्म्यः।
हृद्यां नामांत्यं कनककलितम् (च) िललस्वातः।

6. श्री (व) प्रभिरस्मरध्य: यमयाय यमयाय प्रकाश्याय वणु:। हस्ते प्रभिरस्मरध्य: स्युरोहितरामचंद्रस्य
श्री (व) कलितिंसरध्य:। अनुपौषिन्य हर्षयाय [१४६।]

1. Instead of dadvina, we require here kāñnaviṣaka. Apparently this line of the verse was intended for the
22nd canto and has been wrongly copied here by the engraver.
2. This line of verse is redundant. It is meant for the 21th canto.
3. This numbering should be omitted.
4. Read kāñnaviṣaka nargāh.
5. The metre is defective here. Read परमेश्वरप्रसादाय नाम गः इते.
6. This danda is superfluous.
7. The absence of sandhi is in favour of the metre.
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7 साधूधुल्लसतद्वरकज्ञानमुद्रायत् ॥ ॥ मनमूर्तिः(सिद्ध)नामकरिण साधूधुल्लस(चढ़)रजत्-मुरामि: । कल्लूल्लव तुर(त)यमरे

8 साधूटांसिंगरस(स)सम्यथिः ॥ ॥११॥ से(स)साधूधुल्लसतद्वरकज्ञानमुद्रायत् ॥ तेजतिमाना-मिश्र(व)मिति हैमरायत्(व)राषि

9 बहुताति ॥ ॥१२॥ प्रेमबन्धूद्रवः किल बी(बी)कालेकरिष्कुद्रायिङ् नरगरे । प्रविष्टयः(स)राजेन्द्रा मायवरे नसीर [♀?]*हुसीः हि ॥ ॥१२॥ रायय भावयि-

10 हृदयाथय हाउँदुहुँवाय ॥ ॥१२॥। ॥ ॥ पत्रमत्तयः(व)युक्तविस्तारात्(द)॥ वसानस्ते ॥ । राजत-मुरामि । कल्लूल्लव दिवर(व) तु होण्डाराय(व) ॥ ॥१४॥। सा-३

11 ईस्वरव(व)प्रतिकरजनमुद्रायतिविन(त)भू(भ)ल्लव । तुरव नरवनव(व)तुरव तुरव(त) सर्वसोमायथं ॥ ॥१५॥। सर्वत्र(द)सम(स)शालिसतरजन(त)मुद्रायति(स)मत्तमूलव(ल्ल)॥४ ॥

12 सितरताभिनयपरे हव(व) स्वहस(स)र(व)रायण रिमाण: । बूढ़ीवराये भाकारसह(ह)कर(र) । प्रेमथासरस(स) ॥ ॥१६॥ । चन्द्रपाव(च)वाय मुकेशसिलिखिगि हामि-

13 बाय रायय । सादिविशतालससथसस(स)ध(च)चु(च)व(च)धममामि: ॥ ॥१७॥। कल्लूल्लव गजराजः फनोरि लिन्दुमामभिः तुरव [♀?]* सादिह(ह)सह-

14 सप(प्र)सितिरा(ण)त(क)* मुद्रायतितमूलव ॥ ॥१७॥। पोहुः(क)* सत(त) सादिह(स)सपताते हुण्डमुरावारा [♀?]* कल्लूल्लव(ल्ल) हरसरस हुण्डम(ल्ल) हेमपूर्णसुनव(नी) ॥ ॥१६॥। राजा-

15 स्याय गृहीतया भस्त्रोगाराकाय: । राजपुरा नरसे तथ सर्व(व)मिद(व) तसा सिर्दशामा ॥ ॥२०॥। मातीपुपालाय: । राजवर्गः प्रकरसिनियाय । राज-

16 पु(त)मुद्रकाव्यदसहत्मूलव प्रतायसः(च)पार: ॥ ॥२१॥। करिशिय राजतमुद्रासमसहस्तद्रितस्मूलव । हुण्डमुकुट(ल्ल) स(स)सादिह(ह)सपतातमभिः-

17 तल्पदुस्तम(द्र)सिति: ॥ ॥१२॥। कल्लूल्लव परस्मव सुतिमूर्तित(ति)च हुण्डसनी(नी) । उतसर्व(व) । गोस्वदिवानवस्य मिल हुसीः ॥ ॥२१॥। दल्वा(र्वा) जेसलमेरी

18 महाुरे प्रेमपुरूषमायि । सम्भवितवतवतः स राजवरो नृपतिवर: ॥ ॥२५॥। जससंतितिः(सिलिखिगि)हृदयमे रायवर्यपव वह(ह)सकस्ते । प्रवानाय: राज-

¹The first half of this verse is missing.
²The second quarter of this stanza is too short by four syllabic instants. To set the metre aright we may read = अत्याभिनवतालसस्त्रेष्टु न
³Instead of प्रतिक read प्रतिक.
⁴This half verse is in excess here. Compare above verse 15 and n. 1.
⁵The metre requires this syllable to be long.
⁶This ता is unnecessary and hence must be omitted.
⁷The absence of साथि is in favour of the metre.
15 DGA/52
32 यथार्थः ततः वदि भूमिवान्त निमो(न)णायात्मश्शिष्यः ॥ ३२(५२)॥ पद्मिनः(प्रभातः)-
शास्तिकोलकात्युतविशेषाः ॥ ३३(४१)॥ तत्र वदिक(वक)संसारविद्वानु(वक)शास्त्रविद्वानु(वक)प्राप्तः-
शास्त्रमोदयतः [१] पूर्णवातस्यतरुद्गारावां सांहसः

34 प्रभाबः ॥ ३४(४४)॥ शास्त्रविद्वानु(वक)संसारविद्वानु(वक)स्वाभवः ॥ ३५(४७)॥ तस्मानः-
शास्त्रविद्वानु(वक) स्वाभवः ॥ ३६(४७)॥

35 गर्भार्थः ॥ ३५(४७)॥ तद्रविद्वानु(वक)संसारविद्वानु(वक)विद्वानु(वक)विद्वानु(वक)विद्वानु(वक)प्राप्तः ॥ ३६(४७)॥

36 स्वाभवः ॥ ३६(४७)॥ शास्त्रविद्वानु(वक)संसारविद्वानु(वक)विद्वानु(वक)विद्वानु(वक)विद्वानु(वक)प्राप्तः ॥ ३६(४७)॥

37 काकाय(काकाय)काकाय(काकाय)काकाय(काकाय)काकाय(काकाय)मोक्षेन(भेने)विद्वानु(वक)संसारविद्वानु(वक)प्राप्तः ॥ ३८(४८)॥

38 युगः ॥ भोकतापारो(भोकतापारो)प्राप्तः ॥ शास्त्रविद्वानु(वक)संसारविद्वानु(वक)स्वाभवः ॥ ३८(४८)॥

39 लिङ्गः ॥ ३९(५०)॥ शास्त्रविद्वानु(वक)संसारविद्वानु(वक)विद्वानु(वक)विद्वानु(वक)विद्वानु(वक)प्राप्तः ॥ ३९(५०)॥

40 ततः शास्त्रपारम्भः ॥ ४०(५१)॥ मुः ॥ ४१(५२)॥ परार्थः ॥ ४२(५३)॥ शास्त्रविद्वानु(वक)संसारविद्वानु(वक)स्वाभवः ॥ ४२(५३)॥

41 हेतु ॥ ४३(५४)॥ प्रभाबः ॥ ४४(५४)॥ शास्त्रविद्वानु(वक)संसारविद्वानु(वक)स्वाभवः ॥ ४४(५४)॥

42 शेषः ॥ सम्पूर्णः ॥ शास्त्रविद्वानु(वक)संसारविद्वानु(वक)स्वाभवः ॥ ४५(५५)॥ शेषः ॥ ४६(५५)॥

Slab XXII ; Canto XXI

[Metres : vv. 1, 40, 42 45 ; Sāndālacakrādita ; v. 2 Sriyāharā ; vv. 3-21, 23-25, 28-38 Anuṣṭubhā ;
v. 22 Śālāci ; v. 26 Gītā ; v. 27 Āryā ; v. 37, 38 śākhipāṭa ; vv. 39, 41 Vasantatilakā.]

1. शिव(शि) [८] भोकतापारो मा(मा) [८] शास्त्रविद्वानु(वक)संसारविद्वानु(वक)स्वाभवः (शि) विद्वानु(वक)प्राप्तः [वक] [१]
2 पंचवति(ल)प्रतियाक्षयवं उपवासाभीषोत्तवं वि लभं राजसमुद्रमनामकानि तदानं

3 क रसादेवाणुधिकानं(ल) शुभंतरं स्वागतं विद्वानोपि सहस्वार्थं शर्मरूचं विङ्गवाना सवानं

4 परस्युपञ्चविवासां विद्वानात्मक गणमध्यमः तेकराहू महोदगति ॥ १२॥ विवेकादिवसः

5 सर्वात्सविनिः(ल) परि भिक्षुधिकानं क ॥ १३॥ सहस्वार्थं चतुःस्वार्थं सर्वात्ं कथा ॥

6 सहस्वार्थं च कथा ॥ १४॥ शुभर(ल) वल्लभवेदुस्वार्थमायद्वारातिनि ॥

7 सत्प्रावकारिकारणः चार्यवेदुस्वार्थमायद्वारातिनि ॥

8 श्रीतमुखः सत्यवेदुस्वार्थमायद्वारातिनि(ल) भिक्षुधिकानं क ॥

9 हुष्टायुधमभिक्षुधिकानं कथा ॥ १५॥ ब्राह्मणवेदुस्वार्थमायद्वारातिनि ॥

10 हुष्टायुधमभिक्षुधिकानं कथा ॥ १५॥

11 संवायसूत्रं ॥ १५॥ शुभर(ल) वल्लभवेदुस्वार्थमायद्वारातिनि कथातिनि ॥ श्रीतमुखः सत्यवेदुस्वार्थमायद्वारातिनि ॥

1 The total sum spent on the actual construction of the lake amounted to Rs. 40,64,925.

2 The details of the expenditure are specified as follows:
   - Rs. 35,64,974 in Rāmasatītha's account (also mentioned in verse 29-39, canto XX).
   - Rs. 5,04,880 in pūrva's or uncle's account.
   - Rs. 2,12,832 in Mōhanasatītha's account.
   - Rs. 4,78,107 in carrying the earth thrown out of the quadrangular ditch in Paśchimī Śyāmalādaṁ's account.
   - Rs. 23,601 in plastering.
   - Rs. 2,00,001 in the inauguration ceremony.

3 The meaning of the word tapase is not clear. It seems to be the Sanskritized form of the similar Arabic word tarfaq which is used in the sense of side, direction, etc., and is also spelled as tarf. We are told in verse 21, canto IX that Rājasatītha, finding the work of construction unsuasaable by a single hand, divided it among his officials. The expenditure on items in charge of Rāmasatītha, (the ruler's) uncle, and Mōhanasatītha and Śyāmalādaṁ seems to have been given in verses 4-9. The word has been used side by side with other items of expenditure. The word tapase may therefore be translated as 'in the account of', or 'on items in charge of'.

4 The total sum spent on the actual construction of the lake amounted to Rs. 40,64,925
12 भक्तानन्दोऽस्मि

13 भक्तानन्दोऽस्मि

14 भक्तानन्दोऽस्मि

15 भक्तानन्दोऽस्मि

16 भक्तानन्दोऽस्मि

17 भक्तानन्दोऽस्मि

18 भक्तानन्दोऽस्मि

19 भक्तानन्दोऽस्मि

20 भक्तानन्दोऽस्मि

21 भक्तानन्दोऽस्मि

22 भक्तानन्दोऽस्मि

23 भक्तानन्दोऽस्मि
24. ना(*.) ्रष्ट। ्वर्ष। शत सप्तव चुनावचारमितेस्वके। ब्रह्म(थ)वणं राजसिद्धो। 
जीवादाचिथः ब्रज(ब्रज)जनम्। ्रष्ट। ्वर्ष। ब्रह्म(ब्रह्म)सर- 

25. सन सिरोहितः श्रवणः ्वणः पीवितं। राजव सिरोहितनुपातं चक् निजपराकर्। ्रष्ट। ्वर्ष। 
एकलक्राषितका रूपमुद्रास्त- 

26. लोपः। ्वणः प्राणान्तोऽन्तःप्राप्तः ्वणः। ्रष्ट। ्वर्ष। राणवा तुष्यास्तलवाचोऽर तदिन 
त्रागतं। त्रूष्य- 

27. मुः। प(थ)चालस्नलाप्यप्राप्तः। ्रष्ट। ्वर्ष। शत सप्तवः(थ)तीते चुनावचारमितेस्वके। 
श्रीराजसंगोस्तस्यः। राजवणः 

28. गवः। ्रष्ट। ्वर्ष। चित्रमुखायुऽन्तो चित्रमाकस्य रागतः। वलः वः सुमामाः। शक्तो राजसिद्ध- 
पराकान्तः। ्रष्ट। ्वर्ष। 

29. सन चित्रमाष्ट्रं प्रतापधर्मः(थ)सहव। व[एता]न्तुःस्पानविव। विशुष्ठरः नस्तः(थ)सहव। महतः। ्रष्ट। ्वर्ष। 
राजपत्तराद्ग्यानिः। श्रीराज(थ)वर- 

30. श्रीराजस्लितःलर्थः। चक्रस्मृतः। नस्तः। सहस्त्रे किरः। भवतः। ्रष्ट। ्वर्ष। 

31. प्रतापपत्रनः। ्रष्ट। ्वर्ष। प्रतापो बीपसेते लिताः। अपराहोकरणः। चित्राबिनः। श्रीर- 
(थ)णः(थ)णः। ववनितकुरः(थ)लितनामः। ्रष्ट। ्वर्ष। 

32. वसां चित्रां त्वें चक्रयातः श्राणपत्तिपावमायं। श्राणं कल्यातः तद्वपावशतः। ्रष्ट। ्वर्ष। 
स्वरुपोऽन्तः। चित्रां लर्थः। चित्रां किरः। ्रष्ट। ्वर्ष। 

33. ति करमां पशुः। लिवो ज्योतः। चर्चेंतिकिल्लसातस्तुक्षेत्रः। विपुः भाले गांगास्ति 
चर्चेः। श्रीराज(थ)समुज्ञात्वानः। ्रष्ट। ्वर्ष। 

34. भस्तारो वसातः शते श्र(थ)लितसुः। ्रष्ट। ्वर्ष। भूमा। तृः। भुजयाबिनाचारिः पाणी 
साधोऽणं चुनावचारे प्रहर्ण(थ)प्रर। ्रष्ट। ्वर्ष। 

35. चषिष चषिषः। चित्रां(थ)ववस्थितत्वः। चित्रां। [सीतस्यस्व(थ)कु मुनः(थ)था भुजनः(थ)था भुजनः(थ)था। 
भगीः। ्रष्ट। ्वर्ष। राजसिद्धो भवतावतं जयकरो च(थ)ववस्थित- 

36. नं जयव(थ) गांभीर्याविलित लिपि। चम्पवा चतुष्टिपत्ते। वस्ताविलितः। श्रृं(थ)श्र(थ)ववविलिताविलितः। यम्माः। ्वर्ष। श्रीराजस्नातस्यः। ्वर्ष। 

¹ Sandiki has not been observed here. 
² Three syllables are missing in the latter half of this verse and the sense is not clear. 
³ This long syllable is obliterated beyond recognition. Traces of the medial long i are visible.
37 राजासिंहपते बेमा(वर्तमान) नुःसुःसासिंहे : |||| राजासिंह जलपियाथद्र उतमेयो भाषा(वर्तमान) नुः सुसासिंहे हरिसेवते यतो ।

38 भाषा बिरूपणावादिमसवानुष्कां(वर्तमान) व(वर्तमान)के विविष्ठवाचित सब राजासिंहे ||४१|| भोरा- खोलयसिंहविशुद्धर(वर्तमान)

39 तुःः भोरे(वर्तमान)वलयाः शुकलस्य भा(वर्तमान)ः अस्मरेशबन्धिरस्य तनयः : अर्क्षणसिंहस्य वा । पुषो राजवनपियाथ तनवसोस्मातासिंहस्य वा पुषः : भोरे(वर्तमान)ः सिंहुः एव [हृ] तव(वर्तमान)बियाः खोलयसिंहविशुद्धर(वर्तमान)ः सिंहासिंहे तत्तते ॥४२॥ पूर्ण सततस्य शते

40 सप्ति वा समुनिणाथे विने हालिविश(वर्तमान)हरिमित्तव(वर्तमान)स्ते नरपते : भोरा राजसिंहपते: [1*]
कार्य राजसिंहस्य निधनस्यः सुदा(वर्तमान) प्रतित्तवाचि- ॥

41 भेः : स्त(वर्तमान)ताक्षसिंह समरेशकवितसिंह(समरेशकवित) समरेशस्यादिर्याः : सतते(वर्तमान)मवर्कः ।

42 वृक्षकुशपा(वर्तमान) अमावासिमवाक्य(वर्तमान)सहः । सततस्य तथा राजासिंह(वर्तमान) इति वा
हरिमित्तव वा सापाः पुषोमुखस्य(वर्तमान)दन्त्वः इने भोरे(वर्तमान)ः ॥४३॥

43 मा[1*] ॥४४॥ ब(वर्तमान)स्यादिमधुमुखस्य पञ्चनोत्तरो जनकोऽधिकृतां बेरी च अत्याविजातमुम्मलताः रणसिंहेन
पुषाः हरिमित्तवादिर्याः । कार्य राजसिंहेः

44 वर्णमच(वर्तमान) भोरा(वर्तमान) भ[पुल्ला सद्हर] ॥ सर्वोद्वृत्तं भोरासिंहसिंहविशुद्धर(वर्तमान)ः ब्योरासिंहविशुद्धर(वर्तमान)ः
\\[1*\\]

Slab XXIII ; Canto XXII

[Metres: vv. 1, 26, 30-46 Amsṭasūṭkā; vv. 27, 28 Upagītī; v. 29 Gītī; vv. 47-50 Śārdāśṭhītī.]

1 || भोरे(वर्तमान) न(वर्तमान) || व(वर्तमान) सतस्य सतस्यस्य मम(मा) सतमस्य सतमस्यवर्तमानस्य सतमस्यस्य सतमस्य पुषमस्य सतमस्यस्य सतमस्य \\[वर्तमान]\\ इति।

2 | ब्रम्हानादिकान्तेः(वर्तमान) मिस्य ब(वर्तमान)शी || मा(वर्तमान) हरिमित्तवादिर्याः ब(वर्तमान)ब्योरासिंहविशुद्धर(वर्तमान) \\[ब्योरासिंहविशुद्धर(वर्तमान)\\] || सततस्य हरिमित्तवादिर्याः ब् इति।

3 | सततस्य सुदाः(वर्तमान) भोरासिंहविशुद्धर(वर्तमान) वर्णमचिन्तितेऽर्थाऽवर्णमचिन्तितेऽर्थाः।

* Sanskrit has not been observed here.
* This va is redundant. Read Amsṭasūṭkārya.
* The absence of sandhi here is in favour of the metre.
4 श्रीपुरा व्रते हृद्यांव(क) राज्यासाठी। महाराज्यें भौगोलिक तारुंह(क)तुंह(ल)गुरुरामान्यन(म)।
5 सत्ताने हृद्यांवात था हर्वानुमूदन(क)कृष्णभोजस्वादन(क)भ्रमणं या(क)भोजनं च। गरीबवा-
6 खुदं वगाटे स्ताना महाकुमारस्त्र वाहनारुपम दीपिकाय च हर्वानुमूदन(क)सत्ताने हृद्यांवात थानो वृद्धसंगमः प्रति।
7 श्री वर्तनीवेंद्र दासीहो भोगाकाभे। ततो सत्ताने हृद्यांवात थानो वृद्धसंगमः प्रति। पी(व)गृहं श्रृङ्खलाकारं श्रेयो दितिस्वराष्टि।
8 यज्ञकर्तव्रुतं(स)प्रावः। तथा तत्कालः खानः प्राप्त(क)राजसेनां-सारं(समाजः)तः।
9 कल्याणकर्तव्रुतं शान(क)कर्त्तरात्मकः। खानः साक्रांतिहुष्ट्य पुरा...वरस्माः।
10 श्रीरामदासकाः कौतिक तवा विकल्पतु: "हर्वानुमूदन श्रेय: खानकाः(क)परांतः।
11 वहवारः(क)कहावातः(क)कहावातः(क)कहावातः(क)खानः कौतिकः।
12 तस्य तस्यात्मकः कर्त्तव्रुतं लोकसः कर्त्तरात्मकः। खानः श्रेयसः खानः
13 निन्दो च चंगवार: [क] कियो(अ)अष्टकरं प(क)प(स)सुव्रया सुव्रयायुपुश्तकः।
14 खानः तंदुरात्मकः [क] खानः [क] नमः खानः खानः खानः खानः खानः खानः खानः खानः
15 कृष्णकिरातासा गुजारं। दितिस्वराष्टि: (क)वर्तनीवेंद्रस्त्र महाराजः कृष्णकिरातः (क)ङ्कलटः।
16 वेबस*(ह)कहावातः(ह)कहावातः (ह)कहावातः (ह)कहावातः।

* The absence of sandhi here is in favour of the metre.
* Sandhi is not observed here.
* The meaning of anika is 'sin' or 'crime'.

MGIFC=81—13 DGA/83—12.2.35—450.
that Anuvrata was a surname of Chalukya Vikramaditya I who ruled from 655 to 680 A.C. It is, therefore, not unlikely that the sattra was named after his surname either in commemoration of his having founded it himself or was named after him by some other founder in token of his respect to him as his suzerain.² That Vikramaditya I was a great conqueror is attested by his records in which he claims victory ‘in country after country and in all directions’.³ That in the south he went as far as the Kaveri region is proved by his Gadval Plates.⁴ As for the extent of his possessions in the north, we have as yet no direct evidence. Nevertheless, it can be supposed that in those northern regions he inherited the Three Mahârâjastras first acquired by his father, Pulakhâsin II, since we have it stated in Vikramaditya’s inscriptions that he not only regained possession of his father’s kingdom which had been lost to enemies but also acquired the fortune and sovereignty of his ancestors.⁵ Further it is well known that the Western Chalukyas were recognised as overlords by the kings of the Harshchandra family ruling in the Nasik District. One Svâmichandra of this family is explicitly stated as the feudatory (pâda-prasâd-âpajâs) of Chalukya Vikramaditya I.⁶ Râshtrakutâja Nannâraja of our grant, though not actually a contemporary of Vikramaditya I, evidently came under Chalukya hegemony at the time of recording the grant under study, i.e., in Saka 615 (=693 A.C.), when his suzerain must have been Vinayâditya, son of Vikramaditya I. It is also interesting to note that it was this Vinayâditya who conducted a successful expedition in the north in which he was ably assisted by his son, prince Vîjâyâditya.⁷

None of the kings mentioned in our record barring Govindarâja is known to us from any other source except the two other grants of Nannâraja referred to above. However, in respect of Svâmi-karâja, attention may be drawn to another person of the same name who figures as vijapati in a 7th century record of Kâpâlivarman of the Bâja family⁸ who ruled the area around Goa in the west coast. Except the similarity of name and the proximity in point of date between the two persons there is nothing else to connect the two, much less to treat them as identical.

The area of rule of the family of Nannarâja lay as determined by the provenance of their records and the places mentioned in them roughly in the districts of Akola, Amravati, Betul and Nagpur of Madhya Pradesh, which all lay adjacent to one another. Ancient Vidarbha roughly corresponds to this area. The earliest record of the family, viz., the Nâgârâna Plates of Svâmîrâja, was issued from Nândivardhana, the same as Nâgardhan which lies three miles south of Ramtek in the Nagpur District. The family seems to have moved south-west to the region of Amravati and Akola where they fixed a new capital at Padmanagara from which our inscription is issued. This place may be identified with modern Padmânga lying within the postal jurisdiction of Akola.

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² [The word anuvrata here is to be taken in its literal sense of ‘unhindered’; it is not proper to connect it with the name or title of any person.—Ed.]
³ Ibid., p. 105, text lines 18 ff.
⁴ Ibid., p. 101.
⁵ Ibid., p. 103, text lines 13 ff.
⁶ Ibid., p. XXV, pp. 226, 227, 228.
⁹ I was at first inclined to identify Padmanagara with Pawri in the Chandras District, a place which is also known as Padnapure, and where an early inscription of Baha Bhagadatta was discovered (above, Vol. XXIV, p. 11). In that case Umbarâs, the gift-village, might be Umcher lying about 10 miles NNE of Pawri. But since there are two other villages of the name of Pawri, one in the Betul District and the other in the Nagpur District near Ramtek, one cannot be sure as to which of these three could be Padmanagara. See Mirâbâ, above, Vol. XXVIII, p. 7, n. 2.
¹⁰ DGA/53
This identification is supported by the location of Umbarikā, the village mentioned; for, this is Umbar near Akola. Even the findspot of the plates, viz., Sangalooda, lies nearby. The Tiwarkhēḍ Plates mention another capital of the family, viz., Achalapura, the same as modern Ellichpur in the Amaroti District, north-east of Akola.

Of the places mentioned in our charter Padmanagara and Umbarikā have been identified in the foregoing paragraph. Tagara from which the donee hailed might be modern Tēr in the Hyderabad State. Nāgayayi, situated east of Umbarikā, may be Naigaon, near Akola. I am unable to locate Vatapuraka, Vaivadakra and Uchōhhi(or čhii)vāhala which are stated in the record to be in or near Umbarikā.

TEXT:

First Plate

1 Svasti [*] Padmanagarād—Vi(cād[*]Vi)stārma(rnṇa)-sthiti-pālan-āpta-yaśasāśrī-

2 Rāshtrakūṭ-ānvayē ramyē kṣhira-nidhāv-iv-ēndur-abhavach-chhri-Durggarā-

3 jō nṛpiḥ [*] lōk-āhlādana-hētubhiḥ pravitatais-tējō-viśē-

4 sh-ūdayai[r]=yyēn-ōchohahiḥ padavīn=vi(ūṁ vi)gāhya vidhivat=pakṣa-dva[yan]  

5 bhāṣitam(tam) || (1[*]) Tasya sūnur-śāi(ad)d-anēka-samara-sāhas-ā[vasṭam]-

6 bha-yaśā[h] śrī-Vō(Gō)vindarājas=tasya-āśīd-ātmavān-ātmaja ā-

7 tmany-āhitā-śakti-siddhiḥ śrī-Svāmikarājah [*]Putras=tasya ma-

Second Plate: First Side

8 lānubhāva-charitaḥ śrī-Namnaraṇaḥ kṛiti(tī) kāntah-kāruṇikah=kalā-

9 śka-rahitah-kṣthuḥ-karalō dvishēn=dhaurēyō raṇa-sāhas-ā-

10 hita-dhiyāṁ=agṛśeṣarō mānināṁ vaidagdh-śoddhaḥ-chētasāṁ-adhi-

11 pāśikah-kalpa-dru(dru)mō yō-ṛtthināṁ(nām)* [[2]/*]Yāś=cha samāras(samāra)yā-viśēḥa-lē-

12 bhād-iva sakalair-ābhīgāmikair-ītarais=cha guṇair-upēṭah

13 Paramabrahmanyah Paramabhāgavataḥ śrī-Yuddhāsur-āpara-

14 nāmō(mā) sas(sas sa)rvāṁ=ē(u-ē)va rāja-sāmanta-vishayapati-grāma-bhō-

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1 From impressions.
2 Metro: Śurālaśirṣāśa.
Seal
(From a Photograph)
No. 14] SANGALOODA PLATES OF RASTRAKUTA NANNARAJA; SAKA 615

Second Plate: Second Side

15 gikapurillaka-chäta-bhäs-tavakä-samuvö(bö)dhayaty-satu goto
16 vištatanathathämmäibhir-mitruitätmanasa-cha punyayavapayä Taga-
17 rä-vastavya-Vä(or Mä)—ruja-sagötra-Kaugi(ä)ja-pravara-Tasitiria-sa-brhmacächä-
18 riä Anivärit-äna-estra(ttra)—pradäyäna Varmanakas-chaturvëda-pauträ-
19 ya Bhätagaabhañja-putra-Harañja-drivëdäya Vätapuraka-grämë
20 vištä(vinä)is-karmma[uta](ütä) madhuku-samëtä(ta[n]) kahëtra—cha nivartitana-sata[n]
techchha (tech-chha)
21 Umbärkä—grämö(mä) dakahi(pë)na Vaivadraka-sima-maryyäda

Third Plate

23 pañchimasto Chocchhivähal[a[4] [ë]bhäs-aghäs[tana[i]kha[ätra[n] bhümichhi(chochhi)dra-
24 nyäyäna Kärntika-va [ä]cchar[i] [ë]yä-syä [ë]yä-prajurvarä pratipäditäm
25 va[l]-asmed-vah-s<yä-rä-gäma[rä-sapati-bhe°pärthir-asmed-dä-
26 yö-numantavya[hä] pratipälayitavyä—cha yö—ajñäna-timira-pa-
27 tal-ävrita-mäta[rä-chh]hyädahöharha(chochhi)dyamäna[n] vänunöodä-
28 ta sa pañchabhir-mmahapäkit[i][s]—sa[ë]nyukt[ë] syäd-itti [ä] Saka-käla-
29 sa[rä]vatara-sätähu abhüs[tu] parächa[de]jän-va(sa-va)mäehu Kärntika—sañchh-
pau.

Sar[1]

Sri-Juddhásura[1]

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[1] This may be also read as uttara[a Tätäjächchä.
[2] Dit is inserted below this last line at the left end of the plate.
[3] This may be also pañchémat[a-chochchivähal[a.
[4] Some word like upaksiöön is to be added here. A similar omission occurs in the Mellaí Plates (Ind. Ant., Vol. XVIII, p. 206, n. 1).
These plates were found several years ago in the possession of a Patil of Mundakheda, a village in the Chalingan taluk of the East Khandesh District, Bombay State. They were brought to notice by the late Mr. G. K. Chandorkar, who edited them twice—first in the Marathi magazine, Prabhāta of Dhulia, Vol. I, No. 12 and afterwards in the Annual Report of the Bhrata Itikās Samādhiya Mandala for Saka 1834, pp. 169-177. As no facsimile of the record accompanied either of these articles, I was under the impression that it was not published. Several years ago, while I was studying the Bagumra plates of Nākumabhalaśakti, I felt the need of critically examining this record in view of its importance for the history of the Śendrakas, and I tried to trace the original plates, but could not succeed. I was, therefore, agreeably surprised when I received recently a copy of the printed facsimile of the plates from my friend, Dr. M. G. Dikshit. From the date Āchāra, Saka 1829, as well as from the name Prabhāta printed on it, it is clear that the facsimile was published in the same magazine Prabhāta in the next issue after the text of the record was first edited by Chandorkar. This facsimile has enabled me to correct the readings of some important words in the transcript published by Chandorkar. Again, Chandorkar did not calculate the date or identify the places mentioned in the grant. For these reasons as well as because this is the only record of the Śendra king Jayaśakti and is important for the ancient history of Mahārāṣṭra, I re-edit the grant here from the aforementioned facsimile published by Chandorkar.

The copper-plates are two in number, and are inscribed on the inner side only. Their size and weight have not been recorded. From the description given by Chandorkar they seem to have raised rims for the protection of the writing. At the bottom of the first inscribed plate and the top of the second, there is a hole for the ring which strung the plates together. This ring is said to have carried a seal with the legend Śri-Jayaśakti, but no photograph of it seems to have been published.

The record consists of twenty-four lines, twelve being inscribed on each plate. The writing is in a good state of preservation. The record is, however, rather carelessly written and contains a few mistakes here and there. The characters are of the western variety of the southern alphabet as in the other records of the Śendrakas found in Gujarāt and Khundesh. The only peculiarities that call for notice are as follows: (1) the initial फ resembles फ, but has a long vertical on the right; see ēka, line 14; (2) the stroke for medial झ is turned upward in the case of झ as in 'dvijāṭī', line 6; (3) I has everywhere a straight vertical stroke on the right; see labadha, line 2; (4) घ generally appears looped as in samunati, line 1, but it is sporadically unlooped as in sanāt-, line 16; (5) a final consonant is shown with a horizontal stroke on the top; see vasya, line 21. The jihvaṃśāhū occurs in line 10. Punctuation is indicated by single or double dots. The language is Sanskrit. Except for four benedictory and imperative verses at the end, the record is in prose throughout. It may be noted that the writer has used in the eulogy of Bhānuśakti the very expression kavimāla-bhāṅga-mandala-vaśasaḥ(ysāḥ), which describes Ādiyāśakti in the Bagumra plates, and Allāśakti in the Kāśāṃ plates. Again, the expression Bhava-vinīr-or āpratikāta-ākāṭih which describes Ādiyāśakti in the present plates occurs in connection with Allāśakti in the Bagumra and

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1 This No. bears the date Phalgun, Saka 1829 which is plainly a mistake for Saka 1828. The same mistake occurs on the first page of the previous two issues. As stated above, the facsimile of the plates published in the next number bears the date, Āchāra, Saka 1829.


3 Ibid., Vol. XVIII, p. 227.

The plates refer to the reign of the Śendraka prince Jayaśakti. They were issued from Jayapuraṇadvārī. They record the grant, by Jayaśakti, of a village the name of which Chandorkar read as Śeṇyakalasha. The correct reading of the passage where it occurs is Śeṇyāśa grāmaḥ, not Śeṇyakalasha-grāmaḥ. The village was therefore named Śeṇāṇa. It was included in the Kundalikāmala viśaya. The donor was the Brāhmaṇa Bappasvāmin, the son of Rāvasvāmin, who belonged to the Kāśyapa guṭra and the Hiranyakātin branch of the Taittirīya śākhā of the Black Yajurveda, and resided at Kaliśvāna. The gift was made on the occasion of the sun’s entering the Mina-rāsi on the 10th titthi of the dark fortnight of Phālguna in the year 602 of an unspecified era. The year and the titthi are expressed only in words. From the Nāgad plates we know that Jayaśakti’s father Allāśakti was flourishing in Śaka 877. The year 602 mentioned in the present grant of Jayaśakti must, therefore, be referred to the Śaka era, and corresponds to 680-81 A.C. In this period the sun entered the Mina-rāsi at 20 h. 10 m. after mean sunrise on the 17th February 681 A.C. The religious ceremonies connected with the sarvākhni must have been performed after sunrise next day, the 18th February 681 A.C., which was the 10th titthi of the dark fortnight of the amānta Phālguna. This date shows that the amānta scheme of the lunar months was in vogue in Northern Mahārāṣṭra in the seventh century A.C. The grant was written by the Śendhivigrahaṇika Rāma.

The present grant gives the following pedigree of the donor:

Bhānuśakti (Śrivallabha)

Ādityasakti

Nikumbhāllasakti (Satyāraya, Prthivīvallabha)

Jayaśakti (Satyāraya, Prthivīvallabha, Vikramāditya and Nikumbha)

Chandorkar read the name of the third prince as Nikumbhāllasakti, being probably misled by Bühler’s reading of the royal name in the Bagumṛ plates. The facsimile of the present grant, however, shows the correct reading of the name to be Nikumbhāllasakti. The same reading of the name occurs in the Nāgad plates published by Mr. G. H. Khare. We now know from the Kāśārē plates that the proper name of the Śendraka prince was Allāśakti. This occurs not only in the text of the grant, but also on the seal of the plates. Nikumbha was evidently a biruda prefixed to his name. The same biruda is seen to have been assumed by Allāśakti’s son Jayaśakti in the present plates. The biruda was evidently derived from the name Nikumbha of Allāśakti’s grandfather, mentioned in the Kāśārē plates. He had another name of Bhānuśakti which is noticed in the three other grants of the family, including the present one. His descendants Allāśakti and Jayaśakti seem to have assumed his name Nikumbha as a biruda, probably because he was the founder of this Śendraka branch which flourished in Gujarāt and Khāṇḍesh.

1 Samsārakrti (Marathi), Vol. VIII (October, 1899); above, Vol. XXVIII, p. 196.

2 This titthi commenced only 15 m. after mean sunrise on that day.
The present grant describes both Allasañkī and Jáyañakī as *samadhibata-paśchā-mahā-sabda*, i.e., as having attained the right to the five great sounds. They both were evidently subordinate chiefs, owing allegiance to the Chālukya Emperor of Bādāmi. Bhānuṣaktī, though described in a more grandiloquent style, probably enjoyed no better status. As his grandson Allasañkī was flourishing in 653 and 656 A.C., Bhānuṣaktī may be referred to the first quarter of the seventh century A.C. He was probably placed in charge of Gujarāt and Khandesh by Pulakēśin II after he had conquered these provinces from the Kalachuris. No records of the reigns of Bhānuṣaktī and Ádityaṣaktī have yet been discovered, but Allasañkī is known to have made three grants, two of which, recorded in the Kāsāre and Bagumrā plates, are dated in the Kalachuri era and one, viz., that in the Nāgad plates, in the Śaka era. The earliest of these, viz., that in the Kāsāre plates is dated K. 404 (653 A.C.) and registers the donation of some land in the village Pippalihēṇa, modern Pimpalner in West Khandesh. The second, known as the Bagumrā plates, dated K. 406 (656 A.C.), registers the gift of the village Balisa, modern Wanäs near Tēn in South Gujarāt. The third record, viz., the Nāgad plates, though issued from Kāyavātāra, modern Kārwān in Gujarāt, mentions the grant of a village in the vishaya of Nāndipuradvāri which is probably identical with Nandurbā in West Khandesh. This grant is dated in Śaka 577 (655-56 A.C.). These records show that Allasañkī continued to hold Gujarāt and Khandesh at least till 656 A.C. Sometimes thereafter, he seems to have lost Gujarāt; for the next date from that part of the country is K. 421 (671 A.C.), furnished by the Surat plates of Śrayāraya-Sīlāditya, which register the grant of the village Āsaṭṭigrāma, modern Astgāon, not far from Tēn. From the Mānōr plates, recently published by Mr. Krishnā, we learn that Dharasāraya-Jayasiṅha, the younger brother of the Chālukya emperor Vikramāditya I, founded the Nāvesār branch in 669-70 A.C. Thereafter, the rule of the Sēndrakas seems to have been confined to Khandesh. As shown below, the places mentioned in the present Mundakhāṣē plates can be satisfactorily located near the western border of that district.

It may be noted that Bhānuṣaktī, Allasañkī and Jáyañakī bore certain *biruda* which are usually associated with their Chālukya suzerains. One of these deserves special notice. Jáyañakī calls himself Vikramāditya in the present grant, dated 681 A.C. His suzerain was Vikramāditya I, who had died just in the preceding year (680 A.C.). As this is the only known grant of Jáyañakī, we do not know whether Jáyañakī had borne the *biruda* previously or whether he assumed it only after the death of Vikramāditya. The absence of any reference to the imperial family in the present grant lends colour to the latter view, but we may note that similar *biruda* were assumed by other feudatories of the Early Chālukyas. The Mānōr plates, for instance, show that Maṅgalarasa, the son of Dharāsāraya-Jayasiṅha, had assumed the *biruda Vinayāditya* before Śaka 613 (691 A.C.) during the reign of the Chālukya emperor Vinayāditya. The present grant does not, therefore, give any indication that Jáyañakī had thrown off the yoke of the Early Chālukyas.

No descendants of Jáyañakī are known but, as I have suggested elsewhere, the Sindā kings who flourished in Khandesh in the 10th century A.C. may have belonged to the same lineage. Like the Sēndrakas, they also claimed to have descended from the lord of serpents. Later, a family called Nikumbha is known to have flourished in the Khandesh District. It is known from the

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1 Chandorcar’s view that the Sēndrakas were independent kings who helped the Early Chālukyas to establish themselves in the Kanares country is not supported by any evidence.

2 Above, Vol. XXVIII, p. 18.

3 Dr. Fleet also inferred that the Bagumrā plates belong to the period when the Western Chālukya sovereignty was in aṣeyas. See *Dynasties of the Kanares Districts*, Bom. Gaz., Vol. I, Part II, p. 361. Since then we have known of several records of the feudatories of the Western Chālukyas which make no mention of the reigning emperor.

4 Above, Vol. XXV, pp. 166 ff.
Pātaṅ inscription of Śaka 1128; but it is not likely to have been connected with the Śendrakas, as it traced its descent not from the lord of serpents but from the Sun.

As for the localities mentioned in the present plates, Kundalikāmala, the headquarters of the vishaya in which the donated village was situated, is probably identical with Kundalgaon, 14 miles west of Nándgaon near the western border of the Khandesh District. No place exactly corresponding to the donated village Sēgānā can be traced in the neighbourhood, but Sāndaŋā which lies about 10 miles north by west of Nándgaon may represent the ancient village. Jaya-puradārī, from where the plates were issued, may be identical with Jeur which lies about 7 miles almost due north of Nándgaon. Kallivana where the donor resided is undoubtedly Kalvaṅ, the chief town of the Kalvaṅ taluk of the Nasik District.

**TEXT**

**First Plate**

1. विद्वानैः[१] स्वर्ति [२] जयपुरास्त्रीतौ सेशस्वी[३] चुरुचिकृतपुरातिस्मुन्ते विकसितपलाससिंह[४] [पुरुषतिः सेवक] [वर्षा] [भाषा] [वर्ष]

2. त्यस्वेनकाताहुईर्जंतरानुपर्वताः[५] समरसच्चुरुचिकृतविजयी(यो) विजयाकाशिरपुजाः स्वविवक्षाः

3. स्वर्तस्वीमण्डल: प्रणताशोभसामशंकिरोमकेतनिषुष्टपा[६] जयपुरातो नवविवदन्दावनविवः

4. सुमुकुर्मेत: शरदगयांशांकमण्डलामयस्वयः(यशस्):[७] श्रीवल्लभानुयायितस्य पुनःसत्तलादानुब्धात: स्वसुभान[८]

5. जिमयूलवचविमयसचंलधिताशियनिकचङकवचविनिर्मलक्षणे: शिपुलस्वपुष्पमस्वयः(स्वयः): कुपुरानिकरो-

6. पशोभितसकलविपुवातं: समुद्र इव विशिष्टिराजकम्भूमूलवात्तनमः परामगा(र) भोरो देवविभंवजन्तनवाने-

7. व्यवस्याभनिच्छायो भवसुतिरवामधवात्वविनिकरो स्वयः पुनःसत्तला-दानुब्धातो व्यप्ता(त्वस्):

8. अलक्षदितर्वोगत[९] अदितीन्द्रक्षिणवचताररवीवितावनविविर्यांशरासशराय: (पारापार:) सेवर-

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[२] From the photo-sinograph published in the Prabhaṭa (Marathi) for Chaitra, Śaka 1829.
[३] Expressed by a symbol.
[४] This expression is used to describe Jātīyasakti in the Bagmār plates, and Allādākṣī in the Ksara plates.
[५] This expression occurs in the description of Allādākṣī in the Bagmār and Nāgad plates.
9 [Śr.] सामाधिकपञ्चमःसहाय: सत्याश्रयपूर्विशीवल्लभ्यनिश्चुतभास्तवितस्तय पुनः
तत्तादादुध्रीतो विनततन:-

10 पटलेन्द्रकुमारलकुलकंकुलकः ९ युगनतपत्तिशाशिष्ममयूरित: कारणातातिसिर: प्रस:-
भार्म्मिकशास्त्र:-

11 राजसी: समाधिकपञ्चमःसहाय: सत्याश्रयपूर्विशीवल्लभ्यनिश्चुतभास्तवितस्तय जयविनित:

12 सम्बन्ध: राजसामालमोगिकविषविद्यापतिर्राज्यांकूटयुक्तकसौरवराधिकारिकादेव[मृ]* समनु-
भोव:-

Second Plate

13 बल्लूः व: सांविदित(त) मया परलोकाधर(वे)शतम(मं)गीतकथ महत्त्वं [हि]
शु(ज्ञा) [तत्त:] युवलिकामलविश्वायत:-

14 मोत्सेताणा एव ग्रामा: सोऽन्त: सपरिकर: सर्वादानिनिमिथिद्विशिविद्विदुः[दि]कापरिकी-
णा[भम्त्त]स[म:]-

15 क: [भु]सिम्चित्तर्णयोगा नाचार्मवेद्य[ः] अचर्य्यकार्णशक्तिष्टीतिनितस्मालोऽहि: पु[भप]ि[ः]
(आ)न्यक्षमेष:-

16 भोम्प: कालिक्यु[न]वास्तवकाश्यपसग्राहितितिरक्षन्यके:श्रीहारमरेश्वरसामसूनेवंभवसवा-
'भीते वर्छवेद्व(दे)-

17 [वा]*सिनहोग्यमहायाज्ञविदिक्षः(भो)सर्मगांवर्थः(ल्वः) मातापितोरालमनन्तु युवयसो-
सिबुरूः ब्राह्मणमह(हा)जनसेताय.

18 [फा]*लुः(न)बुद्धदस्मयां पुन्ये तिबः भगवति साविताय सि(मी)ननाधि संक्षिप्तेऽपि उदकातितगाण्य प्रतिपादितो यतोस्मिन्दैवः

19 स्वर्याः[भभ]सूपतितिनिन्त्याणुक्तिन्त्यादिलससारायुक्तुद्रारम्य च जीवितमचायमाँ
विरीक्षकमुतमखशापायम् [च]

1 Chandorkar read तिश्रक महसूल- but the sign inscribed above हृ is that of jhatamālīyam.
2 Chandorkar read समाधिकपञ्चमः- but the correct reading is clearly as given above; compare
कोल्लुलण्य एव ग्रामः in the Vadnāc plates (above, Vol. XII, p. 34) and कुमारिकःक्रो एव ग्रामः in the
Sarasvati plates (above, Vol. VI, p. 399).
3 Read तिस्तिरीया.
4 Read पुष्पलिङ्गः.
No. 16—CHATESVARA TEMPLE INSCRIPTION

(I Plate)

B. Ch. Chhabra, New Delhi

This beautiful prasasti is neatly engraved on a well-dressed slab of black granite. It is kept in the temple of Siva, that goes by the name of Chātēsvāra, in the village of Kisanpur or Kisanpur (Krishnapura), in the Cuttack District of Orissa. This village is situated about 12 miles northeast from the town of Cuttack. The inscription seems to have been examined first by Bāhu Nagendranātha Vasu as early as November 1893. He noticed it in Bengali, in 1894, in his Viśvakōṭa, Vol. VI, p. 229. Later on, in August, 1898 he read a paper on it, giving its full text and translation, which has been published in the Journal of the Asiatic Society of Bengal, Vol. LXVII, 1898, Part I (History, Antiquities, etc.), pp. 317-327. No facsimile of this prasasti has so far been published elsewhere.

After Vasu's treatment of this inscription, no other scholar seems to have cared to examine it closely, though it has been referred to by various scholars in connection with the history of Orissa. In the winter of 1898, the writer of this article, in the course of his official tour in Orissa, happened to visit Kisanpur, where he studied the inscription from the original slab. As a result thereof, it was found that the text presented by Vasu is as inaccurate in places as his interpretation of it is erroneous. The present writer had occasion to comment on this inscription in the Hindi monthly Itihāsa, September 1951, pp. 155-158, as also in the Oriya Historical Research Journal, Vol. I, 1952, pp. 11-13, where the importance of the inscription as well as a few examples of the defects in Vasu's treatment of it has been pointed out. These may be considered as enough justification for a re-edition of the inscription.

1 Metro of verse 1-4: Annaṭṭha.
2 This sīrṣa is superfluous.
3 DGA/53
The inscribed surface measures 31"×18". It contains 25 lines of writing. The engraving is beautifully executed, and is fairly well preserved throughout, except a few scratches about the middle of lines 17 and 18. These, however, do not cause any difficulty in the reading of the aksharas affected.

The alphabet of the inscription is the eastern variety, proto-Bengali, of the thirteenth century A.C. Some scholars prefer to give this script the name Gauñī.\(^1\) Forms of \(kh\), \(j\), \(t\), \(ṭ\), etc., which resemble the modern Oriya and Bengali forms of these letters, are noteworthy. The forms of initial vowels \(ā\), \(ī\), \(u\) and \(ē\) may be seen in lines 6, 8, 22 and 3 respectively. The sign of \(eis\)ra is remarkable inasmuch as it consists of two small circles, one above the other, with a horizontal top stroke on the upper circle. The form of \(p\) looks somewhat like that of \(y\). The forms of some of the conjunct consonants are worthy of note, such as \(t\)ra and \(n\)ja in line 1, \(rt\)ti in line 3, \(v\)ra in line 7, \(m\)ra in line 12, and \(ṣ\)ja in line 7. This last shows that the subscript \(t\) resembles \(t\). The form of \(t\) otherwise may be seen in \(m\)k\(a\) in line 2. The language is Sanskrit, and the composition is in verse throughout, except the obeisance in the beginning. There are altogether twenty-five verses in various metres. The verses are not numbered; but the end of the first half of every stanza is marked off, as a rule, by a single \(daṇḍa\), and the completion of every stanza likewise by a double \(daṇḍa\). The style is highly ornate.

As for orthography, no distinction is made between the signs for \(b\) and \(v\). Properly speaking, the sign for \(v\) stands also for \(b\). In giving the text, I have read it correctly as \(b\) wherever \(b\) is required.\(^2\) A consonant after \(r\) is generally doubled, cases like \(r\)ṭ\(ī\) in line 8 being exceptions. In those like \(aṃ\)ra\(ṣ\)ka in line 5 the rule of reduplication does not apply at all. In such cases the consonant after \(r\) is correctly left single.

Grammatically, the monominal use of the word \(daṇḍa\) in verse 13 is interesting. Such a usage is rare, but we have instances of it in Sanskrit literature, as in Māgha’s \(Ś\)īs\(a\)p\(a\)l\(a\)v\(a\)d\(h\)a, III, 57: \(j\)an\(ā\)ma-rāj\(ā\)ta-s\(a\)m\(ā\)ja-r\(ī\)ma=na jā\(n\) daṇḍa-p\(a\)ya-am\(a\)n\(a\)c\(a\)-\(y\)a\(n\)a vi\(n\)ī\(t\)a-m\(a\)r\(ī\)ga. In verse 9, the verbal form \(a\)j\(ā\)m\(a\) in the causative sense, is a solescism, which is repeated in \(a\)j\(ā\)m\(a\) in verse 10. Similar solescisms are not uncommon in Sanskrit inscriptions.

On the seals of Bhāṣ\(a\)k\(a\)r\(a\)va\(r\)ma of Prāg\(i\)ga\(ṭ\)i\(a\)ha, for instance, we have \(v\)a\(n\)a jā\(n\)a jā\(n\)a ī\(r\)t-\(B\)u\(−\)n\(a\)v\(a\)t\(a\)j\(a\)……………………………………. K\(a\)l\(a\)\(v\)a\(a\)ma. To quote an earlier instance, we have \(v\)a\(s\)u\(n\)a\(d\)h\(a\)r\(a\)k\(a\)ra-t\(a\)ma\(y\)a\(n\)a pr\(a\)j\(a\)j\(ā\) in the Manus\(a\)r\(a\) inscription of Māl\(a\)v\(a\) S\(a\)v\(a\)t\(a\) 524, referring to the Gupta king Gōvinda\(g\)upta.\(^4\) The word \(a\)v\(a\)r\(ā\) in verse 7 has possibly to be taken as synonymous with \(k\)r\(a\)v\(a\)l\(a\)ḥ, which would be of lexical interest. The construction, however, seems to be faulty inasmuch as a \(k\)lāḥ was essential in the subordinate clause and that is absent. Instead of \(a\)v\(a\)r\(ā\), something like \(t\)ā\(n\)u-\(ā\)v a\(n\) would thus have been better. These observations, it may be admitted, hold good only in case the interpretation of the verse in question as given below be acceptable. The verse no doubt is a hard nut to crack.

The main object of the inscription is to record the erection of a temple of Kāpāntaka, i.e., Śiva, evidently identical with the present Čaṭāśāvāra temple. There is, however, a difference of opinion as to who exactly was responsible for raising this edifice. Vasu inscribes it to Ānāga-

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1 Dr. D. C. Sircar, for instance, justifies this designation (above, Vol. XXVIII, p. 320; IIQ, XXVIII, pp. 190-1). The script of the present inscription compares well with that of Svapaṃśāvāra’s inscription of the time of Anāgābhūma II.; above, Vol. VI, plate facing page 202.

2 The confusion between \(v\) and \(b\) is not only a palaeographical feature, but also a phonetic peculiarity, which is noticeable in certain inscriptions even of the Gupta period. See Dr. G. S. Gai’s note in the Journal of the Gangetic Jha Research Institute, Vol. VI, pp. 308-309.

3 Dr. Hiramanda Sastri’s Nalanda and Its Epigraphical Material (Memoirs of the Archaeological Survey of India, No. 36, Calcutta, 1942), p. 70.

4 Above, Vol. XXVII, p. 15, text 1, line 4.
bhima II, whereas a careful perusal of the text, even as it is presented by the said scholar, will show that it was Anaṅgabhīma II’s (really III’s) minister, Vishṇu, who built that temple. Bābu Manomohan Chakrvarti, who, by the way, proved this Anaṅgabhīma to be Anaṅgabhīma III (and not II), has evaded the issue by merely observing: “Several years would have elapsed between the minister Vishṇu’s fight with the Yavanas and the finishing of the temple.” Bābu Rākhāl Dās Banerji, on the other hand, strikes a discordant note by attributing the construction of the Śiva temple in question to Gōvinda who was the said Anaṅgabhīma’s grandfather’s minister. The confusion is probably due to the fact that Anaṅgabhīma’s grandfather’s name also happens to be Anaṅgabhīma and that both he and his minister, Gōvinda, also figure in the present inscription, as we shall presently see. Dr. Hemchandra Ray, however, correctly ascribes the erection of the temple to Vishṇu. 

Our inscription mentions only four members of the later Gaṅga dynasty of Kaliṅga: (1) Chōḷa-gaṅga, (2) his son Anaṅgabhīma, (3) his son Rājēndra, and (4) his son Anaṅgabhīma. Not taking the earlier rulers of the lineage into consideration, Vasu took the second of the aforementioned members as Anaṅgabhīma I and the fourth as Anaṅgabhīma II. In the context of the full genealogy, however, these two stand as Anaṅgabhīma II and Anaṅgabhīma III respectively, one of their forefathers (Vajrahastra by name) being Anaṅgabhīma I. It may further be observed that a variant form of this name, which frequently occurs in inscriptions, is Aninyaṅabhīma, and that Rājēndra of our inscription is to be equated with Rājēndra III. The full genealogy as well as the events connected with the various members of the dynasty has recently been reviewed by Dr. D. C. Sircar in his edition of the Nagari plates of Anaṅgabhīma III; Śaka 1151 and 1152. The portion of the genealogy contained in the present inscription stands as follows:

(1) Anantavarman-Chōḷa-gaṅga (1078-1147 A. C.)
(2) Anaṅgabhīma II (4th son of 1) (1190-97 A. C.)
(3) Anantavarman-Rājēndra III (son of 2) (1198-1211 A. C.)
(4) Anaṅgabhīma III (son of 3) (1211-38 A. C.)

Again, as indicated above, in connection with Anaṅgabhīma II, our inscription mentions his minister Gōvinda; and in connection with Anaṅgabhīma III, it describes his minister Vishṇu. As a matter of fact, the Chāṭesvara inscription is a eulogy of this Vishṇu himself. Of the total of twenty-five verses, the poet has devoted as many as thirteen to Vishṇu alone, describing his valour, learning and charities. The first eleven verses, descriptive of the Lunar Race and some of the later Gaṅga rulers belonging to it, serve as introduction, while the concluding stanzas mentions the poet’s name and fame. A perusal of the whole inscription leaves one with the impression that Vishṇu was that type of a minister who is all in all in a state, while its ruler counts as mere figure-head.

The contents of the inscription are, briefly, as follows. It opens with a symbol for siddham followed by om and obedience to Śiva. Verse 1 is in praise of the Ocean and verse 2 in that of the Moon, born of the Ocean. Verse 3 refers, in a conventional way, to the kings descending from the Moon, i.e., those of the Lunar Race. Verses 4 to 6 describe, in a general way, king Chōḷa-gaṅga

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2 Ibid., Vol. LXII (1903), p. 120.
5 For a full genealogical list of the later Gaṅgas of Kaliṅga, see Dr. D. R. Bhandarkar’s List of Inscriptions of Northern India, pp. 387-388.
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EPGRAPHIA INDICA

(i.e., Anantavarman-Chõdagaṅga). It is of interest to know that, in verse 4, he is described as an incarnation of the Narasimha avatāra of the god Vishnu. We may parenthetically observe here that, as is known from other inscriptions, Chõdagaṅga’s ancestors were all stannach devotees of the god Śiva, and that Chõdagaṅga himself was one such in the earlier part of his life; but that, about 1112 A.C., he started adoring Vishnu as well, later on becoming a devotee of Vishnu alone. His descendants all adhered to the Vaishnavī faith.† Verse 7 describes Chõdagaṅga’s son Anaṅgabhīma (II) as a peace-loving ruler. Verse 8 mentions his able minister, Gōvinda, a Brāhmaṇa of the Vatsa gotra. Verse 9 introduces Anaṅgabhīma (II)’s son Rājendrā (Rājārāja III), whose son Anaṅgabhīma (III) is described, in verses 10 and 11, as a valorous and munificent ruler. Verses 12 to 22 are descriptive of Anaṅgabhīma (III)’s minister, Vishnu. In verse 12 he is stated to have stabilised the empire of the lord of Trikaliṅga (i.e., Anaṅgabhīma III). Verse 13 represents him as a great warrior. Verse 14 alludes to his having routed a king of Tummaṇa, while in verse 15 mention is made of his fight with a Muslim ruler (Varuna-dvānindita). Verse 16 refers to his vigilance and war-preparedness, ensuring safety and security to the empire of the lord of Utkala (i.e., Anaṅgabhīma III). Verses 17 and 18 contain a poetic description of his glory (yūgas). Verse 19 adverts to the Talāpūrṇaṇa gift which, it is indicated, he ceremonially gave on the sea-shore near Puri. Verse 20 contains a poetic description of sea-breezes and informs us that the minister Vishnu caused pools and tanks to be constructed along principal roads. Verses 21 and 22 describe his proficiency in the Vedaśas and various śāstras. It may, in passing, be remarked that it is on the strength of these two verses that Vishnu may be taken as a Brāhmaṇa. Otherwise, neither his caste nor his parentage is expressly stated in the inscription. Besides, we are not in a position to say whether he was in any way related to Gōvinda, the Brāhmaṇa minister of Anaṅgabhīma II. Verse 23 informs us that Vishnu erected the temple of the Destroyer of Cupid (Kīmākāla), i.e., Śiva. In verse 24 a long life is wished to this temple as well as to the prasātras. The author of the prasātra, a poet, Bhāskara by name, introduces himself in verse 25, as the last item.

It may be realised that this eulogy gives us more of poetry than of history. The translation of the text appended hereto will give an idea of the heights of imagery and hyperbole to which the poet Bhāskara has soared. He has exhibited his skill well; but, alas! he has not been understood so well, with the result that what little of historical value his poem contains has suffered distortion. The obscurity that prevailed over the identity of the builder of the temple has already been pointed out. Following Vasu’s translation, Banerji says: "According to this inscription either Gōvinda or Anaṅgabhīma III erected several pleasure-houses at Purasottama or Puri and performed the golden Talāpūrṇaṇa ceremony at that place. He also constructed many roads and excavated tanks." Now, this statement is wrong. In the first place, it is neither Gōvinda nor Anaṅgabhīma III, but Vishnu, who should be credited with the work of public utility enumerated. These, again, in reality consist only of tanks. He constructed no pleasure-houses and no roads. A perusal of the text and its rendering (of verses 19 and 20) given below will show that the so-called pleasure-houses refer to the toy-hilllocks of jewellery for the Talāpūrṇaṇa gift, magnified by the poet’s fancy into so many replicas of the Mount Meru, the abode of the god, and that, so far as roads are concerned, Vishnu only dotted them with tanks here and there, and had nothing to do with their constructions. Besides, even the excavation of tanks may not be taken as a personal charity of Vishnu. It was presumably a part of the liberal policy of the government with Vishnu as its chief minister. It was presumably a part of the liberal policy of the government with Vishnu as its chief minister. It was presumably a part of the liberal policy of the government with Vishnu as its chief minister. It was presumably a part of the liberal policy of the government with Vishnu as its chief minister. It was presumably a part of the liberal policy of the government with Vishnu as its chief minister.

† Ibid, pp. 239-40.
mahādānas, 'great gifts,' enumerated and elaborately described in the Purāṇas.¹ In the case of the particular gift in question, the donor gives away in charity his own weight of precious metal and stones (gold, silver, ornaments, jewels, etc.).

