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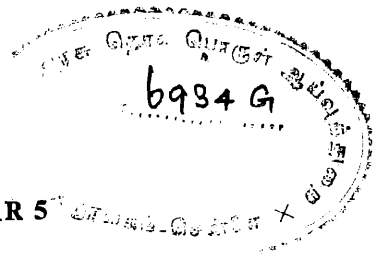
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No. 51—PASCHIMBHAG PLATE OF SRICHANDRA, YEAR 5

(2 Plates)

D. C. SIRCAR, CALCUTTA

(Received on 20.10.67)

Of the five copper-plate grants of king Śrichandra of the Chandra dynasty of South-East Bengal, discovered before the middle of the present century, four have been already published, viz. the Rāmpāl, Kēdārpur, Madanpur and Dhullā plates, the Idilpur plate, which is untraceable now, still remaining unedited.¹ Recently another copper-plate inscription of Śrichandra was discovered at the village of **Paschimbhāg** in the Sylhet District of East Pakistan. In the year 1958 Shri Binod Bihari Chakravarti accidentally noticed a corner of the plate sticking out of the ground in a vacant plot of land in the said village. The inscribed plate was dug up and, soon afterwards, it passed into the custody of Pandit Shyamapada Kavyatirtha Bhattacharya of the village of Bhūmiurā near Paschimbhāg. In 1961, Janab Aminur Rashid Chaudhuri of Sylhet acquired it from the Pandit for the Historical and Archaeological Society, Sylhet. The copper-plate inscription, now preserved in the Museum of the said Society, was published with Plates by Shri Kamala Kanto Gupta Chaudhury of the Sylhet Bar in the *Nalinī Kānta Bhaṭṭaśālī Commemoration Volume* (pp. 166 ff. and Plates XXXVI-XXXVII), edited by Prof. A. B. M. Habibullah and published by the Dacca Museum in 1966.² Although the preservation of the writing seems to be fairly satisfactory, certain parts of the illustration of the writing on both sides of the plate are indistinct. For the reading of a few indistinct sections, one has, therefore, to depend more or less on Gupta Chaudhury. Unfortunately his transcript and translation of the new verses found only in this record are not free from errors. The great importance of the epigraph for the political and cultural history of Bengal induces us to re-edit it in the pages of the *Epigraphia Indica*, so that it may be easily available to the students of Indian history.

The inscription is written on both sides of a **single plate** having raised rims and measuring 17.5"×12"×.25", the seal affixed to its upper fringe leading to the break in the continuity of the writing in the first two lines on both the obverse and the reverse. The emblem on the **seal** is the *Dharmachakra* found on the seals not only of the other records of Śrichandra and of those of the other rulers of the Chandra family, but also on those of other Buddhist rulers of Bengal including the Pālas. The legend in the lower part of the surface of the seal reads *Śrī-Śrichandradēva*. The weight of the plate together with the seal is said to be about 11.5 seers (about 23 pounds). The charter (cf. line 58) was issued on the **5th day of the month of Vaiśākha in the 5th regnal year of Śrichandra** (c. 925-75 A.D.), i.e. about 930 A.D., although the grant had been made on the occasion of the sun's **Śrāvaṇa-saṅkrānti** (cf. line 55). Since *Śrāvaṇa* is the name of the fourth solar month of the Bangali year, the reference is probably to the sun's entry into the *Karkāṭa-rāśi*. Unfortunately, in Bengal at present, the expression **Śrāvaṇa-saṅkrānti** means the end of the month of *Śrāvaṇa*. In any case, this seems to be one of the earliest records of the Chandra king whose latest known date, supplied by the Madanpur plate referred to above, is the regnal year 46.

¹ See above, Vol. XXXIII, p. 134.

² A few years earlier, the same author published his transcript of the inscription in Bengali characters and was good enough to send a copy of it to me. Cf. also *Journ. As. Soc. Pak.*, Vol. VI, pp. 271 ff. A set of good impressions of the inscription was received by me from Shri Gupta Chaudhury when the present article was going through the press. It has been utilised in revising the transcript printed here.

There are 28 lines of writing on the obverse and 37 on the reverse of the Paśchimbhāg plate, so that the record is written in 65 lines. The *aksharas* on the obverse are bigger in size ($\frac{7}{16}'' \times \frac{1}{4}''$) than those on the reverse ($\frac{5}{16}'' \times \frac{3}{16}''$). The **characters**, like those in the other grants of Śrīchandra, belong to the East Indian alphabet of the tenth century A.D. when the Gaudī was emerging out of the Siddhamātrikā. Of the initial vowels, *ri* in line 43 is interesting. The sign for *avagraha* is once used in line 5. The engraving is neatly done and credit for it has been rightly claimed on behalf of the engraver Haradāsa in the concluding stanza (verse 23) as we shall see below. The **language** of the inscription is Sanskrit and the composition consists of both prose and verse. Some personal names indicate Prakrit and Dēśī influence; *e.g.*, Vihnadatta (Vishnudatta) in line 49, Singhadatta in line 48, etc. We know that the introductory stanzas in Śrīchandra's charters are not exactly the same in number and composition in the different records, though several verses are common to all of them. Thus, among the 15 stanzas in lines 1-25 of the present record, some well-known stanzas found in most of the other epigraphs are absent, while seven stanzas (verses 5, 7-9, 12-14) of this epigraph are not noticed in any of the hitherto published charters of the king. The **orthographical** peculiarities of the inscription are also noticeable in Śrīchandra's other grants, *e.g.* the reduplication of a consonant in conjunction with *r* in many cases, the change of *anusvāra* to the guttural nasal before *ś* and to the dental nasal before *s*, the change of final *m* before the consonants of a *varga* to the nasal of the same class, the avoidance of the *visarga* in cases of *sandhi* like *Jinas=sa*, etc. Final *m* has often been wrongly changed to *anusvāra* even before a stop and a vowel.

The inscription begins with the *Siddham* symbol followed by the benedictory expression *svasti*. Then follow the fifteen introductory stanzas in lines 1-25. It is interesting to note that the other grants of the king have usually about 7 to 9 verses in the introductory part and that all the stanzas do not occur in all the grants as we have already indicated above.

Verse 1, also found at the beginning of the other charters of Śrīchandra, is in adoration of the **Buddhist trinity**—the Jina (*i.e.* Lord Buddha), Dharma and Saṅgha. This is no doubt because the Chandras were followers of the Buddhist faith. This verse is followed in some of Śrīchandra's records by another saying that **Pūrṇachandra**, the progenitor of the dynasty, was born in the family of the Chandras of **Rōhitāgiri** and that his name occurred in documents engraved on the pedestals of images as well as on pillars of victory and plates of copper. This shows that the Chandra family hailed from Rōhitāgiri (modern Rōhtāsgaḍh in the Shahabad District, Bihar) and that Pūrṇachandra was a ruling chief of some importance. Instead of this verse, the said Pūrṇachandra is introduced in the present epigraph in another stanza (verse 2) which is found in the Kēdārpur plate wherein, however, it is not fully legible. It says that there was a fortunate person named **Pūrṇachandra** whose shameless enemies took shelter under the unique umbrella created by the dust raised by his army.

Verse 3, which is found in the Kēdārpur and Idilpur plates, introduces **Suvarṇachandra**, the son of Pūrṇachandra, and compares him with pure gold even though, unlike gold, he was never tested in fire and weighed on balance. We know that some other grants of Śrīchandra introduce Suvarṇachandra in a different stanza stating that the said prince became a follower of the Buddha because he had been born in the family of the Moon-god who bears on his lap the Buddha born as a hare in a previous birth (*Śaśaka-jātaka*). Verse 4 is also found in several of Śrīchandra's charters and states that Suvarṇachandra was so named by the people because, when he was in his mother's womb, the queen satisfied her longing by seeing the rising moon and, as a result, obtained the son comparable to the moon in beauty.

Verse 5, which is not found in the published records of Śrīchandra, introduces king **Trailōkya-chandra** (c. 905-25 A.D.), whose great fame spread over the three worlds, as the son of Suvarṇa-

chandra. Its transcript and translation published by Gupta Chaudhury are not free from errors. Trailōkyachandra is here compared once to the moon whose rise caused the oozing away of the moonstone (*indudrīshada*) that were the eyes of [the heroes] captured by him [in battles] or of the [overjoyed] minstrels. He is also said to have been afraid of scandal and to have resembled the evening twilight spreading to the lotus-ponds that were the congregations [of his rivals].¹ Trailōkyā was like the rising clouds to the group of the noisy *Chātaka* birds (*i.e.* was liberal to the suppliants). He was also the watcher of the activities of his subjects, and this reminds us of Dilīpa's description in the *Raghuvamśa* (I. 17) as the restrainer of his subjects from moving away from the right track.

The next stanza (verse 6) is found in some of Śrīchandra's published charters and states that the said king (Trailōkyachandra), being desirous of conquering the earth bounded by the four oceans but having no greed for wealth, destroyed his enemies by his sword (*i.e.* did not release them on receipt of money).

Verse 7 is a new stanza found for the first time in the present record and Gupta Chaudhury has failed to read and interpret it correctly. It may be interpreted as follows: After having conquered **Samataṭa**, Trailōkyachandra's soldiers exclaimed, "That prosperous **Dēvaparvata** lying on the **Kshīrōdā** is this city where the visitor has the feeling of astonishment at the wonderful reports about the **Kambōjas**," and the **Lālambī** forest in the area being searched by hundreds of boatmen, they heard, in conformity with tradition (*itiha*), the tales about superbly efficacious medicinal herbs. The stanza offers much valuable information. In the first place, it speaks of the conquest of the **Samataṭa country**, *i.e.* the present Tippera-Noakhali region in South-East Bengal within East Pakistan, by Trailōkyachandra. A verse in the Rāmpāl plate states how Trailōkyā was the mainstay (*ādihāra*) of the royal fortunes of the king of **Harikēla** (which originally indicated the Sylhet region) and how he became the king of Chandradvīpa (in the present Buckergunge District). Trailōkyachandra's conquest of Samatata seems now to have paved the way for Śrīchandra's rule in Vaṅga and the Sylhet region (Harikēla), though, as we shall see below, Trailōkyachandra had some success against Vaṅga as well. Secondly, the city of Dēvaparvata on the bank of the Kshīrōdā river is indirectly mentioned as the chief city of Samataṭa. We know from the Kailan plate² of Śrīdhāraṇarāta (later part of the seventh century A.D.) and the Tippera plate³ of Bhavadēva (probably the latter half of the ninth century A.D.) that the city of Dēvaparvata on the Kshīrōdā was the capital of the Rāta and Dēva families of Samataṭa. The reference to hundreds of boatmen in the verse under discussion reminds us of the Kailan inscription describing the Kshīrōdā river as *naubhīr=aparimitābhīr=uparachīta-kūlā*. As has been said elsewhere, "The Kshīrōdā river is the modern Khīrā or Khīrnai, a dried up river course still traceable as branching off from the Gōmatī just west of the town of Comilla. It flows by the eastern side of the Maināmatī hills and skirts the southern end of the hills near the Chaṇḍīmuḍā peak where another branch of the river meets it flowing by the western side of the hills. The river thus surrounds the southern end of the Maināmatī hills, where the ancient hill fort of Dēvaparvata seems to have been situated, and then runs south-west to fall into the *Ḍākātiā* river."⁴ Thirdly, the city of Dēvaparvata seems to have suffered from an invasion of the Kambōjas shortly before the advent of the Chandra army. The name Kambōja appears to be the Sanskritised form of the name of the Kōch people of North Bengal and a few kings of this clan are known from their inscriptions to have been ruling in the northern

¹ [The expression may be read as *kamalīnī-suprāta*° and understood as (*he was like*) the morning twilight to the lotus-plants that were the assemblies (*of the learned*)—Ed.]

² *IHQ*, Vol. XXIII, pp. 221 ff.

³ *JAS*, Letters, Vol. XVII, 1951, pp. 83 ff.

⁴ *IHQ*, Vol. XXIII, pp. 225-26.

and south-western regions of Bengal in the tenth century A.D.¹ They must have carved out these principalities at the expense of the Pāla emperors. The name of modern Cochbihar (*Kōcha-rīhāra*) associates it with the same Kōch tribe of Tibeto-Burman origin.² Fourthly, Lāmbīvana, which is no doubt the modern Lālmāi hills near Comilla, seems to have been famous for its medicinal herbs. Its name and mention in the present context show that the suggestion regarding Rōhitāgiri, the original home of the Chandras, being the Sanskritised form of the name Lāl-māi (Lāl-māṭi) is wrong, so that the identification of Rōhitāgiri with modern Rōhtāsagaḍh in the Shahabad District of Bihar is more satisfactory.³

The next stanza (verse 8) is also interesting and is not found in any of Śrīchandra's other grants. There are likewise errors in Gupta Chaudhury's reading and translation of the verse. It says that the forces of the victorious **Trailōkyachandra** enjoyed, out of curiosity, the famous curds of the **Vaṅga** country at the village of **Kṛishṇasikharin** and its hamlets, next drank the waters of the river **Suruṅgā** and the allied streams in the forests girdling **Mt. Vindhya** and finally reached **Mt. Malaya** where their own tumult became mixed up with the dull sound of the streams of the waters of the **Kāvērī** tumbling over the rocks on the peaks. This is the conventional account of Trailōkyachandra's *digvijaya* in the secondary *chakravartī-kshētra* of South India which seems to be described here as bounded by the Vaṅga country, the Vindhya and Malaya mountain ranges and the river Kāvērī.⁴ Normally such a claim would have little historical basis and would merely indicate the fact that Trailōkyachandra claimed to be an independent monarch. But the reference to a particular locality in Vaṅga and a particular river in the Vindhyas seems to lend a historical colouring to the claim. The poet associates the Kāvērī with the Malaya (the Travancore hills and the southern fringe of the Western Ghāṭs) as Kālidāsa and Bhavabhūti do.⁵ The village of Kṛishṇasikharin in the Vaṅga country and the Suruṅgā-nadī flowing through the Vindhyan region do not appear to be known from any other source. It seems that the curds of Vaṅga, in which the division (*bhāga*) of Vikramapura (in the Dacca District) was situated according to medieval records,⁶ had a name in Chandradvīpa (in the Buckergunge District) which was Trailōkyachandra's original dominion.

