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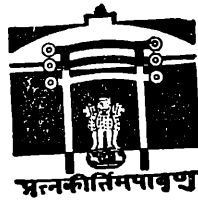
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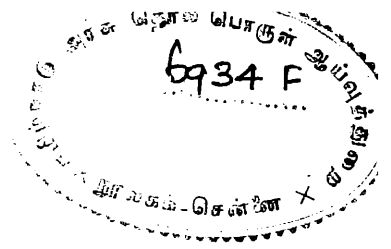
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No. 43—TWO EARLY BRAHMI RECORDS FROM AJANTA

(1 Plate)

A. GHOSH, NEW DELHI

(Received on 30.3.1967)

In August 1966, Professor Walter M. Spink of the University of Michigan, who has been intensively studying the renowned rock-cut caves at Ajañtā, District Aurangabad, Maharashtra State, told me in conversation that he had noticed two partially exposed but unpublished records, one engraved and the other painted, in Cave 10 of Ajañtā. Coming to know this, Shri M. C. Joshi, Assistant Superintendent, Archaeological Survey of India, located and preliminarily studied whatever could be seen of the records at the time of his visit to Ajañtā in December 1966. On return he informed me that one of the records (called here Record A) occurred on the wall of the cave and the other (Record B) on one of the (rock-cut) rafters of the cave-roof, both on the dexter side.

When Shri B. B. Lal, Joint Director General of Archaeology, and I visited Ajañtā in January 1967, we found that only two letters at the beginning and four letters towards the end of Record A were partly visible, the rest being entirely hidden under a layer of plaster, which had been laid to serve as the ground for the paintings that the cave bears. Similarly hidden under a plaster-film was the middle part of the first line of Record B, though its second line was more distinct. We also noticed that, luckily from the point of view of the study of the records, the paintings over the plaster had in both the cases disappeared, so that nothing would be lost if the remnants of the plaster which obscured the records were removed. Accordingly, the plaster-layers were very carefully scraped off in our presence and the records were brought to the condition in which we see them now.

Cave 10, a *chaitya-griha*, was excavated in the earlier (Sātavāhana¹) phase of Ajañtā, in the second century B.C., and bears paintings regarded as almost contemporary with its excavation, in addition to those of the later (Vākāṭaka) phase of the fifth and sixth centuries A.D. Prior to the discovery of the present two records, it was known to have an inscription and twentyone painted records, the former and one of the latter belonging to the earlier phase. The inscription, engraved above the sinister side of the entrance to the cave, commemorates the gift of the facade or entrance (*ghara-mukha*) by one Vāsiṭhīputa Kaṭahādi.² The second record, itself painted, is a part of the painted scene of the worship of a *stūpa* by the lord of the *nūgas*³ which is painted on the dexter wall of the cave, farther in the interior than Record A; it is noteworthy that the plaster which hid parts of Record A was an extension of the same plaster as the one on which the scene appears. The

¹ This usual dynastic appellation of the earlier phase of Ajañtā is being retained here without such larger questions as the date of the beginning of Sātavāhana rule in the Deccan being raised.

² G. Bühler in Jas. Burgess, *Report on the Buddhist Cave Temples and their Inscriptions*, Archaeological Survey of Western India, Vol. IV (1883), p. 116 and pl. LVI; correction by R. Otto Franke in *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, band L (1896), p. 597. The word *ghara-mukha* has been appropriately translated as 'facade'. But *mukha* also means 'exit', cf. *mukham nihsaranam*, *Amarakōsha*, II, ii, 19, and therefore implicitly 'entrance' as well.

³ G. Yazdani, *Ajanta*, pt. III (Oxford, 1916), plates, pl. XXVIIIa, where, however, the painted record is not included.

record is of uncertain import; from the word *bhagavatasa* occurring in it, 'one thing, however, is clear and this is that this was not a votive record but served as an explanatory note of the scene represented in the painting which may have been from the life of the Buddha'.¹ It has been regarded as 'almost contemporary' or 'slightly later than'² Kaṭahādi's inscription. As we shall see below, its posteriority to the latter is well-established even on grounds other than palaeographical.

To come to our Records A and B, Record A, as stated above, is engraved and is, therefore, an inscription in the real sense of the word. It appears on the vertical part of the wall of the cave, between the second and fourth ribs of the roof, immediately below the spring-point of the vault, at a height of 2.57 m above the floor-level. It is a single-line inscription, 76 cm long, the height of the letters, which are large and bold like those in the inscription of Kaṭahādi, ranging from 5 to 3 cm. It records the gift of the wall (*bhiti*=Sanskrit *bhitti*) by one **Kanhaka**, who is qualified by the adjective *Bāhaḍa*, evidently meaning '(a resident) of Bāhaḍa'. As Kanha must have been a very common personal name, it would be too imaginative to identify this Kanhaka with the early Sātavāhana ruler Kanha³ or with Kaṇha, son of Sama or Samasa⁴ and a resident of Dhēnu-kākaṭa, or with Kanhadāsa who fashioned sculptures at Pitalkhora.⁵

Bāhaḍa also appears as a place-name in a Bharhut inscription.⁶ My colleague Shri M. N. Deshpande suggests to me that it may be identified with Bahal in District Jalgaon in Maharashtra State, which had a flourishing settlement from the chalcolithic to the early historical times.⁷

Record B is painted in white on the first (rock-cut) rafter between the first and second ribs of the roof-vault of the cave, at a height of 4.11 m above the floor. It is in two lines, respectively 33 and 43 cm long, the range of the heights of the letters being the same as in Record A. At least two letters in the middle of the first line are indistinct. It says that the *pasādas* were the gift of one **Dhamadēva** who was a *pavajita* or mendicant. The second word in the first line was perhaps another adjective of the donor and might have given the name of the place from which he came.

The word *pasādā* requires some consideration. In its singular form it occurs in an inscription (*Dhamabhāgasa pasādō*) on a wooden rib of the vaulted roof of the Bhājā cave⁸ and, including the variant *pasāta*, in three Udayagiri inscriptions.⁹ In both the groups the meaning 'gift' or 'dedication' has been thought to be appropriate¹⁰ (equating it to Sanskrit *prasāda* in its usual meaning). But such a meaning is ruled out in the present case, where it is followed by the word *d[ā]na*; surely, a second word to denote 'gift' or 'dedication' would be redundant. Nor would it be justified, at least in the present and Bhājā records, to correct the word to *pāsāda* (=Sanskrit *prāsāda*) and to take it to refer to the caves themselves in their entirety, for the following reasons. Either of the Ajaṇṭā and Bhājā donors could not have been responsible for the excavation of the whole of the respective

¹ N. P. Chakravarti in *ibid.*, text, p. 91.

² *Ibid.*, pp. 86 and 90.

³ Above, Vol. VIII, p. 93, No. 22.

⁴ M. N. Deshpande in *Ancient India*, No. 15 (1959), p. 76.

⁵ *Ibid.*, p. 82.

⁶ H. Lüders, E. Waldschmidt and M. A. Mehendale, *Bharhut Inscriptions*, Corpus Inscriptionum Indicarum, Vol. II, pt. II (Ootacamund, 1963), p. 33.

⁷ *Indian Archaeology 1956-57 — A Review*, ed. A. Ghosh (New Delhi, 1957), pp. 17-18. [The ancient name of Bāhal was Bahalāpuri from where the Mehunabare plates of Sēndraka Vairadēva dated in 702 A. D. were issued, cf. above, Vol. XXXV, pp. 193-97.—Ed.]

⁸ M. N. Deshpande in *Lalit Kalā*, No. 6 (October, 1959), p. 31.

⁹ R. D. Banerji in above, Vol. XIII, pp. 159 and 162.

¹⁰ See particularly Sten Konow in above, *op. cit.*, p. 162, note 2.

cave. At Ajañtā we know that two other persons, Kaṭahādi and Kanha, were the donors of the entrance-facade and the wall, so that no third person could have taken the credit for the entire cave. At Bhājā, in addition to Dhamabhāga's inscription, there is another dedicatory inscription on a second wooden rib, showing that the extent of the contribution of the donors was limited. Further, both Dhamaḍeva of Ajañtā and Dhamabhāga of Bhājā would surely have chosen more conspicuous spots for commemorating their donations had they financed the excavation of the whole of the caves.

Basically significant are the places in the caves where donative records occur; compare, for example, the locations of the inscriptions of Kaṭahādi and Kanhaka, on the entrance-facade and the wall, for which they were respectively responsible. Both the Ajañtā and Bhājā records with the word *pasāda* occur on ribs (actual wood at Bhājā and rock—fashioned in imitation of wood at Ajañtā) of the vaulted roofs of the respective caves. It would, therefore, appear that *pasāda* has the restricted meaning of a roof-component of a structure,¹ though it is fully admitted that the word is not known to have this meaning clearly anywhere else.² And as in the present record the word is in the plural, the donor was responsible for more than one such component.

Both the present records are in Prakrit. Palaeographically, they belong to the second century B.C., which is the accepted date of the excavation of Cave 10. The relative chronology of the early records in the cave works out as follows. The inscription of Kaṭahādi on the entrance-facade and Records A and B form one group and must be of an identical date and coeval with the excavation of the cave, as they refer to the donation of different parts of the cave, the excavation of which was a homogeneous conception. As the first of these has been ascribed to the beginning of the second century B.C.³—a date from which I have no reason to differ,—the other two must be of the same date. And as Record A was largely covered by the stretch of the plaster on which the label-record with the words *bhagavataśa*, etc. occurs, the latter must be later than the first group. It is difficult to say what was the time-lag between the two, but it must have been sufficiently long, for to the artist who painted the scene of the worship of the *stūpa* with its label-record, Record A must have lost all importance as he had no compunction in sealing it up with his plaster. Nevertheless, the painted scene and its record are, on all considerations, of a date well within the same century.

It is also clear that painting the cave was not part of the original conception of the cave but was an afterthought. Had it been otherwise, Kanhaka would have engraved his inscription on a safer place which would be left unaffected by the painting.

¹ If some speculation can be allowed, the word *prasāda* may be regarded as the corrupt form of *prachchhāda* (from root *chhad*, 'to cover'), meaning 'roof', 'roof-component' or 'roofing-material'. In the edicts of Aśoka there are instances of *chchha* becoming *sa*, intended for *ssa*; cf. *usatēna* (=Sanskrit *uchchhrītēna*, 'by the exalted') in all the versions of Rock-edict X (except that at Kalsi, where it is *ushatēna*), and *usapāpitē* (=Sanskrit *uchchrāpitah*, 'was raised') in the Rummindei and Niglivā Pillar-edicts. In present-day Marāṭhī and Assamese and the eastern dialect of Bengali, the pronunciations of *cha* and *chha* have a distinct dental-sibilant element in them. Cf. John Beams, *Comparative Grammar of the Modern Aryan Languages*, Vol. I (London, 1872), p. 72; Suniti Kumar Chatterji, *Origin and Development of the Bengali Language*, Vol. I (Calcutta, 1926), p. 143. A possible original genetic relationship between *prachchhāda* and *prāsāda*, which latter has the well-established meaning of 'palace' (restrictedly a 'temple' or 'royal residence', cf. *prāsādō dēva-bhūbhujām*, *Amarakōśha*, II, ii 19), 'terrace', 'top-story of a lofty building', etc. and is authenticated as meaning 'a good place to sit on', cf. Pāṇini, VI, iii, 122, is anybody's guess.

² Benimadhab Barua's suggestion that *pāsāda* should refer to the facade only, on the ground that they sound alike, *Old Brahmi Inscriptions in the Udayagiri and Khadagiri Caves* (Calcutta, 1929), p. 82, is entirely ineffective and has to be rejected.

³ N. P. Chakravarti, *op. cit.*, p. 88.

TEXTS¹

A

Kanhakasa Bāhaḍasa dāna[m*] bhitī² [||*]

B

Line 1 **Dhamadēvasa** [ma]..nasa³

Line 2 pasādā d[ā]naṃ pavajitasa [||*]

P.S. : From a short note on the recent excavation of a *stūpa* at Pauni, District Bhandārā, Mahārāshtra State, received by me from Professor S.B. Deo of the University of Nagpur, it appears that the word *pasāda* has been used in the sense of 'gift' in some inscriptions on cross-bars of the *stūpa*-railing. The same sense cannot be ruled out in our present record, though it is tautological to use it along with *dānam*, as has been done here.

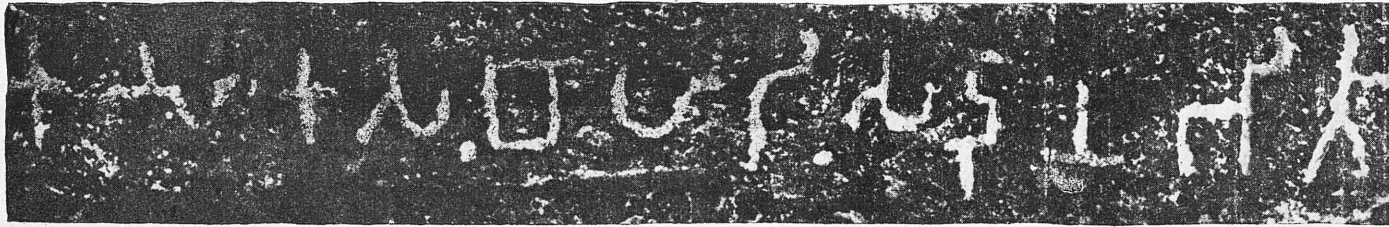
¹ From the originals. The impression of Record A and photograph of Record B reproduced on the accompanying plate were prepared by the Photographer of the South-western Circle of the Archaeological Survey of India.

² The vertical top part of the letter *t* rises as high as the top of *i-mātrā*, an unusual feature.

³ There is a dot over the right side of *s*, but it may be just a remnant of the lime-plaster which covered the record and its adjoining surface.

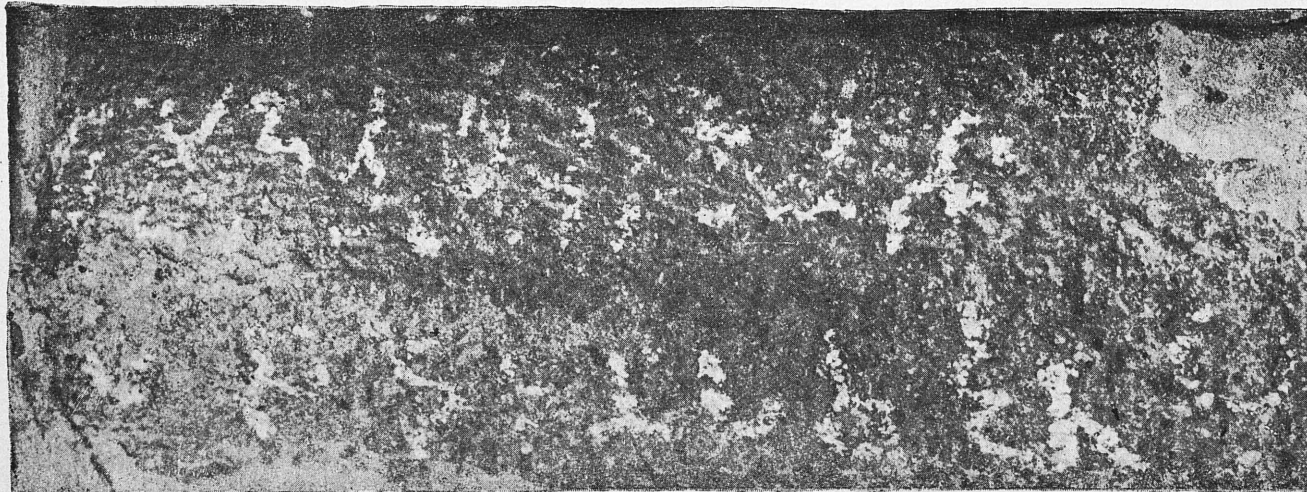
TWO EARLY BRAHMI RECORDS FROM AJANTA

A



Scale : One-fourth

B



(From Photograph)

No. 44—NOTE ON RAJGHAT INSCRIPTION OF BHIMADEVA

D. C. SIRCAR, CALCUTTA

(Received on 17.5.1967)

The Rājghaṭ (Vārāṇasī, U. P.) inscription of Bhīmadēva, described as the *Mahāsāndhivigrahika* of the lord of the Gauḍa country, was published by me, above, Vol. XXXII, pp. 277-82 and plate. The purpose of the inscription, assignable on palaeographical grounds to the twelfth century A. D., is to record the construction of a Śiva temple at Vārāṇasī by Bhīmadēva, while verse 5 states that the said Bhīmadēva saved the kingdom of Gauḍa-Varēndra after it had been immersed, like an old sinking vessel, in the waters of the ocean that was the forces of the king of the Rāyāri lineage and the lord of Kalinga.

My observations on the construction of a temple at Vārāṇasī by a minister of the Gauḍa king, as recorded in the epigraph, may be summarised as follows. Shortly after the middle of the twelfth century, Vijayasēna occupied the whole of Bengal, and Pāla rule henceforth was confined to the southern areas of Bihar. King Madanapāla (1143-61 A. D.) was ousted from Gauḍa-Varēndra (the western and northern regions of Bengal) soon after the issue of his Manahali plate from the city of Rāmavati (between the Gaṅgā and the Karatōyā) in his eighth regnal year (c. 1151 A. D.), though the Pāla king was still called *Gauḍeśvara*. The Patna-Monghyr region was occupied by the Gāhaḍavāla king Gōvindachandra (1115-55 A. D.) of Vārāṇasī and had remained in his possession in 1124-46 A. D., but was reoccupied by Madanapāla about the year 1146 A. D. "It is not impossible that the Pāla king Madanapāla, who had some success against the Gāhaḍavālas of Banaras, was Bhīmadēva's master. Bhīmadēva's presence at Banaras may thus relate to a temporary occupation of Banaras by the Pāla king."¹

Indeed this is the most satisfactory among the various conjectural suggestions offered in the paper, and it is a matter of regret that, in the above context, I failed to suggest the identification (which now appears to be so apparent) of the said Bhīmadēva, the *Mahāsāndhivigrahika* of the Gauḍa king, with Madanapāla's minister of the same name who was the *Dūtaka* of the Manahali charter and is mentioned in that record as *Sāndhivigrahika* Bhīmadēva.² Whether *Sāndhivigrahika* and *Mahāsāndhivigrahika* were meant to be the same official designation, or Bhīmadēva was at first the *Sāndhivigrahika* of Madanapāla, but was later promoted to the post of *Mahāsāndhivigrahika* sometime after the eighth regnal year of the Pāla king is difficult to say, though the second alternative is preferable. But there can be little doubt about the identity of Bhīmadēva of the Manahali plate and the Rājghaṭ inscription. This identification seems to throw welcome light on certain aspects of the history of the Later Pālas.

It appears that Madanapāla succeeded in recovering the western districts of Bihar from the Gāhaḍavālas about 1146 A. D. while he occupied Vārāṇasī sometime after 1151 A. D., so that his successful struggle with the Gāhaḍavāla king Gōvindachandra lasted for several years. Whereas he must have received considerable help from his vassals (including Vijayasēna) in the Gāhaḍavāla struggle (which necessarily increased the Sēna ruler's power and prestige), the Pāla king's attention on the eastern regions of his empire was necessarily lesser than his concentration on his western

¹ Above, Vol. XXXII, p. 279.

² Bhandarkar's List, No. 1639.

enemy, and this was one of the important factors that must have led to the occupation of Bengal by Vijayasēna (who died in c. 1159 A.D.) sometime after 1151 A.D.

Madanapāla was succeeded by Gōvindapāla who ruled in the Patna-Gaya region (probably including the Monghyr area also) for about four years (c. 1161-65 A.D.) and was then ousted by the Gāhaḍavālas. The people of Western Bihar disliked the Gāhaḍavāla conquerors of their homeland (probably owing to their atrocities) and continued to date their records in the 'lost, past or destroyed sovereignty' of Gōvindapāla instead of using the reckoning of the Gāhaḍavāla kings.¹ The successor of Gōvindapāla was Palapāla who ruled for about 35 years (c. 1165-1199 A. D.) probably over the Monghyr District. An image (now preserved in the Victoria and Albert Museum, London) is known to have been installed in the 35th regnal year of Palapāla at the city of Champā (near modern Bhagalpur), though it is said (probably wrongly) to have been discovered at a place near Lakhisarai in the western part of the Monghyr District. During Palapāla's reign the rule of Ballālasēna (1159-79 A. D.), son of Vijayasēna, was acknowledged in the Bhagalpur District in the Sēna king's ninth regnal year (c. 1168 A.D.), while Ballāla's son Lakshmaṇasēna (c. 1179-1206 A.D.) is stated to have defeated the king of Kāśī (Vārāṇasī)² and Lakshmaṇa's son claims to have raised pillars of victory at Vārāṇasī and Prayāga (Allahabad)³ in clear allusion to his military success against the Gāhaḍavāla king (probably Jayachandra, 1171-93 A. D.) apparently during his father's reign, long before Lakshmaṇa's defeat at the hands of the Turkish Muhammadans. Another interesting fact to be remembered in this connection is that, as in the case of Gōvindapāla, the people of the Gayā region started the use of Lakshmaṇasēna's 'past sovereignty' reckoning.⁴ This shows that the said territory once formed a part of Lakshmaṇasēna's dominions, the Pāla king ruling over parts of Bihar then being apparently no better than a subordinate ally of the Sēna monarch. It is not impossible that the weak Pāla king sought the help of the Sēnas in the task of defending Western Bihar from Gāhaḍavāla attacks and that the Sēnas conquered Western Bihar from the Gāhaḍavālas and apparently also temporarily occupied parts of Eastern Uttar Pradesh; Western Bihar was made a part of the Sēna empire for a few years, but was soon reconquered by the Gāhaḍavālas. This is the period when the Jaynagar image was installed in the 35th year of Palapāla's reign.

¹ Above, Vol. XXXV, pp. 234-36. The Gāhaḍavālas used the Vikrama-saṃvat.

² Ibid. Vol. XXVI, p. 6, text, lines 19-20; N. G. Majumdar, *Ins. Beng.*, Vol. III, p. 111, line 20.

³ Above, Vol. XXXIII, p. 316. Viśvarūpasēna was apparently the commander of the Sēna army invading the Gāhaḍavāla kingdom during Lakshmaṇasēna's reign.

⁴ Ibid. Vol. XXXV, p. 236.

No. 45—THANA PLATES OF SILAHARA NAGARJUNA, SAKA 961

(1 Plate)

M. G. DIKSHIT, BOMBAY¹

(Received on 15.9.1966)

The **set** of a copper plate grant, comprising **three plates**, complete with its ring and seal, was discovered in a locality known as Panch-Pākhādi on the outskirts of the town of Thāṇa in April, 1965. It was found in a small tank in the plot belonging to Messers Shakti Printing and Dyeing Works Private Ltd. The set was brought to my notice by Dr. V. G. Dighe, M.A., Ph.D. At his suggestion the proprietors of the concern forwarded it to me for study and decipherment. It is edited here for the first time with the permission of the Manager of the concern. The plates are now preserved in the office of the Director of Archives and Archaeology, Government of Maharashtra, Bombay.

Each plate of the set measures about 22·5×17·5 cm strung together by means of a copper ring, 1 cm thick and about 6 cm in diameter. The ends of this ring are soldered into the socket of a circular seal about 5·5 cm in diameter. This seal has an ornamental border of beads and inset on its upper surface in high relief is a figure of Garuḍa seated in *padmāsana* pose with his hands in the *añjali-mudrā*. This figure is very beautifully modelled and shows high artistic merits.