Historically, the allusions to the wars waged by Vishnu on behalf of his master, Anaṅgabhima III, are more important. They are, however, so vague that they do not add much to our knowledge. Verse 14, shorn of its hyperbole, means to convey that Vishnu fought with a king of Tumāna and possibly harassed him. We know that Tumāna was the capital of a branch of the Haihayas of Mahākāsa, now represented by a small village called Tumāna ¹ in the Lōhā Zamindāri of the Bilāspur District in the Chattisgarh Division ² of Madhya Pradesh.³ We know also that these rulers came into conflict with the Gaṅgas of Utkala (Orissa). In fact, Ratnadēva II of the Haihayas line is known to have inflicted a defeat on the great Gaṅga monarch Anantavaran-Chōlagatika, the great-grandfather of Anaṅgabhima III.⁴ It is, however, not known as to who the adversary of Vishnu was. It may be argued that the author of the praśasti would have given us a more detailed and definitive information on the point, if the war were really a major one. Chakravarthi infers from the poetic description that ⁵ the fight took place in the groves on the banks of the Bhimā river at the foot of the Vindhyā hills.⁶ It is true that the Vindhyā-adrī-adhī-saṁ bhīma-tuṣṭi-kauśary of the original does lend itself to that sort of inference, yet it is open to various objections.

In the first place, the word bhīma-tuṣṭi may not refer to a river of the name of Bhimā, as we have taken it to mean. In fact, no river of this name is known to exist in the region concerned. The well-known Bhimā or Bhimarathī, a tributary of the Kṛishṇa river, is too far in the south. It is thus more probable that the compound bhīma-tuṣṭi-kauśary is to be rendered by 'in the fearsome groves along rivers.' The choice of the word bhīma in this context seems to have been dictated by the poet's liking for alliteration. After all, the poet is describing the bewildered state of his hero's adversary running about in all directions, and not the site of any battle.

The reference to Viśnu's encounter with a Muslim ruler in verse 15 is even more obscure. Chakravarthi's suggestion that this ⁷ refers probably to some inroads of Gīyās-ud-dīn' Iwāz, the fourth Bengal ruler — lacks corroboration.

It is needless to dilate upon the faulty text and the free rendering of it presented by Vasu, resulting in misconceptions of which have been shown above. As indicated above, the inscription is to be treated more as a piece of poetry than as a bit of history.

TEXT⁸

[Meter: V. 1 Śikhaṇa; v. 2 Upajāt; v. 3 Snaghaṇa; v. 4 Mandākāṭ; vv. 5—7, 10—17, 20 Śāṅkaraśāntiḥ; vv. 8, 9, 21, 25 Vasvabalakṛ; v. 18 Hari; v. 19 Prākṛ; v. 22 Vasvāsthākara; vv. 25, 21 Mahā.]

1 ग्रंथे ३२ नमः ग्रंथं शिरिश्रीनाथः समर्थं जनकोडलितं यदनि श्रीकान्तः अर्थते गुद्राधामपूर्विकः। सुरेभ्यं स्वरायणसमस्मूलम् वर्षिन्य यम्भुवाससं दिव्यजर्जिणी मरि—

¹ The sixteenth century Ceylonese Tāhāparaśa, Hīravagāvā, Bhūtu, Kalpūtottapta, Gīyās, Hīravagāvā, Haruppā, R. Roy, op. cit., 3, 100, 1, 36, Pačchālasūla, Jhāl, Vīsāka, Kalpatāra, Sāpatāra, Ratnapura and Mahākāsa. For their description, see the Mājūţa Parāja, chapters 273-288.

⁵ Ibid.
⁶ From the original and from inscribed stamases.
⁷ Expressed by a symbol.
2 तामेकुमुखः ॥[[१३०.१]॥ तस्मादमृतस्माभास्माधानः कलानिलिवक्षीमं विलोचनानामूः ॥

यमायमासास गुणानुरागाः ॥[१३०.२]॥ सुरारिमुष्कुटे पुरारिः ॥[[२३०५]॥ भूपास्तस्मादः

ब्रूहविमुरसरमरोदांववायस्वर्तीकाण्येऽः

3 तिष्वतवालावधारस्माभास्माधानामप्रथयः ॥ येवां कृतित्रिका ॥[३६२]॥ प्रतिश्रद्धमदत्तत्वा

दक्षा दुःस्थस्वकैः ॥[३६२]॥ तत्रतितस्माभास्मास्माधानामप्रथयः ॥ दप्तः ॥[३६२]॥ दधिभिप्

मदनवाकथास्मास्माधानामप्रथयः ॥ ॥[३६२]॥ तत्रतितस्माभास्मास्माधानामप्रथयः ॥

4 कृषिका देह्वीचारतां नरस्तिनां निश्चिताराविवर्षेभुः ॥ दप्तः ॥[३६२]॥ दधिभिप्

मदनवाकथास्मास्माधानामप्रथयः ॥ दप्तः ॥[३६२]॥ तत्रतितस्माभास्मास्माधानामप्रथयः ॥

5 रिहिष्यः स्मेरामप्तजारिनेन मनसा निर्विवशवालीन्तः ॥ चक्रे वैरिखुशन्तस्तनावतीयं

मुक्तमुखः पुरः पश्चादुदुरगच्छसिन्धुपुरनवद्रश्चन्द्रिकाण्येऽः ॥[५२५]॥ वत्कलोलितः

मण्डलाकुटिलोपसः

6 रत्ताच्यूर्वभ्रमणप्रक्रिया अत्तरयः प्रत्याभिभि पाणिवः ॥ चण्डाशोहिवः मण्डलायपलने

निस्मित्ततम्युताः मने निच्छृतिगिरिवितरुसूतो निवर्यासी सत्यः ॥[[६३५]॥ अष्टीसुतुरपञ्चमीमूः

7 तिः पुष्पातपन्ततो न स्पृः कलिकालकप्रमसीकलोलिलाविदः ॥ केवलः मन्नकला

घुम्मकरिविप्रेग्याम् हि विहायुर्रुणा शुद्धामकपदे नृथे कर्यता

साम्राज्यभासादित्याः ॥[[७३५]॥ स्वैरं श्रृंगीः

8 च्यवाचीभवप्रयत्नायधीरो गोविन्द इत्यजन वत्सुकं क्रियनः ॥ राजः क एव महिः

वदवाने साम्राज्यभारवद्धे बिदवे धुरीणः ॥[[८३५]॥ सवा(वाः)नस्त्राधिमहीपति

केवलपागरोवालिलिशिका

9 रे नक्षत्रजहसाः ॥ यत्सद्प्रकृतगुणाभिमिनः स्वप्न्ति राजेत्र इत्यजन ते ततः

किलीखः ॥[९२५]॥ ज्ञेसी तस्मान ज्ञोभोम्पृति वस्य प्रत्यागतात्मालागाध्रां(संह)लितः

सुपृणिकिलियो गाति ॥ द्रव्यः

10 यदि ॥ आदायनमहीपिवः यदि चन भन मुख्यति बालोकारायः पूरमितु तथापि

विजयी यद्येककैलिकः ॥[[१०२५]॥ ज्ञेसी विमलोकरति यदि तत्किस्मंथुः

स्वदृढ़ी गुणे चिन्तिुमिति
11 तत्पुरुषाः विज्ञानीत्वाय लज्जः। तत्साध्यमानन्दाद्वोत्तमतित्वस्थाऩामृताचित्वर्द्धेन
मुक्तम ज्ञानिन्द्रिकथानामलाकलके कः पद्मस्य रक्ष:। ||[११]**||
तस्याय धिति-पाल-भावः विराहिन्द्रकाराते।

12 पादां मृणुविविष्णुविणुरिविपरे। कोऽविवासाधिक्यमभयांतम्। वेत्तिहनमधुरानि यथा
यक्षासा निधिधिन वेक्ष्मीमुखे सामाग्रिक्य सिद्धिज्ञानान्नतेरकात्तपीड़कम्। ||[१२]**||

ey यातः दर्शनः

13 रणम्भृतः लिङ्गरसः (रास)न्यस्तसर्वः। पुरो क्षेत्राल्पदोषेऽविहारसिंहक्षात्तन्त्रः। रत्तम्।
अन्नादो यदानी धर्मेण न विरासादाय विषयः: पुरे। प्राप्ता निम्नेर-निवृत्तीप्रणविण्यां प्र-।

14 तथं: पाधिः। ||[१३]**|| विज्ञानेविरहितम् भीमसेनकृष्णे तदनन्मनिवेशे-
निविष्णुरुपं गुरु-साध्याविहित मयात्रां तन्त्रित: परस्तः।। योगायासर्व-भिन्ने न
तथा वेक्षानानान्मिदं विविषयः

15 विभु मयः यथा विषयं परिणतं तुमानारूढ़ीपते:। ||[१४]**|| कर्मारोपसाधारायकस्य
सुभासलेखनानान्मो निशचत:। विभु-से यवनावनीवसरे तस्य बोधतमः।।
सथानोक्तिनीकायमस्य-।

16 नान ध्योमाज्ञात् नानिनामवननीरनिपुर्वबृत्तिभर्मूले-स्वमहानुसारः। ||[१५]**||

sाहसः

परित:। रक्षुविधिः हर्ष:। श्लोकमृतं भुयव्यक्तिः। श्रेष्ठस्य: पवित्र पुष्करिकपत्र-पुष्करिकपत्र-\n
17 जम्बूः। सभा (कल्याणे)ः कत्वकृष्ण मौलिकः पद्मावतः कुल-भा-मानवाः [क्षुद्रे यथा
न नर्मवहनानिये:। सामाजिकाशीत्यः। ||[१६]**||

कामाविषयाविषयाद्वाद्वो-द्विधाः। रुय-मोधयस्तिलकद्रिश्वतः कहिय-।

18 देयकल्य अल्मुराणः। प्राप्ते यथा तत्तदिति यथा चरित्य यत्र-\n
19 कर्मारोपसाधारायकस्य निबृत्तिः। विज्ञानेविरहितम् भुज्यस्वीतितः। श्लोकमृतमतिः। जननयनवस्माद्यं तदानवाणीहि तदानवाणीहि तदानवाणीहि तदानवाणीहि तदानवाणीहि। ||[१७]**||

कर्मारोपसाधारायकस्य कालेवास्तकः विषयाः। श्रेष्ठस्य:।
20 रूप[हृदं]युक्तम्। विलासवसतिशः कल्याता बलरामनिता श्रीरामनयनविरिे 
तरलितास्त्रियोऽस्मि। सरसों सर्वस्त स्वतोन्नतिकुलाइ 
न्य चतुर्वेद्यम् काव्य वदन्ताम्—

21 कर्मचुर्वम्यात्त्वाभ्यासेर्वम्। अन्तर्तीरसारस्रोपयोऽस्मि। 
पालेयमारात्रेम्या मन्द्र 
मन्दस्त्रुयज्ञिति पवित्राम्बोधितामिनि। 
आवृत्तिकी कुर्म्रमेति 
यं काश्चैवेद्यम् कर्म वदन्ताम्—

22 चर्य चुनम्। स्वार्यं विदन्त्ववधवो विज्ञार वार्ताः यं दण्डनिःतिः 
परि निर्धारणात् 
भोज्य वनीतिः निर्धारिष्क। 
आवृत्तिकी कुर्म्रमेति 
यं काश्चैवेद्यम् कर्म वदन्ताम्—

23 दाम्पत्य वरणात्म तुर्म्याविव ति। 
काल्यं नारायणां भाष्यात्रात्म भाष्यात्रात्म भाष्यात्रात्म 
अतिकारिक। वानिक। 
पूर्णकृम्मम्। वायुपनं जनति 
विरोधविभुजाय तात्त्वानं 

c 24 कालात्फलम्। 
बिष्यनम्याविवाहित्रुम्ममेरंच्यार्मित्वालाल्कर्ममित 
वायुविभुजाय 
पर्वतेः। वायुविभुजाय 
सत्यात्मक विभाषिणिः भाष्यात्रात्म 
प्रकाशितम्। लोकोऽस्मि—

25 चर्यावर्ण न भीति व्यक्ते विभाषानुप्रेक्ष् 
भाष्यात्मक भीति 
त्यस्य स्वतिः भाष्यात्रात्म न कक्ष। 
कल्यातास्त्रिय। 

TRANSLATION

Success! Om! Obeisance to Śiva!

(Verse 1) Hail to the Ocean, the sole (lovable) lord of (all) the rivers, (submerged) in whom the famous (mount) Mainaka (still) cherishes the memory of his (childhood) frolics in the parental lap, in whom Vishnu is (enjoying himself) as son-in-law (at the father-in-law's) home, (and) who

1 Mt. Mainaka, son of Mt. Himalaya from Māri or Mount Kailasa. He was the most devout devotee, because he was lucky enough to have escaped the calamity when Indra clipped the horns of the mountains. He owes his escape to his friendship with the Ocean. The word jauaka in the original text for both jauaka and jauani, 'father and mother', according to Pāṇini, I, ii, 67 or I, ii, 70.

2 Vishnu is known to be Mahādāhāsya, i.e., one who resides on the waters of the great ocean. The ocean is his father-in-law, because his wife, Lakṣmat, happens to be the daughter of the Ocean.
freely distributed ambrosia\(^1\) among the gods (even)\(^2\) after having experienced torture at their hands at the time when they churned him!

(Verse 2) From him (the ocean) was born the Moon, causing wonderment to the eyes of one and all, whom Vishnu placed in his eye, (and) whom Siva placed on his forehead,\(^3\) out of loving regard for his virtues.

(Verse 3) From him (the Moon) sprang kings, the glowing flames of whose amazing prowess manifesting itself on the (ever) expanding battle-fields consumed the swollen stream of (of) the enemy elephants, the union with the celestial Ganges rising every moment through the ceaseless influx of whose fame caused such a (thrill of) joy to the Ocean that he started rollicking with surging waves, the which reveals he keeps indulging in (to this day).\(^4\)

(Verse 4) In the family of those (kings) of the spotless fame did the glory of the Narasimha incarnation (of the god Vishnu)\(^5\) manifest itself in the guise of the king Chodaganga whose sword a veritable hermit on the sacred banks of the river of (of) the enemy elephants flying into a frenzied rage, helped the hostile princes attain the blessing of salvation.\(^6\)

(Verse 5) With his mind agitated by the palpable displeasure, he (Chodaganga) grabbed, in his hand (so soft) as a fresh leaf, the chignon of the enemy Fortune even before\(^2\) he clutched his creeper-like sword, (and similarly) he first rendered the gorgeous bosoms of the ladies of his enemies bereft of their pearls (and) afterwards (he did so) the broad temples (of his enemies), from which rut was trickling profusely.

(Verse 6) At his indignation, the hostile chiefs, obviously frightened by his scimitar being brandished and looming large (to their horror), (and) shuddering under the volley of the multitude of his arrows, sought after the joy of complete-extinction type, as if priding themselves on eman-

\(^1\) Literally, 'installed an alma-homes of ambrosia for the gods.' Ambrosia (amrīta or annūkha) is one of the fourteen gems that the Ocean yielded when churned by the gods and the demons. These include the Moon and Lakshmi as well.

\(^2\) The implication being that he treated benevolently and generously even those who wronged him grievously.

\(^3\) While Siva’s carrying a crescent on his forehead is well known, the idea of Vishnu’s bearing the Moon in the eye goes back to the Vedic, where he is described as ‘having fire as his head and the sun and moon as his eyes’ (agnīṃ māndūka chukkuvaḥ chandra-sārṇya). It is on account of this that one of Vishnu’s thousand names is Brahmābhūna, i.e., ‘one who has the sun as one of the eyes’ (see Viṣṇuśahasranāma, with Śaṅkarāchārya’s commentary, verse 93).

\(^4\) In order to appreciate the poetic fancy here one must know that kirti (fame) is conceived as a white liquid while the waters of the celestial (śānti, usually speaking, the Galaxy or Milky Way in the heavens) are regarded to be milky. The augmentation is thus supposed greatly to add to the gracefulness and charms of the beloved lady, hurrying to her lover, with the knowing bosom.

\(^5\) Nārakāvan of the original is comparable with Nārāyana-nāma of the Viṣṇuśahasranāma, verse 3.

\(^6\) A florid substitute for saying: ‘he killed his enemies.’

\(^7\) The alleged reverse order of vanquishing and mutilation, rhetorically speaking, indicates the agility of action and confidence of victory on the part of the person whose valor is described here.

\(^3\) For the temples of elephants having pears, they are traditionally known as one of the various sources of pearls. The tradition is recorded by Mullinikha as follows: Karala-kirtaka-kakha-mātya-bāli-kukeyo-bāhmrak-kojana muktojñanai prakāhāni lātā tāhāsā tu kukey-kudhsam-maṇa-bhāri. ‘Pearls are known in the world as emanating from elephants, churls, boars, conch-shells, fish, snakes, oyster-shells and bamboo. Of them, however, those coming from oyster-shells are most common.’ For details, see under mukā in the Saṅdakajogāvamsa.

\(^4\) A scent-elephant, gandha-śīthahara, is supposed to be one of the most excellent kind of elephants. It is defined as Yaṣa gandhakā māṇīyābhaya uttakāhā pradevapāt a vai gandha-gajā nāma nipātreśa-yājñavṛtokā. ‘A scent-elephant is that having sweet whose scent the royal elephants take to flight; such a scent-elephant brings victory to the king (who owns it).’

\(^3\) DIIA/S3
epigraphia indica

sipation (from the bondage of this world), having pierced through the frontal disc of the orb of the sun in the heaven.  

(V. 7) From him (Chōdagaṅga) was born his son, king Anāgabhīma, a very parasol of piety, who was not touched by the spurtings of billows of the ink of sins of the Kali age. What a (wonderful) magic trick was that, leaving aside the array of rutting elephants, and depending rather) on the one-legged bull (i.e., dharma), adopting merely that (magic), he had secured the empire.

(V. 8) In the family of (the Brāhmaṇas belonging to the) Vata (gōtra) there was born an excellent Brāhmana, called Gōvinda, who was voluntarily adored by the hymns and chants of (all) the three Vedas. What an (astonishing) greatness was this of the king that he made him (Gōvinda) the bull-at-the-yoke for carrying the burden of (his) empire?

(V. 9) Then, from him (Anāgabhīma) was born a king, named Rājēndra, the swans (in the form) of toe-nails, the house-holders (so to say) of lotuses (in the form) of whose feet, rest on the top of mossy weeds (in the shape) of locks of hair of all the hostile chiefs who bowed (to him).

(V. 10) He (Rājēndra) begot that king Anāgabhīma whose manner of disporting himself by giving charities far excels in fulfilling desires (of the suppliants), even if the mountain of gold (i.e., Sumśruti) gets melted by the blasts of the flames of the fire of his prowess, and the clouds, having taken it (molten gold), shower it in milliardi streams day and night for filling (all) the quarters (of the space).

(V. 11) If his fame purifies (all) the three worlds, in vain is there the celestial Gāṇgā! If his utterances roll about in the neck (of the people), his upon pearl necklaces! If the purpose

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1 All this means that the enemies fought and fell. Seeing no escape from the sure death, they made a virtue of necessity, hoping to be rewarded in the world hereafter with the reward of a happy warrior. And that reward consists in the attainment of perfect bliss in the solar region, as the tradition has it, which only two can reach, a gōvin and a warrior. Compare the couplet: Dūsā issuṇa puranamā kuśa śraya-maṣṭhaḥ-bhūtān pavitramāgga-yukta-kāra rāṣṭ chakṣhūmukha hataḥ. There are these two men in the world who burnt through the disc of the sun (one is) a peripatetic gōvin perfected in meditation, and (the other is he) who is killed in the battle without turning his back (upon his opponent). (Śāṇḍiśhāraśatraabhāṣyādīpi, Nirvagānāya Prīya, Bombay, 6th edition, 1929, p. 161, verse 108.) Mr. N. Lakshminarayan Rao, kindly informed me that this couplet is met with in certain Kannada hero-stone inscriptions. See B. Lewis Rice's Māyūra and Chhaya from the Inscriptions, London, 1909, p. 172. It may be recalled that, among the duties of a lokaśri, a noteworthy one is gadda chaypa 'apādhayanam, 'not running away in the battle field' (Śrīmadbhagavadgīta, XVIII, 48), which is echoed in the rāṣṭ chakṣhūmukha hataḥ of the couplet quoted above.

2 This means that the pious people enjoyed special protection and security under Anāgabhīma.

3 Mark the use of the word sādha in the sense of kṣetra in the present context. The English word para offers a parallel inasmuch as this likewise is occasionally used in the sense of aser or asra. See remarks above, p. 122.

4 The implication is that Anāgabhīma was a peace-loving and righteous king. Though he possessed war elephants, he never went to war. The bull, symbolic of dharma, stood on all the four legs in the Kṛt age, on three legs in the Tretā age, on two legs in the Dvāpara age, and in the present Kali age, he stands only on one leg, mythologically speaking. Again, mandra-kalā apparently denotes here 'magic trick' or the like, but in reality it stands for mandra-śaktī, 'the expeditious of wise counsel,' which is one of the three expedients well-known in the lore of sistercraft, the other two being prabhā-śaktī and stāva-śaktī, referring to the personality of the king himself and the enthusiasm of his forces respectively. The poet astutely tells us in the present verse that Anāgabhīma's success as a ruler was due to the wise counsel he used to receive from his ministers, one of whom is described in the verse that follows.

5 In other words, he easily acquired proficiency in the Vedī lore.

6 Another of the poet's pet soundemes! Being a calf (Vata), a great favourite of the cows (gṛṣṭa), Gōvinda must indeed have made a fine bull of himself to drag the great burden! Shorn of the poetic embellishment, the circumlocution means that Gōvinda was Anāgabhīma's chief minister.

7 Mark in this verse and in the following ones the historic present tense, referring to the past events.

8 It need not be pointed out that the Sanskrit word kṣetra means both 'thrust' and 'neck.'
of decoration could be served by the sparklings of lustre of the toe-nails of his lotus-like feet, what was the necessity of tying a tiara on the block of a forehead of the hostile chiefs?

(Verse 12) Now, he (Anushagabhima), the toes of whose feet used to fall into a slumber (as it were) on the balcony (in the form) of the foreheads of (hostile) princes, had one Vishnu, like a second (god) Vishnu (himself), who served him uninterruptedly as his minister. What should we speak of his (Vishnu's) fame which, having created hundreds of white parasols (all over the world), brought the (whole) empire of the king, the lord of Trikaliaga, under one single parasol?

(Verse 13) How wonderful that no sooner had they approached the foot of Vishnu than both (kinds of) the hostile chiefs, those who surrendered, laying down the arms in front of him in the forefront of the battle-field, and those who stood their ground with their swords upraised, itching for a trial of strength, achieved the blissful state of complete emancipation!

(Verse 14) The anchorites of the Vaikhana order, by their striving in the practice of yoga, do not so much perceive this universe to be composed of (the god) Vishnu as indeed it appeared to the king of Tummaiga to be consisting of (the minister) Vishnu, who, (in his hallucination) out of fear, saw him (in all) the directions, repeatedly uttering 'there is Vishnu, there is Vishnu,' (during his flight from the battle) at the skirts of the Vindhyas hills, in the forests along the Bhims river, (and) on the shore of the sea.

(Verse 15) How are we to describe that heroism of his (Vishnu's) during his fight with the Muslim king, while all alone—his arrows appearing as his ear-pendants—he shot dead (many) expert soldiers, which (display of heroism) became a grand feast to the sleepless and unwinking eyes of the gods who were the interested lookers-on in the heaven above?

(Verse 16) While he (Vishnu) is on the alert, no harm whatsoever (can come) to the sovereignty of the lord of Utkala; horses in their thousands are prancing on all sides, elephants are playing about in herds, all the quarters of the space are choked with multitudes of lilies swaying on (either side of every) road, residence is in camps (also, on the mountain ridges), (and) tramping is on the foreheads of (hostile) chiefs of noble birth (also, on the peaks of the celebrated mountains).

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1 The term vadabbha or valabhi, properly speaking, means 'topmost part of a building' or 'part of a sloping roof projecting from the outer wall,' which in Hindustani is called chhatjaa.
2 The point of poetic perplexity is the creation of hundreds of umbrellas on the one hand, and on the other the keeping of the government under only one umbrella. It may be pointed out that 'a single parasol' is symbolic of universal sovereignty. Cf. ekataipratim jagatah prarthavam, in Khiladas's Bhagavatam, II, 47.
3 Vishnu's poda refers to the god Vishnu's holy feet as well as to the minister Vishnu's proximity. The verse implies that those of the enemies who dared to oppose were killed downright, and those who surrendered were allowed to enjoy their freedom!
4 The poet has cleverly kept up the minister Vishnu's comparison with the god of that name in this verse as well. For a different interpretation of the expression bhima-tatini-kusaji, see above, p. 125.
5 That is, pulling the bow-string right up to the ear while shooting arrows.
6 The eyes of the gods are traditionally known to be over wide open, without winking. The poet evidently wishes to convey that, in watching the heroic feat of Vishnu, the natural winceliness of their eyes proved an extra advantage to the gods, because thereby they did not miss the great sight even for so short a time as the twinkling of an eye.
7 'On the alert' is a free rendering of the original krudka which literally means 'angry' or 'furious.' This is to be equated with the udyuta-dapeta ('one with the rod upraised') of the rajasth or statecraft. Expatriating on rajastharmma, Manu says: Niyam-udyuta-dapeta anta, etc., 'Let him be ever ready to strike ', etc. (Manusmriti, VII, 102 and 103, and G. Bühler's translation in the Sacred Books of the East, Vol. XXV, p. 229). Commentators like Kulluka explain dapeta in this context by hasty-a-sati-kshak-dhyana, 'military training and drilling, especially for war with the help of elephants and horses.' The poet of our gradasti evidently refers to such a war-preparedness on the part of Vishnu in mentioning the sports of horses and elephants and all the rest of it in the present verse. The lilies and lotuses symbolise the peace with plenty established through his good administration, while the tramping on foreheads points to the proper subjugation of hostile elements in like manner.
(Verse 17) Just think (of it)! How extensive (after all) is the surface of the earth where his (Vishnu's) fame can comfortably sit? How spacious is the sky where she can stretch her feet? How big is the mansion of heaven where she can enjoy herself? How roomy are the quarters of the space where she can leap about? And how expansive is this fragment of a universe where she can dwell?

(Verse 18) The world having been (white) washed by the heaps of his fame, owing to the (all-enveloping) whiteness produced (thereby), Siva grabs at Yamunā for adorning (his head), fair damsels carry blue lilies for their ear-ornaments, (and) in the heart of the jasmine groves the bees make out their mates (only) by the buzzing sound.

(Verse 19) On the shores of the sea, favourite of (the god) Purushottama,² he (Vishnu) raised many a veritable Mūra (mountain of gold) while performing the Tula-purusha ceremonies. Consequently Indra, seeing (not one but) a hundred pleasure-resorts (resembling Mūra), cast asanke amorous glances on the lotus-like face of (his consort) Sachi.³

(Verse 20) He (Vishnu) dotted the roads with hundreds of lotus-pools, at convenient intervals. From that time onwards, the sea-breezes, with their fatigue and weariness of the way removed by (their resting in) the deep inner cavities of the blooming lotuses, carrying provisions for the journey—provisions consisting of the spray pregnant with the fragrant essence—gently follow the way-farers.

(Verse 21) Logic regarded him with favour! Lore of the Vedas kissed his ruddy lips! Ethics had a free play in his heart! Statecraft, too, embraced him lustily!

(Verse 22) As for the Purāṇas (the old persons, so to say),⁴ he, himself being a repository of the wealth of clear understanding of the real meanings (of the Vedas and the like), revived (and rejuvenated) them; (for), owing to the great defect (and the derangement, attendant on old age, of the humours of the body, known as tri-dosha) through the perversion of the views about the Vedas (and the decay² in the faculties of hearing and seeing), they were becoming unceasingly (and going astray and stumbling),

(Verse 23) This temple of Siva has been built by him (Vishnu), where the Sun has assumed the form of its globe of gold, the Moon has become its crystal pitcher full of water,⁵ and the celestial Gaṅgā is apparent in the fluttering beauty of its banner.

¹ Traditionally, the waters of the Yamunā are black whereas those of the Gaṅgā are white, and it is white lilies that ladies take for making them into ear-pendants. The bees are naturally black. The confusion, such as Siva reaching for Yamunā instead of for Gaṅgā, is wrought by the bricks which turn everything white, postively speaking.

² The allusion seems to be the beach near Puri in Orissa, where there is a famous temple of Purushottama-Jagannātha, so closely associated with the minister Vishnu’s patron, Ananāgabhaṃa III.

³ Mythologically, Mount Mūra consists of gold and gems, and is the abode of the gods. In the Amarakaś, I, 49, we have such significant synonyms of it as Hemadri (‘mountain of gold’), Rata-sima (gum-peaked) and Surālaya (‘abode of the gods’). The sight of a hundred such delightful abodes must needs raise a desire for dalliance in Indra, the lord of the gods.

⁴ The analogy with old persons is kept up in the attributes that are given in this verse to the Purāṇas. It need hardly be mentioned that the word purāṇa means ‘old.’

⁵ The use of the word vihrama in the sense of bhramiṇa, decay or decline, is best illustrated in the Śrīmad-bhāgavatapurāṇa, II, 63:

³By this is meant the spherical member of the pinnacle of a Hindu temple, from which rose the bud-shaped spire.

⁶ This obviously refers to the pitcher of water, which is kept suspended or placed on a tripod over the Śrīkaṇḍa in the sanctum sanctorum, the pitcher having a tiny hole at the bottom to allow water constantly to drip on the Śrīkaṇḍa below.
(Verse 24) As long as the great mountains\(^1\) remain inside the ocean, as if engaged in the jala-
\(japa\) prayers\(^2\) for the removal of dangers from and the establishment of peace in (all) the three
worlds, so long may this temple keep up the grandeur of swelling heaps of foam\(^3\) in this world,
and so long may (\textit{this} eulogy be sung (as well)!

(Verse 25) That well-known Bhāskara is the poet of this (poem), whose fame is hardly contained
in (all) the fourteen worlds\(^4\) that there are, whose intellect is hardly satisfied with (all) the fourteen
lores\(^5\) that there are, and whose elevated speech never loses its freshness throughout (all) the
fourteen aeons\(^6\) that there are.

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**No. 17—EPIGRAPHICAL NOTES**

**B. CH. CHHABRA, NEW DELHI**

**A.—Kāśyapa Image Inscription from Silao**

This inscription has been published by me.\(^7\) It attracted the attention of Professor Dr. E. H.
Johnston of the Balliol College, Oxford, England, who was good enough to offer some illuminating
comments on it in a letter, dated the 18th October, 1941, addressed to Dr. N. P. Chakravarti,
the then Deputy Director General of Archaeology in India, New Delhi. Dr. Chakravarti kindly
supplied me with the relevant extract from that letter. This extract runs as follows:

"Owing to various circumstances I have only recently seen Dr. Chhabra's interesting
article in Epigraphia Indica on the Kāśyapa image inscription at Silao. On one or two points
however he has overlooked references, which would have modified his interpretation. If
you would be good enough to send this letter to him, he might be interested to look up those
I mention, and if he wishes to publish a supplemental note, he is welcome to make what
use of my remarks he likes; there is no need to mention my name.

"On page 330 he refers to Buddhacarita, xvii, 12, in Cowell's edition; but the whole of
the text in Cowell from xiv, 33 on is a nineteenth century addition by Amṛtānanda, who
Hodgson's pandit in Khatmandu. Āsvaghoṣa did give a full account of Mahākāśyapa's
conversion, and an English translation of it from the Tibetan and Chinese by me is to be found
in Acta Orientalia, XV, canto xvii, 24 ff. There is also an earlier translation in German from
the Tibetan only by Fr. Weller in Das Leben des Buddha von Āsvaghoṣa.\(^8\)"

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\(^1\) The reference here is to the submarine mountains.
\(^2\) In an ordinary \(japa\), the votary sits in a quiet corner and mutters prayer or repeats a formula there in an
undertone or inarticulately, but in a \textit{jala-} \(japa\), as the term indicates, he is required to keep sitting under water all
the while.
\(^3\) One has to imagine that the exterior of the temple was originally white-washed, and that the main item of
the up-keep of a temple usually consists of a fresh coat of lime-wash at least once a year. The poet no doubt
wished that the temple built by Vīshṇu might be well looked after and might endure for ever, but the \textit{pratikākhā}
of the stanza lends itself equally to a totally opposite and undesired sense: the \textit{solidity} of a heap
of foam, a mocking reference to the ephemeral nature of man-made things.
\(^4\) The broad division of the universe into three: earth, heaven and the neither world, is here replaced by its
more elaborate classification into the following fourteen sections: \(bhū, bhuvur, svar, mahā, janas, tapas, svaty,
ātala, viśāla, vātala, raviḥśāla, kalāśāla, mahāśāla and pātāla. The first one refers to this earth, the next six are above
it, one over the other, and the remaining seven are under it, one below the other.
\(^5\) The fourteen traditional lores are four \textit{Vēdas}, six \textit{Vēdāngas}, \textit{Dharma}, \textit{Mīmāṃsā, Nyāya} and the \textit{Puruṣas}
collectively as the fourteenth.
\(^6\) The fourteen \textit{manusśastra} constitute but one day of Brahmā. They comprise 4,320,000 human years.
Six such periods have already passed, we are living in the seventh, and seven more are yet to come.
\(^7\) Above, Vol. XXV, 327 ff. and plate.
"In verse 1, should not jñāna be taken in the technical sense, as described in Rhys Davids-Stede's Pali Dictionary, s. v.? It is a puzzle to me that the term does not appear to occur in Buddhist Sanskrit. I would suggest the meaning here is "of immeasurable intelligence" (or "power of perception")?

The last verse refers to the legend that Mahākāli attained Nirvāṇa, but after it his body was preserved by magic, and he entered the Gurupāda mountain, where he awaits the coming of Maitreya. Hsinian Tsang's account of it differs slightly from this and from the verse, in making his Nirvāṇa be deferred till the meeting with Maitreya. For the canonical accounts see Watters, On Yuan Chwang, II, 144, and much more fully in J. Przyluski, La Legendé "Acoka 167 ff. (Is this latter important work not available in Indian Libraries?) Dr. Chhabra is clearly not satisfied with his own translation and has not seen the significance of adhisthāna, which refers to adhiśṭhāna, the magic spiritual power of Buddha, by which he causes things to endure, or a Bodhisattva to explain the most esoteric points of doctrine. For references see La Vallée Poussin, L’Abhidhammakosa de Vasubandhu, ch. iii, 31, and ch. vii, 119 and E. Lamotte, Notes sur la Bhagavadgītā, 56 ff., and Suzuki, Studies in the LalitavistaraSūtra, 377.

"Despite the last, I think it is unusual to find the power attributed to anyone except the Buddha. It is of course a specifically Mahāyāna doctrine, and the Hinayāna adopted it from them. I take it that the verse means "This Kāśyapa, who passed into Nirvāṇa and yet kept his body in existence by his magic power just for the good of the world, resides (lit. shines) in the Beautiful Gurupāda mountain; i. e. inside the mountain, not on it." I have nothing to add, except one remark in connection with Dr. Johnston's explanation of the last verse. It might be considered right provided the stūpa of the original be taken as referring to Kāśyapa himself. It is, on the contrary, presumed that we are concerned here with the statue and the inscription on its pedestal. And when the latter says stūpa-dhātā Kāśyapa, it obviously alludes to the stone image of Kāśyapa, and not to Kāśyapa as a person. Such being the case, would it not be correct to say 'on the mountain, not inside it' rather than 'inside the mountain, not on it'?

Further, I am inclined to connect Gurupāda gīram rupgṛha with nirvīra and not with stūpa-dhātā. The difference it makes is as obvious as it is consequential. According to the latter construction, the statue must necessarily have been set up on the Gurupūda hill itself, whereas according to the former it might have been established anywhere else as well. In fact, the possibility of its having been erected in the vicinity of the village of Silao, if not at Silao proper, has already been shown."

B.—Chandrabandhi Rock Inscription, Saka 803.

This inscription has been edited by the late C. R. Kshemamukherju. It is a Kannada record and pertains to the Jaina faith. It consists of only six lines, the last two of which comprise the following Arya in Sanskrit:

अन्तर्भासवल्लभाक्षरस्युक्तं हर्षप्रकाशस्य श्रीमान्

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B.—Chandrabandhi Rock Inscription, Saka 803.
The learned editor introduces this verse by remarking that it "expresses a wish that the glorious Sarvanandindra may 'dispel the drought of sin by the clouds (or waters) of his conduct'. The reading in the photograph appears to be jała-dhāraśi—, in which case it would refer to the waters of his pure conduct." His translation of the couplet accordingly runs as follows:

"May the glorious Sarvanandindra wonderfully effect the destruction of the drought of sin by the clouds (or waters) of (his) ceaseless teaching and (his) absolutely pure conduct!"

First of all, the possibility of the reading jała-dhāraśi— is ruled out by the fact that it militates against the metre, not to speak of the dubious nature of the use of dhāraśi for dhārābhūta. Secondly, the term nīdāgha, that has been taken in the sense of 'drought,' usually means 'heat,' 'summer,' or 'hot weather.' This primary sense of the word appears to be quite appropriate in the given context. In fact, it is doubtful whether the word nīdāgha has ever been used in the sense of 'drought.'

It is, however, the last word of the couplet that the present note seeks to draw particular attention to. Indra in Sarvanandindra is evidently not to be equated with Bhaṭārar in Sarvanandī-Bhaṭārar that occurs in the Kannaḍa portion. The word indra appended to the name Sarvanandin plainly refers to Indra, the lord of gods, the god of rains, with whom Sarvanandin is metaphorically identified. The rest of the verse will bear it out that we have here a clear instance of the figure of speech, called Rūpaka, and that the very Indra is the mainstay thereof. The idea embodied in the verse thus becomes manifest: as the god Indra allays the oppressive heat by pouring rain, so may the holy Sarvanandin dispel the evil by spreading knowledge and thereby turning the common herd into good characters.

Finally, as implied by the above free rendering, the long compound in the beginning also lends itself to an interpretation slightly different from the one offered by Sri Krishnamacharu. According to him, it speaks of two diverse things: śāstra-dāna and pravīnana-chārītra. And the chārītra he takes as referring to that of Sarvanandin himself. It would perhaps be preferable to treat the two things not as separate, but the first as the cause and the other as its effect, and thus the chārītra as referring to that of the people at large. This would not only justify the plural number employed in the expression, but would also be more in consonance with the adage viđāy daḍāti vinayak vinayād yūti pūrātām, etc. A more literal rendering of the stanza would therefore be: "May Indra, (the god of rains,) (in the guise) of the holy Sarvanandin, in his wonderful way, put an end to the (blazing) heat (in the form) of the evil by means of rain-clouds (in the shape) of perfectly flawless characters (produced) through his ceaseless teaching or continuously disseminating knowledge (among the people)!

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1 What has been taken for the length mark (or medial a) on the letter dha seems to have been cancelled by the engraver.

2 Considering the religion of the teacher spoken of, the śāstra here may be taken as adverted to the Jaina scriptures, but may as well be taken in its broader sense of knowledge as defined in the Sūtra:

प्रकटकमवेच्छेदिन्य सत्त्वत्स बहुव दुःखमस्य सवः सः।
सर्वत्र सोचन धार्मिक यस्म नास्त्यमं यथा सः॥

Mr. P. B. Desai, Epigraphical Assistant, has kindly pointed out to me that the inscription is in the nature of an epitaph and that the concluding expression in the Kannaḍa portion, samyaksam-nanda maddhira, translated as 'completed the vow of renunciation,' implies, as similar expressions in similar Jaina inscriptions do, that Sarvanandin died. In that case, the blessings invoked in the Sanskrit Arāḍy would sound rather inconsistent unless, of course, Sarvanandin’s agency as preacher or teacher, after his death, be understood to be continuing through the succession of his disciples.
This short inscription of four stanzas, rather indifferently engraved, has been published by Dr. M. G. Dikshit. Its text seems to be defective here and there. I had an opportunity of examining Dr. Dikshit's article on it at the time when it was going through the press. I even made a suggestion or two regarding its reading. The observations offered here are the result of a study which I subsequently happened to make of this interesting record. It presents certain difficulties that are still awaiting solution. Dr. Dikshit's provisional identification of the king Krishṇa figuring in it, for instance, with a member of the Abhira family of Bhambāgiri needs corroboration. And his explanation of the line read by him as