Verse 9 introduces Trailōkyā's beloved queen named **Kāñchikā**. The stanza, with some variations, occurs in several other records of Śrīchandra, though the queen's name in all those cases is Kāñchanā and not Kāñchikā. The queen was probably known by both the names, Kāñchanā being apparently more popular than Kāñchikā. Verse 10, found also in several other records, introduces Śrīchandra as the son of Trailōkyachandra, comparable to Indra, from the said queen, and states that the prince was born on the auspicious configuration of planets called *Rāja-yōga*. Verse 11 is likewise found in some other grants of Śrīchandra and says that **Śrī-chandra** brought the earth under his sole umbrella and put all his enemies in the prison-houses.

¹ See the Bāngaḍh pillar inscription of Kuñjaraghaṭāvarsha, the lord of Gauḍa, belonging to the Kambōja race (Bhandarkar's List, No. 1726) and the Irda (Balasore District, Orissa) plate of the Buddhist *P. M. P.* Nayapāla who belonged to the Kambōja family, was the younger brother of the chief Nārāyanapāla and the successor of *M. P. P.* Rājyapāla, was born of the queen Bhāgyadēvī and granted land in the Daṇḍabhukti-maṇḍala in the Vardhamāna-bhukti (above, Vol. XXII, pp. 150 ff.).

² The Koch people now call themselves Rājamañjī. See G. C. Whitworth, *Anglo-Indian Dict.*, 1885, p. 167. Another Mongoloid people called Mēch ruled Assam from the middle of the 7th to the beginning of the eleventh century A.D. Their tribal name was Sanskritised as Mēchchha. The contributions of these Mongoloids to East Indian culture was augmented by the Ahom conquest of Assam in the thirteenth century.

³ Cf. *Hist. Beng.*, Vol. I, ed. R. C. Majumdar, p. 194.

⁴ Cf. Sircar, *Studies in the Geography of Ancient and Medieval India*, pp. 13-15.

⁵ See *Raghuvamśa*, IV. 45-46; *Mahāvīracharita*, V. 3. The Kāvērī flows through Coorg, South Mysore and the Coimbatore, Salem, Trichinopoly and Tanjore Districts.

⁶ Cf. N. G. Majumdar, *Ins. Beng.*, Vol. III, pp. 125, 137, 146.

The following three stanzas (verses 12-14) are not found in any of the other charters of Śrīchandra and their text and translation published by Gupta Chaudhury are erroneous as usual. Verse 12 says that Śrīchandra's forces, in the course of their conquest of the **Kāmarūpa** country (the eastern parts of Assam) entered the woodlands near the **Lōhitya** (i.e. the Brahmaputra) which were covered by the clouds that were the flying she-pigeons, had banana groves that were tawny owing to the ripening of the fruits or leaves and in which monkeys were roaming, had many plains on which drowsy yaks were ruminating leisurely, and were dark owing to the black aloe trees. The importance of the verse lies in the fact that it refers to an invasion of Kāmarūpa by Śrīchandra, which is not mentioned in any of his published records, even though the Paśchimbhāg plate seems to be one of his earliest grants. But, as we shall see below, the copper-plate grants of his successors refer to his success against the king of Prāgyōtisha, i.e. a ruler of the Mlēcchha (Mlech) or Sālastambha dynasty of Assam.

Verse 13 states that Śrīchandra's soldiers, in their eagerness to conquer **Uttarāpatha**, recited the following: "This is that **Chitraśilā** river covered with beautiful storax plants and this is the river **Pushpabhadra** marked by valleys full of the rustling sound of the palmyra leaves", as if they were learned Brāhmaṇas reciting, for a long time, hymns at the proper hours at the sight of the local deities of the **Himagiri** (Himalayas). Of the two rivers, the Chitraśilā is mentioned in the *Mahābhārata* and the Pushpabhadra in the *Bhāgavata Purāṇa*,¹ the latter now being a small stream to the north of the Brahmaputra near Gauhati.² It is well known that Uttarāpatha was the name of the northern division of India, which included the Himalayan region. The author of the inscription apparently locates the Kāmarūpa country (also called Prāgyōtisha) in Uttarāpatha. This is supported by the *Mahābhārata* and Kālidāsa's *Raghuvamśa*, while the Purāṇas and later works like Rājasēkhara's *Kāvyamīmāṃsā* locate Kāmarūpa or Prāgyōtisha in the eastern division.³ Like verse 12, this stanza also refers to Śrīchandra's invasion of Assam.

Verse 14 states how king Śrīchandra propitiated the god of war by his own deeds of valour and brushed off the *patraṅguli* (lines of painting drawn with a finger dipped in coloured sandal paste, etc.) decoration on the breasts of the **Yavana** women, made the cheeks and abdomen of the **Hūṇa** women covered by the wounds of scarification carried out in grief, and put an end to the fickleness in the glances of **Utkala** women intoxicated by toddy. Here we have an indirect reference to Śrīchandra's victory over the Yavanas (some foreign people, probably meaning here the Arab Muhammadans occupying the lower Indus valley), Hūṇas (settled in the western and north-western regions of India) and Utkalas (people of Orissa), though the language appears to indicate the poet's skill in versification rather than his love for historical truth. The womenfolk of the Yavana and Utkala countries are described as fond respectively of painting their breasts and of drinking toddy. It may be mentioned here that painting the breasts, etc., was quite popular with Indian women,⁴ though we are not sure whether the custom was also prevalent among foreigners. More interesting is the custom of the Hūṇa widows scarifying their cheeks and the lower front of their body especially because Kālidāsa's *Raghuvamśa* (IV. 68) speaks of the same custom of *kapōla-pāṭana* (scarification of the cheeks) as popular with the Hūṇa widows.⁵ The purpose of the Hūṇa custom, known to have been popular with the Turkish peoples, was probably to render the widows ugly so that nobody may be eager to woo them.

¹ See Monier-Williams' *Sanskrit-English Dictionary*, s.v. *chitra* (*Mahābhārata*, VI. 9.30) and *pushpa*.

² Cf. P. N. Bhattacharya, *Kāmarūpaśāsanāvalī*, p. 168.

³ See Sircar, *Cosmography and Geography in Early Indian Literature*, pp. 65, 69, 103.

⁴ Cf. *Raghuvamśa*, XIII. 55. It was also called *patra*, *patrāvalī*, *patrabhaṅga*, *patrabhaṅgī*, *patralēkhā*, *patratallārī*, etc.

⁵ See *Satābdakaumudī* (Nagpur Museum Centenary Volume), 1964, p. 131.

Verse 15, with which the introductory part of the inscription ends, is found in a few of Śrīchandra's other grants. It says that the multitude of dust arising as a result of the Chandra king's battles reached the heavens and there it was received by the Elephants of the Quarters who have a longing for it, but that it was avoided by the gods who remained at a distance because of their inability to shut their eyes, and also that it lent a false whiteness to the black hair of the heavenly damsels.

The above introductory section is followed by the text of **the grant proper** in prose in lines 25-56. It is a remarkable document of great importance for the reconstruction of the cultural history of Eastern India.

The charter was issued from the *jaya-skandhāvāra* at **Vikramapura** (line 25) which lay in Vaṅga and to which the Chandra capital must have been transferred from Chandradvīpa before the 5th regnal year of Śrīchandra. The donor of the grant is then introduced as *Paramasaugata Paramēśvara Paramabhaṭṭāraka Mahārājādhirāja Śrīchandrādēva* who meditated on (or, was favoured by) the feet of *Paramasaugata Paramēśvara Paramabhaṭṭāraka Mahārājādhirāja Trailōkyachandrādēva* (lines 25-27). It may be noticed that, in the other grants of Śrīchandra, his father is mentioned only with the title *Mahārājādhirāja*, though he is endowed with the full imperial style in the present epigraph. The donor's address in respect of the grant is then issued to the people associated with (*samupāgata*)¹ the three *vishayas* or districts of **Garalā, Pōgāra** and **Chandrapura** together with the tract called **Avēḍikā** attached to **Sātalavargga**, all within the *maṇḍala* (division) of **Śrīhaṭṭa** (Sylhet) belonging to the *bhukti* or province of **Paunḍravardhana** (lines 27-28). It is well known that the territory of Puṇḍravardhana originally comprised the districts of North Bengal and had its headquarters at modern Mahasthan in the Bogra District of East Pakistan, though its jurisdiction later extended, probably due to the expansion of the Pāla empire, over Vaṅga comprising the *bhāga* of Vikramapura in the Dacca region and also over the Khāḍī-vishaya in the present 24-Parganas District.² Recently the Mehar plate³ showed that Samatata formed a part of the same Puṇḍravardhana-bhukti, and we now learn from the Paśchimbhāg plate that the said *bhukti* also included the Śrīhaṭṭa-maṇḍala.

As in the other records of Śrīchandra, the people addressed by the king are enumerated in lines 28-33 as follows: *Rājñī, Rāṇaka, Rājaputra, Mahāsāndhivigrahika, Mahāsainyapati, Mahā-mudrālikrīta, Mahākshapaṭalika, Pādamūlika, Mahāpratīhāra, Mahātāntrālikrīta, Mahāsarvādhikrīta, Mahābalādhikarāṇika, Mahāvṛyūhapati, Maṇḍalapati, Kōṭṭapāla, Dauḥsūlhasādhāṇika, Chaurōḍhikarāṇika, Naubala-hasty-aśva-gō-mahish-āj-āvīk-ādi-ryōpṛitāla, Gaulmika, Śaulkika, Dāṇḍika, Daṇḍapāśika, Daṇḍanāyaka, Vishayapati*, etc., and others mentioned in the *adhyaksha-prachāra*, but not indicated in the grant, such as officials of the categories of *Chāṭa* and *Bhaṭa*, the rural folk and agriculturists headed by the Brāhmaṇas.⁴ These were duly honoured, exhorted and ordered in respect of the grant made.

It is then stated that the said three *vishayas* were bounded in the east by the embankment at **Brīhatkōṭṭa** (literally, 'the big fort'), in the south by the **Maṇi-nadī**, in the west by the canals called **Jujjū** and **Kāshṭhaparnī** and the river called **Vētraghaṭī** and in the north by the **Kōsiyāra-nadī** (lines 34-35). Of these, the Kōsiyāra is the well-known Kusiyārā river

¹ Cf. Sircar, *Indian Epigraphy*, pp. 161 ff.; above, Vol. XXXV, pp. 287 ff.

² See above, Vol. XXVII, pp. 182-91.

³ Ibid., pp. 182 ff.

⁴ For the official designations, see Sircar, *Indian Epigraphical Glossary*, s.v.; also *Indian Epigraphy*, pp. 351 ff.

running through the Sylhet District and the big area, comprising more than three *vishayas* and forming the gift land, was situated to the south of the said river. According to Gupta Chaudhury, this river is mentioned as Kauśikā in the Nidhanpur plates¹ and the Chandrapurī-vishaya known from that record is the same as the Chandrapura-vishaya of the present epigraph. It should be noted, however, that the Nidhanpur plates mention the *agrahāra-kshētra* of Mayūrasālmala in the Chandrapurī-vishaya as bounded by the dried up Kauśikā in the east, south-east and north-west. Of the other names, Gupta Chaudhury identifies the Maṇi-nadī with the present Manu river, the Jujjū (read by him as *Jujnu*) canal with the modern Jujnā-chharā and the Vētraghaṭī with the present Ghuṅghī river, all in the Sylhet District. The Manu river rises in the Tippera hills and runs through the Maulavi Bazar Subdivision. The Jujnā-chharā is a small stream rising from the hills on the western border of Maulavi Bazar and flowing through the Habiganj Subdivision. Gupta Chaudhury says that, in the same region, there are two rivers called Bātari and Ghuṅgi² and that the name of the former may be reflected in the first part of the old name Vētraghaṅghī. The correct reading of the name is, however, Vētraghaṭī.

Next it is stated that the area within the said boundaries was transformed into a *brahmapura* (Brāhmaṇa settlement) which was given the name **Śrichandrapura** no doubt after the king's name (lines 35-36). In the said Śrichandrapura, the following grants of land were then announced :—

The first block of land measuring 120 *pāṭakas* was granted to the god **Brahman** for his *maṭha* or temple, the existence of which in Sylhet during the 10th century is of considerable importance because the independent worship of the said god was not popular in ancient and medieval India.³ Moreover, the details of the grant of the 120 *pāṭakas* of land, as given in the charter, show that the *maṭha* was a big religious establishment. Out of the said land, 10 *pāṭakas* (each measuring 10 *drōṇas*) were allotted to a teacher for exposition of the *Chāndra* (i. e. the *Chāndra-vyākaraṇa* or the grammar of Chandragōmin); 10 *pāṭakas* for the *pālī* (maintenance) and *ghuṭīlā* (chalk, probably including other necessities of the type) of 10 students; 5 *pāṭakas* for the daily offering of food to 5 guest (*apūrva-atīthi*) Brāhmaṇas; 1 *pāṭaka* to the Brāhmaṇa who built (or supervised the building of) the temple; 1 *pāṭaka* to the accountant or astrologer (*gaṇaka*); 2½ *pāṭakas* to the scribe (*kāyastha*); ½ *pāṭaka* to each one of the 4 florists (*mālākāra*), 2 oilmen (*tailika*), 2 potters (*kumbhakāra*), 5 players on the drum called *kāhalā* (*kāhalika*), 2 conch-shell blowers (*śaṅkha-vādaka*), 2 players on the big drum called *dhakkā*, 8 players on the *drūgaḍa* (kettle-drum), 22 servants (*karmakāra*) and cobblers (*charmakāra*) (i. e. in all 23½ *pāṭakas*); 2 *pāṭakas* to the dancer (*naṭa*); 2 *pāṭakas* to each of the 2 carpenters (*sūtradhāra*), 2 masons (*sthapati*) and 2 blacksmiths (*karmakāra*) (i. e. in all 12 *pāṭakas*); ¾ *pāṭaka* to each of the 8 maid-servants (*chēṭikā*, probably *dēvadāsī*) (i. e. 6 *pāṭakas* in all); and 47 *pāṭakas* for repairs (*navakarman*) to be carried in the temple establishment. This accounts for 120 *pāṭakas* (lines 36-42).

It is interesting to note that a Brāhmaṇa, whose name is not mentioned, may have been the founder of the *maṭha* and may have arranged for the creation of the free holding in favour of the temple by depositing the usual fees to the king's treasury.⁴ The allotment of a plot of land to him reminds us of a similar provision made in the Kailan plate.⁵ The mention of a *pāṭaka* as made of 10 *drōṇas* is interesting since the Gunaighar (Tippera District) plate of 507 A. D. mentions a

¹ P. N. Bhattacharya, *op. cit.*, pp. 16-17, 26.

² See his paper in the *Yugabharī* (Sylhet) dated 14.8.1964.