The inscription consists of eighty-eight lines of writing, distributed over the inner side of the first plate, both the sides of the second plate and the inner side of the third plate. Each side contains twenty-two lines. The rims of the plates are slightly raised to protect the inscription they bear and the writing is, therefore, in an excellent state of preservation. The plates weigh 3250 g together with the seal and the ring.

The **characters** are Nāgarī, representative for the period to which the inscription is assigned and call for no special remarks. The grant is written in Sanskrit **language** both in prose and verse. The writing is comparatively free from mistakes. As regards the **orthography** it may be stated that *s* and *ś* are generally well-distinguished but are confused with each other in some places. *B* is invariably written as *v*. There are a few examples of wrong *sandhi*. The *upadhānīya* sign is substituted by *śh* in lines 60 and 63. There is a tendency for the doubling of consonants after *r*.

The plates belong to the **Śilāhāra** ruler **Nāgārjuna** who is already known to us through other copper plate grants and literary sources. It is well known that the northern branch of the Śilāhāra dynasty ruled from Thāṇa and held its sway over the whole of Kōṅkaṇ of which Purī was the capital. The dynasty had three successive rulers, *viz.* Chchhittarāja, Nāgārjuna and Mummuni who were uterine brothers. Of Chchhittarāja and Mummuni several records have been discovered.² It would

¹ [We regret to record the sad demise of the author while this article was going through the press.—Ed.]

² These are as follows :

For Chchhittarāja:

- (1) Bhoighar Plates (transcript only), Śaka 946 (*Mahārāṣṭrāntil Tāmrapaṭ Va Śilālekha*, pp. 32-45).
- (2) Bhandup Plates, Śaka 948 (above, Vol. XII, pp. 250-68).
- (3) Dive-Āgar (unpublished) Plates, Śaka 949 (*A. R. Ep.*, 1962-63, App. A, No. 47).
- (4) Chinchani Plates of Mōḍha Chāmuṇḍarāja, a vassal of Chchhittarāja, Śaka 956 (above, Vol. XXXII, pp. 63-68).
- (5) Berlin Museum Plates, Śaka 956 (*Z. D. M. G.*, (90), pp. 265-97).

For Mummuni :

- (6) Thāṇa Plates, Śaka 970, Mirashi (*Samśōdhana Mukṭāvali*, 3, pp. 115-141).
- (7) Prince of Wales Museum Plates, Śaka 971 (above Vol. XXV, pp. 53-63).
- (8) Dive-Āgar (unpublished) Plates, Śaka 975 (*A. R. Ep.*, 1962-63, App. A, No. 48).
- (9) Ambarnath temple inscription, Śaka 982 (*JBBRAS.*, Vol. IX, p. 219; XII, p. 320).

appear that both of them had no male issue and the Śilāhāra throne after the death of Mummuni came to Anantapāla,¹ son of Nāgārjuna. The last known date of Chchhittarāja is Śaka 956 and the earliest date for Mummuni from inscriptional evidence is Śaka 970. So far, no inscription of Nāgārjuna has been found though the name usually occurs in the Śilāhāra records.² Soḍḍhala, named in his well-known *Champūkāvya Udayasundarikathā*, mentions that Chchhittarāja, Nāgārjuna and Mummuni ruled in succession.³ The discovery of the present plates of Nāgārjuna with the new date furnished by them, viz. Śaka 961, therefore, gives us an important link between the two rulers. This is the only known inscription directly attesting to the rule of Nāgārjuna.

King Nāgārjuna is endowed with the usual titles, found in the Śilāhāra charters. The new titles which he is known to have assumed from this charter are *Kōḍaṇḍa-Sahasrārjuna* and *Narēndra-Nāgārjuna*, which are not met with elsewhere. His Chief Minister was one Daddhappaiya and his Minister for War and Peace was one Sōḍhala.⁴

The charter was written by one Jōgapaiya, who is described as the brother's son of the great poet Nāgalaiya. He is also the writer of the Bhandup plates⁵ (Śaka 948) of Chchhittarāja and seems to have continued in office later in the reign of Mummuni also till Śaka 970 as mentioned in the latter's Ṭhāṇā Plates.⁶ His name is not heard of after this as the Prince of Wales Museum Plates⁷ dated Śaka 971, are written by Nāgalaiya, probably the poet himself.

The object of the inscription is to record a grant by the king Nāgārjuna to a Brāhmaṇa named Mādhava Paṇḍita, son of Gōkarṇṇa Paṇḍita belonging to the Pārāśara *gōtra*, and the Yajurvēda *śākhā*. He is stated to have migrated from Hastigrāma in the Madhya-dēśa. The donation was made for the performance of religious duties, for the daily sacrifices and for the maintenance of his family as well as for the merit of the king.

The record is dated Śaka 961 (expressed in words and figures) **Pramāthi Samvatsara, on the 15th day in the dark half of the month of Śrāvaṇa, Wednesday**, on the occasion of a solar eclipse. These details regularly correspond⁸ to the **27th August, A.D. 1039**, when there was a solar eclipse as stated.

The plates use a standard Śilāhāra draft and none of the verses appears to be new. Thus verses 1-17 (lines 1-29) and 18-20 (lines 29-35) in the *praśasti* portion are exactly identical with verses 1-17 (lines 1-27) and 19-21 (lines 29-32) of the Prince of Wales Museum Plates of Mummuni, Śaka 971, referred to above.

The donated property consisted of a plot of land in a village called **Mumjavali** situated in the subdivision of **Kōriyala 12**. The details regarding the boundaries are given as follows: the plot was bounded on the east by a *Madhuka* (*Latifolia Madhuka*) tree, the *rāja-mārgga* (highway),

¹ Kharepatan Plates of Anantapāla, Śaka 1016 (*Ind. Ant.*, Vol. IX, p. 33).

² It is found practically in all the post-Nāgārjuna copper plate grants of the dynasty.

³ चिह्नितराजेन संभूषितो नागार्जुनेन समानितो मुम्मणिनरेश्वरेणेति सोदरेण क्रमोपभुक्तराज्यसंपदा.

Soḍḍhala, *Udayasundarikathā* (*G. O. S.*, XI), p. 12 (Baroda 1920).

⁴ It would be interesting to examine if this Sōḍhala could be identified with the author of *Udayasundarikathā*; but it does not seem likely. The latter's family held the office of *Dhruva* (*i.e.* *Dhruvādhikaraṇa*) and not that of a *Sāndhivigrahika*.

⁵ Above, Vol. XII, pp. 250-68. He is also mentioned in the Bhoighar Plates of Śaka 946; but of these plates the original is not forthcoming and only a kind of transcript is available.

⁶ *Saṃśōḍhana Mukṭāvali*, Vol. IV, pp. 115-41.

⁷ Above, Vol. XXV, pp. 53-63.

⁸ S. K. Pillai, *Indian Epimeris*, Vol. III, p. 81.

a *vōḍaṇa* as well as an *Udumbara* (*Ficus Religiosa*) tree and a *jhōti*, situated on the border of the village *Dōṇā*. On the south it was bounded by a *pipparī* (*Ficus Tsiela*) tree and a *badarī* (Jujube) tree and an embankment bordering on the outskirts of the village *Vāimṅaṇī*. On the west it was bounded by a *madhuka* and *udumbara* trees outlying the village *Dhavalā*. On the north it was bounded by the river near the village *Kuḍisavarā*, a rock and a *viraikā*.

The plates contain several expressions which are of **lexical interest**. While stating the boundaries the text uses some words which are akin to the modern *Koṅkaṇi* or *Marāṭhī* dialect. The word *vōḍaṇa* (line 64) corresponds to modern *ondaṇa* which means deep rice-field as would accommodate a large quantity of water. Another word in the same context is *jhōti*. This word is used in modern *Marāṭhī* in the sense of a large stream or a water-shed.¹ Another word is *varalī* which is used for a small embankment across a rice field for retention of water. This word also occurs in the *Ṭhāṇā* charter of *Śilāhāra Mummuṇi*, dated Śaka 970. Another *dēśi* word is *khaḍaka* meaning rock (line 66) and we again come across the word *viraikā*, a diminutive of *viraka* meaning a banana¹ grove. I have already drawn attention to this meaning of the word while explaining a number of geographical and topographical terms occurring in the above mentioned *Ṭhāṇā* charter and published in the *Journal of the Oriental Institute*, Vol. XII, pp. 272-73.

Of special interest is the expression *pūrvaprasidhyā bhaṭṭhōkāsādi sahitaḥ* in connection with the right governing the property mentioned in line 68. The word *bhaṭṭha* corresponds to the modern *bhāṭ* in *Marāṭhī* and signifies a low land in which inferior crops are grown and is subjected to the waves of the sea in high tide and therefore unsuitable for good cultivation. *Ukkāsa* is a fallow uncultivable land, barren on account of rocky soil. The injunction, therefore, is against the watering of land both due to bad soil and its inundation in salty water. It is of interest to know that the word *bhaṭṭha* also occurs in the *Bhandup* plates of *Śilāhāra Chchhittarāja*,² Śaka 948 (line 42). Fleet read the word correctly in his text while editing this inscription but considered *bhaṭṭha* as a mistake for *bhaṭṭa*.³ This, as explained above, is not the case. The *Bhandup* plates referred to a *bhaṭṭha-kshētra*, apparently a field standing on high eminence. The word *bhāṭ* also occurs in the *Valipattana* plates⁴ of *Śilāhāra Raṭṭarāja*, Śaka 932, and the context makes it clear that the *bhāṭ* was situated near the sea. The expression used here is *boribhāṭā samīpa samudraḥ dēśaḥ*.

As regards the **geographical names** mentioned in the grant *Koṅkaṇa* and its capital *Puri* and *Tagara* from which the *Śilāhāras* claim their descent (line 35) are only too well-known. *Madhyadēśa* is apparently a portion of Central India, but *Hastigrāma* from where the donee is said to have migrated cannot be identified with certainty. The clue to the donated village and its boundaries is furnished by the name *Vāimṅaṇī* which is to be identified with *Vāngni*, a small railway station on the *Bombay-Poona* line of the *Central Railway*. The donated village *Mumjavali* is now a deserted site situated in between the *Vāngni* railway station and the *Vāngni* village which lies 2 miles south of it. *Dōṇā*, said to be situated on the east of the donated village, is represented by a village of the same name being about 1·5 miles away in the indicated direction. *Vāimṅaṇī* is of course *Vāngni*, about 5 miles to the south. Village *Dhavalā*, said to be on the east, still retains its old name and lies about 1 mile to the east. Lastly *Kuḍisavarā*, a village to the north of the donated village, lies about 2 miles in the same direction. The river mentioned in the inscription is no other than *Ulhāsa*, though not mentioned by name. The name of this river is given as *Ulasa* in the *Ṭhāṇā* charter of *Mummuṇi*. Thus most of the villages mentioned in the grant can be satisfactorily

¹ *Mahārāṣṭra Śabdakōṣha*, Vol. III, p. 1369.

² Above, Vol. XII, pp. 250 ff.

³ *Ibid.*, p. 264, foot-note 3.

⁴ *Ind. Hist. Quart.*, Vol. IV, pp. 203 ff.

identified in the directions mentioned. Kōriyala, which was the head-quarters of a group of 12 villages, cannot satisfactorily be identified, but in all probability it is represented by modern Gorela or Goriyali which lies about 2 miles to the west of Vāngni railway station.

TEXT¹

[Metres : Verses 1, 2, 11, 12, 18, 22, 24-28, 30-33 *Anushtubh* ; verses 3-5, 15 *Vasantatilakā* ; verse 6 *Prithvī* ; verses 7, 9, 10, 14, 16, 19 *Śārdūlavikrīḍita* ; verse 8 *Sragdharā* ; verse 13 *Āryā* ; verses 17, 23, *Indravejṛā* ; verse 20 *Mālinī* ; verse 21 *Vamśastha* ; verse 29 *Sālinī*.]

First Plate

- 1 सिद्धम्² जयश्चाभ्युदयश्च ॥ लभते सर्व्वकार्येषु पूजया गणनायकः । विघ्नं
निघ्नन्स वः
- 2 पायादपायाद्गणनायकः ॥[१॥*] स वः पातु शिवो नित्यं यन्मौलौ भाति
जाह्नवी । सुमेरुसि(शि)-
- 3 खरोद्गच्छदच्छचन्द्रकेलोपमा ॥[२॥*] जीमूतकेतुतनयो नियतं दयालुर्जीमूतवाहन
इति त्रिजग-
- 4 त्रसिद्धः । देहं निजं तृणमिवाकलयन्परात्थं यो रक्षति स्म गरुडात्खलु
सं(शं)खचूडं(डम्) ॥[३॥*] तस्यान्वये नि-
- 5 खिलभूपतिमौलिनूतनरत्नद्युतिच्छुरितनिर्मलपादपीठः । श्रीसाहसाङ्क इव साहसिकः
कपर्दी सी-
- 6 लारवंसं(शं)तिलको नृपतिर्द्व(र्व)भूव ॥[४॥*] तस्मादभूच्च तनयः
पुलशक्तिनामा सीमासमः सुरगुरुदितरा-
- 7 जनीतेः । निज्जित्य संगरमुखेखिलवैरिवर्गं निष्कण्टकं जगति राज्यमकारि
येन ॥[५॥*] ततो-
- 8 पि समभूत्सुतो नृपसि(शि)रोविभूषामणिः सितः सृणिरिवापरोरिकरिणां कपर्दी
लघुः । य-
- 9 दीययशसा जगत्यतिशयेन शुक्लीकृते न भाति सुरवारणो न च शसी(शी)
म(न) दुग्धाम्बु(म्बु)धिः ॥[६॥*] तस्मा-

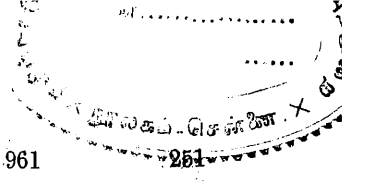
¹ From the original plates and impressions.

² Expressed by a symbol.

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 $\ddot{v} \, a$ [illegible]



- 10 दप्यभवद्विभूतिपदवीपात्रं पवित्रीकृताशेषक्षमावल्यो महीपतिलकः श्रीवप्पुवन्नः
- 11 सुतः । संग्रामांगणरंगिणासिलतया लूनैकदन्ता हठात्सर्व्वे येन विनायका विरचिता
- 12 विद्वेषिणां दन्तिनः ॥[७॥*] तस्माज्जातस्तनूजो रजनिकर इवानदिताशेष-
लोक[:*] श्लाघ्यः श्रीज्ञ-
- 13 झराजो दिवसकर इव ध्वस्तनिःशेषदोषः । सं(शं)भोर्यो द्वादशापि व्यरचय-
दचिरात्कीर्त्तनानि
- 14 स्वनाम्ना सोपानानीव मन्ये प्रणततनुभृतां स्वर्गमार्गोद्यतानां(नाम्) ॥[८॥*]
भ्राता तत्र ततस्ततोच्च(ज्ज्व)लय-
- 15 शोराशिप्रकाशीकृताशेषक्षमावल्यो व(ब)ली व(ब)लवतां श्रीगोगिराजोऽभवत् ।
चापाकर्षणक-
- 16 र्म्मणि प्रवणतां यस्मिन्गते भूपतौ भीष्मद्रोणपृथासुतप्रभृतयश्चित्ते
चमत्कारिताः ॥[९॥*] तस्माद्वि-
- 17 स्मयकारिहारिचरितप्रख्यातकीर्त्तिः सुतः श्रीमान्वज्जडदेवभूपतिरभूद्भूचक्रचूडामणिः ।
दो-
- 18 ईण्डैकव(ब)लस्य¹ यस्य सहसा संग्रामरंगंगणे राज्यश्रीः स्वयमेत्य वक्षसि
रतिं चक्रे मुरारेरिव ॥[१०॥*]
- 19 जयन्त इव वृत्रारेः पुरारेरिव षण्मुखः । ततः श्रीमानभूत्पुत्रः सच्चरित्रो-
पराजितः ॥[११॥*]
- 20 कर्णस्त्यागेन यः साक्षात्सत्येन च युधिष्ठिरः । प्रतापाद्दीप्तिमार्त्तण्डः
कालदण्डश्च(श्च) यो द्वि-
- 21 षां(षाम्) ॥[१२॥*] स(श)रणागतसामन्ता अपरा अपि जगति रक्षिता
येन । स जयति यथार्थं(र्थं)नामा
- 22 स(श)रणागतवज्रपञ्जरो देवः ॥[१३॥*] येन स्वागतमागताय विहितं
गोम्माय नानाविधं येने-

¹Read बलेन [This correction is not necessary—Ed.]

Second Plate, First Side

- 23 वंयपदेवनाम्नि चलितं राज्यं स्थिरं कारितं(तम्) । भिल्लम्माम्ममणम्बु(म्बु)-
वक्षितिभुजां दत्तं च येना-
- 24 भयं तस्य श्रीवि(वि)रुदंकरामनृपतेरन्यत्किमावर्ण्यते ॥[१४॥*] तस्माद्व(द्व)भूव
भुवि वज्जड-
- 25 देवनामा भूपालमस्तकमणिस्तनयो नयज्ञः । अद्यापि यस्य चरितानि जनाः
सम-
- 26 स्ता रोमांचकंचुकितगात्रलता स्तुवन्ति ॥[१५॥*] तद्भ्राताथ ततोरिकेसरि-
नृपो जातः स-
- 27 तां सम्मतो दृप्तारातिकुलाचलैकदलने दंभोलिलीलां दधत् । गत्वा सैस(शैश)व
एव सैन्यसहि-
- 28 तो दृष्ट्वा च सोमेस्व(श्व)रं तस्याग्रे पितुराज्ञया जगदलं यः कीलयित्वा
गतः ॥[१६॥*] तद्भ्रातृजो वज्जडदेव-
- 29 सूनुः श्रीच्छित्तराजो नृपतिर्व्व(व्व)भूव । सीलारवंसः(शः) सिमु(शिशु)नापि
येन नीतः परामुन्नतिमुन्नतेन ॥[१७॥*]
- 30 हतारिनारीनेत्रांभस्सेकसम्ब(संव)र्द्धनादिव । ब्र(ब्र)ह्माण्डमण्डपं यस्य कीर्त्तिवल्त्यधि-
रोहति ॥[१८॥*] दृप्ताराति-
- 31 षु कोपकालदहनः सौभाग्यनारायणो वारस्त्रीषु ततोनुजः समभवन्नागार्जुनः क्षमा-
- 32 पतिः । यस्यामानुषमूर्जितं भुजव(व)लं दूरान्निस(श)म्य द्विषां निद्रातीव
रणांगणव्यसनिनी
- 33 दोर्दण्डकण्डूलता ॥[१९॥*] यदसमसिवि(शिवि)रान्तर्मत्तगन्धेभदानप्रसरदनिल-
शुष्यत्त्रो(त्त्रो)तसो
- 34 दिग्गजेन्द्राः । अरिनगरविदाहोद्दामदिग्व्यापिधूमप्रसरभयनिमीलल्लोचनान्युन्मिष-
- 35 न्ति ॥[२०॥*] अथ स्वकीयपुण्योदयात्समधिगतपंचमहाशब्द(ब्द)महासामन्ताधिपति-
तगरपुरपरमेस्व(श्व)-

- 36 रश्रीसीलारनरेन्द्रजीमूतवाहनान्वयप्रसूतसुवर्णगरुडध्वजसहजविद्याधरकोदण्डसह-
- 37 श्रा(सा)र्जुननरेन्द्रनागार्जुनत्यागजगक्षम्पशरणागतवज्रपंजरप्रभृतिसमस्तराजावलीवि-
- 38 राजितमहामण्डलेस्व(श्व)रश्रीमन्नागार्जुनराजदेवे निजभुजोपार्ज्जितानेकमण्डलसमे-
- 39 तं पुरीप्रमुखच[तु*]र्दशग्रामस(श)तीसमन्वितसमस्तकोकणभुवं समनुशासति तथै-
तद्राज्यचिन्ता-
- 40 भारमुद्रहति महामात्यश्रीदद्वपैये तथा महाशा(सा)न्धिविग्रहिकश्रीसोढलैये
सत्येतस्मिन्का-
- 41 ले प्रवर्तमाने स च महामण्डलेस्व(श्व)रश्रीमन्नागार्जुनराजदेवः सर्वानिव
स्वसम्ब(म्ब)ध्यमानकानन्या-
- 42 नपि समागामिराजपुत्रमंत्रिपुरोहितामात्यप्रधानाप्रधाननियोगिकांस्तथा राष्ट्रपतिविषयप-
- 43 तिनगरपतिग्रामपतिनियुक्तानियुक्तराजपुरुषजनपदांस्तथा ह्यमननगरपौरत्रिवर्गप्र-
- 44 भृती(ती)श्च प्रणतिपूजासत्कारसमादेसैः(शैः) [संदिस(श)त्यस्तु वः संविदितं
यथा ॥ चला विभूतिः क्षण-

Second Plate, Second Side

- 45 भंगि यौवनं कृतान्तदन्तान्तरवर्त्ति जीवितं । तथाप्यवज्ञा परलोकसाधने
नृणामहो विस्म-
- 46 यकारि चेष्टितं(तम्) ॥[२१॥*] तथा चान्तर्लीनजराराक्षंसीप्रारब्ध(ब्ध)ग्रासं
यौवनं स्वर्गवासान्नरकपातस-
- 47 ममिष्टसमागमवियोगदुःखकदलीगर्भवदसारः संसारः । सहजजरामरणसाधार-
- 48 णकं शरीरं पवनचलितकमलिनीदलगतजललवतरलतरे धनायुषी इति मत्वा दृढत-
- 49 रविरक्तिवु(बु)द्ध्या संगृह्योच्छञ्च¹ दानफलं(लम्) ॥ कृतत्रेताद्वापरेषु तपोत्यर्थं
प्रस(श)स्यते । मुनयोत्र तु

¹ Read संगृह्योक्तं च.

- 50 संशंति¹ दानमेकं कलौ युगे ॥[२२॥*] तथा चोक्तं भगवता व्याशे(से)न ॥[१॥*]
अग्नेरपत्यं प्रथमं सुवर्णं भूवर्षेण-
- 51 वी सूर्यसुताश्च गावः । लोकत्रयन्तेन भवेद्धि दत्तं यः कांचनं गां च
महीञ्च दद्यात् ॥[२३॥*] आस्फो-
- 52 ट्यन्ति पितरः प्रवल्गन्ति पितामहाः । भूमिदोस्मत्कुले जातः स नः
सन्तारयिष्यति ॥[२४॥*] भूमि-
- 53 दानं सुपात्रेषु सुतीर्थेषु सुपर्वसु । अगाधापारसंसारसागरोत्तारणं भवेत् ॥[२५॥*]
धवलान्या-
- 54 तपत्राणि दन्तिनश्च मदोद्धताः । भूमिदानस्य पुष्पाणि फलं स्वर्गं
पुरंदरः ॥[२६॥*] इति धर्माधर्मवि-
- 55 चारचतुरचिरन्तनमुनिवचनान्यवधार्य मातापित्रोरात्मनश्च श्रेयोर्त्थिना मया
शकनृपकालातीत
- 56 सम्बत्सरस(श)तेषु नवसु एकपष्टचधिकेषु प्रमाथी(थि)सम्ब(संव)त्सरान्तर्गत-
श्राम्ब(व)ण-वदि पंचदस्या(श्यां) यत्रांकतोपि सम्ब(संव)-
- 57 त् ९६१ श्राम्ब(व)ण वदि १५ बु(बु)धे संजातसूर्यग्रहणपर्वणि सुतीर्थे
स्नात्वा गगनैकचक्रचूडामणये कम-
- 58 लिनीकामुकाय भगवते सवित्रे नानाविधकुसुमश्लाघ्यमर्घं दत्वा सकलसुरासुरगुरुं
त्रैलोक्यस्वामि-
- 59 नं भगवन्तमुमापतिमभ्यर्च्य यजनयाजनाध्ययनाध्यापनादिषट्कर्मनिरताय क्रतुक्रिया-
काण्डसौ(शौ)ण्डा-
- 60 य परमव्र(ब्र)ह्मणे महाव्रा(ब्रा)ह्मणाय हस्तिग्रामविनिर्गताय मध्यदेशा(शा)न्त-
पति² पारास(श)रगोत्राय यजुर्वेदशा-
- 61 खिने माधवपण्डिताय गोकर्णपण्डितसुताय यजनयाजनाध्ययनाध्यापनादिषट्कर्म-
करणाय व(ब)लि-

¹ Read संशंति.