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य: के(ह)पण्य स्थितेः करते कर्तृत्व पिश्च(च्छ्व)चर(चरे)(लाह)
```

'who in no time made over the earth...to the possession of the king Krishṇa' does not seem to have hit the nail on the head.

In the present note, however, I propose to draw attention to a more obvious point, namely the object of the inscription. "The object of the inscription," says Dr. Dikshit, "is to record that the Paśuṇa repaired the Royal Maṭha (Rāja-maṭha), standing on the banks of a river, at Balasāpaka, for the inhabitation of Brahmins." The relevant text वा(त)कारत्रवाचार्यवत
t च मण्डल बियारं विद्वानिविभासिकुतो: has accordingly been translated by him as "he caused to be repaired, for the perpetual inhabitation of Brahmins, the dilapidated Royal monastery." The use of the term maṭha in the original has given rise to what I may call a misconception as to the exact purport of the record. It has been taken in its ordinary sense of 'monastery,' whereas it has in all probability been employed here in its secondary sense of devālaya or 'temple.'

In the very opening sentence of his paper, Dr. Dikshit informs us that the inscription is carved on the lintel of the entrance door of a temple. And in the absence of any specific reference to the contrary in the inscription, we may be justified in accepting that the maṭha mentioned therein refers to the very temple itself where the inscription is found.

Going through the earlier reports on the epigraph, one gets at the root of the confusion. Mr. H. Cousens first drew attention to its existence 'upon the maṭha.' Mr. R. D. Banerji, who happened to examine it later on, has asserted that it is found on a temple and not in the maṭha. It appears that both the scholars in reality referred to one and the same building, the former naming it maṭha after the manner of the inscription and the latter calling it temple in accordance with its actual appearance. The mistake, however, seems to lie in the fact that to Mr. Cousens, the term maṭha meant nothing else but 'monastery.' To him the building in question was thus a monastery, because it was labelled, so to say, as maṭha whatever its form and size. One finds him describe it as such in his Medieval Temples of the Dakhan. In this publication he gives also a plan of the maṭha, from which one can see that the modest dimensions of the structure answer more to a simple fane than to a monastery.

It remains to be shown that maṭha, meaning 'temple,' is found not only in lexicons, but also actually used in old inscriptions. The Dhauli cave inscription of the time of Śaṅkara,
for instance, records the erection of a temple, where the term employed is maḥa. The word maḥa, occurring in line 8 of the Kaman stone inscription, has been taken as referring to a temple of Śiva. The Alagum inscription, dated in the sixteenth regnal year of the Gaṅga monarch Anantavarman Chāṇḍaṅgaṅga, obviously refers to a temple of Śiva, under the name of Gartāvara, again using the word maḥa for ‘temple.’ Instances of maḥi and maḥiḥīḍa (diminutive forms of maḥa) in the sense of ‘shrine’ or ‘cell’ are also found in inscriptions.

If now, in view of the foregoing discussion, we accept that the maḥa of the inscription refers to a temple, the question arises as to which particular deity it was sacred to. The answer is: to Brahman. This is indicated by the very words तिरंतर विद्वानिवासिनी: which may now be rendered as ‘for the permanent residence of (the god) Brahman.’ The word brahman thus retains its primary sense. This conclusion is substantiated by the fact that the inscription begins with an invocation to the very god Brahman. And, as if to lend conviction to all this, we have a report by Mr. Cousens himself that among the sculptured stones, that lie about at the ancient site of Bālāṇī, there is an image of Brahma. It may, therefore, be supposed that this image must originally have been enshrined in the maḥa spoken of in the inscription. It is called rāja-maḥa or ‘royal temple,’ which possibly signifies that it was built originally by a king. It may be worth while to investigate as to who this king was.

Considering that temples devoted to Brahman are few and far between, the present specimen, though now deserted, may be counted among rarities.

No. 18—NAGARJUNIKONDA IMAGE INSCRIPTION

(I Plate)

H. K. NARASIMHASWAMI, MADRAS

The sculpture bearing a short one-line inscription engraved at its base, which is published below, was discovered in 1940 at Nāgarjunikōṇḍa, Guntur District, Andhra State, by Mr. K. Ramamurti, the Senior Conservation Assistant in the office of the Superintendent, Department of Archaeology, Southern Circle, Madras, who was then in charge of the Archaeological Museum at that place. It is a mutilated image in high relief on a white marble slab that was found half buried in the debris of rubble and stones on the northern slope of the Nāgarjuna hill, overlooking the river Kṛishṇā. In the process of clearing the debris, Mr. Ramamurti discovered traces of a large many-pillared hall, at the extremity of which the image under review was found. The partly exposed pillars of this hall are made of marble similar to that used for the other monuments of this place. The building, of which these pillars are the survivors, perhaps enshrined under its roof the very image which forms the subject matter of this article. A search for the missing portion of the image round about the region proved of no avail. The image is now kept in the Archaeological Museum at Nāgarjunikōṇḍa itself. When I visited this place

2 Ibid., Vol. XXIV, 330.
3 Ibid., Vol. XXIX, p. 47, text line 14.
4 Ibid., Vol. XXVI, p. 228, text lines 26 and 27.
5 Mediaeval Temples of the Dakhan, p. 23.
6 An article on The Temple of Brahma at Khej-Brahma, by Mr. Henry Cousens, in the An. Rep. A. R. I., 1906-07, pp. 171-78, may be consulted with advantage on this point.
7 DGA/54
in 1940, I took a photograph of it and a couple of estampages of the inscription at its base, both of which I publish here with the kind permission of the Government Epigraphist for India.  

The lower half is all that is preserved of the image now. Even so, the sculpture is of considerable iconographic interest. It depicts a nude female figure in the sitting posture, with the legs doubled up and wide apart and the feet pointing outwards. The image is profusely ornamented. The broad belt below the navel is highly decorated with what look like rows of pearls or precious stones. The distended belly with the ornamental belt around it very much resembles the decorated pārśa-ghāṭa, the representation of which is a common feature in the Buddhist sculptural art of this period at Nāgārjunikonda, Amarāvati and elsewhere. The anklets and other jewellery adorning the ankles are again typical of the ornaments portrayed in contemporary sculpture. On the narrow strip of space below the image is engraved an inscription in a single line in Prākrit language and Brāhma characters assignable to the 3rd century A.C.

The inscription does not give us any clue as to the identity of the image. Nevertheless, the recording that it was created to be made by a queen who is described as an a-viśākā, 'one who has her husband alive', and a jīvoputā (Sanskrit jīvoputrā), 'one who has her child or children alive', gives room for the surmise that it must have stood for a cult image and that its sponsor was a follower of that cult. The cult of worshipping the naked forms of either the male or female, the one in the form of the kīya and the other in the form of the yōni, both representing the generative principles in nature, is a very ancient and wide-spread one. The excavations at Mohenjo-daro in Sind have brought to light numerous female terracotta figurines akin to those discovered in Baluchistan and in countries of Western Asia, around the Aegean coast, Elam, Mesapotamia, Asia-Minor, Syria, Palestine, Cyprus, Crete, Cyclades, the Balkans and Egypt. These figurines are identified as the representations of the Great Mother or the Goddess of Nature. India is known to have been the home of the worship of the Divine Mother, Ādyā-Sakti, Prakriti or Prithivī, the Earth. Apart from the terracotta figurines referred to above, an interesting oblong sealing found at Harappa depicts, on one of its faces, a nude female figure, upside down, with legs apart and with a plant issuing from her womb. This is considered as depicting the Mother Goddess in her role as the author of fertility. Another instance of a figure akin to this is afforded by a small repousse gold plaque bearing the figure of a nude female recovered at Piprahva which is believed to represent the Earth Goddess. The inscribed sculpture of Nāgārjunikonda also seems to be a representation of the Mother Goddess in her aspect as the Goddess of fertility or fecundity. It is in all probability a votive image dedicated as an offering in response to the fulfilment of certain wishes or desires.

As for the contents of the inscription, Queen Kharuḍuvulā who figures for the first time in this record is described as Mahāādevi1 and the wife(?) of Mahāāja Śīra Ēhavala Chāṭamulā. The latter is probably identical with his namesake who is mentioned as a son of Śīra Vīra Purisadāta and Mahāādevi Bhaṭīādevā2 and as the brother of Queen Kodabalisirī, in inscriptions from Nāgārjunikonda itself.3 In an inscription from Roṭhā, not far from Nāgārjunikonda,

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1 Photograph No. 1956 of the office of the Government Epigraphist for India; inscription No. 470 of 1940-41 of the Madras Epigraphical Collection.
4 JRAI, 1896, p. 579, pl. opp. p. 579, figs. 11 & 15.
5 Above, Vol. XX, p. 5 and inscriptions G and H. The king's name occurs variously as Ēhuvuṛa Chāṭamulā in inscription G (page 54, plate V, line 7) and Ēhuvula Chāṭamulā (in inscription H, line 10, plate V, reverse).
No. 19] MORE INSCRIPTIONS AT ABUR 139

the name of this king occurs in a slightly different form as Ehuvala Siri Chāntamūla. The expressions a-viḍhavā and jīvaputā used in describing the queen are noteworthy. The latter occurs in an inscription on brick from Mathurā, assigned to the 3rd or 2nd century B.C. and also on some inscriptions of the Śunga period on the railings from Bodh-Gaya. In literature these words are commonly employed either as an auspicious mode of addressing a lady leading a married life or when such ladies are referred to.

TEXT


TRANSLATION

Success. (This image is) caused to be made by Mahādevī Kharṇjuvulā, (who is) an a-viḍhavā (i.e., one with her husband alive) and (who is) a jīvaputā (Sanskrit, jīvaputṛā, i.e., one who has her child or children alive) (and who is) the wife (†) of Mahūrja Siri Ehuvala Cha[n]tamula.

No. 19—MORE INSCRIPTIONS AT ABUR

(1 Plate)

P. B. DESAI, OOTACUMUND

Ablr is a village about 6 miles north of Hirkerur, the present day headquarters of Kāḍ taluk, Dharwar District. Traditions are current in these parts asserting that formerly it was a very big city and included within its extent the present day neighbouring villages of Bhūgāvi Sutkōpi, Nālāṉī, Dūpadhuḷḷi and Yattinhuḷḷi. According to another tradition Ablr is the birth place of Sarvajña, a popular Kammūṇa poet (c. 1700 A.C), and a house near the Sūmāśvara temple is shown as the place where ku was born. In one of his tripādi verses Sarvajña states that he was born at Ānumaluru which is identified with Ablr.

3 Ibid., 1908-09, p. 149, f. n. 3; cf. Jīvā-suḻa in the Naṣik inscription of Gautamīputra Sātakarni and Jīvā-putra-pauṭrā in the inscription of Prabhāvatigupta in the Select Inscriptions. (These references were kindly pointed out to me by Dr. D. C. Sircar.)
4 Bhartivasnini purīvaśavīdhāvē—Māhāsāndāśa, v. 86, Jīvā-putra-satākā śṛiṣyā—Rāmaśri, Yuddhākṛṣṇa; Jīvā-putrā saṃsūtraḥ yaśu Dharmaputrā Yuddhaśikrīkaḥ—Mahābhārata, Aḍīparvan, ch. 144. (I am indebted to Dr. B. C. Chhabra and Dr. V. Raghavan for these references).
5 The punctuation is indicated by a hook-like mark.
6 This portion of the inscription bears numerous scratches on the stone somewhat obliterating the letters enclosed in the brackets.
7 The stone has slightly peeled off here and with it the lower half of the letter yo has gone. There is a distinct mark of an anusūra over it. Probably the expression is patiṇīḍu, a corrupt form used in the sense of patiṇiṇa.
8 This expression obviously stands for kārīti-iti.
9 The slanting stroke at the end seems to stand for the punctuation.
10 The Ablrur-charitra, to which a reference will be made in the later part of this article, also says that it was an extensive city.

p2
Over half a century ago the late Dr. Fleet noticed in this journal seven inscriptions\(^1\) from this place, three of which were edited in full. In the course of my annual tour during the field season of 1951-52, I visited Ablir (January 1952) and explored its antiquities. My investigations revealed that this village contained a large number of inscriptions many of which were not known to Fleet and that some important points connected with its antiquities were also lost sight of. In all I discovered thirteen more inscriptions. I propose to study a few of these here briefly.

Most of the interesting facts regarding the activities of Ėkāntāda Rāmayya,\(^2\) the militant protagonist of the Śaiva upheaval, are centred in the temple of Śomāśvara. Besides the epigraph \(^3\) furnishing a graphic account of his miraculous exploits\(^4\) this temple contains an inscription above a panel of sculptures depicting the scene of Rāmayya’s encounter with the Jainas as described by Fleet.\(^5\) As there are some errors in the understanding and reading of this record (F) by Fleet, I may point them out here in the first instance.

Firstly, it is a label inscription and the word ātva appears to have been used in a rather technical sense denoting ‘a place representing the scene of.’ We meet with its variant ātā and ātā in other inscriptions at this temple, which we shall study presently. The expression ātva may be derived from the Sanskrit root śāś, though it appears to have been influenced in its formation by Prakrit. It is interesting to note in this context that the labels in Tamil incised near the sculptures representing incidents in the Pallava history, found in the Vaikunṭhapuram temple at Kāchhipuram, similarly end with the word īdana\(^6\) meaning likewise ‘a place, etc.’. Secondly, the epigraph is not incomplete and none of its letters is missing as supposed by Fleet. The first line ends properly with the word kudureya- and continues in the second. At the end of the second line, again, it is unnecessary to supply some letters through brackets as done by Fleet. For its continuation is found on the front side of the parapet wall and it reads almost exactly as conjectured by Fleet. The whole inscription now reads as follows:

**TEXT (Fleet’s F)\(^7\)**

1 Śri-Brahmāsva(śva)ra-dēvarali Ėkāntāda-Rāmayyaṁ basadiya Jīnān-oḍḍuv-āgī tuleyan-aridu haḍedā ātva || Śanaka-gāvumḍaṁ basadiyan-oḍḍel-al-iyādu āļuṅi-kudureya-

2 n-oḍḍirun Ėkāntāda Rāmayyaṁ kādī gudu Jīnān-oḍḍu liṅga-pratishte(tu)yaṁ māḍida āt[va] [ ||\(^*\) ]

**TRANSLATION**

This is the place representing how, at (the temple of) the illustrious god Brahmāsva, Ėkāntāda Rāmayya laid a wager, at the cost of the Jina of the shrine, of cutting off his head and received it back again. When Śanaka-gāvumḍa would not let him destroy the shrine of the Jina,

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\(^1\) Above, Vol. V, pp. 213 ff.; inscriptions A to G.

\(^2\) The epithet Ėkāntāda appears to have been acquired by Rāmayya after his victory over the Jainas. In lines 28-29 of inscription F the propriety of this epithet is justified on the ground of his firm and single-minded devotion to Śiva. But it appears reasonable to add that he might as well have claimed it to bring into contrast his great achievement which consisted in suppressing the doctrine of Anūkintta that characterised the Jaina faith.

\(^3\) Above, Vol. V, pp. 237 ff.

\(^4\) It is of interest to note that the achievement of Ėkāntāda Rāmayya against the Jainas is also described in one of his compositions in the Rājag metre by Harīhara, a Kannada poet of about the 13th century. Harīhara’s account agrees in many respects with that of the Ablir inscription F.


\(^6\) SII, Vol. IV, No. 136.

\(^7\) In situ and from an impression.
MORE INSCRIPTIONS AT ABLUR

Inscription I

Inscription II

B.C. CHHABRA

SCALE: ONE-HALF
Inscription III
arraying his men and horses against him, Ekantada Ramayya fought and vanquished them. He smashed the Jina and installed the linga (in its place).

Now I will take up two more inscriptions in the same temple. These deal with the same theme as the above, viz., Ekantada Ramayya's victory over the Jainas. These are also of the label category. They are not dated, but evidently belong to the same period as that of the above epigraph. They may be assigned approximately to 1200 A.C. on palaeographic considerations.

INSCRIPTION I

This is incised above a panel of sculptures to the left of the entrance into the inner shrine of the Somsesvara temple. The sculptures represent a dignitary with attendants on one side and a row of Saiva devotees on the other. A person holding a document in his hand is shown prominently in the middle. The epigraph reads:—

TEXT

1 Srimad-Ekantada-Ramayyange Saikka-ganuvun-
2 dan-ovayu kduva thufu [W]

TRANSLATION

This is the place (depicting the scene) of conferring the certificate (of victory) upon the illustrious Ekantada Ramayya by Saikka-guvunja.

INSCRIPTION II

This is incised above a panel of sculptures to the right of entrance into the inner shrine of the same temple. The sculptures depict the scene of a Jina placed horizontally ready to be broken amidst a group of local officials and Saiva devotees. The epigraph reads:—

TEXT

1 Ya(Ekantada Ramayyaingulu Jinaan-owedu
2 linga-pratishtheyin mchida tawul [*]

TRANSLATION

At this place (is depicted the scene of) Ekantada Ramayya breaking the (image of) Jina and setting up the Sivalinga.

INSCRIPTION III

This is an independent inscription by itself, made up of labels. It is incised above a panel of sculptures to the right side of the parapet wall at the entrance proper into the same temple and just opposite to Fleet's B. The characters are of about the same period as those of the foregoing records. The panels of sculptures as well as the inscription divide themselves into three portions pertaining to different episodes in the lives of Saiva saints. The first series of sculptures consists of the figure of Siva in his divine form followed by that of a Saiva mendicant standing before a devotee holding a long piece of cloth in his hand. The second series represents a devotee with his wife carrying a child in her arms and a Kapalka bhikshu facing them. The last is the figure of a seated man holding an object like a small round bat. The labels below these sculpt-

1 In situ and from impressions.
2 In situ and from impressions.
tures explain their subject matter. The second line of the inscription commences just below the third label indicating that it constitutes its part. The inscription reads as follows:—

TEXT

1 (i) Jēḍara Dāsīmâyyaṅgāḷu dēvarīge vastrava kudūva ṭāṜu ||
(ii) Siriyāḷa-seṭṭi Chaṅgāḷavve dēvarīge magan-an-ikrūva ṭāṜu ||
(iii) Kunmbāra Gu[l*]dāna muniṁe
2 baṁḥā(mād=ā)ṇa naṁma Śivānu [||*]

TRANSLATION

(i) Here is (depicted the scene of) Jēḍara (weaver) Dāsīmâyya offering cloth to the god (Śiva).
(ii) Here is depicted the scene of Siriyāḷa-seṭṭi and (his wife) Chaṅgāḷavve offering their son to the god (Śiva).
(iii) Our (god) Śiva came down and danced before Kunmbāra (potter) Gunḍa.

Jēḍara Dāsīmâyya, as the story goes, was a weaver and a devotee of Śiva. By offering a cloth to his deity he received from him the boon of inexhaustible treasure (taṇṇīdhi). This episode is frequently referred to in the Vīrāśaiva literature of Karnāṭaka, the earliest allusions being those found in the Vachanās or Sayings of Basavēvara.1 Siriyāḷa-seṭṭi is said to have offered the cooked flesh of his son to god Śiva who came to him in disguise as a Śaiva mendicant to test his faith.2 It is interesting to trace the ramifications of this story the roots of which are found in the Tamil country. According to the Periyapurāṇam, Paraṇjōti, the general of Pallava Naraśināravaran I (circa 7th century), who in his later life became famous as the Śaiva saint Sīruttōṇḍa Nāyanār,3 had a son named Sīrāḷa. This Sīrāḷa was sacrificed by his father to propitiate Śiva. This legend had several adaptations in Śaiva literature of the Telugu and Kannāḍa countries and also of Mahārāṣṭra. In these versions the son’s name appears to have passed on to the father who became popular as Siriyāḷa-seṭṭi.4 In Mahārāṣṭra a festival is observed in the name of Siriyāḷa-seṭṭi on Śrāvana śu. 6 in a queer fashion by the ladies of the household.5 Kunmbāra or Potter Gunḍa, again, mentioned in the above epigraph, was a devotee of highly spiritual status. While beating his earthenware into shape he went into a trance and was absorbed in the meditation of Śiva. Pleased with his devotion Śiva descended from Kailāsa and danced before him.6

The accounts of Ēkāṇṭada Rāmāyya, Jēḍara Dāsīmâyya, etc., noticed above, along with a host of other Śaiva devotees, are often met with in the Vīraśaiva literature of the Kannāḍa country. Epigraphical references to them, however, are not so numerous and they belong rather to a late period. The earliest epigraphical notices of some of these devotees, associated with their sculptures, are found for the first time in the inscriptions of Abūr, as indicated above. Herein lies the main interest and importance of these brief records.

1 In situ and from impressions.
2 Basavaṇṇaśrama Shakṭhat-selector Vachanagalu (edited by S. S. Basavannal), Nos. 147-48, etc. Jēḍara Dāsīmâyya appears to have been referred to as Dēsa in the following inscriptions also; Ep. Carn., Vol. V, Ch. 210 and Vol. XII, Ch. 18.
3 Ibid., Nos. 149-49, 183, etc; Basavapurāṇa, sandhi 24.
5 ‘Siriyāḷa Charitra’, Ekāṇṭada (Telugu Journal), 1861 August.
MORE INSCRIPTIONS AT ABLUR

Adverting to Ekāntada Rāmayya, we may see how his achievements had passed into legend and were considered worthy of representation in sculptures by this time, that is to say, about half a century after his period.\(^1\) We may also note the significant fact that all these inscriptions are found in the temple of Sōmaśvara. This temple, according to the inscription E, was erected by Rāmayya himself. But it would be more reasonable to postulate that he was actually responsible for its main structure only to which additions might have been made subsequently. This surmise gains support from the testimony of other antiquities, tradition and literature. Besides the main shrine dedicated to the god Sōmaśvara, a līga, the temple contains two collateral shrines wherein are found two more līgas. They are known as Ekāntada Rāmayya and Agni Honnayya. It becomes evident from this that Rāmayya was consecrated here in the form of a līga after his demise. Agni Honnayya, as the tradition avers, was the beloved guru of Rāmayya, who backed him up in his disputations against the Jainas. He must be identical with Agganiya\(^2\) Honni Tande hailing from Puligere, who figures in the Raṣajā of Ekāntada Rāmayya by Haribara and also as Ponni Tande in the Abalāra-charitre, a Kanna work of a late period.\(^3\) We are told in this work that the temple of Sōmaśvara was erected at the instance of Rāmayya by Saṅkapāla who must evidently be Saṅka-gāvunda of the inscriptions, along with others, to celebrate the former’s victory.\(^4\) Sōmaśvara appears to have been the favourite deity of Rāmayya. His native place Alande was sanctified by this deity and this place is referred to as the ‘town of Sōmanātha’ in the inscription E.\(^5\) This fact is further confirmed by the Aland inscription of Yuvarāja Mallikarjuna, edited by me in this journal. It speaks of Alande as specially favoured by god Sōmaśvara.\(^6\) Again, according to the inscription E, Rāmayya worshipped the deity Sōmanātha at Huligere before he proceeded to Ablur.\(^7\)

By the middle of the 12th century Karnāṭaka witnessed the upsurge of a great religious movement emphasizing the superiority of god Śiva and his devotion. Two eminent personalities, one in the south and the other in the north, were instrumental in bringing about this upheaval. These were Ekāntada Rāmayya of the Ablur inscriptions and Basaveśvara, the founder of the Viraśāiva faith. The Kalachuri usurper Bijjala II came into contact with both, incidentally with the former as narrated in the Ablur inscription E, and directly, with long association ending in bitter antagonism, with the latter. In consequence of the zealous activities of the leaders of this Śiva revival, Jainism, Buddhism, Pāṣupata and other faiths prevailing in the land, received a staggering blow. A study of Haribara’s Basaveśvarajādeva Raṣajā reveals that the genesis of the conflict between Bijjala and Basaveśvara was not in the alleged circumstance of the former being either a follower or supporter of Jainism. It is gathered from this work, the testimony of which deserves to be reckoned as authentic on account of its proximity to the scene of events, that

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\(^1\) It is of interest to note in this connection a parallel instance from the neighboring province. With the ascendency of Śaivism the Jainas of the Tamil country were persecuted and the scenes of such persecutions are depicted in sculptures on the walls of the temple at Tiruvattūr in the North Arcot District (An. Rep. on S. I. Epigraphy for 1923, p. 4).

\(^2\) Agganiya is an epithet and it can be derived from Sanskrit agraśi or arghyaśfēṇīya, both of which point to the respectable position held by Ponni or Honni Tande. Honni Tande literally means ‘Father Honni’ or ‘Honni’s Father’.

\(^3\) This work is of the nature of a Purāṇa recounting the exploits of Rāmayya in the legendary fashion. It is unpublished. Being popular, its recitations are held on ceremonial occasions among the Viraśāivas of these parts. While at Ablur I secured a manuscript copy of this work for study.

\(^4\) In the wake of Rāmayya’s victory conversions from Jainism to Śaivism took place on a mass scale, according to the Abalāra-charitre and the local tradition. It is interesting to observe that miniature terracotta līgas were unearthed in a large number in the locality some years back. One such was shown to me while at Ablur.


\(^6\) Ibid., Vol. XXVIII, p. 36.

\(^7\) Ibid., Vol. V, p. 256.
whereas Bijjala was a protagonist of the orthodox Brahmanical creeds, Basavēśvara was a reformist directing his attacks against the rigidity of Brahmanical dogmas and practices and preaching his new cult of liberality and equality amongst the devotees of Śiva. A volume of epigraphical and other evidence is now available to prove that Bijjala, like all members of the Kalasurhi house, was a staunch follower of Śaivism and had no particular interest as such in Jainism. Thus the theory of Jaina leanings of Bijjala stands thoroughly exploded. When Fleet wrote in this journal more than half a century ago, he expressed his doubt in regard to the historicity of Basavēśvara on account of the paucity of sources then available to him. Subsequently the discovery and publication of a substantial number of literary works and epigraphs which constitute quite reliable and contemporaneous documents, have established him as a historic figure beyond all doubt. Of paramount importance in this context is the evidence of the Arjunavāla inscription published in this journal.

We are in possession of more epigraphical evidence now to show that besides Rāmayya and Basavēśvara, there flourished in this century other sponsors of the Śaiva movement, whose aggressive activities must have contributed to its success. We may illustrate these observations from the contents of two inscriptions. An inscription at Anāgiri in the Dharwar District, referring itself to the reign of the Western Chalukya king Vim-Somēśvara IV and dated in 1184 A.C., introduces a feudatory chief of the Sagara family named Vim-Goggiḍēva. An ardent upholder of the Śaiva faith, he is described as ‘a fire to the Jaina scriptures’ and ‘a death to the adherents of the Jaina Law.’ The record further characterizes him as ‘an angel to the snakes which are the Jaimas’ and ‘a hunter of the wild beasts in the form of followers of the Jina.’ Another epigraph from Tājikōli in the Bijapur District, referring itself to the same reign and bearing a date in the same year, furnishes the following facts about another feudatory, Mahānandaleśvara Viruparasa. This Viruparasa propitiated god ṇara by his multifold devotion and was lustily engaged with the adversaries of the rival faiths. He launched a regular crusade as it were against the adherents of other sects. A confederation to the forest of Jaina creed and adept in demolishing the Buddhist Canon, he pulverized the Jaina temples and raised the thrones of Śivalingas. Thus did he vindicate his solemn oath and hold aloft the banner of Śiva in the three worlds. By virtue of such achievements he was endowed with the encomium of innumerable Śaiva devotees, both of the past and present generations. Lastly we may note here the significant circumstance that both Vim-Goggiḍēva and Virparasa of the above two epigraphs lived in a period slightly later than that of Basavēśvara and that their spheres of activities too were confined to the northern parts of Kānṭaka. This might have been responsible for the confusion of later writers attributing to Basavēśvara active hostility against the Jaina creed.

1 I have discussed this topic and illustrated it with extracts from Kariharā’s above-named work in my lectures on the Kalachuris of Kānṭaka, delivered at the Kannada Research Institute, Dharwar, in 1951. They are now published; see Kannada Śāhīya Parishat Patra, Vol. XXXVI, pp. 102 ff.
2 The Sayings of Basava are replete with utterances that testify to these observations. They show that his chief opponents were Brahmanas of the orthodox school wielding influence in the society. The Brahmanas and their practices are criticized severely and more often in his utterances than the Jaimas to whom only passing references are made. The following among others are a few passages criticizing Brahmanism: Basavaśa. Śa. Vachanaṇaṇa (op. cit.), Nos. 571, 576, 583, 588, etc.
5 Māra Upaniṣadāṇa, pp. 59-62.
6 Above, Vol. XXI, pp. 9 ff. and 17.
7 Bombay-Karnatak Collection, No. 207 of 1928-29. The text of this and the following inscription are not published. Their short summaries only have been given in the Annual Reports on S. I. Epigraphy for the years concerned. But I have utilized their texts with the permission of the Government Epigraphist for India.
8 Ibid., No. 68 of 1928-30
No. 20—PARBATIYA PLATES OF VANAMALAVARMADEVA

P. D. CHAUDHURY, GAURIATI AND D. C. SIRCAR, OOTACUMUND

A set of three copper plates was discovered by a cultivator while tilling his field at the village of Parbatiya which lies about three miles from the town of Tepur in the Darrang District, Assam. It was secured by Mr. Biswadeb Sarma who was then a student of the Law College, Gauhati. Mr. Sarma handed over the plates to his teacher, Mr. S. K. Datta, Barrister-at-Law, then Principal of the Law College. Ultimately they were presented to the Assam Provincial Museum, Gauhati, where they are now deposited.

The plates measure 10" by 6.2". They are held together by a ring to which a seal, similar to those found with the charters of the ancient kings of Pragjyotisha, is soldered. The seal is oval in shape with its diameter measuring lengthwise 4.7" and breadthwise 4.3". It has a conical projection at the top and contains, on counter-sunk surface, the emblem of an elephant facing front, below which, separated by a cross-bar, is the legend in characters similar to those employed in the inscription on the plates. The legend is written in three lines and reads:

1. Svasti [\*] [\*] Śrīmān-Prągyotisahātyā-pāpa-śrīva
2. yō māhāśājādiśirā-śrī-Vanam[\*]-
3. lavarmanadeva[\*] [\*]

The first and the third plates have writing on one side only, while the second is inscribed on both the sides. There are altogether 59 lines of writing, the first plate having 16 lines, the second 16 on the obverse and 15 on the reverse, and the third only 13. The borders of the plates are raised; but the rims of the first plate are damaged and the last line of the inscription on its face is partially obliterated. The upper border of the obverse of the second plate is also slightly damaged towards the right. With the exception of certain aksharas in the last line on the first plate as well as the vowel-marks of a few aksharas in the first line of the same plate and also of line 1 on the obverse of the second plate, the inscription is in a good state of preservation. The aksharas are neatly and beautifully incised. With the exception of the third plate, all the inscribed faces of the plates have one or more aksharas in the margin opposite the ring-hole or in the space left out near about the hole. In the margin of plate I (reverse) there is the single akshara śrī, while plate II (reverse) has similarly sa. But in the space near the ring-hole of plate II (obverse) there are the stray aksharas śrī, śrī, sa, sa and sa (1) together with two indeterminable marks, which are all fashioned here and there without any order. They, however, do not appear to have been the aksharas inadvertently omitted in the inscription on the faces of the plates in question. The akshara śrī may of course be taken as a maṅgala; but the other aksharas can hardly be accounted for.\(^1\) The plates together with the seal weigh 268 tolas, while the seal alone weighs 127 tolas.

The characters employed belong to the East Indian variety of the Siddhamātrikā or Kūṭāscript of the ninth century, sometimes called Early Nagari or Proto-Bengali.\(^2\) Indeed it is the Gauḍī ṇipi or the East Indian script as known to Al-Birūnī\(^3\) and was the source from which the Bengali alphabet and the allied Assamese, Oriya and Maithili scripts gradually developed. The inscription employs several times the initial vowels a (lines 2, 5, 59), i (lines 4, 10, 12, 22, 23, 53), u (lines 41, 50) and ś (lines 15, 25, 50, 52). Initial i is of the ordinary type in all the cases,

\(^1\) For similar stray aksharas on the lost Tepur plates of Vanamalavarmadeva, see P. N. Bhattacharya, Kama-rāpa-Bhan-dva, p. 63 and note 2.

\(^2\) Some of the aksharas (cf. a, bh, p, s, medial i and au, etc.) closely resemble their Bengali-Assamese forms.

except in line 23 where the lower part has a double curve instead of the usual one. Medial $a$ has no less than three different forms. In addition to the usual sign resembling a $da$ in line 1, there are some cases where the stroke is a little curved towards the right and reaches only down to about half the length of the consonant (cf. $kri$ in line 2), while in others it comes only a little down and then goes up, leaving a sharp curve below and ending in a stroke curved towards the right above the head of the consonant (cf. $pank$ in line 1). Medial $u$ and $a$ are usually of the ordinary types; but the forms of $khy$ (cf. $chustair$ in line 2), $ru$ (cf. $dhuventrus$ in line 28), $r$ (cf. $arujikoir$ in line 11) and others are interesting. $Bh$ has been written in two different ways. The ordinary sign for medial $a$ has been employed in some cases (cf. $abhut$ in line 53); but often the $u$ sign is formed by joining the sign for $u$ with a $da$ put at the right of $b$; cf. lines 9 ($bhut$), 12 ($bhu$), 18 ($bhuri$), 20 ($abhut$ for $abhut$), 24 ($bhunushu$) and 25 ($bhuri$). Medial $a$ is formed by lengthening the left end of the top $ma$ of the consonant in a curve forming almost a loop at the end; but it is yet shorter than the developed sign of the $ma$ reaching the bottom of the line. The $aksara b$ has not been distinguished from $a$. The consonant $j$, which is of rather rare occurrence, is found in the conjunct $jh$ in line 43. The final consonants $r$ (lines 5, 12, 54, 57, 59), $n$ (lines 51, 53) and $m$ (lines 4, 7, 8, 23, 25) occur many times in the inscription.

The language of the inscription is Sanskrit. It is written partly in prose and partly in verse. The prose portion exhibits the quality called $cjav$ in a considerable degree in imitation of the style of masters like Bhaṭṭa Bṛṣa (cf. lines 33-46); but the versification is rather weak, there being several cases of metrical errors (cf. verses 8, 9, 19, 26, 27). The formal part of the charter from the beginning down to $vanamalavarmmadi$ in line 48 is the same as in another record, viz., the Teśpur plates, of the king who issued the charter under discussion, except that two passages of considerable length have been omitted in the present inscription, perhaps inadvertently. As some mistakes are common to both the records (cf. $adityasya$ for a word like $yuktesya$ in verse 9 and $vajgrtou$ for $jagri$ in verse 21), it seems that they were prepared from the same draft which was faulty. There are altogether thirty verses (actually 29 verses and only the first half of another stanza). Of the five verses in the latter part of the document, two are the common imprecatory stanzas, while the remaining three describing the dose are written in a style which is definitely worse than that of the stanzas in the formal part of the record. Weakness in the composition even of the formal part is exhibited by the repeated use of some expressions; cf. $adhimālakac$ in lines 7-8; $mibheka$ in lines 15-17; $asēha$ in lines 17, 20, 26; $aṅghri$ in lines 9, 14, 30: $ciṣṭi$-citra in lines 10, 12; $anug$ in lines 13, 19; $vṛja$ in lines 30, 36. The number of orthographical errors, although not many, is not inconsiderable. The conjunct $s$ has been written as $āk$. The word $puehkaris$ is found in the form $puehkaris$. Anusvāra has been used instead of the final $m$ in the imprecatory verses quoted at the end of the record. As regards other orthographical features, the consonants $g$, $y$ and $āk$ have been reduplicated after $r$; but $m$ and $v$ have been only occasionally reduplicated under the same condition, while $th$ and $y$ have not been subject to reduplication. $T$ has been reduplicated when followed by $r$.

The inscription is not dated even in the regnal reckoning of the king who was responsible for its issue, although that was expected considering its age and locality. There is, however, no difficulty in determining the approximate date of the charter. As a record of the father of its issuer, viz., the Teśpur stone inscription of Harjāvarman, is dated in the Gupta year 510 corresponding to 520 A.C., the inscription under notice has to be assigned to a date about the middle of the ninth century A.C.

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The inscription begins with a symbol for siddham and the word navti and two verses of adoration, the first in honour of the Lohitya-sindhu, i.e., the river Brahmaputra, and the second in honour of the god Pinakim, i.e., Siva. Verse 3 introduces Naraka, the son of Adivaraha (i.e., Vashnu) and the goddess Earth, and the next verse says how Kshhna killed Naraka but allowed to go unpunished the latter's two sons, Bhagadatta and Vajradatta. Verses 5-6 describe how, when Bhagadatta obtained the lordship over Pragjyotisaha, his brother Vajradatta went to the forest where he propitiated Isvara (probably the god Siva) by his penance and obtained from the god's favour the lordship over Uttarapattana as well as the future lordship of Pragjyotisaha for his descendants. Verse 7 introduces a later king of Pragjyotisaha belonging to Vajradatta's lineage, whose name is given as Salmbara. The following two verses appear to say that, when Salmbara joined in heaven the past kings of the country beginning with Sastambha and ending with Harsha (i.e., Harshavarman), his brother Arathi became king. Verse 10 describes Arathi's queen Jivadavi. Verses 11-12 describe king Harjara (i.e., Harjaravarman) who was the son of Arath and Jivadavi, while verses 13-15 say how Harjaravarman's queen Mahagal was an incarnation of the goddess Lakshmi on the earth. Verses 16-23 give a description of king Vanamala (i.e., Vanamalavaran) who was the son of Harjaravarman and Mahagal. Verse 24 says how king Vanamalavaran rebuilt a fallen temple of the god Htuka-Sulim (i.e., Siva) into a magnificent building. Lines 47-48 mention Parameshvara Paramabhahtara Maharyadhyaditya Vanamalavarmadeva who was a devout worshipper of Mahesvara (i.e., Siva), meditated on (or was favoured by) the feet of his parents and issued the charter from Hapasavara. Lines 33-46 give a lengthy description of the city of Hapasavara in prose. This passage suffers from the omission of a number of words at the end, although they can be restored from the Tepur plates of the same king, referred to above. The description suggests that the city was situated on the bank of the Lohitya-bhahtara (i.e., the river-god Brahmaputra). The river is said to have passed by the Kamalghata hill, on the top of which were installed the god Kamasa and the goddess Mahagauri. The following passage in prose and verse in lines 48-58 records the grant which is followed by two imprecatory verses in lines 58-59. The king made a gift of the village called Haposaagrama which was attached to the manjala or district of Svalpa-Mangoka situated in Uttara-kula and was bounded by Akabhishika in the east, the tank of Chapalika (possibly the goddess of this name) in the south-east, Dirghanga in the south, a banyan tree in the south-west, a bush of bamboos or reeds in the west, a sal tree in the north-west, a big ahi (possibly an embankment) in the north and the tank of Dhamala in the north-east. The gift village is said to have been made a chahta-bhata-pravesta (i.e., not to be entered by regular or irregular troops, or, more probably, by policemen and peons) and multa-oparikara (i.e., not endowed with the right to enjoy taxes from temporary tenants). There is no specific mention that the village was made a rent-free gift. The donor was a Brahmana named Chudama who was the son of Jijja and was the eldest of four brothers, the other three being Debshh, Garga and Sambhu. It is said that the brothers were all living jointly without separation, because they feared in that the loss of dharma. Apparently the grant was made in favour of the head of the family but was meant to be enjoyed by all the four brothers and their descendants. The grant is said to have been made with a view to increasing the merit and fame of the king's parents with the request that it might be approved by all.

As regards the absence of any clear indication in the charter whether Haposaagrama was made a rent-free gift, it may be pointed out that the stasanas of ancient Indian rulers were of  

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1 Various forms of the mother-goddess are associated with Assam and especially with the Srika Pitha at Kamakhya near Guwahati. Cf. The Srika Pitha (JASB, L, Vol. XIV, 1948, No. 1), pp. 11-16, 47-58, and notes.
several categories. In many cases, land was granted as a free-gift and a rent-free holding.\textsuperscript{1} Sometimes a piece of land was sold at a specified price but was made a perpetually rent-free holding.\textsuperscript{2} In some other cases, the land is said to have been ‘given’; but a specified rent was fixed for it.\textsuperscript{3} There were other cases (cf. the charter under discussion) in which land was given without any clear specification whether it was made a free-gift or a rent-free holding. There is little doubt that in many cases the word ‘given’ actually meant ‘sold’ and silence about making the land rent-free is an indication that it was revenue-paying, although certain concessions may have often been allowed to be enjoyed by the holders.\textsuperscript{4} In ancient India, often the sale of land was theoretically represented in the form of a gift. This is definitely suggested by the Mitākharā on the Yājñavalkya-enquête, 114: sthāvarasya vikraya-pratisādāhū... dāna-prakāśaḥ-sa vikraya-‘yi kārayat sa-hiranyam-udākṣaṁ dattō dāna-rūpēṇa sthāvara-vikrayaṁ kuryat.\textsuperscript{5} That Hapūsagrāma was not made a rent-free holding and may have actually been sold seems to be suggested also by the absence of the customary list of officials and subordinates who were usually addressed by the kings while making free gifts of land.

The reference to the joint family in which the four Brāhmaṇa brothers Chūḍāmaṇi, Déjōbbhā, Garga and Śambhu were living together is very interesting. It is said that they did not get separated for fear of the loss of dharma. This seems to acknowledge the right of the sons to demand partition of the family property (even during the life time of the father) as provided for in the so-called Mitākharā system of inheritance. It is interesting to note that some early writers on law (e.g., Gautama, 28, 4.; Manu, IX, 111) favour partition because it tends to increase dharma. Manu says that “the brothers may stay united, or separate in case they desire an increase of dharma; by living separate dharma increases; therefore separation is meritorious.” As indicated by Brhaspati and Nārada, when the brothers are undivided the performance of religious acts is single for all of them, but when there is a partition those acts are separately performed by each,\textsuperscript{6} and this explains the reference to the increase of dharma by Manu. According to Śāṅkha-Lūkhita, however, brothers may stay together, since being united they would prosper materially.\textsuperscript{7} This view was no doubt shared by the members of the Brāhmaṇa family mentioned in our record. The fear of dharma-kshaya referred to in the inscription points to the fact that such acts of dharma as the worship of the gods and manes and the entertainment of guests were easy for a joint family with its undivided property but difficult for each of the tiny families partitioned out of it with the small resources at its disposal.

The great importance of the inscription lies in the fact that it is the only legible record, besides the Novpong plates\textsuperscript{8} of Balavarman, of the Mūla dynasty of Prājyōtisha, which was founded by Sālastambha and was preceded by the Nāraka or Bhauma dynasty, represented by Bhāskaravarman and his predecessors, and succeeded by the Pūla dynasty founded by Brahmāpāla, although both the dynasties of Sālastambha and Brahmāpāla claimed to be offshoots of the ancient Nāraka or Bhauma line. According to verses 9-10 of the Bargaon plates\textsuperscript{9} of king Ratanpāla of the third dynasty of Prājyōtisha kings (i.e., the Pūla house of Brahmāpāla), the kingdom of the descendants of Nāraka passed to the Mūla dynasty.

\textsuperscript{1} Cf. Select Inscriptions, Vol. I, p. 417.
\textsuperscript{2} Cf. ibid., pp. 347 ff.
\textsuperscript{4} Cf. JASB, 1922, pp. 4 ff.
\textsuperscript{5} Cf. P. V. Kane, History of Dharmaśāstra, Vol. III, p. 567.
\textsuperscript{6} Cf. Kane, op. cit., p. 572.
\textsuperscript{7} Kane, loc. cit.
\textsuperscript{8} JASB, 1897, Part I, pp. 289-92; Kāmarūja-Śāstra-brāhmi, pp. 73-80.
\textsuperscript{9} Kāmarūja-Śāstra-brāhmi, p. 94.
Sâlastambha, the twenty-first king of whose line was Tiyâgaśimha; this king having died childless, the subjects, preferring a scion of the Narakas or Bhauma dynasty, made Brahmapâla their king. Of these twenty-one rulers of the Mîkchhôha house of Sâlastambha, mentioned in verse 7 of our record (cf. the expression story-vinâśayû indicating the relation between Vajradatta and Sâlamâha) as a branch of the Narakas or Bhauma dynasty, we have inscriptions of three kings only, viz., (1) Harjarâ or Harjaravarman to whom belong the Hayungthál plate and the Tezpur rock inscriptionootnote{Ibid., pp. 48-51.} ; (2) Harjaravarman’s son Vanamâla or Vanamâlavarman who issued the Tezpur platesootnote{Ibid., p. 187.} and the charter under discussion ; and (3) Vanamâlavarman’s grandson Balavarman who issued the Nowgong plates referred to above. Of the four published records of the family, Harjaravarman’s inscriptions, one (the Hayungthál epigraph) of which is fragmentary as only one of the plates has so far been found, are both in a miserable state of preservation. The original of the Tezpur inscription of Vanamâlavarman is now lost and its transcript, published as early as 1840 in the Journal of the Asiatic Society of Bengal, is palpably full of mistakes of all sorts. The late Mr. P. N. Bhattacharya made an attempt to emend the faulty transcript of the record with the help of imagination ; but the result could hardly be satisfactory. The only published record of the family, reliable from the historians’ point of view, is thus the Nowgong plates of Balavarman, although this epigraph also suffers from a few damaged letters. Under the circumstances, the Parbatîyâ plates of Vanamâlavarman under publication remove a number of defects and doubts in the history of the Mîkchhôha or Sâlastambha family of Prâgiyôtiśha.

In the first place, from the published wrong text of verses 7-9 of the lost Tezpur plates of Vanamâlavarman, it was so long believed that king Prâlambha was the father of Harjaravarman. The clear reading of those verses in our record shows that Prâlambha was a wrong reading for Sâlamâha and that Harjaravarman’s father was not Sâlamâha but the latter’s brother (apparently younger brother) named Arathi. It further shows that the reading of the name Āratha in verse 9 is wrong. The theory about the existence in this dynasty of a prince named Āratha, regarded as the son of Arathi who is mentioned in the passage chakr-ārathî (Chakra and Arathi) in line 9 of the indistinct Hayungthál plate of Harjaravarman, is thus entirely imaginary.ootnote{Kâmarâja-sûrya-inta, introduction, p. 20. The reading and interpretation of verse 8 of the Hayungthál plate are not beyond doubt. According to Bhattacharya (op. cit., pp. 49-50, 51-52), Harshavarman, who seems to be placed immediately before Sâlamâha in our record (cf. Śri-Harshâ-intaś in verse 8), was followed on the throne by his son Balavarman; then in the family were born the princes Chakra and Arathi, and the son of the latter, whose name is not traced in the record but is suggested to be Āratha (on the basis of the wrong reading of verse 9 of Vanamâla’s lost plates) became king; Jivadevi, mentioned in the following verses 9-10 and described as the mother of Harjarâ in verse 11, was the wife of Āratha’s successor Prâlambha (sic. Sâlamâha). We now know that Sâlamâha was succeeded by his younger brother Arathi, who was the husband of Jivadevi and the father of Harjaravarman. It seems therefore that the second half of verse 8 of the Hayungthál inscription has to be so interpreted as to indicate that the throne passed to the two brothers named Chakra and Arathi and that the younger of the two brothers was the husband of Jivadevi. If this has to be accepted, then it has possibly to be suggested that Chakra was another name of Sâlamâha and that the rule of Balavarman intervening between that of Harshavarman and Sâlamâha was ignored in Vanamâla’s records because that king was succeeded by Chakra sîku Sâlamâha after a very short rule.} Secondly, it was so long believed, on the strength of the wrong reading of verse 5, that it was Bhagadatta who is said to have received the lordship of the territory called Uparipâtana. It is, however, clear beyond doubt from our record that, while Bhagadatta obtained the kingdom of Prâgiyôtiśha, his brother Vajradatta secured lordship over Uparipâtana through the grace of Īvara whom he had propitiated.ootnote{Cf. Journ. Assam Res. Soc., Vol. VII, p. 88.} Thirdly, the name of
Harjaravarman's queen, who was the mother of Vanamālavarmman, is given as Śrīmatārā in verse 15 of the published text of the lost plates, while the Hayunghāl plate of Harjaravarman (line 24) has it as Maṅgalā. The correct reading of the name in Vanamālavarmman's inscription is now found to be Śrī Maṅgalā. The real name of the queen thus seems to have been Maṅgalā or Maṅgalā. Fourthly, the name of Harjaravarman's mother was read in the lost plates as Jivādā (verse 10), although the Hayunghāl plate gives it as Jivādēvi (line 13). The present record shows that Jivādā = ēti suggesting the name Jivādā is a wrong reading for Jivādēvi. Fifthly, verse 24 of the present record as well as of the lost plates refers to the rebuilding of a fallen temple of Ḥētuṣa-Śūlin (Śiva) by Vanamālavarmman. Whatever may be the real significance of the word Ḥētuṣa in this context, Bhattacharya's emendation Ḥēṭapa-Śūlin to indicate the god installed at the city of Ḥēṭapēśvāra seems to be entirely beside the mark. Sixthly, it is usually believed that the name of the capital city of the second dynasty of Prāgyotisha kings was Hārūppēśvāra. This is no doubt the reading of the name preferred by R. Hoernle in line 29 of the Nowgong plates of Balavarmman. It must however, be pointed out that Hoernle did not forget to note that "the first two aksaras of the name are not quite distinct; Possibly sarū".1 In line 21 of the Hayunghāl plate of Harjaravarman, Bhattacharya reads the name as Ḥāṭapēśvāra (although not the slightest trace of ē sign on ē is found in the photograph of the plate published by him) and corrects it to Hārūppēśvāra.2 In line 1 of the Tezpūr stone inscription3 of the same king, the reading seems to be Ḥāṭapēśvāra, although Bhattacharya suggests Hārūppēśvāra. The late Mahāmāhāpādhyāya H. P. Sangri reads the name in this record as Hārūppēśvāra.4 As regards the first aksara, however, he says, "The ē stroke has been obliterated by a fissure in the rock; but we know from other inscriptions of this dynasty that the name of the capital was Hārūppēśvāra." In regard to the second aksara of the name, he says, "There is a slight peeling off of the stone close to the left-hand limb of rā. Hence the Government Epigraphist (H. Krishna Sastri) read it as kā". In a note5 on the reading of this damaged inscription, that master epigraphist, F. Kielhorn, read the name as Ha.ppeeśvāra and observed as follows: "Of the name which follows upon evasti, the initial consonant (h) is clear, but it is uncertain whether the first syllable of the name is simply ha, or hā or hu; and the second syllable, which I have omitted, is quite doubtful. The same name we apparently have in line 5 of Plate 11b of the Nowgong District plates of Balavarmadēva of Prāgyotisha where by Dr. Hoernle it has been read Hārūppēśvāra, with the note that the first two syllables might possibly be sarū. But in the published photograph of the plates the second syllable hardly looks to me like rā, and in the impressions of our stone inscription to read rā seems impossible." It will thus be seen that the reading of the first two aksaras of the name Hārūppēśvāra is doubtful in all these cases, though the first of them is probably ha and not hā. As to the lost Tezpūr plates of Vanamālavarmman, the name is found in the rough transcript published in the JASB as Harayēśvāra, although it may be pointed out, the letter ē has always been read by the transcriber as r as a result of the

1 JASB, 1897, p. 291, note 29. See also Kielhorn's remarks on the reading of the name, quoted below.
3 Vide ibid., plate facing p. 187.
6 Ibid., p. 468.
APPENDIX] RAJAPRASASTI INSCRIPTION OF UDAIPUR

17 वर्षैः १२४।। शापविलसः कालवर्षन्तः(तत्त्व) तत्र समागत:। तथा हस्यनिवलीस्वं धुण्डराजः
नी(वः)गतः: १२५।। नागः(वः) मिट्टि तत्त्वातो राजः।

18 मिट्टि दोषपूर्णस्:। कृत्वजीवामाः[५*] शीर्षः(वः) ततः: केशावमो(वः) युकः: १२६।। संप्रार्थवितो
भूमिसिद्धः कुमारो राजामुनि। ईदुर्ध्रः(वः) समः।

19 तनोत्तेजसः(सी) ततः गता: १२७।। बहुगर्भः लूहितिसिद्धः जनवारी(वित) यासासः(वित) राजः।
राजानुभुतः जयः दंडविच्छेदः धीर्मिटः इह।

20 १२८।। धुण्डराजः महायमित्तमानाः । वस्तुतः सूरः(सी) गटनहितः(वित) कार्तियवर्मीः
मिति(व)सिद्धः(व)सी। १२९।। एकः महातरसः्।

21 विलिङ्गतः न्यूनः(मुः) महातिथिविवाहः। वेणः(सी) वल्लल्लः(सी) प्रकाशितः(सी) महासिद्धश्रीः
राजः। १३०।। राजायमीहुः स्वाच्छः भावः विकत उः।

22 सुकः। महाराजाकुमारीविमर्शितः नामः(मुः) १३१।। भालाज्ञवंशेषेन बोहोणेन चम्मू(वः) ता:।
तथा सूरः(व) सामिते राजेऽरणुः।

23 रिता: १३२।। केतरिष्ठितानाः सुकृताः राजेऽरणुः सामिते:। राजावध्योपणेनः प्ररिलिख्यः
बुनुः: १३३।। भागवताविसिद्धः सङ्कः।

24 राजार्थिनिः:। साहित्यः स्वाहितहिः कर्तः(सूरः) हिलस्मिन्धिः १३४।।[५*] अयोध्यः सहजःसिद्धः
ब्राह्मवर्तवर्तः।। साहित्यविद्वानीः।

25 पदातनाः महाराजः १३५।। संसे गुणवत्ता प्रव्यो विज्ञानुसारः प्रार्थः।। तत्सूरः दक्षुः
राजः संग्रहः चक्षः(व) स्वाच्छः १३६।। सहारमंगः

26 स्वत्त्वजीवामाः जगः(न्यूः) ग्रंथवः। येनागतात्सविलुप्तताः वृत्तात्सविलुप्तः १३७।। स्वाच्छः
राजार्थः महात्माः साध्यवेधचरः।

27 कुमारमध्यिसिद्धः कार्तिरहिः सुमृतः बचे:। १३८।। अयोध्यः कुमारविश्रावशः वसानः।
इत्यवर्त(सी) सहवासः(वित) बा महाराजः।

28 हृती: १३९०।। धुण्डवर्तव यासासः केतरिष्ठितासः।। वणसूरः हरेषः कुमारविश्रावशः
वसानः १४०।। प्रश्नावः त्रिपांमतात्वः

29 वृष्णवसिद्धानाथः । स्वत्त्वजीवामाः साध्यवेधः १४१।। राजेऽरणुः कुमारविश्रावशः
भूमिसिद्धः ब्रह्मसिद्धः(साध्यः)ः। प्रतिलोकः।
30 काव्यपत्र तथा त्यहार्थ च। \*1411। शासने संगर्भ च शक्षेयोरप्रकोपः[श]। ज्ञानज्ञानी ब्रह्मलीकोणः। \*1411।
31 वारोनादपरे च युद्ध रोचकिकासः। वा(वाॅ)कारोणिकारोणः। वा(वाॅ)राजस्य रजस्य वायुः। \*1411। राजयुगः कृष्णरूपः नरः।
32 सिद्धेनेव व(वॅ)सामृद्धेनेवः। प्रस्थापितो व(वॅ)र्गायुः। लग्ना(लग्नाॅ)गम्युर्यः। \*144।
33 कलन्दरः नयनं निविष्टः। \*144। भूरोंके बिलियम उत्सवानः। ग(गॅः)पारः। निवेशः। कलन्दरः। नयनं निविष्टः। \*144।
34 \*144। बियोनिकीयेत्तिहस्तु। श्रीमानम् प्राढः। \*144। बीकृष्णराजः। हरियृत्त्वः। बियोनिकीयेत्तिहस्तु। \*144।
35 बियोनिकीयेत्तिहस्तु। \*144। बियोनिकीयेत्तिहस्तु। \*144। बियोनिकीयेत्तिहस्तु। \*144।
36 न्यून्निर्माणः। ब्रह्मविष्कार्यायनः। \*144। काव्यः। राजस्य(राजस्य)भविष्यवेदः। ब्रह्मविष्कार्यायनः। \*144।
37 ब्रह्मविष्कार्यायनः। राजस्य(राजस्य)भविष्यवेदः। ब्रह्मविष्कार्यायनः। \*144।
38 न्यून्निर्माणः। काव्यः। \*144।
39 \*144। न्यून्निर्माणः। काव्यः। \*144।
40 अधिकारिकन्यायम्। काव्यः। राजस्य(राजस्य)भविष्यवेदः। \*144।
41 अधिकारिकन्यायम्। काव्यः। न्यून्निर्माणः। न्यून्निर्माणः। \*144।

1 We have probably to read yuddam = युद्धम = yuddham, adeśita = अदेशिता, adharam, adeśita = अदेशिता, adharam, adharam.
2 These are most likely superfluous.
3 A more correct form would be melanam.
4 This is a superfluous.
5 Banda is not observed here.
6 The portion of verse from chatur to "masta" is redundant here; it is meant for the twenty-fourth canto wherein it occurs in the thirty-sixth stanza.
7 The meaning of this part is obscure; this line of writing in any way is superfluous.
APPENDIX] RAJAPRASASTI INSCRIPTION OF UDAIPUR

Slab XXIV ; Canto XXIII

[Motres: vv. 1-3, 9-43, 45-62 Anuahpòbh ; vv. 4-8 Bhujangaprayàta ; v. 44 Sàrdùlavikriàtita.]

1 श्रीगणेशाय नमः॥

2 नामि वस्त्रं वस्त्रं ज्ञाति वस्त्रं

3 स्मार्यस्मार्यो मुनिः मुनिः मुनिः

4 व(व)ल बल बल क्रिया द्रष्टा द्रष्टा द्रष्टा

5 निःश्रीमानं श्रीमानं श्रीमानं

6 नामुषो मातुरे मातुरे मातुरे

7 अमृतो अमृतो अमृतो

8 स्वरूपं स्वरूपं स्वरूपं

9 जयसिद्धि जयसिद्धि जयसिद्धि

10 श्रीरामलोकं श्रीरामलोकं श्रीरामलोकं

11 जयसिद्धि जयसिद्धि जयसिद्धि

12 श्रीमानं स्मार्यस्मार्यो मुनिः मुनिः मुनिः

3 This ga is superfluous.

DGA/63
13. मलेश(कक्ष)सरया(सत्य)निव वहुसहबरोध(व)नृत्य। विनायकांतं शुक्लते[।] रक्षुस्त(कक्ष) कु
विश्व(कक्ष)विख: ॥१५॥ धानियांपक्ष|वत्त्वत्। धार्यतो  अवस्थितिू हृते बलेनां [१*]
14. छप्पाबेसरजेलेििा(तर)ते हृणाम(गात)यु(य)षःषः हृणाम ॥ १६॥ सामी वतो राणालकेतुगुंधाबहु
धारत: | बढ़ा प्रभुशतो राणालोके[लोके]यु विश्वु-
15. ते: ॥१७॥ रत्नसीराबेिागीपि विस्तेिे(कक्ष) स्थितेिे। बलेनां न शक्तोहुस्तवा गंधों
करंिन। ॥१॥ व्रत श्रीरामवीर(कक्ष)न हसालायो व-
16. रसालिह: | प्ररतिो विद्यमान तं कहुं तेनार्तं मार्ग्यापिना ॥१६॥ ब[लें]लक्ष(क्ष)त(न)
प्रयों भवाविक्षीणपिनातं। सहस्रावशदारणां(वाण) समय(संधे व- ? )