³ *The Classical Age*, ed. R. C. Majumdar, pp. 365-66.

⁴ Cf. *Indian Epigraphy*, pp. 114 ff. As suggested above, this Brāhmaṇa may have also been the supervisor of the building of the *maṭha*.

⁵ *IHQ*, Vol. XXIII, p. 236.

pāṭaka equal to 40 *drōṇa-vāpas* (*drōṇas*).¹ The *pāṭaka* of the present inscription was therefore $\frac{1}{2}$ of the *pāṭaka* of the Gunaighar plate if of course the *drōṇa* or *drōṇa-vāpa* indicated the same area in both the cases. The *drōṇa-vāpa* seems to have been originally equal to about 5 *bīghās* or a little more than $1\frac{1}{2}$ acres.² If such was the case, the *pāṭaka* of the present epigraph was not less than 15 acres and 120 *pāṭakas* at least about 1800 acres. Another interesting fact to note in this section is the reference to the popularity of the *Chāndra-vyākaraṇa*. This reminds us of the tradition according to which its author, the celebrated Buddhist savant Chandragōmin (5th-6th century A. D.), lived in Chandradvīpa, the original Chandra territory, for some years.³

The second block of land measuring 280 *pāṭakas* was granted in favour of the gods **Vaiśvānara** (Agni), **Yōgēśvara** (aspect of Śiva),⁴ **Jaimani** (often called Jaimini in other works) and **Mahākāla** (aspect of Śiva) worshipped in the four *dēśāntarīya* (foreign) *maṭhas* and the four *Vaṅgāla maṭhas*. The installation of the same group of four deities in two adjacent establishments is curious. It seems that all the temples were raised at the time of the creation of the *śāsana*. The reference to the temple of the fire-god Agni-Vaiśvānara is interesting, since there is little evidence of the independent worship of this deity. The reference to Jaimani's temple is, however, still more interesting, because it was hardly known so far that the celebrated founder of the Pūrva-mīmāṃsā school of philosophy was deified and worshipped. Of course, the deification is not unnatural since we hear of the existence of a temple at Gaṅgāsāgara at the mouth of the Bhāgīrathī, in which Kapila, the founder of the Sāṅkhya system of philosophy, was under worship.⁵ But Kapila's worship at the junction of the Gaṅgā and the sea may be explained by the fact that, according to tradition, he was indirectly responsible for the expansion of the sea.⁶ Whether there was any local tradition associating Jaimani with Sylhet cannot, however, be determined. Another interesting point in this section is the reference to a group of four *Vaṅgāla-maṭhas* which was distinguished from another category of *maṭhas* called *dēśāntarīya* or foreign. We know that Chandradvīpa, of which Śrīchandra's father became king, was also known as *Vaṅgāladēśa* and that the name *Vaṅgāla* gradually extended over wide areas of Eastern Bengal with the expansion of the Chandra dominions.⁷ It is thus possible that the *Vaṅgāla-maṭhas* of Sylhet were run by certain priests of Śrīchandra's home territory of *Vaṅgāla* or *Chandradvīpa*. It is interesting to remember in this connection that Śrīchandra issued his Madanpur charter in favour of a Brāhmaṇa who was an inhabitant of the king's own country (*eka-dēśa-bhava*),⁸ probably meaning Chandradvīpa. The *dēśāntarīya* temples were probably run by priests who came from outside the Chandra kingdom.

The details of the distribution of the 280 *pāṭakas* given in lines 42-47 speak of the following persons attached to the two groups of four *maṭhas* each referred to above: 10 *pāṭakas* to each of the 8 teachers of the 4 Vēdas, viz. *Rik*, *Yajus*, *Sāman* and *Atharvan* (i.e. 80 *pāṭakas* in all); 5 *pāṭakas* for each group of 5 students in each of the 8 *maṭhas* (i.e. 40 *pāṭakas*); $\frac{1}{2}$ *pāṭaka* to each of the following in each of the eight *maṭhas* — the florist, the barber (*nāpita*), the oilman and the washerman (*rajaka*) and the 8 servants and cobblers (i.e. $16 + 32 = 48$ *pāṭakas*); $\frac{3}{4}$ *pāṭaka* to each of the 2 maidservants or *dēvadāsīs* in each of the 8 *maṭhas* (i.e. 12 *pāṭakas* in all); 10 *pāṭakas*

¹ See *Indian Epigraphy*, p. 416.

² Cf. *ibid.*, p. 414.

³ See *Hist. Beng.*, Vol. I, ed. R. C. Majumdar, pp. 296 ff.; *The Śakti Cult and Tārā*, ed. Sircar, p. 130.

⁴ Since the absence of Viṣṇu among the deities worshipped in the area is not easy to explain, Yōgēśvara here may also have been an aspect of Viṣṇu instead of Śiva.

⁵ Sircar, *Studies in the Geography of Ancient and Medieval India*, pp. 181-82.

⁶ Cf. *Raghuvamśa*, XIII. 3.

⁷ *Stud. Geog. Anc. Med. Ind.*, p. 132. *Vaṅgāla* seems to have been the original territory also of the Pālas.

⁸ Above, Vol. XXVIII, p. 58, text line 35.

for repairs to each one of the 8 *maṭhas* (i.e. 80 *pāṭakas* in all); 2 *pāṭakas* to the *Mahāttara*-Brāhmaṇa (probably, chief priest) in each of the 2 groups of *maṭhas* (i.e. 4 *pāṭakas* in all); $1\frac{1}{2}$ *pāṭakas* to the superintendent (*vārika*) of each of the 2 groups of *maṭhas* (i.e. 3 *pāṭakas* in all); $2\frac{1}{2}$ *pāṭakas* to the scribe of each of the 2 groups of *maṭhas* (i.e. 5 *pāṭakas*); 1 *pāṭaka* to the astrologer or accountant of each of the 2 groups of *maṭhas* (i.e. 2 *pāṭakas*); and 3 *pāṭakas* to the physician (*vaidya*) attached to each of the 2 groups of *maṭhas* (i.e. 6 *pāṭakas*). This accounts for 280 *pāṭakas*.

The two groups of 4 *maṭhas* each were big religious and educational establishments, each group receiving 140 *pāṭakas* of land whereas the similar *maṭha* of the god Brahman alone received 120 *pāṭakas*. The existence of such institutions is sometimes referred to in South Indian epigraphs, e.g. the Gōlakī-*maṭha* in the Malkapuram inscription,¹ and we have there even now similar establishments like that of the god Vēṇkaṭēśvara at Tirupati in the Chittur District, Andhra Pradesh. Although there must have been similar institutions in Northern India, they are rarely mentioned in literary and epigraphic records so that the present record is of great importance to the student of East Indian history.

The **third block of land** that was left over after the distribution of the first and second blocks (measuring $120 + 280 = 400$ *pāṭakas*) was granted in favour of 6000 Brāhmaṇas headed by the following 37 names — Vāyusadatta, Harsha, Śēkhara, Viśvarūpa, Bhānudatta, Īśāna, Dhanyanāga, Nandayaśas, Chaṅga, Gōvardhana, Sinihadatta, Kamalanandin, Savitāra, Māṇikyā, Kāmuka, Bhīmapāla, Annata, Vatsadhara, Nandaghōsha, Śrīdhara, Rāma, Śivabandhu, Maṅgala, Vēdō, Dhavala, Viśṇudatta, Śāntidāman, Gargaśarman, Mahīndrasōma, Ravikara, Bhānu, Nārāyaṇa, [Jyēsthā ?]gupta, Śaśidatta, Hari, Jayadatta and Garga. The Brāhmaṇa donees belonged to various *gōtras* and *pravaras* and were the students of different *śākhās* of the four *charaṇas*. The 6000 Brāhmaṇas received 6000 equal shares (lines 47-51). An interesting feature of the names of the 38 Brāhmaṇas quoted above shows that the family names of many of them were stereotyped name-endings and were such as are prevalent now among the non-Brāhmaṇa communities of Bengal, e.g. Datta, Nāga, Nandin, Pāla, Dhara, Ghōsha, Dāman, Sōma, Kara and Gupta, the only typical Brāhmaṇa surname being Śarman. It has been suggested that most of these Brāhmaṇas having the present non-Brāhmaṇa cognomens were later merged in the non-Brāhmaṇa communities like the Vaidya and Kāyastha.²

In lines 51-56, it is stated that the grant of the three *viśayas* together with Avēdikū and with the boundaries demarcated as above was made by the king by means of the copper-plate charter in accordance with the principle of *bhūmi-chehhidra-nyāga* with libations of water as a permanent gift lasting as long as the moon, sun and earth would endure in favour of the gods **Brahman, Agni (Vaiśvānara), Yōgēśvara, Jaimani and Mahākāla as well as of 6000 Brāhmaṇas** with the following privileges and conditions—*sa-tala, s-ōddēśa, s-āmra-panasa, sa-guvāka-nālikēra, sa-jala-sthala, sa-gart-ōshara, sa-daś-āparādha, sa-chōr-ōddharana, parihrita-sarva-pāda, a-chāṭa-bhaṭa-pravēśa, a-kiñchid-grāhya, samasta-rājabhōga-kara-hiranyavratyāya-sahita* (together with all the income enjoyed by the king in the shape of taxes in kind and in cash), *ratna-traya-bhūmi-varjita* (excluding the land in the possession of Buddhist establishments) and also excluding the land measuring 52 *pāṭakas* of 10 *drōṇas* each, which was attached to Indrēśvara's boat-station. It is further said that the grant was made for the increase of the merit and fame of the donor and his parents in the name of **Lord Buddha** on the occasion of the **Śrāvaṇa-ravi-saṅkrānti** and that the declaration in this respect was made by the king through the *Dūtaka* (executor) who was the *Mahāmudrādhikṛita* Śubhāṅga.³

¹ *JAHRS*, Vol. IV, pp. 158-62.

² Cf. *Indian Epigraphy*, p. 424.

³ For the official designations and other technical expressions, see *Indian Epigraphical Glossary*, s.v., : also *Indian Epigraphy*, pp. 351 ff., 388 ff.

The cultivators and Brāhmaṇas of the countryside (meaning the people living in the *śāsana*) are then advised to be submissive to the donees and to pay them the proper dues. The *bhōga-patis* (landlords such as governors, *jāgīrdārs*, etc.) of the future are also requested to approve of the grant and protect it considering the greatness of the merit accruing to gifts and the fear of going to hell as a result of their abrogation. The date is then quoted as **year 5, Vaiśākha-dina 5** (lines 56-58).

Lines 59-63 contain five of the usual imprecatory stanzas (verses 16-20). Verse 21 says that the **Chandrapura** (correctly, Śrīchandrapura) *śāsana* of king **Śrīchandradēva** was created through the *Dātaka* Śubhāṅga whose family hailed from a locality called Sālavarēndri. It is difficult to say whether this name has anything to do with Varēndra or Varēndrī, the medieval name of North Bengal. Verse 22 is important because it says that a Vaishṇava Brāhmaṇa named Vināyaka was responsible for settling the 6000 Brāhmaṇas in the Śrīchandrapura-śāsana. This means that Vināyaka paid the requisite fees to the State for making the land allotted to the Brāhmaṇas a rent-free holding. The last stanza (verse 23), which Gupta Chaudhury has misunderstood, states that the artisan Haradāsa was the engraver of the charter and that even the God of Creation (Brahman) has made such beautiful things only on rare occasions. The record ends with the letters *sāndhi-ni* which remind us of similar abbreviated endorsements at the end of other East Indian records, e.g. *ni* (i.e. *śrī-ni*) *anu mahāksha-ni* (i.e. examined and approved by the king and thereafter examined and approved by the *Mahākshapaṭalika*) in the Belabo plate.¹ *Sāndhi-ni* means *Sāndhi-vigrahika-nirīkshita*, 'examined and approved by the Minister of War and Peace'. Gupta Chaudhury reads *anu* after the above endorsement apparently due to confusion. Actually there are no such *aksharas* at the end of the document, though faint traces show that some *aksharas* may have been engraved in this part and then erased.

The historical value of the inscription has already been discussed. Of the many **geographical names** mentioned in it, only some can be identified and their identification has also been indicated above. But the attention of scholars may be drawn to some additional information about Śrīchandra and his father and successors in four hitherto unpublished charters discovered recently in East Pakistan.² The said four copper-plate grants are— (1) Dacca plate of Kalyāṇachandra, son of Śrīchandra, issued in year 24 ; (2-3) 2 Maināmatī plates of Laḍahachandra, son of Kalyāṇachandra ; and (4) Maināmatī plate of Gōvindachandra, son of Laḍahachandra. The three kings who issued the charters are introduced in the records as (1) *Paramasaugatō Mahārājādhirāja-śrī-Śrīchandradēva-pād-ānudyātāḥ Paramēśvaraḥ Paramabhaṭṭārakō Mahārājādhirājaḥ śrīmān Kalyāṇachandradēvaḥ* ; (2) *Paramasaugatō Mahārājādhirāja-śrī-Kalyāṇachandradēva-pād-ānudyātāḥ Paramēśvaraḥ Paramabhaṭṭāraka-Mahārājādhirājaḥ śrīmān Laḍahachandradēvaḥ* ; (3) *Paramasaugatō Mahārājādhirāja-śrī-Laḍahachandradēva-pād-ānudyātāḥ Paramēśvara-Paramabhaṭṭārakō Mahārājādhirājaḥ śrīmān Gōvindachandradēvaḥ*.

The following two stanzas are found in the description of **Trailōkyachandra**, the first in the grant of Kalyāṇachandra and the second in that of Laḍahachandra.

1. *Gauḍīnām=apachūḍam=añjalimayō hastēshu drishṭō na chēd=bandhas=turhi kaṭhōra-śrīnīkhalamayāḥ pādēshu sanirōpitaḥ | aṅgaḥ=sārdham=agūt prañāma-rabhasān=mūrdhnā dharitrin=na chēd=yēn=ābhyunnata-kurkaśēna sahasā khaḍgēna nītas=tadā ||*
2. *tasy=ābhyunnati-śālīnaḥ prachayinō Vaṅgasya muktā-maṇiḥ khyātāḥ kshamā-valay-aika-nāyakatayā Trailōkyachandrō nripaḥ |*

See *Indian Epigraphy*, p. 328.

² *Proc. IHC*, 1960, Aligarh, Part I, pp. 36-44 ; *Vaṅgīya Sāhitya Parishat Patrikā*, Vol. 67, pp. 1-7. *Journ. Ind. Hist.*, Vol. XLII, pp. 661 ff. Three of the inscriptions are said to have been recently published in Pakistan.