² [Read मध्यदेशान्तपतिहस्तिग्रामविनिर्गताय.—Ed.]

- 62 चस्कवैस्व(श्व)देवाग्निहोत्रक्रतुक्रियाद्युपसर्पणार्थं स्वपरिग्रहपोषणार्थं च कोरियल-
द्वादशकान्त-
- 63 ≡ पाति मुंजवलीग्रामः [1*] यस्य चाघाटनानि [1*] पूर्वतः दोणाग्रामसीमासंधौ
मधुकवृक्षः तथा राज-
- 64 मार्गः तथा वोडणं तथा उदुम्ब(म्ब)रवृक्षः तथा ज्ञोतिश्च ॥ दक्षिणतः
वाइंगणीग्रामसीमाशंसं)-
- 65 धौ वंवे पिप्परी तथा व(ब)दरी वरली च ॥ पश्चिमतो धवलाग्राम-
सीमासंधौ उदुम्ब(म्ब)रवृक्षः तथा
- 66 मधूकवृक्षश्च ॥ उत्तरतः कुडिसवराग्रामसीमासंधौ नदी तथा खडकविरइका
च ॥ एवं चतुरा-

Third Plate

- 67 घाटनोपलक्षितः स्वसीमापर्यन्तः सवृक्षमालाकुलः सतृणकाष्ठोदकोपेतः पर्वतक्षिति-
- 68 समकालीनः पूर्वदत्तदेवदायत्र(त्र)ह्यदायवर्जः पूर्वप्रसिद्ध्या भट्ठौकासादिसहि-
- 69 तः अचाटभटप्रवेशः र(अ)नादेस्य(श्यः)र(अ)नासेध्यः समुत्पद्यमानद्रम्मशतत्रयसंख्यः
- 70 उदकातिसर्गणे नमस्यवृत्त्या परमया भक्त्या प्रतिपादितः । तदस्य
सान्वय . .
- 71 रपि भुंजतो भोजयतो वा कृषतः कर्षयतो वा न केनापि परिपंथना
करणीया ॥ य-
- 72 त उक्तमेव पुरातनमहामुनिभिर्व्व(भिः ॥ ब)हुभिर्व्वसुधा भुक्ता राजभिः
सगरादिभिः । यस्य यस्य
- 73 यदा भूमिस्तस्य तस्य तदा फलं(लम्) ॥[२७॥*] सद्यादानं निरायासं
सायासं दीर्घपालनं । अत एव-
- 74 षयः प्राहुर्दानाच्छ्रेयोनुपालनं(नम्) ॥[२८॥*] दत्त्वा भूमिं भाविनः
पार्थिवेन्द्रान्भूयो भूयो याचते
- 75 रामभद्रः । सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो
भवद्भिः ॥[२९॥*] इति मुनिव-

- 76 चनान्यवधार्य समागामिभूपालैरस्मद्वंस(श)जैरन्यैर्वर्षा पालनं धर्मफललोभ
एव कर-
- 77 णीयः । न पुनस्तल्लोपनपापकलंकाग्रेसरेण केनापि भवितव्यं(व्यम्) ।
यस्त्वेवमभ्यर्त्थितो-
- 78 पि लोभादज्ञानतिमिरपटलावृतमतिराच्छिद्यदाच्छिद्यमानमनुमोदेत वा स पंचभि-
- 79 र्महापातकैरुपपातकैश्च लिप्तो रौरवमहारौरवान्धतामिश्रा(स्त्रा)दिनरकांश्चिरमनुभ-
- 80 विष्यति ॥ तथा चोक्तं भगवता व्याशे(से)न ॥ स्वदत्तां परदत्ताम्वा(त्तां वा)
यो हरेत वसुन्धरां(राम्) ।
- 81 स विष्ठायां कृमिभूत्वा कृमिभिः सह पच्यते ॥[३०॥*] विंध्याटवीष्वतोयासु
सु(शु)ष्ककोटरवासि-
- 82 नः । महाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥[३१॥*] गामेकां
स्वर्णमेकम्वा(कं वा) भूमेरप्येकमं-
- 83 गुलं(लम्) । हरन्नरकमाप्नोति यावदाभूतस(सं)प्लवं(वम्) ॥[३२॥*] षष्ठि(ष्टि)
र्वं(व)र्ष- सहस्राणि स्वर्गे तिष्ठति भूमि-
- 84 दः । आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥[३३॥*] यथा
चैतदेव तथा शासनदाता ले-
- 85 खकहस्तेन स्वमतमारोपयति । यथा मतं मम महामण्डलेस्व(श्व)र-
श्रीमन्नागार्जुनराजदे-
- 86 वस्य महामण्डलेस्व(श्व)रश्रीमद्वज्रदेवराजसूनोर्यद्वन्न शासने लिखितं(तम्) ।
लिखितं चैतन्म-
- 87 या श्रीमद्राजानुज्ञया भाण्डागारसेनश्रीजोगपैयेद् भाण्डागारसेनमहाकविश्रीनागलै-
- 88 यभ्रातृसूनुना । यदत्रोनाक्षरमधिकाक्षरम्वा(रं वा) तत्सर्वं प्रमाणमिति ॥
मंगलमिति ॥ श्रीः ॥

No. 46—TWO BHANJA GRANTS IN THE ORISSA STATE MUSEUM

(3 Plates)

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(Received on 8.12.1965)

The two copper-plate inscriptions edited below are now deposited in the Orissa State Museum, Bhubaneswar. Their impressions were secured by me when I visited Bhubaneswar in December 1964 in the course of my collection tour. They are referred to here as **A** and **B** for the sake of convenience. They have been published in *Orissa Historical Research Journal*, Vol. XI, respectively on pp. 155 ff. and pp. 9 ff. with facsimiles. But as these articles contain some inaccuracies both in the reading of the texts and in the interpretation of the contents of the records, they are edited in the following pages.

A.—Aidā Plates of Rāṇaka Raṇabhaṇja, Year [50]

This charter¹ is stated to have been discovered at the village **Aidā**, six miles from **Aṭhamallik**, **Athamallik** Sub-Division, **Dhenkanal** District, **Orissa**. It consists of **three plates**, each measuring about 8.7 cm high and 10.5 cm broad. The plates are strung together to a circular ring with a diameter of 6.2 cm and a thickness of .8 cm. The ends of the ring are soldered to a lump of metal which is fashioned at its top into an oval seal. The latter has a knob-like projection at its top representing the sun, a crescent-like symbol below it representing the moon, the legend reading *Śrī-Raṇabhaṇjadēvasya* below the latter and the figure of a couchant bull facing proper right at the bottom. All these various designs are worked in relief. The plates are fairly intact, except for some slight cracks seen at the top and bottom edges of the first plate, and a defect noticed at about the middle on the proper left end of the second side of the second plate. The rims of the plates are raised only slightly but the writing is on the whole satisfactorily preserved. The first and the third plates have writing on one side while the second plate has writing on both sides. There are altogether 45 lines of writing distributed as follows : 11 lines on the first side, 12 lines on each of the second and third sides and 10 lines on the fourth side. The plates weigh 1578 g, and the ring with seal weighs 308 g.

The **characters** are **Nāgarī** of the 10th-11th century used in **Kalinga**, and closely resemble those of the **Pāṭṇā** Museum plates of the 22nd year² and the **Baud** plates of the 26th year³ of **Rāṇaka Raṇabhaṇja**, who is the issuer of the record under study and also those of the **Sonpur** plates,⁴ the genuineness of which is doubted by the editor of the plates.⁵ The characters of our record can be compared with those of the **Binkā** plates⁶ of the same king. It may be noted that

¹ *A. R. Ep.*, 1964-65, No. A 43.

² Above, Vol. XX, pp. 100 ff., and plate.

³ *Ibid.*, Vol. XII, pp. 325 ff., and plate between pp. 326-27.

⁴ *Ibid.*, Vol. XI, pp. 98 ff.

⁵ *Ibid.*, In fact the charter could as well have been issued by **Raṇabhaṇja** and the omission of the verse containing his name may be attributed to the carelessness of the engraver which is also evidenced by a number of mistakes in the text. This assumption is supported by the palaeography of the charter and also by the mention of **Śivanāga**, son of **Pāṇḍi**, as the engraver of the record. He figures in the same capacity in most of the other charters of **Raṇabhaṇja**.

⁶ *JBORS*, Vol. II, pp. 167 ff. and plates, where the letters have been doctored.

the characters of our record are considerably different from those of the Jagati (Baudh) plates¹ of the 54th year of a Raṇabhañja identified with the king of the present plates, the difference being especially noticeable in the opened-up top of such letters as *p*, *m*, *s* and *sh* and the forms of letters like *k*, *ch*, *j*, *t*, etc. of the latter. Of initial vowels, our record employs *a* (lines 9, 12-13, 17, 21, 38, 41), *ā* (lines 7, 29-31), *i* (lines 8, 15, 18, 23, 41), *ī* (line 40), *u* (lines 14, 21, 36, 39, 43), *ri* (line 28) and *ē* (lines 29, 38). The final consonants used here are *ch* (line 26), *!h* (line 3), *t* (lines 5, 9, 11, 18, 27, 38), *n* (lines 16-18, 27) and *m* (line 18).

The **language** of the inscription is Sanskrit and the composition which is partly in verse and partly in prose is defective in spelling, grammar, etc. in several places. As regards the **orthography**, the following points are noteworthy. The letter *b* is invariably indicated by the sign for *v*; *anusvāra* is used in the place of nasal *n*, e.g. *balavām nṛipō* for *balavān=nṛipō* (line 5), *Bhagavām abhinandanti* for *Bhagarān=abhinandanti* (line 31) and *harām narakam* for *haran=narakam* (line 35), but the nasal *ñ* is used for *anusvāra* in *°rañśa* for *vañśa* (lines 13, 26); *s* is used for *ś* in some places (lines 18, 30), *s* is used for *sh* in line 16; and *sandhi* has not been observed in lines 21, 32, etc. The influence of the local pronunciation is seen in the spelling of *māhārājakiya* (line 44) for *mahārājakiya* and this peculiarity is generally noticed in the records of this period from this area.

The **date** of the record is given as *vijaya-rājyē sāmvara-namamē* (line 43). Obviously, there is some mistake in this passage. The Sonpur plates² of king Raṇabhañja who issued the present charter, have a similar passage reading *vijaya-rājya-samvachechhara namamē*. There the last word of the expression, viz. *namamē*, has been corrected into *navamē* and accordingly the year has been taken to be nine. On this analogy, the expression referred to above relating to the date of the record under study will also mean nine. But there is also the possibility of taking the date to have been expressed according to the *kaṭapayādi* system in which case the expression *nama-mē* would represent *50-mē* (i.e. *pañchāśatamē*). The latter seems to be more probable as the records of this king upto his 26th year describe him as a *paramavaishya* while the Jagati plates dated in his 54th year describe him as a *paramamāhēśvara* as the present plates do. Thus according to this method, the date of our record and the Sonpur plates would then be **50**, not nine, which will go to strengthen the view regarding the faith of the king.³ It may be noted that the dates in the records of this king are given in a variety of ways, e.g. the Binkā plates⁴ give the date as *sō(shō)ḍaś-ārdhē(bdē) shaḍ-ādivaśē(sē)*, and the Pāṭnā Museum plates,⁵ give as *indu-vvāg-viśanti varisē*.

The inscription refers itself to the reign of **Rāṇaka Raṇabhañja**, son of **Śatrubhañja** and grandson of **Śilābhañja**. This king is identical with the homonymous king of the several other records of the early Bhañja dynasty. The expression *asya pitā nṛipasya* in verse 3 tempts one to assume that Śilābhañja himself was the father of the *nṛipa*, the issuer of the charter, i.e. Raṇabhañja. Then the expression *tasy=ātmajaḥ* in verse 4 would make Śatrubhañja, a son of Raṇabhañja. But the latter case is improbable since: if this was intended, the composer would

¹ Above, Vol. XII, pp. 322 ff., and plate between pp. 322-23.

² *JBORS*, Vol. VI, pp. 481 ff., without facsimile; Bhandarkar's List, No. 1492. The king is described in the record as a *paramamāhēśvara* whereas Bhandarkar in his list has wrongly quoted the record as referring to the king as *paramavaishya*.

³ Above, Vol. XXVIII, p. 274. The view expressed here seems to have been based on the wrong information on the faith of the king given in Bhandarkar's List, No. 1492. The record, the text of which is given in *JBORS*, Vol. VI, pp. 483 ff., describes the king as *paramamāhēśvara* (see *ibid.*, p. 484, text line 3 of the second plate, front side).

⁴ *JBORS*, Vol. II, p. 177; Bhandarkar's List No. 1493.

⁵ Above, Vol. XX, p. 100 and note 4; Bhandarkar, *op. cit.*, No. 2055.

have used the same word *asya* here also rather than *tasya*. So, we have to assume that *asya* in the earlier case refers to only Śatrubhañja.¹

The record begins with the symbols for *Siddham* and *Om* followed by the word *Seasti*, usually met with in the records of this king except in the case of the Jagati plates where the record commences with the symbol for *Siddham* only followed by the word *Siddhi*. Lines 1-9 contain four verses two of which refer to Śilābhañja and his son Śatrubhañja. Then follows a prose passage in lines 9-11 praising a Bhañja king. Then follows in line 12 the mention of the city of **Dhṛitipura** from where apparently the charter was issued. In lines 12-15 is the usual description of **Rāṇaka** Rāṇabhañja which states that he was born in Anḍaja-vaiṣa, was a *paramamāhāśvara*, was devoted to the feet of his parents, was a *Bhañjāmālakulatilaka*, was the lord of **Ubhaya-Khiñjali**, had obtained the title *pañchamahāśabda*, was praised by the *mahāśāmantas*, and was blessed by the boon from Stambhēśvarī. The passage that follows (lines 15-18) contains a list of officials of the **Khiñjali-maṇḍala** to whom the king addressed an order. The contents of the order (lines 18-24) relate to the grant made by the king on the **occasion of a lunar eclipse** for the increase of the religious merit and fame of his parents and of himself of the village **Vārigāmā** to *Bhaṭaputra Paṇḍita* Varada, who belonged to Vatsa-gōtra with five *pravaras*, to Chhandōga-charaṇa, and to Kauthuma-śākhā, who had hailed from Tālahṛitakī-grāma of Varēndra-maṇḍala and was residing at the village Tari, and who was the son of *Bhaṭa* Śavara and grandson of *Bhaṭa* Iyāka. The gift village is stated to be attached to **Rōirā-vishaya** and was on the banks of the river **Mōra**. The gift was accompanied by the right to *nīdhi* and *upanīdhi* and was to be enjoyed by the donee hereditarily. As in the other records of this dynasty, there is no mention made of the other privileges generally associated with such gifts, nor of the village having been made rent-free (*akārī-kṛitya*). Then follows the king's injunction (lines 24-26) to the effect that no one should cause even a slight hindrance in respect of the gift, evidently in its enjoyment by the donee. Lines 27-43 contain fifteen of the usual imprecatory verses. The date of the record discussed above is contained in line 43. Lines 43-44 state that the record was engraved by *Vaṇika Suvarṇakūra* Pāṇḍika, son of Gōṇā and that it was marked with the royal seal.

As regards the identification of the engraver Pāṇḍika, it is not known whether he is identical with Pāṇḍi who figures as the father of Śivanāga, the engraver of the Binkā plates,² Sonpur plates,³ Chaṭṭāharpur plates,⁴ Laudore plates⁵ and of the Pāṭṇā Museum plates⁶ and as the father of Paṭmābha, the engraver of the Sonpur plates⁷ all belonging to the reign of king Rāṇabhañja. It seems, however, likely that Pāṇḍika of our record is different from Pāṇḍi referred to above, from the point of view of the mere difference in the spellings of these two names. The name Pāṇḍika, with the diminutive suffix *ka*, indicates that the person was considered Pāṇḍi, the younger,

¹ There is the mention of śrī-Gandhaṭa in the place of śrī-Śilābhañja in the Jagati plates (above, Vol. XII, p. 323). The verse describing both being identical, we can assume that Gandhaṭa was rather the original name of Śilābhañja. Since the expression *śrī-Gandhaṭa* suits the metre of the verse rather than *śrī-Śilābhañja*, it is apparent that this *praśasti* was composed before the assumption of the name śrī-Śilābhañja by śrī-Gandhaṭa (cf. above, Vol. XXVIII, p. 274-75). In this case, the passage referring to Śatrubhañja should be presumed to have been omitted by the scribe through carelessness. In the Kumurukela plates of Śatrubhañja (*JBORS*, Vol. II, pp. 332 ff.), the occurrence of the name śrī-Āṅgaḍi (the reading *Āṅgaddi* may be wrong when we consider the doctoring of the letters in the facsimile) in the identical place further suggests that it was another name of śrī-Gandhaṭa.

² Bhandarkar's List, No. 1493.

³ Ibid., No. 1491.

⁴ Ibid., No. 1494.

⁵ Ibid., No. 1495.

⁶ Ibid., No. 2055.

⁷ Ibid., No. 1492.

meaning in all probability that he was the grandson of Pāṇḍi, the father of Śivanāga, through another son named Gōṇā, of the former. At this juncture, it may be considered whether *Arkaśālī* Gōṇāka of the Jagati plates of the 54th year¹ was connected with the *Vanika Suvarṇakāra* family to which Śivanāga, Padmanābha and Pāṇḍika referred to above belonged. Supposing that when Gōṇāka became the *Arkaśālī* he discarded the epithets *Vanika* and *Suvarṇakāra* of his family, it is not unlikely that he was a member of this family. If this is accepted, then on the analogy of Pāṇḍika being Pāṇḍi, the younger, Gōṇāka may be considered to be Gōṇā, the younger, i.e. the grandson of Gōṇā, evidently the one who is mentioned in our record as the father of Pāṇḍika. In this case Gōṇāka would become either the son of the latter or of one of his brothers. From the foregoing, we come to know of four generations of the *Vanika Suvarṇakāra* family.

Of the **geographical names** mentioned in the inscription, Dhṛitipura, Ubhaya-Khīṇjali and Khīṇjali-maṇḍala are known from several records of this Bhañja family. The Rōirā-vishaya is apparently the same as the Rōyarā-vishaya of the Sonpur plates², probably of the time of *Rāṇaka* Raṇabhañja, stated to be situated on the borders of Sonpur State. The place Rōyarā itself is said to be not far off from Aṭhamallik, the findspot of the present record.³ The Varēndra-maṇḍala is already known from several records and is identical with Northern Bengal. The gift village Vārigāmā, and the villages Tālahṛitakī-grāma and Tari-grāma are difficult to identify. The Mōra-nadī (Mayūra-nadī) is probably the Murura-jhōr (Murura-nadī = Mayūra-nadī),⁴ a small rivulet joining the Teṅgra river which itself is a tributary of the Brahmani river.

TEXT⁵

[Metres : Verses 1-3 *Vasantatilakā* ; verse 4 *Śārdūlavikrīḍita* ; verses 5-18 *Anuṣṭubh* ; verse 19 *Pushpitāgrā*.]

First Plate

- 1 Siddhan⁶ Ōm⁶ Svasti | Samhāra-kāla-hutabhug-vikarāla-ghōra-sambhrānta-kiṅkara-kṛitānta-nitānta-bhī(bhī)nam(nnam) [| *]
- 2 bhīnā(nā-ā)ndhak-āsura-mahā-gahan-ātapatra(tram) | ⁷ tad-bhairavam Hara-vapuḥ⁶ bhavataḥ prapātu || [1*] Durvvāra-vāraṇa-ra-
- 3 ṇa-pratipakshā(ksha)-Lla(La)kshmī-haṭh(tha)-grahaṇa-suprasṛita-pratāpā[h*] || (|) Bhañjān-arācchipatayō va(ba)havō va(ba)bhūva(vu)-
- 4 r=udbhūtayō=tra bhuvi bhūri sahasra-samkhyā[h*] || [2*]⁸ Tēshām kulē sakala-bhūtala-pāla-mauli-māl-ārchchitā(t-ām)-
- 5 ghra(ghri)-yugalō va(ba)lavām¹⁰ nṛipō=bhūt || (|) śrī-Śī(Śi)lābhañja-dēva-prakaṭa-paurusha-raśmi-chakra-birdḍ[ā]-
- 6 rit-āri-hṛidayō=sya pitā nṛipasya || [3*] Gāmbhīryēṇa payō-nidhi[h*] | ⁷ thi(sthi)ratayā-bhūmi[h*] | ⁷ va(ba)-

¹ Above, Vol. XII, p. 325.

² Above, Vol. XI, pp. 93 ff.

³ Ibid., p. 101.

⁴ See map of Orissa and the Tributary States, near about the intersection of 85 E. and 21 N.

⁵ From impressions.

⁶ Expressed by a symbol.

⁷ This *duṇḍa* is superfluous.

⁸ *Sandh* has not been observed here.

⁹ This and the following two verses are metrically defective.

¹⁰ Read *balavān=nṛipō*.