17. बदशाक के। ॥२०॥ राणेक्ष्यकरायो गढ़े गढ़ा वितेिो महानु। निशरत(त्रेष) व
निरंिनतो राणेक्ष्य तव हुणु ॥२१॥ लहसुसत्वपयं तमान-
18. यात्त्वमस्त: | परं। नबाखे(बाखे)विच्छिन्ते च(व)तं प्रभुसितराम(स्थ्) ॥२२॥ उवयेिे वेतत्सायपिि
नबा(बा)वेन तस्तेितं। पाणीर्तु(पाणीर्तु)त्य महापितिि मा-
19. हु तनारिि बारण। ॥२३॥ प्रभुसितराम महापितिि वुस्त्रपचि वरिता महा: [१*] तेन(बा)बेन
चुंदुखुस्तङ्गियोवृषी। ॥२४॥ ततो न निशुवस्त्व [१*]बाब(बाब)-
20. स्तवन्तरति सहस्र(कक्ष) कप्पमुहुसुदुल्ल(बहु)कस्मे हिंिामए। ॥२५॥ ग्रामेश्वरुि च तंै
नबा(बा)बो रणकेिे। निशुद्वशस्त्र(न) मार्गं राणो त-
21. बापि सैि्यानु। ॥२६॥ रत्नसीराबेिो रति खे(खे)धाना(नी) समर्लो जवालु। रं(रं)िा वि
भके निसरण नबा(बा)ब: क(क)म्बले व्यापालु। ॥२७॥ इतििे बलेन-
22. बानाति नि[ः*]सुस्तो म(म)हुसितहल्लाः [१*] विलोकणाकिक प्रायात: पृष्टिे विलोकारउरेण
सं(सं): ॥२८॥ तव(तव) निशुध्वश किमायातो संपा(राण)कस्तानु नो
23. गति: | बलेनां(खा) तवसुि(च) नारि लवभ महा प्रभे। ॥२६॥ राण(राण)भो सम
[१*]चालु हुंई मो अमुगमत:। योधा भे मारियाति नातां तेन नि[ः*]-
24. छुः(छु: ॥३०॥) बता(बा)भाविक्षीणवेश लोकांतु चुं चुं[ः*]भास(ती)। सुता हंस नि(नि:सूतसत्तु
शुल्का बिलोकणश्चासुकु:। ॥३०(३१)॥ प्रायाकरव प्रायाति नि(नि)ल-
25. न(न) कहुस्तुयुक्त:। राणामथकक्षसहस्त हिंिा(ती)समनयो बही। ॥३२(३२)॥ गरीि-
वांस्तुसुकु:। त्यमेकञ्जिि हहःगजा:। कु(क)ला नि(मे)लवान्ति(ती) तां

¹ This pā appears like ṇa, while next to it there is a superfluous āṇga.
² The reading of this latter half of the verse is not clear; possibly we have to restore it as follows: tair-uktiṣaṁ
tu Naśātena kriṣṇaḥ ghaṭa-bhramiḥ drīḍhaṃ.
³ Read agrāhaṁ ca kriṣṇaṁ tathā.
⁴ Sandhi is not observed here.
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26 पराशुराय गाय बुद्ध्य ||\textsuperscript{132(३1)} || ततो नलावासस्तु फिलवेंग भागगमात्नोल्लु || तथा हुसनबशलीव मिलनसस्त्व विषव(विद्य) व्यवातिन ||\textsuperscript{१३३(३४)} || जयासिदहो-\\

27 थे मिलनां करतुपुरोगमातनोल्लु ||\textsuperscript{1} शंभववासस्त्वात्त्व अपभ्राहणे दिवस्तत्तु ||\textsuperscript{१३४(३५)} || सहस्रायायाध्वाराण्यं सत्त स सप्तकविन्यं, || मध्ये चिन्य-\\

28 त: सर्वस्तिकसमस्तदेवा: समाव(ब)भी ||\textsuperscript{१३५(३६)} || जयासिदह: विपरे: स॥[२]|| नामभविषयसे हुये || ततपेक्षा(क)रक्षने: प्रोक्तं धातवयार्यं जसम(त) ||\textsuperscript{१३६(३७)} || प-\\

29 वातनामपुत्रकं संगे तथापितवार्यामु: || तता तपस्माय प्रोक्तं अणुप्रदु || जनेऽ॥|| [३]*\\

30 नालंद(ब) चंद्रसेतारमणैः विन(चो)हुवं स्थाप्यपुरु: ||\textsuperscript{136(37)} || राजानव(ब)लिंगावयं परसारः-\textsuperscript{4} सिरोभिन || वैरूसासं महासां महाराजी जयासिदहस्तस्ते क(ह)ली || [३]\\

31 ||\textsuperscript{१३६(४०)} || निवापालणोऽधृत्वां संदर्भादु: || राजादत्स्तान्यप्रायायागानायन्य-\textsuperscript{5} न्युनस्थान्युः ||\textsuperscript{१४०(४१)} || सवत्तिकरबंडः नलंसेन संगे\\

32 संस्थापय से(सो)संव: || राणेनो रणुर्भो(वी) मिलनां(वी) सुब्जळलु ||\textsuperscript{१४१(४२)} || रस्तवनें(प्रो) मोहमाना संस्ति नाता महज्ञांय: || सप्तबहुत्रा\\

33 मानं एवं कर्म स्यापिता: किमु ||\textsuperscript{१४२(४३)} || बे(स)विराहाणण(भ)संहोरकुलु: सहरत्रुवंदेणे\textsuperscript{6} राजनव(ब)संहासनपि बाध्यतिव(तिद)सिस्तुमात्त्वामु(भ)त[२]: \textsuperscript{३}]\\

34 उच्छानुविन्यरवण(ह)मिश्तहिर्विन्याससुमुकः पाढमेयनेंत्रु: युते\textsuperscript{७} विराजति जयी राजार्जय; कि पर[२]* ||\textsuperscript{१४३(४४)} || निरियेनेवीरस्व दिल्ली-\\

35 वस्य सुस्त सः || जयानांपुरृगा ग्राजंक्ष्य्य प्रतापिन[२]* ||\textsuperscript{१४४(४५)} || श्रावया गित(विद्य)विजसिद्धांगित(मर्ग)विशेष्यस्तनायाम: ||[२]|| बल(ज्ञ)वध्यं महापेयसे हस्तावाज(हरा)-\\

36 भुवित[३]* ||\textsuperscript{१४५(४६)} || तथा हुर(स)नवलेलीशा(वी) थ्र(व)देशि स्ते(व)मुनुव(व): || राणेनो राष्ट्रिसंघर्ष महासाधरस्तः[३]* ||\textsuperscript{१४६(४७)} || हस्ताक्षिकारसाधारे गौरीम्-\\

\textsuperscript{1} The sign of avantgraha is unnecessary.\\
\textsuperscript{2} Though the correct form of this word is \textit{mīlana}, yet our author invariably uses \textit{mīlana} which is Hindi.\\
\textsuperscript{3} \textit{Sandhi} is not observed here for the sake of the metre.\\
\textsuperscript{4} \textit{Sandhi} is not observed here.\\
\textsuperscript{5} The intended reading of this portion seems to be \textit{savōn = akharāv = śrī-āghyān}.\\
\textsuperscript{6} This \textit{sāṅg} is redundant.\\
\textsuperscript{7} There is a superfluous \textit{dauga} here.
Slab XXV; Canto XXIV

[Metros : vv. 1-10, 16-27 Anuṣṭubh ; vv. 11 Upanāti ; vv. 12-15, 33-36 Śārdūlavikṛṣṭa ; vv. 28 Āryā ; vv. 29 Upaṅgi ; vv. 30-32 Gūṭa.]

11 | निश्चितं द्रव्यविशेषः रिश्यं (निश्चितं) द्रव्यविशेषः [\textsuperscript{11}]

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\[1\] The two sets of duṇḍas and the figure 47 appear above the line.
\[2\] The reading of these four syllables is probably intended to be *babhāv-śājau*.
\[3\] The sense is not clear here.
\[4\] This third pāda is too short by two syllables.
\[5\] The absence of *sandhi* here is in tentional and is in favour of the metre.
2 सकः। पूर्णते नित्। धुरातने भवत्वं यष्टमीयः पशुकुञ्जः। नौहः। नातिते घुडङ्गोपायतः। तां मृणोपायतः।ा तौरणे भास्ती चौरौषी।
3 ब्राह्मणोपायत ३३३। महोष्ट्वः ३३१। तत्शयो दिशवाण्यति। छहमायः। महोष्ट्वः। पूर्णते ब्रजंकोपायतः। तां मृणोपायतः।
4 [पाष्ठो] ब्रम्हचायामानसतः छहमायः। तत्शयो दिशवायान्यति। छहमायः। पूर्णते ब्रजंकोपायतः।
5 धुरातने भवत्वं नित्। पूर्णते नित्। नौहः। नातिते घुडङ्गोपायतः। तां मृणोपायतः। तां मृणोपायतः। तां मृणोपायतः।
6 नानाश्रयं नानाश्रयं नानाश्रयं नानाश्रयं नानाश्रयं। नानाश्रयं नानाश्रयं नानाश्रयं नानाश्रयं।
7 तौरणे तौरणे तौरणे तौरणे तौरणे तौरणे तौरणे तौरणे तौरणे तौरणे तौरणे तौरणे तौरणे तौरणे तौरणे तौरणे तौरणे तौरणे
8 नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः।
9 नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः।
10 नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः।
11 नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः।
12 नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः।
13 नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः।
14 नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः। नौहः।

1 In v. 38, Canto XVII, the quantity of gold mentioned is 12,000 bolas.
2 Perhaps we are to read tulasād = rūchā.
3 The absence of sandhi here is intentional and is in favour of the metre.
4 Sandhi has not been observed here.
15. काल्यं राजाम् (पु) गोविन्दवर्णमयं [पौराणिकम्] चारुविनि (सिं) शताश्वश इण्डध्रुवमुष्ये सन्न:-
वर्गादात: 115.11. राजायससति येव (अ) प्रसिद्ध: श्या:-
16. क्षयात: । यथानं (त) मात्रविवर्गाय पाठवं जयत: मृत्युं 115.11. नारायणाधिपो-श्या (सं) रामेश्वरम् ये । कर्जिस्वत: श्या [कण्ठ] (पा) ।
17. क्षयुपीमुद्रामयं 115.11. रामायणसारसुलिकाम् रामायणसम् । शुभ्यं (श्या) जयं चनेव । 115.11. नाथ:-
18. नारायणाधिपो-संयो श्या ज्ञानवलोकनो: । नारायणं भारतीया: पठपट्टरतेव: (अ) केवल 116.11.
भा (अ) भुवनी ब्रा (क) उत्क्रमीया वा (वा) । हेतु हेतु: 
19. वंशान् । वेदंसे सनेहं मुख्यं कुटुंबं जपं रत्नमिव तयारिः 110.1। संसार विद्यासमयं: फलसम्पन्न (सं) द्रवतानुमात: । हम्मतं मुख्यं सन्नापत्तं 
20. नालाम तथा नवं भक्ति 112.1। विश्वेषस्योन्नावर्यम्: ब्रह्मोभिमण्डलितः: । वेदंसे ननी श्यामार्थादियः भिया युद्धो महे: 
21. कुमुदं 112.1। राज (अ) मुख्यं चक्षतं श्रीमान्यापि श्रीमान्यापि रमायानां । वेदसारस्यं 'वेदेद्रोहिः' श्या कुक्षे सहव 112.1। फलसम्पून्तता:
22. तत्कालक्षमतं । वाच्यं मुखमुद्रा बेंकोहन प्राणवर्षिं 114.1। द्यालस्य सहभूमि शतमुक्तां भोजाश्व नारायणं: भरतानुभ: मार्गं। स:-
23. लेतुत (अ) भुविनि (सं) कालेश्वराचार्य 114.11. भारद्वारः 'सथ' भानिततिलिपात: वाणं संस्थानं । [वेदा?]* 
24. 112.1। महायोगमुद्रारितं शताश्वमुक्तं शतोदिवशिल (ती) । ईम्यं: प्रमुखा धृत्यार्यां पराक्रमविकर्षयं: 112.1।
कालिकाकिंत्रिः (अ) जनपते 
25. भारद्वारलघुदृष्टिभविः: [कण्ठ] राजासूर्यमातासुलिकिः परिकल्पयं 116.1। श्यामार्थसमयसुलिकिः धाम (प) [कण्ठ] शहीद: 
26. महतेलि । श्यामार्थसम्यक्कशोभिः धामांकिः (क) कान्तरास्य । 116.1। नर्ती सम्यक्तं तथा
सारसुलिकाः (क) क्षयुपीमाः । 
27. श्री (क) श्री, क्षयुपीमु शनयुपीमाः तत्कालिः: । धातु (कण्ठ) गन्तव्यम् । । तथा
राजासूर्यभास्य । (कण्ठ) नलोगः।

1. The correct form is 'labdha'; better read 'vaidha'.
2. Read 'Dyala' for 'Dyala' for the sake of the metro.
3. Sandhi has not been observed here.
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28 [ accessible]

29 जबारा द्वारा (व्य) दिनो नूतन वाक्यों द्वारा भूमि (रक्षक) तथा हमारे सिम्बोल (हर) द्वारा गुप्त:

30 तनय: श्रीकरण(कर) विहोलम वा ।। युगो राजवाकाधिकार तन्मील श्रीकरण(कर) सिम्बोल वा गुप्त:

31 र: विस्तारित के द्वारा स्वतंत्रता वा सत्यार्थवाद(कर) के द्वारा द्वारा(द्वारा) स्वतंत्रता वा गुप्त:

32 प्रभु: । काव्य राजस्वादिकार(कर) स्वतंत्र हो: श्रीकरण(कर) राजकीय-नीति तथा राजस्वादिकार(कर) के:

33 श्रीनवासानन्द सेना:। युगो मुद्रा नाम के नामों की दृष्टि से, कर्तव्यक्त कर्तव्य के नाम:

34 स्क तु राजाच इति वा कृत्योऽविनाश वा नाम:। गुप्तोऽविनाश्यति वा श्रीकरण(कर) भविष्यवाणी से नाम:

35 नस्तु सन्तो वेदी च गोविन्दादित्यामृतात राजकोऽनुरक्षित पत्रः। काव्य राजपुरुषयां भवें वर(वर) नाम(नाम) राजस्वादिकार(कर) के:

36 हुमेहुमेहुमेहु द्रविशायस्त प्रज्ञानुपलोके समानवाणी(कर)। नाम:। नस्तु सन्तो

37 रचन वुस्तु:। दादा तु मुझसे मार मारी दिनों द्वारा, तत्त्व:।। राजाराजार राजार राजस्ती वा राजार में श्रीकरण(कर) राजस्ती वा तथाकरण(कर) के:

38 संकेत १३५ । प्रत्येक १ शरीरकारवार महाराजू शरीरकारवार में राजस्ती वा

1 Sandā is not observed here.

2 That is ėdī, a couplet. From here onwards the composition is in the local dialect. It begins with two ėdīs which, however, do not conform to the metrical scheme. The text, however, is left uncorrected.

3 The sense of these two ėdīs in Mewari seems to be —:

I. A great Rājput (lady) is the queen who gave birth to a lion (sāhāra)—a son who could turn the ocean —and that is yourself, O Rājput.

2. You kill all those Mughals of Aurnagzeb, O Bābā, thou art the only way, as thou art, O Rājput, full of martial spirit. Duly Rājput Rājputānna, who is full of martial spirit, keeps the boastful Mughals of Aurnagzeb under his control.

4 Alar means so many, such and such.

5 Same as Hindi mil-kar 'together'.
39 बी राणावत भाःतीवाः[०]वाः। ११ खुदावत बसपतिवाः मोहवाः[०]वाः। रावत मुषकरणवाः
खुदावत केतरतिवाः खुदावत मोक-

40 महीवाः मोक[वा]वाः नरसिंहवाः[वो]वाः सरिबवाः राठोक शीवाः राठोक
रामचरणवाः राठोक हुर्वाः राठ[वो]वाः मोकसतीवाः

41 बितापराः[विकार] ।। साह राह[रा] सतांवे बेसवालाः साहवाः[वो]वाः राम[व]वर्मालाः सा
मुखवत्ता रावराहिः[तिन] बी सम[व] पंचमव[वी] बाय

42 ्राजवर सुवंद गजवर निष्काशात वनवाय उरवासुत तालरो सवो भोवहरविः
वनासुत रथोवती नववानव [११*] संवत १७३२

सुवची सु[व]वण ना... वत:

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*The sārīmas is shown here with two dots.

* A similar list of masons is found also towards the close of Shals III, VI, VII and I.K.

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resemblance between the forms of the two letters.¹ The Parbatìya plates under discussion read the name of the capital city of the second line of Prāgyōṭiṣha kings (i.e., the house of Sañanatambha) unmistakably as Ḥaḍapāpāvara which was apparently also the reading of the last plates. This seems to suggest that the readings intended in the records of Harjaravarman and Balavarman were Ḥaḍappāvara and Ḥaḍappāvara respectively.

The inscription mentions a number of geographical names including those of a river and a hill. The adoration to the river-god Lōhiya-sindhu (cf. Lōhiya-bhāṭṭāraka also in the Tezpur plates), i.e., the Brahmaputra, is very interesting. The same river is also adored as Lauhiya-vārīḷī, Lauhiya-sindhu and Lauhiya sya-adhipatiḥ sarīkām in the records respectively of Balavarman who was the grandson of Vanamāla-varmavan, of Ratnapāla who was the son of Brahmapāla, founder of the Pāla dynasty (the third line of Prāgyōṭiṣha kings), and of Indrapāla who was the grandson of Ratnapāla.² The kings apparently held the river-god in special veneration. But more interesting is the reference to the Lauhiya or Brahmaputra as a ‘sea’. This seems to be associated with the tradition about the existence, in early times, of the Eastern Ocean (i.e., the Bay of Bengal) near Divīkūṭa which is modern Bangash in the Dinapur District in the northern part of Bengal, and with the presence in the central region of Bengal of large bīse or lakes like the Chalan.³ Wide areas in the Mymensing District of Bengal (now in East Pakistan), through which the Brahmaputra at present passes, are spoken of as the ‘sea’ even today. It is a low-lying country which for six or more months of the year is under water; in that area, communication by boats of usual type varying with the stream and season is always possible. The coast line of this ‘sea’ may be taken to be passing through Bhairab-bāzār, Bājītpur, Nikit, Dāmāpāra and Tasūl and then towards the north-east. To the west of this line, the country is a bed of dead and dying rivers. Equally interesting is the mention of the Kāmakūṭa hill, on which the god Kāmaśāvara and the goddess Mahāgauri are said to have been installed. The same deities are also mentioned in the Guṅkūche plates⁴ of king Indrapāla of the Pāla dynasty or the third line of Prāgyōṭiṣha kings. The land granted by this charter is described as Uṭtāra-kūṭa Māndi-viśaya-uṭanta-pāṭa-Vaḍāvar-bhumī-ta-pāṭha-ca-nāyaka-śānti-bhumī, i.e., the land of an inferior quality yielding 2,000 [draṅgās of paddy out of the area called Paṇḍari (modern Paṇḍari Mauza in which the Raṅgiya station on the old Assam Railway is situated) in the Māndi district pertaining to Uṭtāra-kūṭa. This Uṭtāra-kūṭa (literally ‘the north bank’) was apparently a division of the kingdom of Prāgyōṭiṣha lying on the north bank of the Brahmaputra. In the description of the boundaries of the above land, the Guṅkūche inscription mentions several times Mahāgauri-Kāmaśāvara-sukha (or dāva-sukha)-bhumā-Paṇḍari-bhumī, i.e., the land called Paṇḍari which was a gift land belonging to the deities Mahāgauri and Kāmaśāvara. The names of the hill Kāmakūṭa and the god Kāmaśāvara would suggest that the goddess Mahāgauri was no other than Kāmaśāvara otherwise called Kāmā or Kāmakhyā (literally ‘the goddess with the name Kāma’) whose temple stands near Gauhati⁵ in Assam. According to the Kāliṣa

² Ibid., pp. 73, 93, 117.
³ Cf. pāṅka Dāśāvīsya-smṛti gacchām (sic. pāṅka) Pāścātiśārā-avāl in Bhāṣapāli-Bāyamukha's Patancherulia (Select Inscriptions, Vol. I, p. 501). For references to the sea bordering on the country of Prāgyōṭiṣha or Kāmarāja, see Sachau, Allerton’s India, I, p. 201; Kāmarāja (Vadgurī, ed.), Khākhāmā-kīrupā, chapter 42, verse 30, etc.
⁴ Kāmarāja-sānam-avāl, p. 130-37.
⁵ Cf. Thā Śāstra Pīṭhas, pp. 12-13, 15.
⁶ DGA/53
Purūṇa, Kāmarūpa was one of the four main Śākta Pīṭhas where resided the god Kāmēṣvara and the goddess Kāmēśvarī (installed on the Nila-parvata). Another passage of the same Purūṇa speaks of the hill, on which the Pīṭha was situated, as Kāmagiri, no doubt the same as Kāmakūta. The Pīṭha-nirūpana (Maḥāpiṭhanirūpana), a standard work on the Śākta Pīṭhas, also connects the Yōni-pīṭha with Kāmakūta on the Kāmagiri.

It has been suggested that the capital of the second line of Prāgyōtiṣha kings, called Haḍapēśvara in our record, was probably situated at Daha-Parbatīya in the vicinity of modern Tezpur in the Darrang District, Assam. Although nothing can be said definitely on this point, the find of the present record in that area seems to support the suggestion. Hapōṣagrāma, which was the village granted by the charter under discussion, cannot be satisfactorily identified. It was situated in the Svalpa-Maṅgūka (literally the smaller Maṅgūka) maṇḍala (district) pertaining to the Uttar-kūla division which, as already indicated, is also known from other records of the ancient kings of Prāgyōtiṣha. Interestingly in this connection is also the mention of another similar division called Dakṣiṇa-kūla, no doubt lying on the southern bank of the Brahmaputra, in Balavarman’s inscription. The name Svalpa-Maṅgūka suggests the existence of another maṇḍala called Brīhān-Maṅgūka or the bigger Maṅgūka; but nothing can be said in regard to the territorial unit with the exception of the fact that it lay to the north of the Brahmaputra. Akhidāhikā and Dirghāṅga, which are mentioned as boundaries of Hapōṣagrāma and appear to have been names of villages, also cannot be located with any amount of certainty. The word hēṭuca in the name of the god Hēṭuka-Sūlin, a dilapidated temple of whom was rebuilt by Vanamāḷavarman, may be geographical or personal name referring either to the area where the temple was standing or to the man who was responsible for the original temple and the installation of the god. But it is difficult to be definite on this point, although persons named Hēṭuka are known from Indian literature.

Prāgyōtiṣha, famous in ancient literature, was the country, the heart of which lay in the modern Gauhati region of Assam. From the fourth century A.C., sometimes the name of the country is also given as Kāmarūpa, a designation possibly associated with that of the goddess Kāmē, Kāmēśvarī or Kāmakūṭa. According to Chinese sources, the boundary between this country and Puṇḍravardhana or North Bengal was the river Karatī, and to the east of Kāmarūpa “the country was a series of hills and hillocks without any principal city and it reached to the south-west barbarians [of China], hence the inhabitants were akin to the Man and the Lao.” The territory called Uparipattana in the records of Vanamāḷavarman is not known from other sources. Since, however, the name seems to indicate literally ‘the town above,’ the region, which was apparently not far from Prāgyōtiṣha, may have been no other than the hilly eastern land mentioned by the Chinese and referred to above. In line 46, while showing his knowledge in the science of erotics, the author mentions the women of the Karnāṭa country which may be roughly identified with the Karnāḍa-speaking area of South-western India.

We are thankful to Dr. B. Ch. Chhabra who has kindly offered some suggestions for the improvement of the transcript and translation of the inscription.

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1 Chapter 64, verse 43: कमरुपायं माही-पीठाम ताथि कमेश्वरीसुः। निलसिः चैव परवता-रेषभस्य नाथाय कमेश्वरायम् ताथ।
2 Chapter 18, verse 42: कमरुपे कमागिराः युगपताद-योनि-मांढलम्।
3 Of, The Śākta Pīṭhas, p. 47: योनि-पीठाः कमागिराः कमाकुटाः तत्र देवत।
4 Vide ibid., pp. 88, 118, 131.
5 Vide ibid., p. 72.
6 The Śākta Pīṭhas, p. 15.
First Plate

1 Sīdhām | Śrīmats-Kālīsa-bhūtīś-trīhu-kamakṣa-śatā-sāha-līye-śat-aśā-kāśā-anāśaṇa-avībū-te-
2 hina-jālaḥ sīkta-vaimīni-sārthanaḥ | ambhaḥ-krīḍā-prasakta-pravara-sura-vadhū-kēśa-hasta-
3 cha-yutā-vrūcita-vaśūna tānaśkā-prakāṣyitam | [93] Nāraka iti sūnur-āśīdā-
4 ni-jalam | kṛmaṇā rūkha-vāśūna tānaśkā-prakāṣyitam | [93] Nāraka iti sūnur-āśīdā-
5 vi tad-uddhārā | Aditēḥ kūpana-ḥaraṇā pratāpam-apī yē Harē-aḥarat | [3] Kṛṣṇēṇa-
6 aḥtaḥ | Bhagadatta-Vajra-dati-ākhyau | tasya sutaṃ tad-veṇītā-kāraṇa-vilāpa-hrītā-
7 śāntuḥ | Viṣṇu-raśṭrī-śāntam | [43] Sūtāpūrṇā Deva-Bhagadatta-
8 āśīraḥ | Prāgyūṭṣah-āḍhināthaḥ | vanaṃ-itarāḥ pi tad-śūya prāśālaḥ-vāsana-
9 tēna taṃ nāsatam | Uparipatta-āḍhināthavam | Prāgyūṭṣah-āḍhināṭyaḥ kālēna ta[da-]
10 nava-sāyāḥ-āpi | [93] Tāṣān | [93]
11 Tasya-ānūrvaḥ-bhūt-kāpitāpā-maulī-māṇḍyā-robe-khaṇḍit-āḥāri-pīṭhaḥ | Prāgyūṭṣah-ś-
12 śaḥ kṛṣṇā-vairī-vrātā Bhānambha ity-uddhata nā♠ahāyaḥ | [73] Sāt-pūrva-nirapatā-guna-
13 sām-padāva-augha-rāg-āṇu-
14 rājñita-dīgha-antalā | Sāhastambha-pramukhaḥ[93] | Śrī-Harāḥ-āntar-śhānavālaḥ | [83] Divam-āśīrtha-vādyasaṇaḥ bhūhitājñā-nt-
15 ka-vairī-virūḥ-abhūt | bhārūtha śaurya-vyājanā-samāḥ-nāma-śrīnath-īti nirpaḥ | [93] Śrī-Jīva-
16 devī-śrīnam[93] jai rājī | [93]
17 hriyā-śeṣa-ubhava-ānāya | va(ba)hu-jana-vandyā mahatāḥ prabhūta-sandhyā-śva tējasā janaṇi | [103] Tāṣān-
18 rājī | [113]

1 From the original plates now preserved in the Assam Provincial Museum, Guwahati, and impressions prepared at the office of the Government Epigraphist for India.
2 Expressed by a symbol.
3 The word śrījaḥ has been used here in the sense of śrījaḥa.
4 The metre of verses 9-9 is Āryā. But both of them are defective from the metrical point of view.
5 A word like pūtāna seems to suit the context better than śeṣaṣṭa.  

A 2
16 ghare-nilésha-Kunti-tanayatvam-étah || [12*] Gópíjan-árañjita-mánassasya s-c[ṛṣhy-eva vakašaḥ parirp[tya*] Vadhå(āhṛḥ)[*] nih-.
17 śeśa-rúmájana-déha-saṁśaham-ádyaya saundaryam-ib-ñagáma || [13*] Varun-ády-aśeśa-guna-játtam-ayam-va(m-ba)bhare patyu-
18 r-mam-śtula-va(ba)ałyasa Ratháagapāṇèh | tén-āham-agra-mahishñi jagatibhujö-sya bhátás janè na khali lághamav-śhhyu-
19 paimi || [14*] Iti yasya mahásvī vigaññaya manō-nug-ábhavá-Lakshmiḥ | Śrī-Mañgal-ābhidhána pramadá-ratn-öttaman-nri-
20 patèh || [15*] Tasya-śeśa-kshitip+a-makut-śodhrishṭa-pád-śvra(bja)-píthasya-ādhüh(bhù)-t-sunnur-nripa-guna-maháratna-mála-vibhishañ[*] ||( ) tasyáḥ(styö)n-dravyam-akhila-bhuvan-ananda-
21 koh yah śat-śvra śríman-ñhastō jagati Vanamáil-ābhidhánaḥ kshití(t-i-)
22 sāh || [16*] Jayamih-tätā-va márā-sàm-áradhú-mánīpatit-yasya | yógya iti náma dhátà oha-
23 kré Vanamála iti yasya || [17*] Prachap-árā-ti-matti-bha-gahta-dvánt-ōru-samhatim | divākarayitam
24 yena vidáraya raña-bhúmiṣu || [18*] Kshití-tanaya-nripa1-vanśa-prabhava-naréndra-āmal-āmva(ma)re yena | sphu-
25 ṭam-śvra mrgádkayitam-utsáry-árāti-t[i(mi*)r-ō(r-a)u]gham || [19*] Bhūri-ṛipta-vrip-virā-vāhini-saila-va-
26 jum-urv-vikram-śeśā | yena rājakam-śeśaham-asvatā sīr-akūri chinm-eña-bhartipkā || [20*] Yasya pratāpa-bhityā
27 va(ba)a-ruv-jayin-o-pi mādinipśalāh [*] koch[ī*]-d[ī*]-dísō vijagrihù prasahbam-alam cháma-rāy-ānyē || [21*] Rájām-anéyēśhām
28 ye niśtān-ājasya-śishñ[*] nripa mumuchñuh || ( ) yasya ta śvra vibhityā bhūmir-dúran-nijā vijahñuh || [22*] Yair-abhímikaham ripu(pū)-
29 śam-śhastitā maśta-kari-gahta-va(ba)ndhāḥ | tair-vikram-aikha-hótē[ṛ*]-yasy-a[ṃ*]-jalaś krit[ḥ*] kshiti-pañ[ḥ*] || [23*] Dhūr-ūhā Nahu-
30 shasya yena patitam kāl-āntardād-alayam saudhan bhaiñi-nat-ākhil-āmana-vara-vaṛt-ēchit-
31 chala-śrīga-tungas-tśtula-grām-śeśha-vēyayajana-yuktam[ṛ*] Hituka-Śūlinaḥ kshitibhujā bhaktiyā nav[ṛ*] chakrasmā || [24*]

Second Plate; Second Side

32 Yasyā-Ānanta-dyutim-śatisitā nāga-loke hasantā | dii-nāgānāṁ āvasita-janitāṁ śīkar-āhā-ča āśekhu

1 The word nripast would suit the metre better.
2 There is an ornamental design at this place to cover the space at the end of the verse.
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|| [25*] praprita-samastas-varṣa-śamadh-aparimita-sabha-sadhav-vidvajjan-śadhishthānād-vichitra-gaia-turaga-dīvi-

k-balā-sūru-munaśca-bhutanī-gachchhadbhiḥ pratyagachchhadbhiḥ

gaichiṣṭeṣvarākṣita-vighna-buddhiḥ, gacchhadbhiḥ pratyagachchhadbhiḥ

ci satkāla-mahārajāmā-

rgād-a-samkhya-gaja-turaga-padāśi sălha-nirantarā-niruddha-saṅkula-dīgantrārād ubhaya-vēl-śchal-ō

tithi-ōtunāyuka-ha花生-mānā-maṅgā-śabdha-mānā-saṅkula-saṅkula-dīgantrārād ubhaya-vēl-śchal-ō

kampit-manāka laiḥ-vighna-kusuma-nikara-parimala-sūrdha-silīka.| rad-ūpaka-ha花生-lagan-dō-
vānala-dāhya-māna kṛishṇā-śukla-śamhāva-āmavu(m)[b]dāra-vīṣha-saṅgañbhiḥ-

jāl-augha-pravāhaḥ |

-ākula-sūrā-naka-śuṣṭi-mañjri-mañjri-raṣṭha-piṭāḥbhyānā śrī-Kāmēśva-rah Mahāgaṇa-bhuṭā(i)raṁbhyāṁ-adhishṭha-śirasah Kāmākṣita-gī(ṛ)ēḥ satatā-nitam-

va(m)[b]a |

k-hālaśād udhyāgatara-pavitra-paival-saṃpūraṇa-sūtraśāḥ | ubhaya-taṭa-mahīdhār-śopavane-

grañālāpaṇā-śūnā |

aṅkura-bhujāṁ kvaḥct-śavya[ṛ]ṃ ṇātanām-a(m-a)nyatra puṣṭrikair= hata-yūthaṁ= apanātṛa vṛika-saṁhrai(ṅghair)= vinihat-ārddha-bha-

kaṁ-la-māna-ō(m[ū]nā ṇ)-jīhitānām kasta(stū)ṛa rāga-śṛgānāṁ moda-gaṁhānā-śaṁdāvā-saṅkala-pākaṇṭha-nivāśi-jana-

padēna | mājan-nō(t-tō)thvā vilāsinī-kuchā-kalave-taṭ-āśleṣha-madva(da) paṅk-āvila-saṅg-

dhy-ahmaśaś | vēṣy-śānana-

bhir-iva nān-śabarapā-sūbhitra-prakṣā-śavyavābhiḥ | vā(h)la-kumārika-bhīra-iva kvanat-

kāṁkāṇi-mālā-ḍhā-

riṣbhiḥ | Kārṇaṭākābhīra-iva kāṭh-in śabhitra-saṁva(saṁva)ṛddhi[ta*]-vēgābhiḥ | vāra-

strībhīra-iva chāmara-dhāriṇbhiḥ[k*]

* As known from the Tezpur plates, this is merely the first half of a stanza in the Maññabrānta metro, the latter half of it running as follows:

sāṃpūraṇa-sūtraśāḥ | vimūtām-anман-for-mān vīchīrāṇa

rajiṇāḥ nātā vīchāraścātāṁ kṛīṭāḥ pādvyapō-vaśo'raṃ ||

This verse is followed in that inscription by four more stanzas which are not found in Pāṇini.

The amended text of these verses as given in the Kāmarūpa-dāvan-ṭaṅka (pp. 62-63) runs as follows:

Sātya-gāmbhīra-ṭauṇgata-prātāpo-tauṭa-vārmanāḥ ||

yāḥ-jayad-Dharmaj-bhādy-adri-bhāmya-Karaṇa-marudatā ||

yaya yahāḥ-kāmin-ādha-bhuvanam dhāvaścātāṁ vīloka dṛṣṭaḥ ||

sa-vatikāḥ evādait prakrītyo-vaśaśya-davatāpi ||

dūr-āgravān vādya-gītā-praṇaśavaṁ nān-ṛṣṭrāś cātāṁ śabdaṁ vṛṣṭrīya-śaca ||

gāmyakāśy-pādya-vaṭa-raṃgha-vādya-vādya dēśa dēśa vāvālaṁ yaya kṛīṭam ||

bahu-hema-raṃgha-gaja-vaṛi-mahī-pramad-āśi-ścāna-nīchayaṁ bahuvaśaḥ ||

graṇḍādhaṁ avadarm-vaṃśaṁ vīñḍaṁ pratiś-bhākaṇṭhaṁ bahu-vaṇgaḥ-bhataḥ ||

* The daṇḍa in this case as also in the following lines has been used as a comma is done in English and is really unnecessary.

* The passage sakāla......erōtasā (lines 39-41) is found in the Tezpur plates after ubhaya......jonapatāna (lines 41-44).

* A passage has been omitted at this place. In the amended text of the Tezpur plates, as given in the Kāmarūpa-dāvan-ṭaṅka (p. 64), the passage missing in the inscription under discussion runs as follows:

Dakṣavadān-ṭauṭyapūrânbhiṁ-iva rūna(r)ekha-saṅkata-daḷanaṁbhīḥ pavana-kāminbhiṁ-iva dīyaṇa-vēgaśabdhībhīḥ ramaṇya-daluk-āṅganābhiṁ-iva sakala-jana-mahābhīṁ bhīḥ naṭhābhiṁ-iva nartaka-puruḥ-ākramaṇa-saṁvarddhād-dīkaṇ-

Third Plate

47 śrī-Haḍapāśevasīt-śa paramamāhēvarā mātā-pitṛ-pād-ānudhyātaḥ paramēśvara-parama-bhajārakā māhārājādhirāja

48 śrī-Vanamālavarmadēvaḥ kusāle || Uttara-ku(kū)lē Svalpa-Maṅgōka-maṅḍala-prastīva(bā)dhaṁ(ñ)ē pūrvvē Ākhādākikā | dakshinā-pū-

49 rvvē Chaṇḍiḥka-pushkhi(shka)ri[̅yīr] | dakshinā Dirghāṅga[h]* | dakshinā-paśchinā vaṭa-vrīkha[h]* | paṣcimā vēnu-viṣapa[h]* | paṣcimā-uttarē śā-

50 lmai || uttarē vṛī(ṛ)had-ālī || uttarē-pūrvvē Dhavala-pushki(shka)ri | ēvaṃ-ashta-śimā-

51 pōsa-grāmanī mukt-ṛopākīranaṃ kṛtīvā || Tyāgī satya-dhanaḥ par-ṛopakīritiṃ nānāhuḥ sattāṃ sammataḥ śatrū-ā-

52 rth-ānmiḥ(mṛ)ta-trīpta-dhiḥ || kalīṣugī trārāyā-h sa āka-grīhhā vēd-ābhīṣa-rataś-cha Śāmā-

53 n bhaṭo(stō) Jējāṭaḥ(ṣa) ity-abhūḥ(bhūd) guṇa-nidhiḥ sanmāḥ(ṃmā)nītō rūjābhīḥ ||[26]*

54 Ṭasyāṃ(ay-a)ītē guṇa-śādinī ni-

55 ja-kula-pradyot(ṭa)-daksha-kri[̅yīy]y(ā) jāṭaḥ satva(ttvā)-hit-āika-datta-manasaḥ(sa)ś Chūḍāmaṇīr-Deśāḥ[h]* ["* Gargga-cha*

56 tātō-py=a(πy=υ)ārīa-charitā(ṇaḥ) Śambhu[h]* saṃśetāḥ sitāḥ nā bhinnas-cha parar aparāṇīn*

57 vinayinī dharmma-kshay-āśita-kā

58 vā ||[27]* Tattra-āgrājyā pradadav dvijāya grāmanī hi Chūḍāmaṇīyā prāsāyaḥ(ṣya)|| Hapsā-nāmānam-i-

59 ha prayatnāt pā(ṛu)nīyā-hānī priti-mañā nārēndraḥ ||[28]* māhī-pitarī-ṛutmaṇi-ṣ-cha puyya-yaśo-bhīvīr-

60 ddhnyē atāḥ sarvair-anumantaryam-iī || Va(Ba)ḥubbhīr vasaṭdhiti rūjābli[h]* Sagar-

61 ādibhi[h]* yasya yasya yaddā bhu(bhūmīḥ)[mīs]=

62 tasya tasya tadd phalaḥ(lam) ||[29]* Sa(Sva)-dattān para-dattāṃ=ṛūtāṁ vā yō harēt-(ta) vasaḥ[̅n]īḥ[dharīṁ(rūm)] sa vishṣṭāḥ(ṃṭhhūyāṁ) krimiḥ-bhūtvā pitṛḥbhī[̅h]ś santa pachyātō ||[30]*

TRANSLATION

(Line 1) May there be success! May it be well (with us)!

(Verse 1) May that sea which is the Lōhita protect you;—(the sea) which wets the host of the riders of celestial cars with its showers that rise from its striking the multitude of big golden rocks belonging to the glorious Mount Kailāṣa (and) that are icy cold (and) mixed with golden mud;—(the sea) the water of which is reddened by the flowers of the trees (in the garden) of the lord of paradise, which are fallen from the hands and the (braids of) hair of the best heavenly damsels engaged in playing in the water.

* There is an ornamental design that is between the two daṇḍas apparently used to separate the prose portion from the following section in verse.

* The daṇḍa is superfluous.

* Possibly the reading intended is trayaḥ sa ṇā-āraṇyāḥ.

* As the first half of the stanza ends here, a daṇḍa is necessary after gṛiḥah which is not required to be joined in sandhi with the following word.

* The metre requires a short syllable in the place of ō. Was the intended name Dībhauṣa?1

* The metre requires 'c=āvīra.

* The word intended may also have been prākṣayam (to go with grāman) or prāṣayam (to go with nārēndraḥ).

* This passage may be taken as half of a stanza in the Anubhīabh metre.
PARBATICY PLATES OF VANAMALAVARMADVA

(Verse 2) May (the god) Pīnākin (i.e., Śiva) purify you; — (the god), at whose dance, the water of the celestial river (i.e., the Ganges hidden in the god’s matted hair), being scattered by his exhaling breath, abhinc like the multitude of stars.

(Verse 3) A son, named Naraka, of Ādiśarā (i.e., the Primeval Boar or Viṣṇu in his boar incarnation) was born of the Earth (goddess) at (the time of) her rescue; — (the son) who destroyed the prowess of Hari (i.e., Indra) as well in (the affair of) the carrying away of Aditi’s ear-rings.1

(Verse 4) After having killed him (i.e., Naraka), Krishṇa, his heart being moved by the laments of his wife, allowed his sons, named Bhagadatta and Vajradatta,2 to go (unpunished).

(Verse 5) As Bhagadatta received the lordship of the glorious Prājñātisha (country), the other (i.e., Vajradatta) then, having repaired to the forest, propitiated Īśvara (i.e., Śiva) by penance.

(Verse 6) The lordship of Upārīpatana was granted to him (i.e., Vajradatta) by him (i.e., the god who was pleased); (the god also granted that) the sovereignty of Prājñātisha would belong to his descendants after some time.

(Verse 7) In his family was born one whose foot-stool was shining with the lustre of jewels on the heads of kings; who was the lord of Prājñātisha; who destroyed the warriors of the enemies; (and) who bore the majestic name ‘Śilambha’.

(Verses 8-9) The brother, by name Arāthi, the (very) fire to numerous enemies (and) unequalled in valour and munificence, of the king (i.e., Śilambha) who was joined3 with the monarch beginning with Śilastambha and ending with Harsha, who had ascended heaven and dyed the horizon with the colour of the flood of the richness of merits of the good kings of old, became king.

(Verse 10) His (Arathī’s) queen, bearing the name Śri-Jīvadēvi, became gratifying to his heart: — (the queen) who was adorable to a great multitude of people (and) was the source of great splendour as the morning twilight is of strong light.

(Verse 11) The son of that king, from her, was the king of kings the illustrious Harjara, whose two feet were worshipped by the heads of kings (and) who was embraced by the goddess of fortune of her own accord;

(Verse 12) who was (the very) Yudhishṭhira in religious discourses, Bhima to the host of enemies, (and) Jīṣṇu (i.e., Arjuna) in fighting; who, although one, acquired the sonship of Kunti in its entirety (i.e., became equal to the three sons of Kunti) by means of the mass of good qualities (mentioned above).

(Verse 13-15) The goddess of fortune, having left, like a jealous woman, the breast of Viṣṇu whose heart was amused by the milk-women, (and) having gathered (in herself) the beauty pertaining to the persons of all women, came here (and) became that king’s queen gratifying to his heart, by name Śri-Maṅgalā, the best of jewels that were women, thinking thus: ‘He bears the mass of qualities in their entirety, inclusive of complexion, of the bearer of the discourse (i.e., Viṣṇu), my husband of unequalled valour; for that reason I have become the chief queen of this king; indeed I have not incurred disrespect in the world’.

(Verse 16) The son of that king (i.e., Harjara), the stool under whose lotus-like feet was touched by the crowns of all kings, was king Vanamāla by name, who was born of that queen; who

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1 Cf. Bhāgavata Purāṇa, X, section 50.
2 The Mahābhārata (XIV, sections 75-76) makes Vajradatta a son of Bhagadatta.
3 See note on the text of this stanza.
4 For the iūt or Perfect Tense used here for the Present, see Kāmarāja-liśasūtra, pp. 183-4.
was famous in the world, beautiful (and) the delighter of the whole earth like the moon; (and) who was adorned with the garland of big jewels that are royal qualities;

(Verse 17) whose name the god of destiny made ‘Vanamāla’ (literally, ‘one wearing a forest-garland’) saying, ‘Verily he is fit for the lordship of the earth bordered by the row of forests on the shores of the ocean (around it)’;

(Verse 18) who, having dispersed on the fields of battle the great mass of darkness that was the assemblage of the intoxicated elephants of the mighty enemies, shone like the sun;

(Verse 19) who, having dispersed the mass of darkness that was the enemies, shone distinctly like the moon in the clear sky that was the kings born in the family of the monarch who was the son of the Earth (i.e., Naraka);

(Verse 20) by whom, having destroyed completely with his sword of great strength the assemblage of kings who were the (very) thunderbolt to the hills that were the armies of the warriors of their excessively proud enemies, the goddess of fortune was made for a long time to enjoy only one husband (i.e., his own self);

(Verse 21) for fear of whose valour, some of the kings, though they were subdued of numerous enemies, fled importantly towards (different) directions while others readily took up the chowrie (to fan thier conqueror, i.e., to become his servants);

(Verse 22) out of fear for whom, even the kings, who in a battle against (other) rulers shot sharp arrows, (themselves) left their territories far away (behind them);

(Verse 23) to whom, whose only weapon was his valour, those kings, who ejected formations of the assemblage of intoxicated elephants against (other) enemies, folded their palms;

(Verse 24) who was the king that bore the burden of Nahusha1 by making new again, out of devotion, the palatial temple of Hētuka-Sūlin (i.e., Śiva styled Hētuka) whose feet are worshipped by the host of all the best gods bowing down through reverence;—(the temple), that had become dilapidated owing to the passage of time, was as high as a peak of the snow-mountain (i.e., the Himalaya), (and) was endowed with incomparable villages, elephants and prostitutes (i.e., dancing girls styled dēvadāsī);

(Verse 25) whose excessively white (fame)2 excels the radiance of (the jewel of) Ananta in the world of snakes and the row of water particles3 raised by the breaths of the quarter-elephants in (different) directions.

(Lines 33-47) From the illustrious Hādapāśvara which has the people of all the Varṇas (viz. Brāhmaṇa, Kāshtriya, Vaiśya and Śūdra) and Aśramas (viz. Brahmacarya, Gārhaṇhya, Vānaprastha and Bhājaka) well contented; which is the abode of innumerable good soldiers, virtuous men (or, merchants) and learned men; the big main roads of which are crowded by the great kings who are seated on beautiful elephants and horses and in palanquins and are going and coming with a view to attending on the lord of the earth (i.e., Vanamāla); which has the whole of its space always obstructed by the armies of innumerable elephants, horses and foot-soldiers; (and which has the river Laukitya running by it)4—

(the river) which has its water perfumed by the fragrance of the flowers fallen (into it) from the numerous creepers shaken by the hissing sounds produced by the host of serpents frightened by the cries of the peacocks resting in the woods of tall trees rising from the hills on both of its banks; which carries the fragrant flood-water showered by the clouds arising

1 It seems to have been believed that Nahusha was a great devotee of Śiva.
2 See note on the text of the stanza.
3 The reference seems to be to the milky-way.
4 See note on the text of the section in question.
from the smoke of the black sandal trees (at the time of their) being burnt by the conflagration of the forests near the gardens in it (i.e., Haḍapiśvara); which has its current filled by the waters that are purer owing to their constantly washing the slopes of Mount Kāmakīṭa having its head made an abode by the glorious Kāmēvīvara and Mahāgaṇī-haṭṭārikī whose foot-stools are beautified by the foliage that is the lustre of the jewels in the diadems of all the gods and demons; which has the people living in the whole neighbourhood of its banks delighted by the fragrance of the musks of the musk-deer that graze on the shoots of the Granthiparaṇa plants in the forests on the hills on its two banks—here (some of the deer) dead by themselves, there a herd of them killed by tigers (and) elsewhere some of them left by a group of wolves after having killed them and eaten up half of their flesh; which has its water scented (as it is) mixed with the musk unguent applied to the sides of the pot-like breasts of the girls sporting in the water while taking bath; (and which has the lands adjoining both its banks adorned with boats)—

(the boats) which have their (upper) part open and adorned with numerous loads like the prostitutes having their limbs visible and adorned with many ornaments; which are endowed with garlands of tinkling bells like the young girls; the speed of which is enhanced by sharp strokes (of the oars) as the passion of the women of Karṇāṇa increases at violent sexual enjoyment; (and) which bear obwovries like the prostitutes.

(Lines 47-48) That Pramośva Paramoḥājāraka Mahāraṅgāvījaya the illustrious Vanamālavarmadeva, who is a devout worshipper of Mahēvīvara (i.e., Śiva), meditates on (or, is favoured by) the feet of his mother and father, (and) is in good health;—

(Lines 48-51) having made (the village called) Hapūsaśrama, attached to the Svalpa-Maṅgaṇā district in Uṭṭara-kūla, unfit for the entrance of policemen and peons (or, regular and irregular troops), (and) unendowed with (the right to enjoy) the tax on temporary tenants—(the village) as far as these eight boundaries: Aśāṭidāhikī in the east, the tank of Chaṇḍikā in the south-east, Dirghadga in the south, a banyan tree in the south-west, a bamboo-bush in the west, a Śāmalī tree in the north-west, a big embankment in the north, (and) the tank of Dhavala in the north-east—

(Verse 26) A great Bhāṣā (i.e., learned Brāhmaṇa), named Jējāja, was born in the Kāli age, who was munificent, exceedingly truthful, kind to others, honest (and) respected, by the good people; whose mind was contented by (drinking) the nectar that is the meaning of the scriptures; who was the sole repository of the three Vēdas; who was engaged in the study of the Vēdas; who belonged to the chāraṇa of the Sāman (i.e., Sāmaveda) (and) the Śaṃṭīya gētra; who was a store of virtues; (and) who was esteemed by the kings.

(Verse 27) These sons were born to him, viz., Chūḍāmaṇi, Devōbhā and Garga as well as the noble-minded Śambhu;—(the sons) who were endowed with good qualities; who illuminated their own family (and) were skilful in the performance of ceremonies; who applied their minds to the good of living beings; who were modest; (and) who were united and did not separate from one another for fear of the loss of virtue.

(Verse 28) The king, having delivered his order (and) being pleased, now granted by ordering especially the village called Hapūsa on an auspicious day to the Brāhmaṇa Chūḍāmaṇi, the eldest among them (i.e., the four sons of Jējāja)—

(Lines 57-58) for the increase of the merit and fame of his parents and himself; therefore (the gift of the king) should be approved of by all.

(Verse 29-30) (Two of the usual imprecatory and beneficentary verses.)
No. 21—TURIMELLA INSCRIPTION OF CHALUKYA VIKRAMADITYA I ; YEAR 2

(I Plate)

H. K. NARASIMHASWAMI, MADRAS.

The inscription\(^1\) edited below with the kind permission of the Government Epigraphist for India, was copied by me during my tour in the Telugu Districts in the year 1949-50. It is engraved on a neatly dressed granite slab set up in front of the small dilapidated temple of Surabhîsvara, the earliest among a group of temples situated at the confluence of the Gundâkâmmâ and a small rivulet called Râlavâgu, about a mile north of the village Turimella in the Cumbum taluk of the Kurnool District. Besides the group of these temples which range in date from the 8th to about the 16th century A. D., the extensive site at this confluence shows marks of early habitation like large-sized bricks, partially exposed brick structures, varieties of potsherds and old coins occasionally discovered, as I am told.

The inscription is engraved on two sides of the slab, the broad side and its adjoining narrow side, the lines of writing running on from one side to the other and the entire inscribed surface occupying a space roughly a foot and half square. The writing is neatly engraved in the typical Telugu-Kannâda script of the period. The damage sustained by the edges of the slab has resulted in a few letters of the writing getting obliterated, but otherwise the record is quite well preserved.

The palaeography of the record calls for some remarks, as it forms the main basis for dating it. This inscription, like most of the stone records of the early Chalukyas, does not furnish any details beyond the regnal year of the king to enable us to fix its precise date. Before taking up the question of fixing the date of our record, a few noteworthy features of its palaeography may briefly be recorded. The initial ā occurs twice in āchandra (line 4) and Ālakumara (line 6) and the vowels u and ē in Ujēnī (line 7) and B̃raṽa (line 8) respectively. It is worth noting that in 应急管理 the ends of the line denoting the serif, instead of pointing upwards, point downwards as if standing for the ē sign. But for this peculiarity, the form of this letter compares well with its similar forms occurring in the Aihoḷe inscription of Pulakēśin II\(^2\). The vowel ē is almost indistinguishable from the consonant cḥ except that the latter has a broader and more pronounced base than the former. The medial ā generally indicated by a downward curve attached to the consonant on its right side as in rā, mā (line 2), lā (line 3), etc., is in the case of ā made denoted by a shaft at the top of the letter; cf. ā in tasāka (line 7) and bhaṭṭāra (line 9). The Dravidian r has two forms; in one the circle forming the body of the letter is divided into four equal quadrants by two diameters intersecting at right angles as in r in B̃ravha (line 8), while in the other it is divided into three chambers by a horizontal diametrical line cut at its centre by a downward perpendicular line as in r in ṛgyina (line 6), etc. The forms ṛhūyāmyāṃṇur̃-ayina, ṛnayiṅ-ayina (line 6), ṛdhihāmyāṇaū-ayi (line 8) are to be obviously taken as the honorific plural forms of the corresponding expressions in the singular as ṛbhūyāmyāṇaṇu, etc. In vasunīṁkhaṛin in line 10, the use of both the class nasal n with ḍha in the conjunct consonant ṛkha and the anusvāra in place of the one or the other may be noted. The cursive form of mute m occurs in purəṣaram (line 4) and ḍhēram (line 9).

Of orthographical peculiarities, the consonant following the rēpha is doubled in ṛdūha in pravardikha (line 3), but not in ṛta in vartta (line 5); the form varṣham (line 5) is used for varṣhamu and the use of the e sign in ī in prīti in prīthū (line 1) is redundant.

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The language of the introductory portion of the inscription is Telugu and of the operative part of it is Sanskrit. The record ends with the usual imprecatory verse svadattāḥ paradattāḥ w, etc., attributed to Vyūśa. As in early Telugu records, we meet here with such archaic expressions as Bhaṭṭarukāb, svamavarambhiḥ, śāṇa, etc. The donative part of the record consists of a single sentence in Sanskrit which is neither accurate in its syntax nor precise in its expression, using the nominative singular mātā in place of the instrumental mātrā and the expression Bhaṭṭarakaḥ, for Bhaṭṭaraka. The object of the inscription is a gift of 150 units of land to Gōvīrīśiṇi-Bhaṭṭaraka by the mother of Ujēṇḍrīśaṃca, the dear son of Ālakumaras and the right-hand man of Goggi-Bhaṭāra, in the second augmenting year of the reign of Satyārāya Praṭīṇi-vallabha Mahārāja-sūdāra-Bhaṭāra when Ujēṇḍrīśaṃca was ruling over the Ėruva-visāha with the city (nagara) Turuṭṭāṭaka as its capital (adhisṭhāna).

Among the Chālukyas of Bādāmi, only two kings bore the name Vikramādiṭya. The first was the son of Pulakāśiṇi II, the conqueror of Harshavardhana of Kāñcayukja and many other kings both of the north and the south, among whom were the Mālāvas. There are as many as ten copper-plate grants issued by this Vikramādiṭya, of which some are spurious. But of stone records pertaining to his reign, strangely enough, there are incredibly few. Indeed the only stone inscription that could be definitely assigned to Vikramādiṭya I is the Dimmagudi record, for, it is dated in the 27th year of the reign of a Vikramādiṭya Satyārāya who could be no other than the first of this name inasmuch as his namesake and great-grandson, Vikramādiṭya II, reigned only for a little more than a decade, 734 to 747 A.C. This inscription, it is worth observing, gives the latest date so far known for Vikramādiṭya I, two years beyond the date (680 A.C.) hitherto assigned to him. A close comparison, in the formation of individual letters, of this record with the Turimella’s inscription reveals certain interesting features. Apart from the similarity of the letters in general, in both, certain development in the palaeographic features of the Dimmagudi epigraph such as the later and more developed form, in place of the closed archaic four chambered shape, of r marks it definitely later than the Turimella record, later at least by a quarter of a century. In other words, the record under review is earlier than the Dimmagudi inscription by at least 25 years and therefore belongs to the early years of the reign of Vikramādiṭya I, to wit, his second year as the record itself states. That this is indeed so could easily be confirmed by a glance at the general get up and the forms of individual letters in this and in the Aiho inscription of Pulakāśiṇi II.

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2 Bhaṭṭarakaḥ, the nominative singular in Prakrit for Bhaṭṭarakāh, would not fit in here; it should have been Bhaṭṭaracarca to convey the dative or the genitive sense in Prakrit.
3 The word expressing units of measurement seems to have been omitted in the text after kasa-paṭṭhāsta before kṣetram.
4 Ind. Ant., Vol. VIII, p. 241. Most of the copper-plate grants of Pulakāśiṇi’s successors recount these exploits while describing the king.
5 Subsequent to Kiolkorn’s List (above, Vol. VII, Appendix, p. 5, Nos. 18 to 22), five more records have come to light and they are (1) the Madras Museum plate (C.P. No. 9 of 1906-07); (2) the Talamoṭhi plates (C.P. No. 5 of 1908-07); (3) the Gadhral plates (C.P. No. 3 of 1909-10, above, Vol. X, p. 109 ff.); (4) the Savanur plates (above, Vol. XXVII, p. 155 ff.) and (5) the Honnur plates (Mys. Arch. Rep., 1938, pp. 128 ff.). Of these the first is considered spurious.
6 Vol. X, pp. 168-170. An inscription on a hero-stone at Annawaram-agraham in the Nellore District has been assigned on palaeographical grounds to this king (Am. Rep. on S.I.E., 1933-34, p. 29 and plate). But the later developed forms of j and ṣ found in this record make such an assignment highly improbable. The record may, on the contrary, be assigned to Vikramādiṭya II in whose inscriptions the later forms of these letters occasionally appear.
7 Plate opposite p. 183 below.
8 Above, Vol. VI plate opposite p. 4.
The inscription refers to a chief who is described as the righthand man of Goggi-Bhatara and the dear son of Akukumara. He bears the rather unusual epithet Ujjinipitsa (Ujjinipitscha-nimmadheyamdu) which sounds more like a title than a name, a title probably acquired by him as a result of a terrorising campaign that he must have undertaken, against Ujjeni (Ujjain). Who could this unnamed hero be? An inscription at Aihole in the Hunsung taluk in the Bijapur District of Bombay State mentions a certain Ajekomara-Singa (i.e., Ajekomara's son Singa) as the founder of a temple. This record which refers itself to the reign of Vikramaditya I. If this Singa, the son of Ajekomara could be identical with the unnamed son of Akukumara of our record, it would not be impossible that this Singa found an opportunity of following his suzerain in a campaign against Ujjain and of showing his prowess which earned for him the said title as well as the fiefdom of the Eruda vishaya. It may be recalled that it was Pulakesin II who distinguished himself as the conqueror of Harshavardhana of Kanauj. His conquests were by far the most widely spread and included among the conquered, the Mavas. Whether Singa alias Ujjinipitsa obtained the fiefdom of Eruda as a reward for his valour from Pulakesin II himself or from his son Vikramaditya I when the latter re-established his authority in the south after a temporary set-back following the defeat of his father, Pulakesin II, at the hands of the Pallavas, is more than what could be said at this stage. As regards Goggi-Bhatara who figures in the capacity of a master or leige-lord of Akukumara's son, a chief of this name born of the Chalukya family and bearing the title Makadamanata figures in stone inscriptions of the Mysore State. It is interesting to note that one of these epigraphs ascribes the title Ujjjenibhujahaka apparently to this same chief. But all these records are assigned to the 10th century A.C. and therefore the chief mentioned in them must be different from Goggi-Bhatara of our record.

Of the place names, Turujoitaka is obviously the present Turumella, the find spot of the record. Legend connects it with the mythical story of the sage Jamadagni and his celestial cow Surabhi. The later inscriptions at this village refer to the place as Jamadagni-asrama and mention the temple as that of Surabhisvara. The story goes that king Kartavirya occurred to visit the sage at his asrama once with his retinue and was amazed at the mysterious powers of the celestial cow which granted anything that its owner wished for. Possessed with the desire to own this cow, the king demanded it of the sage and took it from him by force which resulted in dire consequences not only to the king himself but to generations of the Kshatriyas after him at the hands of Parasarana, the son of Jamadagni. The word Turumella or Turumella (turu, meaning cow and mella corrupted into mella, 'drive'), as the village name goes, denoted the spot where the 'cow was driven'.

The territorial division Eruda-vishaya seems to find the earliest mention in this record. It was a small principality on the borders of the Kurnool, Nellore and Cuddapah Districts and was

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1 Ind. Ant., Vol. VIII, p. 286 and plate, text lines 2-3. Dr. Fleet remarks that this record might belong to the reign of either Vikramaditya I or Vikramaditya II.

2 Among the early Tamgu-Cholas figures a Saktikomara. Except for a vague similarity of this name to Akukumara, there is nothing to suggest any relationship between them.

3 Among the successors of Pulakesin II, neither his son Vikramaditya I nor the latter's great-grandson Vikramaditya II claims any campaigns against the Mavas. Vijayaditya and Vijayaditya II doubt fought with the kings of the north, but they do not specifically mention the Mavas among them. The later Vikramaditya's pre-occupations seem to have confined themselves mainly to the south, especially to the Pallavas.


6 Mr. M. Venkataramayya suggests another derivation of Turumella from Turutataka: Turutataka would, in Telugu, correspond to Turumadugu and this may have undergone changes like Turumadugula, Turuma, Turuml and Turumella.
DIMMAGUDI INSCRIPTION OF VIKEAMADITYA (I)

First Piece

Second Piece

SCALE: ONE-SIXTH
the dominion of one of the branches of the Teingu-Chōja chiefs who held sway over it about the beginning of the 16th century A.C. Members of this branch attached the name Ερυτα to their own names as a distinctive surname of their family to indicate perhaps their political sway over that territory, or, at times, to distinguish themselves from members bearing similar names but belonging to a different family. That their sway over this division could be traced to a considerably earlier period, almost co-eval with the record under review, is proved by an inscription in characters of the 8th century A. C. on a saṣṭamātrikā panel at Turimella itself which mentions the name Ερυτα-Mahādevi. It is not unlikely that this Ερυτα-Mahādevi was the wife of Ālakumara and the unnamed mother of the chief who called himself Ujjēnpiśācha and whom we have identified with Śinga, the son of Ālakumara of the Aihole record. A few later records copied in this region furnish some more details regarding this ancient division. A fragmentary inscription of the time of the Kākatiya king Gaṇapatidēva dated in Śaka 1164 refers to this tract as a Thirio-Ṣevnty division with Krokohekulā as its capital. Later still, in Śaka 1324 during the reign of the Viśyanagara king Hariharar II, it is mentioned as Ερυτα-ṇāḍu and as a division in Udaiyagiri-raiyā. A copper-plate grant of a later date belonging to king Ashutarka mentions the same nāḍu as situated in Kočcheriakōta-sīma. It will be evident from the statements in these inscriptions that this division which originally covered a small area round about Turimella at the time of the record under review, later spread far wider, covering a considerable area of the western portion of the Nellore District from Kočcheriakōta in the Darsi Division right down to the river Pennar.

The gift as well as its recipient deserve a few remarks. The unit of land usually expressed by the word niṣkarṣana that was generally current at the period of our record seems to have been omitted here. Another instance where this term is similarly left out occurs in the Dommaranandāla plates of Puṇyakumāra. The recipient of the gift, Goupiśaṇa-Bhaṭṭāraka is possibly identical with the god Surabhaṃvara, for surabhī is a synonym for gṛ, ’cow’.

**TEXT**

1. Ōṁ[*] Svastî[*] śritis[∗] Satyāravya-Śri-Priitva-thivi-
2. vallabha-Mahārājulihīra-Vikramaditya-Paramā-
3. śvara-Bhaṭṭarājukun śrinad-annata-pravardhamāna-vihaya-
4. rāja-saṁvatsaraṁbhit a-chandra-tāra-parassaram(m)
5. dvitiya-varṣham-pravartamāṇinā kānu [ ] Goggi-Bhaṭṭarājā dakhina-

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1. C. P. No. 8 of 1911-12, above, Vol. XXVI, pp. 14 ff.
3. *Ibid.*, No. 40. The relevant portion of the inscription reads Krokohekuṇa nelaśtegūr-Ερύτα-maṇiçe-
4. *Ibid.*, No. 58; the exact wording in the inscription is Udaiyagiri-raiyamandala Ερύτα-ṇāḍu.
7. Puṇyakumāra, etc.
8. Represented by a symbol.
10. The i sign over the consonant is redundant. Read Priitva-
11. The syllable rta was omitted first, but was later introduced below the line between ra and ma.
bhujāyamānumaḥ-ayina Ālakumajra priya tanayi(yu)mā-ayina
Ujjnīpiścha-nāmadhayi(yu)māru [Turu]taṭāka-nām-ābhi-
dhāna-nagar-adhi (r-ādhi)ṣṭhāṇuṁ-ayi Īruva-[visham]yaṁb-ēlān tasya
mātā(trā) dattaṁ Ğōryāhāna-Bhāṭārahā śata-prākshāsat kahētram [ ]*
Svadattāṁ puradattāṁ vā | * yō harēti(ta) vasūṁ‘nīdharī[ra] | *
shashṭhiṁ(tīṁ) varsha-sahasrāni viṣṭhāyāṁ jā-
yatē krimiḥ [[*]]

No. 22—PURI PLATE OF KULASTAMBHA

(I Plate)

D. C. Sircar, Ootacamund

Sometime before February 1891, the late Mr. Man Mohan Chakravarti secured two copperplate inscriptions, on temporary loan for examination and publication, from the Rāghavādāsa Maṭha at Purī, Orissa. The results of his study of the inscriptions were published in the Journal of the Asiatic Society of Bengal, Vol. LXIV, Part I, 1895, pp. 123-27. Both the charters were issued by a king named Kulastambha belonging to the Śulki family which Chakravarti identified with the Eastern Chālukya dynasty. He even suggested the identification of the issuers of the charters in question with the Eastern Chālukya monarch Guṇaka-Vijayūdiya III who began to rule about the middle of the ninth century and alternatively with the Chālukya-Chōla king Kulottuṅga I who ruled in the latter half of the eleventh century A.D. and the first quarter of the twelfth, although the plates were assigned by him on palaeographical grounds to the tenth century. The identification seems to have been suggested to him by the occurrence of the name of Kaliṅga in his transcriptions of the two inscriptions. Chakravarti further observed, “The text purports to be in Sanskrit, but has been badly transcribed....The context is not therefore clear everywhere. I have given a verbatim rendering without attempting revision”. As the two “inscriptions generally agree till we come to the grant itself”, Chakravarti transcribed only one of the two grants (marked by him as A) but quoted the text of six lines from the other charter (marked by him as B), which give details of the grant recorded in the latter. According to him the legend on the seal of A reads krīmāṅ Kulastambhadēva and that on the seal of B krīmāṅ Kulastambhadēva. He also believed that both the grants mention Kulastambha’s son or governor (kōdālō), named Kachchhadēva, and that while A records the grant of the village of Kāśikanira in the Ulō-khaṇḍa subdivision in favour of the Brāhmaṇa Madhūśūdana, son of Vēlu, B records the grant of the village of Pajā in the same sub-division in favour of the Brāhmaṇa Vēluka or Vēlu.

Unfortunately the facsimiles of the inscriptions were not published along with Chakravarti’s paper and it was impossible for scholars to verify the correctness of his transcripts and interpretations of the two Purī plates of Kulastambha. But his identification of the Śulki family with the

1 This letter is completely damaged on the stone.
2 Both these letters are partly damaged on the stone.
3 These two letters are again partially damaged. A part of the lower portion of r and part of the ē sign attached to kr are visible on the stone; so also the right half of ēku is visible.
4 The stroke is redundant here.
5 The assavora is redundant.
PURU PLATE OF KULASTAMBHA

Eastern Chālukya dynasty and of Kulastambha with Gunaaka-Vijayādiya III or Kūlōtuṇḍa I has generally been discarded. On the strength of other inscriptions of the family, since discovered, we have suggested, while editing the Hindol plate of Kulastambha in this journal, that Chakravarti’s Kōdāḷī-Kachchhhadāva of the Śūlki family never existed as the intended reading of the passage in question is undoubtedly Kōdāḷīhāt as ēva (or, ēva").

Recently we had an opportunity to examine the second (B) of the two plates, of which a few lines only were transcribed and translated by Cakravarti. A careful examination, however, enabled us to trace numerous mistakes in Chakravarti’s views on the inscription. In the grant portion of the record, he read a passage as karastara pāla 10 and translated it as “with Karaba tree worth (or rent?) ten pala”. The actual reading of the passage is, however, karā-tāma ru-pla 10 which shows that the inscription, like those mentioned in connection with the plates of Narēndra-dhavala, records a karā-tāma (i.e. a grant liable to pay a fixed revenue) for which the rent, apparently annual, was fixed at ten Palas of silver. Chakravarti therefore could not realise the nature of the document. It was also noticed that a large number of errors that crept in his transcript and interpretation of the other plate (A), which he fully transcribed and translated, could be easily eradicated with the help of the inscription under review. It will be seen that most of his suggestions (including the one relating to the mention of Kaliṅga) in regard to the two records, which have so long been troubling scholars, can quite easily be proved to be wrong.

This is a single plate measuring about 9 inches in height, 5 inches in breadth and 0.1 inch in thickness. A circular lump of metal (nearly 2 inches in diameter and 0.4 inch in thickness), soldered on a semi-circular projection in the middle of the top side of the plate represents the seal, on which are counter-sunk the usual emblems of the Śūlki family of Orissa. These emblems are much corroded, although the crescent above, the legend in the middle and the standing boar to proper right below can be made out. The legend seems to read either śrī-Kulastambhadāva or śrī-Ranastamba-māhādēva. The preservation of the plate and of the writing on it (especially on its reverse) is not quite satisfactory. There is a break in the plate affecting the writing on lines 5-7 on the obverse and lines 24-26 on the reverse. The weight of the plate is 90 tolas.