*akshudraḥ pariśuddhīmān=ṛṣi-pa-śata-trāsaḥ suvṛittō guṇa-
grāhyaḥ puṇyatatamō babhūva jagataḥ prītyai cha bhūtyai cha yaḥ ||*

The first of these two stanzas speaks of Trailōkyachandra's success against the **Gauḍas** (no doubt meaning the Pāla emperor) while the second describes him as the jewel of the **Vaṅga** country. About Trailōkyachandra's time (c. 905-25 A. D.), the Gurjara-Pratihāra king Mahēndrapāla I (c. 885-908 A. D.) conquered wide areas at least of South Bihar and North Bengal from the Pāla king Nārāyaṇapāla (c. 855-910 A. D.) and rendered the latter's position precarious. It is possible that Trailōkyachandra sided with Mahēndrapāla against Nārāyaṇapāla and succeeded in annexing parts of Vaṅga to his original territory of Chandradvīpa or Vaṅgāla in the Buckergunge region. As we have seen above, the Paśchimbhāg plate speaks of his conquest of Samataṭa.

Likewise king **Śrīchandra** is described in the following two stanzas, the first occurring in the record of Kalyāṇachandra and the second in the inscriptions of Laḍahachandra.

1. *Prithvipāla=bhaya-pramāṛjana-vidhūr=ārdrāḥ kaṭhōra-kṛan aḥ
Gōvarṇa-ōnmathanē mahōtsava-guruv=Gōpāla-saṁvṛjyaṇē |
līlā-nirjīta-ruddha-Pāla-mahishī-pratyarṇyaṇē sa-trapō
yaśy=ānēka-ras-āspadam sukṛitīnō viśe-āvalambō bhujāḥ ||*
2. *Prāgyjyōtiś-ēśvara-vadhū-jana-lōchanānām
bāshpa-vyaya-vratam=akhaṇḍitam=ātatāna |
Gauḍ-āvarōdha-vanit-ādihara-pallavāni
chakrē cha yō vigalita-smīta-kuḍmalāni ||*

The second of these two verses speaks vaguely of Śrīchandra's success against **Prāgyjyōtiśa** (*i.e.* Kāmarūpa) and Gauḍa, the first of the two achievements being known also from the Paśchimbhāg plate. His relations with the **Gauḍas** (*i.e.* the Pālas) are also referred to in the first of the two stanzas quoted above. It is stated that Śrīchandra (c. 925-75 A.D.) was soft in removing the fears of other kings (or of a ruler named Prithvipāla) and harsh in destroying **Gōvarṇa**, initiated rejoicing by installing **Gōpāla** on the throne and exhibited bashfulness in the matter of returning the **queen of the Pāla king** to her husband whom he had easily defeated and captured. Whether Gōvarṇa is the name of a person or a locality or fort cannot be determined. But Gōpāla, whom the Chandra king claims to have installed on the throne is no doubt Gōpāla II (c. 940-60 A.D.) who was the grandson of Nārāyaṇapāla. It may be that there was a struggle for the Pāla throne between Gōpāla II and another claimant and the Chandra king supported the former. In such a case, it may be the rival of Gōpāla II who is stated to have been captured by Śrīchandra in the third foot of the verse, even though his name does not appear in the Pāla records so far discovered. If, however, Gōpāla was a friend of Śrīchandra about the time of his accession, the relationship between the two soon became hostile as is indicated by the discovery of an image inscription of the first regnal year of Gōpāla II from Mandhuk in the Tippera District (ancient Samataṭa) considered along with the issue of Śrīchandra's charters from Vikramapura in the Dacca District and his father's claim to have occupied Vaṅga and conquered Samataṭa. Or does it mean that the Chandras occasionally acknowledged nominal suzerainty of the Pālas?¹

A stanza describing **Kalyāṇachandra** in the grants of Laḍahachandra, and another describing the same king in the grant of Gōvindachandra run as follows :

1. *Mlēchchhīnām nayanēshu yēna janitāḥ sthāl-āśru-kōśa-vyayō
Gauḍīnām smīta-chandrikā-vīrahīnaḥ śrīṣṭhāś=cha vaktr-ēndaraḥ |*

¹ See *IHQ*, Vol. XXVIII, pp. 55 ff. The dates of the Bāghāurū and Nārāyaṇpur (Tippera District) image inscriptions, viz. years 3 and 4 of Mahipāla (*i.e.* the Pāla king Mahipāla I, c. 990-1040 A.D.) have also to be studied in the context of the Chandra occupation of Samataṭa.

*ātastāra nijair=yaśōbhīr=amalaīr=ashtāv=anashṭ-ōdayair=
yaś=ch=aitāḥ śaśabhrīt-karair=iva ghana-tyāga-prakāśai=diśaḥ ||*

2. *yēn=āsarū dviguṇīkṛitaḥ pati-vadhād=udrējitānām ghanair=
Mlēcchhīnām nayan-āmbubhīr=viḡalitaīr=Lauhitya-nāmā nadaḥ |
yēn=ājau guja-vāji-patti-bahulām sēnām grīhātā balād=
Gauḍānām=adhipaḥ kṛitaś=cha suchiram lajj-āvanamr-ānanaḥ ||*

In both the stanzas, king Kalyāṇachandra is stated to have had some success against the **Gauḍas** or Pālas and the **Mlēcchhas** or kings of the Mlēcchha (*i.e.* Mēch) ruling family of Assam founded by Śālastambha about the middle of the 7th century.¹ It is however difficult to say whether these achievements belonged to Kalyāṇachandra's own reign or to his father's.

The following two stanzas describe king **Laḍahachandra** (c. 1000-20 A.D.) who was born of a merchant's daughter, was devoted to both the Buddha and the god Viṣṇu and installed a deity called Laḍahamādhava-bhaṭṭāraka. The religious policy of Laḍahachandra shows how the Buddhists of Eastern India were gradually merging themselves in the Hindu community during the early medieval period.² The conception of the Buddha as an *avatāra* of Viṣṇu seems to have been accepted by the Buddhist laymen in this age.

1. *yō=ntar-magnaś=cha pāram param=upagamitaś=ch=āśu vidyā-nadīnām
dōshyā yaḥ khyāta-vīryō jagad-arana-mahānāṭikā-nāyakaḥ |
kṣaunḍībhīr-mauli-mālā-parimāla-surabhībhūta-pād-ālba-rēṇur=
yaś=ch=ānany-ātapatrām=akṛita vasumatīm=aprayāsād=ahōbhiḥ ||*
2. *Vārāṇasyām=ayāsīt saha Girīsutayā Sambhun=ādhyāsītāyām=
asnāsīt=tatra Gāṅgē payasi suvimalē svān=atārpīt=pitṛīmś=cha |
pāṇau pāṇau dvijānām=atha kanakam=adāt=tasya lō vētti saṁkhyām
saṁkhyāvān=ēka ēva tribhuvana-tilakaḥ kṣmā-patir=dhik tad-anyān ||*

The first of these two verses speaks of Laḍahachandra as a learned man. There may be some truth in this statement, since a few of his poems have found a place in the Sanskrit anthologies.³ The second verse states that Laḍahachandra visited the Śaiva *tīrtha* of **Vārāṇasī** (in U. P.) on pilgrimage and took a bath there in the holy waters of the **Gāṅgā** and also offered *tarpaṇa* (oblations of water) to his dead ancestors and much gold to the Brāhmaṇas. It is interesting to remember that the Chandra king, who was a Buddhist-Vaiṣṇava theoretically, refers to the Vārāṇasī *tīrtha* visited by him as the abode of **Śiva and Pārvatī** although the place was also sacred to the Buddhists because the Buddha turned there the Wheel of Law (*Dharmachakra-pravartana*). Laḍahachandra being a contemporary of the Pāla king Mahīpāla I (c. 990-1040 A.D.), it is difficult to understand how he could have travelled, apparently through the Pāla kingdom, without the permission of Mahīpāla I. It therefore seems that, in spite of their claim to independent and imperial status, the Chandras were often no better than subordinate allies of the Pālas. Laḍahachandra visited Vārāṇasī probably while fighting on Mahīpāla's side against Kalachuri Gāṅgēya for the occupation of Eastern U. P. between 1019 A.D. (the date of the manuscript of the *Rāmāyaṇa* copied in Tirabhukti or North Bihar during the occupation of Gāṅgēya) and 1026 A.D. (the date of the Sarnath inscription of the time of Mahīpāla I).⁴

¹ Mēch is another name of the Bodo tribe living on the Bhutan frontier. See Whitworth, *An Anglo-Indian Dictionary*, pp. 48, 202.

² See *Bhar. Vid.*, Vol. XIII, pp. 55 ff.

³ Cf. *Ep. Ind.*, Vol. XXVIII, p. 339, note 7.

⁴ Cf. *JAS*, Letters, Vol. XVIII, 1951, p. 27.

TEXT¹

[Metres : Verse 1 *Vasantatilaka* ; verses 2, 9, 16-17, 19, 23 *Anushṭubh* ; verses 3-4, 6, 10-11 *Upajāti* ; verses 5, 7-8, 12-15 *Śārdūlavikrīḍita* ; verse 18 *Śālinī* ; verse 20 *Pushpitāgrā* ; verses 21-22 *Āryā*.]

Obverse

- 1 Siddham² svasti | Vandyō **Jinas**=sa bhagavān karuṇaika-pātran=**Dharmmō**=py=asau vi-
 2 jayatē jagad-ēka-dīpaḥ | yat-sēvayā sakala ēva mahānubhāvas=sansāra-³
 3 pāram=upagachchhati Bhikshu-**saṅghaḥ** || [1*] **Pūrṇachandra** iti śrīmān=āsīn=nāsīrajañ
 rajaḥ | yasy=āpur=arayō=pūrvvam=ā-
 4 tapatram=apatrapaḥ || [2*] N=āgnau viśuddhō na tul-ādhirūḍhaḥ kintu prakṛity=aiva
 yutō garimṇā | tath=āpi kalyāṇa-su-
 5 varṇa-kalpas=**Suvarṇachandras**=sukṛiti tatō=bhūt || [3*] Darśē='sya mātā kila
 dōhadēna didṛkshamāṇ=ōditam=indu-
 6 [v]imvai⁴ | suvarṇa-chandrōpa hi tōshit=ēti Suvarṇachandraṁ yam=udāharanti || [4*]
 Tasmād=vandi-vilōchan-ēndudrīshadān=ni-
 7 syandi-chandr-ōdayaḥ ||⁵ kaulināt-sa-bhayas=sabhākamalinīsu prāta⁶-sandhy-ātapah |
 tṛishṇak-chātaka-maṇḍali-nava[gha]nas-sa-
 8 [m]ya[k]-prajā⁷-yāmikaḥ ||⁸ trailōkya-prathit-ōru-kīrttir=ajani **Trailōkyachandrō** nripaḥ ||
 [5*] Chatuḥ-payōrāśi-samāpta-pri-
 9 thvī-jay-ābhilāshō viśayēshv=aluvdhaḥ(bdhaḥ) | yuddhēshu nistṛiṇśa⁹-latā-jalēna yō vairi-
 vahniṁ samayāñchakāra || [6*] **Kshirōdām=a-**
 10 **nu¹⁰ Dēvapurvata** iti śrīmat=tad=ētāt=purañ yat=āgantū-janasya vismaya-rasaḥ
Kamvō(mbō)ja-vārtt-ādbhutaḥ | **Lālamvī(mbī)**-vanam=atra nāvi-
 11 ka¹⁰-śatair=anviṣṭa-siddh-aushadhi-vyāhārā iti ha śrūtās=**Samataṭan**=nirjītya yat-sainikaiḥ
 || [7*] Bhuktva [**Va**]ṅga¹¹-dadhūni **Kṛishṇaśikha-**
 12 **ri-grāmēshu** kautūhalāt(lād) **Vindhyasy**=āpy=adhi-mēkhalā-vana-talañ pītva
S[u]ruṅgā-nadiḥ | jētur=yasya va(ba)lair=vyagā-

¹ Prepared with the help of estampages supplied by Gupta Chaudhury. All the errors in the published transcripts are not noticed here.

² Expressed by symbol.

³ Read *saṁsāra*.

⁴ Read *bimbam*.

⁵ The *danḍa* is superfluous.

⁶ Gupta Chaudhury reads *prāta[h*].sandhy-ātapah* which is metrically defective. [See p. 191, note 1 above.

—Ed.].

⁷ Gupta Chaudhury reads *ghanas=sa chamū* which is metrically wrong. Read *yāmikas=trai¹⁰*.

⁸ Read *nistṛiṇśa*.

⁹ Gupta Chaudhury reads first *Kshirōdāmavudēvapurvata* (which is meaningless) and then makes it *Kshirōdāmva* (which violates the metrical requirement) and speaks of "the venerable mountain (*i.e.* the Mandara mountain) in the waters of the Kshirōda (sea)". Probably he has no knowledge of the Kailan plate of Śrīdhāraṇarāta and the Tippera plate of Bhavadēva, in both of which the city of Dēvapurvata on the river Kshirōdā is mentioned as the chief city of the Samataṭa king.

¹⁰ Gupta Chaudhury reads *vātika* and speaks of 'persons suffering from the morbid affection of the nervous system'. For *n* and *v* in *nāvika*, see *dōhadēna* in line 5 and *nivēśit¹⁰* in line 16.

¹¹ Gupta Chaudhury reads *chaṅga* and also fails to notice the reference to the *Kṛishṇaśikhari-grāma* and *Surunga-nadi*. The engraver may have originally incised *cha* for *va* and later slightly retouched the *akshara*.