2 ॐ नमो भगवते वासुदेवाय ॥ यदा यदा हि भारतम् ॥ २ ॥
 4 पतन्ति बालकाश्च ॥ तदा कुरुक्षेत्रे समवेता युयुतसः ॥ ४ ॥
 6 कौरवाश्चैव पाण्डवश्चैव ॥ तदा द्रुपद उवाच ॥ ६ ॥
 8 अर्जुन उवाच ॥ द्रुपद उवाच ॥ ८ ॥
 10 अर्जुन उवाच ॥ द्रुपद उवाच ॥ १० ॥

ii a

12 ॐ नमो भगवते वासुदेवाय ॥ यदा यदा हि भारतम् ॥ १२ ॥
 14 पतन्ति बालकाश्च ॥ तदा कुरुक्षेत्रे समवेता युयुतसः ॥ १४ ॥
 16 कौरवाश्चैव पाण्डवश्चैव ॥ तदा द्रुपद उवाच ॥ १६ ॥
 18 अर्जुन उवाच ॥ द्रुपद उवाच ॥ १८ ॥
 20 अर्जुन उवाच ॥ द्रुपद उवाच ॥ २० ॥
 22 अर्जुन उवाच ॥ द्रुपद उवाच ॥ २२ ॥

24

मदिदंमासु नीचकप्रतिवादिनायः पारं पयं कलावत्तारः अत्रापुः २२६।
 यथाकल्पं लघुप्रादिकं ॥ याज्ञिकप्रवृत्तानि सन्तु ॥ परिग्रहविशेषः ॥ यथा
 २६ लघुप्रादिकं ॥ याज्ञिकप्रवृत्तानि सन्तु ॥ परिग्रहविशेषः ॥ यथा
 नवाग्राहकं ग्राह्यं ॥ पलकृष्णसमीपं ॥ अत्रिंशत्तन्त्रं ॥ अथोपायः ॥ यथा ॥ यथा ॥ यथा ॥
 २८ कलावत्तारः ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥
 ३० यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥
 ३२ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥
 ३४ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥

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३६ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥
 ३८ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥
 ४० यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥
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 ४४ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥ यथा ॥

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- 7 lēn=Ānīla[h*] tējōbhīh(bhīh) j[*v*]a]nō=ryamām(m=ā)samatayā [¹ su(su)bhrair=yasō(śō)bhī(bhī)-
[h*]² śasī(śī) | ātmā
- 8 sarvva-jagan-mana-sthitatayā dat[t*]-āvakāsō(śō) viya[j*]=jāta[h*] | [¹ śrī-Śatrubhañja ity=
atula-dhīh tasy=ātmaja[s*]=
- 9 svayambhūvat | [[4*] Anyōn a-mada-māna-milita-samudha(dḍha)ta-nṛipa-chakra-chatur-
aṅga-va(ba)la-kṣobha-chalita dharā-ma-
- 10 ṇḍala-gaja-turaga-khīra-nirddāra-a-prasarād-atula-dhu(dhū)li-vītāna-samekhana(nna)-jany-
āṅga-gaja-[ska] dha-vēdikā[m*]
- 11 svayamvarāyāt ||² pariṇata-Jāy lakshmī-samānandita-paura-janā-manasaḥ śrīmad-Bhañja-
[bhūpatiḥ]

Second plate, First Side

- 12 purād= Dhṛitipura-rūmnaḥ || [Śa]rad-amala-dhava-la-kara-ya sa(sa)h-pātala-dhavalita-dig-
vadanō ||¹ anāvata-
- 13 ta-pravṛita(tta)-saumīna-dān-ānandita-sakala-janō Aṇḍaja-vaiśa(mśa)-prabhavaḥ para-
mamāhēśvara(rō) mātā-pitrī-ā-
- 14 d-ānudhyāta(tō) Bhāñjāmalakulatilaka[h*] | Ubhaya-[Khinī]jaly-āddhi(adhi)pati[h*] |
samadhigata-pañchamahāśava(bda)[h*] | mahā-
- 15 sāmanta-vandita[h*] | Stambhēśvarillavdha³-vara-prasāda[h*] || Rāṇaka-śrī-Raṇabha-
ñjadēva[h*] kuśali(li) | ih=iva
- 16 Khinjali-maṇḍalē bhaviṣya(śhya)d-rāja-rāja(jā)nak-āntaraṅga-kumāra(r-ā)mātya-mahā-
sāmanta-vrā(brā)maṇa-pradānān ||¹
- 17 anyā[m*]ś=cha daṇḍa pāsi(śi)ka-cātā-bhaṭa-vallabha-jāti(tī)yān || yathārhim(rham) mānayatī
vō(bō)dhayatī
- 18 samādisaya(śya)ti ch-ānyān || sa-vvataḥ śivam=asmākam || viditam=astu bhavatām | Rōirā-
- 19 vishaya-pratīva(ba) lhu(ddhō) | [¹ Mōra-nadi-vimala-jala-vijī(vīchi)-prakṣhālita-tāta(tō)]¹
Vārigāmā-grāma[h*] chatu[s*]-sīmā-
- 20 paryanta[h*] nidhy-upanidhi-sa] itaṁ(taḥ) sōma-gra[ha*]ṇa(ṇē) mātā-pitrōr=ātmanaś=cha
pūnyā(ṇy-ā)bhividdhayē salā-dhārā-
- 21 [purassa]rēṇa vidhinō | Vachha tsa)-gōtrāya | Bhārggava-Aū(Au)rvya-Chyavana⁴-A(Ā)tma-
(pna)-vāna-Jāmadagni-prava-ā-
- 22 ya | Chhandōga-charaṇāya | Kauthuma-sā(śā)khāya | Varēnd[r]a=maṇḍala-Tālahṛi-
takī-grāma-viniṣṣgata(tā)[ya*] | Tari-

¹ This punctuation is superfluous.

² The *daṇḍas* are superfluous. Read *svayamvar-āyātāpariṇata*.

³ Read *Stambhēśvarī-lavdha*.

Sandhi has not been observed here.

- 23 grāma-vāstavya(vyā) [ya*] | Bhaṭaputra Pāṇḍi¹tya¹ Varada(dā)[ya*] | ² Bhaṭa-Śavara-sutāya | ³ Bhaṭa-Iyāka-naptre vidhi-vidhānēna

Second Plate, Second Side

- 24 sa-vi[dhē]yam tām vra(mbra)-sā(śā)sana[h*] pratipāditō=yan(yam) | pārāṃparya-[ku]lāva-[tārēṇa] [yā]vad=vē[d-ārtha-vachanēna] |
- 25 yathā kāṇḍāt-kāṇḍā[t*]-prarōhanti | yā śatēna pratanōsi(shi) sahasrēṇa virōhasi(sī)³=ty=ēva[m*] vu(bu)llhvā parārdha-
- 26 ñ=cha paratōvaiśā(mś-ā)vatārēṇ=āpy=asmad-anurōdhād=dharma-gauravāch=[cha*] na kēnachit=[sva]ḥ=āpi vā(bā)dhā karaṇiyā |
- 27 Tathā ch=ōktam dharmma-śāstrēshu | pha(ha)lakṛishṭā[m*] mahīm dadyāt=savi(bī)jām sasyamēdiu(nīm) | yāvat=sūrya-kṛitālō-
- 28 kā(kā)[h*] tāvat=svarggē mahīyatē | [5*] Vēdavatkasmayō⁴ jīhvā vadanti ṛishi-dēvatā[h*] | bhūmi-harttās(ttā) tath=ānya[t=cha(ch=chha)] ||⁵
- 29 āhō mā hara mā hara | [6*] Yath=āpsu patitam Śakra taila-vi(bi)ndu visarpati | ēvaṃ bhūmi-kṛi-
- 30 tam dānam sasyē sasyē prarōhati | [7*] Ādityō Varuṇō Vishṇu[h*] Vra(Bra)hmā Sōma(mō) Hutāsa(śa)naḥ [h*] [Śū]-
- 31 lapāṇi=tu Bhagavām⁶ abhinandanti bhūmidam(dam) | [8*] A(Ā)sphōṭayanti pitarah pravalgayanti pitāmaha(hā)ḥ |
- 32 bhūmi-dātā kulē jātā(ta)[h*] sa mō trātā bhavishyati | [9*] Va(Ba)hubhiḥ⁷ vasudhā datā(ttā) rājāneḥ⁸ Sagar-ādibhiḥ | mā bhū-
- 33 d=aphala-sa(śa)ṅkā ya(vaḥ) para-datē(ttē)shu pālitam(tē) | ⁹ yasya yasya yadā bhūmiḥ⁹ tasya tasya tadā phalam(lam) | [10*] Sva-da-
- 34 tā[m*](ttām) para-datā(ttā)m=vā | ² yō ha¹⁰rēta vasundharā[m*] | sa viśṭhāyām kṛimi[h*]=bhūtvā pitṛibhiḥ saha pachyatē | [11*] Hiranya(ṇya)m=ē-
- 35 kam gām=ēkam(kām) bhūmim(mēr)=apy=arddham=aṅga(ṅgu)lam [h*] harām narakam¹¹=āyāti yāvad=āhūtam(ta)-sarṇplavā(vam) || [12*] Bhūmi[m*] yaḥ prati-

¹ The intended word seems to be *Peṇḍita*.

² This *daṇḍa* is superfluous.

³ The passage from *kāṇḍāt* upto *virōhasi* is from the *Taittirīyāraṇyaka* of the Kṛishṇa-yajurveda (see *Ānandāśrama Samskrīta Granthāvaliḥ*, No. 36, pp. 799-800) with the omission of the passage *ēśhā nō dārvē pratanu sahasrēṇa śatēna cha*.

⁴ Read *Vēdavāk-smṛit tyō*.

⁵ These *daṇḍas* are superfluous.

⁶ Read *Bhagavān=abhi*.

⁷ *Sandhi* has not been observed here.

⁸ Read *rājabhiḥ*.

⁹ This half of the verse inserted here by mistake belongs to an independent verse of which the other half, viz. *sviddattāt=phalam=ānantyam paradatt=ānupālānē* | has been omitted. In its place should come the following half of a verse beginning with *yasya*.

¹⁰ This *ha* is written below the line.

¹¹ Read *haran=narakam*.

Third Plate

- 36 grīhnā(hṇā)ti ya[ś*]=cha bhūmim prayachchhati | ubhau tau punya(ṇya)-karm.māṇau niyatau svargga-gāminau || [13*] Haratē hāra-
- 37 yatē bhūmi[m*] manda-vu(bu)dhi(ddhi)s=tama(mō)-vṛitaḥ | sa va(ba)dhō(ddhō) Vāruṇaiḥ pāsaiḥ tī(ti)ryag-yōnīshu jāyatē || [14*] Mā pā-
- 38 [r]thiva kadāchitām(t=tvam) vra(bra)hmasvaṁ manasā da(ha)pi(ra) | anaushadham=abhaisā-(sha)jyam ētat ha(hā)lāhalaṁ visha[m*] || [15*] Avishaṁ¹
- 39 visham=ity=āhuḥ vra(bra)hmasvaṁ visha²uchyatē | visham=ēkākinam hanti vra(bra)hmasvaṁ putra-pautṛi(tri)ka[m*] || [16*] Lōha-chūrṇa-ā-
- 40 sma(śma)-chūrṇaṁ=cha vishaṁ=cha jarayē[n]=naraḥ ||³ vra(bra)hmasvaṁ tṛi(tri)shu-lōkēshu kaḥ pumā[n*] jaraishyati⁴ || [17*] Vājapēya-sa-
- 41 hasrāṇi aśvamēdha-sa(śa)tāni cha | gavā[m*] kōṭi-pradānēna bhūmi-harttā na śudhyati || [18*] Iti
- 42 kamala-dal-ām(vu(mbu)-vi(bi)ndu-lōlā⁵ Śrī(Śri)yam=anuchintya manushya-jīvitaṁ=cha | sakalam=idam=u-
- 43 dāhṛi[ta*]ṁ=cha budhaiḥ na hi puruṣaiḥ paraki(kī)rtta⁶(rtta)yō vilēpyā[h*] || [19*] Vijaya-rājyē sā(sa)mva[tsa*]ra-namamē || utki(tkī)-
- 44 rna(rṇa)ṁ=cha vaṇika-suvārṇakāra Pāṇḍikēna | Gōnā-sutēna || Lā(Lā)ṇchhitam mā(ma)hā-rājakiya-mudrēṇam⁷=i-
- 45 ti || ||⁸

B.—Grant of Nēṭṭabhañjadēva II—Prithvikalāśa

This copper-plate inscription⁹ is stated to have been discovered in the Nayagarh Sub-Division, Puri District, Orissa, and its exact findspot is not known. The charter consists of three plates, each measuring about 9.2 cm high and 16.3 cm broad. The plates are strung together to a circular ring with a diameter of 7.2 cm and a thickness of .7 cm. The ends of this ring are soldered on to an oval seal which bears the figure of a couchant lion which is, however, not clear on account of encrustation. It may be pointed out here that the Bhañja family, when it had its headquarters at Dhṛitipura, had the couchant bull as the emblem on its seals while, when it moved to Vañjulvaka, the lion became its emblem. The right end of the first plate where there is writing is damaged and the middle plate is also damaged at its left end near the ring-hole. The first plate has

¹ Read *Na vishaṁ*.² Read *visha m=uchyatē*.³ One *daṇḍa* is superfluous.⁴ Read *jarayishyati*.⁵ Read *bindu-lōlām*.⁶ The letter *rtu* is engraved below the line.⁷ Read *°mudrēṇ=ēti*.⁸ A floral design is engraved between the pair of double *daṇḍas*.⁹ *A. R. Ep.*, 1904-65, No. A 44.

writing on one side only, while the other two plates have writing on both the sides. There are altogether 42 lines of writing distributed as follows: I-9 lines, II-a-10 lines, II-b-9 lines, III-a-9 lines and III-b 5 lines. The rims of the plates have been raised slightly and the writing has been preserved satisfactorily except for small patches of corrosion noticed here and there on the inscribed sides of the plates. The three plates together weigh 1188 g and the ring with seal weighs 318 g.

The characters belong to the east Indian variety of Northern Alphabet and are similar to those of several records of the Bhañja family of Vañjulvaka as for instance the three Gañjām plates¹ and the two other grants² in the Orissa State Museum, Bhubaneswar. They are assignable to the 10th-11th century.³ A point of interest in the charter under study is that the *avagraha*⁴ is employed once in line 42. The language of the record is Sanskrit and, as in the case of the other records of this family, it has the usual errors of spelling and influence of local pronunciation.

There is no date in the record but the *tha*-like letter and the symbol resembling the one for *Siddham* following it, after the word *iti* in line 37, have been taken together to stand for the date 917 by the author of the article on this record mentioned above,⁵ which is clearly wrong. The *tha*-like letter⁶ seems to stand for a full-stop, indicating the conclusion of the first section of the charter and the *Siddham* symbol is intended apparently to indicate the commencement of the second section of the charter.

The inscription refers itself to the reign of *Mahārāja Nēṭṭabhañjadēva*, son of *Vidyādhara-bhañjadēva*, grandson of *Śilābhañjadēva* and great-grandson of *Digbhañjadēva*. While the father and other ancestors of the issuer of the charter are not given any titles, he himself is endowed with the title *Prithvikalaśa* (line 10). We know of a Nēṭṭabhañja with the same genealogical account as in this record from the Chakradharpur plates,⁷ who has been taken to be the second of that name.⁸ But in the Chakradharpur charter, he is endowed with the title *Kalyāṇakalaśa*. The title *Prithvikalaśa* occurring here, indicates, therefore, that he had more titles than one.⁹

The charter is stated to have been issued from *Vañjulvaka*. It has two sections. The first section ending with line 37 is concerned with the main purport of the record, i.e. the royal grant of land in *Gundapāṭaka* in *Nānākhañja-vishaya* to *Vaṇṇija* Aichadavaka. The second section (lines 37-42) engraved in a slightly different hand, records another grant, made by the king, of land in the same village, for a different purpose.

The inscription begins with the symbol for *Siddham*. Then lines 1-8 contain the two usual verses praising the Vibhru-nētra (browless eye, i.e. the third eye)¹⁰ of god Hara and invoking the

¹ Above, Vol. XVIII, pp. 282 ff., and plates.

² Ibid., Vol. XXVIII, pp. 272 ff., and plates.

³ See *ibid.*, pp. 274-76 for a discussion on the chronology of the kings of this family.

⁴ See *ibid.*, Vol. III, p. 329 ff., for Fleet's remarks on this feature and on the palaeography of the records of this period and region.

⁵ *OHRJ*, Vol. XI, pp. 12, 16.

⁶ Although this letter resembles the symbol for 20 (see G.H. Ojha, *Bhūratīya Prākīna Lipimālā*, Plate LXXIII), as it was not preceded by the word *Samvat* or its contraction, we have to take it only as a punctuation mark.

⁷ *JBORS*, Vol. VI, pp. 274 ff.

⁸ Above, Vol. XXVIII, pp. 274-75.

⁹ Cf. Bhandarkar's List, Nos. 1500-01. Vidyādhara-bhañja, the father of king Nēṭṭabhañja would appear to have had two titles [*Dharm*: ?]*kalaśa* (above, Vol. IX, p. 275, text line 10 and foot-note 13) and *Ā(A)nō(mō)-ghakalaśa* (*ibid.*, Vol. XVIII, p. 279, text lines 7-8). But a comparison of the words in the facsimiles published will show that the word intended was the same though in the former case the word has been overwritten and in the latter some error seems to have been committed while engraving. The intended word appears to be *Anō(mō) pamakalaśa*.

¹⁰ See above, Vol. IX, p. 275, text line 3, and note 7.

protection of the *Surasarit*. The short prose passage in line 8 refers to the issue of the charter from the victorious **Vaṇjūlvaka**. This is followed by a prose passage in lines 8-14, containing the genealogical account of the king *Mahārāja Nēṭṭabhañjadēva*, who is described as *Prithvikālaśa*, *Paramavaishṇava* and *Bhañjāmalakulatilaka*. In lines 14-17, the king is stated to address an order to the various officials in the **Nānnākhañja-vishaya**. The contents of the order, viz. the grant made by the king of a part of the village **Gundapāṭaka-grāma** in the above-mentioned *vishaya* with its boundaries specified, for the religious merit of his parents and of himself, are contained in lines 17-22. One of the boundaries is stated to be *Raṇabhañja-bandha* probably referring to some construction (embankment?) in the name of *Raṇabhañja* probably *Rāṇaka* *Raṇabhañja*, the great great-grandfather of *Nēṭṭabhañja* II.¹ Lines 22-24 contain the particulars relating to the donee. He was *Vaṇija* Aichadataka, who was the son of *Vāpadata* and grandson of *Apadata* and great-grandson of *Vaṇija* Gargadata. It is interesting to note that the genealogy of the donee also contains four generations as that of the royal genealogy mentioned above. It is stated that the donee belonged to *Kāśyapa-gōtra* and his ancestor Gargadata hailed from **Tribhuvanapura** in **Varēndri**. The purpose for which a land-grant was made to a *Vaṇija* is not stated. As a grant to a *Vaṇija* is quite unusual, this grant may have some relationship with the grant of the postscript. Lines 25-27 contain the king's request to future rulers to protect the gift. This is followed by four imprecatory verses in lines 26-33. Lines 33-37 contain the names of the officials connected with the charter. It is stated that the record was marked apparently with the royal seal by *Jayamahādēvi*, approved by *Mantrin Bhaṭa* *Vāpudēva*, entered (in the register) by *Mahāpratihāra* *Kumaḍaka*, written by *Santhivigraha* *Jayastambha* and engraved by *Akshaśālī* *Dugadēva*. The *Vārgu[li*]ka* *Punalika* is also mentioned with the apparent omission of a word like *anujñātam* defining his function. All these officials are already known from the *Chakradharpur* plates, though in them the names of *Vāpudēva*, *Dugadēva* and *Kumaḍaka* are differently spelt as *Bāpuka*, *Dagadēva* and *Kumāra* respectively. It is not also impossible that these variations in the spellings of these names are due to faulty reading which we cannot verify in the absence of a facsimile of the record.

The second section in lines 37-42, engraved in a somewhat different hand, is in the nature of a post-script, and registers the grant made probably by the king himself, of ten *patakas* of land along with the land previously granted in the same village, to (the residents) of the self-same **Brahmapura** (*ēśhām=ēva Brahmapurāṇām*) on the occasion of the *Purushōttama-chakra-pratishṭhā*, i.e. at the time of the installation of *chakra* on the temple of god *Purushōttama* or the consecration of the temple. The **Brahmapura** mentioned here is obviously the *Brāhmaṇa* quarter of **Gundapāṭaka** mentioned above and the land granted now probably constituted the fees to the consecration. The connection between the main grant and the post-script is supported by the mention of the *Raṇabhañja-bandha* as one of the boundaries of the land granted. Though the god at *Purī* is well known as *Purushōttama*, the deity with the same name of our record may as well have been the deity of a local *Vishṇu* temple.

Of the **geographical names** occurring in the inscription, *Vaṇjūlvaka* is known from several records of this family although it has not been satisfactorily identified. The name *Varēndri* evidently refers to North Bengal. The district called *Nānnākhañja* is probably identical with *Nānākhaṇḍa* of the plates of *Nēṭṭabhañja-Tribhuvanakalaśa*.² The villages **Gundapāṭaka**, **Uttara-pallikā** and **Tribhuvanapura** cannot be identified with certainty.

¹ See above, Vol. XXVIII, p. 275 for the genealogical table.

² Ibid., pp. 278 ff. and plates (see text line 11).

TEXT¹

[Metres : Verse 1 *Mālinī* ; verse 2 *Śārdūlavikrīḍita* ; verse 3 *Āryā* ; verses 4-5 *Anuṣṭubh* ;
verse 6 *Pushpitāgrā*.]

First Plate

- 1 Siddham² [| *] Jayati kusuma-vā(bā)ṇa-prāṇa-v[i]kshōbha-daksha[m*] | ³ sva-kira-
2 ṇa-parivēśau(sh-au)rjjitya-ji(jī)rnn(īṇṇ)-ēndu-lēkhastrī(kham | tri)bhuvana-bhavana(n-ā)-
nta-
3 r-dyōta-bhāsvat-pradīpaṁ kanaka-nikaśa(sha)-[gau]raṁ vibhru-tē(nē)traṁ Ha-
4 rasya [|| 1*] Śēsh-āhēr=iva yē phaṇā[h*] pravilasant[y=u]dbhāsvar-ēndu-
5 tvisha[h*] prālēy-āchala-śrīṅga-kō[ṭa]ya iva tvaṅganti yē=
6 ty-[u]na(nna)tā[h* |] nṛity-āṭōpa-vighaṭitā iva bhujā rājati(ṇti) yē
7 Śāmbhavās=tē sarvv-āgha-vighātinā(na)ḥ śura[sarit-tōy-ō]rmma-
8 yaḥ pāntu vaḥ [|| 2*] Śvasti śrī-vijaya-**Vaṇj**ulvakāt | [Asti śrī]-ja-
9 ya-nilaya-prakaṭa-guṇa-gaṇa-grasta-sama[sta-ri]u- varga [h* |]

Second Plate, First Side

- 10 **Prithi**(thvī)kalaśa-nāma-rājā nirddhūta-kali-kaluśa(sha)-kalmasha[h || 3*] Śrī-
11 **Digbhañjadēvasya** prapautra[h*] śrī-**Ś**[i]lābhañjadēvasya naptā śrī-
12 **Vidy**[ādharabha]ñjadēvasya suta[h*] paramavaishṇavō mātā-pitrī-p[ā]-
13 d-ānudhyātō [Bhañ]jāmalakulatilakō mahārāja-śrī-**Nē**-
14 **ṭa**(ṭṭa)[**Bhañja**]dēva[h*] kuśalī **Nānnākhañja-vishayē** yathā-nivāsi-
15 sāmanta-bhāga-bhōg-ādi-janapada(dā)[n*] samādisati mānayati(ti)
16 [pūjayati] vō(bō)dhayaty=ādisati ch=ānyat sarvvata[h*] śivam=asmāka-
17 m=anyat viditama⁴m=astu bhavatām(tā)mē=tad-vishaya-saṁmva(mba)ndha(ddha)-
Gundapā-
18 [**ṭaka**-grām-ai]kadēsō=yam śrī-Raṇabhañja-va(ba)ndhasya pūrvvapyu(sy=ō)tta-
19 [ra-pallikasy=aika]dēsā[h*] dakshinēna mārگا-śī(sī)mā-paryanta[m*] |

Second Plate, Second Side

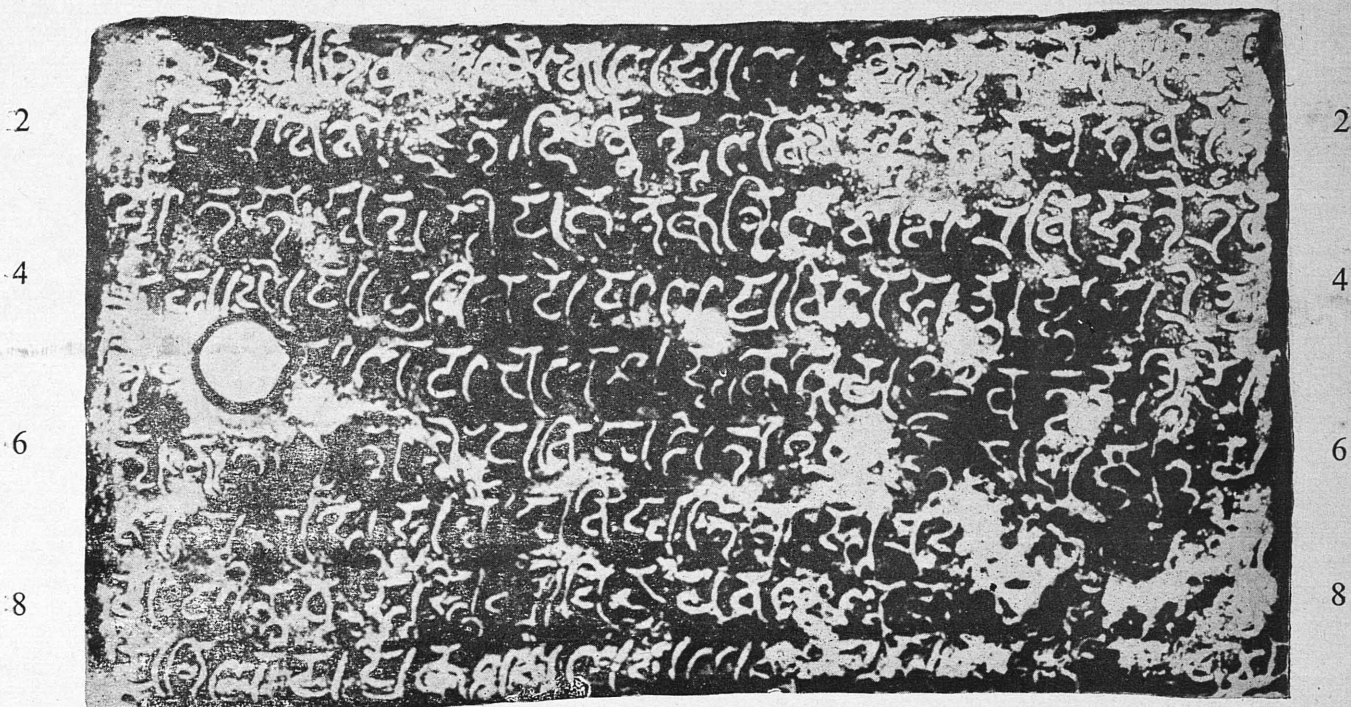
- 20 prāg-dakshināta[h*] sva-si(sī)mā-paryanta-parī(ri)chchhina(nna)[h*] mātā-pitrō-
21 r=ātmanaś=cha punyā(ṇy-ā)bhivṛddhayē a(ā)-chandrārka[m*] yāvat salila-dha(dhā)rā.