In point of palaeography, language and orthography, the charter closely resembles other grants of the family including the Hindol plate (which belongs, as will be seen below, to the issuer of the charter under review), edited above. Although nothing requires special mention in these respects, a word has to be said now in regard to the date of this record as well as of other inscriptions of the Śūlki family. It has been shown in our paper on the Hindol plate that the Śūlki owed allegiance to the Bhauma-Karas and that the Talcher plate of Raṇastambha (grandfather of the issuer of the Hindol plate and of the present charter as well) is dated in the year 103 of the Bhauma-Kara era. But relying on the suggested identification of the era of the Bhauma-Karas with the Harsha era, an earlier date was then assigned to Raṇastambha and his grandson. It has, however, been shown recently that the beginning of the Bhauma-Kara era falls somewhere about the middle of the first half of the ninth century A.C. The Talcher plate should therefore be ascribed to a date about the middle of the first half of the tenth century and the inscription under review about the end of that century.

The charter begins with the Siddham symbol and the word svasti, which are followed by seven verses forming the introductory part of the document. All the seven verses are found exactly in

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2 Ibid., pp. 44 ff. See also JRAS, 1923, pp. 4 ff.
4 See below, p. 191, note 2.
5 As the era in question probably started from 831 A. C., the date of the Talcher plate (year 103) may actually correspond to 934 A.C. See IHQ, Vol. XXIX, pp. 148 ff.
the same order as in the Hindol plate of Kulastambha, son of Jayastambha and grandson of Raṇa-
stambha. But the language of the verses in our document is slightly different from that of the Hind-
dol plate. Moreover, the important verse referring to the son of Raṇastambha and father of the
reigning king Kulastambha is defective inasmuch as the foot containing the name of Jayastambha
as found in the Hindol plate is omitted in the record under review no doubt through the inadvert-
tence of the writer. There is, however, little doubt that Kulastambha who issued the charter under
discussion as well as the other Puri (Rāghavadāsa Maṭha) plate published by Chakravarti was no
other than the issuer of the Hindol plate.

Another interesting fact worth noticing in this connection is that the text of the introductory
part in our record closely follows that in the Bhimnagarigarhar (Dhenkanal) plate of Kulastambha,4
although, where this latter mentions Vikramāditya and his son Raṇastambha, the present record
mentions Raṇastambha and his son (name omitted through negligence of the scribe, but known from
the Hindol plate to have been Jayastambha). The Bhimnagarigarhar plate represents its issuer,
king Kulastambha, as the lord of all the Gondramas with Saṅkhajoti forming the borderland of
his kingdom exactly as in the record under notice. Since the relation of Kulastambha, referred to
as issuing the charter, with Raṇastambha mentioned in the introductory part is not specified clearly
in the inscription, the Bhimnagarigarhar plate is generally believed to have been issued by Raṇa-
stambha who is suggested to have had Kulastambha as a second name. But we have elsewhere5
remarked, "The Bhimnagarigarhar plate represents Mahārāja Raṇastambha as the āṭmaja (line 10) of
Vikramāditya. The word suta (line 13) again used before the following mention of Kulastambha may
suggest that the record in question belongs not to Raṇastambha-Kulastambha but actually to a
Kulastambha who was the son of Raṇastambha". The close resemblance of the Bhimnagarigarhar
inscription with the record under discussion in regard to both language and style, however, now
appears to suggest that the corrupt introduction of the former epigraph actually intended to
describe, as that of the present charter, Kulastambha, grandson of Raṇastambha. It further
appears that the text of the introductory part of the Bhimnagarigarhar plate was copied without
proper adjustment from a grant of Jayastambha.6

Verse 1 of our inscription, found in most of the Śulki records, is in adoration to the god Giriśa,
i.e. Śiva, while verses 2-3 introduce king Raṇastambha of the Śulki family, favoured by the goddess
Stambhāśvari, as having constructed some temples probably for the god Śadāśiva. Verses 4-5
describe Raṇastambha’s son whose name is inadvertently omitted, while the following two verses
(verses 6-7) describe the reigning king Kulastambha, son of Raṇastambha’s son, as issuing the char-
ter in question from Kōdālōka.

The grant portion of the document which is in prose and follows the introduction in verses
represents Mahārāja Kulastambha, called lord of all the Gondramas, as in good health. A defective
passage in the description of the ruler seems to attribute to him the feudatory title samudhigata-
paṃchamahāsabda, although the change introduced in it may have been deliberate. Such deli-
berate modification of feudatory titles was often resorted to by subordinate rulers who claimed a
semi-independent political status.4 The future rulers and the present and future administrators,
associated with the maṇḍala (district) extending up to the Saṅkhajotiikā, are then addressed. The
way in which the maṇḍala is mentioned suggests that it comprised either the whole dominions of
the Śulkis or, at least, the central part of the Śulki territories. The lists of the rulers and adminis-
trators include the rōjanaka, rōjaputra, maḥāsāmanta, vishayapati and others. The charter then

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4 Of the Mahada plates (above, Vol. XXVIII, pp. 283 ff.).
goes on to record the grant of the village of Pađāra, attached to the Gūlī khaṇḍa (subdivision), in favour of Bhāṭatapatra Vēlluka who was the son of Āpanti and whose original home was at Āviddā. The village was given along with its boundaries and the space above the ground (sōddhā); but it was not made a rent-free holding. It was given as a kara-bāṣana (i.e. land granted as a rent-paying holding) with a fixed rent of ten Pulas of silver apparently per annum. It is not stated whether the village was sold or given away free of cost; but it was possibly purchased from its owner with the king’s approval with the stipulation of an annual rent as in some other cases known from Orissan inscriptions.1

The charter ends with some of the usual imprecatory and benedictory verses. The language of these stanzas is extremely corrupt as in the case of the krāya-bāṣana (the Madras Museum plates of Narēndradhāvala) edited above.

Of the geographical names occurring in the inscription, the location of Koḍālōka has been discussed in connection with the Hindol plate edited above. It is probably modern Koalu near Talcher in Dhenkanal. The expression “all the Gōndramas” or “the eighteen Gōndramas”, as indicated elsewhere, was possibly used to signify the same thing as Oriya athara-gaṇa-jāta. The Saṅkhajōtiṅa has been identified with the Saṅkha river in the Sundargarh region of Upper Orissa. The exact location of the villages Āviddā and Pađāra is uncertain.

TEXT2

[Metres: Verse 1 Gūṭi; verses 2 and 4 Upayāṭi (Indrāvaṇḍa and Upēndravaṇḍa); verses 3 and 5 Vasantaśilaka; verse 6 Upayāṭi (Vainīśastha and Indrāvaṇḍa); verse 7 Srādgāhā.]

Obverse


1 See J.R.A.N., 1952, pp. 4-10.  
2 From the original plate.  
3 Expressed by a symbol.  
4 The same seems to be the reading in the Hindol plate.  
5 Better read “stambha iti for the sake of the metre.  
6 Read “daya-uṭāp”, or better “daya-uṭāp” for the sake of the metre.  
7 Read “ṣapun-aikā, or purā-ṣapam-aikā as in the Hindol plate and other records.  
8 Read “śa-uṭāpura.”  
9 The aekacuras dhāra here are redundant.  
10 The second jāda of the stanza is omitted through inadvertence. In place of the dhāra sū, followed by the aekacuras āsana, we have to read something like śrimās Jayastambha iti keśuṭāb as in the Hindol plate, line 5.  
11 Read pāya-sūṭata.”
11 sāt-khaṅga(dga)-nipāta-bhi(bhi)tāḥ samantatō yānti(nti) raṅe dviśa1 [|| 4*]
12 Yō rāja-chakra-tilakaḥ sva-gug-aṅgu(ṇ-āhā)-pātau² da-kāmini(ni)-
13 mukha-maṇḍhara-karṇapūraḥ [[*] saṅgāhītā-āhita-vadhū-va-
14 dan-āravindaś[≡]*]dēś-āndhaḥkāra-bhiddurāḥ saśūbhaḥ² saśi(ś-i)-
15 va [|| 5*] Tasmāt=vad(=ba)l-ōtsārīta-vairī-vāru(ṛ)taḥ [ū parākram-ākū-
16 ntā(nte)-samasta-dik-taṭāḥ [[*] dāna-pravṛt-ārḍa7-kara-pratī-
17 mān(mān) dig-vāraṇ-āndra-pratimō-bhavat=sa(t-su)taḥ [||6*] Kūḍāloka(kāt) chohha(sa) dēva-
18 dvīja-guru-charaṇ-ārādhan-āśa(sa)kta-chēṭā[h]| śrīmān(mān) durvāra-vairī-pra-
19 vara-kari-ghaṭa-kumbha-kuṭā(ṭṭa)ka-vāraḥ³ [[*] dātē satv-ai[tv-ai]ka-nīśṭhō ja-

Reverse
20 gāsi Pri(Pṛ)thu-sama[h]| ya3 pārthivōśa(ehu) prati(tī)ta[h]| ka(kṛ) chohhrū-psy=amalāna-
21 khaṅga(dga)-prakāsa-bhūja-valā-truṣṭaḥśēṣa¹¹-śaṭru[h || 7*] Sa-
22 kala-Gūndramabhīṭaḥ12 prama13-mahēśvaraḥ samudga-
23 mit-āśēṣa-savda¹⁴-mahārāja-śri-Kulastambhadēva[h kusāli]\*]
24 Śaṅkhajōj[ij]kā-valaya-parīkāraḥ¹⁵-pavyantō ma-
25 nādalē-smina(smin) bhūvi(vi)ṁ[ō] rājanka¹⁶-[rāj]putṛ(tra)-muhāśaṁanta-
26 nagar¹²=anyān=api yathā-kaladdhaṅga[n]¹⁸ viṣayaṃati-nīdhika¹²-2
27uos-as-cha sa-karaṇa-kulāpa(pān) yathāhriṇī¹⁸ vō(bō)dhayati(b)i kusala-

¹ Read devishantaḥ.
² Read pātair=dik*.
³ Better read saṅkṣehit-ś.
⁴ Better read dīk-ā.
⁵ Read śekḥē.
⁶ The danda is superfluous.
⁷ Read pravṛt-ārāra.
⁸ Read bhaṭaḥ.
⁹ This ye is redundant.
¹⁰ Read smlanā.
¹¹ Better read bala-truṣṭaḥśēṣa.
¹² Read Gūndram-ādānāthaḥ.
¹³ Read parīkāra.
¹⁴ Better read emudhigata-paṇḍha-mahāśeḍa or emudhigataśēṣa*.
¹⁵ Read parikṛti.
¹⁶ Read rājanaka or rājānaka.
¹⁷ Better read kumārāṁḍātyāntaranāśāṃ=anyān=api.
¹⁸ Read "kalādhaṅga". Chakravarti reads this expression as kūḍal(ī)kṣaṇānanē in Plate A and takes it to refer to the Kālīga people.
¹⁹ Read viṣayaṃati=adhyātiuos-as-cha.
²⁰ Chakravarti reads : rīṣa evaśa karva kalaya yathādriṃ viḍhastitā kuṣaladā.
No. 23—BHADRAK INSCRIPTION OF GANA; REGNAL YEAR 8

(I Plate)

D. C. SIRCAR, OOTACAMUND

Sometime about the middle of the year 1951, reports reached me that Mr. S. C. De, Curator of Archives, attached to the Orissa State Museum, Bhubaneswar, had found an inscribed stone in the vicinity of the well-known town of Bhadrak in the Balasore District of Orissa. I also learnt that the stone, believed to have been originally theintel of the door of a temple, had been secured for the Orissa State Museum and brought to Bhubaneswar. I wrote to the authorities of the Museum requesting them to send me a few impressions of the inscription for examination; un-

1 Chakravarti reads: yvalokṣaṇe viditam=as tu bhavatāṁ Gōlāk-kañḍa, but takes the name of the subdivision to be Ulkhaṇḍa.
2 Chakravarti reads: sambandhaḥ Pañāragrāma savari karataḥ sū dīśa sa.
3 Read sambaddha.
4 Read s-parikaraḥ.
5 Chakravarti reads: "vālī-vaṇḍha-yavvarjita ḍhata[rāya simā laya parika].
6 Read vaṇḍha-yavvarjita=chatub-simā-valaya-parikritī.
7 Chakravarti reads: rata parantaḥ | karastu pla 10 Āviddhā.
8 The doṣa is superfluous.
9 Read kṣanatvēna daṭṭha.
10 I.e., rūpya-palāṇi daṇa.
11 Chakravarti reads: vinirgata Bhaja-puṇa Vēlukasa āpa.
12 The shakalāḥ vihaḥśā is preferred apparently because Vēluka received the village (possibly by purchase) as a kara-sāsana and not as a revenue-free gift.
13 Read utasaṇa.
14 Read taṭkāṇḍaḥ.
15 Road āstāni cha.
16 The reading intended is yasa yasa yadā bhūmi-tasa[a] tasa ta[da] phalam. The first half of the stanza is inadvertently omitted.
17 The intended reading is Mū bhud=2 phala-bhāsā, etc.
18 The intended reading is sva-dāndai phalavānabhyam, etc.
19 The reading intended is sva-dāndai para-dāndai va, etc.
20 The second half of the stanza could not be completed owing to want of space.
fortunately no impression reached me as a result of the correspondence. About the beginning of November in the same year, Dr. B. Ch. Chhabra happened to visit Bhubaneswar in the course of a tour that side. He inspected the Bhadrak stone inscription in the Orissa State Museum and copied it. After his return to Ootacamund, Dr. Chhabra was kind enough to place at my disposal all the impressions of the above inscription for examination. He also permitted me to edit the record in the pages of the *Epigraphia Indica*. I take this opportunity to thank him for his kindness. My thanks are also due to Mr. S. C. De for information regarding the discovery of the inscription. "I discovered the inscription", Mr. De subsequently wrote to me, "in the courtyard of the temple of Bhadrakāli in a locality about five miles from the town of Bhadrak in the Bhadrak Sub-Division on the 17th of March 1951. I noticed the stone buried in the earth and learnt that pilgrims used to wash their feet on it. Certain scars on the stone attracted my attention. I then dug it out and found the inscription. In the month of June we managed to bring the stone to the Museum. Its upper part is damaged as the villagers used to sharpen their axes on it. I was told that the stone had been brought to the Bhadrakāli temple from an adjoining village some years back. The temple of Bhadrakāli is an ordinary thatched cottage. So the stone was probably the finstel of some other temple."

The stone bears an inscription in three lines and is unfortunately broken here and there. The state of preservation of the writing is unsatisfactory. A number of letters in all the three lines have either completely or partially broken away, while some akeharas in line 1 have suffered considerably from the effect of corrosion. This corrosion is apparently due to the stone being used as an axe-sharpening. The writing covers a space about 44 inches in length and about 7 inches in height. Individual akeharas are about 1-5 inches in height.

The characters resemble those of the so-called eastern variety of the Gupta alphabet, of which the test letters are m, s and a. Of the three letters, m and a in our record are almost as developed as in the Allahabad pillar inscription\(^1\) of Samuel Gupta (middle of the fourth century A. C.), although in one case m seems to exhibit an earlier form. The letter s has its earlier form found usually in the inscriptions of the age of the Kushāpas. The form of l resembles that of the same letter as found in the Allahabad pillar inscription, while letters like k, v, etc., show pre-Gupta forms. The letter r resembles in form the same letter as found in some Mathurā inscriptions of the first and second centuries A.C. and reproduced by Ojha in his *Palaeography of India* (in Hindi), 1918, Plate VI (cf. the fourth form of g). In a few cases medial ia and e seem to be written by lengthening slightly the top mātrā of the consonant respectively towards the right and the left. The inscription exhibits the initial vowel a and the symbols for the numerals 3, 8 and 30. On grounds of palaeography, the inscription may be assigned to the period between the age of the Kushāpas and that of the Guptas. I am inclined to assign it to a date about the second half of the third century A.C. This date seems to be supported also by the language of the record.

The language of the inscription is Prakrit. We know that originally the epigraphic language of the whole of India was Prakrit, that Sanskrit is first found in North Indian epigraphs about the beginning of the Christian era and that it gradually ousted Prakrit from the field of Indian epigraphy. The suppression of Sanskrit by Prakrit in the epigraphic records of the lower part of South India took place as late as the middle of the fourth century A.C. In the early Prakrit inscriptions, double consonants are found to be represented by single letters; but gradually the influence of Sanskrit became noticeable in the Prakrit records, not only in their use of double consonants, but also in the occasional inclusion of Sanskritic soundons, words and passages. From a study of the Prakrit inscriptions of the various dynasties holding sway over South India, we find

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that double consonants began to appear in such records in the third century A.C.1 As our inscription shows the use of double consonant only in one case (cf. aya in line 2, for Sanskrit āra, instead of the earlier epigraphic Prakrit form aya), it may reasonably be assigned to the same third century. That it has to be assigned to a date earlier than the fourth century is suggested again by the Susunia inscription2 of king Chandravarman who ruled over South-West Bengal (adjacent to North-East Orissa in which Bhadrap, the findspot of our record, is situated) about the middle of the fourth century A. C. and was defeated by the mighty Gupta emperor Samudragupta. The language of the Susunia inscription is Sanskrit and suggests that Prakrit was ousted from the inscriptions of that area at an earlier date.

The Bhadrap inscription begins with traces of a short horizontal line which appears to stand for the usual siddham symbol. This is followed by the word Mah[ā[r]aj[a]s]a. The following two aksharas read: śrī[1], although traces of the vowel-mark are not distinct above the second akshara. This is because the stone is broken here. What comes next has to be read as Ga[p]a. The tops of all these three letters are damaged owing to the breaking away of a piece of stone as well as to corrosion about the upper parts of the second and third akšaras; but there is hardly any doubt about the reading. Then comes Sa[i]h[s]a. Traces of the anusvara above sa are faintly visible; but the upper right side of the letter is completely corroded. The symbol for Sa, which here resembles the Sa sign reproduced by Ojha from the inscriptions of the Kahaśīya age in his work, Plata LXXI, i (cf. the third symbol for Sa) is partially corroded, traces of the last part being fortunately still slightly visible. The dva[p]a that follows the numeral is indicated here by a short vertical line. The first half of line 1, besides the siddham symbol at the beginning, thus reads: Mahā[r]aj[a]s, in Sanskrit Mahā[r]aj[a]sā[r]i-Ga[p]a-sa[i]h[s]a, in Sanskrit Mahā[r]aj[a]sā[r]i-Ga[p]a-sa[i]h[s]a (samaunsañārē askṛma). The inscription is therefore dated in the eighth regnal year of a king called Mahā[r]aj[a]sā[r]i-Ga[p]a. The name cannot be read as Ga[p]a as there is absolutely no trace of any u mātrā attached to g. With the name of the king mentioned in our record, we may compare that of Mahā[r]aj[a]sā[r]i-Ga[p]a, known from the Hayungiha copper-plate inscription3 of king Harivarman of Assam. In both these cases, śrī appears to be an honorific and not an integral part of the name. That the name of the king mentioned in the Bhadrap inscription is most probably Ga[p]a and not Śrīga[p]a seems to be suggested by the fact that, unlike Śrīga[p]a, Ga[p]a (literally meaning the god Ga[p]a or an attendant of Śiva)4 is actually known to have been used as a personal name in ancient India. Ga[p]a is the name of the author of the celebrated work entitled Aśvayugavā, while the Matsya Purāṇa4 speaks of a gūtra-bhāra named Ga[p]a.

The second half of line 1 of our inscription reads: [M]ā[r]aj[a]s[sa] d[ē]s[ā] 3 dasi[sa]. The upper part of ma is corroded. Although the traces now visible would rather suggest a slightly earlier form of m than that of the other cases of the letter in the record, the akshara in question can hardly be read as anything else than ma. Parts of na are much corroded and the letter is really unrecognisable. Mā[r]aj[a]s (literally meaning ‘a matterer of the māla-māntra, i.e., a particular sacred text or sounds’) is a personal name, while the word dēs is has been apparently used in the sense of ‘an image of a god’ as in the Manasumṛga (VIII, 87) and other works. Thus the above sentence

1 For the points raised, see Sirur’s Successors of the Siṣṭavākṣanas, 1930, pp. 87 and notes, 166; IHQ, Vol. XV, pp. 38 ff.; Ind. Coll., Vol. I, pp. 902-3.
2 Select Inscriptions, pp. 341-42.
3 See Kāśīvarmanvarṇa, p. 51. Harivarman flourished in the first half of the ninth century A.C., as one of his inscriptions is dated in the Gupta year 510 (829-30 A.C.).
of the inscription says that a person named Mūlaṇa presented three images for worship to (or installed them in) a particular religious establishment. The name of the establishment is not specifically mentioned in the inscription apparently because the inscribed stone was in view in the temple which housed the images. The temple was probably situated in the modern Bhadrak area which is the finds spot of our inscription. Unfortunately the deity or deities represented by the images have not been named and cannot therefore be determined. We know that there was a practice according to which the installation of one or more images of one or more deities would be promised by a person in distress with the hope that he would be relieved of the suffering. Numerous such images, styled dēya-dharma or dēva-dharma in the records on later specimens, have been discovered. In the terminology of similar dedicatory inscriptions, the three images referred to in our record were the dēya-dharma or dēva-dharma of Mūlaṇa who installed them in a temple in the vicinity of Bhadrak within the dominions of Mahārāja īrī-Gaṇa in the eighth year of the latter's reign.

In regard to the reading of the second half of line 1, we have to admit that, since this part follows the regnal year, it is tempting to take pā (read pē) before the traces of a damaged sign (tentatively read su) as a contraction of pākeśa and dēva (read dēva) before 3 as meant for ākeśa. In that case, however, we should expect immediately before pā the name of one of the seasons (viz. grihama, vēkeśa and hēmanta) or less probably that of a month. But the reading māla is fairly certain, although the sign read as 6a may possibly also be 3. Unfortunately it is difficult to make out here the name of a season or month inspite of the fact that one of the twenty seven nakekhatras bears the name Māla. The name Ṣyēṣṭhamulā is sometimes applied to Ṣyēṣṭha; but māla is never used as the name of a month.

Line 2 of the inscription begins with supa 50. Before this, there are traces of a letter partially broken away along with a piece of stone. Judging from the beginning of the first line of the record, marked by the traces of the siddham symbol, it is apparent that one or two letters have been completely broken away at the beginning of the second line. A word ending in supe and followed by a number would suggest an expression like kulvāpa, kālevāpa, dvēvāpa, ṣekevāpa or ṣekevāpa all of which were the names of some of the different land-measures of ancient India. Thus the section no doubt refers to eighty measures of land which was apparently granted by Mūlaṇa in favour of the temple for the continuation of the worship of the three deities installed by him therein. The partially broken letter before supe cannot be satisfactorily read; but it may be a damaged ālha.\(^1\) In that case the reading intended may be ṣekevāpa.

The rest of the second line of the inscription reads: Mahākulapatī-aya-Agāsāmēna Pānide vaśidam paṭichhidam. Paṭichhida is the same as Pali paṭichchhita meaning 'accepted,' while vaśida seems to be the same as Sanskrit vaśita meaning 'an apportionment,' i.e., an apportioned piece of land in the present case. The sentence thus indicates that the eighty measures of land referred to were apportioned in a locality called Pānide and that the land was accepted by Mahākulapatī-ārya Agniśarman apparently on behalf of the temple or religious establishment in question. Agniśarman was probably the head of the establishment or less probably the priest in charge of the temple. The epithets ārya, 'venerable,' and Mahākulapatī point to his high rank. The expression kulapatī, which usually means the head or chief of a family, also indicates a scribe who feeds and teaches ten thousand pupils.\(^2\)

The letters of the first half of line 3 are either completely or partially broken away. The first five or six akeharas are lost, while only the vowel-marks of the following two akeharas (medial i
in both the cases) remain. Only the upper parts of the next seven letters are visible and they suggest the reading: adhiśāra ṇa Bhada. The second half of the line, in which some of the letters are damaged, seems to read: Apavasa [Mahāśāra ṇa Adasama []],. The last two letters, sa ma, suggest a Brahmanic name ending in the word sarman exactly as Agisama-Agnikarman. Adasama may be Sanskrit Atasaran. It is thus possible to think that this name is preceded in the record by other names, viz. Bhada (Sanskrit Bhadra), Apavasa (possibly Sanskrit Apavarsa), Mahāśa (possibly Sanskrit Mahāśa) and Gali (cf. Sanskrit Kbalon). The possibility of the existence of the word adhiśāra(s)ka in the damaged first half of the line would suggest that it was preceded by the name of the locality where the persons mentioned resided. But what their relation was with the grant recorded in the inscription cannot be determined with certainty. If they were merely witnesses to the transaction, they were probably residents of a locality near the gift land at Pāṇida.

Mahāśa Gaṇa, during whose reign the inscription was engraved about the second half of the third century A.C., is not known from any other source. He seems to have been a ruler of the ancient Utkala country bounded by the rivers Vaitaranī and Kansis (ancient Kapilā) and lying between the lands inhabited by the Vaśagas and the Kaliṅgas. He was probably an independent monarch like the kings of Pushkaraṇī (modern Pokharna on the Damodar in South-West Bengal), who are known from the Susum inscription. As already indicated above, king Chandravarman of Pushkaraṇī was overthrown by the Gupta emperor Samudragupta about the middle of the fourth century A.C. Whether the Utkala country was also conquered by Samudragupta about the same time is as yet unknown. The Sumanḍala plate of the Gupta year 230 (569 A. C.), however, show that imperial Gupta suzerainty was acknowledged in Kaliṅga and presumably also in Utkala. Although it is difficult in the present state of our knowledge to ascribe the conquest of Kaliṅga and Utkala to a particular Gupta monarch, it is possible to suggest that the event took place before the death of Kumāragupta I, grandson of Samudragupta, in 455 A.C., as the successors of that monarch do not appear to have been powerful enough to effect the annexation of such far off territories. These conquests should better be attributed to Samudragupta or to his son Chandragupta II Vikramaditya described as kṛṣṇa-priñe-jay-ūrtha in one of the Udaiagiri inscriptions (cf. also the reference to his ṛṣ-aṭ or āṭa in the Meharauli inscription). As however Utkala is not mentioned in the Allahabad pillar inscription in connection with the victorious campaigns of Samudragupta, the second alternative seems preferable. Whether the rulers of Āryavarta, mentioned in that record as overthrown by the Gupta monarch, included a ruler of Utkala cannot be determined.

We have said that the eighty measures of land granted by Mālaṇa were apportioned in a locality called Pāṇida. The place may not have been far away from Bhadrak, near which the inscription has been found. I have not succeeded in identifying the locality.

TEXT


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1 Cf. Mahābhārata, III, 114, 3; above, Vol. XXVIII, p. 179.
2 Cf. Bhojvarṇa, IV, 38, above, loc. cit. Utkala came later to be known as the Oḍra country no doubt after the name of an allied tribe of that name. The Oḍras may have originally inhabited parts of Northern Orissa.
3 Bhojvarṇa, loc. cit.
4 Above, Vol. XXVIII, pp. 79 ff.
5 Cf. Select Inscriptions, pp. 272, 275 ff.
6 In this connection, it may be noted that the Maharauli inscription attributes to Chandragupta II the conquest of a country on the Southern Sea.
7 From the impressions kindly supplied by Dr. Chhabra.
8 Expressed by a symbol which is faintly visible
TRANSLATION

May there be success! In the regnal year 8 of the illustrious Mahārāja Gaṇa. By Māhajapā are given 5 dīla (and also) 80 [dāha]ārāpās (of land). The apportionment (i.e., the land apportioned) at Pāṇḍa is accepted by the venerable Agīsama (Agīsāman), the Mahākulaṇa. Bhada (Bhadra), Apavaza (Apavaraḥ), Mahāsara (Mahāśrīra), Ghal (and) Ajasama (Ajasāman), residents of...

No. 24—HINGNI BERDI PLATES OF RASHTRAKUTA VIBHURAJA; YEAR 3

(1 Plate)

Moreswara G. Dilshad, Saugar

This copper plate grant is from the collection of the Bhārata Itihāsa Sanīthādhaka Manḍala, Poona, where it has been deposited for the last 27 years. It is reported to have been found in the possession of a Brahmā at Hingni Berdi, a small village on the bank of the Bhāmā river, near Dhond in the Poona District. It was obtained by Śrī P. R. Alegaonkar who passed it on to Prof. Datto Waman Potdar for the purpose of decipherment and publication. At the request of the latter, Mr. P. M. Chandorkar read a short note based on this record before the Sixth Annual Session of the B. I. S. Manḍala in 1926. As the reading given by him is not altogether satisfactory, I re-edit the plates here with the kind permission of the secretaries of the said institute.

The set consists of two sheets of copper, each measuring about 5 inches in length and 2½ inches in breadth. The weight of the two plates is 14 tolas. In the upper margin of each plate there is a small roundish hole, about 2½ inch in diameter through which a copper ring is passed for holding them together. The two ends of the ring are secured under a lump of copper which is flattened and bent on it the incised figures of an aśvakamālā, consisting of eleven beads, a kumārajula-shaped spouted vessel on its left and a dandā on its right, apparently the remains of a sāmakṛṣaṇa. The ring weighs 1½ tolas. The inscription on the plates consists of 22 lines of writing, of which 9 are engraved on the second side of the first plate, 10 lines on the first side of the second plate and the remaining 3 on the second side of the latter. As the rims of both the plates are raised, the engraving has remained in a fair state of preservation.

The characters are of the mail-headed variety of the southern alphabet current in the fifth and sixth centuries A.C. The record is very carelessly engraved and exhibits certain peculiarities which deserve close attention. We see mostly mail-headed or acute-angled letters in the first plate, while the second plate shows small circles or pin-heads on the top of certain letters. These

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1 The reading may possibly also be dhūpy-Āgīsamaḥ; but I am inclined to ignore the traces about the tail of a in both the cases.
2 What I have read as ñ may possibly also be j or jai, although that would hardly give any sense.
3 The first letter in this name may possibly also read as ā.
4 Fall-step in this case seems to be indicated by a slanting line.
6 [What has been described as danda represents possibly only a blunder or a vague phrase in the sense of "in the presence of Mr. Vaiķemunjaya."

Ed.]
resemble closely the forms of letters found in the Añjanāri plates\(^3\) of Prithvirānda Bhojaśakti. The writing on the second side of the second plate shows a very crude hand. It is strongly doubted if all the three sides of the two plates were engraved by one and the same person.

The language of the inscription is Sanskrit. The composition is in prose and is full of mistakes, but the sense can be clear, if proper restorations are made in the text.

The inscription refers to the Rāṣṭrakūta dynasty which is styled Rāṣṭrakūtaśvaranān-anavaṇīya in the initial portion. It is stated that the Rāṣṭrakūta princess Śyāvalaṅgī Mahādevī, the Queen-consort of Rāṣṭrakūta Dēvarāja and mother of Mānarāja, donated an agrahāra called Kamalībhūţaka to a Brahmin called Nannavāmin, belonging to the Agastya gōtra, for the purpose of carrying on religious duties. In addition to this land a dakeśṭuṇā of fifty bars (śalākā) of gold was given to the Brahmin with the consent of Rāṣṭrakūta Vibhūraja. The grant was made on the full-moon day in the month of Vaiśākha in the third regnal year of king Vibhūraja.

The plates refer to the Rāṣṭrakūta dynasty thrice (lines 1, 9 and 16) and from the find-spot of the plates it seems certain that the family must have been ruling somewhere in Mahāraṣṭra. The royal persons belonging to this family are described in the usual panegyric and as such do not yield any historical information. King Vibhūraja is mentioned twice and there is no specific reference to his period, except that the palaeography of the grant, which as stated above, places it in the 5th century A.C. In the absence of these details it would have been difficult to identify this king Vibhūraja, as none of the branches of the Rāṣṭrakūta dynasty anywhere refers to him.

The mention of king Dēvarāja, however, affords some clues. Recently Principal V.V. Mirashi, in his article entitled “The Rāṣṭrakūtaśas of Mānapura”, has suggested that there was a minor branch of the Rāṣṭrakūta dynasty ruling in certain parts of the Satara District during the 4-6th centuries A.C. Hitherto only three copper-plate grants of this family have been found, viz., Uḍīkavatikā grant of Rāṣṭrakūta Abhimanyu, Pāṇḍuraṅgapalli plates\(^4\) of Rāṣṭrakūta Avidhēya, and 6th plate\(^5\) of Rāṣṭrakūta Dējjā Mahāraja. From the identification of the place names recorded in the first two of these grants, it has been shown that the members of this branch of the Rāṣṭrakūta dynasty were ruling in the Māna tīlak of the Satara District. The genealogy and the approximate period assigned to them is given as follows:

\[
\begin{array}{c}
\text{Rāṣṭrakūtaśas of Mānapura} \\
\text{Mānānaka (373-400 A.C.)} \\
\text{Dēvarāja (360-425 A.C.)} \\
\text{Avīdēya (410-455 A.C.)} \\
\text{Bhavīsaya (455-500 A.C.)} \\
\text{Abhimanyu (470-500 A.C.)} \\
\text{Dējjā Mahāraja (530-550 A.C.)}
\end{array}
\]

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\(^1\) Above, Vol. XXV, pp. 225-228 and plates.
\(^2\) ABORI, Vol. XXV, pp. 36-50.
\(^3\) JBRAS, Vol. XVI, p. 88 b.
\(^4\) Jg. 1, Arch. Dept. Report for 1928, p. 197.
\(^5\) Above, Vol. XXV, p. 2-86.
Since the donor of the present plates is described as the wife of Dēvarāja, it seems plausible to suggest that the Dēvarāja referred to by them is no other than the second person mentioned in the pedigree given above, because the palaeography of the record does not go against the age assigned to that ruler by Prof. Mirashi. In the Undikavāṭikā and Pāṇḍuraṅgapalli plates, this Dēvarāja is stated to have had three sons, but the names of only two of whom, viz., Abhimanyu and Bhavishya, are known from the inscriptive data available. As the queen of Dēvarāja is also called the mother of Mānarāja in the present inscription, it is clear that Mānarāja is the name of the hitherto unknown (third) son of Dēvarāja and he was probably the eldest. And this is quite in keeping with the ancient practice of naming the child after his grandfather, because the name of the father of Dēvarāja is known to be Mānāṅka, who founded the Mānapura branch of the Rāṣṭrakūṭas.

The grant was issued in the third regnal year of king Vībhūrāja. His exact relationship with Śyāvalaṅgi Mahādevi is not explicitly stated in the record. But since the plates are issued in the early part of the career of that king, I believe that Vībhūrāja is an alias of Mānarāja and that the plates were issued by the queen-mother Śyāvalaṅgi Mahādevi after the death of her husband Dēvarāja. Whether it was actually so needs further corroboration. In the light of the details at present available, the genealogy of the family can be reconstructed as follows:

Mānāṅka
(Founder of the Mānapura family)

Dēvarāja m. Śyāvalaṅgi Mahādevi

Mānarāja
or (?)

Vībhūrāja

Avīśhāya

Bhavishya

Abhimanyu

The present plates were issued on the Vaiśākha paurṇamāsi day in the third regnal year of king Vībhūrāja; but these details are not quite sufficient to verify the date of the grant.

The mention of golden bars (suvarṇa-śalākā) given as dukṣiṇā is also very interesting. It cannot be said if these bars bore any marks as on the beat-bar silver currency, so frequently noticed in ancient sites like Taxila on the North-Western borders of India. At any rate, no currency of the above description is known to have been current in Mahārāṣṭra in the period in which the plates were inscribed.

For want of adequate data, the geographical position of Kumālibhāhuha mentioned in the grant cannot be located. It is likely that it was the name of some plot in Hingi Berli itself where the plates were discovered.

TEXT

First Plate

1 अङ्क तस्वित श्रीमतां भू(?)लितवाणुवाव(?)नां राज्यकूटेश्वर-

2 राष्ट्रन्वचायविविभिर्योंकारेण श्रीमता महाराज-

1 From the original plates and ink impressions.
2 Expressed by a symbol.
3 I am not sure about the reading of this akeśa. [Possibly dalita-satra-bādhanaṇi is intended. —B.C.C.]
Seal

(From a photograph)
No. 24] HINGNI BERDI PLATES OF RASHTRAKUTA VIBHURAJA ; YEAR 3

3 विशुराजनारुणा । स्वकुलसन्मसलालालकारिणी (7) (ष्या)
4 स्वाभाविंद्रदेवत्या (प्या) मातापिता: पुष्पाभिमृदुःश्राव
5 त्यावज विविधवेदवेदाविमहोत्रक (कि) योत्स (ष्च) णाणा
6 त्याम (मा) चन्द्राकारीवधशृद्धितिः (स्व) तिसमकारि (लो) न: पुष्पो
7 वस्त्राभिमत्ताविष्ठा । हृदय (ना) दामभिमुखसमराभिषे
8 द श्रीसाराजस्य मात्रा सतीवा भोमय
9 नकोतम (बंशोधर) तमभावत्या (ष्या) श्रीमतो राष्ट्र (कूटे ॥) देवरा

Second Plate; First Side

10 जस्य पत्नी (ष्या) [रा] व्यावनयमोहस्मस्मिद्विधाविष (क्षिति) परि
11 जितो नाटितः नाब्रायेश्वरे (ष्या) भु (भू) म (मि) च्छ (क्षिति) द्रन्यायेन
12 अगस्त (स्त्या) समोत्राश्राण्याय नसत्वम (स्त) ने त्यहुस्त
13 चूत (भू) [ह्रेत] [नि] [न] कमली (भु) [कुल] [ग] [स्या] [हृ] [स्म] [दिः]
14 [णा] मुद्याजिल (श) द (ला) कायाः प्रभाश्चार्याश्चासन (स्त) व
15 न्त्र [1*] वर्नानां तुन (ती) धे स (स) कसरे वेशाक्ष (शु) हलोगिणे
16 मास्य (स्या) रा (भू) कूवन महाराजसिविरुक्तस्य [1*] यश्च (तलेय) [लो]
17 पय (दिः) (ष्च) नि स पात्रां महापतिकस्युक्तो शिविप (ष्या) ति [1*] प
18 [क्षिति] वर्तमानाः आनि स्तविस (रा) न (मो) विनत सूमिव (द) श्राब्धेतां वा
19 तृष (त्या) व

Second Plate; Second Side

20 ला (ष्ये) व नरके तसेत (भू) [1*] वहुः (भि) [व्य] [शु] [पुनः रा
21 जिं (ज) भस्मा (स्त) गरादिविष (भि) [1*] यस्य विं (ष्य) यदी (दा) [भूम (भि) व (स्त) रिय (ष्य)
22 त (ष्य) [त] न फलविष (भि) ति [11]*

* The words aumkartaṇa and aṁrīmāla are obviously intended to qualify Vibhurāja wrongly compounded here.
---B.C.C.
* The letter ते is redundant; read svak contributed.
* This akṣara is not necessary.
No. 25—AJMER STONE INSCRIPTION

(I Plate)

D. C. Sircar, Ootacamund

While dealing with the stone inscription containing portions of the Sanskrit drama entitled 
Harkelī-vātaka, composed by king Vīgraharāja (1153-64 A.C.) of the Chāhāmāna or Chauhān dynasty of Sākambhari, F. Kielhorn" deplored the strange viceisitidues of fortune that led the stones, on which the royal author made the products of his muse known to the people, to “have been used as common building material for a place of Muhammadan worship by the conquerors of his descendants.” Portions of the above drama as well as of the Lalita-Vīgraharāja-vātaka, composed in honour of the Chāhamāna king by his court poet, Mahākavi Sūmadēva, which were edited by Kielhorn,\(^2\) were copied from stone slabs embedded in the walls of the Ārāhā-dīn-kā-Jhōprā, a mosque situated on the lower slope of the Tārāgarh hill at Ajmer. The mosque, as is well known, was built out of the spoils of Hindu structures by Qutb-ud-din Aibak (first Sultan of Delhi, 1206-10 A.C.) in 1200 A.C., while Sultan Iltutmish (1211-36 A.C.) subsequently beautified it with a screen.\(^3\) Impressions of another inscription on a stone slab from the same mosque were recently supplied to me by Mr. U. C. Bhattachāryya, Curator of the Rajputana Museum, Ajmer. It appears that all these inscribed slabs had originally belonged to some temples or public buildings raised by the imperial Chāhamānas, the materials of which were later utilised in the construction of the Ārāhā-dīn-kā-Jhōprā.

The impressions of the Ajmer (Ārāhā-dīn-kā-Jhōprā) inscriptions, received by me from Mr. U. C. Bhattachāryya, had a printed slip attached to them. It assigns the inscription to the twelfth century and mentions it as exhibit No. 256 of the Rajputana Museum. It further says, “This inscription forms the beginning of a Sanskrit poem engraved on slabs. It contains invocation to Nārāyaṇa and various other gods and states that the Chauhān belonged to the solar race.”

The description of the contents is, however, not strictly accurate.

The inscription under discussion covers a space nearly 4 2 in breadth at 1 9 1 in height. There are altogether 27 lines of writing, each being a little above 1 4 in height. The engraving is neat and beautiful, although the stone is damaged in several places and some letters have broken away. As, however, the engraver is sometimes found to have avoided a damaged part of the stone (cf. the damaged space between rāma\(^3\) and [a] in line 2, between rāmārgha and [a] in line 4, between kumud\(^2\) and [a] in line 21), there is no doubt that the stone was defective in places even when the inscription was incised.

The palaeography and orthography of the inscription resemble closely those of other records of about the twelfth century found in the same area, and nothing call for special mention.

As the mosque, to which the inscribed stone belongs, is known to have been built in 1200 A.C. with the spoils of local structures, it is possible to attribute the date of the record to some time between the accession of the Chāhamāna king Ajayarāja (c. 1140-57 A.C.) who is credited with the foundation of Ajayamāni, now known as Ajmer, and with beautifying it with many temples and palaces, and 1200 A.C. when the Ārāhā-dīn-kā-Jhōprā was constructed, that is to say, somewhere in the twelfth century.

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1 See I.A., Vol. XX, pp. 291 ff., Göttinger Festskrift, 1801, pp. 16-20.
The language of the inscription is Sanskrit and, with the exception of the passage Ṣom namā Nārāyanāya, preceded by the symbol for Siddham at the beginning, the whole record on the stone is written in verse. There are in all 37 stanzas, all of which, with the solitary exception of the last verse, are consecutively numbered. Considering the want of space at the end of the last verse and the fact that the poem was probably continued on other slabs, it seems that the number of the last verse (i.e., 37) was put at the beginning of the first line of another slab. As is the case with numerous other epigraphic records, a short space at the end of some lines in our inscription (cf. lines, 2, 4, 6, 13, 15-17, 19-26) has often been covered by an unnecessary single or double danda usually endowed with a mark of cancellation.

Out of the 37 verses, which form the text of our record, the first 32 stanzas eulogise the god Vishnu. Ten out of these (viz., verses 12-21) refer to the ten incarnations of the god, viz., (1) Kūrma, (2) Māna, (3) Kūla (Varāha), (4) Śrīśrī, (5) Vāmana, (6) Jāmadagnya (Paraśurāma), (7) Daśayāntakṛit (Dāśarathī Rāma), (8) Kṛiṣṇa, (9) Buddha and (10) Kalkin. Verse 33 of the record introduces the Sun-god as the right eye of lord Vishnu and as the progenitor of the solar dynasty which is itself introduced in the following stanza (verse 34). The next two stanzas (verses 35-36) speak of the glories of the solar dynasty and mention certain ancient rulers of the Surya-varṇa such as Indrdeva and Rāma. The concluding stanza (verse 37) introduces king Chālamāna, mythical progenitor of the Chālamāna or Chauhan clan of the Rajputas, as a scion of the solar dynasty. The nature of the inscription supports the conjecture that it formed part of the introduction of a kavya, the theme of which may have been certain achievements of a Chālamāna king. The principal one of these exploits described in the kavya may have been the construction of a temple in honour of the god Vishnu.

The inscription is not of exceptional importance from the historical point of view; but it has considerable interest as a literary composition of a Chālamāna court poet of the twelfth century. The author’s style, although it is not free from defects, is not poor. He has often shown his skill in employing śīra or double entendre. In composing the 37 stanzas, he has employed no less than 14 metres, of which Śrīkālavidictoryīta (13 verses) and Vasanatālakṣī (8 verses) are used in more than half of the cases. The metres Mālīṇī, Śikhariṇī, Anushṭubh and Upajitī have each been used in 2 stanzas, while one stanza has been allotted to each of Prīthvi, Srādha, Vaśīkṣṭhavīla, Śrīgati, Harihā, Mamākṛṣṇa, Indravijaya and Upāndravijaya.

As regards the eponymous Chālamāna being represented as a scion of the solar dynasty, it may be pointed out that this is in partial agreement with the tradition recorded in the Prithvi-virājvarjyaga of Jayānanda (12th century) and Hammara-mahāvīrāva of Nayachandra (13th-14th century), according to which Chālamāna sprang from the Sūrya-maydala; but it can hardly be reconciled with the other imaginary accounts regarding the origin of the Chālamānas, such as the creation of Chālamāna himself or the Chālamāna family by the sage Vatsa or Vaśishtha or by the god Indra. The well known story of the creation of the progenitors of the Paramāra, Chālamāna, Pratihāra and Chauhāna dynasties by the sage Vaśishtha on Mount Abu was unknown to the Chālamāna court poets as late as the fourteenth century.

The reference to Kṛiṣṇa as the eighth of the ten avatāras of Vishnu is interesting. It is well known that the doctrine of the avatāras underwent several stages of development and that their number, originally unsettled, gradually came to be recognised as ten. It should, however, be noticed that, even as late as the twelfth century, the same list of ten avatāras was not definitely fixed for the whole of India. Thus the author of the record under discussion, who was a twelfth

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1 Cf. verses 5, 8-9, 11, 22-23, 25-26, 35.
3 The History and Culture of the Indian People, Vol. III (The Classical Age), pp. 414 ff.
century court poet of the Chakravartis of Ajmer, regards Krishna as the eighth incarnation of Vishnu, while the author of the Belava plate of king Bhujavarmman (12th century) of Eastern Bengal, recognizes the same divinity merely as anūtāras, i.e., a partial incarnation. Another contemporary author, Jayadiva, who was a court poet of king Lakshmanaśena (c. 1179-1206 A.C.) of Bengal puts Halādharā (i.e., Balarāma-Saṅkarṣaṇa) in the place of Krishna as the eighth incarnation of Vishnu in the list of the ten avatāras in the Gitagovinda.  

MANUSCRIPT:

[Metres: Verses 1, 6, 8-9, 12-13, 20, 27 Vasatatiḷaka; verse 2 Prithiś; verses 3 Sragdhara; verses 4, 5, 10, 14-18, 19, 21, 24, 32-33, 30 Śāradāvibhūṣita; verses 7, 17 Mālaiṇa; verse 11 Vasadhavalla; verses 22, 27 Śīkhariṇī; verses 23, 25 Aṇustubh; verse 23 Śaṅgūti; verse 28 Upākṣavajra; verse 29 Hariś; verse 30 Mānāśrāntā; verse 31 Indravajra; verse 34-35 Utpajaśī.]


2 nāṁ vibhita-nigraha-ānugrahaḥ || vihaṅgapatī-vāhaṇāḥ bhujagarāja-talpā-sāyaḥ śriyō bhavata vē bhav-āṅgau(b)ānādiḥ-karaṇadhūraḥ Hariḥ || 2 || Ōkārō dīnavā-stīṃ-sanadaya-yuddha-vra(tr)haṃ-pārśyaṇānāṅ kālpāṅkūt-āravīḥ(b)ha-bhūn-stanīta-yuddha-ṣaṅkī-śakyānukān ṇ || pā-pākā-kāvveda-pī ||


4 tō sā pāṣi-śīlha-pānchāgaya-kiranm-śrīch Hariḥ pāṭaṃ [vaḥ] || 4.4। Vāma-vāyakī-yaṭtō vayaśya-ati-gurum tīṣṭhāṇaṃ vr̥na(b)ābali saṁsattvāt satya-aśūke-māheṣ-vajra(t-trā)-ya-rūṣam kārvan-dadhiḥ mūrtaṃ || uttālaḥkāmagnaya-anadhāntijayam-anuṣuddhaty-āvīṣāṇaṃ dīnu-bhūn(bhaḥ) śrīyō saṁsattvātā Purāṇapuruṣātā dē ||

5 vaḥ sad-aśāya vaḥ || 5.5। Vaiśvānāraḥ-śeheha-pratirāsāva-kauṣṭhuba-kāraṇa-kātraṇa-kātraṇa-bhikṣṭā-śrīvēlaṇaṃ dīnutāḥ śrīyō vaḥ || 5.6। Viśvāt-saṁvīnāmālī cāndha-virāṭikīdī-saṃyajaya-Pannagārīm-nākām ||


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2 Verse 12. Jayadeva’s list of the avatāras corresponds to that given in a Puranic verse quoted in an eighth century inscription from Mammallapuram (Mem. ASI, N. S., 26, p. 3).
3 From impressions.
4 Expressed by symbol.
5 The dāna is superfluous.
6 Some space is left unengraved after śādī.
7 The two dānas are unnecessary.
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12 rahitaśe-śe Śrīyō vi(bi)bhṛtaḥ pratyāmangaṁ laghūtāṁ cha Vāmana-kṛtāh pāḍa-dvayaṁ pētu vaḥ | haṁtaṁnāḥ vividh-śyuddha-pramathit-āṁśārva=divśāṁ=ṛṣhayā nānaṁ yena rasātalāṁ pragaunīvīkramya Vairāchanaḥ || 16 || Tri-bhuvana-guru-śisyāya=chāpa-vēdē manīṁi niṁitaṁ-parāśu-lāṁ-āśaha-rā-


14 s-%ōsānaṁ sa-va(ba)lu-trapaṁ viśayatā dēvō Daśās-āṁta-kṛt || 18 || Śrīvairvah-dhātu-ras-aktan vñcālam u spécialisé-āṁśa-praṇīya parītaḥ svav-ōttārī-yāṅvalaiḥ | yuyā rōma-āṁcaṅitam=a-kshat-āṁgam=a api va yālōka gōpōy mudā vaṅgaṁti sma sa-hēlām-uddha-ra-rā-


1 Better read śārṣaṇa
2 The dāṣṭha is unnecessary.
3 The two dūṇaś are superfluous.
No. 26—TWO GRANTS FROM DASPALLA

(2 Plates)

D. C. Sircar, Ootacamund

About the beginning of October 1952, I received for examination two copper-plate inscriptions from Mr. P. Acharya, Superintendent of Research and Museum, Government of Orissa, Bhubaneswar. I was informed that the inscriptions had been found in the old Daspalla State, now merged in Orissa as a sub-division of the Puri District, and that Mr. Satyanarayana Rajaguru, Assistant Curator of the Orissa State Museum, Bhubaneswar, had prepared a paper on them for publication in the *Orissa Historical Research Journal*. Mr. Acharya, however, was kind enough to permit me to edit both the inscriptions in the *Epigraphia Indica*. I am extremely thankful to him for this kindness.

A.—Daspalla Plate of Devananda; Year 184

This copper plate, as I learnt from Mr. Acharya, was found early in 1951 in the course of the re-excavation of an old tank in the village of Chitranckhandi in the Jormu Pargana of Daspalla. The Pargana is situated on the right bank of the Mahanadi while the town of Daspalla lies on the left bank of the river. The plate was presented to the Orissa State Museum in June 1951 by Mr. Dasaratih choo who is a teacher of the M.E. School at Jilinda in the Daspalla Sub-division.

The inscription is written on both sides of the single plate measuring 10\(^{\circ}\)×7.45\(^{\circ}\)×13\(^{\circ}\). A bronze seal, having the shape of an expanded lotus and measuring 3.25\(^{\circ}\) in diameter, is soldered about the middle of the proper right end of the plate. It resembles the seal attached to the charters of the family to which the issuer of the grant under discussion belonged. The border of the pericarpial portion (about 2.24\(^{\circ}\) in diameter) of this lotus-shaped seal is raised. In the hollow thus formed, the seal proper is countersunk. The central part of the space on the surface of the seal is occupied by the legend in one line: *tīrī-Devanandadāvasya*, the subscript *y* in the last *aṅkara* being considerably lengthened towards the left so that the entire legend looks as doubly underlined. Above the legend is the figure of a couchant bull to proper right, with the emblems of a couch and a crescent above it. Below the legend there is the representation of an expanded lotus. The seal is fixed to the plate by means of two knobs running through holes made in the usual projection of the plate. These are covered by a lump of metal forming the back of the seal. Some eight or nine lines of writing about the middle of the plate on both its sides are shorter owing to the encroachment of the lower part of the seal. The plate together with the seal weighs 143½ tolas.

In respect of palaeography, language and orthography, the present record closely resembles the published charters of the family to which its issuer belonged. In a few cases (cf. *saraḍā* in line 11, *sura* in line 23) the superscript *r* reminds us of a similar form of it in the inscriptions of the Pālas of Bengal and Bihar. The charter is dated in the year 100 80 4, *i.e.*, 284 (the symbol for 100 resembling the *aṅkara hu*) of an unspecified era which appears to be identical with the reckoning used in the records of the imperial family of the Bhāuma-Karaṇas of Orissa as well as in those of some of their feudatories. This era is now often identified with the Harsha era of 606 A.C. and in that case the year 184 of our inscription would correspond to 792 A.C. But it has been noticed that the palaeography of the inscriptions dated in the era in question points to a considerably later epoch for it. As will be seen in our discussion on Satrubhājī’s plates edited below, the beginning of this era now seems to be nearly two centuries later than that of the Harsha.

1 See above, pp. 2 and 49.
2 DGA/53
era. This would suggest a date about the beginning of the eleventh century A.D. for the inscription under discussion and such a view seems to be supported by palaeography. The use of numerical symbols instead of figures appears to point to a date not considerably later than the tenth century.

The charter was issued by king Dëvânandadëva II of the Nanda or Nandödbhava family of Jayapura in the present Orissa State. This ruler is already known from his Baripada Museum, Jurupur and Narsingpur plates, none of which, however, bears any date in an era as the record under review. The seal of king Dëvânanda is found attached to the Tal mul plate of king Dhruvânanda who belonged to the same family and was apparently a successor of Dëvânanda II. Like the present charter of Dëvânanda, Dhruvânanda’s record is dated in the year of an era. This date is usually taken to be the year 293; but, as we have suggested above, it may be really 193. This conjecture seems to be supported by the date, year 184, no doubt of the same era, when Dëvânanda II, who appears to have been the immediate predecessor of Dhruvânanda, issued the charter under discussion.

The Baripada Museum plate of Dëvânanda II and the Tal mul plate of Dhruvânanda have quoted the same introductory verses. These verses, with the omission of only one, are also quoted in the Jurupur plate of Dëvânanda II. All these records begin with a prose passage referring to Jayapura which was the capital of the Nanda or Nandödbhava kings of Orissa. The verses that follow speak of the following rulers: (1) Jayânanda, (2) his son Purâvânanda, (3) his son Śivânanda, (4) his son Dëvânanda (I), and (5) his son Vilâsâtuṅga. The above verses are followed in the Baripada Museum and Jurupur plates by a prose passage which introduces king Dëvânanda (II) as the issuer of the charters in question, while the same passage substituting the name of Dhruvânanda for that of Dëvânanda (II) is found in the corresponding section of the Tal mul plate. It was therefore quite natural to suggest that both Dëvânanda (II) and Dhruvânanda enjoyed the viruda Vilâsâtuṅga and wore the sons of Dëvânanda (I). But the introductory verses of the charter under discussion clearly state that the reigning king Dëvânanda II was the son of Vilâsâtuṅga. As these verses are stated to have been composed by the Sambhītragrabha of the Nanda king, they have to be regarded as more authentic and reliable than the introductory portion of the other records of the family, which is full of errors of various kinds. It seems that verses describing the reigning kings are omitted through confusion in the above records of Dëvânanda II and Dhruvânanda. The correct genealogy of the Nanda or Nandödbhava rulers of Orissa from Jayânanda, founder of Jayapura, to his fifth descendant Dëvânanda II is thus supplied by the record under review. But the relationship between Dëvânanda II and Dhruvânanda still remains uncertain. Dhruvânanda seems to have been either a younger brother or a son of Dëvânanda II. The genealogical tree of the Nandas of Orissa may therefore be drawn as follows.

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5 Dhruvânanda appears to have utilised an old plate on which his predecessor’s seal was fixed and the introductory stanzas were engraved already.
The Narsingpur plate of Dēvānanda II is a spurious document containing only certain fragments of two genuine charters of the Nanda king. As noticed above, the fragments of verses found in this spurious record suggested the existence of some genuine grants of Dēvānanda having a set of introductory stanzas which were different from those known from the published records of the king. Happily this conjecture has now been justified fully by the discovery of the present inscription. The introductory part of the charter under discussion consists of ten stanzas none of which is found in the common introduction of the Bariyada Museum and Jurupur plates of Dēvānanda and the Talaul plate of Dhruvānanda, although fragments of most of them can be traced in the spurious Narsingpur plate of the former. Lines 1-3 and 8-19 of the Narsingpur plate contain fragments of the verses forming the introduction of our charter in the following order: 1, 6, 7, 8, 4, 5 and 6. Lines 16, 18 and 19 of the same plate contain respectively the numbers 4, 5 and 6 which, as we have already pointed out, were meant to indicate the end of the fourth, fifth and sixth verses of some genuine records copied in it. It is now seen that the number 4 is put there actually after the concluding passage of the fourth verse of the present charter, while 5 is placed among certain passages of the fifth verse and 6 between the end of the fifth and the beginning of the sixth stanza apparently through confusion.

The inscription begins with the symbol for Siddham. Verse 1 describes the city of Jayapura, capital of the Nandas, while each one of the following six verses describes respectively the rulers Jayānanda, his son Parānanda, his son Śivānanda, his son Dēvānanda I, his son Vilāsatuṅga, and his son Dēvānanda II, although the description of the reigning monarch Dēvānanda II continues in the following three stanzas (verses 8-10). This introductory part of the record contains hardly anything besides conventional and vague praises of the rulers described. Next follows a prose passage (lines 22-26) introducing again king Dēvānanda II as desirous of making

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1 Above, Vol. XXVII, p. 331.
a grant. This description is substantially the same as found in the Baripada Museum and Jurerupur plates of the same king and the Taimul plate of Dhruvānanda and has been already discussed by us. As regards the slight modification of the language in our record, it may be noted that the king is here called *samadhigata-pañchamahāsādha-mahāśāmantaśādihipati-vanditaparama-bhaṭṭāraka-Nanda-Mahārāja-Rāṇaka-śrī-Dēvānandadeva* instead of *parama-bhaṭṭāraka-samadhigata-pañchamahāsādha-mahāśāmantaśādihipati-śrī-Dēvānandadeva* as found in the other charters. In connection with the second passage quoted above, we remarked that "the ambiguity (as it may also suggest) that the ruler in question was himself a *Parama-bhaṭṭāraka* may be intentional" and suggested that the rulers of the Nanda family may have "originally owned allegiance to the Bhauma-Karas and begun to rule more or less independently after the latter's decline." It will be seen that the epithets applied to Dēvānanda II in the present record (cf. lines 2-4 of the spurious Narsingpur plate) are similarly ambiguous as they may be taken to be a mixture of both imperial and feudatory titles, which is often found to have been adopted by subordinate rulers to indicate their newly achieved semi-independent status.