- 13 hi **Malayah** śring-ōpala-praskhalat-**Kāvai(vē)**ri-jalavēni-jarjjara-rava-vyāmisra-kōlāhalaiḥ
 || [8*] **Indra**n=iva **Mahe**ḥ
 14 **udrasya** **Bhāvān**=iva **Bhāvā**sya yā | tasya **śrī-Kāñchikā**¹ nāma va(ba)bhūva mahishī priyā
 || [9*] Sa rāja-yōgēna subhē muhūrttē
 15 mauhūrttikais=sūchita-rāja-chihnam(hnam) | avāpa tasyān tanayan=ayajñatī **Śrīchandram**=
 ind-ūpamam=Indra-tējāḥ || [10*] **Ēk-ātapa**-
 16 tr-ābharanām=bhuvam yō vidhāya vaidhēya-jam-āvidlīyāḥ | chakāra kārāsū nivēsit-ārir=
 yaśas-sugandhīni diśām=mu-
 17 khāni || [11*] Yat-sainyair kila **Kāmarūpa**-vijayē rōhatkapōti-glanā nirvviṣṭāḥ
 bhalapāka²-piṅga-kadalī-kūñja-
 18 bhramad-vānarāḥ | rōmanth-ālasa-vā(ba)ddhamidra-chamarī-sauśēvita-prāntarā **Lōhityasya**
 vanasthali-parisarāḥ kāl-āgu-
 19 ru-śyāmatāḥ || [12*] S=aishā **Chitraśilā** manōrama-silā-pushpa-pratān-āchitā tāli-sachchha-
 ni(chchha)dā- marmmarair parisarair
 20 sā **Pushpabhadrā** nadī | ity=utkanthulam³=**Uttarāpatha**-jayē yat-sainika-śrōtriyair=
 adhyāyē pathitās=chiram **Himagirau**
 21 drishtā(śhivā) sthali-dēvatāḥ || [13*] Santōsham rapadēvatān-gamayatā vīry-āvadānair=
 nniḥjair=unmrishṭam **Yama(va)nī**-payōdhara-tatē patr-ā-
 22 ngulī-māṇḍaham(nam) | śōka-prachchbana⁴-jarjjaram virachitam **Hūnī**-kapōl-ōdarām yēn=
 ōnmūlitam=**Utkali**-nayanayōs=tālī-sūrā-
 23 ghūrmitam(tam) || [14*] Sptisṭhāḥ pārthiva-pānsu⁵-dōhadarasa-ślāghā-ghanaṭi dig-gajair=
 naētrānām=animēshataḥ parihritō dūrēṇa vri-
 24 ndarakam | kēseshiv=apsarasām=apūrva-palita-bhrāntin⁶=samārōpayam santānō rajasām
 ranēshu jayinō yasya dyumārgga-
 25 n-gataḥ || [15*] sa khalu śrī-**Vikramapura**-samāvāsita-śrīmaj-jaya-skandhāvārāt-paramasau
 gata-paramēśvara-paramabhāttāraka-
 26 maharājadhīrāja-śrī-**Trailōkyachandradēva**-pād-ānudhyātāḥ paramasaugatāḥ paramē-
 svarāḥ paramabhāttārakō mahā-
 27 rājadhīrājaḥ śrīmān **Śrīchandradēvaḥ** kuśalī | śrī-**Paundravardhana**-bhukty-antāḥ-pāti-
Śrīhaṭṭa-maṇḍala-Sātalavargga-
 28 samvaddha⁷-**Avēdikā**-samēta-**Garalā-vishaya-Pōgāra-vishaya-Chandrapura**-
vishayēshu | samupāgat-āśēsha-rājñī ||⁸ rā-

¹ The name is given as *Śrī-Kāñchanā* in the other records.

² Read *phalapāka* (or *dalapāka*). Gupta Chaudhury finds here reference to "monkeys roaming in *bhalapās* (i.e. marking-nut trees), *Kāpiṅga* and plantain groves".

³ Better read *utkanthulam*. Gupta Chaudhury fails to notice the reference to the Chitraśilā river in the stanza and interprets Uttarāpatha as the 'northern region'.

⁴ Gupta Chaudhury reads *prachchbana* which does not suit the metre. He also misses what the poet says about the Hūna custom.

⁵ Read *pānsu*. Elsewhere we have *ślāghā-ghanair=dig-gajair*.

⁶ Read *bhrāntin*.

⁷ Read *sambaddh-ā*. Gupta Chaudhury reads *Adhāvērīkā* here and *Verhika* in line 52. He also reads *Sātalavargaj* for *Sātalavargga*.

⁸ Here and in the following lines, the *daṇḍa* has been used in most cases like a hyphen and sometimes like a comma.

[illegible]

[illegible]

Reverse

- 29 naka | rājaputra | mahāsāndhiyigrahika | mahāsahyapati | mahāmudrādhikṛita |
 30 mahākshapatalika | pādāmūlika | mahāpratīkāra | mahātantrādhikṛita | mahāsarvādhikṛita |
 mahāva(ba)lā-
 31 dhikaraṇika | mahāvyyūhapati | maṇḍalapati | kōṭṭapāla | daussādha-sādhanika | chānūrō-
 ddharaṇika | nāuva(ba)la-hasty-asva-gō-mahi-
 32 sh-āj-āvika-ādi-vyāpṛitaka | gaulmika | śaulika | dāṇḍika | daṇḍapāsi(śi)ka | dāṇḍanāyaka |
 vishayapaty-ādīn=anyānś=cha rāja-pād-ō-
 33 pāṇḍiṇō=dhyakshaprachār-ōktān=il=ākṛittīfān | chāra-bhāta-jātiyān | janapādān | kshētra-
 karānś=cha Vra(Brā)hman-ōttarān | yathārham-mānaya-
 34 ti | vō(bō)dhayati | samājñāpayati cha | māfani=astu bhavatān(tām) | vishayān=ētān |
 pūrvvēna Vri(Bri)hatkōṭṭāli[h*] | sīmā | dakṣhiṇēna Maṇi-nādi sīmā | pāschimē-
 35 na Jujjū-khātaka[m*] | Kāshṭhapaṇṇi-khātaka[m*] | Vētraghāti-nadi [cha*] | sīmā | uttarēna
 Kōsiyāra-nadi sīmā | ity=ēvān chatuṣ-sīmā-pāryantān sri-Sri-
 36 chāndrapur-ābhīdhānamvrā(m-bra)hmapuram-parikalpya | ētasmīn Srichand-
 rapurē Vra(Brā)hmanē | ētan-matha-pratīva(ba)ddha-Cha(Chā)ndra-vyakhyān-ōpād-
 yāyasya da-
 37 śa-drōṇika-daśa-pātakāh | daśa-chehḥātrāṇām pāli-ghuttak-ārtham² daśa-pātakāh | apūrvva-
 pañcha-Vra(Brā)hmanānām pratyaham=bhaktān=dātum=pañcha-pā-
 38 takāh | ētad-adhisṭhāya(na)-kārayiturvrā(r-Brā)hmanasya pātakāh | garakasya pātakāh |
 kāyasthasya s-ardha-pātakā-dvayam(yam) | mālākāra-chatuṣṭa-
 39 yasya | tailika-dvayasya | kumbhākāra-dvayasya | pañcha-kāhalikānām(nām) | saukha-
 vādaka-dvayasya | dhakkā-vādaka-dvayasya | ashta-drūgadikā-
 40 nām(nām) | dvāvimsati³-karmmakāra-charmmakāraṇān=cha | pratyekam(kam) ardha-pātakāh |
 naṭasya pātakā-dvayam(yam) | sūtradhāra-dvayasya | sthapatī-dvayasya | karmmakā-
 41 ra-dvayasya cha | pratyekam pātakā-dvayam(yam) | ashta-vēttikānām⁴ pratyekam pād-ōna-
 pātakāh | navakarmma-nimittān=cha sapta-chatvāriṃsat⁵-pātakāh | ē-
 42 vam-anōna-niyamēna viṃśa⁶-ty-adhika[m] pātakā-satam(tam) | tatthā dēs-āntariya-mātha-
 chatuṣṭayē | Vaṅgāla-mātha-chatuṣṭayē cha | Vaiśvānara-Yōgēśvara-
 43 Jaimani-Mahākālībhyaś-cha | ēśhām=ubhayēśhām mātha-pratīva(ba)ddha⁷-rig-yajus-
 sām-ātharv-ōpādhyāyānām=ashfānām pratyekam daśa-pātakāh | prā-
 44 ti-mātha-pañcha-chehḥātrāṇām pañcha-pātakāh | mālākāra-nāpita-tailika-rajakānām(nām) |
 ashta-karmmakāra-charmmakāraṇān=cha | pratyekam(kam) | ardha-
 45 pātakāh | vē(chē)tti(ti)kā-dvayasya pratyekam pād-ōna-pātakāh | pratimātha-ma(na)va-
 karmma-nimittān=cha daśa-pātakāh | pratimātha-chatuṣṭayē cha | ma-

¹ Dā had been originally engraved and then the ā - sign was erased.

² Read *ghuttak-ārtham*. Gupta Chāudhury reads *pāli-ghuttakārtham* and interprets it as 'for the stipends' without reference to any authority.

³ Read *dvāvimsati*.

⁴ Read *chēttikānām*. Gupta Chāudhury reads the word as *vēttikā* both here and in line 45 below and explains tentatively as 'sweeper of the ma ha'.

⁵ Read *chatvāriṃsat*.

⁶ Read *viṃśa*.

⁷ *Sandhi* has not been observed here.

- 46 hattara-Vrā(Brā)hmaṇasya | pāṭaka-dvayaṁ(yam) | vārikasya s-ārddha-pāṭakaḥ | kāyasthasya s-ārddha-pāṭaka-dvayaṁ(yam) | gaṇakasya pāṭakaḥ | vyai(vai)dyasya pāṭa-
- 47 ka-trayaṁ(yam) | ēvam=anēna niyamēna | aśīty-uttara-pāṭaka-śata-dvayaṁ(yam) | Vāvusa-datta | Harsha | Śekhara | Viśvarūpa | Bhānudatta¹ | Īśāna |
- 48 Dhanyanāga | Nandayaśaḥ | Chaṅga | Gōvarddhana | Śiṅgha(Simha)datta | Kamalanandi | Savitāra | Māṇikya | Kāmuka | Bhīmapāla¹ | Annaṭa | Vatsadhara | Nandaghō-
- 49 sha | Śrīdhara | Rāma | Śivava(ba)ndhu | Maṅgala | Vēdō | Dhavala | Vihna(shnu)datta | Śāntidāma | Garggaśarṁma | Mahīndrasōma | Ravikara | Bhānu | Nārāyaṇa |
- 50 [Jyēshṭha ?] gupta | Śasi(śi)datta | Hari | Jayadatta-Gargg-ādi-shaḍ-Vrā(Brā)hmaṇa-sahasrē-bhyaś=cha | nānā-gōtra-pravarēbhyaḥ | chatuś-charaṇa-nānā-śākh-ādhyāyibhyaḥ |
- 51 sama-vibhāgēna sōsha-bhūmiḥ | ity=ēvam(vam) | **Vra(Bra)hma¹ | Agni | Yōgēśvara | Jai-**
mani-Mahākālēbhyaḥ|shaḍ-Vrā(Brā)hmaṇa-sahasrēbhyaś=cha || upari-likhita-
- 52 sīm-āvachchhinn-Āvōdikā-samēta-vishayā ētē | sa-talāḥ | s-ōddōśāḥ | s-āmra-panasāḥ | sa-guvā[ka*]-nālikērāḥ | sa-jala-sthalāḥ sa-gartt-ōsharāḥ | sa-
- 53 daś-āparādhāḥ | sa-chōr-ōddharanāḥ | pariḥṛita-sarvva-piḍāḥ | a-chāṭa-bhaṭa-ṇ ravēśāḥ | a-kiñchid-grāhyāḥ | samasta-rāja-bhōgā-kara-hiranya-ṇra[tyā]-
- 54 ya-sahitāḥ | ratna-traya-bhūmi-varjjitāḥ | Indrēśvara-nauva(ba)ndha-prativa(ba)ddha-daśadrōṇika-dvāpañchāśat-pāṭaka-vā(bā)hūḥ | mahāmudrādhikṛita-śrī-Subhā-
- 55 ṅga-d[ū*]taka-mukhēna | bhagavantaṁvyu(m=Bu)ddha-bhāṭṭarakam=uddiśya | mātā-pitṛōr-ātmanaś=cha puṇya-yaśō=bhivṛiddhaye | **Śrāvāṇa-ravi-saṅkrāntau** vidhivad=udaka-
- 56 pūrvvakam kṛitvā | ā-chandr-ārka-kshiti-samakālam yāvāt | bhūmi-chchhidra-nyāyēna | tāmraśāsanikṛitya prādattā āsmābhiḥ | yātō bhavadbhīr=ṇjanāpadaiḥ
- 57 kshētrakarairvrā(r=Brā)hmaṇaiś=cha vidhēyibhūya yathā dīyamāna-pratyāy-ōpanayaḥ | kāryaḥ | yathā-kāla-bhāvi-bhōgapātāḥ | r=apī bhūmēr=ddāna-ṇphala-gau-
- 58 ravāt | apaharaṇē mahāmaraka-pāṭa-bhayaēli=ēli | dānam=idam samyag= anumōdy= ānupālaniyam=iti | **sāmva(samva)t 5 Vaisākha-dinē 5** | tathā cha dharmm-ā-
- 59 nuśamsinaḥ ślōkāl | Va(Ba)bhūbhīr=vyasudhā dattā rājābhis=Sagar-ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya tadā phalaṁ(lam) || [16*] Bhūmim yāḥ prātigrihṇāti yaś=cha
- 60 bhūmim=prayachchhati | ubho(bhai) tau puṇya-karmṁāyau-niyatam śva(sva)rgga-gāminau || [17*] Sarvvān=ētān bhāvināḥ pāṭhiyēndrām bhūyō bhūyāḥ prārthayaty=ēsha Rāmaḥ |
- 61 sāmānyō=yam dharmma-sētur=nnripānām kālē kālē pālāyāḥ kramēṇa || [18*] Sva-dattām= para-dattāmvā(ttām vā) yō harēta vasundharām(rām) | sa vishṭhāyām kṛimir=bhūtva
- 62 pitribhis=saha pachyatē || [19*] Iti kamala-dal-āmvu(mbu)-vi(bi)ndu-lōlām śriyam=anuchintya manushya-jīvitān=cha | sakalam=idam=udāhṛitān=cha vu(bu)ddhā na hi pu-
- 63 rushaiḥ para-kīrttayō vilōpyāḥ | (||) [20*] **Sālavarēndri**-vinirggata-Subhāṅga-dūtaka-mukhēna **Chandrapuram(ram)**² | śāsanam=idam=pravṛittam rājāḥ **Śrīchandradēm(dē)-**
- 64 **vasya** || [21*] **Kāligrāma**-bhavō Vaishṇavaḥ samārōpayāniva(ba)bhūva kṛitī | śrīmān Vinā-yak-ākhyō viprānām shaḍ(shaṭ)-sahasrāṇi || [22*] **Ētach=chhāsanam=u-**
- 65 tkīrṇam Haradāsēna si(śi)lpinā | Dhāttr=ā³[pi*] nirmitam yasya |⁴ sādṛiśyam karmṁaṇaḥ kvachit || [23*] sāndhi-ni⁵

¹ *Sandhi* has not been observed here.

² The name Śrīchandrapura has been quoted here as Chandrapura for the sake of the metre.