¹ From impressions.² Expressed by a symbol.³ This *daṇḍa* is unnecessary.⁴ This *mā* is superfluous.

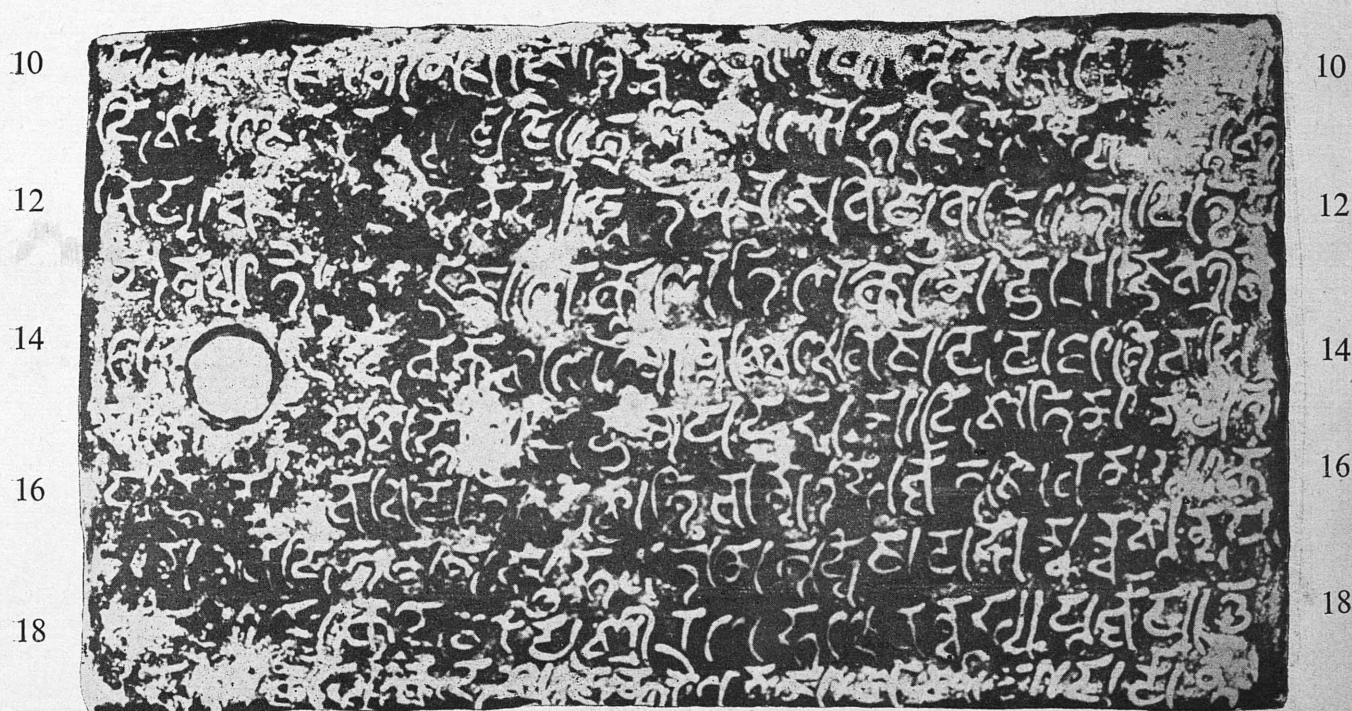
TWO BHANJA GRANTS IN THE ORISSA STATE MUSEUM — PLATE II

B—Grant of Nēṭṭabhañjadēva II—Prithvikalaśa

i



ii a



20

20

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36

36

Scale : Actual Size

- 22 pura[s*]sarēṇa vidhinā Kāśa(śya)pa-gōtrāya Varēndri-Tṛi(Tri)bhuvanapu-
 23 ra-vinirgata-vaṇika(g)-Gargadatasya prapautra Apada[ta]sya
 24 napṭṛi Vāpadatasya suta vaṇi[g*]-Aichadatakēna(kāya) pra[tipādi*]tō=
 25 smā[bhi]r-asva(sma)d=ēshā datv(tti)r=ddharmma-gauravād=asmākam=anudatañ¹=cha bha-
 26 vi[shya]d=rājakai[h*] pratipālanamē(nīy=ē)ty=uktañ=cha dharmma-śāstrē [l*] Va(Ba)-
 hubhi-
 27 r=vvasudhā datā(ttā) rājabbih Sagar-ādibhirya(bhih | ya)sya [yasya*] yadā bhūmāis-
 (mis)=tasya
 28 tasya tadā phalam(lam) [|| 4*] Svadattā[m*] para-datām vā (ttām vā) yō harēta vasu-

Third Plate, First Side

- 29 ndharā[m*] [l*] sa vī(vi)shṭhāyā[m*] [kṛi]mir=bhūtvā pitṛibhi[h*] saha pachyatē [|| 5*]
 Mā [bhū]-
 30 d=aphala-[śaṅkā va][h*] para-datē(tt=ē)ti pārthivāḥ [| *] sva-dānāt=phalam=ā-
 31 nantyaṁ para[datt=ānu]pālanah(nē) [|| 6*] Iti kamala-dal-āmvu(mbu)-vi(bi)[ndu-lō]-
 32 lām Śrīma[nushya]m=anuchintya²-jī(ji)vitañ=cha [l*] sakalammi(m=i)dam=udā[hṛitā(ta)]-
 33 ñ=cha vu(bu)ddhvā na hi purush[ai][h*] para-kīrttayē(yō) vilōpyā[h || 7*] Lāñchi(chhi)-
 [tam] śrī-Ja-
 34 yamā(ma)[hādē]vyā anumataṁ manṭṛi(tri)nā śrī-Bhaṭa-Vāpudē-
 35 vasya(vēna) | prāvai(vē)śita[m] mā(ma)hāpratihāra-Kumaḍakēna ³vārgu[li*]ka-
 36 Punalika⁴ [li]khitaṁ sāṅddhigṛi⁵-Jayastambhēna utki(tkī)rnna(ṇṇa)[m*] ch=ā-
 37 kshā(ksha)śālī(li) Dugadēvēnaḥ(na) | iti tha⁶ Siddham⁷ [| *]⁸ Atr=aiva grāmē rā-

Third Plate, Second Side

- 38 ṇaka-śrī-Raṇabhañja-va(ba)ndha-uttara-alinā paśchim-ābhimukhēna

¹ Read *anurōdhāch*.

² Read *Śriyam=anuchintya manushya*°

³ A word like *anujñātam* (vide above, Vol XXVIII, p 283, text line 41) seems to have been omitted here.

⁴ The instrumental case-ending is absent here.

⁵ Read *sāṅdhivigrahi*.

⁶ This letter indicates the end of the first section of the record.

⁷ Expressed by a symbol

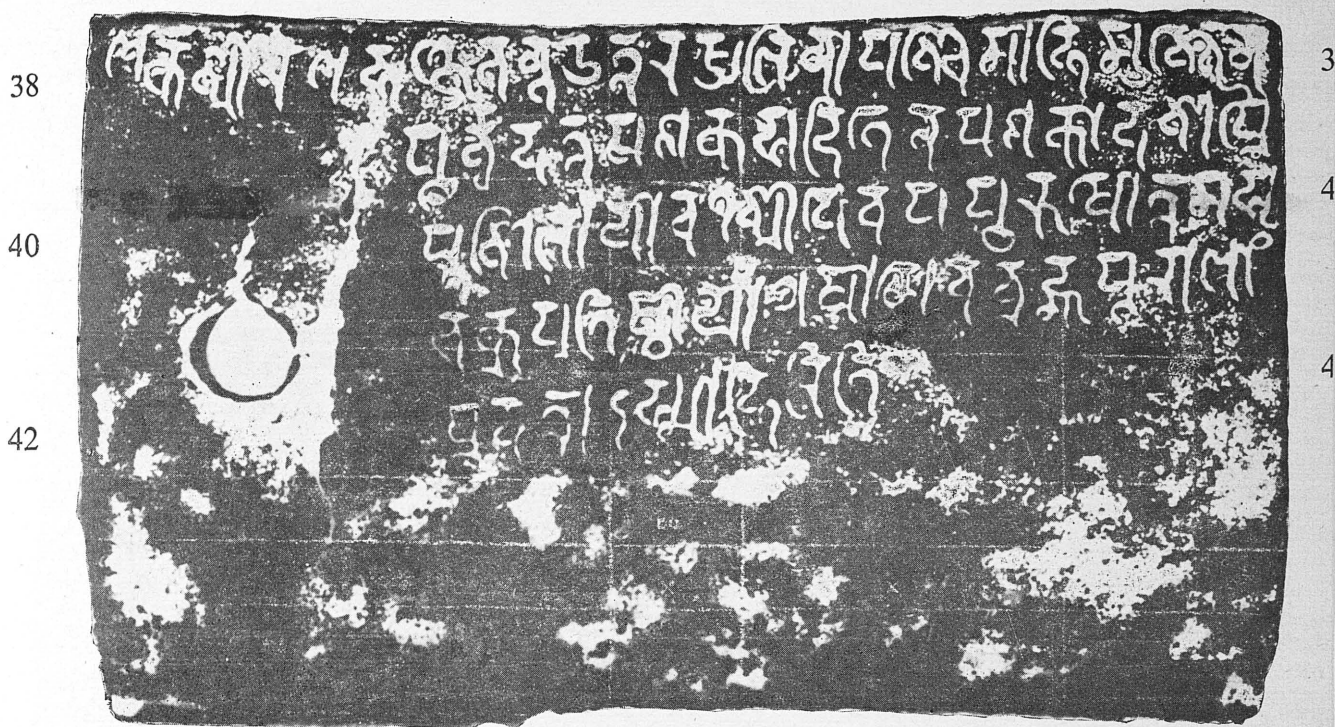
⁸ The writing from here is in a different hand.

- 39 pūrvadatta-paṭaka-sahitēna paṭakā daśa prai-
 40 pta-silā yāvat Śrīdēvapa-Purushōttamasya¹
 41 chakra-pratishṭhāyām ēshām=ēva vra(bra)hmapurāṇām
 42 pradatt=āsmābhir= iti [||*]

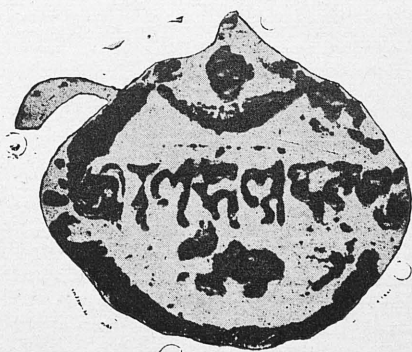
¹ Read *Śrī. Iēva-Purushōttamasya.*

TWO BHANJA GRANTS IN THE ORISSA STATE MUSEUM — PLATE III

iii b



Seal of A.—Aidā Plates of Rāṇaka Raṇabhañja



Scale : Actual Size

No. 47—VARANGA INSCRIPTION OF KUNDANA

(I Plate)

K. V. RAMESH, MYSORE

(Received on 7.12.1965)

The inscription, which is being edited here for the first time with the kind permission of the Government Epigraphist for India, Mysore, was found engraved on a slab set up in front of the inner shrine of the Nēmiśvara *basti* in the village of **Varāṅga**, Karkala Taluk, South Kanara District, Mysore State. While reporting this inscription in the *Annual Report on South Indian Epigraphy* for the year 1928-29 (No. 526 of Appendix B), it was observed that the epigraph 'gives the ancestry of the Ālupa king Kulaśēkhara and mentions his queen Jākalamādēvī and (the priests ?) Maladhāridēva, Mādhavachandra and Prabhāchandra'. This had led to a mistaken statement elsewhere¹ that the Varāṅga inscription belongs to the reign of Kulaśēkhara. It will be shown below that this important inscription belongs, on the other hand, to the reign of Ālupa Kulaśēkhara's successor Śāntara Kuṇḍaṇa and that five, and not three, Jaina pontiffs are mentioned therein.

The inscription under study is engraved in **Kannāḍa characters** of the 13th century. The sixty lines of writing are in a good state of preservation but for the first and last few lines. While the writing is neatly executed, the sizes of the letters are not uniform throughout. For instance letters in lines 5-14 are bigger in size than those in the preceding and subsequent lines.

The epigraph exhibits some interesting palaeographical features. The letters *m*, *y* and *v* occur in the inscription in two forms, the cursive and the ordinary types. It may also be pointed out that the reading of the inscription is rendered a little difficult in some places owing to the fact that the engraver has resorted to a free hand in carving out the letters, thus necessitating a few words here and there to be inferred from the context of their occurrence.

Excepting the conventional invocatory and imprecatory verses in Sanskrit, the **language** employed in our record is **Kannāḍa**, prose and verse. As regards **orthography**, it may be pointed out that the class nasal and the doubling of a consonant immediately preceded by *r* are found employed in many cases. Errors in orthography met with in the present record are a common feature in the records of the period and do not call for any remarks.

The inscription is not dated but is to be assigned, on palaeographical as well as historical grounds, to the first half of the 13th century. It records (lines 42-47) that **Kuṇḍaṇa**, the ruler of **Āluva-dēśa**, restored the grant of land made in earlier days by a great man (*mahā-puruṣa*) named **Varāṅga**. Though the beneficiary of the grant is not mentioned, the reference earlier in the epigraph to the Jaina *basti* and its tank at **Varāṅga**, the fact that the present inscription is a Jaina one by its contents, as also the provenance of the inscribed slab indicate that the beneficiary was the Jaina *basti*, i.e. the Nēmiśvara *basti* where the inscription under study was found set up.

This inscription is **important** for the dynastic history of the Ālupas who held sway over the present-day district of South Kanara from at least the middle of the 7th to the end of the 14th

¹ B. A. Saletore, *History of Tuluva*, p. 413.

century. Of all the Ālupa inscriptions so far discovered in South Kanara District, this is the only inscription containing a genealogical account, partial though it may be, of the family.

Verse 1 (lines 1-2) is in praise of Āditīrtha. Verse 2 (lines 2-3) is in praise of the Jaina pontiff Śrīchandra who is described again in lines 21-25. Verse 3 (line 4) is in the form of an imprecatory stanza while the next verse (verse 4 in lines 5-6) is in praise of the *Jina-śāsana*. Verses 5-14 and the two prose passages immediately following (lines 6-25) are in praise of five Jaina pontiffs, Maladhāridēva, Mādhavachandra, Prabhāchandra, Nēmichandra and Śrīchandra the last of whom is praised earlier also, in verse 2. These pontiffs belonged to the Mūla-saṅgha, Koṇḍakund-ānvaya, Krānūr-gaṇa and Mēshapāshāṇa-gachchha. The inscription states that Śrīchandra renovated the Jaina *basti*, its tank and its entrance hall (*bāgil-goṭṭage*) at world-famous **Varāṅga**. He also built Jaina *bastis* at **Kuruḷikunda** and **Alevūru** besides Varāṅga (lines 21-25).

The next section, in prose (lines 26-30), provides us with a long list of titles and epithets with which the Ālupas adorned themselves. According to the epigraph, the Ālupas were famous all over the world (*samasta-bhuvana-vikhyāta*) and their titles included the sovereign ones of *Pāṇḍya-rājādhirāja*, *Paramēśvara* and *Paramabhaṭṭāraka*. The earliest known rulers of this family, Ālavarasa and Chitravāhana, who ruled as the subordinates of the Chālukyas of Bādāmi during the 7th century, had the title of *Mahārāja*.¹ It was in the 9th century that, for the first time, an Ālupa ruler, Vijayāditya-Māramma, took upon himself imperial titles such as *Paramēśvara* and *Adhirājārāja*.² Undoubtedly, the geographical isolation of the territory over which they ruled and the lack of interest in their affairs on the part of the greater powers of the Deccan, and not any genuine imperial status earned by them, enabled the Ālupas to appropriate for themselves such lofty and high-sounding titles.

Two other interesting epithets included in the list are *Paṇḍita-Pāṇḍya* and *Pāṇḍya-Dhanañjaya*. The Ālupas closely associated themselves with the dynastic name Pāṇḍya and the Bārakūru inscription³ of Kavi Ālupa, dated in A.D. 1139, refers to a gold coin issued by the Ālupas as *Pāṇḍya-gadyāṇa*. Two Ālupa rulers of the 9th century, Prithvisāgara and Vijayāditya-Māramma, had the epithet of *Uttama-Pāṇḍya*.⁴ The earliest dated reference for the association of the dynastic names of Ālupa and Pāṇḍya is to be found in the Shiggaon plates⁵ of Chālukya Vijayāditya, dated in A.D. 707. This inscription eulogises Chitravāhana-narēndra, the then Ālupa ruler, as adorning the pure lineage of the Pāṇḍyas (*Pāṇḍy-āmala-kulam-alaṅkurvataḥ*). It will not be out of place to refer here to an undated inscription⁶ from Poḷali-Ammuñje, Mangalore Taluk, South Kanara District which, on grounds of palaeography, is to be assigned to the same period to which the Shiggaon plates belong. This inscription, containing only one verse in the *Anuṣṭubh* metre, reads :

Śrīmatām vipula-vaṁśa-vaśīkṛita-mahābhujām |

Pāṇḍyānām-Ālupēndrāṇām aryaśus-Saptamātaraḥ ||

'May the Seven Mothers protect the illustrious Ālupēndras (*who are known as*) the Pāṇḍyas who attract the emperors by the greatness of their family.'

¹ *Andhra Pradesh Govt. Archaeological Series*, No. 6, pp. 11 ff., and plates; *Ind. Ant.*, Vol. XIX, pp. 146 ff.

² Above, Vol. IX, pp. 22 ff., Nos. VII and VIII and plates.

³ *S I I*, Vol. VII, No. 381.

⁴ Above, Vol. IX, pp. 21 ff., Nos. VI-VIII and plates.

⁵ Above, Vol. XXXII, pp. 317 ff., and plates.

⁶ *A. R. Ep.*, 1927-28, No. B 375. The first quarter of the stanza is metrically defective though all the 8 syllables necessary for the *anuṣṭubh* metre are present.

We learn from line 30 that the Ālupas belonged to the lunar race (*Sōma-vamśa*), a fact which finds its earliest mention in some Ālupa records of the 9th century.¹ Our record states (lines 31-32) that Paṭṭi-odeya was ever seized of the noble task of putting down the bad and upholding the good elements in his kingdom reflecting thereby the maxim '*rāja-rakṣitaṁ dharmmaṁ*'.² No records of his reign have come down to us. Paṭṭi-odeya means the 'Lord of Paṭṭi', Paṭṭi being another name for the city of Pombuchcha³ (i.e. modern Humcha in Nagar Taluk, Shimoga District, Mysore State) which was under the sway of the Ālupas until it was made their capital city by the Sāntaras towards the end of the 9th century. Paṭṭi-odeya could not have been, therefore, the proper name of the ruler as is further shown by the present epigraph itself which gives Kulaśekhara the epithet of Paṭṭi-odeya.

The inscription under study merely states (line 32) that Paṭṭi-odeya was succeeded by Pāṇḍya-Paṭṭi-odeya and does not furnish any information on his reign. Two undated inscriptions, one⁴ from Poḷali, Mangalore Taluk and belonging to the reign of *Mahārājādhirāja, Paramēśvara, Bhaṭṭāraka* Pāṇḍya-Paṭṭigadēva and the other⁵ from Kariyaṅgaḷa in the same taluk and belonging to the reign of *Pāṇḍya-Mahārājādhirāja, Paramēśvara, Paramabhaṭṭāraka* Kumāra-Pāṇḍya-Jayasiṅgarasa are to be assigned to the reign of this Pāṇḍya-Paṭṭi-odeya on grounds of palaeography. It is thus obvious that Jayasiṃha was this ruler's proper name. This is further confirmed by an inscription⁶ from Karaḍi, Tiptur Taluk, Tumkur District, Mysore State. Dated in A.D. 1115 this inscription refers to an invasion of Āluvakhēḍa—6000 by one Seṭṭi-gāmuṇḍa and his encounter with Jayasiṅga-Āḷuva as a past event. As will be seen below the Ālupa ruler in 1114-15 A.D. was Kavi-Ālupa, and therefore the encounter between Seṭṭi-gāmuṇḍa and Jayasiṅga-Āḷuva may be roughly dated to about 1110 A.D. In view of the proximity of the dates of Jayasiṅga and Kavi-Ālupa and the statement in the record under study that Pāṇḍya-Paṭṭi-odeya was Kavi-Ālupa's immediate predecessor it is obvious that Pāṇḍya-Paṭṭi-odeya and Jayasiṅga-Ālupa were identical.

The next Ālupa ruler was Kavi-Ālupa (line 33). Unlike in the case of the previous two rulers, we have for the reign of Kavi-Ālupa, four dated records. The earliest of them, from Udiyāvara, Udupi Taluk, belongs to A.D. 1114-15⁷ and the latest, from Bārakūru in the same Taluk, belongs to June 27, A.D. 1155.⁸ Kavi-Ālupa, therefore, appears to have had a long reign, from about 1110 to about 1160 A.D. Though the Varāṅga inscription provides us with no information about his reign, his available inscriptions credit him with sovereign titles such as *Pāṇḍya-Chakravartti, Prithivīvallabha, Mahārājādhirāja, Paramēśvara* and *Paramabhaṭṭāraka*.