Lines 26-33 of our inscription record the grant of a village called *Indōḍā* situated in the *Jilōḍā* vishaya of the *Airāvata-maṇḍala*, made by the king by means of a copper-plate charter in favour of Yāśodatta, son of Māhāla, for the increase of his own merit as well as his parents' The donee was resident of Vaṇīgātra; but his family is stated to have hailed from a locality called Rāhiyavāda. He is described as *saṭṭva-gēḥin, śāstā-ḍāḥhāyaṇa* and *kāyastha*, while verse 18 in line 38 of the inscription seems to suggest that he was the *Saṭṭhavigrāhin* (minister for war and peace) of king Dēvānanda II. The fact that Yāśodatta’s gōtra, charaya, ṭākhā, etc., are conspicuous by their absence in his descriptin may suggest that the donee of our record was not a Brāhmaṇa and that his epither Kāyastha possibly indicates not his profession but actually his caste. But he is stated to have been not only a *sattva-gēhin*, i.e., "a virtuous householder", but also a *śāstā-ḍāḥhāyaḥ*, i.e., teacher of the śāstā, though what śāstā is particularly meant is not clear. Since Yāśodatta seems to have been a minister of the king, it is not impossible to think that he was a teacher of the science of politics. If these suggestions are acceptable, the inscription under review gives us valuable information regarding the crystallization of the professional community of scribes into the caste of Kāyasthas as well as their honoured social position in early Orissa.

Lines 33-38 quote some of the usual imprecatory and beneficent verses which are followed by another stanza saying that the *prasāṭi* or eulogy (apparently referring particularly to the introductory verses discussed above) was composed by Yāśodatta who was serving king Dēvānanda II as *Saṭṭhavigrāhin*. Line 39, with which the document ends, gives the date, year 184, and says that the eulogy was engraved by Lāgāyāka. Of the geographical names mentioned in the charter, the name *Airāvata-maṇḍala*, which appears to have comprised the kingdom of the Nandas, is believed to be preserved in that of modern Ratagarh within the Banki Police Station in the Cuttack District, while, Jayapura, capital of the Nanda kings, has been identified with a village of that name in the Dhenkanal District. The name of the district called Jilōḍā reminds us of modern Jilinda in Dasapalla. It is difficult to identify the villages of Indōḍā, Rāhiyavaḍa, and Vaṇīgātra.

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1 Above, Vol. XXVII, p. 329.
2 Cf. Bhāndarkar's List, No. 1505, etc. In the charter under discussion, the king is called *mahāśāmantaśādihipati-vanditaparama-bhaṭṭāraka* (i.e., a paramount king worshipped by the feudatories having many subordinates) or *mahāśāmantaśādihipati-vanditaparama-bhaṭṭāraka* (i.e., a feudatory having many subordinates and worshipping his overlord).
3 The word *ḍāḥhāyaṇa* means a teacher or preceptor in general. Sometimes it is used to indicate a sub-teacher who gives instructions for wages only in a part of a Vēda. An *ḍāḥhāyaṇa* is often regarded as inferior to an *āchārīya*. Cf. Manusmṛti, II, 141.
Obverse

1 Siddham² [][*] Svasti prōttuṅga-mādyat-kari-karaṭa-taṭa-prasravad-dāna-tōyaiḥ samektaprajya-mārgād=ghana-samaya-

2 vaṣa-prāptā-vrīpti(shṛṭi)-prachārāt | vippṛṇā[m] veda-sāstra-dvani-jaṇita-sukhāt=sarvva-lakṣhamiṁ[*] dava(ḥā)nād=ratnāḥ(tna)-prākāra-bhi-

3 tti-prachura-Jayapurāt=sārthakāt=sarvved=avai || [1*] Āsīn-Nanda-kul-ōdbhavaḥ kshititala-khyātō visu(śu)dḥ-ānvavā bhūpālaṁ-nata-pāda-

4 padma-yugalāḥ sat-kīrtti-lakṣmyā vrīṭaḥ | vā(ḥā)hvṛ=vvikrama-lavdh(ḍha)-suddha-vi bhavā vīḍya-vinītō malān=rājā rājita-lōka ś-

5 va hi Jayānandō jan-ānanda-krit || [2*] Sakala-guṇa-nīdhānaḥ khyātaḥ(ta)-saum-ō(my-ō)nna=yaṁ para-hita-nirat-āṁśā lōka-mā-

6 [ṛg-ānuvartti | vigata-Kali-kalaṅkaḥ² tasya suṇṇaḥ prasiddhaḥ kshiti-pani(ti)r=atulō=bhūc= chchōp=Paraṇanda-nūmā || [3*] Atyaṁ-ō-

7 nta(na)ta-ṣatru-paksha-timira-pradhvaseṣakin=nīmmlaḥ sar[ṛ]vā-āśā(śā)-paripūraṇ-aiaka chatur[a] saṇṇityakta-dōṣh-āśrayaḥ | tasya=[ā]-

8 bhūt-tanuṣaḥ prasiddha-mahimā mitr-ōdāyaḥ bhāṣuro bhūbhṛḍ=bhānur-iv=āpa(raḥ) praka dhitaḥ srimaṁ[*]-Vivānandaka-

9 ṣ || [4*] Sūnas=tasya nīrasta-satronikaras=tōjī-nīdhānaḥ sadā lakṣmyā lakṣmaṇa-lakṣhita[h[*]] kalitilddhyāmā-agreṣaṇaḥ

10 sundarāḥ | jātāḥ saccchariṭō vinīta-nipurō bhūpāla-chūḍāmaṇiḥ=Dēvānanda-nriṇi=ti-su(ṣu)-dīha-mati-

11 māṇa(mān) khyātaḥ kshanā-maṇḍalō || [5*] Sa[ṛvva]-prāṇabhṛtām=abhūṣṭa-vishayē chintāmaṇiḥ survaḍā niṭau

12 Śakra-guruḥ prajāsu nriṇpatiḥ-Veṇuḥ⁴ suputṛō mahān | pratvyā(tyā)y-ārjana-saṁchayē cha Dhanadāḥ sad-vikra-

13 mō Śudrakaḥ¹ tasnīd-ōva Vilāsatuṅga-naraṃ=py=sō=py=saṃkāḥ stha(sthi)taḥ || [6*] Mādyatkuṇjara-pīṇa-ku-

14 mbha-dalana-prāpta-pratāp-ōdaiḥ kshmāpāl-ānina(ṭa)-maulina-ratna-nikara-pradyöttāṅghri dvaiḥ | tyāgni-

¹ From the original plate.
² Expressed by a symbol.
³ Read kalaṅkā=tasya.
⁴ Read "bhūc=ekṛt-Forā".
⁵ Read srimāḥ-Chhīva ḷ.
⁶ Read nriṇpati=Vainyaḥ.
⁷ Read Śūdraka=saṃnā."
15 r̥nyakkṛita-Kaṛṇa-vanqana-kathā, śrīmañ-kun (=ku)l-alaṅka(ākṣi)to Dēvānanda-nripō =
ti-sundara-vapus-tasyā=ātmanāṣh=bhū-n-mahān

16 || [7*] Bhūbhṛt-paksha-samasta-raksha-paro gimbhīrya-lavdhā-(bdh-ā)spado bhī(ḥā)svad-
ratna-viṭālma-na-satva(ttva)-nilayō Lakṣmī-sudha-sarīn-

17 bhavaḥ | tulyō=ya[n]ā jaladhār=manōhara-mahā-matt-tibha-vājī-prado Dēvānanda-narśvā-
(śva)rc[ti*]vimalah śvachheḥ-āsā(ās)ṛṣī

18 haiva saḥ || 8*] Nānā-ratna-parikshana kila maunā-trīsa-kramō dpīya-tē vāraṇānām-īha
lōpa eva kathitaḥ sā(sā)ṁ-

19 strō cha savd-āśrayō ni[ḥ]*javatv[a[n]u] muni-puṇgavāshu niyataṁ nānyatra saṁbhāvyatē
tasmina (smin) bhūbhujī paṛṭhīv-yendō(ṇdu)-Prī-

Reverso

20 thuvat-saḥ[sāvamā]nā sadā [9*] Prālīy-śahula-kānta-kānti-vilasul-kunda-prabhā-sparvad-
hīna bhūvya-śaraṇa-nigānaka-ruchīnā

21 nitya[n]ā manōhārīpiyā | asya=ācchāya-dhūvalakrītaṁ tīrhi-bhuvanaḥ sī(śī)bhū-yaśō(śī)-rāsi-
(sī)na Dēvānanda-nripa[sa*]-trilōka-vijaya jiyā-

22 ch=chihraṃ sarvāḥ || [10*] Jāyvalyaṁa-pratāp-ānala-pulṣkā-āṛitī-chākṛa(ru)-mūrtī[ḥ*]
sapta-samudra-sa[ti*]mhrantyā-yath-Śeṅita-sth[ā]-nāvasthāpi-

23 ta-vārṇa-chatusṭṭhayaḥ saīpurīt-āśe(śē)śa-śravayājana-manōrathāḥ sarva-sajjana-
jan-ānanda-dāyi rakt-ānva(mba)na-pranamayīta-ka-

24 ladhaṅta-dollīkā-chūma-pralavānti(mbd)ya-pratadāśa-vīnya-ā-yaṃn-cha[nd re]jīkā-nikara-
śi-(si)ta-chachhatro-āvabhrāsamāna[h*] situdhātu-

25 maya-gōdhā-sī(śī)kharīkita-lōchana-śānva(mba)ra-dhvaja[h*] mahā-ma(mā)ḥeṣva(śva)ra[h*]
mātī-pitrī-pūd[ā*]rudhyā[nā] samudhigata-pān-hamahā z(ṣa)ya[d(ha)-ma-

26 hāsamantādihitati-vandita-pramahalāṭāṅkā-Nanda-[ma]ñhārija-kiṣaka-ārī-Dēvānanda-
dēvā kusa[sa]li | Airavatā-tīpālalā | Ai-

27 mva(mba)ndha(dha)-Jīōṅgā-vidhayā bhuvishyād-yathākām-bhūvina rūjaṇya[ḥ]*kātrā
(n-rā)japutra-Vrā(bṛ)hismaya-purīg[ā]* kāmant[a]uta nivā-si-jan[-]

28 n-adhikārīnāḥ sa-karanān-anāyā[ti*]bh ca chāṭa-haṭha-vall udha jīlī[ti*] rūja-pād-ōpajivināh
sarvan-yathārthaḥ mānayati vṛ(ḥ)ohilaya-

29 ti kusa[sa]layaty-ādisa(ās)ti eḥ anuyad vidīna(ta)m astu bhavatām ādā-lavkha-saṃva-
(mba)ndhō(dha-En)ddōddā-grāmā yuḥ sa jaha-sthala-yu(yō)-

30 gā(gh) sa-gartṭ-āvaskā(ska)na-prajñāyamana-ḥa-tulyō-āmā-paryantō Kīhīyāvala-kāmā-vinir
Vaiṣṇa-Vaiṣṇa-vāsa(sta)vīya sa-

31 tv(a)ttva(cēhi-nā[ā])strōpunḍhyāya-Kāyastha-Yaḥ(śī)nāḥ(dtī) nattīya Māhola-pitrīya mātī-pitrō-
ātmanā-e cha punya-yaśō(śī)-bhūvindha-

1 Read ṣaṅd-āśrayō.
2 Originally rī with a rather long top-mātrā was engraved in place of pṛjño.
3 The intended reading seems to be grōna.
Reverse
B.---Daspalla Plates of Śatrubhanīja Tribhuvanakalasa ; Year 198

According to information kindly supplied to me by Mr. P. Acharya, this set of plates was presented to the Orissa State Museum in June 1951 by Mr. Krishna Chandra Misra who is a clerk in the office of the Sub-Deputy Collector of Daspalla. Nothing is known about its exact findspot or the circumstances leading to its discovery.

The inscription is written on three plates, of which the first and third are inscribed only on the inner side. The writing is in an excellent state of preservation. The plates measure 6½"×4½". The hole in the plates for the seal-ring to pass through, which had been made apparently before the plates were engraved, is ¾" in diameter and is 7½" inside from the proper right margin of the plates. The copper ring which is 3½" in thickness and 2½" in diameter has its joint covered by a lamp of bronze, on which the seal (1½" in diameter) is countersunk. It resembles the seal found with other charters of the family to which the issuer of the present record belonged. Its upper part is occupied by the figure of a lion to proper right, having its face to front, its left paw raised and its tail curled above its back. Below the above emblem is the legend in two lines:

1. Śrī-Śa(Sa)triḥha
2. 2ṣujānasya

The three plates together weigh 107 tolas; but, as they vary in thickness, their individual weight is not the same. The weight of the first plate is 49 tolas and that of the second and third plates 27 and 31 tolas respectively. The ring with the seal weighs 38 tolas. Thus the weight of the three plates together with the seal-ring is 145 tolas.

In respect of palaeography, language, orthography and style, the inscription under review resembles very closely other charters of the Bhañja kings of Vañjulvaka, two of which have

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1 Read suva-dānta-phalasāntyaṁ.
2 Read śanvāpanaṁ.
3 The viṣvara had been at first omitted but was later inserted.
4 This sign of punctuation is preceded by a viṣvara-like mark that forms a part of it.
5 Expressed by a symbol.
been recently edited in this journal. But unlike the known records of the family, which are dated usually in the regnal reckoning of the kings issuing the grants in question, the present charter bears the date in the year 198 (written according to the decimal system of writing numerals) of an era. As already indicated above, this era seems to be no other than that used by the Bhauma-Karas of Orissa and their feudatories in dating their charters. The chronology of the imperial family of the Bhauma-Karas has so long remained a disputed problem. But as the exact date of the present record can be determined almost with precision, it seems to throw welcome light on the above problem. We shall see below that the issuer of the charter under discussion flourished about the second quarter of the eleventh century. The epoch of the era in question may thus be assigned to a date in the first half of the ninth century A.C.

The charter was issued by a Bhaṣaja king of Vañjuvaka, whose name is given as Śatrubhaṣaja II alias Tribhuvanakalasa. He is stated to have been the son of Śilābhahaṣja and great-grandson of Vidyādharabhaṣja. As it stands, the description of the issuer's ancestry in our grant is defective inasmuch as it does not speak of the king's grandfather. Under the circumstances, we have to suggest either that the word prapautra is a mistake for pautra so that Vidyādharabhaṣja was really the grandfather of Śatrubhaṣja Tribhuvanakalasa or that the name of the grandfather of Śatrubhaṣja was omitted from the record owing to the inadvertence of the scribe or the engraver. It is unfortunately difficult to be definite on this point in the present state of our knowledge. But the more important fact about this genealogy is that, while Śatrubhaṣja Tribhuvanakalasa (issuer of the charter under review) and his father Śilābhahaṣja are as yet unknown from any another source, Vidyādharabhaṣja, grandfather or great-grandfather of Śatrubhaṣja Tribhuvanakalasa, is already known to us from several of his own records as well as of his son Neṭṭabhahaṣja Kalyāṇakalasa.° I have elsewhere discussed the genealogy and chronology of these Bhaṣajas. It has been shown how Raṇabhahaṣja, who was the great-grandfather of Vidyādharabhaṣja, flourished about the middle or the third quarter of the tenth century. I have also shown how the successors of Raṇabhahaṣja, viz., his sons, Neṭṭabhahaṣja Kalyāṇakalasa I and Dīghbhahaṣja, and Dīghbhahaṣja's son Śilābhahaṣja II and grandson Vidyādharabhaṣja, had all very short reigns so that a Brāhmaṇa named Bhaṣja Stambhadāva is known to have served all the four kings while a goldsmith named Durgedāva not only served all of them but also Neṭṭabhahaṣja Kalyāṇakalasa II, son of Vidyādharabhaṣja. Considering the fact that the active period of the lives of Stambhadāva and Durgedāva probably covered about half a century, the reign of Neṭṭabhahaṣja Kalyāṇakalasa II may be assigned to the first quarter of the eleventh century. Śilābhahaṣja, father of the issuer of the charter under review, may not have ruled. Śatrubhaṣja Tribhuvanakalasa, as he was the grandson or great-grandson of Vidyādharabhaṣja, may have flourished about the second quarter of the same century. In any case, the date of our inscription does not appear to be later than the middle of the eleventh century. Certain dates in the latest decades of the second century of the era in question (c.f. Devānanda's plate edited about and the grants of the Bhauma-Kara queen Daṅḍimahādēvi) are written with numerical symbols instead of figures according to the decimal system and the use of such symbols does not appear to have survived considerably long after the end of the tenth century. Moreover the major part of the dominions of the Bhauma-Karas, who ruled from Jaipur for about two centuries (i.e., up to about the year 209 of the era), so that the date of the present charter, year 198, fall about the latest days of Bhauma-Kara rule), appear to have been included in the empire of the Śimavatīśas during the rule of

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2 The first king of this name in the family was Śatrubhaṣja Gandhina of Dīṅgitipura.
3 See Bhandarkar's List, Nos. 1500-92.
TWO GRANTS FROM DASPALLA

Chaṇḍiḥara Yaśāti Mahaśīvagupta III (circa 1025-60 A.C.) and his son Uddayotakāśarin Mahābhavagupta IV (circa 1060-80 A.C.)

That Śatrubhaṇḍaja Tribhuvanakulasa who issued the charter under review flourished about the second quarter of the eleventh century (so that the Bhauma-Kara era started about the corresponding period of the ninth century) is further indicated by another interesting piece of evidence that has recently come to light. The unpublished Baud plates of Pṛthvī-mahādēvi, which were examined by me some time ago, are dated in the year 158 of the Bhauma-Kara era and state that this Bhauma-Kara queen was the daughter of king Svabhāvavatūga of the lunar dynasty of Kōsala (South Kōsala). One of the grants2 of the Sūmavāṃśi king Mahāśīvagupta Yaśāti I (circa 970-1000 A.C.) of South Kōsala seems to apply the name Svabhāvavatūga to that monarch. There is therefore no doubt that Pṛthvī-mahādēvi alīs Tribhuvana-mahādēvi II, who was on the Bhauma-Kara throne in the year 158 of the era in question, flourished about the last quarter of the tenth century A.C. This would also point to the beginning of the era about the second quarter of the ninth century.

The inscription begins with the symbol for Śidhām and the expression Om svasti, which are followed by three verses known also from all other records of the Bhājjas of Vaṇjulvaka. The third of these verses introduces the reigning king under his coronation name Tribhuvanakulasa. Next comes a long passage in prose (lines 10 ff.) in which the Paramavijayavāna Rā folda śatrubhaṇḍaja (i.e., Tribhuvanakulasa), son of Śilabhaṇḍaja and great-grandson (possibly a mistake for ‘grandson’) of Vidyūdharaśatrubhaṇḍaja, is represented as making a grant of the village of Kōkkaḷi in the Paśchima (i.e., Western) khvāla (sub-division) in the Ramalava vishaya (district) in favour of a Brāhmaṇa named Bhātta Ḍapāla (or Ḍapāla). The donor is stated to have belonged to the Maudgalya gōva, Vājasanaṇya chātra and Mādhyanāma śākhā. He was the son of Bhātta Nīlanātha and grandson of Bhātta Madhuvindana. The original home of the donor’s family is stated to have been the Bhauasāra Khauvāvallī in Madhyadśa; but he was settled in a locality called Sāntośhamahāvarta. The gift village was made a revenue-free holding on the occasion of the Vishuva-śankrānti falling on a Sunday when the mukshatra was Mrigāsiras and the tithi the fifth of the dark or bright fortnight of an unspecified month.

Lines 27–39 quote several of the usual imprecatory and benedictory verses. They are followed by certain endorsements indicating that the document was lāṇkhāta (registered with the seal) by Pṛthvī-mahādēvi (apparently a queen of king Śatrubhaṇḍaja), anumata (approved of) by Bhātta Rājaṇa, prajāśīla (entered into the donor’s possession, i.e., executed) by Pratihāra Prabhākara

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2 See JASIR, 1905, p. 15; cf. IHQ, Vol. XX, pp. 76-82; also Vol. XXII, pp. 300 ff. Elsewhere (IHQ, Vol. XXVI, p. 227) we have seen how Mahāśīvagupta Yaśāti I probably ousted the Bhājjas from Dhājipura and drove them to Vaṇjulvaka. These Bhājjas appear to have been feudatories of the Bhauma-Karas. This fact points to a struggle between the Bhauma-Karas and the Sūmavāṃśi. The success of Mahāśīvagupta Yaśāti I against the Bhauma-Karas is further demonstrated by one of his charters (above, Vol. III, pp. 351-55) which is dated in his ninth regnal year and records the grant of a village in Dakshina-Tōsala (within the Bhauma-Kara kingdom), although the early Sūmavāṃśi were really kings of Kōsala (South Kōsala). The Baud plates show that Pṛthvī-mahādēvi ignored the claims of Sāntikara III and Subhākara V for the Bhauma-Kara throne and may have been engaged in a civil war with the latter. In this she may have been supported by her father. In any case, the grant of a village in the Bhauma-Kara territory by the Sūmavāṃśi king does pot appear to be unconnected with the above fact. If the ninth regnal year of Mahāśīvagupta Yaśāti I falls near about the year 158 of the Bhauma-Kara era, the beginning of the era may be roughly assigned to 820-25 A.C. The astronomical details supplied by our record (year 1096, Vishuva-sankranti, Sunday, Paśchami, Mrigāśiras) suggests March 23, 1029 A.C. (Swaminānam Pillai, Līlāṅka Ephemeris, Vol. III, p. 60). It has to be noticed that the above combination does not suit any other date in the period in question. It therefore appears that the Bhauma-Kara era started from 831 A.C.

6 DGA/53
and anujñāta (witnessed) by Vāguli Ratna. The document is stated to have been written by the Sandhivigrahin Śankara while the plates were engraved by the akṣhasālin (goldsmith) Napa, already known as the engraver of the plates of another king of the family, named Neṭṭabhaṇja III Tribhuvanakalas, which have been edited above. The charter ends with the date, year 193.

Of the geographical names mentioned in the inscription, Vañjulvaka is well known from many other records of the family, although its exact location is as yet unknown. The Ramalava district and the villages of Kāṅkāra and Sanṭōshamādhava are difficult to identify. The Bhāṭṭāgraṇa Khaḍuvāvalli in Madhyadēśa (roughly identical with the modern Uttar Pradesh) cannot be identified.

**TEXT**

[Metres: V. 1 Mālinī; v. 2 Śārdaśīvalīkīdīta; v. 3 Gītī; vv. 4-9 Anushṭubh; v. 10 Push-pitāgrā.

*First Plate*

1 Siddhamāṅga Svasti [ ][*] Jayatā kusumavā(bā)ṇa-praṇa-vikshobha-daksham sva-ki-
2 raṇa-parivēṣa-aurjjitya-jirnā-āndu-lākṣham(kham | ) tribhuvanā-bha(va)[n-ānta[r]-dy[o]-
3 ta-bhāṣvat-pradipaḥ kanaka-nikāṣa(sha)-gaurāḥ vibhrō-notraṇi Harasya[| ] [1*]
4 Sā(Sāḥ)-āḥar-īva yē phaṇaḥ pravilasany-udbhūvṇa-āndu-tvīṣaḥ prūlō-
5 y-āchala-śrīṅga-kōṭaya iva tvangati(nti) yō=ty-ummatāḥ | urity-ātō-
6 pa-vighaṭṭitaḥ iva bhujā rājanti yē Sā(Sā)mbhavās-tē sa-
7 rv-āgha-vighaṅcina[ḥ]* surasaar[ī]*-tōy-īrmmyaḥ pāntu valḥ || [2*] Svasti | Vija-
8 ya-Vañjulvakād-astati Śrī-vijaya-nilaya[ḥ]* prakaṣṭa-guṇa-guṇa-grasta-sa-
9 masta-ripu-vargal [ | * ] śrī-Tri(Tri)bhuvanakalasā-nāma-[rī[♭]]ā niḍhāṣa-kali-kalas-
10 sha-kalmasha[ḥ] || 3* Śrī-Vidyādharabhāṇjjadēvasya prapanaṇal[ḥ] ārī Si Śi[lab]bhāṇja. 7

*Second Plate; First Side*

11 dēvasya sutah paramaśasvaḥ mātṛa-pitṛa-pād-ānudhyātō Bha-
12 Ṛj-āmala-kalākara-Raṅaka-śrī-Śa(trubhaṇjjadēva[ḥ]* kusā(śa).-
13 It Ramalava-viṣhaya-Paśchima-khaṇḍa-yathāvṛti Śi-sa-vā-
14 ma-saṃanta-bhāgya-ṭdi-jaṇapadān yathārthi(ṛhunī) maṇayati vī(ṛ)dhū[ya]*ti

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1 See Vol. XXVIII, pp. 278 ff.
2 From the original plates.
3 Expressed by a symbol.
4 The letter ca had been at first omitted and was later inserted below the line.
5 It is interesting to note that in some records of the family the word nīḍa forms the first word of the third stanza while in others (as in this case) it does not form a part of the verse.
6 The intended reading may be paṇṭraḥ.
7 The aṅkara ṛā had been originally omitted but was later engraved below the line.
TWO GRANTS FROM DASPALLA (II)

B. DASPALLA PLATES OF SATRUBHANJA TRIBHUVANAKALASA; YEAR 198

B. CH. CHhabra
Res. No. 685 H E (C73-493)
SCALE: FIVE-EIGHTHS
SURVEY OF INDIA, DELHI DUN
SEAL OF A - DASPALLA PLATE OF DEVANANDA: YEAR 104

B. - DASPALLA PLATES OF SATRUBHANJA TRIBHUVANAKALASA: YEAR 198
TWO GRANTS FROM DASPALLA

15 samūdisa(sa)ti [cha | *) viditam-astu bhavatāṁ sarvata[h*] evam=a-
16 smākah(ka)ma-nyat ātmana(nda)-vibhaya-samva(mva)(mu) -dhu-ēkṣārā-grū-
17 ma[h*] chatu(h*]-si(ā)śa-parichechhina(amaḥ) mātā-pitrōr-ātmanāśa-cha puny-ābhivridha-
(ddha)-
18 yē saīlla-dhārū-pura(h*)sa(su)cūpa vidhinā Maudgalla-gōtrāya
19 Vaiḍhvaya-pravarāya Vaiṣaścāna-charapaṇāya Mādhana-sākh-ādhyāya-
20 ni Mañhayadūk-pratīva(h*̄)ya-bhaṭa(tta)grūma-kaḍuvāvallī-virgatāra(∩u)-

Second Plate ; Second Side

21 Santōshamūdhiva-vāstavya-bhāṭa(tta)-Madhusu(su)daṇasya naptā(∂ṛ̣te) bhāṭa(tta)-Nila-
22 kāṃṭhasya suta(tāya) bhāṭa-Ājapālāḥ Viśu(shu)kha(va)-sahkrānti-pañchamyaś[m*] Ra-
23 vi-dinī Mṛg[ga]*śirī(-svga)-naksaratṛ̣ṇa grāmō-yānā tāṃvra(mra)-dāsāni(∩i)kṛitya prada-
24 tu(tta)ḥ yāvata(vach)-chandhr-ārka-tā[r[a]kaḥ ∩(a)-cha(chu)كاḥ-bhaṭa-pravēśena sarv-āvā(ḥa)-
       dhā-
25 varjīteḥ-ākaraṇvāna bhūjajābhdhi[h*] dharmā-gauravāt pratipāl-
26 nīya[h | *) ā(∩u)asmat-kula-kramam-udārābdhi śānaiś-cha dānam=s-
27 dam=saṁud=anumōdanīya(na(yam | ) uktaḥ-cha dharma-sāstṛēshu(∩ehu | ) Vai(Ba)hubbhir=
       vasu-
28 dhā dattā rājabhīṣ-Sagar-ādibhī[h*] | yasya yasya yadā bhūmis=tasya
29 tasya tadā phalāni(lam | 4) Mā bhū[da*-]phala-śaṅkā vaḥ para-date(∂t=ṭt)ti pṛthivāx | *,]
30 sva-dūnāt phalum-ānumaṭya[∩i*] para-date(∂t-∩i)nupālanē [|| 5*] Sva-dattā[∩i*] para-

Third Plate

31 dattām=vū(∩tūni ∩) yē harotā vasuṇaharāṇi(rām | |) sa viśpīhāyāṁ kprimir=bhu(r=bhu)tvā
   pītri-
32 bhū[hs*] saha pachyati(tō | [6*] Satyaun yañā-hutaḥ ch=aiṣa yāt-kīchhi[d*] dharmā-saṅchaya-
   [h*] |
33 ārāhā-āṅgalaṇa śīnāyā harṣapūna pramāṇa(∩a)ya(ta)ti [|| 7*] Sa(Sh)aḥpī(hi)-varsha-sa-
34 haṃśuṃi svargī vasuṭi bhū(bhū)midhaḥ | ākṣehōtā cha-ānumantā cha tānai(∩y=∩)a

[Read Maudgalya.]
[Read try-ārthāśaṃ-ṣravasya. The Maudgalya gīrā has three pravesas, viz., Aṅgiras, Bhrāmyaśa sa Maudega.
[Read ]
[Read Vaiṣanātṛyā.]
[Read ]
[Read ]
[Read ]
[Originality aliens was engraved.
[Read bhūṣ-∂ṛ̣te.]
The context does not require this expression.
[Read ]
[Read arshī-āṅgulāṇa śīnāı.]

193
No. 27—BILAIGARH PLATES OF KALACHURI PRITHVIDEVA; YEAR 896

P. B. DESAI, OOTACAMUND

In September 1940, three sets of copper plates were unearthed from a field at the village of Paoni, about three miles from Bilaigarh, Raipur District, Madhya Pradesh. One set was passed on to the then zamindār of Bilaigarh. It belongs to the reign of the Kalachuri king Pratāpamalla and is dated K. 969. Another set which fell into the hands of a sādhu, was subsequently recovered by the same zamindār. Proceeding on this information furnished by Pt. L. P. Pandeya, the plates were secured for examination in April 1945 by Dr. B. Ch. Chhalra, Government Epigraphist for India, through the good offices of the Commissioner, Chhattisgarh Division, Raipur. With the kind permission of the former, I edit the inscription* here.

The set consists of two oblong copper plates held together by a ring with seal. The ring passes through a hole cut at the centre of one of the edges of the longer sides of the plates. The plates are engraved on the inner sides only and their rims are slightly raised to protect the writing. The plates measure 11½ inches in length and 6½ inches in breadth each approximately. The inscribed faces of the plates contain marginal decorative designs on three sides save the upper one. The diameter of the ring is about 1½ inch. The ring is flattened at the top and given the shape of a round thin disc. This disc comprises the seal which has marginal decoration all around. In its upper half is carved in relief a crude figure of Gajalakshmi in the usual fashion. The lower half contains the following legend engraved in two lines in Nāgari characters: 1 Itīja-śrīma-2 t-Prithvidevaḥ. The seal measures two inches in diameter. The weight of the two plates together is 137 tolas and the ring with the seal weighs 8 tolas.

The inscription consists of 36 lines which are distributed equally on the two plates. The average size of the letters is ½ inch. The characters are Nāgari of the 12th century A.C. The dandaśas and other punctuation markś are used in their proper places; for instance, to mark the halves and ends of verses, etc. The avagraha sign is generally indicated; e.g., -anvaya=bhū

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1 This epigraph is edited in this journal, above, pp. 97 ff.
2 For more details about the discovery of these copper plates see above, p. 97 n. 5. It is not known what happened to the third set referred to above.
3 This is registered as C.P. No. 60 of the Annual Report on Indian Epigraphy, for 1945-46, p. 12.
in line 3. The sign for व is invariably the one made up of three vertical strokes, the first being curved at the lower end. य as the second component of a conjunct letter looks more like प. The use of ब proper is detected in two places, viz., बाह्यवर- in line 6 and बाह्यवा in line 13. This ब is almost like प except that its box is more angular at the bottom. 1 In regard to orthography, with the exception of the two instances noted above, ब is invariably substituted by व. श is used for छ in some cases; e.g., सहित्यसि and प्रसस्ति in line 34. The consonant following ि is generally doubled, there being a few exceptions; e.g., कार्तवीर्य in line 3, सुधिता(व) र्या in line 6 and सूर्या in line 27. The language is Sanskrit and the composition, except for the salutation to Brahmā in the beginning and the date at the end, is in verse. There are 24 verses in all and they are dully numbered.

Like other inscriptions of the Kalachuris of Ratnapur, the epigraph opens with an obeisance to Brahmā and recounts the genealogy of the family commencing with the sun god. Prithvídeva II, son of Ratnadēva II, is the last king eulogised (verse 11), and to his reign the record pertains. Verses 1-10 with the exception of one narrating the exploit of Kārtavīrya against Rāvana, 2 are omitted, are identical with those in other charters of the family. 3 Next comes the description of a distinguished family of learned Brāhmaṇas of the Vatsa gōtra (verses 12-15). Three members of this family are described; viz., Harūka, his son Jīmūtavāhana, and the latter’s son Dēlāka. 4 In regard to Dēlāka we are told that he was a master of the Sāvābhūti Viḍyā and that learning the secret of this lore from him, the famous feudatory chief Brahmadēva vanquished all his enemies on the fields of battle. The object of the epigraph is to register the gift of the village Pāṇḍaratālī situated in the Evasi maṇḍala, made in favour of Dēlāka by Prithvídeva II (verse 16). Verses 17-22 contain the usual exhortations for the protection of such gifts and the imprecation. The charter was drafted by Malhāṇa son of Subhaṅkarā, who was learned and had earned reputation on account of his many compositions (verse 23). The copper material was put into shape by Vāmana. The record was written on the plates by the son of Kīrti and engraved by the son of Lakṣaṁdēha (verse 24).

The date as cited in the last line (line 36), is Sukla 986, evidently referring to the Kalachuri era. After these numerals are engraved the three akṣharas, अ म न, the significance of which is not clear. 4 In line 27 there is a statement to the effect that the grant was made on the occasion of the solar eclipse. If we take 247-48 A.C. as the beginning of the era, K. 986 would correspond to 1144 A.C. In this year there was a solar eclipse on December 26, Tuesday, in the Purviṃaṭa month of Māgha. We may note the occurrence of solar eclipses in the Purviṃaṭa month of Āsāḍha in the following two years, viz., on June 22, Friday, 1145 A.C., and on June 11, Tuesday, 1145 A.C. The Rājim stone inscription of this king’s reign is dated K. 986, Māgha śu. 8, Wednesday, and this date has been shown to correspond regularly to January 3, 1145 A.C. by Kielhorn. 5 In view of the identical Kalachuri year cited in these two epigraphs, it seems reasonable to assume that December 26, 1144 A.C. is the date of the present inscription.

Verse 11 narrates an historical event relating to Prithvídeva II, when it states rather poetically that, by crushing Chakrākṛta, he made the illustrious Gaṅga king feel frightfully anxious, since the

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1 Compare similar form and use of ब occurring in the Daikonī plates of this same king, above, Vol. XXVIII, p. 146.
2 Ibid., p. 153, verse 3.
4 To venture a conjecture, the expression amin may be taken to be a contraction for Asahhāya or Aśvinaya mītra-dīn. But this presumption would not solve the difficulties in the calculation of the date.
5 Ind. Ant., Vol. XVII, p. 136. In the Rājim inscription Māgha śu. 8 is mentioned as rathahāma. The significance of this name, as noted by Kielhorn, cannot be explained satisfactorily. We may incidentally note another tradition according to which this tithi is termed Bākshmāmśaṁ; Indian Ephemeris, Vol. I, pt. I, pp. 64 and 07.
only measure of safety now left to him was to cross the waters of the sea. From the Rājim stone inscription noticed above, it is known that Prithvídeva II conquered the country of Bhramaravadra, otherwise styled Bhraramakōyya and identified with Chakrakōyya or modern Bastar District. The same victory must evidently have been referred to in the above verse. The Gaṅga king who is said to have been terrified by this conquest which he apparently considered to be the precursor of the Kalachuri king’s expedition against his own kingdom, might be Śaṭāvāra, son of Anantavarman Chōḍāgarña, mentioned in other inscriptions of the family. Another piece of historical information is contained in verse 15 which incidentally alludes in general terms to the victories of the renowned feudatory Bṛahmadīva. This chief is obviously identical with his namesake figuring in the Ratanpur stone inscription of this king.

Two places are mentioned in the record. One is the region called Bṛuḍi-maṇḍala wherein the gift village was situated. I am unable to identify this tract. The other is the gift village Pāṃḍrātālai. It appears to be fairly certain that this is identical with the present-day Pandritarai in the Mahasamund Tahsil of the Raipur District.

Lastly, we may note the relationship between the writer and the engraver of this inscription with those of the two sets of Amodi plates of this ruler. The scribe of the latter, as stated therein, was Śrīvatasaśā, son of Kirtidhāra,7 of the Vāstavya family. It is not unlikely that the son of Kirti of the present record, whose proper name is not mentioned, was identical with this Śrīvatsaśā. In like manner it is probably that Laksamindhūra who engraved the first set8 of Amodi plates was the father of the engraver of the present inscription.

TEXT

[Metres : Vv. 1, 8, 16-22 and 24 Anāśādīdak : 2 and 5 Ṛpa : 3, 9 and 12 Śaṅkulaśikrīśiti : 4, 6, 7, 10, 13-15 and 23 Vasantaśākāśi : 11 anikāśi.]

First Plate

1 सिंदूर ॥ [1**] अर्थ मयो ग्रामयं ॥ निष्पातं यवयं (ग्राम) ॥ निवयं नृत्यं परमकारणम् (ग्राम) ॥ भववायुः परं व्योऽनुद्वेदम् मन्द (दूर) यस्य ॥

2 ये नमः ॥ १ ॥ यदेन्द्रधर्मरक्तः (ग्राम) ॥ अन्धः ग्रामयं पुष्पः पुष्पम् ॥ अभासस ॥ पुष्पयो मन्दनाः ॥

3 दिराजस्तद्वेषम् दूरिः कामलीयः ॥ २ ॥ नरिणश्रवणः नरेशवाहः ॥ याना : धितो ह्रेष्या-

1 Ind. Inst., Vol. XVII, p. 137.
3 Chakrakōya, as the name of the country, has here been derived from Chakrāsta, its chief town. It may be compared with Chakrakōyā, here mentioned in the Haritāra inscription, above, Vol. X, p. 39.
4 Above, Vol. XXVIII, p. 159.
5 Ibid., XXVI, p. 237.
6 List of Villages in the Central Province and Berar, p. 125.
7 This Kirtidhāra is apparently identical with the name of Jāmaṇagranthā, who wrote Earthtā plates of Ratnādeva II, above, Vol. XXII, p. 167.
9 Ibid., p. 411.
10 From the original plates and impressions.
11 Expressed by a symbol.
Seal

From a Photograph
4 स्तेषामनन्वयमषुणे रिपुमोगिन्यस्ततापानालः। द्वर्मध्ययाचनात्तसुचितयाः स(स)। 
स्व(स्व)तत्सात सीखे।

5 क्लेर्यायान्त्रवृणानिनित्व: समभवच्छीमानसी कोष्क:। || ॥ अप्तद्वाराकर्तिकुभविवियसंहि।

6.¹ पुञा बम्बुराहित्सी(शी)पंपाराण तस्य। तत्रायो नूपवरस्त्रुश्रीः आसी 
त्यात्मक्षेष(वेष) च मंडलपत्तीस।

7 चकार व(व)भूनः ॥ ॥ तेषामनाजस्यै कलिनराजः प्रतापविश्वाकपितारिजः। 
जातोज्जवे हि।

8 प्रसुपुरुशिरस्मिनानांभोधपार्वणेदुः। ॥ ॥ तस्मादपि प्रतापनीयमलकीचित्तकालो 
जाः।

9 त: सूतः कमलराज इति प्रसिद्धः। दशस्य प्रतापपरशाबुद्धिते रजस्यां जातानि पंकजः।

10 वननन विकाससंभाजी ॥ ॥ ॥ तेनाध चंद्रवदनोजजनि रत्नराजो विश्वकारकश्रणाजः 

11 तपुण्यभारः। येन स्वबा(वा) हुहुहुग्नितिमितिविकथमेण नीतं यशस्त्रवृषीने बिनित्य 
हाः।

12 नृूरा ॥ ॥ नौललास्या प्रिया तस्य बुरस्चेव हि शूरता। तयोऽ सूतो नूपव 
श्रेष्ठः। पृथ्वीदेवोः

13 वसुध ॥ ॥ ॥ पृथ्वीदेवसमुद्वा। समवद्राजलदवीसुतः। बुरः सजजन वांच्छ(च्छ) तार्पणल।

14 द: कल्पुम: श्रीकलः। सर्वःमुचितोत्तथेऽ सुमनस्य तीक्ष्णित्यतत्कः परस्य 
(द्ध्य) कालः।

15 तरामानांगनमदनो जाजलदेवो नूपः। ॥ ॥ ॥ तस्यात्माः। सकलकोसलमंडनशी: 
श्रीमाः।

16 नममाद्वृत्तमस्तननाचिथ्यः। सर्वसितास्वरशिवरद्विताहिष्ठिनेहः। सेवामृतां 
निः॥

17 विरसी शूचि रत्नदेवः। ॥ ॥ ॥ पुष्पस्तस्य प्रशितमहिमा सोभववृत्तीलः 
पृथ्वीदेवः।

18 बो रिपुपुरुशिरः त्रैषिदताहिष्ठिवः। यः। श्रीमां नूपविनकरोच्चकोटोमप-

¹ These two dots denoting niśayga go with the akṣara हा in the previous line.
² The akṣara नो in the expression अन्या here is obviously lengthened for the convenience of metre.
19 इति चतुर्दशम् जलनिधिजलोलंचनकाम्याये ॥ ११ ॥ तृतीय ॥

वृत्सुयुः रत्नमिहिम् हि

20 रक्तामान पुरा विप्रोभूसूचननिमित्: भृतिविद्माः बोजनवद्वीनति: । यस्यासी(शो)भयशोभि-

21 रम्भ (म्भ) रतलं कण्पौरपारिपलं श्रीबंधवसोदरैरिव सदा लितं समन्तादिपि ॥ १२ ॥ जीमूलवा-

22 हुन इति प्रभुतस्तदीय: पुनः पवित्तिचतरिति दच्छचछरितं (चम्) ।

आसीदसीमुगुणोवर्गाः-

23 फिलशी: श्रीरेव यत्र च सूक्ष्म निजिँ चलत्व (त्वम्) ॥ १३ ॥ देहुः

इत्यभवस्य सुती मनीषी वें-

24 दानतत्व (च्छ) निपुणा विषण्णा यदीया । स्पृहिः: समुलानुपुरा महिमा

व यस्य विश्वेशवर्गचतुरो(वा)

25 चतुरोनितस्य ॥ १४ ॥ सा (शा) कंभरामुपुराम मुलनेपु विध्या जात्वा यतो युधि

विजित्य समस्त-

26 शनून् [[*]] यं व (हे) हृदे इति विश्रुतामांकवीको जानाति निज्ञरपुरु(हे)-

पंमेखुप्पेन: ॥ १५ ॥

27 पण्डरलावव्राम म्यात्मेश्वर्कहम्बके । पूवीदेविक ददी तस्मि सुर्याभ्युगपवर्णां ॥ १६ ॥

28 शि (चित्र) रस्तमहस्तेय सावधाने महीमहि: । तावतामिव लोप्येषनियमनय-जनममि: ॥ १७ ॥ का-

29 लातरेपि व: किस्मलिङ्गोमाल्योज्यवा भवेत । पालनिः प्रयत्नेन धन्मृत्य मम तर्पित

30 ॥ १८ ॥ >< ॥ १८ व (व) हुमिक्षत्वेऽसुक्ता राजस्य: संगविदिमि: । यस्य यस्य यदा

मूमितस्य ताः

¹ The floral figure and the double dasyas here are significant. They show that one topic is over, viz., the genealogical account and the prakāsati of the king.

² A top मार्ग is engraved above this vowe i, which has perhaps to be ignored. Or it may have been used to make the letter long i.

³ As in line 19 the floral design and the double dasyas here indicate that the topic dealing with the grant is over.

No. 28. TWO JAINA INSCRIPTIONS IN TAMIL

P. B. DESAI, OOTACUMUND

While surveying the epigraphical sources for my work on Jainism in South India, I had to go through the Jain inscriptions in the Tamil country critically. In the course of this study I noticed certain peculiar features regarding the religious history of Jainism in this region, which had a characteristic development of its own. One of them is the evolution of the Yakshi cult. With a view to illustrating this particular point I select here two typical inscriptions and try to explain their significance briefly.

INSCRIPTION I

This inscription is engraved on a boulder of the hillock called Āyilimallai near the village Cholavāripuram in the Tirukkovilur taluk of the South Arcot District, Madras State. It was copied by the officer of the Superintendent for Epigraphy, Madras, in the field season of 1929-30. The boulder containing this inscription leans against another boulder thus forming an inverted V-shaped group. The inscription is engraved in Tamil characters, and its length is about 17 inches. The text consists of 30 lines, each containing 16-17 words. The characters are clearly cut, and the text is well preserved.

1 This verse makes it clear that the record was first written on the plate with ink or similar material and then engraved.

2 This volume comprises a detailed survey of the Jain inscriptions selected from the three main regions of South India, namely, Andhra, Tamilnad and Kannada. The book which is now in an advanced stage of printing is being published as the third issue of the series Srivara Jaina Granthamāli, Sholapur.

3 My thanks are due to the Government Epigraphist for India for his kind permission to edit these records here.

4 It is registered as No. 271 of the year's epigraphical collection.
a cavity which may be considered to be a natural shrine. On the inner sides of these two boulders facing each other are carved the figures of two Jaina deities, Gommaṭa and Pārśvanātha. "In the recess between them is found a loose slab about 4 feet high with a fairly archaic sculpture of the Jaina goddess Padmāvatī cut on it in high relief."¹

The inscription comprises four lines. The letters in the first line of the record are bigger and the medial i signs of the uśasuras siti, śri and li are extended above their tops. In spite of the rough surface of the boulder the inscription is neatly engraved and the writing is in a good state of preservation.

The characters are Tamil of about the 10th century A. C. They stand fair comparison with those of the Truvōvalur inscription of Krishṇa III, dated in his 21st year.² The tripartite form of y, which is sometimes looped in the inscriptions of the earlier period,³ may be noted herein. The form of the letter ś in the expression tāvāram in the 4th line is peculiar. This peculiarity is due to the fact that the medial e sign, which is normally separated and placed before the main letter as in che in the same line, is joined to the bottom of the letter t, the left side loop of which is consequently dropped. Svasti and śri in the first line are inscribed in the Grantha alphabet.

The language is Tamil. The epigraph states that the tēvāram was caused to be made by Śrīvēli Koṅgāravīyar Puttadigal. No date is mentioned in the record. We may, however, assign it approximately to the 10th century A. C. on paleographic considerations. The epigraph reads thus:

**TEXT¹**

1 Svasti [I*] Śrīvēli
2 Koṅgāravīyar
3 Puttadigal
4 śeyutta tāvāram [II*]

The main component of the rather longish name of the author of the tēvāram is Puttadigal. He appears to have been a person of some importance and the suffix adigits denotes his respectable status.⁴ A good number of Jaina inscriptions similarly carved on the rocks of hills have been found in close association with Jaina sculptures in the Tamil districts.⁵ A study of these in comparison with the present one, the Jaina associations of which are quite marked, should leave no doubt in our mind in regard to the nature of the record under study and the identity of Puttadigal who might be a Jaina devotee.

An expression of some interest in the epigraph requiring comment, is the word tēvāram. Its two familiar meanings are well known, viz., 1) worship and 2) a collection of devotional

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³ Compare the looped form in inscription A and the tripartite one in B and D; above, Vol. III, plate facing p. 284.
⁴ From an impression.
⁵ It is interesting to note that Puttā is the Tamil version of the Sanskrit name Buddhā. This does not necessarily mean that the individual should be a follower of Buddhism. Buddhā is one of the terms denoting the higher status attained by an enlightened soul according to the Jaina philosophical concept. "Vide Praveṇkānaṇda (edited by A. N. Upadhyā, Bombay, 1935), Introduction, p. XXXIV.
⁶ Compare for instance the Jaina rock inscriptions at Pائيḷuṭaiyavandai (above, Vol. IV, pp. 136 ff); the same at Vallimalai (ibid., pp. 140 ff); Mad. Ep. Coll., Nos. 077-74 of 1905.
sungs in honour of Śiva, composed by Appar and others. But here it appears to have been used in a somewhat different sense, viz., a group of sculptures for worship as indicated by the context.

Having examined the meaning of the term tōvāram, we may now ascertain its nature as designed by Puthadigal. As seen above, the two boulders meeting each other with intervening space, have themselves improvised a natural shrine. Then we have to turn to the Jaina vestiges therein. These are the figures of Gommaṭa carved near the present inscription on one boulder, and of Pārisvanātha on the other; and the fairly big sculpture of Padmāvatī placed in the intervening hollow. From its very nature, size and the central position, the icon of Padmāvatī assumes the principal role among these Jaina relics. We can now see the part played by Puthadigal in the making of this tōvāram. Being a natural formation, he, of course, had nothing to do in its creation. He simply incised the figures of Gommaṭa and Pārisvanātha on the adjoining boulders to represent the side deities and installed the main image of Padmāvatī in the intermediate spot. It is for doing these things that he takes credit in the epigraph as the maker of the tōvāram. We may note here with interest the position of vantage enjoyed by Padmāvatī; for she is the Yaksi of Pārisvanātha and thus occupies a subordinate place in the hierarchy of Jaina divinities.

Happily, another similar instance has come to our notice. It is an inscription at Vajjamalai. This record, which is styled ‘A’, is similarly carved on the rock of a natural cave, below a group of sculptures, and speaks of the foundation of the Jaina shrine (aṣṭāṣṭi), evidently referring to the cave itself with Jaina relics, by the Gaṅga prince Rājamalla.

INSCRIPTION II

This epigraph, is incised on a beam of the mahānāgajaya in front of the central shrine in the temple of Vālmīkī at Tirthakūragrama. The inscription is slightly damaged and comprises two lines. The script is both Grantha and Tamil. The characters are late. Medial short and long e are distinguished. Medial a is denoted by placing either single-looped two spirals or one double-looped spiral behind

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1 Tamil Lexicon (University of Madras, 1929), p. 209.
2 As the precise significance of the expression dākṣāra used here is not certain, we may take into consideration other possibilities. According to the lexicographer dākṣāra also means ‘deity worshipped privately in a h. case.’ Further, it may not be unreasonable to connect it with the Sanskrit dāśāra, in which case it would mean ‘a shrine’. Use of the word dākṣāra in the sense of ‘a shrine’ is found in an 11th-century Kannada inscription in the Ballary District; SII, Vol. IX, part I, No. 115. The expression dākṣāra is current in the Maṇḍāla language in the sense of ‘a shrine for private worship’.
3 B. C. Bhattacharya: Jaina Iconography, p. 82.
4 Above, Vol. IV, pp. 140-41.
5 This was one of the peculiar aspects of Jainaism in the Tamil country, as I have noticed in the course of my survey of the Jaina antiquities. The hill tracts with natural caverns and rocky shelters had a great attraction for the Jaina teacher and the devotee who transformed them into sacred resorts and centres of religious practice. Besides the two places dealt with above, a large number of hill spots invested with Jaina relics have come to light so far; see A. Rez. on R. I. Epigraphy for 1923, p. 3; above, Vol. IV, p. 136; Jaiś. Ep. R. pp. 7 for 1937, p. 2; etc. From the association of the ‘triple umbrella’, which is a characteristic emblem of the Jina, with the rocky beds at Sevārumpāṭṭu in the North Arcot District (A. Rez. on S. I. Epigraphy for 1929-30 to 1932-33, p. 11), it can now be safely asserted that at least some of similar couches, popularly known as the ‘Pulahapiyāda beds’, found in a large number in many parts, were the creations of Jaina monks who were pioneers of the faith in the Tamil country. For a detailed description of these relics see Proceedings and Transactions of Third Oriental Conference, pp. 270 ff.
6 This was copied by the Madras Epigraphist’s office in 1929. It is registered at No. 416 of Appendix B in the year’s collection and briefly noticed on p. 88 of the year’s Report.
the consonant. The language is Tamil, though a few expressions like Kal-ghulah and Suk-balh are used with Sanskrit case endings. Occurrence of familiar abbreviations for *varadhamanām*, etc., may be noted in more than one place. The date is cited thus: Kali year 1831, Śāluvāhana Śaka 1655, year 46 starting with Prabhava, namely Pañamālīha, Vaigāsi 17. Though agreement prevails among these details, the date is not capable of verification, as the week-day, the *tithi* and the *nakshatra* are not mentioned. The said day corresponded with Tuesday, May 15, 1733 A. C. While engraving the above date the symbol for ten is consistently omitted.

The inscription purports to lay down a rule for the guidance of the Jaina community residing in the village of Svarnapura. It is thus specified. The Jaimis of this locality should take in procession the images of Pārśvanātha and Jvalāmālini from the temple of Ālīvara (i.e., Ālīnātha), every Sunday, for being worshipped on the occasion of service to Ṣalāchārya on the Nilagiri hill in the north-western quarter. Svarnapura is evidently identical with modern Ponnūr. The Nilagiri hill which also figures in the legend of Ṣalāchārya, has still retained the name, being three miles away from Ponnūr. The images of Pārśvanātha and Jvalāmālini mentioned in the epigraph are probably the metallic images preserved in the temple of Ālinātha to the present day1 or their earlier substitutes. These are evidently intended for being displayed on ceremonial occasions. The specific mention of Jvalāmālini alongside of Pārśvanātha in the inscription is noteworthy; for the former was originally the Yaksī or the attendant deity of Chandraprabha Tirthākara2 and attained unusual importance in later times. Judging from the earlier Jaina inscriptions found here and the tradition connecting it with Ṣalāchārya,3 Ponnūr appears to have been a renowned stronghold of Jainism from earlier times.

**TEXT**


i.

2 rukkam Nilagiri Ṣalāchārya-pāda-pūjai7 Ādva[nt]āl-āl-cumā ml-prājī ahayastic śrī Pārśva-
nātha-svāmīyāl[y]ayum Jvalāmāl[i]pi-tanamānapāyum a[m]prājī Svarnapura-Jainagah

We might in this context take note of one more epigraph, a. i. it is helpful in our study. This is an archaic inscription from Pañchapārhavavartthi, dated in the 5th year of the Pahlava king Nandipōtārasar, which speaks of the creation of an image of a Goda Yāṣaī on the hill. It is significant to observe that neither the epigraph nor the sculptures that illustrate its contents has any place for the Jina.10

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2 *Jaina Iconography (op. cit)*, p. 62.
4 From an impression.
5 Familiar abbreviation is used here for this expression.
6 This sign is the symbol U denoting abbreviation for the expression *ūd*.
7 Āvya here stands for the Sanskrit *āvya*.
8 There is a syntactical flaw here. An expression like *namatita* is necessary to connect this word with the following.
9 This letter looks more like *na*.
No. 29 TALANGERE INSCRIPTION OF JAYASIMHA

I Plate

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The inscription edited below is engraved on a stone slab lying in front of the big mosque at Talangere near Kasaragod, the headquarters of the taluk of that name in the South Kanara District of the Madras State. It was reported that the slab was being used for washing clothes and that consequently a portion of the writing on it was getting worn out. It was, therefore, copied during the winter of the year 1952-53 by Mr. N. Lakshminarayan Rao, Government Epigraphist for India, in the course of his official tour in that district.

The record contains 27 lines of writing. The first four lines embody a Sanskrit verse in Śārdūlaśrīśāstra metre and are engraved in Grantha characters. The rest of the inscription is in Kannada characters and language. The record may, on palaeographical grounds, be placed in the 10th century A.C. The script does not show any peculiarities calling for special remarks. However, attention may be drawn to the forms of the initial vowels, a (lines 9, 23), ā (lines 16, 21), i (line 7), ī (line 20), u (line 9) and ā (lines 9, 26). The shape of the long ā is particularly noteworthy. The form of final i (line 6) may also be noted. The specimens of Grantha and Kannada scripts in the record may be compared respectively with those in the Grantha inscriptions of the 10th century, e.g., Udaiyur Plates of Bāṇa Vikramādiśya and the Kannada inscriptions of the same period, e.g., the Dāvhoṣū inscription of Śaka 884 and the Sogal inscription of the reign

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1 Jain Iconography, pp. 92-93.
2 Paramekkavu, Introduction pp. 4 and 12.
3 Author's own epigraphical collection. This epigraph which belongs to the 12th century, is under publication in my Jainism in South India mentioned above.
4 Above, Vol. XI, p. 76 and plate.
of Taila II: Saka 902. That the Grantha and the Kannada scripts of the inscription under study can individually be assigned on palaeographical grounds to the end of the 10th century A C. leaves no doubt that the epigraph must be assigned to this very period. Except palaeographical indications the record does not afford any clue for fixing its date; it bears no date nor does it refer itself to the reign of any king, whose dynasty is specified.

Among the orthographical features may be noticed the use of a superfluous muna in the following cases: tannava (line 18), uvuva (line 21), uvuva (line 24). The class nasal is used in kanda (line 7), ramana (line 12), etc., while it is replaced by the muna in akkaen-zaada (line 9), panaka (line 17), etc. The consonants following the rupha are doubled in -a- chandar-arhaka (line 6), dharma (line 17), urume (line 26).

The chief importance of the record lies in the contribution it makes to our knowledge of the state of Kannada language and prosody in the period to which it belongs, i.e., 10th century A C. Consequently, the special linguistic and metrical features and peculiarities found in the record are discussed at some length here.

The language of the inscription, except that of verse I which is in Sanskrit, is old Kannada interspersed with a few forms of middle Kannada, viz.,-ahe (line 7), ippa (line 10), torega (line 13). Of these -ahe comes from the older morpheme -afe and ippa is derived, through assimilation from irpa, of old Kannada. The accusative morpheme -an of old Kannada has dropped its final nasal in torega. The retroflex mid-palatal ʃ characteristic of Dravidian, is correctly employed. The retroflex r occurs quite regularly. In bejina (line 12) the nominative is used instead of the accusative bejina-an. Liadat < liadat towards the end of line 11 is a case of back-formation based on analogy and is obviously not correct. Such wrong usages are frequently seen in inscriptions as well as old Kannada manuscripts. Kesini (1290 A C.) expressly prohibits the pronunciation of r + consonant as ʃ + consonant while admitting that older poets have used the two for the purpose of rhyme. This suggests that there was a widespread practice among the common folk of pronouncing the r + consonant cluster as ʃ + consonant group and it may be this that has prompted the composer, the scribe or the engraver, or possibly all three, to use the form liadat in the present record.

-li and -an, the conjunctive morphemes of old Kannada are seen here in more than one context. One of them attaches itself to all the members entering into a conjunction and the last one takes on the required case suffix, the rest being in the nominative. While interpreting, the case suffix must be deemed to be present in all the other members also. As instances (1) mawga ranawara-sawara-an mula (l. 12-13), (2) pawana harhunamuna (l. 19), (3) pailamkam attan-gaun m-anuvana-bididos (l. 21) may be quoted from the inscription. In the first two the particle -an is used and in the third the particle -an is used in attan-gaun and is absent in bididos, the second member. Such usage as this is rather rare in Kannada, more so in verse than in prose.4 According to the grammarians, though not expressly so stated, all the members in conjunction must have the conjunctive particle as also the case suffix.

1 Ibid., pp. 1 ff. and plate.
2 Adolfo < edaduros: A Grammar of the Oldest Kannada Inscriptions> by Dr. A. X. N., Varanay. p. 256, No. 21 of about 700 A C., perishan < perishan, ibid., p. 256, i. 8 of about 675 A C., perish < perish, above, Vol. XII, p. 294, i. 8 perish, above, Vol. XIII, XI, ibid., in inscription, i. 16, of 1107 A. C., ed. L. D. Barnett, etc., manuscripts of Vembidharana: earliest date 1063 A C. perishen < perishen.
In the sentence "Urmme Jāgavēya varṇadāli-peu-gūsugal-allade gavālī-gūsugalī varaṇabādhi-adhāram—allade sallada ādite, the second allade appears to be superfluous. But such usage might have been the prevalent idiom as attested to by the double usage of meh (meaning 'or' and later on 'and') occurring in the sentences given below: (1) osege meh muniye meh; (2) pulege meh pogalge meh; (3) ose meh muniye meh; wherein the use of meh twice is analogous to that of 'either' and 'or' occurring simultaneously in English syntax.

A few words of lexical interest occur in this record and deserve careful study: (1) māra (line 9) seems to be connected with mōrāṭi and mōju (Tuḷu) both meaning 'a hilllock'; (2) oval from the contexts (lines 10, 13, 15) seems to mean 'brackish'. It appears to be related to the first member ulai of the Tami compound word ulai-māya, ulai-māya, meaning 'salty or brackish soil'; (3) chānugēmi (line 16) is derived from the Sanskrit chatur-grāmin; (4) urmme (line 28) has been translated as 'excellent'. This seems to descend from the Dravidian root aṟu meaning 'to increase', by the addition of the suffix -me used to form abstract nouns. As the final -u of the root is unstable and not radical the noun urme is directly formed, meaning 'increase, abundance'. It is in this sense that Pampa has employed the word in the phrase viḷāsād-urmegeya of and the reading here with short u in the beginning may be a mistake. The variant reading perme found in two of the manuscripts of this work is only a substitution of a synonym and is confirmatory of the meaning deduced above. (5) Adibhāra (line 27) is obviously a corruption of the Sanskrit word adhikāra.

The importance of this record to the student of Kannada prosody cannot be overstated. The Nārāyanaśīkā of the first verse and the Kandakas following are quite familiar in Kannada metrics; but verse No. 4 is not so and is a rare specimen. It is called urūha by the composer of the inscription and demands close scrutiny. Nāgavarma has defined the metre and the definition itself is the illustration. According to him the verse has four lines, each consisting of seven Brahma-gaṇas plus one guru, with rhyme in the second syllable. Of the four varieties of the Brahma-gana (— — , — , — ) only two containing three syllables or mārāṣ are used here and the other two consisting of four syllables or mārāṣ are eschewed altogether. The iambic variety (— ) though containing 3 mārāṣ does not enter into the scheme of Brahma-gaṇa. The urūha of the present record is in conformity with the above definition. The 1st, 3rd and 4th lines are quite regular and it is enough to show the scansion of one of them: viz., the first line:

1

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| — | — | — | — | — | — | — |

The tāla or accent falls on the first syllable of every foot. The second line, however, has an extra long syllable in the first foot:

2

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| — | — | — | — | — | — | — |

Note: 1. Karṇāṭikāmārāa (Ed. Patthak, Bangalore), I-134.
4. Kittlē has spelt this word with a cerebral or alveolar -ra- in the middle but it is highly doubtful. Janna, a famous poet and composer of the Thrisskere inscription of 1157 A. C. has in verse 62 definitely used the word with a retroflex -ra- in the rhyming place.
Though the line is hypermetrical, its rhythm is not in any way interfered with by the extra syllable as the accent here falls on the second long syllable. While reciting the line, the existence of the first syllable is practically obliterated. From this point of view the line may also be considered to agree with the definition of Nagavarman. Instances of the occurrence of such hypermetrical syllable are found in some of the literary works. The following is a couplet by Pampa (941 A.D.)¹:

\[
\begin{array}{cccccccc}
& 1 & 2 & 3 & 4 & 5 & 6 & 7 \\
Naneva | & koneya | & tala | & manu | & tni | & katuja | & din \\
& 1 & 2 & 3 & & & & \\
Prasadha | & raja | & putuja & & & & \\
& & & & & & & \\
\end{array}
\]

The whole verse contains thirteen such couplets. The first foot of the second line of every couplet has one extra syllable at the beginning, the accent falling on the subsequent long syllable. Similarly Kumudendu (c. 1275 A.D.) has composed a ragāle comprising 19 such couplets.² The following is a sample:

\[
\begin{array}{cccccccc}
& 1 & 2 & 3 & 4 & 5 & 6 & 7 \\
Janaka | & tanaye | & avg | & agau | & iuag | & tuau | & harsha | & din \\
& 1 & 2 & 3 & & & & \\
Munishua | & pana | & varsha | & & & & \\
& & & & & & & \\
\end{array}
\]

It is thus clear that the composer of our inscription attached more importance to the rhythmic effect than to the rules regulating this metre; his is a creative effort. The record is of unique value in the history of Kannada metrics. The utkaha verse found here is the only one of its kind known so far in Kannada literature and epigraphy.

The inscription opens with a Sanskrit verse which states that to Gantana, who was renowned in the three worlds, was born Sravadhat. Sravadhat’s brother was Santana whose son was Kripa. After many kings born in the lineage of Kripa down to Salya had passed away, Jayasimha, the crest-jewel among the Kshatrigas, is stated to be victorious, i.e., ruling. He was the abode of the goddesses of Fortune, Learning and Victory. The king is then stated to have made a gift of a piece of land situated in the vicinity of Puttur to Mśchabharasa; a kanyākarṇa, i.e., gift to a damsel. The land which was barren and rocky was converted into fertile field by Mśchabharasa. She constructed a house, laid a garden and had a moat dug around the place. After the usual impression on those who attempt to destroy the charity, the record ends with a statement to the effect that the right of succession to the ownership of the land should devolve on the female children in the lineage of the excellent Jōgavva and not on the male offspring; and that in case there were no female issues the right will pass to the male children.