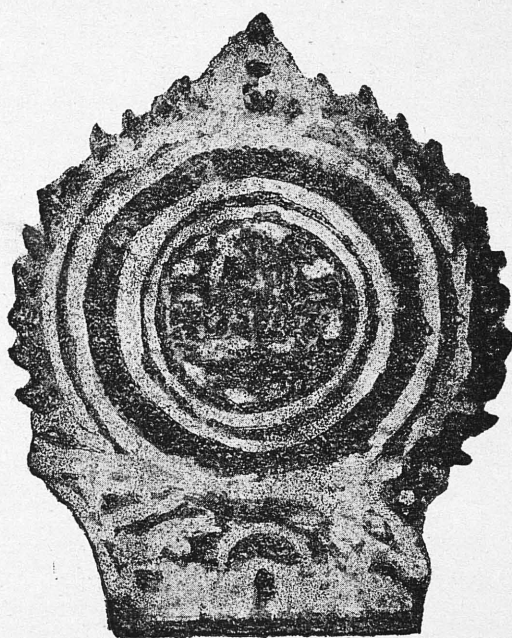
³ Gupta Chaudhury reads *vārttū* and translates the latter half of the stanza as follows: "Similar acts, the accounts of which are made (recorded), are scarcely found".

⁴ The *danḍa* is redundant.

⁵ A few *aksharas* may have been engraved here and then erased. Gupta Chaudhury reads *anu* at the end of the document, which would give an idea of incompleteness.

PASCHIMBHAG PLATE OF SRICHANDRA, YEAR 5—Plate II

Seal



Scale : One-half

No. 52—NUN INSCRIPTION OF SADHADEVA, VIKRAMA 1335

(1 Plate)

C. L. SURI, MYSORE

(Received on 12.7.1966)

The inscription edited below with the kind permission of the Government Epigraphist for India was copied by me in February 1963 at Nūn, a village in Sirohi Tahsil of the District of the same name in Rajasthan. It is engraved on a stone beam resting on two pillars in the Saṃgamēśvara temple which stands at a distance of about a mile to the north of the said village. The temple contains in all three inscriptions including the one under study.

The inscription consists of three lines of writing which is in a fairly good state of preservation. It covers a space about 43 cm broad by 7 cm high. The individual *aksharas* are 1½ to 2 cm high. The last line is comparatively very short. The **characters** are Nāgarī of the thirteenth century A. D. The symbol for *siddham* and the form of final *t* (cf. *saṃvat* in line 1) are interesting. The initial vowels *ā* and *u* have been used in *Bhā[vi]āra* and *Chāhuāṇa* in line 3 and *rāuta* in line 2. The use of *prishṭhamātrās* may be observed in some words (cf. *dīnē* in line 1 and °*mēsvara* in line 2) side by side with the alternative top-strokes (cf. *varshē* in line 1 and °*dēva* in line 2). The use of dental *s* for the palatal *ś* may be noted as an orthographical peculiarity of the record (cf. °*mēsvara* in line 2). The **language** is corrupt Sanskrit and shows influence of the local dialect (cf. *Bhādravā* in line 1, *cha[m]kī* in line 2 and *varasaṃ* in line 3).

The date is quoted as **Vikrama 1335, Bhādravā (Bhādrapada) śu. 2, Thursday**. This regularly corresponds to **1279 A.D., August 10, Thursday, f.d.t.-18**.

The inscription begins with the symbol for *siddham* followed by the date referred to above. The next passage (lines 1-2) mentions *Mahārājakula-śrī-Rāuta Sāḍhadēva* who is stated to have donated a sum of 120 *drammas* for the construction of a bay (*chaṃkī=chaukī*)² in the temple of the god Saṃgamēśvara. In the last line (line 3) are mentioned two persons named *Bhāviāra* [or *Bhādhiāra*] and *Chāhuāṇa* *Ḍūṃgara*. It is stated that they donated annually a sum of 129 and 2 *drammas* respectively.

Mahārājakula-śrī-Rāuta Sāḍhadēva is not known to us from any other source. The inscription also provides perhaps the first instance where the title *Mahārājakula*, which is known to have been assumed by a number of rulers in the period under question,³ has been attached to a humbler title *Rāuta* which is indicative of the status of a small feudatory chief.⁴ This fact appears to suggest that *Sāḍhadēva* was only a feudatory chief prior to the date of our inscription and that he had become powerful enough to assume the title *Mahārājakula* along with his earlier title *Rāuta* in V. S. 1335 (1279 A.D.). Unfortunately the inscription neither gives the name of his father nor supplies any information about the family to which he belonged.

¹ This is *A.R.Ep.*, 1962-63, No. B 931.

² The word is correctly spelt as *chaṃkī* in another inscription in the same temple. (For meaning of the word *chaukī*, cf. Percy Brown, *Indian Architecture—Buddhist and Hindu Periods*—p. 196).

³ (1) Sōṅgirā Chāhamāna *Mahārājakula* Chāchigadēva (see Bhandarkar's List, Nos. 590 and 592); (2) *Mahārājakula* Sāmantasimha, the former's son and successor, (ibid., Nos. 602, 605, 609, 618 and 619); (3) Guhila *Mahārājakula* Jayasimhadēva (ibid., No. 546); (4) Guhila *Mahārājakula* Samarasimha (ibid., Nos. 593 and 617). etc.

⁴ Cf. the assumption of both feudatory and imperial titles by Kakka of Khēṭaka (above, Vol. XXXIV, p. 219.)

The Sōngirā Chāhamāna rulers Chāchigadēva and Sāmantasimha¹ are known to have held sway over some parts of the erstwhile Sirohi State.² The discovery of the present inscription at Nūn near Sanpur where an inscription of Chāchigadēva was found,³ suggests that Sādhadēva belonged to the Jālōr or Sōngirā branch of the Chāhamānas. Though it is difficult to ascertain his relationship with Chāchigadēva or Sāmantasimha, he may possibly be regarded as a son of the former.⁴ A prince named Chāhaḍadēva is mentioned by Mūtā Naiṣai as the eldest of the three sons of Chāchigadēva, the other two being Sāvatasimha (i.e. Sāmantasimha) and Chandra.⁵ From the similarity of the names Sādha and Chāhaḍa and the fact that variant names of many rulers are noticed not only in the *Khyāts* but also in their inscriptions,⁶ it is tempting to suggest that Sādhadēva may be identical with Chāhaḍadēva.⁷

If the above identification is accepted, it will follow that Sādhadēva, being the eldest son of Chāchigadēva, was the natural heir to the Jālōr throne. But Chāchigadēva is known to have been succeeded by Sāmantasimha sometime before V. S. 1339 (1282-83 A. D.) which is the date of his first known inscription.⁸

Our inscription which is dated V. S. 1335 (1279 A. D.) and mentions *Mahārājakula Rāuta* Sādhadēva throws valuable light on the state of affairs prevailing at that time. It appears that Chāchigadēva was living at the time of our inscription. But he seems to have vested all authority in Sādhadēva presumably because of his old age. The latter, however, had not ascended the throne and was managing the affairs of the kingdom in the name of his father. This seems to be the only satisfactory explanation why he continued the use of the title *Rāuta* along with the title *Mahārājakula*. The fact that his name is not mentioned in most of the chronicles indicates that he never actually ascended the throne and perhaps died shortly after V. S. 1335 (1279 A. D.). Though the possibility of a struggle between Sādhadēva and Sāmantasimha for the Jālōr throne resulting in the success of the latter is also not ruled out, we shall have to await further light on this question.

TEXT*

- 1 Siddham¹⁰ [||*] Saṁvat 1335 varshē Bhādrava¹¹-sudi 2 Guru-dinē Mahārājaku-
 3 la-śrī-Rāuta-Sādhadēva śrī-Saṁgamēśva(śva)ra-cha[m]ki¹² ghatiti drā 120 dattaḥ
 3 Bhā[vi]jāra¹³ drā 129 Chāhuāṇa-Dūmgara drā 2 dattaḥ varasaṁ¹⁴ prati ||

¹ The inscriptions of Chāchigadēva range from V. S. 1319 to 1334 (above, Vol. XXXIII, p. 46 and footnote 5) and those of Sāmantasimha from V. S. 1339 to 1362 (Dasharatha Sharma, *Early Chauhan Dynasties*, p. 159).

² The Sanpur inscription of Chāchigadēva (Bhandarkar's List, No. 586) and the Lās, Vāgīn and Uthman inscriptions of Sāmantasimha (ibid., Nos. 618, 651 and 657) come from the Sirohi State.

³ Ibid., No. 586.

⁴ The title *Rāuta* which is derived from Sanskrit *Rājaputra* (above, Vol. XXXII, p. 142) may also indicate that he was a royal prince.

⁵ *Chāuhāna-Kula-Kalpa-Druma* (Hindi), pt. I, p. 164. Dasharatha Sharma mentions the name of Chāhaḍa-dēva after that of Sāmantasimha without indicating as to who was the elder of the two (*Early Chauhan Dynasties*, p. 158).

⁶ The name of Chāchigadēva is variously spelt as Chācha, Chāchaga°, Chāchiga, Chāchakaka°, and Chāchika (cf. *Chāuhāna-Kula-Kalpa-Druma*, pp. 164 f.; Bhandarkar's List, Nos. 605, 586-87, etc.). For the variant spellings of the name of Sāmantasimha, see, op. cit.; ibid., Nos. 622, 629, 645, 651, 657, etc.

⁷ It may be noted that Chāhaḍa seems to have been a popular name of the Rajputs in medieval India, for a number of persons bearing this name are known from inscriptions (Bhandarkar's List, Nos. 350, 560, 642 and 1508).

⁸ Bhandarkar's List, p. 383.

⁹ From impressions.

¹⁰ Expressed by symbol.

¹¹ Read *Bhādrapada*.

¹² Read *chaṁki*. See above, p. 305, note 2.

¹³ The reading may also be *Bhāḍhāra*.

¹⁴ Read *varsham*.

NUN INSCRIPTION OF SADHADEVA, VIKRAMA 1335

Left-half



Right-half



Scale : Five-eighths

**No. 53—MALKANKOPPA INSCRIPTION OF VIKRAMADITYA VI AND
KADAMBA GUHALLADEVA, SAKA 1026**

(1 Plate)

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

(Received on 2.8.1966)

The inscription¹ being edited below with the kind permission of the Government Epigraphist for India, Mysore, was copied by Shri Madhav N. Katti in October, 1965 while conducting the epigraphical survey of the Kalghatgi Taluk of Dharwar District, Mysore State. The inscribed stone slab was found set up at the entrance of a step-well near the plinth of a structure in the village of **Malkankoppa** in the aforementioned Taluk and District.

The record is written in Kannada characters of the 11th-12th century A.D. and the language is a mixture of Sanskrit and Kannada. The text is an admixture of prose and verse, the verses preceding, intervening and succeeding the prose passages. On the top of the inscribed slab is sculptured in relief a *manṭapa* with a Jaina image seated at the centre. On the left side of the *manṭapa* are carved the crescent moon above and below it a seated devotee with his hands folded while on the right side the sun above and cow and calf below are found in relief.

There are in all 34 lines of writing. The inscribed face of the slab has suffered some damage in its upper half as a result of which the writing in lines 1-24 is not as well preserved as in the succeeding lines.

The characters are regular for the period to which the record belongs i.e. the beginning of the 12th century and there are no specially noteworthy palaeographical peculiarities. The following orthographical peculiarities may be noticed: consonants immediately preceded by *r* are doubled in all cases except in °*chāryyar-lōkā* in line 14. In almost all cases, the *anusvāra* either replaces the class nasal or is found employed in addition to the class nasal. The auxiliary letter *u* is found added to the end of the final word in Kannada verses even when the metre is thereby rendered defective. Regional influence is met with in such spellings as *prasasti* (for Sanskrit *praśasti*) in lines 8 and 10, *śiṣṭa* (for Sanskrit *śiṣṭa*) in line 11, *vineya* for *vinaya* in line 21, *Saka* for *Śaka* in line 24, etc., and in the writing of *vyākṛiti* and *kāvya* as *byākṛiti* and *kābya* in line 15, and so on. Medial *ri* is generally wrongly written with both the symbols for *ri* and *i*.

The purpose of the record is to register the grant of land (boundaries specified), house, a garden, an oil-mill and also oil from the remaining oil-mills (of the village) to the *basadi* constructed by Boṃmi° or Baṃmi-nēṭṭi, also referred to in the inscription by the name of Bammaṇa of Puligōḍu, belonging to the Sāgala family after lavng the feet of Śāntivīradēva of Yāpaniya-saṃgha, Maidāp-ānvaya and Kāreya-gaṇa, while *Mahāmaṇḍalēśvara Gūvalladēva* of the Kadamba dynasty was administering the territory as a feudatory of **Tribhuvanamalla** i.e. Vikramāditya VI, the Western Chālukya emperor of Kalyāṇa. The inscription stipulates that the grants thus made were to be protected by the *aruvatt-okkalu*, the *gaṇḍas* and the rulers of the earth. The gift of a *jōgavatṭige* by Ekkoṭi-chakravarttigaḷ is also recorded.

¹ The inscription is noticed in *A.R.Ep.*, 1965-66, No. B. 404.

The inscription is dated **Śaka 1026, Subhānu, uttarāyana-samkrānti**. The details are insufficient for verification. However, in the given year, the uttarāyana-samkrānti occurred on Pausa ba. 9, Friday which corresponded to **1103 A. D., December 25**.

The inscription commences with the well-known invocatory stanza *Śrīmat-parama-gaṁbhīra*, etc. (verse 1 : line 1). Lines 2-6, comprising prose passages and verse 2, give the spiritual descent of Śāntivīra-mōninātha. Vijayakīrttidēva, Nāgachandradēva, Kāmahara-saiddhānta-śirōmaṇi, Kanakaśāntimuni, Abhayēndu-mōnidēva and Mahēndrakīrtti are mentioned as the spiritual predecessors of Śāntivīra.

Lines 7-9 introduce the reigning king Tribhuvanamalla and lines 9-11 introduce his feudatory *Mahīmaṇḍalēśvara* Gūvalladēva who is given, besides others, the epithets *Banavāsīpura-varādhīśvara* and *Kādambachūdāmaṇi* and merely refer to his reign without naming the territories which were under his sway.