Kavi-Ālupa was succeeded by Kulaśekhara who is referred to in the present epigraph as Kulaśekh[ar*]-Āḷuva and Kulaśekharaḍēva (lines 33-36). His known dates range from 1175-76⁹ to 1215¹⁰ attesting to the fact that he too enjoyed a long reign. His records also endow him with

¹ Above, Vol. IX, pp. 21 ff., Nos. VI-VIII and plates.

² The term *kannāḍisu* means 'to mirror' or 'to reflect'.

³ Above, Vol. VIII, p. 126.

⁴ *A.R. Ep.*, 1927-28, No. 374.

⁵ *Ibid.*, No. 380.

⁶ *Ep. Carn.*, Vol. XII, Tp. 81. The reading and translation given here are: *Jayasiṅgāḷuvarana munde surigegāḷagavan kāḍi* and 'having fought in front of Jayasiṅgāḷu'. These make no sense and the correct reading is *Jayasiṅg-Āḷuvarana munde*, etc., i.e. having fought in front of Jayasiṅga-Āḷuva.

⁷ *SII.*, Vol. VII, No. 290.

⁸ *Ibid.*, No. 376.

⁹ *Ibid.*, Vol. IX, Part I, No. 394.

¹⁰ *SII.*, Vol. VII, No. 222.

sovereign titles, suggesting that he continued to enjoy the same power and influence as his predecessors.

This inscription states (lines 34-35) that Kulaśekhara's queen Jākala-mādēvi had a tank excavated at Varāṅga and also performed acts of piety. The Varāṅga inscription is a Jaina record. In A.D. 1246 and 1247, we hear of a Jākala-mahādēvi ruling over the Kaḷaśa principality from her capital at Kaḷaśa, very near the borders of the Ālupa kingdom and situated in the Chik-magaḷūr District.¹ The Kaḷaśa rulers were Jains by religion. It is not, however, possible to say, in the present state of our knowledge, if Kulaśekhara's queen was a princess of this minor ruling family.

The inscription under study provides us with the interesting information (lines 36-45) that Kulaśekhara was succeeded by Kuṇḍaṇa, the younger brother of Virabhūpāla who was himself the younger brother of Tribhuvana-Śāntara. The last mentioned is the same as Vira-Śāntara, whose known dates range from 1157² to 1191³ A.D. and who ruled over Śāntaḷige-1000 from his capital city of Pombuchchapura. The inscriptions of the Śāntaras do not make any mention of his brothers, Virabhūpāla and Kuṇḍaṇa, though Vira-Śāntara is known to have had two other brothers named Govinda *alias* Rāya-Śāntara and Bhoppuga.⁴

Lines 36-42 introduce Tribhuvana-Śāntara who receives a string of epithets including *nūrmaḍi-chakravarti*.⁵ Vira-bhūpāla is mentioned in line 42 and lines 43-50 introduce the ruler Kuṇḍaṇa and also record the restoration of the grant made in earlier days. He is given the Ālupa epithets of *Paṇḍita-Pāṇḍya* and *Pāṇḍya-Dhanañjaya* but does not receive any of the sovereign titles.

While the details of the grant discussed above are recorded in lines 42-47, lines 47-49 give the boundaries of the gift-land. Lines 49-50 stipulate that the gift should be protected by the rulers (*dēśādhiścarar*) and the *ēḷu-baḷi*. Lines 50-51 contain an imprecatory passage in Kannada and the remaining lines (lines 57-60) give the usual imprecatory verses in Sanskrit.

It is likely that Kulaśekhara died after a long reign without any eligible issues or leaving behind a minor son. He may have been related to the Śāntaras in some way, and by virtue of this relationship, Kuṇḍaṇa may have assumed the reins at the death of Kulaśekhara⁶ probably in the capacity of a regent. In the long history of the Ālupas, Kuṇḍaṇa was the only non-Ālupa ruler to have reigned over Ālupa-khēḍa. Unlike his predecessors, he did not rule for long. We have seen above that his predecessor Kulaśekhara may have ended his reign in about 1220 A.D. The next dated inscription⁷ of an Ālupa ruler is from Vaḍḍarse, Udipi Taluk and belongs to the reign of one Vallabhadēva-Ālupendra. It is dated in the cyclic year Manmatha which, on palaeographical grounds, is to be referred to A.D. 1235. Kuṇḍaṇa, therefore, reigned for less than fifteen years. As was pointed out above it may be that he was only a regent, holding the reins on behalf of a minor

¹ *Ep. Carn.*, Vol. VI, Mg. 65, 66 and 70.

² *Ibid.*, Kp. 41.

³ *Ibid.*, Vol. VII, Part I, Sh. 116.

⁴ *Ibid.*, Introduction, p. 7.

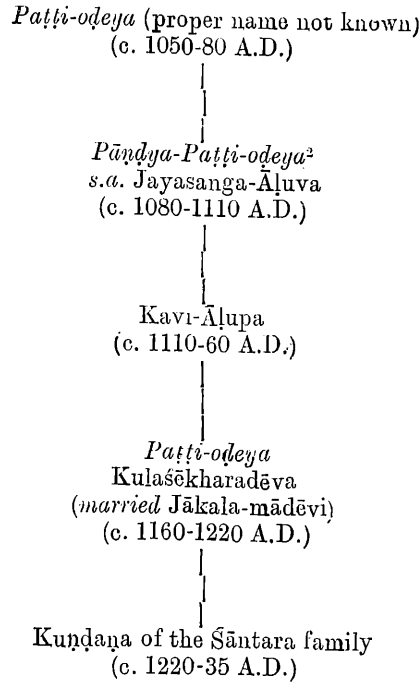
⁵ Saletore mistook this epithet for the name of Kulaśekhara's successor and was not aware of the fact that the Varāṅga inscription mentions Kuṇḍaṇa (cf. *History of Tuluva*, p. 123).

⁶ The Ālupas and the Śāntaras often entered into marriage alliances with each other, *vide Ep. Carn.*, Vol. VIII, Introduction, p. 7.

⁷ *A.R.Ep.*, 1931-32, No. 295.

son of Kulaśēkhara. The nature of the relationship between Kulaśēkhara and Kuṇḍaṇa is not known.

We give below the genealogical succession of rulers, as gleaned from the inscription under study, in the light of the above discussions.¹



We learn from the present inscription that when the grant of land was made in earlier days it was entrusted to the *nāḍu* and the *ēḷu-baḷi* (i.e. the representatives of seven prominent families) (line 46). The subsequent restoration of the grant by Kuṇḍaṇa suggests that the grant thus made had fallen into evil days.

Besides **Varāṅga**, other geographical names mentioned in the inscription are **Āḷva-dēśa**, **Kuruḷikunda**, **Alevūru** and **Niḍuguṇḍi**. **Varāṅga**, where the present epigraph is found, was evidently named after the donor of that name. **Āḷvadēśa** stands for the Āḷupa kingdom and was known outside its bounds as **Āḷvakhēḍa-6000** from the 9th century onwards. It roughly comprised the present district of South Kanara in Mysore State and small bits of tracts from the neighbouring districts.

Kuruḷikunda and Alevūru, where the pontiff Śricandra is stated to have built Jaina *bastis*, are to be identified respectively with Kulgunda along the eastern borders of the South Kanara District in the Puttur Taluk and Alevūr in the Udipi Taluk. I am unable to identify Niḍuguṇḍi but it must be located near Varāṅga, the findspot of the inscription.

¹ If we roughly assign a reign period of 30 years each to the two predecessors of Kavi-Āḷupa, their approximate reign periods fall into 1050-1080 and 1080-1110 A.D. respectively.

² Saletore did not know that the Varāṅga inscription refers to the reign of Pāṇḍya-Paṭṭi-oḍeya, in between those of Paṭṭi-oḍeya and Kavi-Āḷupa. Accordingly, he also wrongly identified Paṭṭi-oḍeya of the present epigraph with Pāṇḍya-Paṭṭigadēva of the Poḷali inscription, discussed above (*History of Tuluva*, pp. 98 ff.).

TEXT

[Metres : Verse 1 *Vasantatilakā*; verses 2, 8, 9, 12-14 *Kanda*; verses 3, 4, 15, 17-18 *Anuṣṭubh*; verses 5, 7 *Champakamāle*; verse 10 *Utpalāmāle*, verse 16 *Śīlinī*.]

- 1² Śrīmat-pavitram=akalamkam=anamtakalpam svāyambhuvam sakala-maṅgaḷam=Āditī-
rttham [| *] nityōtsavam maṇimayam ni[cha]-
- 2 yam Jinānām trailōkya-bhūṣaṇam=aham saraṇam prapadyē ||[1*]³ **Śrichaṁdraṁ**
sakaḷa-vachasrī-chaṁ-
- 3 draṁ dāna-dharmam=utphaḷa-chaṁdraṁ[mā](dram=ā-)chaṁdra-tāra-va[rddha]na-bhū-
chakra-Varāṅga-tīrttha-jaladhiya Chaṁdraṁ . ||[2*]
- 4⁴ Til-ārddh-ārddha-pramāṇam hi yō dēvasvam=apēkshate [| *] [pu]nar=āvṛittatō svarggam
yāvach-chaṁdra-divākaraṁ ||[3*]
- 5 Śrī⁵mat-parama-gaṁbhīra-syād-vād-āmōgha-lāṁchhanam [*] jīyāt-trailōkyanātha-
- 6 sya sāsa(śāsa)nam Jina-sāsanam(nam) ||[4*] Maṇadum=ad=omme laukikada vā-
- 7 rtteyan-ādaḍa(da) kēta-bāgilam tereyada bhānuv-astamitam=ādaḍe pōgada meyya-
- 8 n=om.meyum tuṛisada kukkuṭ-āsanake sōlada gaṇḍa-vimukuta-virtti(vṛitti)yam maṇeyada
- 9 ghōra-du⁶rddhara-tapaś-charaṇam **Maladhāridēvara** ||[5*] Muniye Jaṁgama[dē]va-
bimbān=anavadya-
- 10 chārane Jaina-sāsana-rakshāmaṇi śāntane sakaḷa-rāga-dvēsha-dōsha-prabhaṁjanan=
urvvi-nu-
- 11 tane guṇa-praṇayi tān=enbinam viśva-mēdiniy-oḷa(oḷ) **Mādhavachamṁdradēvan**=
esedaṁ chehhātra-chakrēśvaram ||[6*]⁷
- 12 Jina-mata-lakshmi-g-abhyudayam-ādadu bhavya-jan-ānurāga-varttanage viśuddha-
mārggam=aḷava-
- 13 tṭudu sattya-tapō-nidhāna-nam(na)ndana-vana-rāji pallavisut=iddudu **Mādhava**-
chamṁdradēvan=en-
- 14 b=anupama yōgi puṭṭuvudum=i vasudhā-vaḷay-āntarāḷadoḷu||[7*] Nava-vibhak-
eḷakāntam Mā-
- 15⁸ dhava-samayam=adoṁde kalam=esevudu lōka-pravibhāsiy=enisid=i Mādhava-samayam
sata[ta*]m=esevud=idu chitratamam ||[8*]
- 16 Para-samay-ādrige vajram birudini mārmmaleva vādi-kōḷāḷan=urvva-reg-adhikan
traividy-ābharaṇam vibudh-ārchchitam **Prabhāchamṁdra**-bu-

¹ From inked impressions.

² At the left corner is engraved an ornamental design as a result of which the first 3 lines are shorter than the fourth.

³ In the place between the *daṇḍas*, where the number of the verse is given, an ornamental design is engraved in the inscription itself.

⁴ A small ornamental design with a letter like design below is engraved at the beginning and end of this line.

⁵ The letter *śrī* is of a bigger size.

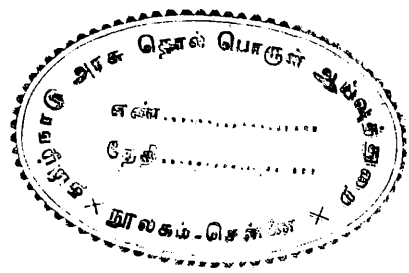
⁶ The letter *du* is engraved above the line.

⁷ This verse is metrically defective.

⁸ From this line onwards, the letters are smaller in size.

[The page contains dense handwritten Telugu script, which appears to be bleed-through from the reverse side or extremely faded original ink.]

60



17. dham ||[9*] Beṭṭada Dāmanandi-munirāja-gajēndra-vapū(pv-a)bja-paḍa(da)mañ meṭṭi
kīshīya-pīua-jaḷamañ toṛed-ūrjjita-śīla-[dā]namañ kaṭṭi Manōjan-emba parikā-
18. ranan-udṛitanam kaḷalchi beṁnaṭṭi vimōham-emba toḍaram paṇi[d-ogi]dud-atyapūrv-
vadiñ || [10*] [Ta]nag-āvar-eṇig-emdu nīde karamañ sārddattu nishēdhav-emba-inite
19. neyoḷ-irddudakke toṛeya-baṁd-eṇiyuñ su(su)ddhan=ādane dōshākaran=embud-omdu
pesaram cheṁmīnd-avam biṭṭude muni-chūḍāmañi **Nēmi[chaṁ]**-
20. **dra** ninagam Chāṁdraṁgav-anaṁtaram ||[11*]¹ Śatamakha-pati-vinamita-Jinaṇṇa-pati
nura-dhura-vitatan=akhiḷa-bhuvan-āvāsa-sthita-vīśada-kīrtti-kāntā-pati yatipati Nē-
21. mihaṁdra-siddhāntēśam ||[12*] Śrī-Mūla-saṁgha-jāta Kranur(Krānūr)-ggaṇa-vidita
Mēshapāshāṇa-āṁk-ānūnatara-gachehha-vitatas-chāru-**Śrīchāṁdra**-yatipa-
22. tir=bhbhū(bbhū)vaḷayē ||[13*] Layamūrtti Koṁḍakuṁd-ānvaya[bhṛi]t-Krānūr-ggaṇ-
āgraganyam Śrīchāṁdra-yamūndra-[cha]ṁdra[mañ*] sām̐dra-yaśō-vallī-vijṛi[m]-
23. bhīt-āsāvaḷayam ||[14*] matta[m] || Jagat-prasiddha-Mūla-saṁgha Koṁḍakuṁd-
ānvaya Krānu(nū)r-ggaṇa Mēshapāshāṇa-gachehha=ātucheḷha-kōṭi-kūṭa-
24. pratiba[ddh-ā]nādi-saṁ[si]m̐da(siddha)m=appa || Jaga-vitata **Varāṁgada** Jaina-
grihamam tat-taṭākamam bāgil-gōṭṭageya[m] punarbḥṛitam māḍi
25. guṇi Śrīchāṁdra-yōgi jasamam paḍedar **Kurūḷikuṁda-Varāṁgad-Alevūra**-basadigaḷ
kōṭi-kūṭada saṁba[m]dha ||[*]
- 26² Svasti ||[*] Samasta-bhuvana-vikhyāta Pāṁḍya-rājādhirāja Paramēśvara Parama-
bhaṭṭāraka śaraṇāgatavajrapaṁjara | ri-
27. purāya-kaṁja-kumjara | sāhitya-vāraṇārī-manōrāma | saṁ[grā]ma-Bhīma | chatur-
vvidha-budha-jana-vaṇaḷ-pāḷi-ni-
28. ja-rājahaṁsa | Bhārati-kaṁṇ-āvataṁsa | Paṇḍita-Pāṇḍya | Pāṇḍya-Dhanaṁjaya |
Jay-āṁgan-ōttuṁga-stan-ālim̐gana-pra-
29. saṁga | saṁgara-raṁga-kēḷi-viḷōla(lōḷa) | lōḷa-lōchan-ābaḷā-jana-maṇaḷ-Kusumasa(sa)ra |
Sarasvatī-kaṁṇa-kum̐daḷ-ābha-
30. raṇa | raṇa-raṁga-Sū(Śū)draka ity=ādi nām-ōpēta Sōma-vaṁśadoḷ=anēka siṁhāsan-
ānaṁtaram dig=am̐tarā-
31. ḷam=iḷida-kīrtti kīrtti³ **Paṭṭiy-Oḍeyam** duṣṭa-nigraha-si(śi)ṣṭa-pratipāḷanāparan-āgi rāja-
rakshitam dharmmam-emba nuḍi-
32. yam Kaṁnaḍisi dharmmamam saddharmadiñ rakshisidan=alim̐baḷiya **Pāṁḍya-Paṭṭiy-**
Oḍeyam rājyaṁgeyd-allim-
33. baḷike **Kaviya(y-Ā)ḷuvara** rājy-ānantaram nija-kula-chikuri-śēkharan=enisida **Kula-**
sēkhāḷuvaram⁴ sukha-
34. saṁkathā-vinōdadim̐ rājyaṁgeiyuttire || Ā Kulaśēkhāḷuvara⁴ sati **Jākala-mādēvi**
rāṇi-mukha-da-
35. rppaṇam-āsvikrite Varāṁgadalli taṭākamumam dharmmamam karam prakatīsidaḷ ||
Allim̐baḷiyam **Paṭṭiy-O-**
36. **ḍeya-Kulaśēkharadēva**[ra*] rājy-ānantaram ||[*] Rāya-gaj-āṁkuśam̐ni(saṁ-i)rmaḍida-
rājam nūrmaḍi-chakravartti⁵

¹ This verse is metrically defective,² An ornamental design is engraved here making lines 26-32 shorter than the succeeding lines.³ The word *kīrtti* is redundant.⁴ Read *Kulaśēkhar-Āḷu*.⁵ This has been mistaken by Salletore to be the proper name of an Āḷupa king (*History of Tuluva*, p. 123)

- 37 dāna-chiñtāmaṇi chatus-samudra-mudrita-kīrtti-kāntā-manōvallabhan=enisi || Abhe(bha)-
yaman-amjibamdu mare-
- 38 vokkarig-amjad-arāti-bhūbhujargg-abhibhavamam budh-ālig-abhivāṁchehhisid-artthaman=
ittu bhūtaḷakk-abhinava-vāri-rā-
- 39 śi-ha[ri]-kalpa-kujāta-phalam bāl-ārghgha(rggha)vam **Tribhuvana-Śāntara**-kshitibhujam
ripu-rāya-gaj-āṁkuś-āhvayam ||
- 40 Anitu tribhuvana-bhava[n-ō]dara-varttit-ārtthi-sārttha-hṛidaya-saṁtarppaṇa-karaṇa-
kāraṇan-appudaṇim Tribhuvana-Śān-
- 41 taran=enb=anvarttha-samjñeya[m] tāḷdi ripu-rāyara-tūḷdi dharmmamam pāḷisi Rājya-
lakshmiyam mīḷisi rā-
- 42 jyaṁgeiyyuttiral=ā mahībhujā-nij-ānujan=apār-ōdāra-śauryy-āchāra-**Vīra**-bhūpā-
- 43 laṇim kiṛiyān=appa **Kumḍaṇa**-kshōṇipāḷan=akhīla-dik-pāḷa-nīḷayamam nija-kīrttiyam
dhavaḷisi
- 44 jagat-prasiddha-vidyā-viḷāsinī-svarṇa-karṇa-kumḍal-ābharāṇan=appu[da*]ṛim Pamḍita-
Pāṁḍyan=enisi Pāṁḍya-Dha-
- 45 naṁjayan=appu[da*]ṛim dha[rmma]-raksha[ka]n=āge ēḷu-vapu-kāraṇadin tann-**Āḷva-**
dēśadoḷ munnam **Varāṁgan**=em-
- 46 ba mahāpur[usha]m dharmmamam māḍi nāḍ-ēḷ-baḷiyam karedu kaiveḍe goṭṭadan=
am̄t=appa dharmmamam sudharmadin
- 47 Kumḍaṇ-ōrvviśvaram rakshisi prakatibhūtam māḍidan=ā dharr mada sīmā-sam̄ma(m̄ba)-
m̄dhav-āvud=en̄da-
- 48 ḍe mūḍalu [Ba]ḍanikō...temkalu Niḍugum̄digāgi bam̄da paḷḷav-ā paḷḷave mēre paḍu-
valum̄ baḍa-
- 49 galum̄ [ā] paḷḷadin porage dēvasvamum̄ haṭiyaḷanum̄(nu)m=im̄t=i dharmmamam dēśā
dhīśvaranum̄ ēḷu-baḷiyum̄
- 50 rakshisuvar=i dharmmag-apāyavam̄ chiñtisidaṁge pañchamahāpātakam̄ Gaṁgā-
tīradalu sahasra-
- 51 kapileyam̄ sahasra-bra(brā)hmaṇaram̄ koṁd-anitu pāṇam̄ porḍḍugum̄ | Svadattām̄
paradattām̄ vā yō ha-
- 52 rētu(ta) vasum̄dharām̄ [*] shasṭṭir-vvarsha-sahaśrā(srā)ṇi viśṭṭhāyam̄ jāyatē krimim̄-
(m̄iḥ) ||[15*] Sāmānyō=
- 53 yam̄ dharmma-sētur=nnipāṇām̄ kālē kālē pāḷanīyō bhavadbhiḥ [*] sarvvān-ētān-
bhāginam̄(naḥ) pārtthivēm̄drān=bhūyō bhū-
- 54 yō yāchatē Rāmachaṁdraḥ ||[16*] Bahubhir=vvasudhā dattā rājabbis=Sagar-ādibhiḥ [*]
- 55 yasya yasya yadā bhūmi[h] tasya tasya tadā phalam̄(lam) || [17*]
- 56¹
- 57
- 58
- 59 Visham̄ na visham=ity=āhuḥ dēvasvam̄ visham=uchyatē[*] vi-
- 60 [sham=ē]kākinam̄ ham̄ti dēvasvam̄ putra-pautrikam̄ || [18*]

¹ Lines 56-58 are badly worn out.

№. 48—NOTE ON CHINCHANI PLATE OF KRISHNA III

D. C. SIRCAR, CALCUTTA

(Received on 3. 8. 1966)

The Chinchani plate of the time of the Rāshtrakūṭa king Kṛishṇa III (939-68 A.D.) was published by me in the pages of this journal, Vol. XXXII, pp. 55 ff. The inscription refers to an interesting type of the coin called *dramma*, the importance of which has not been noticed in the said article of mine.

One of the important sections of Dr. Lallanji Gopal's work entitled *The Economic Life of Northern India*, published in 1965, is Chapter IX—Coinage System (pp. 179-224). In the said section, there is an interesting note on a variety of the *dramma* coin styled *pāruttha*, *pōruttha*, *pāraupatha*, etc. Dr. Gopal says. "C.D. Dalal takes *pāraupatha* to represent a proper name. The *Lēkhapaddhati* uses the adjectives *śrēshṭha* and *śrīmat* before *pāraupatha*. But these do not necessarily imply that *pāraupatha* was a personal name. The adjective *śrēshṭha* is for the coin and refers to its good conditions while *śrīmat*, if not used for the coin, does not by itself make *pāraupatha* the name of a king because the *Lēkhapaddhati* is literally full of cases of the use of *śrīmat* before the name of a city" (p. 198). We are inclined to disagree with the views of Dr. Gopal, which appear to be similar to those endorsed by some other scholars also.