We have no means of ascertaining the family to which the chief Jayasimha, the donor of the grant, belonged or the exact period of his rule. The fact that he does not bear any title indicative of paramountcy would point to the conclusion that he was a local chief. However, we know of a ruler named Jayasimha who is known to have been a native of Karimangal (Mangalore). He bears the titles Sōmakalidūka, Puddya Mahārāja, Pariratī and Parinabhināna. As these titles are usually associated with the latter Aḷupas, the chief Jayasimha, as the record has been taken to be a scion of this family though the record in question does not specifically call

¹ Pampa-Bhārata, 1.58.
² Kumudendu Rāmāyaṇa, IV—after 98.
him an Álupa. Since Talaṅgere, where the record under publication is found, is within a distance of thirty miles, as the crow flies, from Kariṅgala, the findspot of Álupa Jayasimharaṇa’s record, it is not unlikely that the Jayaśita of our record belonged to the same family as Jayasimharaṇa of the Kariṅgala record did. But, on account of the fact that the Kariṅgala record, which is also undated, is palaeographically about a century later than the Talaṅgere inscription, the two chiefs cannot be regarded as identical.

It is very well known that from the time of king Vinayāditya1 of the family of the Western Chālukyas of Bāḷāmī the Álupas were feudatories of the Chālukyas. From a record recently discovered2 it would appear that the Álupas were even matrimonially connected with the Chālukyas. The Álupa chief Chitravāhana seems to have married Kunkumamahādevī, the sister of the Chālukya monarch Vijayarāditya. The inscription states that king Vijayarāditya made a grant at the request of Chitravāhana to the Jinaśabhavana at Purigere constructed by this lady who seems to be described as causing delight to the heart of the Álupa ruler. The request was made when Vijayarāditya had come to Banaṇisī to visit the Álupa prince. From an inscription of the reign of Rāṣṭrakūṭa Gōvinda III3 it is known that a Chitravāhana was administering the Álupakāḍa division under him. This Chitravāhana has been rightly taken to be an Álupa ruler on account of his name and the territory which he was governing.4 This was about 800 A.C. Subsequent to this date hardly anything is known regarding the activities of this family. If, however, our Jayaśita is, as suggested above, an Álupa ruler, the fact that no paramount titles are borne by him would indicate that about the end of the 10th century, the period to which he has been assigned, the Álupas continued to be vassals either of the Rāṣṭrakūṭas whose power was declining or the later Chālukyas who were beginning to lay the foundations of their power after overthrowing the Rāṣṭrakūṭas. However, by the time of Jayasimharaṇa of the Kariṅgala inscription, i.e., 11th century A.C., the Álupas seem to have been independent as this ruler is given all the paramount titles.5

Besides Jayaśita, our inscription mentions two other royal personages, viz., Mōchābbaruṣi and Jōgavve. The exact relationship which existed between Jayaśita and these two ladies is neither stated in the record nor can it be ascertained from the nature of the reference to them made in the record. Nor do we know how Mōchābbaruṣi and Jōgavve were related to each other. Since at the end of the inscription it is specified that the hereditary rights regarding the possession of the land should devolve on female issues it may be gathered that Mōchābbaruṣi was either the sister or the niece of Jayaśita. If she is to be considered the niece, Jōgavve might have been the king’s sister. It may thus be inferred that this practice of the family property passing from mother to daughter obtained in this part of the country at least as early as the 10th century. This law of inheritance which goes by the name of aḷiya-santāna is in vogue even today in that area.

The only place mentioned in the record is Puttār. This may be identified with the village of the same name, a few miles to the north of Talaṅgere, the findspot of the inscription.

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2 C. P. No. 49 of ARIE for the year 1945-6.
4 Abovo, Vol. IX, p. 16.
5 A later Jayaśita is mentioned as a contemporary of the great Dvaita teacher Madhvācārya in the literary work Madhvācārya (sarga 13, verse 21 ff.). He was a ruler of Kumbha. Madhvācārya is stated to have visited a place called Vishnuśramagala, about three miles from Kāsaraṇāgī, where Jayaśita came and paid homage to him. This village lay within the jurisdiction of prince Jayaśita of Kumbha. Perhaps he was also an Álupa chief.

29 DGA/53
TEXT

1. Svasti śrī ["śrī"] Āśiha-Charitraśikhaṇḍaśūri-bhuvanas-krityō muniśc-Gautamaś-tīt-sūnōṣ-cha
2. Śāradāvatī: Kripa iti bhrātu[s]ṃ-ṣuṣṭaṃ-Ṣaṭaṇaḥ ["ṣaṭaṇa"] tād-vanāśvāhṇa-adhunaṁ ga-
3. tēśhv-amaratāḥ Śaly-āntā-bhadrādīshu ārūḍhaś-śrī-Jayasiṁha
4. ēṣu jayati kahatr-aika-chūdāmaṇiḥ || [1*]
5. Śrī chaphalateya[ra]ṁ Vachana-Śrī Chaturānana-virāmamahāνaṃ bīṣuṇa Jayasyārā-čhāru-
6. nōtre-gaṇa-nērudā-ā-chandra-ārkaṇa vīrājīval Jayasiṁhaḥa || [2*] Vachana ||[3*] Kanyādāna-
7. mahānaṃ
8. g-ittan-endeḍe pettu Mōchhabarai saṁtōṣa[ra]-bhāṣṭra-iddaṇa- | Kanda | Inn-appa
9. bhūpapr-ellai
10. ninnorēga[ra]ḥ dorege vrāṇa-adaripu-ūrṇa manisad-ūrṇa guṇa-śainpana samant-ivud-
11. ena ga kanyā-9
12. dānaṃ || [3*] Akkuma-ṛṇa || Utaśaḥ || Uţa kundaya toreya tadāya kariya alla mārādiḥ
13. Pūttrā poyeyara-ippa kāriya-ovāla niśa-bhūmīyaṇaśaśa-bhūruhuṅgal-ālīya-ṣaḷage nere-
14. da koṛeyan-ambhābhrūvalaṅkha sanu ādhāraṇaṭṭaṇ-oppa mālā-si-silānaa || [4*] Vachana ||
15. nāṅra-ṛṇaṃ-ollada kalakṣaṭa beṭṭaṇa sava-talaṃ mālīy-ṣāṅlī māṇeyo mūndana-
16. vanavunath māḍisī koṛeyam kaiṣṭha toreya seṛgyα-ṭṭhα-ovαla clown-
17. naṃ pīṇaṃ-śyāśiṇaṃ sukhāśtrāṇaṃ māḷaṇiṇa-advu mana naṇḍaα-
18. y-ikkub-ovαl-ppu-ṃadda bhūmīyaṇa-ṭolkoṇaṇa-aggala-aggala-
19. si āsana chāvagamīgal-ariya kanyādānaṃ goṭṭa bhūmīyaṇa
20. kāla-kālānticna-ṭaruṇaṃ dharmaṃ-ṣaḷiṣu koṛal-āṭiṣdu paṁcha-maṅhā-pāta-
21. kaṇk tana tāyañ koṭal-ṛṇa ātanma taṇḍeyaṇa kondu ātanma makkala nettāraṇa koṭi-
22. du pāsvun bhāmaṣar numa Kuruṛkṣhadrada-ṭol-āṭan paγuva nara-
23. kamaṇ paγuva-akke ["akke"] ṭi kanyādānaṃ konḍatana-alpāyauyanum-ṛṇa-
24. putrakarṇaṃ ṭappan-akke || Kanda || Āṭanadu-akke dhāṭra-bhūrarna-
25. ν-āṭuṭh-stānta kaya-ampton-ṛṇaṃ bāḍiṃṇaṃ pūntiṇe[ra] kāvya-
26. deṛi yavavastheya-ṛṇaṃ || [5*] Vachana ||[6*] Ardhaṇ-ṛṇaṇa- | [7*] Arāṇal-puṣṭaṇa pokkanaṇu
27. pūlāṭakka-ṭēnuṭuṭum(ṇaṃ) jñāṇavāna bāḍiśala koḷega sūltaṇa- ṭappana
28. ṛdhaṇa-gyeydu bahādr-ūrṇa pokkoṣṭavaṇaṇa māṇḍu-śailaṇa saṁvva-पायाम Hindu kāḍu
29. kaiṇuṣvāṇa ||[8*] [U]ṛṇme Jāgavvaṇa varīśadaḥ pēγ-gūṣaga allada gaṇḍu-gī-
30. sugala varīṣaṇa-ṭīṅbāram allada sallada pēγ-gūṣaga alladu gauḍa-gī-
31. [1*] Floral design.
32. [2*] Metro: Śūśrāstvaibṛhitā. Lines 1-4 are written in śrī paṭhe śrī charaṇa.
33. [3*] The medial ś sign of ś猗 is written at the end of the previous line.
34. Read: =ittam.
35. Read: enaṇa.
36. Read: śt-amṛtana.
37. After this there are two horizontal strokes which apparently stand for punctuation.
38. Read: taṇaṇa.
39. Read: ṭoḍe.
40. Read: ṭe.
No. 29] TALANGERE INSCRIPTION OF JAYASIMHA

TRANSLATION

Lines 1-4. Hail! Prosperity! In the lineage of the Chitraśikhāṇḍins there existed Gautama, famous in the three worlds. Then there was Kriṣṇa, son of Sāntanu who was the brother of Śrīvat, the son of Gautama. After some of his illustrious descendants up to Śalya had attained immortality (i.e., gone to heaven), this eminent Jayasimha, the sole crest-jewel of the Kshatriyas is victorious.

Lines 5-9. While the goddess of Fortune, having forsaken (her) fickleness, the goddess of Speech, having given up (her) resting-place in Chaturādana (i.e., Brahmā) and both, having associated themselves with the fair-eyed goddess of Victory, were resplendent till the moon and sun (endure); Jayasimha, having said to Mōchabbarasi "I have made you a gift due to an unmarried girl (of the family)", she received (it), felt glad and said thus: "All those who will be born kings hereafter do not come to your level or equal you, and therefore, Oh! (you) rich-in-virtue give me willingly as a gift (called) kanyādaṇa a locality which none would value". He replied "Be it so".

Lines 9-11. The brackish (water-logged land) (adjoining) the street wherein reside the untouchables of Pāttūr (which was situated at some distance) from the hillock of black stones, on the bank of a stream at the edge of the village and the reservoir complete with rows of essential trees—(these two) the lotus-eyed (lady), by her own wealth had caused to be finely constructed;

Lines 12-23. thus, having made a level ground of the stony wild hillock which none desired (to have), having caused to be made a tiled house and a garden, having imprisoned the stream, (i.e., built a dam across it) and having converted with great effort the brackish soil into fertile land and, prior to that, having caused a mound to be dug (around) the land, comprising the brackish salty soil (used for) keeping bundles of grain, made over this land, with the knowledge of the four nearby villagers, as a gift to a damsel; in the course of (endless) time, whosoever having destroyed this pious (deed), desires to appropriate (it) for (himself), may that committer of the five great sins go to hell into which, he, by murdering his father with the intention of appropriating his mother, by drinking the blood of his children (and) by destroying cows and Brahmānas in Kurukshetra enters; may he who takes over (to himself) this gift to a damsel become short-lived and daughterless.

Whoever he may be that carries the burden of the earth (in future), I beseech that hero, who obstructs the hands of (i.e., prevents) those who carry away (the gift), to regularly protect the village in this manner.

Lines 23-26. If it be asked how it is (the reply is): When the king's men enter the village, if they carry off heaps of straw and if they take anything by force they are fit to be killed. He who having committed any kind of crime comes to the village and enters (it) must be protected for three days after exempting him from all imposts and (then) sent away.

Lines 26-27. In the lineage of the excellent Jōgave the right (of succession) goes to the female children and not to the line of male children; when there are no female issues it goes to the male children.

1 These are the seven sages, Pulaha, Pulastya, Marichi, Atri, Vasishtha, Āṅgiras and Kratu.
2 Kanyādaṇa is a compound word which is usually taken to mean "making over an unmarried girl to a bridegroom in marriage". In this sense the first member of the compound should be construed as having the possessive case suffix. But here it seems to take the dative suffix. That this is the intended sense finds some support in the last two lines of the inscription.
3 This seems to be the meaning of the word oval
4 This seems to be the meaning of māde-yikās.

> 2
No. 39—TWO PLATES OF TRIBHUVRANAMAHÄDEVI FROM BAUD

(I Plate)

S. C. DE, BHURANESWAR

Two single copper plates of Tribhuvanamahädevi of the Bhauma-Kara dynasty of Orissa were received from the Sub-Divisional Officer, Baud, as exhibits for the Historical Exhibition organised on the occasion of the Cuttack Session of the Indian Historical Records Commission and the Indian History Congress in December 1949. They were discovered some years back in a place near the town of Baud and were lying in the treasury. The exact place and the date of their discovery could not be ascertained. I propose to edit them here with the kind permission of Mr. A. Das, the Sub-Divisional Officer, Baud.¹

Of the two plates, one is bigger than the other, the bigger one, to be termed hereafter as plate A, measuring 14.2" × 11.8", and the smaller one, plate B, 12.7" × 9.8". Both of them are in a fair state of preservation. A circular seal of the form of a full-blown lotus is soldered at the centre of the left side of the plates. The counter-sunk surface enclosed within the rows of petals is circular in shape. The diameter of the counter-sunk space is 3.3" in plate A and 3" in plate B. At the bottom of the sunken surface, another double-petalled open lotus is carved out in relief. Above it, the legend Tribhuvanamahädevi(yajā) is neatly carved in relief. The lower portion of the subscript y in yajā is drawn out to form two horizontal lines below the legend. Above the legend there is the figure of a couchant bull with the symbols of the crescent, couch and sun above it. There are two floral designs, one in the front and the other at the back of the bull.

The characters closely resemble those of the Dhenkanal plate² of Tribhuvanamahädevi and the Talcher plates³ of Śivakaraśiva (III). As a matter of fact, the Dhenkanal plate and our plate B were both incised by the same person, Harivardhana, while the Talcher plates were engraved by his father Rāhasavardhana. On palaeographical grounds the plates may be assigned to the 9th century of the Christian era at the earliest. Both the plates are dated in the year 1005 8 (i.e., 158) of the era which is known to have been used by the rulers of the Bhauma-Kara family.

The language is Sanskrit. The text of both the plates is practically identical, except for the grant portion. The composition is a mixture of prose and poetry. The descriptive portion consists of fifteen verses in addition to the usual benedictory and impercatorv stanzas. There are a few orthographical or grammatical mistakes and these have been corrected in their proper places. The words gōheri, āra, valūva, etc., occurring in the grant portion, seem to be Sanskritised Oriya expressions.

The documents open with the description of the charms of Subhāsvaraṇājaka, the capital of the Bhauma-Kara rulers. Next follows the genealogy of the family. In the Kara dynasty there flourished a powerful king named Umetaśaśiśa. His son was Śubhākara who erected many lofty viharas. His son was Gayāda who was succeeded by Kusumahāra. Gövindaśrīdevi succeeded Kusumahāra who had left no son. The kingdom thrived under her rule, people lived in peace and prosperity. On her grandson, Lōjaśhāra, attaining majority, she retired making over the charge of the kingdom to him. Lōjaśhāra was blessed with two sons, Kusumahāra and Lalitaḥāra. The two sons succeeded their father one after another. But, both of them having died childless, Prīthvimahādevi (the wife of Kusumahāra), whose father was Śvabhāvatunga of Kōsala and mother Nyttāmahādevi, the daughter of Yaśviridhi, ascended the throne, and was known to the world under the name Tribhuvanamahādevi. She is styled Paramabhōṭikā, Mahārājājirōja-Paramēśvari and Paramavaśīwati. At the request of Śaśi-

¹ The plates are now preserved in the Orissa Museum.
³ Misra, Orissa under the Bhauma Kings, pp. 40-50.
lēkhā, the moon of the Vṛīgaḍi family of Vīrāṭa lineage and wife of Mahāmaṇḍalāḥhipati Maṅgalkalasā, Pṛithvimahādēvī made the following grants in the year 158 for perpetual offering of ablation, sandal paste, etc., to the deity Umāmahēvāra installed in the temple constructed by Śāsilēkhā and named Nāmēvāra after her father, for repairs to the temple, for providing garments and medicines to mendicants, for food and clothing to Brāhmaṇas and for the maintenance of the family of the dānapati.¹

The grant in plate A consists of a village named Kōṭṭapurā together with the Nāmēvāra takapāṭaka in the district of Tamālakhaḍa in Daṇḍabhukti-maṇḍala situated in Uttara-Tōsalā. The grant recorded in plate B is a plot of land called Uṭhukā-khaḍakshētra in the district of Dakshinākhaḍa in Daṇḍabhukti-maṇḍala of Uttara-Tōsalā.

I may here point out that some portions of the text of the records under discussion occur in others as indicated below. Verse 6 of our plates occurs in the Talcher plate of Śubhākaraśāva of the year 141.² Again verse 15 of our records occurs in the same plate with reference to the mother of Kusumahāra or Śubhākara III. The birudes of Tribhuvanamahādēvī as given in the Dhenkanal plates³ and in the plates under discussion are identical and the issuer is called Sīndaguri in both. The passage dealing with the boundaries of the gift land in the present plates is almost the same as that in the Talcher plates of Śivakaradēva III of the year 149.⁴

Mahrājasapalalāhēkā Ritakaka Śri-Mallōka acted as the dātaba, mahāskapalalāka bhūgīn Śkrasēna as the writer and pṛṭkapāṭa Dēvulēva as the heir in case of both the records under study. Plate A was incised by the brazier Amṛitavardhana, son of Īśvaravardhana, while plate B was incised by Harivarīdhana, son of Rasasvavardhana. From the four copper plate charters of the Bhuuma-Kara dynasty, viz., the two Talcher plates of Śivakara III, the Dhenkanal plate of Tribhuvanamahādēvī and our plate B, we learn that Harivarīdhana was the son of Rasasvavardhana and the grandson of Rāmavardhana.

These plates are very important for the study of the history of the Bhuuma-Kara dynasty of Orissa as they bring to light many new facts. Firstly, they reveal that Daṇḍabhukti-maṇḍala was included in the kingdom of the Bhuuma-Karas of Orissa. Secondly, they throw new light on the genealogy of that dynasty. Thirdly, they reveal that the later Bhuuma-Karas were matrimonyally connected with the NāmAvalā kings of Kōsalā.

The genealogy of the Bhuuma-Karas obtained from the present plates and that obtained from other plates are given below for a comparative study.

Plates under discussion

1 Unmaṭasaiśīha
2 Śubhākara
3 Gayaḍa

4 Kusumahāra (1) (died childless)
5 Īśvarīmini (relation with No. 4 is not mentioned)
6 Rasasvavardhana (grandson of Īśvarīmini)

7 Kusumahāra (II) (childless) 8 Lalitabhāra (childless)
9 Pṛithvimahādēvī aīsī Tribhuvanamahādēvī (wife of No. 7)

¹ I.e., a Brāhmaṇa in charge of all functions connected with the making of grant by the King.
² Misra, op. cit., p. 35.
³ Ibid., p. 36.
⁴ Ibid., p. 46.
A study of the above two genealogies would show that there are certain points of wide and uncompromising difference between them. Firstly, it is stated in the present plates that Kusumahāra (I) died childless and Gōśāmīni took upon her the burden of the realm until she made it over to her grandson Lōyabhbāra. In the Talcher plates of Subhākara (IV) and Śivakara (III) there is no mention of Subhākara (III) alias Kusumahāra (I) Sihāhātra. They simply state that after the death of Subhākara (III) his mother took up the charge of the kingdom. In the Talcher plate of Subhākara (IV) it is definitely stated, in the same way as in the present plates, that Tribhuvanamahādēvi made over the charge of the realm to her own grandson Lōyabhbāra on his attaining majority. But in the Talcher plate of Śivakara (III) Lōyabhbāra is not mentioned and so the relationship between Tribhuvanamahādēvi and Lōyabhbāra is not ascertainable. It is simply stated that Gayāda became king after her (tasyā babhāra......vipatiḥ Gayādaḥ, lines 12-13). It would appear to mean that Gayāda was born to her; but it was probably meant to convey the sense that Lōyabhbāra-Gayāda succeeded Tribhuvanamahādēvi. In the two Talcher plates of Subhākara (IV) and Śivakara (III) there are no details explaining the reasons for Tribhuvanamahādēvi’s assumption of the government after her son; in the present plates it is definitely stated that Gōśāmīni succeeded Kusumahāra (I) as he had died without leaving any issue (lines 8-9). So far it was believed that Tribhuvanamahādēvi assumed the reins of the government during the minority of her grandson Lōyabhbāra. But that assumption is no longer tenable in view of the clear mention of the fact in the present plates that Kusumahāra (I) died childless. This fact conflicts with the relationship between Gōśāmīni and Lōyabhbāra since the latter is described in the present plates as the grandson of the former. Since Subhākara (III), identical with Kusumahāra (I) of our plates, was childless, Lōyabhbāra was either the son of a brother or sister of the former; otherwise he could not have been called the grandson of his predecessor. It,
however, appears more probable that Lōṇabhāra was the son of a brother of Śubhākara (III). This brother had probably predeceased Śubhākara (III), after whose death his nephew became the sole heir. Tribhuvanamahādevī ruled the kingdom on behalf of her grandson who was still minor at the time of the death of Śubhākara (III). This assumption alone can explain away the inconsistency of the facts stated above.

As regards the identity of Gōśvāmīni it may be noted that she is stated in the present plates to have succeeded Śubhākara (III) alias Kusumahāra (I) and made over the kingdom to her grandson Lōṇabhāra on his attaining majority. In the Talcher plate of Śubhākara (IV), the mother of Śubhākara (III) is described as having succeeded her son and made over the kingdom to her grandson Lōṇabhāra. She was also known as Tribhuvanamahādevī. Thus both Gōśvāmīni and Tribhuvanamahādevī were successors of Śubhākara (III) and grandmothers of Lōṇabhāra. So they cannot but be identical. Gōśvāmīni was probably the original name of the wife of Śāntikara (I) alias Gayādēvi, and mother of Śubhākara (III), and Tribhuvanamahādevī was her assumed name. This assumption is corroborated by the allusion to Gōśvāmīni as having ruled in the past in the Dhenkanal plate of Tribhuvanamahādevī.

I may here point out that Tribhuvanamahādevī of the Dhenkanal plate is not the wife of Śāntikara (I), as assumed by Pandit Misra, for the following reasons. For one thing, nowhere is Śāntikara (I) called Lalitahāra. As pointed out above, the name of Śāntikara’s wife was, in all probability, Gōśvāmīni. Tribhuvanamahādevī was an assumed name as is evident from the passage: *qi jāpata Tribhuvanamahādevī iti vikrama* occurring in Śubhākara (IV)’s Talcher plate, the same passage being employed in the present plates with reference to Prthvīmahādevī. Thus, both Gōśvāmīni and Prthvīmahādevī had the assumed name Tribhuvanamahādevī. The date of the Dhenkanal plate is clearly 190, as it is represented by the letter symbols b is and c is which stand for 100 and 90 respectively. Śāntikara (I)’s wife was the first queen in the Bhauma-Kara dynasty to rule over the kingdom, and the reference to Gōśvāmīni as having ruled the kingdom in the Dhenkanal plate proves that another queen had reigned prior to Tribhuvanamahādevī of that plate; hence she must have been the wife of Śāntikara (I). That Gōśvāmīni is not a fictitious figure but the grandmother of Lōṇabhāra is proved by the plates under discussion. As stated before, the mēna of the Dhenkanal plate and the plate B under discussion is the same person, Harivarthalana, son of Rahasaradhana. In view of the above facts, Tribhuvanamahādevī of the Dhenkanal plate cannot be regarded as the wife of Śāntikara (I). She was the wife of Śivakara (III) alias Lalitahāra. So it would be quite natural to identify Lalitahāra of the Dhenkanal plate with Śivakara (III), the younger brother of Śubhākara (IV) alias Kusumahāra (II). Thus there were three queens bearing the name Tribhuvanamahādevī. Śāntikara (I)’s wife was Gōśvāmīni alias Tribhuvanamahādevī (I), Śubhākara (IV)’s wife Prthvīmahādevī was Tribhuvanamahādevī (II) and Śivakara (III)’s wife (original name not known) was also Tribhuvanamahādevī (III).

After Śubhākara (IV) and Śivakara (III)’s wives ascended the throne under the names Tribhuvanamahādevī. The former was ruling in the year 158 and the latter in 160. This gives credit to the assumption that, after Śivakara (III) there was a quarrel for succession. Prthvīmahādevī ascended the throne probably with the aid of her father Svabhāvatūngga and, after her, Śivakara (III)’s wife became queen. Her claim was probably backed by her father Rājamalla. The hints of a state of chaos befalling the Bhauma-Kara family are there in the Dhenkanal plate (lines 9-10). Further, it is stated therein that Tribhuvanamahādevī was approached by the ministers for her accession to the throne (line 29). These hints confirm the belief that there ensued a civil war for succession after Śivakara (III) alias Lalitahāra, and the two queens of Kusumahāra and Lalitahāra ascended the throne one after another. Then came Śāntikara (III) and Śubhākara

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1 *Bhhscr. Takk., Pt. ix.*
Between the year 149, the date of the Talcher plate of Śivakara (III), and the year 180, the date of the Ganjam plate of Daṇḍimahādevī, we get four rulers, viz., wives of Kusumamahāra and Lalitaḥara, Śāntikara (III) and Šubhākara (V). Each ruled for about 8 years on average. This quick succession corroborates the suggestion of a civil war.

The most uncompromising point of difference between the two genealogies given above lies in that, while in the present plates Kusumamahāra (II), i.e., Šubhākara (IV), and Lalitaḥara, i.e., Śivakara III, are said to have had childless, in the copper-plate grants of Daṇḍimahādevī and Daṇḍimahādevī, Śivakara (III) is said to have had two sons, viz., Śāntikara (III) and Šubhākara (V). This difference can be reconciled if it is assumed that Śāntikara (III) and Šubhākara (V) were sons of Śivakara (III) by a second wife of his, the legitimacy of their birth being either not acknowledged by the queen of Šubhākara (IV) and by at least one of the queens of Śivakara (III), or was deliberately ignored. However, there can be no satisfactory solution to this mystery until further discoveries throw more light on the later history of the Bhuuma-Kara dynasty.

Some scholars refer the dates in the Bhuuma-Kara plates to the Harsha era. The date of the present plates calculated according to that era will be 764 A.C. But on palaeographic consideration this date will be rather too early. As already noted, the present plates cannot be assigned to a date earlier than the 9th century. Similarly, if the Neulpur plate¹ is referred to the Harsha era and the numerical figures in it be read as 54, the date of the plate will be 660 A.C. The forms of the signs of medial vowels in this record, as also of some letters like s, m, h, etc., are more developed as compared with those of the Ganjam plate of Mādhvarāja of U. E. 300. As such the plate can be assigned to the beginning of the 8th century at the earliest. R. D. Banerji assigned it to the latter half of the 8th century on palaeographic considerations. Thus the date arrived at by referring the plate to the Harsha era seems too early for it. Hence we may examine the possibility of referring the dates in the Bhuuma-Kara records to a later period.

From the Neulpur grant of Šubhākara (I) we know that he was ruling over Northern Tāsala. The same region was governed by Sūmadatta on behalf of Śāśānka, the celebrated king of Kāraṇa-svarṇa. Since the plates of Sūmadatta and Bhānudatta are assignable to a date earlier than the Neulpur plate, it may be presumed that the Bhuuma-Kara rule in Northern Tāsala and Daṇḍabhukti was established subsequent to the rule of Sūmadatta or Bhānudatta. In order to ascertain the time of the establishment of the Bhuuma-Kara rule in Northern Tāsala we have to find out the probable date of the end of the rule of the Dutta family in that area.

Sūmadatta was a feudatory under Śāśānka. He or his successor, if there was any, must have remained in the feudatory status till the death of Śāśānka who is presumed to have maintained his empire to the last. We do not know for certain when Śāśānka’s death took place; but, from certain references to his anti-Buddhist actions in Magadha as found in Hsuen Tsang’s account, it is believed that Śāśānka died shortly before the year 637 A.C.² So up to that date, or thereabouts, the Bhuuma-Kara rule had not been established in Northern Tāsala. After Śāśānka’s death Bhāskaravarman and Harsha conquered his dominions in and outside Bengal. Harsha led an expedition against Königda in 642 A.C. On his way to Königda, he would not have left the Northern Tāsala and Daṇḍabhukti regions unconquered. The rule of Sūmadatta or Bhānudatta in the Northern Tāsala-Daṇḍabhukti region might have come to an end in this way. Whether Harsha appointed the Bhuuma-Karas as his agents in that region or they acquired the kingdom with their might following Harsha’s departure cannot be determined. But it seems fairly certain

¹ Above, Vol. XV, p. 1 ff.
that their rule was established in North Orissa region in 642 A. C. or thereabouts. Thus the era used in the records of the Bhauma-Kara kings probably started from the date of the establishment of their rule in Northern Tisalā, that is, from about the year 642 A. C. The date of the Neulpur plate and the present plates calculated from 642 A. C. will be 696 and 600 A. C. respectively. These dates are quite in accord with those arrived at on paleographical considerations.

Svabhāvatāngā is mentioned as the father of Tribhuvanamahādevī. He was the ruler of Kāśala, evidently South Kāśala, and belonged to the lunar dynasty. In the Patna plates of Mahāśīvagupta Yāyātī,1 his father is said to have acquired the title of Svabhāvatāngā by his valour (Svabhāvatāngo nija-paurusahā). Svabhāvatāngā of the plates under discussion and of the Patna plates seems to be one and the same person; as such Pṛithvivamahādevī also Tribhuvanamahādevī was the daughter of Mahābhavagupta Janamājaya, king of Kāśala. From this we come to know for the first time that the Śūmavatā family of Kāśala and the Bhauma-Karas of Tālāvāparājaka were matrimonially connected.

In regard to Maṅgalakalaka, we have so far not come across any such name. We only know that some members of the Bhaṇja dynasty had surnames like Kalyāpakalasa, Amōgahalasa, etc. In view of this we may tentatively assume that this Maṅgalakalaka belongs to the Bhaṇja dynasty. It may be pointed out here that one Satrubhāṇja had the surname Maṅgalarāja. Paleographically his Jangalupāṇḍu plates, in which the above surname occurs, are assignable to about the same period as that of the present plates. It is possible that the fuller form of the surname was Maṅgalakalaka-rāja. Śaśītikā, the wife of Maṅgalakalaka, is stated to have come of the Vṛūgaḥ family of the Vīrāṭa lineage. The village of Koinṣari in Mayurbhanj is still known as Vīrāṭapura. “The Nāga family of Mayūrabhāṇja was known by the name Vīrāṭa Bhuyaṅga, or simply the Vairāṭa or Vīrāṭa family . . . . . . the power of Vairāṭa Ṛājjas of Mayūrabhāṇja dates from the seventh century A. D.” Koinṣari was probably the capital of the Vīrāṭa dynasty of Mayūrabhāṇja. The whole tract from Koinṣari to Nilaṅgiri was under the rule of the Vīrāṭa family.4 Some descendants of the old Vīrāṭa family are still living and they call themselves Bhuyaṅga Kshatriya. Vṛūgaḥ might have been a section of the Vīrāṭa family. It is not improbable that marriage connections between the two royal families of Mayūrabhāṇja, the Vīrāṭas and the Bhaṇjas, were established in course of time.

I have not been able to identify the districts Tamālakanda and Dakṣinañgkanda and the village Kotapura. I may only suggest that the first may be identified with Tamluk, headquarters of a sub-division of the Midnapore District, and the second with Dakinmal (Dakshin Mahal), a pargana in the Contai sub-division. Tamluk and Dakinmal are mentioned as parganas in the Muḥal revenue accounts.5 The Čadābhuktī maṇḍala probably comprised the major portion of the Midnapore District.

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29 DGA/53
1 जो स्वस्त्याशाज्यवासिनिशंकनुप्रस्थापिते: सर्वत: संसर्पेण्यूररितस्ततौतालोमितेदैवी-
तुर्जवले: पी-

2 लुभि: गच्छ: जङ्गमता समस्ततुन्भि: सेवार्थमध्यायातैःसूभामामभवादिव किंतिते: संकोषेषाणामातः।।

3 नीद्राःरक्षयाँकिनिताविजयायस्मावाराः।। आसींदेः कराणाः (श) मकलितधिमाय-जाल्मस(श्री): प्रतारी।।

4 [दूर] नीद्राःरक्षयाः कतमण्डकतरिति: श्रीमुद्धुस्विसिंह:।। राजा लघोप(श्री) किंजतिती: स्कुरदसिनरकेशलमाधिपश्चाताः।।

5 क्षमार्जार्जुमोहिच्छलयदमचोमितिकालकण्डकाः।।[५] नुमोतमस्तत्य समाथ्यैः।।

6 श्रवणकमः।।[६] कलेण्योऽसुक्तास्माय यो विहारस्म्यस्वविद्येश् विलामयेश्च(समु)।।

7 नेपाल दत्ती भूमिपिरिव(श्री) भूवृ।। (१) वस्त्रायिनीसनोज्जयबल्यदातो नेर: सिरिसिन न कलिश्विरोधास्ताः(आत)।।[७] तस्म:-

8 दत्ती वजस्तमलवाण्यतेतुरास्त्रेष्व: कुसुमहारूः दत्त: प्रतीत:।। तस्मातिभवतनुजानमिति कीण्वतोऽपि गोत्रविनमः।।

9 नी चिरिसुवाड़ दुर्रवरायाः।।[५] भवसं वैरिकुलेः यश: प्रकटितं जात:।।

10 यें स्वयास्मिनिति।। बोलौ त्रां दत्ती दत्त प्रजानपति भरं प्रजानमयाय मुखो विश्वायस्वालुमक्षुटिपश्चातः मेषे पदं सा

11 हुः।।[६] तेऽ दत्ती दृष्यमहेः दत्तिनिश्वन्तसत्त्वालिमोक्षुर्धृष्टसमसिपिविविहारिताभ-सतादातिविन्दव्य:।। (१)

12 तस्म एव निवेदनः च उत्तरी स्वविक्ष्य राज्यविषयं रें च वर्मचावनिविरोह-सुमामोग्येनासकतशी:।।[७] यथ श राज:-

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1 Expressed by a symbol which is also regarded as indicating siddham.

2 In the names Kusumakhra and Lalitakhra, occurring several times in both the plates, what has been read as a seems to be really ba.—D.C.S.
TWO PLATES OF TRIBHUVANAMAHADEVI FROM BAUD

BAUD PLATE OF TRIBHUVANAMAHADEVI - A

SCALE: ONE-HALF

N. LAKSHMINABAYAN RAO
Res. No. 723 H E (C)'53. 485'54.

SURVEY OF INDIA, DELHI DUR.
13 शिरोवहीनोऽयतं कुमुदिमहारमदारकलोधवः। सुधमबाप त्वो ललितार्थतिः ललिताहरमन्मात्मापरः(रम्यः) ॥१८॥

14 जगायणे तसस्मन्तकुलावर्तकासस्वसर्वः(तत्र)तावेने पञ्चाभोगप्रणयितं गते सघ मक्ता(लम्यः) ॥१०॥ सुतो तस्याभ्यतम्

15 क्रमकलितराज्योऽज्जतपदे भूवं भूमुखाभामिकरणजोणानिगुप्तकलौ ॥६॥ ततः स्वराक्षकानगरस्वरूपभारातिरतिः

16 रूपयोऽत्र युन(क्रमः)धोवरकलोरसस्मसत्त्व्यतपदे ॥१०॥ देववानाट्याः

17 न्यायरसं कमेण गतस्यतपदे ॥११॥ सिसूपुस्यबन्धितंशीविकासकभास्वतः

18 राजः स्वभावतुस्थः कौशलार्थः

19 महास्य महावेदी महात्वः। पृथ्वी पृथ्वीमहावेदी चिरकालमपलवू ॥१४॥

20 या जागुसः रिपुसनानमहादेवेते विद्वृता ॥१५॥ उध्रामदेहसौन्दर्भिरिघुश्विन्नमः

21 व भाति त्वा ॥१६॥ शास्त्रकर्तरूपोस्तौपर्यर्च्छतिन्तरर्जोपलकलज्ञतम्महुमृच्छक्रमा ॥

22 बेला यदीम् सुतसरिदव(त्त)ारं नात्यन्ति(ली)व भाति ॥१७॥ परमवेणी

23 राजसमग्रस्योरसहस्रस्यमहादेवी कुणाली। उत्तरतोलाय भव(त)यमलानी भविष्यमहास्मात्मतमहाराजः

24 राजपुराणात्वं कुमुदमारातायि परिविष्यवतितदास्यकछलापस्य(शिशे)क्ष्यानात्तिरितान्त्ववा

25 मादिनःचालमद्व(त)वल्लभातिवान्। दश्वसुक्तस्मिनः तमालवाप्रविष्येकि महामह-

26 लक्ष्मैकालवार्तिकायः यथा(हः मा)नयति वो(वो)चयित सम(भा)जाप्यति च। विनितम्मु भवतामू (कामः) एतद्विषयः

27 भव(भवः)हः (हः) चतुर्गीताः (श्रीमद्गीतानेत्रः) नामप्रयतरत्तकस्थितः कोष्टुरामानुिः

28 न्यायानुक्रमोऽश्चिनिकाप्रार्थिकः संहृतस्तनोहिनरस्यानाधिपुर्णः सुभापोविन्नाताः।
29 खैरीवेस(श)तया भूमिकिक्षाग्राहनायायेनाच्छन्नकुशिकितियमकांत महामण्डलातिपति श्रीमुक्तकलास्य म-

30 होआया: ¹ विराटतक्षशो(संयो)दुर्खचामहिकुलकुमुदाशिलेशामः श्रीवलिकेशाया विस्ताय स्तव्यामूर्तिजनितात-

31 स्य श्रीवामसाधनय सम्ध्य स्वकारितश्रीनागेश्वरामायते प्रतिष्ठापितस्य सन्तुतमुखेश्वरस्नेतु-

32 रक्तम सतततनातनेन(पु)शवदीपभुपिनिवेशव(ब)विवकाणुपादिवर्तनानां क्षणकृतित-सज्जनवायु महात्वतातिर-

33 नां तपस्विनां सत्यकीपीतोरसक्षणानांमृतिभक्तयाथ पाठसहितस्य प्रामाण्यको भागः । एवं ब्र(श)कुणानां रासात-

34 छ(छ्य)तत्तां हितियो भागः । पादमु(मू)लादीनां जीवनमृत्तिकपरिधानायवृती तृतीयो भागः । तवेतरज्ञ्युषो भागो याव-

35 नवंलततनातनपरसरवारस्यद्वन्दव(न)स्माभिरस(स)दशानीवेक्ष्यामामिविभिषकभरे रक्षेत श्रतिपितिरस्वदेशास्मि-

36 दत(कृति)भम्मॉपावः दुर्वृद्धः परिपालनीया ॥ सम्युत् १०० ५ ५ कार्तिक-पुश्चिद ॥ । उक्तान्यां वर्षां(श)स्त्रेय [१*] ब(ब)हुंमिन्दवसुम सिद राजात-

37 भि: संगारतिनिः । यस्य यत्य यदा भूमिकितस्य तस्य तदा फलं(सन्त) ॥ [१५*] भा सु(मू)द्वालकात्र व: परदेव(संते)तिर परिष्ठवा: । स्वतानतात-

38 समानं यं परदेव(तां)गुप्षले ॥१३*॥ स्वदामपरदेवान(ताः बाः) यो हृदेत वेषुपरावरा(राम)। स विभायां कृषिशूलचाम पितृनिः सह ॥-

39 चते ॥१२*॥ ब(ब)हुनात्र क्रिमुकृतन स(सं)कुपितेत्त्वमते । स्वपमायुष्वत्वां भोगो धर्मां तोतायस्यमः ॥२३*॥ दति दक्षत-

40 दलामु(पु)विव(व)कुमोलो सित(श्री)मुमृतित्व मनुष्योजितत्व । अक्षिलिपित-मुखांहुतमु(बु)कुवा [न] नदी: प्रकशीयो विन-

41 लोपः ॥२२*॥ शाल्मौलीकुलसिद्धविज्ञातसरंगिच्छरातोलिभिहस्मस्मस्मेरा स्मार-देवलावसिष्यामुरुक्षः काँ-

42 यक्तित(रतिम) । आस(श)करकुञ्चामाणिरि तरणीयोतेत यावृ(बु)देशाय: श्रीसिवमौली: प्रमाणु मु(मू)नाने यासनं ताव-

¹ The danda is superfluous.
43 देवतृत् ॥[२३]
शुक्रोद्वारात् महाकपालार्वकरणकशीमलः । लेखको महाकपालार्वकरणकशीमलः ॥
44 प्रितमन्(से) तन्त्रपालः(दै) उत्कर्षाणां तद्वकार(रेण) अमृतवकारः(दत्र)वरी- वनमुखः(वियत) ॥
45 यस्माद् । वृवृंशितंत्रसुपर्वत्कोणादर्श्य दक्षिणातिसेवं शाहोकाक्षिप्तो रसों
गता किञ्चनसुनिष्ठामामि- ।
46 मुख्यं गृहजालसा वलितवा गोहेऽय तसः गतवा दक्षिणानकारे प्रोपशिला
यावत् । ततो दक्षिणादिश प- ।
47 प्राकाशातिसेवं प्रसूनं दुः गतवा व्रजेण दक्षिणातिसेवं वलितवा पुनः
प्राकाशातिसेवं यवप्रचुरः(वर) गतवा शिला- ।
48 कुशकोटाद्भूतमा सर्पगति गतवा कोटुपुरावारं प्रविधव तत्जलाएः गतवा
दक्षिणातिसेवं प्रोपस- ।
49 शिलां यावत् । तत: प्राकाशातिसेवं शिलासुनिष्ठातिसेवं सर्पकारे
गतवा प्राकाशातिसेवं प्रोप- ।
50 प्यथिंयं यावत् । तत: उत्तरदिशां गृहजालकारे नरकावारे स्तों गतवा
विनीताय तवप्रचुरः कावत्रिकारे गतवा प्रथम- ।
51 संसूचितसमां यावत् ॥

**Plate B**

*Obverse*

1–24 ... ... ... ... ... ... ... ... ... ... ... ... ... ... ...
25 सि(सि)कप्रथानात्नसाधिकाना्याकरपाराजसातिज्ञान बलमनवातीनाः ॥
26 शिखराक्षिप्तो शिखराक्षिप्तो शिखराक्षिप्तो

*Reverse*

27 धाबरमि सरसायनिः च । विद्यतस्यु भवतामि एतदिधिशमम(न्व)ः
(द्रम्) उत्तकादर्श्यात(लेख) सदिमकरः(रे) सोहेऽः(सा)
28–44 ... ... ... ... ... ... ... ... ... ... ... ... ...
45 देवदेवते उत्कर्षात रुद्रकावशिप्ते नीरसवर्जनुयेयति लिख्यते। पु(प)विद्युतर-
No. 31—NOTE ON TWO PLATES OF TRIBHUVANAMAHADEVI FROM BAUD

D. C. Sircar, Ootacamund

Mr. S. C. De's paper on the inscriptions in question has been published above. 1 We find it rather difficult to agree with some of Mr. De's suggestions. In the following lines, some comments are offered especially on the most important of them, namely, the one concerning the identity and age of the Bhaumā-Kara queen who issued the Dhenkanal plate. 2

In the Hindol 3 and Dharakota 4 plates of Śubhākara III, both dated in the year 103 of the Bhauma-Kara era, the said king is described as the son of Śāntikara I from Mahādevī Tribhuvanamahādevī who was śrīman-Nāg-ōdhava-kula-lākāra-bhavā, i.e., 'born in the eminent family sprung from the illustrious Nāga.' All the three Talcher plates 5 of the great-grandsons of this queen, viz., Subhākara IV (one grant dated in the year 145, usually read as 141) and Śīvakara III (two grants both dated in the year 149), clearly state that Tribhuvanamahādevī ascended the Bhauma-Kara throne after the death of her son Kusumāhāra or Śīnakētura, i.e., Śubhākara III. The Talcher plate of Śubhākara IV further says that, when Tribhuvanamahādevī's nepēt or grandson, named Lāṣābhāra alias Śāntikara II, became sufficiently aged, she abdicated the throne in his favour. The corresponding portion of the Talcher plates of Śivakara III, which seems to be corrupt in the original and more so in the published transcript, does not specify the relationship between Tribhuvanamahādevī and her successor Gayāda II, i.e., Śāntikara II.

The Dhenkanal plate, issued by Tribhuvanamahādevī as a ruling queen, bears a date which looks like 100 but may also be read as 120. 6 The queen, whose other name is given in her record as Sindagauri and who was the queen of Lalitahāra, is stated to have been the daughter of Rājamalladeva described as the ornament of the southern quarter (dakṣīṇ-ūśā-mukha-tilaka). It is further stated in the record that the queen ascended the Kara (i.e., Bhauma-Kara) throne after the circle of the Mahāśāmanus (feudatories) had pointed out to her the case of an ancient queen

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1 I acknowledge with thanks the help I received from Pandit Banambar Acharya in editing the inscriptions.
2 See pp. 210 ff.
3 Ibid., pp. 23 ff.
4 Ibid., pp. 21 ff.
5 Ibid., pp. 22 ff., 40 ff., 51.
6 See above, Vol. XXIX, p. 81, note 3.
named Gővămină and requested her to assume the reins of Government in the manner of that old ruling queen.\(^1\) Mr. Misra identifies queen Tribhuvanamahădevī who issued the Dhenkanal plate with the Bhuama-Kara queen of the same name mentioned in the inscriptions of the years 103, 145 and 149, referred to above. Mr. De on the other hand thinks that Tribhuvanamahădevī of the Dhenkanal plate ruled in the year 100 immediately after Prithvimahădevī alias Tribhuvanamahădevī who issued the Baud plates in the year 158. We are inclined to favour Mr. Misra’s identification as Mr. De’s suggestion appears to be doubtful in view of the following facts.

In the first place, the fact that the feudatories cited the instance of an ancient ruling queen named Gővămină to induce Tribhuvanamahădevī of the Dhenkanal plate to ascend the throne suggests that she was the first ruling queen on the Bhuama-Kara throne. Had there been two other queens previously ruling in the family within less than half a century before her age and had one of them ruled immediately before herself, the reference to an earlier queen’s rule by way of illustration was certainly uncalled for and meaningless. Even if such an illustration was necessary at all to induce a third queen of the family to the throne, it is no doubt strange that the ruling queen who flourished immediately before should have been passed over in silence and the case of another reigning more than quarter of a century earlier would have been cited.

Secondly, according to Mr. De, Tribhuvanamahădevī of the Dhenkanal plate was the wife of Sivukura III who issued his grants in the year 149. If she was thus the mother of Săntikara III and Subhăkara V, it is only natural to expect a prominent mention of her name in the grants of queen Daņiţimalahădevī who was the daughter of Subhăkara V. But her name is conspicuous by its absence in the later records of the family. This difficulty has been explained away by Mr. De who thinks that Tribhuvanamahădevī of the Dhenkanal plate was a step-mother of Daņiţimalahădevī’s father and that she, like Prithvimahădevī, did not recognise her step-sons’ title to the Bhuama-Kara throne. If such was the case, Tribhuvanamahădevī of the Dhenkanal plate is expected to have been a partisan of Prithvimahădevī in her struggle with the lawful claimants of the throne and the non-mention of the latter’s name in her record becomes doubly inexplicable.

Thirdly, the two known facts (1) that Tribhuvanamahădevī, mother of Subhăkara III of the Hindol and Dhara-Kota plates (dated 108), was born in the Nāga family and (2) that Tribhuvanamahădevī alias Sindagaurī of the Dhenkanal plate was the daughter of Răjamalla of the southern country appear to suggest that the two were one and the same person. The name Sindagaurī (i.e., Sinda-Gauri or Gauri of the Sindas) shows that the issuer of the Dhenkanal plate was born in the Sinda family while it is well known that the Sindas who originally belonged to Kanaśaka claimed Nāga origin.\(^2\) We are inclined to believe that Tribhuvanamahădevī, who was the mother of Subhăkara III and has been identified with the ruling queen of the Dhenkanal plate, was the daughter of a Sinda king bearing the name or bīruda Răjamalla.\(^3\) It has to be noticed that Prithvi-

\(^1\) Dāvi purāṇi devyā śrī-Gővăminyā...chirah dhārītaśayam vasundhārā tad-adhunāpi prastuṣ tad-aśiva aucharām dhāraya-sīnkāh kriyāśakā lōk-śūngrahaḥ avvīkriyātāṁ-vāḥ tāḥ vē prakram-śīla-Kara-rājya-ārdte\, u ści sa-rahaśamsa-subhākā-sa-maṇḍala-pratijā-sūmukhaḥ mahā-mahāsambha-cakrēga nivedyamānaṁ-simha-hāsana-mārūbhā (Mira, op. cit., pp. 25-26, text lines 17-21). An alternative interpretation of this passage may be that the queen’s other name was Gővămină and that she had ruled the kingdom for sometime on a previous occasion before the accession of her son (or step-son) Subhăkara III, although there is no indication in favour of such a possibility in the inscriptions of the family.


\(^3\) We have no knowledge of a Sinda-Nāga ruler named Răjamalla who flourished in the tenth century. But the sānt name is known to have been popular in the Sinda family. An inscription of 1148-49 A.C. mentions a chief named Irnađi-Rājamalla (i.e., Răjamalla the Second, showing probably that there was a Răjamalla I among named Irnađi-Rāhamallas (i.e., Răjamalla the Second, showing probably that there was a Răjamalla I among
mahādēvi in her Baud plates not only assumes both the names as well as the epithet Paramavaišāpati enjoyed by the earlier queen Tribhuvanamahādēvi alias Sindagauri but refers to the latter not as Tribhuvanamahādēvi (as in the Talecher plates of her husband and the latter’s younger brother) but as Gōvāmini. The foot of the stanza applying the name Sindagauri to the issuer of the Dhenkanal plate has been actually appropriated by Prithvīmahādēvi in the similar verse quoted in her Baud plates. This attempt on the part of Prithvīmahādēvi to pass herself as the shadow of and at the same time to distinguish herself clearly from the earlier ruling queen Tribhuvanamahādēvi, whom she represents as Gōvāmini, is not entirely unintelligible. This may have been partly due to her eagerness for strengthening her position against the lawful claim of the sons of her husband’s younger brother to the Bhauma-Kara throne. Apparently, she claimed her position on the Bhauma-Kara throne to be exactly similar to that of her earlier namesake although she felt the necessity of avoiding any confusion between the two Tribhuvanamahādēvīs. It is interesting to note that Prithvīmahādēvi is silent in regard to Gōvāmini’s relation with her predecessor. The facts that Tribhuvanamahādēvi of the Dhenkanal plate was induced by her feudatories to assume the burden of government by citing the instance of Gōvāmini and that Prithvīmahādēvi alias Tribhuvanamahādēvi of the Baud plates applies the name Gōvāmini to her earlier namesake (apparently to make a distinction between the two Tribhuvanamahādēvīs to avoid confusion) appear to suggest that the issuer of the Dhenkanal plate was called Gōvāmini II after an ancient or legendary female ruler of Orissa probably having nothing to do with the Bhauma-Karas. It may be pointed out that the assumption of the name Sindagauri, pointing to an association with the Sindā Nāgas, by Prithvīmahādēvi alias Tribhuvanamahādēvi, who is known to have been born in a royal family other than that of the Sindas, seems to be explainable only by the suggestion that she adopted it rather arbitrarily just to pass herself as the shadow of an earlier ruling queen of the Bhauma-Kara dynasty. It seems therefore that the issuer of the Dhenkanal plate was the real and original Sindā-Gauri and that she flourished before the imitation Sindā-Gauri who issued the Baud plates.

Fourthly, Mr. De thinks that the real names of the mother of Subhākara III and the wife of Subhākara IV were respectively Gōvāmini and Prithvīmahādēvi that they both assumed the name Tribhuvanamahādēvi, although he cannot say what the original name of Tribhuvanamahādēvi of the Dhenkanal plate, whom he regards as the third ruling queen of that assumed name, was. We find at least two difficulties in accepting this suggestion. The first is that, if the mother of Subhākara III assumed the name Tribhuvanamahādēvi when she ascended the throne after her son’s death, she could not have possibly been mentioned by that name, as she really is, in the records of her son who preceded herself on the throne. In the second place, if Tribhuvanamahādēvi of the Dhenkanal plate was the third Bhauma-Kara ruling queen of that name, it is rather strange that she, unlike Prithvīmahādēvi, did not feel the necessity of distinguishing herself to avoid a confusion between herself and any of her two past namesakes. This no doubt looks especially dubious when she is supposed to have been immediately succeeded by another ruling queen of the same name, because the possibility of confusion in such a case was greater. If her real name was Tribhuvanamahādēvi, it must be regarded as a strange coincidence that she succeeded another Tribhuvanamahādēvi. But if her real name was different, she would have hardly chosen Tribhuvanamahādēvi as her coronation name, because that would lead to a confusion between herself and her predecessor on the throne. That the female rulers of the Bhauma-Kara family had no special liking for the name Tribhuvanamahādēvi is shown by the fact that none of the four later ruling queens of the dynasty (viz., Gaurīmahādēvi, Daṇḍimahādēvi, Vakulamahādēvi and Bhaunamahādēvi) assumed that name. If the issuer of the Dhenkanal plate flourished immediately after Prithvīmahādēvi, she could have hardly called herself only by the name assumed by her predecessor without any attempt to distinguish herself.
No. 31] NOTE ON TWO PLATES OF TRIBHUWANAMAHĀDEVI FROM BAUD 223

Fifthly, the Baud plates of Prīthvīmahādevi alias Tribhuvanamahādevi give the genealogy of the Bhuoma-Kara family in which the long line of rulers from Unmaṭṭasinha (the second king of the dynasty) down to the ruling queen herself are named and, in the description of the earlier ruling queen Tribhuvananamahādevi alias Gāsvāmini, they actually quote one stanza and a half from the Talcher plate of her husband Śubhākara IV. The Dhenkanal plate on the other hand mentions only Unmaṭṭakāśarī and Gāyāḍa I (the second and fifth rulers of the family) in the reference to the past monarchs of the Bhuoma-Kara dynasty and gives the impression quite clearly that the issuer of the charter has to be placed in the earlier part of the genealogical tree. This no doubt goes in favour of the identification of the issuer of the Dhenkanal plate with the mother and successor of Śubhākara III who was the great-grandson of Unmaṭṭakāśarī ("sinha") and the son and successor of Gāyāḍa alias Śántikara I. If the Dhenkanal plate was issued in the year 160, that is to say, shortly after the reign of Prīthvīmahādevi of the Baud plates, it is difficult to explain why the description of the Bhuoma-Kara genealogy quoted in it does not resemble in any way the same as found in the Baud plates of the year 158 as well as the Talcher plates of the years 145 and 149. As already indicated above, the fact that the issuer of the Dhenkanal plate does not mention Prīthvīmahādevi, who was her immediate predecessor according to Mr. De, but states that the queen was induced to ascend the throne by citing the instance of an earlier female ruler named Gāsvāminī is inexplicable and renders Mr. De’s suggestion unconvincing.

One of Mr. De’s arguments in favour of assigning the Dhenkanal plate to the year 160 seems to be that it was engraved by the brazier Harivardhana, son of Rahasadawartha, while the two Talcher plates of the year 149 were engraved by the brazier Rahasadawartha, son of Rāmavardhana, and one of the Baud plates of the year 158 by Harivardhana, son of Rahasadawartha. His identification of Harivardhana, engraver of the Baud plates of the year 158, with Harivardhana who engraved the Dhenkanal plate appears to support his contention assigning the latter record to the year 160. But considering the difficulties in ascribing the Dhenkanal plate to such a late date, which have been detailed above, as well as the fact that several records of the Bhuoma-Kara dynasty mention the Vardhana family of braziers and the very name Harivardhana occurring in the Chaurasi plate assigned to the year 73,1 it does not appear improbable that the engraver of the Dhenkanal plate was an ancestor of his namesake who engraved one set of the Baud plates.2

It may be noted here that the circumstances leading to the accession of Tribhuvananamahādevi I, surnamed Śindagurī and Gāsvāminī (II), as given in the records of the years 145, 149 and 158, which have been discussed above, are not clearly described in the Dhenkanal plate. The Talcher plate of the year 145, as we have seen, says that Tribhuvananamahādevi ascended the Bhuoma-Kara throne after the death of her son Śubhākara III but abdicated in favour of her grandson as soon as the latter passed over his minority. This gives the impression that the queen ruled for a short period during the minority of her grandson, although, in ancient India, minority was never a bar to one’s accession to the throne.3 On this point the Baud plates, which are silent on the relation between Gāsvāminī (Tribhuvananamahādevi I) and her predecessor Kusumaḥara (Śubhākara III), add that Śubhākara III died without leaving any heir. It seems therefore that Śántikara II, sur-

2 The two may also be one and the same person. The case is similar to that of Vinayachandra, son of Bhānudevendra, who engraved some, but not all, of the Eastern Ganga charters bearing dates between the Ganga years 28 and 91. See IIQ, Vol. XIX, p. 238; JAIHS, Vol. III, p. 53, etc.
named Lōjabhāra and Gayāda II, may have been adopted as the son of Šubhākara III by the latter’s chief queen sometime after his death and his mother’s accession to the throne. Mr. De’s speculation in regard to the relation between Tribhuvanamahādevī I and her successor does not appeal to me.

In our opinion therefore the known inscriptions of the Bhauma-Kara family reveal the existence of two and not three ruling queens named Tribhuvanamahādevī. Queen Tribhuvanamahādevī I was the mother of Šubhākara III and ruled for some years after her son’s death when her Dhenkanal plate was issued in the year 120. She was the daughter of a Sinda king enjoying the name or biruda Rājamalla. Queen Tribhuvanamahādevī II was the daughter of the Sōmavānī king Svabhāvatunīga of Kosalā (South Kosalā) who, as we have seen elsewhere, seems to be no other than Mahāśīvagupta I Yayāti (circa 970-1000 A.C.?). It has also been noticed how Prthvīmahādevī secured the Bhauma-Kara throne in a temporarily successful contest against the lawful claims of the sons of her husband’s younger brother with the active help of her father sometime before the year 158 of the Bhauma-Kara era and how this fact helps us in locating the commencement of the said era on the middle of the first half of the ninth century. We have also shown how the Daspalla plates of Śatrubhaśija of Vaṇijulvaka, who was a descendant of Rājabhaśija of Dīrṣipura (about the third quarter of the tenth century) and probably flourished about the second quarter of the eleventh century, bear the date: year 138 (apparently of the Bhauma-Kara era), Vishva-satīkrānti, Paśchami, Sunday and Māgāśirō-nakshatra, suggesting March 23, 1029 A.C., and how this fact helps us in tracing the initial year of the era in 831 A.C. The date of the Baud plates of the year 158 thus appears to be 988 A.C.

The epithet Virājavarṇāśībhava-Vṛṣagīrakakumudadīnaśīlēkāhī, applied to the lady Śaśīlekha at whose request the grants recorded in the Baud plates were made, seems to suggest that she was born in the Virāja dynasty but was married into the Vṛṣagīra family. Her husband Maṅgalkalasa therefore does not appear to have been a Bhaṭija prince of the Mayurbhanj region as suggested by Mr. De. The identification of Maṅgalkalasa, taken to be a Bhaṭija prince of Mayurbhanj, with Śatrubhaśija Maṅgalarāja of the Jangalaśū plates is unlikely as the findspot and style of this record show that the chief ruled in the Gajam region and belonged to the house of the Bhaṭijas of Vaṇijulvaka. In the present state of our knowledge, it is difficult to connect him with the Bhaṭijas of Mayurbhanj. The facts that the temple built by Śaśīlekha was called Nāma-nīvarāyatanaka after her deceased father Nāma and that a village granted in its favour included a locality called Nāma-nīvaratālapataka appear to suggest that both the temple and the gift village were situated in the same area of the Daṇḍabhiṇkti maṇḍala (modern Dantan region of the Midnapur District, West Bengal). As Śaśīlekha may have built the temple and arranged for the gift of land in its favour in the area under the jurisdiction of her husband who enjoyed the gubernatorial status of Maṅgala-śālādhipati under the Bhauma-Karas, it is not improbable to think that Maṅgalkalasa was the ruler of the Daṇḍabhiṇkti maṇḍala.

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3 See above, . . ; JASL, loc. cit.
No. 32—NANDURU PLATES OF VELANANTI RAJENDRA-CHODA: SAKA 1091

B. V. Krishna Rao, Rajahmundry

These plates were found in the village of Naundersu in Bapatla tahuk, Guntur District, about fifty years ago and were forwarded by the Tahsildar of Bapatla to the Assistant Superintendent for Epigraphy, Southern Circle, Madras, early in 1917. They were examined and numbered as C. P. No. 23 of 1916-17, and were reviewed in the Annual Report on South Indian Epigraphy, 1917, pages 118-119. The following description of the plates appears in the Annual Report.1

"The plates are 5 in number and are hung on a big ring the ends of which are fixed into the bottom of a seal which bears the legend 'Śrī-Tribhuvanānākṣuśa' between two lines with the symbols of the sun, the moon and star, two parasols, the Chōla Tiger, aṅkuśa, lotus and the svastika (†) above, and the Chālukyan bœur, the disc (chakra), sandals, drum, double-conch, lamp stands and a few other unintelligible symbols below".

It is said that the ring was not cut when the plates reached the Epigraphist's office. The Epigraphist, the late Rao Bahadur H. Krishna Sastri, observed, therefore, "it is curious how despite this the set is incomplete commencing as it does with No. 3, marked on the second side of the existing plate and stopping abruptly with the mention of the donee, omitting the usual imprecatons, etc."

He, therefore, assumed that the plates had been examined sometime before that and that the now missing plates were lost on that occasion. I am, however, of a different opinion. The two outer plates must have been completely worn out and corroded on account of their extremely bad preservation. They would have crumbled down to pieces and powder at the first touch when they were discovered. The worn out condition of the writing on the inner plates must be due to the bad preservation of the plates. Whatever that might be, it is true as Krishna Sastri observed, "the information conveyed by the existing plates is very interesting, giving us, as they do, an account of the later Chālukya sovereigns who held sway over the Vēngi country down to the time of Rājarāja (II) and of their subordinates the Velanandu chiefs down to Rājendra-Chōda". The importance of the plates is further enhanced by the fact that it is the only copper-plate grant of the kings of the Velananti family who controlled and guided the destinies of the Chōla-Chālukya Empire and the fortunes of the country of Vēngi for nearly a century and half, from about 1070 to about 1210 A.C.

I undertook the editing of these plates several years ago but continued preoccupation with other matters from time to time had prevented me from carrying out the work entrusted to me in 1927 by the then Government Epigraphist for India, the late Dr. Hirananda Sastri. I now edit the inscription from the ink impressions supplied to me by him. As the ink-impressions are not clear in some places and as the original plates were not available to me for examination, the reading of the inscription in some portions had to be supplemented with the help of some lithic records2 of the family found at Drakshārāma and other places.

The inscription is engraved on both sides of the five plates which are roughly 9¾ long and 5 wide, and rectangular in shape. The writing on the plates is very clumsy. Often the letters are found crammed into one another; they are also irregular and much worn out on account of the bad preservation of the plates. The number of lines on each plate is not uniform: the number varies from twelve to fourteen and even to seventeen lines. The available text of the inscription runs into 137 lines; out of them, however, the last two lines on plate V-6 (lines 108-9) are wholly unintelligible.

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1 The Annual Report states that the original plates were returned to the owner through the Tahsildar. I have tried in vain to trace them.

2 SII, Vol. IV, No. 1182.