Verse 3 (lines 12-13) is in praise of the Yāpanīya-saṅgha, Mailāp-ānvaya¹ and Kāreya-gaṇa while verse 4 (lines 13-14) states that in that Kāreya-gaṇa *santati* there were, in the past, a number of *āchāryyas*. Verse 5 (lines 14-16) in Sanskrit and the next one (verse 6, lines 16-18) in Kannaḍa are devoted to the praise of the ascetic Ēkavīra (s.a. Śāntivīra) who had vanquished heretics in debates, who was unparalleled in his mastery over *tarkka*, *vyākaraṇa*, *kāvya* and *nāṭaka*, who was the very ocean of compassion and who was causing the unimpeded growth of Kāreya-gaṇa.

Verse 7 (lines 18-20) is not happily composed but its contents are discernible as follows : There was Bōm̐mi-setṭi considered as the most fortunate among human beings. His religious preceptor (*guru*) was Śāntivīra. Maruḷa and Nanniyakka were his parents while Sāriyakka is mentioned as his wife. His teacher was Sim[ha*]nārya, who always followed the teachings of Manu, and his son was Chikkaṇa.

From verse 8 (lines 20-22) we learn that Bōm̐m̐setṭi constructed a *basadi*. The next verse (verse 9 : lines 22-24) tells us that Bammaṇa established a *samudāya*, bestowed hospitality (on others), gave away whatever was needed to the needy and derived satisfaction by giving *anna-dāna*. This verse claims that poets were infatuated by the (look of the) *basadi* built by Bammaṇa.

Line 24 contains the details of the date, discussed above. The details of the grant, summarised above, are given in lines 24-31. Lines 31-34 contain two of the usual imprecatory stanzas (verses 11 and 12).

Mahīmaṇḍalēśvara Gūvalladēva of our inscription is to be identified with Gūhalladēva II, the son and successor of Jayakēśin I of the Goa Kadamba family. While most of the records² of this family, purporting to give a genealogical account, omit the name of Gūhalladēva and mention only Vijayāditya as the son of Jayakēśin I, the Narēndra inscription³ of 1125 A.D. mentions him as the elder son of Jayakēśin I, Vijayāditya, the father of Jayakēśin II, being the younger. Again, the Alnāvar inscription⁴ of Śaka 1003 or 1081-82 A. D., which provides us with the earliest known date for Gūhalladēva's reign, refers to him as the son of

¹ See *Jainism in South India*, pp. 112-13 where it is pointed out that Mailāpa-anvaya derived its name from the holy place Mailāpa-tirtha.

² See *JBRAS.*, Vol. IX, pp. 262 ff., Nos. 1-3.

³ Above, Vol. XIII, pp. 298 ff.

⁴ *SII.*, Vol. XV, No. 225.

Jayakēśin I (*śrīmaḥ-Jayakēśidēvar-ttat-putra*). The latest known date for the reign of Gūhalladēva II is furnished by his Mugad inscription of 1125 A. D.

Our inscription does not name the territories which were under the sway of Gūhalladēva II. But according to the Alṇāvar inscription discussed above, he was ruling over Komkaṇa-900, Palasige-12000, Kundūru-500, Unkal-30, Sabbi-30, Haive-500, Utsugrāme-30, Kādaravalli-30, Kontakuli-30 and Kavaḍidvīpa-savālakka in 1081-82 A. D. Of these Kavaḍidvīpa is the same as Kāpardikadvīpa which Gūhalladēva II's father, Jayakēśin I is known to have annexed after slaying its ruler in battle.¹

Baṁmiseṭṭi, who built the *basadi* and made to it grants recorded in the inscription under study, is stated to belong to the Sāgala family and to **Puligōḍu or Huligōḍu**. In a recently discovered inscription² from Huṇasikaṭṭi, Kalghatgi Taluk, belonging to the reign of Jagadēkamalla II and dated in 1142 A. D., one Mudda-gaṇḍa of Huligōḍu, stated to be the son of Chāyi-gaṇḍa of the Sāgala family and the subordinate of Kadamba Permāḍidēva, figures as one of the donors. It may, therefore, be concluded that the Sāgala family had established itself in Huligōḍu. The place where Baṁmiseṭṭi built the *basadi* is not mentioned in our record. But the provenance of the inscription would suggest that the *basadi* as also the gift-land are to be located at the village of Malkankoppa itself.³

As stated above, the inscription also records the gift of a *jōgavaṭṭige* by Ekkōṭi-chakravartti-gaḷ. Kittel explains this word as the *tad-bhava* of *yōga-paṭṭike* (Sanskrit *yōga-paṭṭaka*) meaning 'the cloth thrown over the back and knees of an ascetic during meditation'. The beneficiary of the gift, therefore, appears to be the ascetic Śāntivīra.

Puligōḍu or Huligōḍu, the only place mentioned in the inscription, is to be identified with the locality now called Huligūḍa near Malkankoppa, the findspot of the inscription.

TEXT⁴

[Metres :—Verses 1, 12 and 13 *Anuṣṭubh*; verses 2-4, 6, 8 and 10 *Kanda*; verse 5 *Śārdūla-vikrīḍita*; verse 7 *Mahāśragdharā*; verse 9 *Mattēbhavikrīḍita*; verse 11 *Śālinī*.]

1⁵ Śrīmat-parama-gaṁbhīra-syādvād-āmōgha-[lāmchhana]m [*] jiyāt-traiḷōkya-nāthasya śāsa-
nam Jina-śāsanaṁ(nam) [||1||*] [Śrī]-

2 mad-Vijayakirttidēva-muninātha[m jai]na-siddhānta-śāsana-sāmrājya-[ra]t[nā]kara.....
.....[nātha]....na

¹ *Bom. Gaz.*, Vol. I, Part II, pp. 567 ff.

² This is noticed in *A.R.Ep.*, 1965-66, as No. B 398.

³ Adjacent to the inscribed slab, there is the plinth of a structure, about 5 feet in height, built in rubble stone masonry (one of the common techniques employed by the architects in medieval India). The plinth has also the traces of a burnt-brick superstructure on its upper surface. The possibility of the ruined complex being the residue of the *basadi* constructed by Baṁmiseṭṭi, mentioned in the record under study, cannot be ruled out.

⁴ From inked impressions.

⁵ There is a floral design at the beginning of this line.

- 3 vidyā-nidhi Nāgachandra-yatimukhyaru || Tat-sadharm-[ākhyā]...nayā...Ravichandra-dēva.....siddhānta-ratnāka-
- 4 raru || Ā maṁtravādi-nikara-lalāma śrī-Nāgachandradēvara śishyar-Kkāmahara-saidhhānta-śirōmaṇigaḷ-Ka-
- 5 nakaśānti-munipar-negaḷdaru¹ ||[2||*] Abhayēṁdu-mōnidēvō tach-chhisi²śya(shya) śrī-Mahēmdrakīrtti-mahāvīr-āchā-
- 6 ryyō bhavy-āmbuja-mārttaṁḍa Śāntivīra-mōnināthō=bhūtu(bhūt) | Ā munīmdra-brīṁḍa pravarttisuttam=ire || Svasti ||[*]
- 7 Samastabhuvanāśrayam śrī-prii(pri)thvivallabham mahārājādhirāja-Chāḷukyābharāṇ-ādi paryyāmtam sama-
- 8 sta-prasasti-sahitam śrīma[t*]-Tṛii(Tri)bhuvanamalladēva-rājyam=uttar-ōttar-ābhi-[vṛiddhi*]-pravarddhamānam=ā-chamdr-ā-
- 9 rkka-tāram³baram saluttam=ire || Svasti ||[*] Samadhigata-paiṁchamahāśabda mahāmaṁḍaḷēśvaram Banavāsi-pu-
- 10 ravārādhīśvaram Kādamba-chūḍāmaṇi-paryyāmta samasta-prasasti-sahitam san.āḷamkṛitamam-(r-a)ppa śrī-
- 11 man-mahāmaṁḍaḷēśvaram Gūvalladēvam⁴ dusṭa-nigraha-siṣṭa-pratipāḷanadiṁ rājyam-geyyuttam=ire ||
- 12 śrī-Vīr-ānvayadiṁ baṁḍ-i viśruta Yāpanīya-saṁgha[doḷ]-aṇivam bhāvi[se] Maḷāp-ānvayam-ā
- 13 vaṇṇipud-aṇṇa negaḷda Kāreya-gaṇamam(mam)⁴ ||[3||*] Imt-oppuva Kāreya-gaṇa-saṁtati-yoḷu muṁn-anēkar=ā-
- 14 chāryyar-lōkāmtambara samant-amt-ire palarum-ādar-allim baḷiya ||[4||*] Mādyad-vād-mad-āṁdha-simdhura-
- 15 ghaṭā-kamṭhīra-va-śrī(Śrī)dharah tarkka-byākṛiti-kābya-nāṭaka-lasam(san)-ni[s*]sīma-vidyā-dharah || vidyudubrii(dvad-bri)ṁḍa-saras-sarō-
- 16 ja-paṭala-prōṁdughaḍanā⁵-bhāskarah jējīyād=ayam=Ēkavīra-munipa[s*]=saujanya-ratnākarah ||[5*|| Śrīramaṇi-
- 17 ge neley-enisida Kāreya-gaṇa-vārddhi-varddhan-ōdyama-[jī]v-āḍhāran-enut-arttiyimdam dhāriṇi baṇṇisuvud-e-

¹ Final *u* is redundant for the metre.

² This *si* is redundant.

³ The *anusvāra* is engraved on top in between the letters *tā* and *ra*.

⁴ The *Kanda* metre employed here is defective.

⁵ Bead *prōdghaṭṭanā*.

- 18 seva muni-chamdramananu¹ ||[6||*] Jinan-āptaṁ Śāṁ[ti]vīra-brati guru Maruḷaṁ taṁde t̄āy
Nanniyakkaṁ tanag-int-ī Sā-
- 19 riyakka priya-vadhu viney-āḷaṁkri(kṛi)taṁ mōnināthaṁ manmārggaṁ Śimṇṇ²-āryaṁ am
ohu(bu)dha-nidhi-saṇaṁ³ bāy-ese
- 20 Chikkaṇ-ākhyāṁ taneyaṁ t̄an-eṁdoḍ-ī lōkadā [ma]nujaroḷ-ēṁ dhany⁴anō Boṁmisetti ||[7||*]
Ituṁ(Imtu) negartteyaṁ tāld-a-
- 21 naghaṁ Puligōḍa Baṁmi-setṭi samast-āvaṇi pogale basadiyaṁ sad-vineyade māḍisi kṛitā⁵-
tthā(rttha)n=ādaṁ jagado-
- 22 lu⁶ ||[8||*] Mudadiṁdaṁ samudāyamaṁ nilisi satkāraṁgaḷaṁ māḍi bēḍida śisṭṭ-ēsṭṭa-ṇakke
takkud=aṛid=itt=utsāhadim-
- 23 d=aṁṇna(anna)-dānada peṁpaṁ paḍed-imtu māḍisidan=aṁnt(ant)-ant-ōdgham-aṁnt(ant)-
aṁtte(ante) rāgaḍin-ī Sāgala Baṁmaṇaṁ basadiyaṁ ka[gga]-
- 24 r-mmanuṁ-golvināṁ ||[9||*] **Saka-varsha 1026 neya Subhānu saṁvatsaraḍ-
uttarāyaṇa-saṁkrāṁtiy-aṁdu** Huli-
- 25 gōḍa Baṁmi-setṭi tanna-māḍisida basadige Śāṁnti(Śānti)vīradēvara pāda-prakshālana
māḍi biṭṭa gadde ūriṁ baḍagalu Ma-
- 26 saṇeyageṛeya modalēriya gadde baḍagalu saiverey-āgi mūḍaṇa kōḍiya haḷḷaṁ mēre [] *
tōṁkalu bilvāṭh-ā-
- 27 gi baṁda keṛey-ēriṁ paḍuvalu keṛeya kōḍiya haḷḷaṁ mēre || Ā haḷḷadiṁ paḍuvalu bayala
keyi mattar=eraḍu
- 28 basa⁷diya parisūtrad-olagaṇa manegaḷu hosa-gaddeya keḷage hūvina tōṁtakke kaṁ(ka)mma
200 gāṇav=oṁn(on)du || ulida gāṇaṁgaḷi-
- 29 ge eṁṇṇe(eṇṇe) solage voṁdu || Ekkōṭi-Chakravartigaḷ-ikkidar-atisayade jōgavaṭigeyaṁ |
Aṁta(Aṁtekkū(kū)rmne(rmmē)yiṁde basadige mik[k*]j-ese-
- 30 v=āchāryya[rān kaluttamma]dēvaru⁸ ||[10||*] Basadiya keyyūṁ maneyūṁ tōṁṭaman=anu-
nayadiṁd=aṛuvattu(vatt=o)kkalu gaṇḍu-
- 31 gaḷuṁ vasudhē⁹svararuṁ sarvvā(rvva)-bādha(dhe) parihāram=āgo sudharmmadim rakshi-
suvaru || Sāmānyō=yaṁ dharmma-sētuṁ(tur)=

¹ Final *u* is redundant for the metre.

² Read *Manu-mārggaṁ Śiṅghaṇ*.

³ The word intended may have been *sugunaṁ*.

⁴ The letter *nya* is engraved below *nō* in small size.

⁵ The letter *tā* is engraved above the line.

⁶ Final *u* is redundant for the metre which is even otherwise defective.

⁷ The letter *sa* is engraved above the line.

⁸ The purport of the second half of this verse is not clear.

⁹ The engraver appears to have engraved *rē* and corrected it into *dhē*.

- 32 nṛii(nṛi)pāṇā[m*] kālē kālē pālaniyō bhavadbhaḥ(dbhiḥ)[*] sarvvān=ētānu(tān) bhāvinaḥ-
pārtti(rtthi)vēndrānu(drān) bhūyō bhūyō yāchatē Rā-
- 33 macha[m*]draḥ ||[11|*] Vāpī-kūpa-tāṭākānām bhinnām(nnā)nām dēva-vēśmanā[m] punas-
kāra-kkattu¹ cha labhatē mūlikam phalam(lam) ||[12|*] Svadattam(ttām) paradattam-
(ttām)
- 34 vā yō harēti(ta) vasuṁdharā[m*] [|*] shashṭir-vvarsha-sahasrāṇi viśṭā²vām jāyatē
krimi[h*] ||[13|*]

¹ Read *punaḥkaraṇa-kartā* for the sake of metre.

² The letter *ṣṭā* is engraved above the line.