The Sanskrit word *śrēshṭhin* meaning 'a banker' has generally become *sēṭh* or *śēṭh* in the North Indian dialects, just as it is found in the form *chetṭi* or *setṭi* in the South. It appears that the word *sēṭh* or *śēṭh* was often re-Sanskritised as *śrēshṭha* by the medieval writers.¹ In my recently published work entitled *Indian Epigraphical Glossary*, there are the following two entries of coin-names, the authority for them being the *Lēkhapaddhati* which is a medieval product of Gujarat :

1. *jīrṇa-viśvamalla-priya*, 'the favourite [coin] of old Viśvamalla';
2. *jīrṇa-śrēshṭhi-śrīmalla-priya*, 'the favourite [coin] of the old *Śrēshṭhin* Śrīmalla'.²

Another entry based on the same authority is *śrēshṭha-jīrṇa-viśvamalla-priya* which I have regarded as a mistake for *jīrṇa-śrēshṭhi-viśvamalla-priya*, 'the favourite [coin] of the old *Śrēshṭhin* Viśvamalla'.³ There is also mention of *viśalapriya-dramma* or *viśala-pri-dramma*, 'the favourite *dramma* [coin] of Viśala' in certain epigraphic records from Rajasthan,⁴ which was apparently the same coin. The word *jīrṇa* may have been used to distinguish an old banker from other bearing the same name, since the *Prabandhakōśa* uses the expressions *jīrṇa-vyāpārīn*, *jīrṇa-adhikārīn* and *jīrṇa-bhṛitya* in the sense of old, retired or experienced merchants, officers and servants respectively.⁵

¹ For similar re-Sanskritisation, cf. Sanskrit *Kṛishṇa* ∠ Kannada *Kannara* ∠ *Karṇa* ; Sanskrit *Kṛishṇa* ∠ Bengali *Kēshṭa* ∠ *Krishṭa* ; Sanskrit *Jayavana* ∠ Kashmiri *Zēvan* ∠ *jivana* ; etc. of Sircar, *Indian Epigraphy*, p. 425.

² *Op. cit.*, 1966, p. 135.

³ *Ibid.*, p. 316.

⁴ *A.R. Ep.*, 1957-58, Nos. B 490-92.

⁵ See *op. cit.*, ed. Jīnavijaya, pp. 103, 127, to which my attention was drawn by S. Bandyopadhyay.

It appears that, in the above references, just as I have taken *śrēshṭha* to be a mistake for *śrēshṭhin* others are inclined to take *śrēshṭhi*¹ to be a mistake for *śrēshṭha*. They seem also to take *jirṇa* or 'old' as an epithet of the coins and not as that of the lessee of the mint as I have taken it to be, while *śrēshṭha* is interpreted by them as an epithet of the coin in an excellent state of preservation. This interpretation of *śrēshṭha*, however, does not appear to me to be happy because the opposite of the word *jirṇa* can hardly be *śrēshṭha*. The difference in the interpretations is based also on a difference in approach. Thus, whereas I have taken Viśvamalla and Śrīmalla to be bankers who obtained royal permission to issue coins, others appear to take them to be kings themselves.

The Chinchani plate of the time of the Rāshṭrakūṭa king Kṛishṇa III refers to *vyavahārūka-śrēshṭa-Gaṁbhuvaka-dramma* and, while editing the inscription, I had no hesitation in suggesting the emendation of *vyavahārūka-śrēshṭa* to *vyavahārika-śrēshṭhi*².¹ The medieval epigraphical records and works like the *Lēkḥapaddhati* often use the words *vyavahārin* and *vyavahārika* as well as the contraction *vyava* in the sense of 'a dealer, money-lender or merchant'; cf. also the expression *vyavahārapāle* in the *Lēkḥapaddhati* to mean 'as a tax from the merchants'.² That *vyavahārin* or *vyavahārika* were used in the sense of 'a merchant' also in the early period is indicated by certain Brāhmī inscriptions, one of them noticed in Lüders' List³ and another dated in the 23rd year of Kanishka's reign.⁴ Thus Gaṁbhuvaka mentioned in the coin-name *vyavahārūka-śrēshṭa* (i.e. *vyavahārika-śrēshṭhi*)-*Gaṁbhuvaka-dramma* occurring in the Chinchani copper-plate inscription was certainly a merchant and not a king.

It has also to be noticed that the word *śrēshṭha* occurs before the name of the person in all the cases and this seems to suggest that it is an epithet of the person and not of the coin. In the coin-name occurring in the Chinchani copper-plate inscription, *śrēshṭha* occurs along with *vyavahārika*, 'a merchant'. It is very probable, therefore, that the word is here the same as *śrēshṭhin* (as in the *Lēkḥapaddhati* passage quoted above), so that Gaṁbhuvaka was a merchant and a banker.

It may be pointed out in this connection that we are also inclined to disagree with V. S. Agrawala in regard to the interpretation of a passage referring to the *pāraupatha-dramma* occurring in the *Lēkḥapaddhati*.⁵ The expression *haṭṭavyāvahārikyā-prachalita* in the passage *śrī-Śrīmīlīyī-khṛaṭaṅkaśālāhata-śrēshṭha-śrīmat-pāraupatha-raukyagrikhita-dramma* has been taken by him to mean *hāṭko vyavhārmēm ānevālē*, i.e. 'current in the market'. We would take it in the sense of 'current among the body of merchants in the market', *vyāvahārikga* being a collective noun derived from *vyavahārin* or *vyavahārika* which are, as we have seen, well-known words meaning 'a merchant'; cf. *vyavahārikānām* (or *vyavahāriṇām*) *saṁūhō vyāvahārikyam* just as *Brāhmaṇānām saṁūhō Brāhmaṇyam*. Likewise, *śrēshṭha-śrīmat-pāraupatha-raukya-grīhita-dramma* means, in our opinion, 'the *dramma* [coin] accepted in cash payment by the illustrious *Śrēshṭhin* (banker) *Pāraupatha*'. For 'cash' or 'cash payment' as the meaning of *raukya*, references may be made to its modern form *roḷ*.⁶

¹ Above, Vol. XXXV, p. 60 (text line 38) and note 4. It is interesting to note that, in this case, Gopal has accepted our interpretation (ibid., p. 224).

² See Sircar, *Ind. Ep. Glos.*, p. 383.

³ See p. 222.

⁴ Sircar, *Select Inscriptions*, 1965 ed., p. 146.

⁵ *DYSI*, Vol. XII, p. 201.

⁶ See Wilson, *Glossary of Judicial and Revenue Terms*, s.v. *roḷ*.

No. 49—ANVALDA PILLAR INSCRIPTIONS OF SOMESVARA AND PRITHVIRAJA III

(1 Plate)

G. S. GAI, MYSORE

(Received on 2. 8. 1965)

The two inscriptions edited below and called **A** and **B** are engraved on one and the same pillar found at Ānvaldā near Jahāzpur in the Bhilwara District of the Udaipur Division, Rajasthan, and now preserved in the Victoria Hall Museum at Udaipur. They have been published by Dr. R. C. Agrawala in *Indian Historical Quarterly*, Vol. XXXV, pp. 69-72. The first inscription, i.e. Inscription **A**, is engraved at the top and belongs to the reign of the Chāhamāna king Prithvirāja III while the second record, i.e. Inscription **B**, is engraved in continuation of the first one and refers itself to the reign of Sōmēśvara, father and predecessor of Prithvirāja III. Both the records are written in Nāgarī characters and Sanskrit language.

The date of Inscription **A** has been read differently by the scholars who have dealt with these records. Thus D. R. Bhandarkar noticed it as early as 1906 in the *Progress Report of the Archaeological Survey of Western India* for that year, p. 62 (No. 2224), and read the date as V.S. 1244, Phālguna śudi 13, Friday. He has also subsequently noticed it in his *List of Inscriptions of Northern India*, No. 412 where he has given the same date for this inscription.¹ G. H. Ojha mentions the date as V.S. 1245, Phālguna śudi 11 (without week-day) in his book *History of Rājputāra* (Hindi), Vol. I, p. 362.² In the *Annual Report on Indian Epigraphy* for 1954-55, Appendix B, No. 497, the date of this epigraph has been given as V.S. 1245, Phālguna śudi 12, Thursday, with its English equivalent 11th February, 1188 A.D. The same reading of the date is also given by Dr. R.C. Agrawala.³

As regards the date of the second record, i.e. Inscription **B**, both D.R. Bhandarkar and G.H. Ojha read it as V.S. 1234, Bhādrapada śudi 4, Friday which has been followed by R.C. Agrawala⁴ and D. C. Sircar.⁵

We do not agree with the reading of the dates of both the inscriptions (**A** and **B**) as given by the scholars mentioned above. In our opinion the date of the first record (i.e. **A**) should be read as **V.S. 1245, Phālguna śudi 13, Śukravāra (Friday)**. The last figure in the given year is clearly 5 and not 4 as taken by Bhandarkar, while the second figure in the *tithi* is likewise clearly 3 and not 1 or 2 as read by others. Similarly there is no doubt that the name of the week-day reads *Śukra* instead of *Guru*.

In the date of the second epigraph (i.e. **B**), the given *tithi* is clearly 5 and not 4. For instance, we may contrast this figure 5 with that for 4 in the same line in V.S. 1234 and compare it with

¹ This reading of the date has been followed by H.C. Ray, *Dyn. Hist. of N. India*, Vol. II, p. 1084 and Dr. D.C. Sircar, above Vol. XXXII, p. 302, No. 7.

² This record is not noticed by him in the *Annual Report of the Rajputana Museum*, Ajmer, 1922-23, where he has noticed Inscription B.

³ *IHQ*, Vol. XXXV, p. 69.

⁴ *Ibid.*, p. 71.

⁵ Above, Vol. XXXII, p. 302, No. 5.

5 in V.S. 1245 in Inscription A. Thus the correct reading of the date of Inscription B would be **V.S. 1234, Bhādrapada śudi 5, Friday.**

Having dealt with the dates of the two epigraphs, we may now discuss a few other points. As already pointed out, both these records are engraved on the same pillar and Inscription B, is written below that of A. D.R. Bhandarkar does not seem to be aware of this fact since he mentions Inscription B in his List No. 380 as Ānvaldā Inscription and Inscription A under List No. 412 as Udaipur Victoria Hall Museum Inscription.¹ While editing the Bārlā inscription² of Prithvirāja III, Dr. Sircar has referred to the fact that the Ānvaldā pillar contained two inscriptions (as pointed out by Dr. Agrawala)³ but apparently it has escaped his notice that Inscription A is the same as No. 412 of Bhandarkar's List which is mentioned by him, possibly due to the fact that the date was read as V.S. 1244 instead of V.S. 1245.

Now the date V.S. 1234, Bhādrapada of Inscription B has been taken to be the last known date of the Chāhamāua king Sōmēśvara while the earliest known date for his son and successor Prithvirāja is provided by the Bārlā inscription dated V.S. 1234, Chaitra śudi 4.⁴ In order to get over the difficulty of obtaining an earlier date (i.e. *Chaitra*) for the son, U.C. Bhattacharya and R. C. Agrawala suggested that the Vikrama year was *Śrāvaṇādi*, so that the month of Bhādrapada of the Ānvaldā record would fall earlier than the month of *Chaitra* of the same year, i.e. V.S. 1234 mentioned in the Bārlā epigraph.⁵

Dr. Sircar states that the date of the Ānvaldā record, wherein the *tithi* has been taken as *śudi 4*, regularly corresponds to August 18, 1178 A.D. which would show that the Vikrama year began after the month of Bhādrapada.⁶ He further suggests that in view of this, the date of the Bārlā inscription of Prithvirāja III, viz. V.S. 1234, *Chaitra*, should be regarded as a mistake for V.S. 1235, *Chaitra*. But as pointed out by us before, the *tithi* in the Ānvaldā record of Sōmēśvara of V.S. 1234 has to be read as *śudi 5* and not *śudi 4* which would make it an irregular date unless we regard that *śudi 5* is a mistake for *śudi 4*. But the most important consideration in regard to this inscription, which has been overlooked by the scholars who have dealt with the problem, is the fact, as already indicated, that this epigraph of Sōmēśvara of V.S. 1234 is written below and as a sort of a continuation of a record of a later date, viz. V.S. 1245, falling in the reign of his son Prithvirāja III. A close examination of the script of the two records would show that they have been engraved by the same hand. This would suggest that the record of Sōmēśvara of V.S. 1234 is not a contemporary one but was put on stone along with the other record in V.S. 1245, i.e. 11 years later. Thus the inscription seems to record an earlier event which took place in the reign of Sōmēśvara and the genuineness of the date may not be beyond doubt as the engraver might have committed some mistake in recording the event 11 or 12 years later. If this view is accepted, then there is no need to regard the date V.S. 1234 *Chaitra* of the Bārlā inscription of Prithvirāja III as a mistake for V.S. 1235 *Chaitra* as has been suggested by Dr. Sircar.

We do not agree with Dr. Agrawala in regard to the purport of Inscription A also. He suggests, following G. H. Ojha, that it records the death of Jēhaḍa, a Dōḍyā chief. He reads, after the word Jēhaḍa in line 2, the word *dēvalōka* . . . which has led him to the above conclusion.

¹ Ojha, however, refers to this fact in his *History of Rājputānā* (Hindi), Vol. I, p. 362.

² Above, Vol. XXXII, p. 302, note 3.

³ This fact is also noticed in the *A.R.Ep.*, 1954-55, No. B 497, in the remarks column.

⁴ Above, Vol. XXXII, pp. 299 ff.

⁵ *Proceedings of Indian History Congress*, Jaipur, 1951, p. 328; *IHQ*, Vol. XXXV, p. 71.

⁶ Above, Vol. XXXII, p. 302, No. 5.

ANVALDA PILLAR INSCRIPTIONS OF SOMESVARA AND PRITHVIRAJA III



Scale : Three-fourth

But the reading is clearly *Jēhaḍa dēvalikā karāpitā* which evidently stands for *Jēhaḍa lēvakulikā kārāpitā* and which means that Jēhaḍa caused to be constructed a small temple (*lēvakulikā*).

It is difficult to make out the purport of Inscription B since the record is badly damaged. It seems to record the construction of something by Ḍoḍarā-Simgharā in association with his son Jindarā, daughter (*duhitā*) Udēvī and wife (*patnī*) Sākha[rā].

We give below the texts of the two inscriptions as read by us :

TEXT¹

Inscription A

- 1 Ōm || Svasti śrī [*] Mahārājādhirāja-śrī-Pri(Pri)thvī-
- 2 rājadēva-mahārājyē Ḍoḍarā-Jēhaḍa dēva[ku*]-
- 3 likā ka(kā)rāpitā Samvat 1245 Phā-
- 4 [lgu]na sudi 13 Śukravārē lihi(khi)ta[m=iti] [*]

Inscription B²

- 1 Ōm || Svasti śrī- [*] Mahārājādhirāja-śrī-Sōmē-
- 2 śvaradēva-mahārājyē Ḍoḍarā-Simgharā sutah
- 3 Jindarā Udēvī duhitā patnī Sākha[rā] sa-
- 4 hitah ka(kā)rāpit(tā)... Samvat
- 5 [1]234 Bhādra[pada] sudi 5 Śukra-dinē
- 6 ...li[khi]tam=iti ||

¹ From the impressions.

² This is engraved in continuation of Inscription A.

No. 50—FOUR STONE INSCRIPTIONS FROM GOA

(2 Plates)

K. V. RAMESH, MYSORE

(Received on 21.7.1966)

A combined archaeological and epigraphical survey of the territory of Goa was undertaken during the months of April and May, 1965 by the Archaeological Survey of India. I was deputed by the Government Epigraphist for India to take part in this survey work on behalf of his office. In the course of the survey, over 20 inscriptions on stone, in Sanskrit, Kannaḍa and Marāṭhī languages, were copied. Three of the important inscriptions¹ in that collection (Nos. I, II and IV below) as also another inscription² copied by me in 1963-64 (No. III below) are being edited here with the kind permission of the Government Epigraphist for India.

I. Arvaḷem Cave Inscription

This inscription was found engraved on a pillar set up in shrine No. 3 of cave No. 3 at the mining village of **Arvaḷem** (locally pronounced as Haravaḷe) in the Bicholim Taluk. The pillar has a circular top. The inscription is engraved on a narrow rectangular surface in between the base of the circular top and the octagonal stem of the pillar.

The inscription consists of a single line written in Southern **characters** of the 5th century A.D. The letters bear on top small box-heads and are comparable to those found in the Kadamba inscriptions of the same period as, for instance, the Tāḷagunda inscriptions of Kākusthavarman³ and Mṛigēśavarman.⁴ Besides, the letters may be generally compared with those in the copper-plate charters of the Kadambas of the period in question.

Medial *ī* is distinguished from medial *i* by a hook inside. In the conjunct letter *mb*, the subscript *b*, is connected to the superscript *m* by a vertical line nearly 1.5 cm long and drawn on the right side. *Visarga* is represented by the usual two dots, one below the other, at the very end of the inscription. The **language** of the inscription is Sanskrit.

The inscription under study reads⁵ : *Sāmbalūra-vāsī Raviḥ*

The text may be translated as follows : Ravi, the resident of **Sāmbalūrav**.

It is likely that the inscribed pillar was originally set up in the same shrine of the cave, where it is now found and hence Sāmbalūra may be taken to have been the ancient name by which modern Arvaḷem was known in the fifth century.

¹ They are noticed in *A. R. Ep.*, 1965-66 as Nos. B 39, 52 and 54 respectively.

² This is B 93 of *A. R. Ep.*, 1963-64.

³ Above, Vol. VIII, pp. 24 ff., and plate.

⁴ *MAR*, 1911, plate IV, No. II.

⁵ From impressions.

The shape of the pillar on which the inscription is engraved provides a clue for the identification of Ravi. As has been already pointed out above, the top front of the pillar is circular representing the sun-god and *Ravi* of the inscription possibly stands for this Sun god. In that case the prevalence of sun-worship in the Goa region during the early period in question is incidentally evidenced by the Arvaḷem inscription.

II. Nundem Inscription of Siharāja.

Nundem (locally pronounced Nūne) is a small village in the Sanguem Taluk and the inscription edited here was found engraved on a loose slab lying outside the Mahāmāyā temple. In the main shrine of the temple is found installed an image of Pārvatī, an exact though poor copy of an earlier image which lies in a broken state in the right side corner inside the same shrine.

The inscription, consisting of eleven lines, is engraved in Southern characters of about the 5th century A. D. and its language is Sanskrit. The letters in lines 2-5 are written with horizontal lines at the top as is the modern practice in writing *Dēvanāgarī*. Faint traces of this horizontal line are noticeable in lines 1, 6 and 7 also.

The inscription is undated but, as stated above, it may be assigned, on grounds of palaeography, to the 5th century A.D. The letters in the present script are comparable to those in the two Kadamba records referred to while discussing the palaeography of inscription No. I above and also to those in the Halmiḍi inscription¹ of Kākusthavarman and the Shimoga plates² of Māndhātā.³ Among interesting palaeographical features may be mentioned the occurrence of two types of tripartite *y*, the one with the left limb vertical (as in line 4) and the other with the left limb tending to curve inwards (as in line 7). While in the letter *k*, the left vertical stroke at the bottom of the letter is not joined to the middle horizontal stroke (lines 4, 6 and 10), the letter *k* occurs in two types in its superscript form: with the left vertical line joined to the middle horizontal stroke (as in line 4) and without the left vertical line at all (as in line 10). The symbol for *upadhmānīya* in *yaḥpañcha* (lines 2-3) is interesting, with two dots engraved side by side at a height of 1 cm from the left top of the letter *p*. Among initial vowels, *i* and *ē* occur once each in lines 7 and 9 respectively. Final *m* is changed into *anusvāra* in all instances; and the class nasal *ñ* occurs as the subscript twice in lines 7 and 11 and as the superscript once in line 3. Among orthographical features may be noticed the doubling of *v* when preceded by *r* (line 8).

The inscription commences with the auspicious words *svasti śrī* which are immediately followed by a imprecatory passage in lines 1-5 declaring that the five great sins will attach to anyone who seeks to misappropriate a *dēvasva*.

The next sentence in lines 5-7 reads *vīvardhamānīvāpa panasaka iti vijñēyaḥ*, the exact meaning of which is not clear. It will be seen that the inscription subsequently records the grant of a *panasakā-kshētra*. The above sentence in all probability means that the *panasakā-kshētra* referred to subsequently was of high yield and of one *vāpa* in extent. Lines 7-11 contain the grant portion, the details of which are as follows:

Siharāja made a grant of one gateway (*dvāra*) to the deity Pārvvati-svāminī and of one *panasakā-kshētra* (a grove of jack-fruit trees) and one gateway to the god Ēlasvāmin.

¹ MAR, 1936, plate XXII.

² Ibid., 1911, plate II.

³ While the letters in the Arvaḷem inscription bear small box-heads, those in the Nundem inscription are written without them.

Pārvaṭi-svāmin means the temple built in honour of Pārvaṭī.¹ As has been pointed out above the Mahāmāyā temple houses, in its main shrine, an old and damaged image of goddess Pārvaṭī. It is likely that *Pārvatisvāminah* (lines 7-8) is a mistake for *Pārvaṭi-svāminyaḥ* and that the recipient of the first grant was the goddess Pārvaṭī herself. *Ēlasvāmi*² denotes the temple of Ēla which appears to have been the local name of Pārvaṭī's consort (i. e. Śiva).

The reference to Siharāja as the donor is interesting. Siharāja is the Prākṛit form of Simharāja. Since he does not receive any titles whatever, it is likely that he was only a local chieftain. The early history of Goa is still shrouded in mystery. The territory of Goa and the adjacent district of North Kanara as well as portions of the Belgaum district were under the sway of two ancient dynasties, the Bhōjas and the Mauryas of Koṅkaṇ, during fourth and fifth centuries of the Christian era. The earliest copper-plate grant³ of the Bhōjas belongs to the reign of Dēvarāja and has been assigned to the 4th century A.D., while the earliest known copper-plate grant of the Mauryas belongs to the 5th-6th centuries A.D. and to the reign of Chandravarma.⁴ Simharāja may have been the subordinate of a ruler belonging to either of these dynasties.

TEXT⁵

- 1 Svasti śrī [i*] Dēva-
- 2 svaṁ harati ya-
- 3 h=pañcha-mahā-pā-
- 4 taka saṁyuktō bha-
- 5 vati [i*] Vivardhamā-
- 6 ni vāpa panasaka
- 7 iti vijñēyaḥ [i*] Pā-
- 8 rvatisvāminah(nē) dvā-
- 9 raṁ da[ktamḥ(ttam)] Ēlasvāminah(nē)
- 10 panasakā-kshētram dvāraṁ cha
- 11 dattā(ttē) Siharājā [i*]

III. Inscription of Kadamba Jayakēśin I, Śaka 97[6]

The inscription edited below was found engraved on a slab lying in the square of the convent of Francis of Assisi in Old Goa, Tisvadi Taluk. The slab consists of three sculptured panels below each of which the present inscription is engraved in three sections. The left bottom of the last panel is broken off resulting in the loss of a few letters in the last five lines of the inscription and in the total loss of further lines. The break starts at the left margin and runs at a tangent towards the middle of the bottom as a result of which the number of letters lost in each line increases progressively.

¹ *Svāmin* at the end of a compound has frequently the meaning of 'a temple or shrine built by,' or 'a temple in honour of'.—Monier Williams, *A Sanskrit-English Dictionary* (1872), s. v.