The language of the inscription is Sanskrit. The inscription is composed partly in prose and partly in poetry. The poetry is fairly good, though the language contains a few expressions which are opposed to the rules of Pāṇini. Thus for instance: line 4 has pañcha-Pīṇḍavā-khāyāḥ-śopanāḥ; line 9 has pravaktum-naraḥ; lines 14-15 have vallabhān-nirbhārava-garbhā-vrāmāḥ; and line 27, suṣmētā. The inscription is written in characters which are regular for the period to which it belongs, i.e., the 12th century A.C. According to Dr. Burnell, such characters belong to what he called the "transitional period". The following orthographical peculiarities may, however, be noticed. Vowels a and long ṛ, short i and u and long ē occur in the inscription. The long ē is distinguished by a vertical stroke at the right side. Vowels i and u have reached their final forms, and are fully developed. No distinction is yet drawn between e and ē long. Both are written alike. There is no vertical stroke on the head of e to denote the long ē as we find at the present day. There is not much distinction between ṛ and ṛā; and final forms of m, n, and t are used in the inscription. The vṛgāmāṇḍeśa is substituted by the anuvṛtta which is denoted by a bindu throughout. Sometimes words like vaśāḥ and daṇḍīyāḥ are written as vaśāya and daṇḍīyāya, which is apparently in accordance with the local pronunciation of Sanskrit words in the Krishna and Guntur Districts, where the sibilant š is always joined with y. The scribe has not followed any principle in doubling the consonants.

The object of the inscription is to record the grant of the village of Inugāraṇu as an agrahāra to a learned Brāhmaṇa, on an auspicious occasion by king Rājaṇḍra-Chāḍa II, who is stated to be ruling over Andhra-maṇḍala as commissioned by Rājaraṇa, i.e., Rājaraṇa II of the ChaḤukya-Chāḍa family (Lines 133-1). The name of the donor and the district in which the village was situated have been unfortunately lost on the missing last plate. The village Inugāraṇu granted in the record may be identified with Inugāraṇu I, a village in the vicinity of Nāḷḍa, the findspot of the present plates, in the Bapatha taluk, Guntur District. At the time of making the grant, Rājendra-Chāḍa is stated to be staying in his capital, Dhanadapuri, i.e., Chandavūla in Repalle taluk, Guntur District. The date of the grant is given as Śaka 1091 (Indunada-viṇaḥ-chandra-gaṇita) and as the 23rd year of Rājaraṇa, i.e., Rājaraṇa II (Lines 133-134). The Śaka year which is an expired year corresponds to 1169-70 A.C.

The inscription divides itself into two parts. The first part (Lines 1-67) contains the historical genealogy of the Eastern ChaḤukyas, treating of Kūṭṭuttonga-Chāḍa I and his successors down to Rājaraṇa II as ChaḤukyas and not as Chāḍas. The second part (Lines 68 ff.) describes the history of the Chiefs of Velanāṭu or, members of the Velanāṭu family, who enjoyed the position of subordinate kings under the ChaḤukyas. There are many new statements in the account relating to the Eastern ChaḤukyas, which differ from what we know hitherto. Some of them may be explained as errors committed by the scribe who engraved the inscription on the plates. Thus, for example, Nāṟṟudra, i.e., Nāṟṟudrampinargariya-Vijayāditya or Vijayāditya II is called the son of Vijayāditya I, or Vijayāditya-Blaṭṭāraka (Line 36), while in fact he was the son of Vishnuvardhana IV. In a similar manner a Vishnuvardhana is stated to be the son of Vijayāditya II, and is given a reign of thirty-six years (Lines 39-40). This king must be Vishnuvardhana IV, the father of Nāṟṟudrampinargariya, and not his son as wrongly described here. Apparently the order in the narration is confused. Again the son of Vishnuvardhana IV is said to be Kuli-Vishnuvardhana or Vishnuvardhana V, and is given a reign of half a year (Line 41) while it is known from other records of the dynasty that he reigned for one and a half years, or twenty months according to some, and that

1 Usually when a village is deserted and disappears for a period, the site is denoted by the term pāḍu; and when a new village springs up on the spot after an interval, it is called with the suffix pāḍu super added to the old name. So it must be with Inugūrtipāḍu, (lit. the pāḍu of Inuṅgāraṇu, or Inugāraṇu).
he was the son of Narāndraṇīgaraṇī-Vijayāditya II and not of Viṣṇuvardhana V. It would seem that the engraver, while copying the grant on copper-plates, got confused and changed the order or sequence of the verses on the plate. He should have written verse 19 after verse 17; in other words, the proper order of the verses should be, first, verse 17, then verse 19 and lastly verse 18. If the inscription is read in this order the apparent confusion disappears. Krishna Sastri’s observation, viz., that “The reign of Viṣṇuvardhana IV is altogether omitted and a new Viṣṇuvardhana, a son of Vijayāditya (II), is mentioned with a rule of 50 years, followed by Kali-Viṣṇuvardhana,” need no longer be held as complicating the genealogical position. Another discrepancy is in respect of the reign of Dānuṣuṇaga who is said to have ruled for 30 years (line 50), instead of 3 years. The reign of Viṣṇu-Vijayāditya or Vijayāditya VIII, younger brother of Rājarāja I is altogether omitted. Yet another erroneous statement is that Kulōttuṅga-Chōla I is said to have ruled for twenty-five years (line 58) instead of fifty as known hitherto. Except for these errors the genealogical account is accurate. It is noteworthy that the historical account contains some new information about a few kings. Chālukya-Bhima I is said to have destroyed his enemies on numerous battlefields, and to have built several temples of Mahādeva (Śiva) at sacred spots (lines 42-43). His son Vijayāditya IV who is well known by his surname Kollabhiṣaka from the records of the family, is stated to have obtained a decisive victory in the battle of Virajāpuri, captured the city and went to heaven (line 44), a statement which may be taken to indicate that he died shortly after the battle, a fact not known hitherto. Virajāpuri may be properly identified with Jajpur (which is apparently a variant of Virajāpuri) the chief town of the Jajpur tahsil of the Cuttack District, Orissa. It lies on the Vaitarani, a tributary of the Mahānadi situated about fifty miles due north-west of Cuttack. During the ancient period, it was a great and renowned tīrtha, “a place of pilgrimage,” according to the Mahābhārata. Virajā or Virajāpuri was for a long time a provincial capital of the Bhuma-Kara kings of Utkala and the Sōmanavānī kings of Dakṣiṇa-Kosala who bore the epithet, Trikalīgādhipati. Kollabhiṣaka’s son was Amma I who is said to have performed many Tadāpurīvadá-dīnas (gifts) year after year during his brief rule of seven years (line 44). Vikrama-Chōlā, son and successor of Kulōttuṅga-Chōla I, is given the correct period of rule, viz., seventeen years (lines 60-61), which is in conformity with the regnal years recorded in some of the inscriptions of the Andhra country and in Tamil inscriptions as well. His son Kulōttuṅga-Chōla II is said to have reigned for fifteen years in succession (lines 64-65). Lastly, the relationship between Kulōttuṅga-Chōla II and Rājarāja II, which has not been hitherto correctly known, is clearly stated in the present record as that of father and son (lines 65-66).

The second part of the inscription contains a brief account of the Velanāṭi family. It gives a complete genealogy which in some respects supplements the account given in the Piṭṭhāpuram inscription of Velanāṭi Prithvīvarā. The following genealogical table represents the information that is contained in the present inscription.

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1 *ArBIE*, 1917, p. 118.
2 Dr. Faint was not aware of Rālapa the usurper, who was also a Vijayāditya and therefore would be Vijayāditya VII. *Int. Ant.*, Vol. XX, p. 276.

1 *Tado Vaitarani-in yutē nadiśi pāha-pramānakaṁ*
2 *Virajā in Piṭṭhāpānāśadāya virajāti yathā su ślīë ṣahū""
Chaturtha-kula

Malla-bhūpa (Malla I)
(Obtained the rulership of Velanāguḍu from Tryaṁbaka-Pallava with all the insignia of a subordinate king)

Malliya (II)
(Servant of Narēndra, i.e., Narēndrāmarigāra-Jayādītya II)
Piḍuvurādītya
Eriya (I)

Malliya (III) m. Kotyapāṁba, or Koḷḷapāṁba
(Foremost among the subordinates of Chālukya-Bhima II)

Eriya (II) m. Kaṭṭāṁba
(Vanisakarī)

Kōrṇa

Malliya (IV) Kuḍiya (I) Gaṇḍa (I) Paṇḍa (I) Nanna Kāpana
(Obtained Gudravāra-vishaya from Vima-lādītya)

Paṇḍa (II) m. Guṇḍāṁbikā

Vedura. Gaṇḍa (II) Goṅka I m. Sabbāṁbikā Malla (V) Paṇḍa (III)
(Obtained Shat-sahasra-vaṇni-vishaya from Kulōṣṭuna-Chōla I by assisting him on battlefields)

Chōla I m. Guṇḍāṁbikā

Goṅka II m. Sabbāṁbikā

Paṇḍa (IV)
(Set up golden pinacles on temples which looked like jaya-stambhas)

Rājēndra-Chōla (II)
(Obtained the Andhra country surrounded by the sea on the east, Kālakastri on the south, Śrīśaila on the west and Mahēndragiri on the north, from Rājarāja (II) and ruled it as his subordinate. Destroyed Kulaṇāţţī Bhima (i.e., Māṇḍākikā Bhima of Kolanu-nāţţī or Kolanu-Bhima and his entire family). Donor of the present record, dated Śaka 1091, 23rd regnal year of Rājarāja (II).)

1 The present inscription is damaged at the place where the name is expected to occur. The name, therefore, is restored from other records of the family which give the genealogy.
The account given in the Pitthāpuram inscription differs slightly from the pedigree given above. The differences are discussed below. Besides the Pitthāpuram inscription there are numerous other inscriptions on stone found particularly at Drākshārāma in East Godavari District, at Siripuram and Chīmūla in Guntur District and other places which give additional historical information about the family. A stone inscription at Drākshārāma gives a genealogical account which not only completely agrees with the present record but gives additional information. The historical details found in these inscriptions have not been arranged so far in their proper perspective which I now propose to do.

The first known historical person in the Velanaḍi family, who may be regarded as the founder of the line is Malla-bhūpa or Malla I. Velanaḍi or Velanaḍu is the name of the region now covered by the Repalle and Tenali taluks of the Guntur District. The region acquired the name probably because it lay on the sea coast (vēla), the Sanskrit word being pronounced as vēla with short vowels by the inhabitants of that region during the early period. The term Velanaḍitī is the genitive form of Velanaḍu (nominative form) and means "of Velanaḍu" in Telugu. Malla I, it is stated, received as a reward the rulership of Velanaḍu with the insignia of a vassal king from Tryambaka-Pallava who was pleased with him for military services rendered for a long time on battlefields. Malla I was probably a soldier of fortune, who came from the north in search of a kingdom, and thus acquired a small kingdom for himself. Several Durjaya chieftains, too, similarly claimed to have obtained from king Tryambaka-Pallava, military fiefs on the southern bank of the Krishnā river as rewards for their military services. King Tryambaka-Pallava, Trinayana-Pallava or Mukkaṭhi-Kaṇuveṭi may not, therefore, be a doubtful historical person as some scholars opine; he need not be regarded as a mere fictitious person, brushing aside a large volume of historical tradition embodied in numerous inscriptions on stone and copper-plates and scattered all over the country. Elsewhere Tryambaka-Pallava has been identified with the powerful king Vijaya-Skandavarman IV, and allotted a reign period of thirty-five years (c. 460-495 A.C.). Malla I, therefore, would appear to have flourished about the last quarter of the fifth century.

Nothing is known about the immediate successors of Malla-bhūpa I, until we come to Malliya II who is described as a renowned soldier. It is said that he was a follower of Narēndra, who may be identified with Narēndramārgarāja-Vijayāditya II. Malliya II, it is stated, rendered great assistance to king Narēndra (on the battlefields) with the sharp edge of his fierce sword which was like a thunderbolt (v. 36 : lines 72-75). According to Dr. Fleet, Narēndramārgarāja-Vijayāditya II reigned from 799 to 843 A.C., for forty-four years, while according to my Revised Chronology of the Eastern Chālukyas, the king's period is only forty years, from 808 to 847 A.C. Malliya II would thus appear to have flourished about the first half of the ninth century. In the lineage of Malliya II was born Pījūvurūditya, or Pījūvulūditya as the Drākshārāma stone inscription calls him. The son of Pījūvurūditya was Eriya (I), and his son was Malliya III. In the Drākshārāma inscription the name of Malliya or Malliya is lost in the lacuna. It is stated in that inscription that Malli III (Malliya III) was foremost among the followers of Chālukya-Bhūma who may be identified with Chālukya-Bhūma II (933-945 A.C.). Malliya III married Kollapānabh according to

1. SII, Vol. IV, Nos. 1044, 1094, 1113, 1147, 1188, 1140, 1141, 1153, 1104; 1182, etc.
2. SII, Vol. X, Nos. 177, etc.
3. SII, Vol. VI, Nos. 109, 123, 124, 144, 181, 224, 239, 1200, etc.
5. [This derivation is doubtful.—Ed.]
the present plates but the Drākshārāma inscription gives her name as Koṭyapāṁbā. The reading of her name as Kollapāṁbā (line 77) in the present charter seems to be rather doubtful, for the second letter in the name is indistinct on the plate. It is probable, therefore, that her name as written there is Kōṭiyapāṁbā. There is a marked divergence in the genealogical portion between the account of the Piṭḥāpuram inscription and the information given in the present plates. According to the Piṭḥāpuram inscription,1 the founder of the family was No. (1) Malla I, his son was No. (2) Eriyavarmman and his son was No. (3) Kudiyavarmman. The son of No. (3) was No. (4) Malla II surnamed Piṭuvatāpātiya and the latter’s son was No. (5) Kudiyavarmman or Kudiyavarmman II, who was a vassal of the emperor, Vimalāditya (1011-1019 A.C.).2 The Piṭḥāpuram inscription thus omits three or four generations, and mentions all the princes from No. 1 to No. 7 Nannirāja in the relationship of father to son. Its information is thus rendered comparatively less probable and not so trustworthy. Its evidence may, therefore, be rejected in preference to the information furnished by the present inscription which agrees in full with the accounts given in the Drākshārāma record that belongs to a period much earlier than the Piṭḥāpuram inscription. Malla III, who was foremost among the followers of Chālukya-Bhima II is altogether omitted in the Piṭḥāpuram inscription. The Drākshārāma inscription is contemporaneous with the present record.

To return to Malla III of the present record. He married Koṭyamāṁbā (Koṭyapāṁbā) and had two sons by her, Erriya II who is described as jyēshtā ‘the elder’ and vanashaktā, ‘the progenitor of the family’, and Körapa. Erriya II married Kattāmāṁbā and had six sons by her, Malla IV, Kudiya; Gaṅda, Paṇḍa I, Nanna and Kāpana, every one of whom resembled Šāṇmukha, the six-faced war-god. Kudiya, it is said, was a vassal of the emperor Vimalāditya, and received from him the rulership of the province, Gudravārā-vaśaya. This prince is evidently the same as No. 5 Kudiyavarmman II or Kudiyavarmman, of the Piṭḥāpuram inscription in which he is stated to have rendered assistance for a long time on battlefields to Vimalāditya who then having been pleased bestowed on him the territory, Gudravārā-vaśaya,” “the two provinces of Gudravārā” (vv. 16-18).

The two Gudravāras may be identified with the Gudravārā3 corresponding to the Gutivāda tāluk and with the Pallapu-Gudravārā4, ‘low lying Gudravārā’, corresponding to the Kaikaḷurū tāluk, of the Krishna District. Nanna, the younger brother of Kudiyavarmman, is described as a great hero and as a prince of praiseworthy character. It is said that he was the commander-in-chief of all the forces of Vishṇuvardhana, i.e., Raṇarāja-Narēndra or Raṇāraja I (1022-1061 A.C.). Nanna’s son was Paṇḍa I, whose wife Gaṅdāmbikā resembled Kunti of epic fame. While in the present record Paṇḍa I and Gaṅdāmbikā are stated to have had five sons, Vodura, Gaṅga II, Goṅka I, Malla V and Paṇḍa II who were like the five Paṇḍavas, the Piṭḥāpuram inscription, on the other hand, makes these five princes the children of Nanna. There is another discrepancy between the Piṭḥāpuram inscription and the present record. Kudiyavarmman II, it is stated in the former (v. 25), had a son named Erriya to whom he transferred his kingdom after having ruled the earth for a long time; and the latter, however, does not mention any son of Kudiya, vassal of Vimalāditya. It is, therefore, probable that Kudiyavarmman II or Kudiya was succeeded by his younger brother Nanānara in the rulership of his vassal kingdom. The Drākshārāma record, too, does not mention that Kudiyavarmman II transferred his kingdom to his son Erriya, a fact mentioned only in the Piṭḥāpuram inscription. Nanna, the Piṭḥāpuram inscription states, had destroyed a crowd of

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1 Above, Vol. IV, p. 35.
2 All the records of the family beginning with the reign of Rājarāja I (1022-1061 A.C.) state that Vimalāditya reigned for only seven years. The date of his coronation is known to us from his Rauṇaṭīṇḍu grant (Above, Vol. VI, pp. 341-361). Hence it is assumed that his seven year’s rule come to an end in 1019 A.C.
4 C.F. 5 of 1937-38: Kalidānī grant of Rājarāja-Narēndra. See above, p. 69 text-line 75.
enemies, and ruled a kingdom which he acquired by the strength of his arm. There is no agreement, however, between the Drākṣaṇāma inscription and the present record with regard to the order of the five sons of Pandyā I. The former record mentions Malia V as the second and Gopāla II as the fourth son, while the latter makes their position vice versa. This small discrepancy may be ignored. Of the five sons of Pandyā I, Gōṇaṅga I was the most distinguished and is also described as the vahāntakaṭṭ. The Drākṣaṇāma inscription calls him a great hero. He was a trusted vassal of the emperor, Kūṭṭuttāṅga-Chōḷa I. The Pithāpuram inscription (v. 27) states of prince Gōṇaṅga I that he was the most distinguished of his brothers and that he ruled the Andhra- manaḍala as a vassal of Kūṭṭuttāṅga-Chōḷa I. The present record, too, corroborates that account by stating that Gōṇaṅga I having pleased that emperor by his services on the battlefields and by destroying hosts of his enemies, obtained as a reward from him, the rulership of the province known as Sūkṣmasaṅgamam, 'the Six Thousand District' on the southern bank of the river Krishṇā (v. 46). Gōṇaṅga I was appointed Samaṇṭara-saṅkhiṭṭam by Kūṭṭuttāṅga-Chōḷa I according to a stone inscription at Chērāḷ in Guntur District, dated Friday, the 12th February, 1077 A.C.

Rājendra-Chōḷa I called merely Chōḷa in the present record, son of Velandaṅga Gōṅkarāja I and Sābhabhīṅkalī, was the next illustrious prince of the family. Though the present plates do not mention much about him the Pithāpuram inscription on the other hand states that he was adopted as his own son by the Chāḷaṅgakya-Chōḷa emperor, Kūṭṭuttāṅga-Chōḷa I, who furnished him with emblems befitting his own sons and made him the ruler of the kingdom of Vāṅgīrmanḍala-sixteen-thousand (vv. 35-36). The reason for the Chōḷa king's adoption of a prince of the Chāṭurukkuda, apparently a well grown up person, himself being a full-blooded kahatriya emperor, would seem to be imbedded in the history of that troubled period. Perhaps Kūṭṭuttāṅga-Chōḷa I had no grown up son at that juncture to take up the burden of ruling the disturbed kingdom of Vāṅgī, apparently in succession to Vira-Chōḷa. This event would seem to have taken place in 1094 A.C., immediately before the expedition against Kaliṅga was undertaken. And it would appear that within a short time Rājendra-Chōḷa had brought the Kaliṅga war to a successful close. In the words of the Pithāpuram inscription prince Chōḷa "...resembled the terrible Bhima in uprooting crowds of hostile kings (v. 36)."

While the Kaliṅgattattuparaṇa makes the Pallava chief, Karaṇḍakara Toṇḍaimāḷ, the sole hero of the Kaliṅga war, the inscriptions of the Andhra country on the other hand reveal altogether a different story. There are reasons to believe that the supreme command of the imperial forces was assumed by Rājendra-Chōḷa himself. All the inscriptions of the Andhra country which refer to the war with Kaliṅga unmistakably bear testimony to this fact. The stone inscription at Drākṣaṇāma of the vassal chief Pallavarāja surnamed Tituvaṅgarāja, gives a vivid account of the Kaliṅga war. It states that Pallavarāja who bore the secondary name Paṇḍuvaṅgarāja had obtained prosperity by his devotion to the feet of king Rājendra-Chōḷa who rewarded him with the insignia of royalty and made him a vassal king. The inscription states that Pallavarāja, who is also called Chōḍashāhanḍa, having reduced to ashes the whole of Kaliṅga, subdued the Garga king in battle, and having destroyed Divandavaranam and others together with their vast armies

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1 SII, Vol. VI, No. 108. There seems to be a slight error in the date. There was no eclipse of the moon on the full moon day of the month of Magha, Saka 998, when Gōṇaṅga I is stated to have made a grant to the temple of Mālakālaḥdeva at Chērāḷ. If, however, we assume that Phāḷgumā was intended and that the scribe by mistake engraved Magha for Phāḷgumā, the date would be regular.


3 SII, Vol. IV, No. 1239. This has been published with notes and translation. See above, Vol. XXII, pp. 138 ff. In my opinion Mr. K. V. Subrahmanya Aiyar has not properly interpreted the inscription. He has made many doubtful identifications.

4 Mr. Subrahmanya Aiyar thinks that this Pallavarāja was the same as the hero of Jayangōḍaḷa's Kaliṅgattuparaṇa. The identification is improper. There might have been several Pallavarājas in the Chōḷa army. Moretuparaṇa. Over Jayangōḍaḷa's hero does not bear any of the names, Tituvaṅgarāja, Paṇḍuvaṅgarāja or Chōḍashāhanḍa.
from Kōsala, planted a pillar of victory (jayastambha)1 at the meeting place of the boundaries of Oḍra and Andhra countries in order to proclaim the glory and fame of his overlord, Rājendra-Chōḍa. Dévändaravarnman may be identified with Dévändaravarnman the usurper who, taking advantage of the infancy of Anantavarna-Chōḍa-gaṅgā on the death of Rāja-raja-Dévändaravarnman in 1077 A.C., occupied Kālīga; he was the donor of the Kambakāya plates, dated Saka 1003 expired,2 and he was the same as king Dévändaravarnman mentioned in the Gāra stone record.3

It is not known when Rājendra-Chōḍa I died; he was certainly living on the date of the Dakhshārama inscription of Pallavaraja, wherein he is referred to as living at that time. His death may have occurred, therefore, about 1104 A.C. Rājendra-Chōḍa ruled over Vēṅgimaṇḍala from about 1094 to 1104 A.C. He was a devotee of Mukunda or Vishnu according to the present record (v. 49) and the Piṭāpāram inscription (v. 36), unlike his natural father Goṅika I and his adoptive parent, the emperor, who were both pāramā-māhēśvaras, i.e., staunch worshippers of Śiva. Rājendra-Chōḍa I married Gūṇḍāmbikā and had two sons by her, Goṅkāraja II, who resembled Gūṇa or Kumāravāmin, and Panḍa IV.4 On the death of Velanāṇi Rājendra Chōḍa I the emperor was once more confronted with the problem of finding a successor to administer Vēṅgī. Kulōṭtuṅga-Chōḍa I did not, however, nominate Goṅkāraja II but appointed another trusted and powerful vassal, Kōṇa Rājendra-Chōḍa,5 the Haihaya ruler of Kōṇamaṇḍala, the territory that lay between the two branches of the lower Gōḍāvarti, the Vaiśāḷī and the Gaudami.

The next important member of the family, perhaps the most illustrious of all, mentioned in the present plates is Velanāṇi Goṅika II, or Goṅkāraja II, Kulōṭtuṅga-Chōḍa-Goṅkāraja or Kulōṭtuṅga-Chōḍa-Gāṅgāya-Goṅkāraja as he is also called in some inscriptions. He appears as the foremost soldier and powerful vassal in the kingdom during the vice-regency of prince Parantaka. A stone record from Tripuraṅkakams6 dated Saka 1028 in the cyclic year Sarvajit, of Ṛṣabhapati-kārana Velanāṇi Goṅika II, registers the gift of the village of Cēḷa-paṇḍu in Kammanāṇu on the banks of the river Guṇḍa, to the god Tripuraṅkakāvarṇa-Śiva, on the occasion of the full-moon day of Karttikeya. The record is interesting; it gives Goṅika II the title Chāḷukya-rāja-bhārata-mahāśāla, "the chief pillar supporting the edifice which is the kingdom of the Chāḷukyaas", and the epithet, Śiśunātha-prākeśa-mahāśāla, "one who has attained (the status of having) the five great sounds", and speaks of him as the ruler of the Trīśat-śatara-khaśa-sahasrā-āvati-viśaya, i.e., "the six-thousand and three hundred country". The date is irreducible; the cyclic year Sarvajit did not coincide with the Saka 1028 expired, but with the following year 1029 expired, corresponding to 1107-08 A.C. Be that as it may, from this date roughly till the day of his death half a century later, Goṅkāraja II remained the most important person in the kingdom. He was the de facto ruler of the kingdom which extended from the Mahēndragiri on the north to Kālāhaṭi on the south, though he acknowledged the nominal suzerainty of the Chōḍa-Chāḷukya emperor. The kingdom of Vēṅgī which almost slipped out of the hands of the Chāḷukya-Chōḍas after the death of Kulōṭtuṅga-Chōḍa I would appear to have been re-conquered by Velanāṇi Goṅkāraja II from the conquerors of the Western Chāḷukya emperors Tribhuvanamalla Vikramādiṭṭha VI who had earlier occupied the country, after a protracted struggle, towards the close of the reign of Vikrama-Chōḍa.

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1 Perhaps it is the same as the one mentioned in SII, Vol. V, Nos. 1361 and 1373.
2 Bhāratī, Vol. VII, No. 5, pp. 116 ff., where Mr. M. Somasekhara Sarma edits the record, C.P. No. 9 of 1927-28. The chronogram recorded in the inscription has to be interpreted as yielding the Saka 1003 and not 1103 as Mr. Sarma believes.
3 No. 391 of 1932-33: ARSIE, 1932-3, p. 56, para. 9. See also ARSIE, 1936 p. 64.
4 SII, Vol. IV, No. 1137 text lines 4 and 16, and the present plates.
It would appear that during the last years of Kalōttunga-Çōla I almost every one of the vassals of Vēngi became hostile to the Çōla-Çāḷukyayas, opposed the policy of the emperor and only eagerly waited for a favourable opportunity to overthrow the Çōla-Çāḷukyaya suzerainty. On the other hand, the Durjaya and other clans of the Chaturbha-kula holding feudoms and military holdings in the region lying to the south of the Kṛiṇā river would appear to have remained loyal to the imperial throne of the Čāḷukya-Çōlas and proudly called themselves, Čāḷukya-rāya-bhavam-nilam-stamahāyamanu, Vēngi-Čāḷukya-anikakāra, “the champion warriors of the Čāḷukyas (of Vēngi),” and lastly Čāḷukya-rāya-samuddharul, “the upholders of the sovereignty of the Čāḷukyas.” Those who proved refractory and sought opportunity to put an end to the Čāḷukya-Çōla domination, were the Telugu (Tenugu) Çōla clans of the Southern Andhra country, the Haihaya feudatories and other Kṣatriya vassals including the descendants of the junior branches of the Imperial Čāḷukyas who held principalities all over the country.

Shortly before the death of the aged emperor Kalōttunga-Çōla I, it would appear, Parāntaka, his surviving eldest son, returned to the Çōla country. The Piṭāhpuram inscription of Mallapa-daiva states that when Vikrama-Çōla, whose other name was Tyāgasamudra, had gone to protect the Çōla-manḍala, the country of Vēngi became devoid of a ruler. At that juncture, the kingdom of Vēngi, it would appear, was divided against itself. The Čāḷukya emperor, Tribhuvanamalla, who was evidently watching the turn of events in Vēngi despatched armies to invade and occupy the country. There are reasons to believe that some of the powerful Kṣatriya vassals in Vēngi openly joined the invading armies, now led by Mahaśīvamāñḍhapaṭi Mahāprachanda, Čāḷukya-Çōla (Madaṁaya) Anantapala, and welcomed them. Foremost among the rebels who welcomed the invaders was probably Mahāmanḍgalika Kolana-Bhima or Bhimānayaka, the Haihaya ruler of the Kolana visaya, or Sugara visaya which was the other name for the region round the Kollār lake. He and his confederates particularly the Haihayas of Pānsār and Kōṇa manḍala acknowledged the suzerainty of the Western Čāḷukyas and quoted the Čāḷukya-Vikrama year in their records. But Vēngi-Çōla Gōkakāra II, as the commander-in-chief (samarast-sānādhapaṭi) of the king of Vēngi, soon assumed the authority of the ruler of Vēngi and stoutly opposed the invading armies. The Western Čāḷukya invasion resulted in the temporary occupation of the kingdom, from 1117 to 1135 A.C., roughly for a period of two decades.

During the period of confusion and anarchy an Eastern Čāḷukya prince, Vīśnubhairvana, probably lord of Niravadyapura (modern Nīrādavī), or Rājahmahāndravaram, crowned himself king of Vēngi and assumed imperial titles. His coronation would seem to have taken place about Śaka 1046 corresponding to 1124 or 1125 A.C. It would appear that he was soon brought to subjection and pardoned. Yet another prince, Vījayaśīla, lord of Piṭāhpuram and a descend-
dant of Kāṇṭhikā-Bīṣa crowned himself king of Vėngi and assumed the Imperial Chālukya title Sarvalokakāraya-Śri-Viśalupuravardhana-Mahārāja.\(^1\) His coronation took place on the 14th February 1125.\(^4\) He was the son of Mallapaḍēva II, and his mother Chandaḷaḷāḍī was the daughter of Kolanu Brahmaṇaḥ\(^3\) and probably, therefore, a sister of Mahāṃati[kalika] Kolanu-Bhūmaṇa, the lord of Sagarā viṣhaya, whom the Tamil inscriptions call Teluṅga-Bhūman.\(^4\) It would appear that Vijaẏāḍīṭya was defeated and reduced to submission after a short time, but restored to his principality by Velanāṭi Goṅaṅkaṭi II.

It would appear that at this period the operations against Mahāṃati[kalika] Kolanu-Bhūma or Kolanāṭi Bhūma\(^4\) as the present record calls him (v. 55: lines 111-14.), who was the most formidable opponent of the Chṛṣṭa-Chālukyas, were directed by prince Rājaṇḍra-Chōḍa, afterwards Rājaṇḍra-Chōḍa II, son and successor of Goṅaṅkaṭi II. Unable to oppose Rājaṇḍra-Chōḍa in the open field, Kolanu-Bhūma would seem to have taken up his position inside the famous jala-larga ‘fortress in the water’, of Kolanupura or Kollē-kīṭa as it is called even to-day, in the middle of the lake, Kollē.\(^4\) Rājaṇḍra-Chōḍa II invested the impregnable fortress, captured Kolanu-Bhūma alive and put him to death instantaneously together with all his sons and other near relations (vv. 55-56). The Pīṭhāpam inscription of Pīṭhāvāṁ\(^5\) gives a graphic description of the storming of Kolanupura. It is stated that Rājaṇḍra-Chōḍa II dried up the water of the lake Kollē and presumably, by constructing a causeway across the water, reached the impregnable fortress, captured Bhumā and killed him just as Rāghava killed Rāvaṇa. The present record speaks of Kolanu-Bhūma as haughty and cruel, full of pride, as a thorn to the gods and Brāhmaṇas, a man of massive strength, of great prowess and fierce frame of body and as resembling Rāvaṇa. The slaying of Kolanu-Bhūma would seem to have taken place about the beginning of Śaka 1053 corresponding to about April, 1131 A.C., which was the thirteenth year of Vikrama-Chōḍa’s reign.\(^8\) This event paved the way for the final victory of Goṅaṅkaṭi II. It enabled the Velanāṭi chief to crush the enemies of Vikrama-Chōḍa completely, put an end to the Western Chālukya occupation and restore the sovereignty of the Chālukya-Chōḍas in Vėngi (c. 1135 A.C.)

Mahāṃati[kalika] Velanāṭi Goṅaṅkaṭa was a great soldier, perhaps the greatest military genius of his day. He is said to have defeated and slain a certain Nīlīkhi-Bīṣa and acquired the title Siddhi-Bīṣa-Chṛṇḍu-paṭaṇa-śaṇiṭha-paṭaṇa, “a lion to the door Siddhi-Bīṣa of Chṛṇḍu.” Siddhi-Bīṣa would appear to be a Taluṅga Chṛṇḍa prince of Chṛṇḍu in Kollē and a subordinate of Tribhuvanamalla Vikramaṇṭiya VI. Chṛṇḍu (now called Chhipuli) is an obscure village in Chittoor

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2. Ibid., verses 32-34. The date is expressed as niṭṭha-jatadhī-riṣṭha-chøyakṣa. Dr. Hultsch shows his preference for 7 to 4 instead of the intended meaning of the numeral jatadhī, on the ground that if he (Vijaẏāḍīṭya) had been crowned in 1049 his reign would have lasted for the unusually long period of 75 years. Dr. Hultsch’s view need not be taken as conclusive. For the word jatadhī is more often used to denote number 1 in preference to 7. Moreover two inscriptions found at Brāhmāḷavā (SII, Vol. IV, Nos. 1201 and 1202) dated the 2nd and 6th regnal years respectively of his son Rājaṇāṭa-Mahī-Viṣhaya-Bhūman, show that Vijaẏāḍīṭya ruled for about 50 years and that his death took place in or about 1178 A.C. Vijaẏāḍīṭya was perhaps 20 or 25 years old at the time of his coronation in 1128 A.C.
5. Kolanavāṭa is a Telugu expression meaning Kolanavāṭa, “of the small (subdivision) of Kolanu. To meet the exigencies of metre the poet distorted the word into Kolanavāṭi dropping the intermediate syllable.
6. Above, Vol. VI, p. 1, v. 28. Also the poet distorted the word Kolanu into Kūmana.
District, lying within a distance of two miles from Madanapalli. In the numerous inscriptions found at Niguburu, Drakshara and other places, Velanacchiy Goarkaia II is stated to have vanquished the lords of Maruti, Lata, Kurumula, Kunala, Andhra, Kajaka and Trikalianga, and acquired the rule of the Andhra country with the insignia of a paramount sovereign (aamraja-chakram) and enjoyed it. A Drakshara inscription states that Kulaottana-Choja II raised Goarkaia II, who was till then the commander-in-chief and ruler of the Trikalianga-chakram-sahavirani-vahaya on the south bank of the Krishna river, to the rulership of the Andhra country which was bordered by the Mahendragiri on the north-east and Sriailam on the south-west, with the insignia of a subordinate king. The former statement is also borne out by the Telugu poem, Kriyakrihchakram of Mauchuma.

Goarkaia II married several wives but the chief queen was Sambambikaa. To them was born Rajendra-Choja who is described as resembling Kumaraavainu, the leader of the armies of gods.

It would appear that the latter part of the reign of Goarkaia II was peaceful and prosperous, i.e., from 1135 to 1161 A.C. Goarkaia was a great builder: he founded temples, established satrakayas (charitable feeding houses); he encouraged learning and granted innumerable agnabharas to the learned and the twice-born, i.e., Drakshara. He placed pinnacles over temples all over the land.

He set up a massive golden pinnacle for the gopura of the temple of Bhimanatha at Drakshara which he had built in 1135 A.C., evidently after he became the king of Vangi. Goarkaia II made a rich offering to god Bhimanatha for a perpetual light of camphor and for five perpetual lights of ghee; for that purpose and for the purpose of kshirabhishekama, or ceremonial bath to the god with milk, every day, he gave away 500 cows to the temple. Roughly ten years later, in Saka 1094, corresponding to 1142-43 A.C., he made a pilgrimage to the great shrine at Drakshara, accompanied by his wives, younger brother Paajaraja, his son, prince Raja-Choja II and other members of the royal family. On that memorable occasion, every one of the royal household placed four perpetual lights in the temple. And roughly six years later, Goarkaia II visited the temple of Bhimanatha again and made a grant of 25 gold coins to be paid annually from out of the royal treasury to the temple for the celebration of the annual festival daman-ohams for three consecutive days ending with the full-moon day of Chitra.

On that occasion, probably he built a gojaka (a globular roof studded with various kinds of gems in the inner shrine of the temple), a kshirabhisheka, 'store-house', and a beautiful maqapsa (‘wreath’ hall) for the god Bhimanatha. Further, for burning 25 perpetual lights more, with ghee, Goarkaia presented as many as 1000 sha-buffaloes to the temple. The occasion for these priceless gifts was the Karkaaka-sahkrasati, which occurred on the 26th June 1158 in the sixteenth or the closing year of the reign of Kulottana II. Goarkaia II also placed pinnacles of gold on the temples of Purusottama at Pur in Osisa and Sri Mallikarjuna-Mahadeva at Sriailam on the south-west, which alone like Jayastambhas proclaiming his victories. On yet another occasion, Goarkaia II gave away unlimited number of golden utensils for daily use in the worship of the god Bhimanatha, and covered the roof of the temple vimana with a plate of gold.
The successor of Goṅkarāja II in the rulership of the Andhra country was his son prince Rājendra-Chōḍa II, the donor of the present plates. In the records of the family as well as in the present inscription (lines 102 ff.) it is stated that emperor Rājarāja II was pleased to appoint him ruler of the Andhra country which is said to have extended at this time from Mahāndragiri on the north to Kālahasti on the south. It would appear that Rājendra-Chōḍa’s accession took place towards the end of Śaka 1082 or the beginning of 1161 A.C. For, the last known date on which Goṅkarāja II is said to be alive was the Uttarāyana-saṅkrānti, Śaka 1082, corresponding to the 26th December, 1160 A.C., according to a stone record of his minister at Bāṇḍaḷa, Guntur District. It would appear that Rājendra-Chōḍa II was associated with his father in the administration of the kingdom from about Śaka 1058 corresponding to 1136-37 A.C. The subordinates and other vassals of the Chāḷukya-Chōḍas in the Andhra country would seem to have recognised Rājendra-Chōḍa as their future sovereign even during the rule of Goṅkarāja II and frequently made grants to the temples in the country for his merit as well as for the merit of his father. A stone record from Pāmiṭiṭāpāgāra, Nārasaraopeta taluk, Guntur District, dated Jyēṣṭha, su. 5, Śaka 1077 expired, corresponding to 8th May, 1155 A.C., records the grant of a piece of land for the temple of Chennakāśava at the village for the merit of the kings Goṅkarāja II and his son Rājendra-Chōḍa, and incidentally states that the latter granted the tolls of the village Pāḥiyālīpāṭu (Pāmiṭiṭāpāṭu) and the tax on marriages for the benefit of the temple.

Though the reign of Rājendra-Chōḍa II appears to have commenced in peace, within a short time it soon became troubled and engulfed in interincere wars among his feudatories and wanton incursions by hostile neighbours. About the beginning of Śaka 1085, i.e., about March 1163 A.C., it would appear, a civil war broke out in Kōṇa-mañḍala, between the two rival branches of the ruling family, which soon threatened to assume large proportions. Kōṇa-mañḍala is the ancient name for the region of the lower branches of the Gāṇḍāvari, comprising the taluks of Anumāpuram and Razole, in the East Godavari District. At the time of the civil war, Kōṇa-mañḍala was ruled by a powerful clan of Haṭhayas of the Ātraya gūṭa. After the death of Kōṇa Rājendra-Chōḍa I which would seem to have occurred shortly after 1137 A.C., his elder brother Kōṇa Mummaḷi-Bhīma II and his younger step-brother Kōṇa Satyāstraṇa I, according to the Pithāpuram inscription of Mallidēva and Māmmā-Satya II, divided the principality among themselves but ruled it conjointly in peace for a long time. Mummaḷi-Bhīma II was succeeded by his son Lōka-Bhīpa, who died apparently without leaving an heir to succeed him. Lōka-Bhīpa’s death would seem to have taken place just about the same time as the accession of Rājendra-Chōḍa II. There are reasons to believe that Bhīma (III) the younger son of Kōṇa Satyāstraṇa I occupied the whole of Kōṇa-mañḍala to the exclusion of his cousins Bīra and Mallidēva, sons of Kōṇa Rājendra-Chōḍa I, who would seem to have succeeded to or claimed the principality held by Lōka-Bhīpa. This led to a civil war which necessitated the intervention of Rājendra-Chōḍa II. A large army was despatched under the command of the Brāhmaṇa general Dēvana-pṛggaṇa of Anrīṭalurū, early in Śaka 1085 corresponding to 1163 A.C., with instructions to put down the insurrection and

3 *ARSIE*, 1916, para 49, page 124.
5 *SII*, Vol. IV, No. 1145 dated Śaka 1069 (1137 A.C.) seems to be the last known date of the prince.
restore peace. The military operations in Kōna-maṇḍala lasted about two years. The fragmentary record at Drākṣarāma dated Saka 1087, i.e., 1165–66 A.C., reveals that, “having been commanded by his overlord Kulūṭuṅga-Rājendra-Chōda II, general Dēvana-pṛaggāḷ burnt down the disdained country (Kōna-maṇḍala) of the enemy with the flames of the fire that was his valour”. It would appear that he defeated and killed Bhima (III) and once more restored peace in the region by settling the country between the lawful claimants. The poem Kṛyārābāḥucharitramu which has been already referred to and a number of inscriptions reveal the fact that an army of the Sāmanṭas of the Kārṇaṭa king, apparently taking advantage of the political unrest in Kuntala and the rise of Kāṅkati Prāla II, in the western Andhra Country, made incursions into the kingdom of Vēṇgi, and that the invaders were completely defeated and forced to retire in a sanguinary battle that was fought at a place called Krottačeruvulakōṭa, Chēruvulakōṭa or simply Kochcherlakōṭa, a village in Vinukonda taluk, Guntur District. These events may be placed about 1164–65 A.C. The king of Kārṇaṭa was doubtless Kalachuri Bījala who usurped the Western Chāḷukya sovereignty overthrowing his overlord, Nūrmaṭi Taliapa III (1149–1161 A.C.). Stone inscriptions refer to Chanḍuḷiṇi, a feudatory of the king of Kārṇaṭa who was slain in the battle of Krottačeruvulakōṭa, who may be identified as the Śīnda chief of Yelburga, who was the husband of Śiriyādēvi, a daughter of Bījala.4

The Telugu poem, Kṛyārābāḥucharitramu gives a vivid account of the reigns of Gokarṇaḷa II and his illustrious son Kulūṭuṅga-Goṅka-Rājendra-Chōda II, and of the greatness of their successive ministers Naṇḍuri Gōvinda and his son Naṇḍuri Komman, and the prosperity of the Andhra country. According to a stone record at Bāpāḷa, and the present plates (v. 58) the kingdom of Rājendras-Chōda II extended from Nagārāta, i.e., Kalīgaṇagara on the north to Kālaḷasti on the south and to Śṛiśailam on the west and was bounded by the sea on the east.5 It appears that the province of Kaliṅga was governed by the Brāhmaṇa general, Meṭṭana-pṛaggāḷ under the orders of the king, Rājendras-Chōda II. The general is said to have borne the burden of the kingdom of Rājendras-Chōda in Kaliṅga.6 It would appear that on the death of Anantavarman alias Chōda-gaṅga, c. 1142 A.C., the kingdom or at any rate the southern portion of Kaliṅga extending as far as the Mahāndrakesari was annexed to Vēṇgi. It is stated in the poem that the king’s treasury always contained a crores of gold (coins), that ninety-nine elephants which looked like huge black clouds roamed about the city of Chandavēḷu, that a cavalry force of forty-thousand was always ready for service on the field and that seventy-five candies of rice were cooked every day for the army and king’s household. Such was the prosperity of Rājendras-Chōda II. The poem gives an account of the king’s chief Brāhmaṇa minister Kommanama-mantri of the Kauśika gōtra, who was a great soldier. Komman was a worshipper of Vīṣṇu; he built thirty-two temples of Vīṣṇu, at the beautiful towns of Śrīkūrman, Gυryuṛti, Kṛttaṇahara, Triyṇṭakama, Koṭyadona, Boggāram, Yelamaśchili and other places. Every day he fed a thousand Brāhmaṇa guests with pāyasa (rice cooked in milk and sugar) at his house, throughout his life, with a religious zeal and devotion. He governed in addition to his office, the province of Paṇa-nāḍu twenty-one-thousand. On the battlefield at Krottačerulakōṭa, it is said, he displayed marvellous strength and heroism.

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1 SII, Vol. IV, Nos., 1086 and 1088.
2 Ibid., No. 1083.
4 JBBRAS, Vol. XL, p. 259 ; Flet, Dynasties of the Kanarese Districts, p. 477.
5 SII, Vol. VI, Nos. 181.
6 Ibid., Vol. VI, No. 1200. The inscription is dated Saka 1097 (1175–76 A.C.)
7 One candy or barua is equal to 500 lbs. in weight but as a measure of capacity, roughly 14,000 cubic inches.
Like his illustrious father Gokarna I, Kalottunga-Gonka-Rajendra-Choda II was also a
staunch worshipper of Siva. He made liberal grants to temples of Siva all over his vast kingdom.
He made even richer gifts than his father to the god Bhima-natha at Draksharama. He
presented golden utensils for the daily worship of the god in commemoration of his victories
over his enemies. He gave away on one occasion a prabhā (auroola) made of solid gold to
god Bhima-natha and covered the huge linga with a splendid armour of massive gold. On
another occasion he presented a makara-vasya of gold, studded with priceless gems.
He built a temple for Siva under the name of Ramavara-Mahadeva at Siripuram in Saka 1093,
i.e., 1171 A. C., and granted the village of Siripuram together with its twelve
hamlets and some more land as dāvabhyaga for the
worship of the deity. On the banks of the Tuiga-bhadra, a small stream flowing by the
side of Appika, a village in Tenali taluk, Guntur District, he built another temple for Siva
under the name Vīvēśvara-Mahadeva and made large grants of land in Appika, Marripudi
and other villages in the sub-division known as Ongirumarg, for the worship of the god.
Rajendra-Choda II would seem to have reigned till a very ripe old age and died about the
beginning of 1182 A. C. The last known inscription which mentions the king as still living on that
date but indicating his impending death is a record of his Brahmaṇa officer Mādhava-mantrin
of the Śrīvatsa gōta at Draksharam. It is slightly damaged; it records the gift of a perpetual light to
god Bhima-natha on the occasion of an eclipse of the moon on the full moon day of Pushya in
Saka 1003, which corresponds to Monday, the 22nd December, 1181 A. C., when there occurred
an eclipse of the moon. Rajendra-Choda’s death may, therefore, be placed sometime in January
or February, 1182 A. C.
Rajendra-Choda II was also called Vira-Rajendra-Choda. According to the family records
found at Draksharama and Palacole (Pałakole) Rajendra-Choda had at least four queens,
Gangambikā, Kupramā, Panḍamā (daughter of the chief of Kama-Kaṇṭha-rājā) and Akkamahādevi
or Akkarahādevi; the first would appear to have been the consort during the early part of Vira-
Rajendra-Choda’s life. Akkamahādevi was the daughter of Mahāmukhā-deva Rana
Mama-Maṇḍa or Maṇḍa-rājā II who took a heroic part in the war against Kaliṅga as a follower
of Velaṁuṭi Rajendra-Choda I, and the younger sister of Mahāmukhā-deva Rana
Buddhāraja III. To King Vira-Rajendra-Choda and Akkāmbikā was born Gokarna III. His
son was Piyasvēvara of the Piṭhāpuruṃ inscription.

TEXT

Second Plate; First Side

1 12विनारपरिवर्तितव्रिःपदक्षेत्रवरिष्टि: यदौगीरायगोपालबद्धशांतवजनाहि-

4 Ibid.
6 SI, Vol. VI, Nos. 124 and 125. Ongira-mālga appears to be the ancient name for the
region lying between Tenali, Guntur and Bapatla taluks extending towards south as far as
Ongole, Guntur District.
7 SI, Vol. IV, No. 1286, Ibid., No. 1037. The last digit in the date of the record is lost but may be read
as 3. The details of the date then would yield the equivalent, viz., 25th December, 1181 A. C.
8 No. 181 of 1897.
10 Above, Vol. VI, p. 208 (274).
12 Above, Vol. VI, p. 274.
13 From the ink-impressions supplied by the Government Epigraphist for India, the late Dr. Hirananda Satiri.
14 The first plate of this set is lost.
15 motto: Ṣva-ṭi. The first guide is lost on the first plate.
2 तो यो वसुमुखुपित । [१११]**
3 जायत। वेणेय पुर्णिः सवै पाटिता वर्मय: पुरा [११२]** पुनिष्ठ- 
4 रादय: पंच पंडवा ॥ लंडलोमन: [२] अभीवित्नयोपेता: 
5 संहितारातिमंडला: [११३]** तेषु वंदस्य कर्तवीद्वृजसंस्थाहनव्रित्यः। 
6 सुमृतिः पुष्पचारिरम् कीर्तियाष्टतनावस्य: [११४]** ॥ तुष्टो य- 
7 स्यू पराक्षेषु भगवानुपते पुराणं रिपुद्विवैलोक्यभु- 
8 पुष्पस्मवस्तु कालेशुकृष्णस्य: [२] सारथ्यवर्कारातिमुखः 
9 दच्चबे च विष्यं स्नयं। को वा तस्य धान्यवस्य विनुञ्जां वक्त: [११५]** त- 
10 स्मारदिनमन्यः [२] अभिमन्युः परिक्षित [२] ततो जनजेवयः। ग्राह चतुष्ट— 
11 धियार्यांवसुंधरांचरंदरेऽदिशाहास्तिस्मस्तकवियास्तज्ञः 
12 दु एकोपविचाराये येषु तत्कल्य विनीयु- 

Second Plate; Second Side

13 विज्यादित्स्य नामं महीपतिरितिनवनपल्लेन युद्धा विनितिः 
14 योगालिपिदिवं जगाम ॥ ५मनोितत्तंततदु नम्भानां तद्वलभानिः ग्रन्थ- 
15 [ब्रम**]रघुवर्मा रामाय ॥ [२] तत्त्विनिस्य नुडवेचुमानाम भुवेश्वरः 
16 वर्मग्रहारम् [११६]** ५नागमनुवस्यः सलेविशुभः पुष्पस्मवस्य निप- 
17 विद्या न [२] जात्वा याधा (यथा)शुभमनित्रित्यास्त्यं न्यायः कदिपा नलोम् [११७]** 
18 रक्षितानेन विग्रेण कुमारं लक्षणालितम [२] सुपुषु वासवार्ध 
19 स्य्यातं बंकनं वरम् ॥ [११८]** जागतकमादिक सुविन्निनम्मे कम्यक्कर्म:। 

1 This and the two following verses are in Anvahdukkha metre. 
2 Rule of sanadhī is sacrificed here for the sake of the metre. 
3 Metre: Śrīrāmaśakti. 
4 Read "प्रक्षुः नर: " 
5 Metre: Uṣyajī. 
6 Read "तहत्वमव नवर्म"। 
7 This verse and the next two are in Anvahdukkha metre. 

29 DGA/53
20 विश्रो नृपकुमारस्य कुमारसदृश्येते: [II.61.1] यथा जनानीनिम्बायजनकस्य वृ- 
21 तांते विलित्वा तपःकृतिनिश्चयस्य कुमारसदुश्चिरिणीधरसारार- 
22 ह । तत्र देवशारायणं कुमारं दिवाकरम्(रं) भगवतीविनं गौरीं चारा- 
23 [पचमा] वराहाल्लच्चन्द्रीच्चकुंडलपत्रकरणञ्चयश्वासद्वंद्वः[अवकाशकरोऽरुपण- 
24 [च्छ]नसितचामरालिकःकङ्कालसिःहसनादीनि चक्रवर्तिनिः[घनायन्यवष्ठ]

Third Plate ; First Side

25 विश्वेषसुतमथम दंशिणायवम्(भ) परिपालययामस् । ॥अथ पल्लववर्षः
26 संमवा वा गुणरत्नाकरविष्णुवदनस्य सहिष्य मुः सुपुः सुः ॥
27 नेस्रा विजयाविलयमद[अशु]अक्रितिः । [II.101.1] तत: पुलकेशी तस्मात्को- 
28 तितवमर्मः
29 तताद्यथ्यो विष्णुवदनस्य ब्रमूवतः । ‘सत्यायनः: कुलविश्वमर्तः
30 सतेमकुंडो युधिः कुलनामस् [I*] साम्राज्यवर्तिीमितवग्य सम्यक् पृ- 
31 धरीं संसास प्रतिबः(चिः)तत्रताम: [II.111.1] ॥तपोतवरजो बुंगोमंडलं चंडविक- 
32 क्रमः [I*] रश्काथादश विरिण विष्णुवदनभूपति: [II.121.1] जयसिंहस्तः
33 विश्वाद्वद्वास्मकत्वादत: [I*] अशुजस्ताम्प सतारिनिद्रि(ढ)रजो विश्ववासा- 
34 तु [II.131.1] नववर्षमि तत्तुरो विष्णुवदनभूपति: [I*] [तत्तुरो]* मंगियुवराद पं- 
35 चाविसाद- 
36 ति कर्तरातु । [II.141.1] वयोवाद्वद्वास्मकसुण्डरालयस्य बली [I*] सिंहविकरमस- 
37 पञ्चो जयातिो महामुखः । [II.151.1] तत्कनियायः विनयो यीरो रस्सा
38 क्षत्रियारणि- 

[I*] वण्मामाण्यस्तकऽनभावाः: पृथ्वीमतमातंगविक्रमः । [II.161.1] ‘येश्वोत्स्वा(स्य) 
कोकिलः: पञ्चो विष्णु- 

1 Read "इक्षु".
2 Metro : Aṣṭasphatikamānasīkā.
3 Read सुपुत्राः.
4 Metro : Upajātī.
5 This and the next six verses are in Amavijñabh metre.
6 Read "येश्वोत्स्वा".
37 बस्तनमूलितः। प्रकृतिश्चिद्यायस्मुष्मे मूर्खीय्यमिय्यामुनुः। [II 111*]

38 जयाः|दित्य]नामान्त्रावतत्सराः। [I*] तत्तनयो नन्दनोऽन्नतिरूहस्तिरा चत्वारिः

39 समरसिरिति। बैरनितिकरं बिजित्य] तावरिति गौरीपतेरायत्तना[नि] वश्चके। [II 111*]

40 न: प्रकृतिश्चिद्याः|बिजब्रह्मवर्णः। [I*] संग्रामस्य रिपुभीतवद्द्यः। कृष्णीमरक्षत्वित्यि

41 स्तुतः। कलिविकुद्दीत्वम्। तत्तनयोऽऽेपुणांक्षविजयादितिःसंहुस्ततवारिःशिराणि

42 नीयोत। बिक्रमादित्यनामः। पुजर्व्यालुक्स्मीतिशिण्यंशिवः। . . . . . .

43 नेत्रेषुपुज्यस्यते। संग्रामसिरिति। रिपुगणं जितवः।

44 नेत्रेषुपुज्यस्यते। भगवतो महादेवस्याल्पासम्भवेऽ। तलत्सूकुमविजयादित्यो नाम

45 मालाः। परिपल्य। विवर्जानामपुरी। बिजित्य। विदितमागमः। [I*] तदात्मा। जोममराजः। प्रति-

46 कुलेश्वस्त्रहायनमनवीमा। वामयवा। [I*] नामस्मेयम्महः। [I*] नास

47 ममस्तो। बिक्रमादित्यस्तु। स्त्रा(त)ऽऽये। जितवा। एकाववमासानु। बिकिति। रक्षे। [I*]

48 नान्नमन्संबंधमगाः। अन्नरजानज्जने। राजभीमस्मरितिशि। युग्ममलं। परिजित्य

49 गाय। वसुमन्नी। शालाः। [I*] तस्यालमजः। दीर्घः। सुजात्मूलं। दानार्थ्याद्वामस्वित्ति

1 Metro: Anuṣṭabh, only one pada.
2 Metro: Indacau.</noindent>
49 तराराविशंतिमध्ये सौभान्त्य क्षेपणी शाश्वासनान्त्यः कृतायान्। [II.2011] एकादशुरोर्मो- राजस्य च्यथा(को) दानार्णवी नूपः। [I.8] र-।

50 रक्ष सत्यावेशमप्रतिभारतसंबंधराद्यभित्तिम। [II.211*] ॥तस्यानु दानार्णवमूलिमप्रस्य बच्चुवलेरसं रहिलवाम-॥

51 राम [I.9] रिपुमापालकुलाविविलासीतदा समासपतिः विविचित्तच। [II.221*] ॥तस्युति दानार्णवमुष्यों भीशीकत्वंमात्।

52 बिलतराव्यलमिः [I.8] संग्रामरों से विजयव शजुःसंबंधराद्यावुर्द्ध संशोधस। [II.231*] ॥तस्यूति शनुजस्तसू कव्यिण सप्त संहार-॥

53 ब्यस्तामिः। विलिमात्रियम्वबालोपालयतसकलामितम। [II.241*] ॥तस्मादासीराज्र- राजस्यव्यजे राजेन्द्रावखी।

54 निभिज्ञातिराराजः [I.7] कौति सुषां दिशु। [सम्यक्ष्रसायन्य लक्षम्या युक्त:] कांव[ण:] कल्यवृष्ण:। [II.251*] ॥

Fourth Plate : First Side

55 ॥एकादशाधिविशिष्टाभ्याणिः। [I.8] पालावासम वज्रवासिता-॥

56 मुदिमेखलाम। [II.261*] ॥तस्मादासिदिवा बांडाएवाहुः। पालाकांतमेषिमपाल-॥

57 चूढः। [I.7] नानात्त्रोपनिद्रात्मकः। राजादिय। [II.271*] ॥हिँ-॥

58 अवस्यस्यमेवातं पंचाविषाणं (त) लोकं। [I.9] ॥वमुः वमुधानाय: श्रावन-॥

59 रिपुप्रसाधनः। [II.281*] ॥तदात्माऽन्नकः। विमुः। चोड़ेव:। पराक्षे। [I.9] ॥वमुः वमुधानाय: श्रावन-॥

60 चिन्तम्बुवालोपालोपलोमालमित्रवारासिद्वापारिः। [II.291*] ॥म सप्त-॥

61 दशा वर्णिण दशे भारसुः मुखः। [I.9] ॥वाहाव बाहुविय्यः निघ्रातिराति-॥

62 मंडल:। [II.301*] ॥तदनु शासितबुवच्छस्यस्मे:। कलावासस्यस्यमेदस्मा-॥

63 दस्यालंकारः। [I.9] यथार्थमित्रलोकाद्यन्त्यत्वन्नीयस्यमेदिन्तय-॥

1 Metre: Avasiṣṭha.
2 This and the next verse are in Upajñā metre.
3 Metre: Avasiṣṭha.
4 Metre: Avasiṣṭha.
5 Metre: Śāṅkha.
6 Read "कांवम: ".
7 Read "स मुयःप्रणी: ".
8 One letter was written and erased before va.
9 Metre: Upajñā.
10 Metre: Mañju.
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64 श्री श्रीकुलोत्तुमचोऽः [II.111[*] संतप्य वसुधारामिर्व[ः]वा वसुधारिप: [I*] स वः
65 चदसा वर्षिनी शाश्वस [विविकरः] [II.112[*]] तस्मादसूचुरुसिद्धेश्लाया वसुधराया:
66 पतिरमुक्तः [I*] श्रीराजराजो रजनीशवक्ष्मसंराजराजीवसानन्तेऽः [II.113[*]]
67 तत्तमपितः (ते) भृवुष्पनपनमापथपथारागायवाह इव कीर्तिकः [प*] विकः [I*] आः
68 सीतालोकजनकस्य चतुर्वर्षः (१) पादार्थिदुरुपलाकलमः-

Fourth Plate; Second Side

69 सनस्य [II.114[*]] वर्षिनीसन्तप्रजनीवानिम्मेलमणिः [स] इस्त्युपणुमः...:
70 [प्र] मनामो जितरिपुः श्रीमल्लुपोमुद्वा [I*] येनेवं वेनव[ः]वा
71 मधिष्ठामांतिचिह्नसाह [प*] तस्मात्वत्कपल्लवामिर्वरसः (स्वा)-
72 हाय्यः [प्र] तोयितावः [II.115[*]] गतेषु तद्योजनकेषु जितरिपु
73 मंडलेश्वेः पूषीबीममहेः पर्योदिशु । ननेदातुचः शूरः
74 सत्संघे मल्लयोभवत् । चंद्रासिनाशनिवयनासंहं वंदित
75 वरिणा [II.116[*]] तस्मात्वत्सुरुस्वदियन्नासमः गुणामोभवः [I*] एष्यससः
76 पुझ्ले जो तोषमुल्लियो नुषः [II.117[*]] चालुक्यब्रमानुवर्तेः
77 मुख्यो यो को[ः]पामाः विचिनोपेमे [I*] तांगामूलां विनयोपयः
78 [पप्री] बीरो सुतावः [पप्री] तस्मात्कपल्लवामिर्वरसः [II.118[*]] एष्यससोंपुरुस्वयव्यथः वंदित
79 कर्त्ता सुकीर्तिः [I*] पत्ती धियाः [II.119[*]] तस्मात्वत्सुरुस्वदियन्नासमः
80 टुमाः वसमुखब्रह्मनाम भूव [I*] मल्लियो कुड़ियो मणः घंडो नुष्ट्वृ
81 कापः [II.120[*]] ूकुड़ियाय ददी तेषु भिन्नादियसूपपति: [I*] मणिं गृहः

1 Read "श्री".
2 Metre: Anushfukh.
3 These two letters त्व are written beneath the line.
4 Metre: Uṣṇiṣṭa.
5 Metre: Sresthipsirakhti.
6 Metre: Vasamanttilaka.
7 Read "सुमणो". Here the letter य is written below the line after the letter य.
8 This name may also be read as कोलायसांसा.
9 This and the next four verses are in Anushfukh metre.
10 Two letters are wanting in this pāda.
Fifth Plate: First Side

83 मंडल: [1*] विष्णुवर्धन[मू]पालसेनापतिरमुद्रिति [11821*] पंडयो...

84 [ियाधिक]स्त्रयं गुणाविकाशस्व [1*] दिया ।। पांढरराजस्य कुन्तीवालय-

85 तसुभद्रा । [11431*] 3सयोर्षा(वा)सत्तसमस्यचोभीवं दंडप्रताप । इव पार्व-

86 पुज्ञा:[1*] पच्चहर्वता बेदुरस्त गंडे गोक्षु जलकश्य तन्वेय पंड: [11441*]

87 चंसकरस्य लेघु: तुरु: भिष्ठारावतिकुल: कुलाण्यवेदुरस्य-

88 लक्ष्मणाकुलवीकीर्तिसमुद्रसोकमधीपतिसु(मू)पानक: [11451*] पुस्त-

89 हत्यावीशक्त्व श्रीकुलोत्तुंगचोड़त[1*] येन संत्राससा-

90 हत्याविशक्त्व जितारिम तस्य गोक्षुवीकीश्यं मू[गा]--

91 कवदना वरा [1*] स्वाविकामूद्रियत्वा सवावसक्षणलक्षिता [11861*] पु-

92 नस्त्योर्षात्रिपरात्र: श्रीचंडनमू: कुलरत्नदीप: [1*] जानस्त्रानां

93 राघवदमर्दिणीः? बाहुमुक्तुर्वैर्विद्विशिविद्विर्वद्विती: [11481*] तस्य चंडप्रताप-

94 पस्य मंडेश्वरिविकाको मूद्रिकामूद्रितया 8 चारित्राःपुणा-

95 महिला [11481*] 9ब्रजन गतकलका कश्यकर्ष्यात्रराधविणिय[भजन]-

Fifth Plate: Second Side

96 द्रिज्ञात्मकस्तत्त्वुत मोक्षूप: [1*] विभवञ्जितनेन: पालिनायोगे देवा:

97 समसय[शौ]हो [चिह्हा]रतिराज ।।[11901*] ............

98 विमानंशिक्षितेऽमुः[1*]शालकुमारमयाकुमारे जयस्य(सं)भानि-

1 Daya unnecessary.
2 Read Ṣुंवरी Ṣ.
3 Metre : Upajjati.
4 Metre : Asparaghandaśika.
5 This and the next verse are in Anuvākāśī metre.
6 Metre : Indravijaya.
7 Metre : Anuvākāśī.
8 Read सृष्टिः.
9 Metre : Māraśī.
10 Read सृष्टि.

110 əःचारिणि यज्ञायम्  [1*] ब्रम्हचिन्होरमनंतरतम्बम्  संग्रामः तोडः-
111 न बलादसर्वं  [111*] ज्ञेवभारापरमकः पुत्रेऽर्जा स्वरूप माली  खं-
112 लो दुर्गान्तिेजलो भवंकर्णयुजः  [1*] भीरामानुल्लोचनः  [1*] येनाशी-
113 कोलानितिीमुनिति:  [1*] पुरुषः भृद्वीरसह कुलो] रावणासिम्बो भूजान्-
114 बलाः[म]मूलमुभीलतः  [111*] उपर्योधनिषिद्धत्तिः श्रीमंतो

1* Metro : Vasantatilaka.
2* Metro : Upojāti.
3* Metro : Anushāhā.
4 The missing letters may be read as समतः.
5 This may be a verse. Metro cannot be distinguished.
6 The reading is doubtful.
7 Metro : Indraurojā.
8 Read °सत्य संग्रा।
9 Metro : Śārdūlaucarikāda.
10 Read °स्वीकारः.
115 हेम्प्राचाराकोशीलीः व्यापत्तत्राधिवेशयं श्रीराजराजयं।
116 यं [1*] यस्मेऽविभाविभीष्टसमवदानशमतस्तिविक्षस्तहृ श्रीम्।
117 चामुरपुरमुद्दरे[प्रेक्ष]पार्श्वपुरुषः [114=11*] अल्पसनमूलं लुग्गुलु।
118 रंगमुश(व)परमपंसमुक्षितरेगुजालं [1*] भारतमातमयंदमं।
119 बुद्धिस्वीः अवाह्यते यस्य जयमयायः [115=1*] कालिन्यं कुचकुमयों।
120 स्तरलक्ता हारे भुवोक्त्वता मंदवं गमने विश्रामन्वयोर्विन्यः।
121 लस्यं शामता [1*] वाण्यं तैययम्[गु]मोद्व सम्भुसंग्राम । ।
122 विशिष्टः श्रीव्यापत्यविशिष्टकोशिन्यस्य विभिन्निर्विंशासिः । 116.11* त्वधर्मी।

Sixth Plate; Second Side

123 कालिन्यं दक्षिणे भुजले वीररविभयं यं परा [1*] यस्मेऽविव [मुजल]।
124 मे [पुपु]रमां वादेवतमानानुसे । श्रुक्षुवंसनकारिणों । ।
125 विबिन्यंत्य । । । । विभ्रमाचयः वालकस्य।
126 पुरःप्रविनिर्जराजयं [116*] "प्रादायकवः महाब्रह्मारीकरं संविड़व[भ]।
127 संपूर्णं विश्वेश्यं कविपुराेकुविनकर्कालकलस्वतुह। [1*] भु[त्र]।
128 राज्यविद्यामणः: सिद्धिमां वस्तुमुद्रां जनेमाधाता नुम्।
129 तिथिचः(व) च सफकरथीयमुखः यथा(व) [116.2*] "दानं यस्य समान।
130 [तापिष्ठ]पुनःनादानिद्विविन्नम्(व) श्री[व]। यथा विरोधराजनिः।
131 ताश्वव्यापत्यीयापुरुः। कौतिन्दिविन्दवद्व यस्य विमला व्यापत्तिन्योः।

1 Read "श्रीविश्ववेशयी॥
2 Read "राजवत्।
3 Read "सुमरु॥
4 Moter : Upaniti।
5 Read महावरुणोऽ॥
6 Moter : सर्वारुणिक्षेत्रीया।
7 Moter : सर्वारुणिक्षेत्रीया। Read "वस्तुसंगुः॥
8 Read सरगः॥

MGIPC—81—29 DUA/33—15.0.35—150.
132 [स्वयं] श्रीविद्याध्ययितिपूर्व तस्म महिमा नस्यत्रयोगचर्मात् [I.6311] । राजेन्द्रचोड़ैरण्यः- |
133 तस्म उपरुपरियोः [I*] नियोगाद्राजराजस्य पालवंधमांदस्तम् [I.6411]। |
134 विवचंद्रगणिते शकवस्त्रे [I*] श्रीमतो राजराजस्य वथोविषकवस्त्रे [I.6511] कराचितु। |
135 न्मो(प्ये) [हृति] वनदुर्गवियो [स्थिता: [हुंगकृत्तिनामप्राम] वेदवेदांगपानः। |
136 ये स्वीकाराः . . . . . . . . . . . निजसाराय श्वितकः। |
137 [Damaged. The rest is lost.]
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By A. N. Lahriri, M.A.

[The figures refer to pages and a. after a figure to footnotes. The following other abbreviations are also used:—a. = author; ca. = capital; ch. = chief; ci. = city; co. = country; d. = district or division; do. = district; dy. = dynasty; E. = Eastern; engr. = engraver; ep. = epithet; f. = family; fe. = female; feudal. = feudal; gen. = general; ins. = inscription; k. = king; l. = locality; l.m. = linear measure or land measure; m. = male; min. = minister; mo. = mountain; myth. = mythological; n. = name; N. = Northern; off. = office or officer; peo. = people; pr. = prince or princess; q. = queen; rel. = religious; ri. = river; S. = Southern; s.a. = same as; sur. = surname; te. = temple; Tel. = Telugu; t.d. = territorial division; ti. = title; tk. = taluk; tn. = town; vi. = village; W. = Western; wkh. = work.]
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**Q**

Quṣḥ-ud-dīn Aibak, Sulṭān of Daffī

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**R**

r, archaic four-chambered shape of
r, Davudian, having 3 forms
r, final
r, having more than one form
r, reduplication of consonants after
r, resembling ch
r, subscript
r, retroflex
Rāṣṭra-vivahya, t.d.
Rāṣṭrāja, Chālukya k.
Rāṣṭrāja I, Chālukya k.
Rāṣṭrāja II, Chālukya k.
Rāṣṭrāja III, Gaṅga k.
Rāṣṭrāja, Brāhma-Mahārāja, p.n.
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</tr>
<tr>
<td>Yuciṣorāja, off.</td>
<td>22-23, 60</td>
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