² This name reminds us of Eliāri, the Chief of the *Talavaras*, figuring in an Ikshvāku inscription of the 3-4th century A.D. from Nāgārjunikoṇḍa (see *A.R.Ep.*, 1957-58, No. B 5). Some 13th century inscriptions from Ēlāvaram, Devarakonda Taluk, Nalgonda District, Andhra Pradesh, record certain endowments made for the worship of god Ēlāvaram (see *ibid.*, 1954-55, Nos. B. 134-35 and 146).

³ Above., Vol. XXIV, pp. 143-45 and *ibid.*, Vol. XXVI, pp. 337-40.

⁴ *New Ind. Ant.*, Vol. IV, pp. 181-84, and above Vol. XXXIII, p. 294.

⁵ From impressions.

The record is engraved in Kannada characters and language of the 11th century. The top panel consists of 9 lines of writing, the central panel of 6 lines and the available portion of the third panel has 10 lines of writing. The letters are indifferently engraved and the inscription is illegible in parts.

From the palaeographical point of view, the letters are regular for the period to which the inscription belongs, i.e. the middle of the 11th century A.D. The formation of initial *u* in the word *utkata* (line 8) is noteworthy. While the main letter has the shape of Telugu *u*, there is a leftward curve starting from the top of the letter and running downwards outside the left of the letter. As regards orthographical peculiarities, it may be pointed out that class nasals occur in some cases while in others they are replaced by the sign for *anusvāra*. *Ṇ*, *t* and *m* are doubled when preceded by *r*.

The date of the inscription is given in lines 20-22. The available details read Śaka 97., Jaya, .kha bahuḷa 1, Monday. On the strength of the cyclic year the Śaka year can be restored as 976. The last letter in the name of the month, viz. *kha* suggests that the intended month was *Vaiśākha*. For Śaka 976, Jaya, Vaiśākha ba. 1, Monday, the equivalent correctly works out to 1054 A. D., April 25.

The inscription is of importance for the history of the Kadamba dynasty of Goa. It is one of the very few inscriptions known for the reign of Jayakēśin I and is the first stone inscription of the said ruler to be edited in the pages of this journal.

The inscription commences with the auspicious word *Śvasti* and goes on to give a long list of laudatory epithets of Anṇayya, the *dharma-mantri* of Paṁjaṇakhaṇi. The purpose for which the inscription was engraved must have followed the details of date but is now irretrievably lost in the missing portion of the third and last panel.

Anṇayya is mentioned (lines 1-3) as dwelling at the feet of *samadhigata-paṁcha-mahāśatṭha-mahāmaṇḍalēśvara-Bi(Vi)ravarmmadēva*. The epithets borne by Viravarmma, the absence of any other Kadamba ruler of Goa bearing that name and the date of the inscription all suggest the likelihood of Viravarmma being none other than Jayakēśin I himself.

Anṇayya is further described in lines 3-6 as the servant of the good, as the sun for the lotus which is the royalty of entire Kaṇṇāṭaka, as the *vajra-daṇḍa* of the mountain which is the unfriendly enemy to the Kādamba dynasty, as the very Bhīma on battle-fields, as ferocious in wars, as the hero of battles fought on lawful grounds and as the great arm of the god of Love. Lines 6-8 describe him as Bīravarmmadēva's coat of mail, as the exemplary servant of Jayakēśidēva and as furious in wars. Towards the end of line 8 the city of *Chandrāpura* is mentioned but the context is not known because the succeeding line is illegible. But from what follows in line 10, it may be inferred that Anṇayya is being lauded for stoutly defending the city of *Chandrāpura*, which was one of the capital cities of the Goa Kadamba rulers.

Lines 10-15 further eulogise Anṇayya as the tiara on the forehead of the lord of the west, as having caused the forces of *Aṇṇalladēva* to be scattered in all directions, as the chief servant of *Arakayya*, as having been born of a pure *gōtra*, as a connoisseur of music, vocal and instrumental, and dancing, as great in war, as the very *Vainatēya* to the serpents in the form of the western rulers and as a fortunate being.

Lines 15-19 introduce Anṇayya, adorned with all the epithets explained above, as the *dharma-mantri* of Paṁjaṇakhaṇi and state that his victorious career was in progress (at the time of the writing of the record). Lines 20-25 contain the details of the date discussed above.

It is interesting to note that the inscription does not expressly refer itself to the reign of Jayakēśin I. But the date of the record and the reference to Anṇayya as the exemplary servant of Jayakēśin clearly show that the epigraph does belong to Jayakēśin I's reign. If the possibility suggested above is accepted, this record would reveal for the first time that Jayakēśin I had the second name of Viravarmma. The epithet *paḍavaḷ-ēndra* (lord of the west) applied to the Kadamba ruler in the present record provides us with the Kannāḍa equivalent of the well-known Sanskrit epithet *paścīma-samudr-ādhiśvara* borne by the rulers of that dynasty.

Many of the epithets borne by Anṇayya are of historical interest. He is described as the very thunderbolt to the enemies of the Kadamba ruler and as the tiara on his master's forehead. He is stated to have defeated one Anṇalladēva. In the present state of our knowledge, it is not possible to identify this name with that of any known ruler nor do we know the territory which was under his sway.

The record under study states that Anṇayya was the chief servant of Arakayya. The latter is not known from any other source. He may have been a subordinate or a senior official to whom Anṇayya owed his appointment.

Anṇayya is further described as having vanquished the western rulers. His master Jayakēśin I is known to have conquered the Ālupas, the Śilāhāra ruler of Northern Konkan and the Lāṭa ruler.¹ The territories under the sway of these rulers lay along the west coast. It is likely that Anṇayya played a clinching role in the triumphs of his master over those chieftains and hence, the epithet.

The designation of Anṇayya as *dharma-mantri* and Paṁṇaṇakhaṇi as the name of the place which fell under his jurisdiction are both interesting. The designation reminds us of the *dharma-mahāmātras* who were appointed to promote his preachings by the Mauryan emperor Aśoka (273-32 B.C.). The nature of the duties which were attached to Anṇayya as *dharma-mantri* is not, however, known. **Paṁṇaṇakhaṇi** appears to be the same as Panjim (locally pronounced Paṇaji), the modern capital city of the territory of Goa. The other place mentioned in the record, **Chandrāpura** is the same as modern Chandore, Madgaon Taluk, Goa.

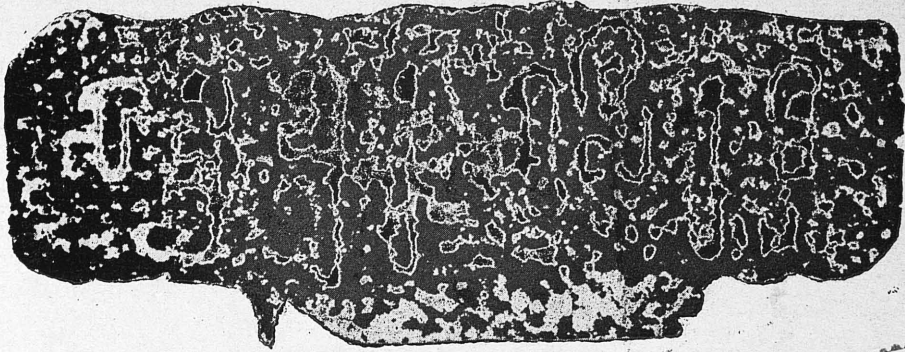
TEXT*

- 1 Svasti [||*] Samadhigata-paṁcha-mahā-śabda Mahāmaṇḍaḷē-
- 2 śvaraṁ śrīmatu **Bīravarmmadēvara** divya-śrī-pā-
- 3 da-padm-ōpajivigaḷ-appa [sā]dhu-bhri(bhṛi)tyaṁ samasta-[Ka]-
- 4 [rṇṇā]ṭa-kuḷa-kamaḷa-mārttaṇḍa[m] Kadamba-rāja[r-a]hita-ri[pu]-
- 5 giri-vajra-ḍaṇḍa[m] raṇa-ram[ga]-[Bhīmaṁ*] [kada]na-prachanḍaṁ [dha]-
- 6 rmm-āji-gaṇḍaṁ paṁchāyūḍha-mahā-bāhaṁ Bīravarmma-
- 7 dēva-sannāhaṁ Jaykē(yakē)śidēvar-ādarśa-baṁṭaṁ saṁ-
- 8 grāma-ūtkaṭṭha(ṭa)m **Chandrāpura**
- 9

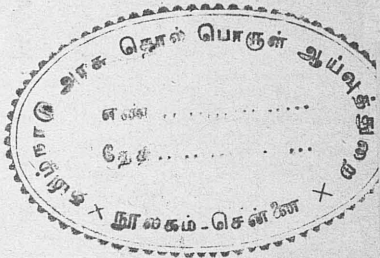
¹ *The Kadamba Kula*, pp. 179 ff.

* From impressions.

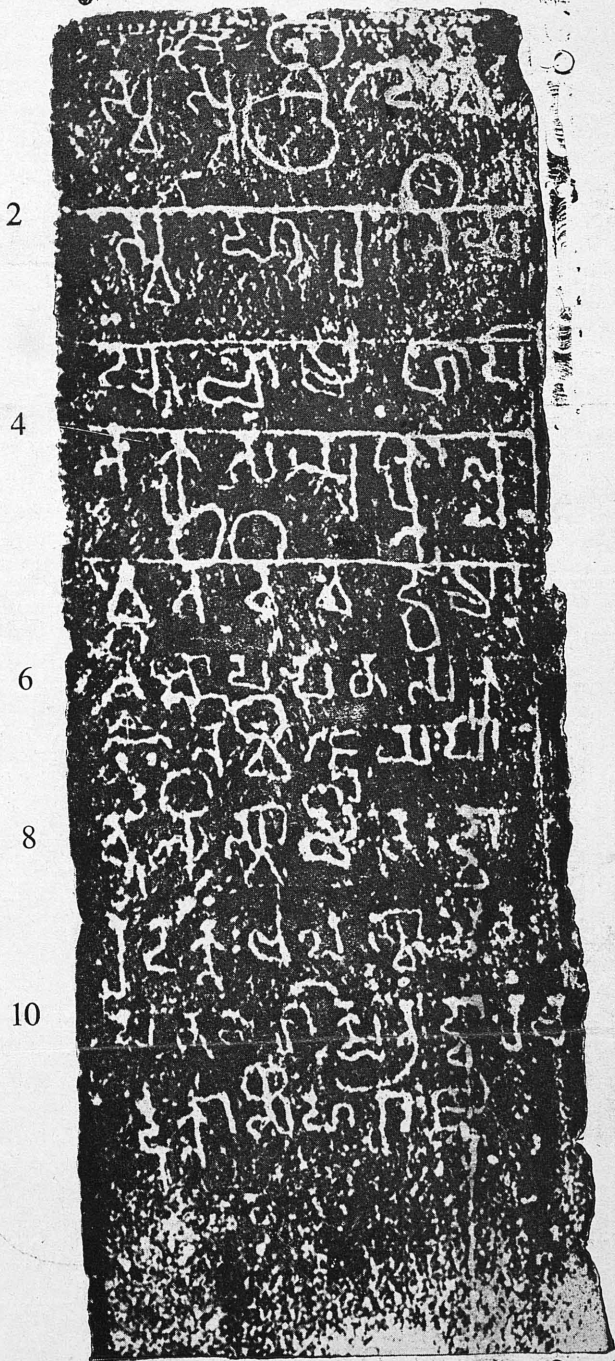
I—Arvaḷem Cave Inscription



Scale : One-fourth



II—Nundem¹ Inscription of Siharāja



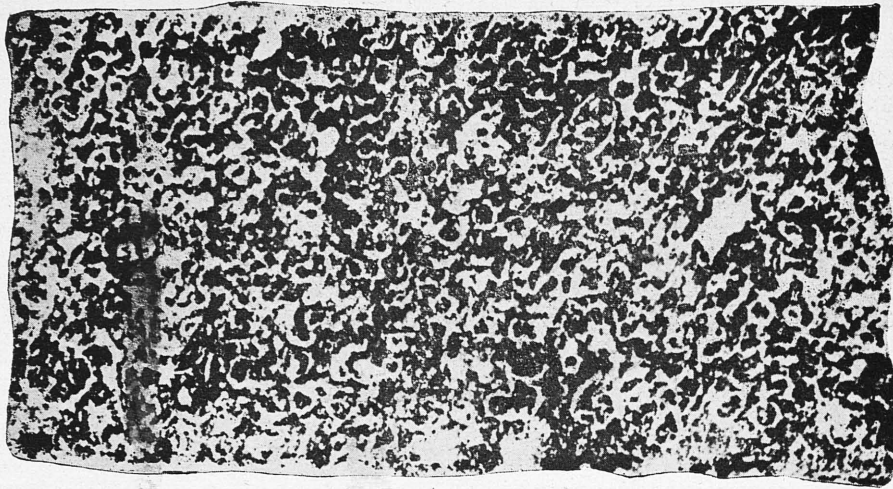
Scale : One-third

2

4

6

8



2

4

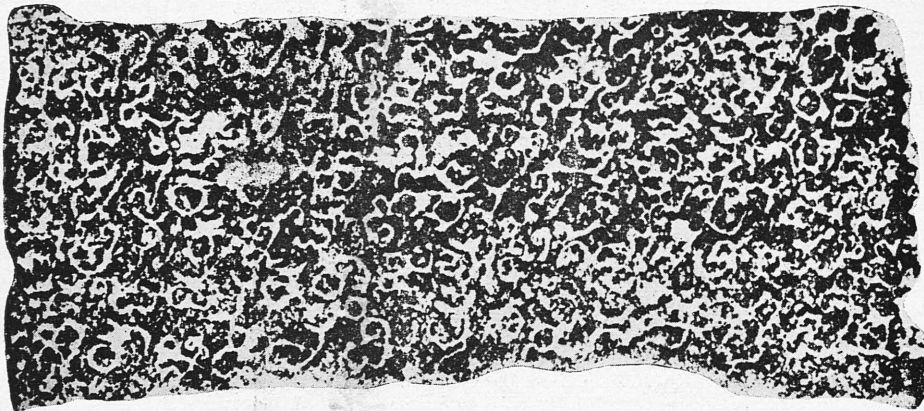
6

8

10

12

14



10

12

14

16

18

20

22

24



16

18

20

22

24

Scale : One-half

- 10 baḷavattṭaṇa-khaṇḍana-kamṭa-ku[ḍma]ḷaṇ Paḍavaḷ-ēndra-[ḷa]-
 11 ḷāṭa-pattṭaṇ **Appalladēva**-disā(sā)-pattṭaṇ **Ara[ka]-**
 12 **yyan**-aṇka[kā]ṇaṇ nija-gōṭr-ō[ḍbha]vaṇ gīta-vā-
 13 dya-nri(nṛi)tya-kamṇ-āvaḷōkena-sīḷaṇ | saṃgrāma-nī-
 14 ḍaṇ paḍavaḷa-rāja-bhujaṅga-Vainatēyaṇi de-
 15 sekāra-dēvaṇ(va)mi=ty-ādi samasta-biru-
 16 dāvaḷi-samaḷaṇkṛitar=appa śrī-
 17 mat-**Parṇjaṇakhaṇiya** Paṇi-
 18 jaṇakhaṇiya¹ dharmma-mamtry-**A**-
 19 **ṇṇayyaṅgaḷ**-vijay-ākshayaṇi
 20 saḷuttam=ire **Śaka-varśa(rsha)** 97-
 21 **[6]neya Jaya samvatsa**-²
 22 **[ra Vaiśā]kha bahuḷa 1 Sōmavāra**²
 23 doḷ sama[sta]
 24 prasiddhi-kīrt[t]i
 25

IV. Betgi Inscription

The stone slab bearing the inscription edited below was found lying under a mango tree on the banks of a narrow stream called Vhaḷ about two furlongs from the village of **Betgi** proper in the Phonda Taluk of Goa.

The inscription consists of four lines in all, the last line being engraved on a narrow strip about an inch above the first three lines. The record is engraved in **Kannaḍa characters** of about the 12th century A.D. Letters in line 3 are smaller in size than those in the other three lines. The only **palaeographical** peculiarity worth noticing is the placing of the semi-circular stroke representing subscript *k* in *kka* at the very bottom of superscript *ka* unlike at the middle of the superscript as is the usual practice. There are no **orthographical** features worth mentioning.

The inscription is not dated but the record, as has been stated above, is assignable to the 12th century on palaeographical grounds. It does not refer itself to the reign of any king but the provenance of the inscription shows that it must have been engraved during the reign of a 12th century Kadamba ruler of Goa.

The inscription records the death of Jaya, the *prabhu* of Bettugi and servant (*vēḷe*) of Poshṭhadēva, the gate-keeper (*mahāpaḍiyara*) of the army camp of the crowned king. The record states that Poshṭhadēva was endowed with all the (usual) epithets and that he hailed from Vagiṇi. The record was written by *sūtradhāri* Tikkama.

¹ This word is superfluous.

² Lost letters have been restored in this line.

The expression *paṭṭa-tantrapāḷeyada mahāpaḍiyara* is interesting. In the context in which it occurs, I choose to interpret the expression as follows: *tantra* means, among other things, an army; *pāḷeya* means an encampment or camp; *paṭṭa* means head of the State, royalty etc. In the designation *mahāpaḍiyara*, *paḍiyara* is the *tadbhava* of Sanskrit *pratīhāra* meaning a male door-keeper. Thus, Poshṭhadēva was holding the post of chief gate-keeper in the army camp of the ruling king and the deceased Jaya appears to have served under him in the army camp. The reference to Jaya as the *vēḷe* of Poshṭhadēva is also interesting. The equivalent of the Kannaḍa expression *vēḷekāṛa* meaning 'a watchman' occurs in Tamil as *vēḷaikkāṛar*¹ meaning trusted warriors ever prepared and ready to lay down their lives in the service of their overlord. It is very likely that *vēḷekāṛa* came to be used in its contracted form as *vēḷe* in course of time.

Among the place names occurring in the record, **Bettugi** is the same as Betgi, the findspot of the inscribed slab. **Vagiṇi** may be the same as modern Vaiṇgaṇi, a village in the Bicholim Taluk.

TEXT²

- 1 Svasti [||*] Samasta-prasasti-sa³hitam śrīmatu paṭṭa-tantrapāḷeya-
- 2 da mahāpaḍiyara⁴ **Vagiṇiya** Poshṭhadēvana vēḷe **Bettu-**
- 3 **giya** prabhu **Jaya** sattanu⁵
- 4 Sūtradhāri Tikkamana bara[ha] [||*]

¹ See *South Indian Temple Inscriptions*, Vol. III, Part II, *Epigraphical Glossary*, p. xc.

² From impressions.

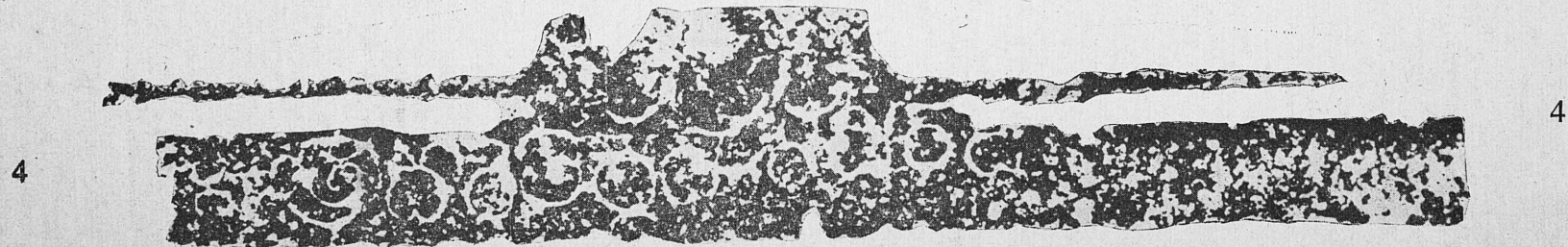
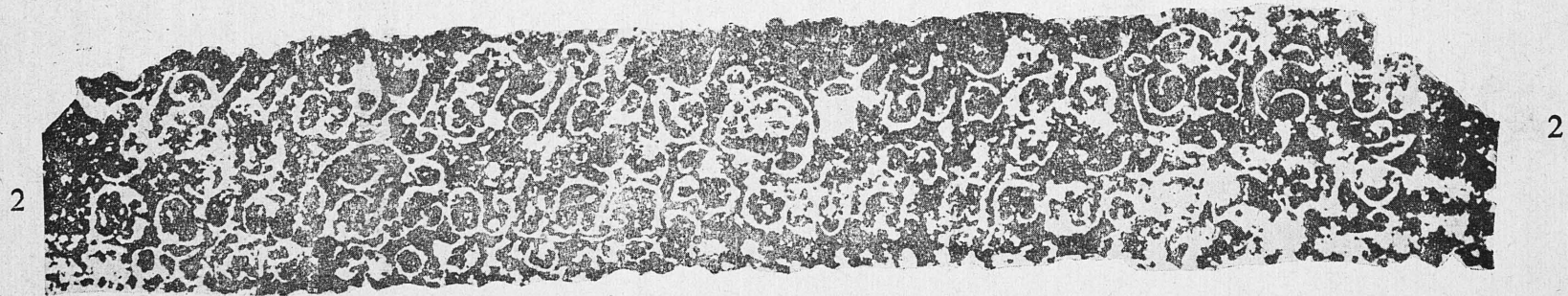
³ The two letters *sti* and *sa* are engraved above the line.

⁴ The letter *ra* is engraved above the line.

⁵ There is a punctuation mark at the end.

FOUR STONE INSCRIPTIONS FROM GOA — PLATE II

IV—Betgi Inscription



Scale : Two-thirds

Epigraphical Publications of the Archaeological Survey of India

Corpus Inscriptionum Indicarum.

Epigraphia Indica.

Epigraphia Indo-Moslemica (discontinued).

Epigraphia Indica : Arabic and Persian Supplement.

Annual Reports on South Indian Epigraphy (discontinued).

Annual Report on Indian Epigraphy.

South Indian Inscriptions.

Enquiries regarding purchase and subscriptions should be addressed to the Manager of Publications, Civil Lines, Delhi.

The following books are available for sale at the Office of the Government Epigraphist for India, Mysore-5, South India:—

1. *Corpus Inscriptionum Indicarum*, Volume II, Part II : *Bharhut Inscriptions*, edited by H. Lüders and revised by E. Waldschmidt & M. A. Meherdale. Price Rs. 30.

2. *Corpus Inscriptionum Indicarum*, Volume IV : *Inscriptions of the Kalachuri-Chedi Era*, Parts I and II (pages 193+722 with 3 maps and 103 Plates), by V. V. Mirashi, M.A., D. Litt., 1955. Price Rs. 125.

3. *Corpus Inscriptionum Indicarum*, Volume V : *Inscriptions of the Vākāṭakas* (pages 1 to 141 with one map and 42 Plates), by V. V. Mirashi, M. A., D. Litt., 1963. Price Rs. 40.

4. *Hyderabad Archaeological Series*, No. 10 : *The Gavimath and Palkigundū Inscriptions of Aśoka* (pages 24 and 18 Plates), by R. L. Turner, M. C., M.A., D. Litt., 1952 (second impression). Price Rs. 10.

5. *Epigraphia Indica*, Volume V (1898-99), with a list of the Inscriptions of Northern India from about A. D. 400. By Prof. F. Kielhorn, C.I.E., Göttingen. Edited by E. Hultzsch, Ph. D. (Reprinted). Price Rs. 35.

6. *Epigraphia Indica*, Volume X (1909-10), with a list of the Brāhmī Inscriptions from the Earliest Times to about A.D. 400 with the exception of those of Aśoka, by Prof. H. Lüders, Rostock. Edited by Sten Konow, Ph. D. and V. Venkayya, M. A. (Reprinted). Price Rs. 35.

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