No. 54--VADDARSE INSCRIPTION OF ALUVARASA

(1 Plate)

K. V. RAMESH, MYSORE

(Received on 8.12.1964)

This inscription, edited here with the kind permission of the Government Epigraphist for India, is engraved on a stone slab set up in the *prākāra* of the Mahalingēśvara temple at **Vaḍḍarse** in the Udipi Taluk of South Kanara District, Mysore State. It has been noticed in the *Annual Report on South Indian Epigraphy* for 1931-32, as No. 296. While discussing the contents of this inscription on page 60 of part II of this *Report*, wherein photographs of the record are also published, it has been stated that this inscription, belonging to Āḷuvarasa, "mentions his subordinate Kanda-varmmarasa who is not known from other sources. Since the writing is much damaged and worn out no further details can be made out of it". In view of the importance of this epigraph for the early history of South Kanara I visited Vaḍḍarse in 1961 in order to study the record *in situ* and to take fresh impressions.

The stone on which the epigraph is engraved is an irregular cone in shape, tapering towards the top. There is writing all over the sloping surface but the text itself is found in three sections. The first one, containing 11 lines, the longest of which is made up of 10 letters, is engraved on a slightly flatter surface. The second one occupies almost twice as much area but a number of letters in the 13 lines available are badly worn out. The last section, in three lines engraved vertically across the sloping surface and beginning at the bottom and running upwards, is presented in a narrow strip of space between the ends of the lines in the first and the beginnings of the lines in the second section. For the sake of convenience the three sections will be referred in the following pages as A, B and C respectively.

The record is in early Kannaḍa **characters** and **language**. The inscription is not dated but could be assigned to the middle of the seventh century on grounds of palaeography which agrees with that of similar records of the same period. Archaic forms of *r*, *y*, *l* and *k* are particularly helpful in assigning this record to the middle of the seventh century. Of initial vowels, *a*, *ā*, *u*, and *o* occur in the record. The text contains a few words of lexical interest as will be seen below. There are no **orthographical** peculiarities worth noticing except that the full forms of *n* and *m* appear as subscript which is a characteristic of such early inscriptions.

The primary importance of the record lies in the fact that it is the earliest as yet discovered inscription from South Kanara, the coastal district of Mysore State. **Āḷuvarasa**, to whose reign the record refers itself, undoubtedly belonged to the Āḷupa family whose members held sway in that area till the middle of the 14th century. Āḷuvarasa thus becomes the earliest **known** Āḷupa ruler barring one **Paśupati** who figures in the Halmiḍi inscription¹ of Kadamba Kākutsthavarman (c. 430-450 A. D.) and who, by virtue of his mention therein as the leader of *Āḷapa*(=*Āḷupa*)-*gaṇa*, is sought to be assigned to the Āḷupa dynasty.

Section A is the best preserved part of the record. It begins with the statement *Kanakaśivan-varedon* i.e. 'Kanakaśiva wrote (this record)'. Next is mentioned the kingdom of Āḷuvarasa

¹ *M.A.R.*, 1936, p. 79.

whose only honorific in the record is *śrīmatu*. It further states that in Āḷuvarasa's kingdom (*rājyaḍ-alle* also means 'during the reign of Āḷuvarasa'), while Kundavarṃmarasa's trusted servant Guṇḍa[ṇṇa] was holding *nāṭṭu-mudime* (i.e. administration of the *nāḍu*, *nāḍu* here probably denoting the region around Vaḍḍarse), Sattigāri was holding the *mudime* of . . . banna (probably the name of a subdivision in the *nāḍu*). We also learn from this section that Āḍakappa was (at that time) holding the *vāra* of Voḍḍarse. *Vāra*, according to Kittel, means 'a share; a landlord's half-share of the produce of a field in lieu of rent'. Again, according to Kittel, *vārakke koḍu* means 'to give land to somebody for the sake of cultivation (retaining the ownership and) receiving half its produce instead of rent'.¹ *Vāra-keye* may, therefore, be interpreted to mean that Āḍakappa was enjoying the rights of cultivation over the cultivable lands in Voḍḍarse which is the same as Vaḍḍarse, the findspot of the inscription. The remaining portion of section A, in lines 9-11, is unintelligible though the reference is clearly to *kañchu* and *kiḷ-gañchu* which may stand for two denominations of coins struck in *kañchu* 'white copper or brass or bell-metal'. The mention of this currency immediately after the recording of the *vāra* rights may be interpreted to mean that the rent amount accruing from the cultivable lands formed the subject of the grant recorded in section B.

Section B is badly damaged in parts. At the beginning of this section, reference is made to two persons, one of them named Satyāḍityarasa and the other's name also ending in °ḍityarasa. The reasons why they find mention therein are not possible to make out in view of the damaged nature of the record. In view of the fact that Āḷupa rulers of the 9th century had such secondary names as Udayāḍitya and Vijayāḍitya,² it may be suggested here that these two persons may have belonged to the Āḷupa ruling family.

From the text in lines 5-7 it may be inferred that 17 *kañchu* and 1 *kiḷ-gañchu* were granted, on the orders of Chiriyaṇṇa and Guṇḍaṇṇa, for (expenses towards) feeding 17 *brāhmaṇas* (*pārvvār*). Towards the end of this section reference is made to some land grant followed by a curse on those who destroy the grant.

Section C is fragmentary, none of the three lines having come down to us in full. It seems to register the grant of some wet land (*gaḷḍe*) in Naggepāḍi. The term *pattonḍi*, which also occurs in the Halmiḍi inscription, is taken to mean 'one tenth of the revenue'.³ Since the passages in the Halmiḍi and the Vaḍḍarse records, containing this word, are similar, section C may have registered the fact that the donee to whom the wet land in Naggepāḍi was granted was exempted from paying one tenth of the gross produce of this land as tax.

From the point of view of history, the Vaḍḍarse inscription is of much interest. Āḷuvarasa to whose reign this record belongs, is also known from another undated inscription⁴ from Kigga in the Kadur district of Mysore State. This inscription which has been assigned, on grounds of palaeography, to about 675 A.D., records that while Kundavarṃmarasa⁵ was the headman of the district (*nāḍu*), Āḷuvarasa, with the second name of Guṇasāgara (*Guṇasāgara-dvitiya-nāmadhēyan*), who was ruling over Kadamba-maṇḍala, his queen Mahāḍēvī and their son Chitravāhana confirmed all the tax-free grants made earlier to the god Kiḷgāṇadēva.

¹ *Kannaḍa-English Dictionary*, s.v. *vāra*.

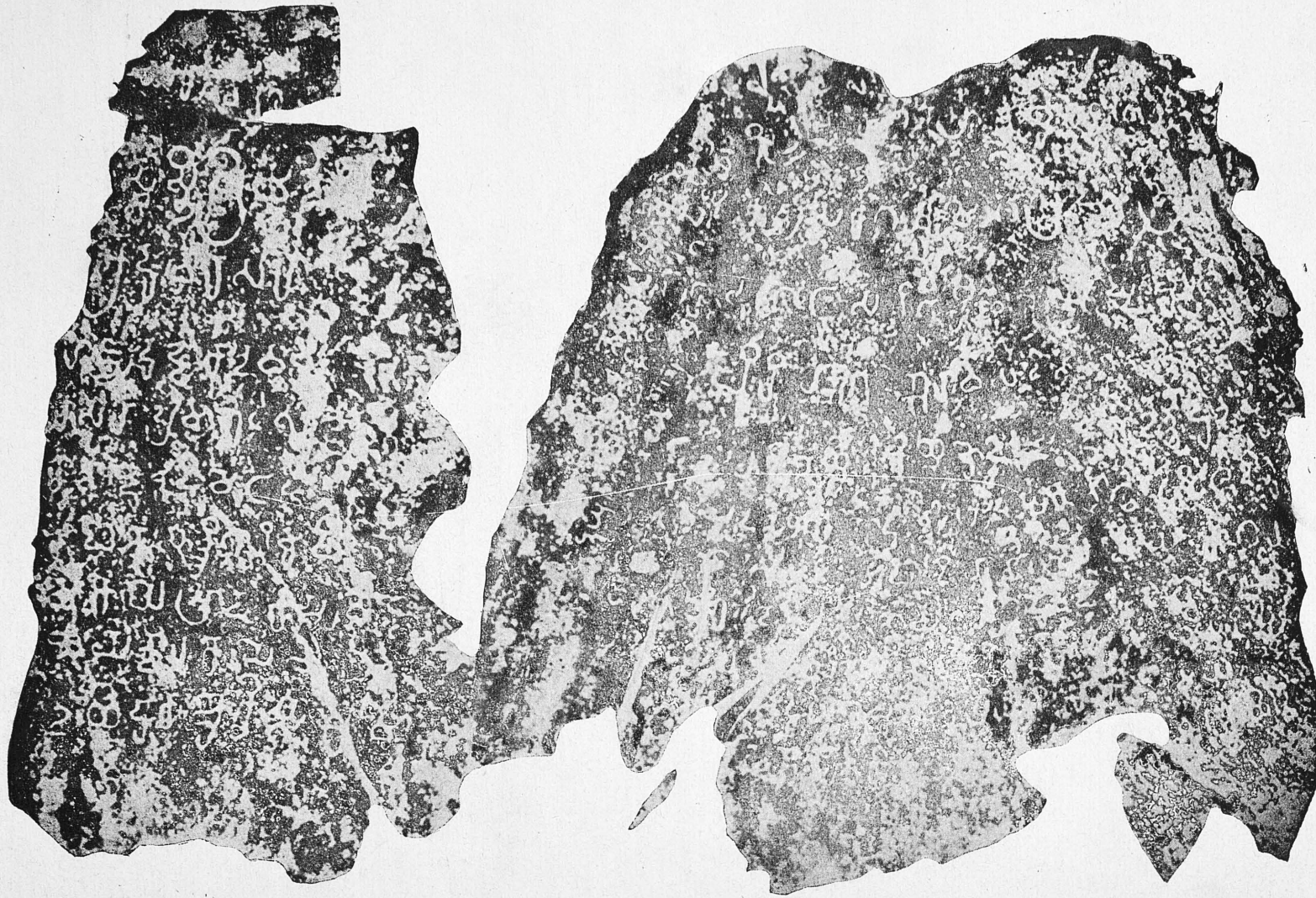
² Above, Vol. IX, pp. 21-23.

³ *M.A.R.*, 1936, p. 74.

⁴ *Ep. Carn.*, Vol. VI, Kp. 38.

⁵ Rice read the concerned part of the text as *Kundavarṃmarasam muḍimegeye* and translated it as 'on Kundavarṃmarasa coming to his end'. Following him, scholars made Kundavarṃmarasa the father and predecessor of Āḷuvarasa (*vide*, *The Kadamba Kula*, p. 77; *Ancient Karnataka*, Vol. I, *History of Tuluva*, pp. 74-75). The correct reading of the text, however, is *Kundavarṃmarasam mudime geye* i.e. 'when Kundavarṃmarasa was the headman (of the district)' (*vide*, above, Vol. IX, p. 2, note 3). It is thus obvious that Kundavarṃmarasa was only an official under Āḷuvarasa.

VADDARSE INSCRIPTION OF ALUVARASA



Scale : One-fourth

The Sorab copper-plate grant¹ of Chālukya Vinayāditya, issued in 692 A.D., records the gift of the village Sālivoge to the *brāhmaṇa* Divākaśarman by the emperor at the request of Chitravāha-mahārāja, the son of Guṇasāgara Ālupendra. There is no doubt that this Guṇasāgara is none other than Āluvarasa *alias* Guṇasāgara of the Kigga and Āluvarasa of the Vaḍḍarse inscriptions. His son Chitravāha-mahārāja too is the same as the Chitravāhana of the Kigga epigraph. This being the case, Chitravāhana may be considered to have succeeded his father as the ruler of Kadamba-maṇḍala sometime before 692 A.D., the date of the Sorab grant which refers to him as *mahārāja*. The fact that he joined his father in issuing the order recorded in the Kigga inscription implies that Chitravāhana had come of age by then. Āluvarasa of our record may thus be considered to have ended his reign not long after 680 A.D.

Though the Sorab plates, referred to above, clearly show that the Ālupas were the feudatories of the Bīdāmi Chālukyas, the Vaḍḍarse and Kigga records are silent on this point. This, coupled with the fact that Āluvarasa held sway over Kadamba-maṇḍala, lends support to the few observations made below.

At the violent end of Pulakēśin II in 642, A.D. thirteen years of darkness crept into Chālukya history. From its midst, after years of struggle, the late emperor's son Vikramāditya rose in about 654-55 A.D. and attained to great power. To rebuild upon ruins is more difficult than to build anew. Vikramāditya must have been helped in achieving this near miracle, besides the Gaṅgas, by other ruling houses too. It is not impossible that one such helping hand was that of the Ālupa ruler Āluvarasa. As if in reward for this, we find the Ālupas in possession of the Kadamba-maṇḍala. The absence of any other records of Āluvarasa in South Kanara as also the absence of the mention of any suzerain in the Vaḍḍarse inscription may suggest that it was engraved on a date prior to the accession of Vikramāditya. It may thus be concluded that Āluvarasa's reign ranged from about 650 A.D., the probable date of the Vaḍḍarse record, to about 680 A.D., the probable date of his Kigga inscription.

Among the geographical names occurring in the inscription, Voḍḍarse or Voḍḍarase is the same as Vaḍḍarse. I am unable to identify the other place-names mentioned in the record. The *mudime* (headmanship) of Pāḍuvaliyā-nāḍu, which was, no doubt, a division situated in the region we are concerned with, is mentioned in section B with reference to two persons (*irvvar*) whose names are lost but the latter of which ended in *ṇṇa*.

TEXT²

A

- 1 Kanakaśivan-varedon [!]³
- 2 Svasti [!]³ śrīmatu
- 3 Āluvarasarā
- 4 rājyad-ulḷe Kandavarṇma-
- 5 rasarā prāmāṇ[y-āḷ-ā] Gu[nḍaṇṇa]-
- 6 rā nāṭṭu mudime u[!]

¹ *Ind. Ant.*, Vol. XIX, pp. 146 ff.

² From inked impressions.

³ Though the writer's name generally occurs at the end of records, in this particular case it has been engraved right on top, at the very beginning.

- 7 ..[ba]nna Sattigāri mudi-
 8 me keye ĀḍakappaVoḍḍa-
 9 rseyan-vāra-keye vilo..
 10 oḷidu kañchu kiḷ-gañchu mo..
 11 ..vu

B

- 1 ndi¹
 2 [di]tya[rsa]ru...ā[mbal-kelayiyā] Satyā-
 3 [di]tyarsaru ga . mege appa [a]-
 4 dūgeü Sattigāri Banne ā[ypavura]
 5 Chiriyaṇṇa Guṇḍaṇṇarā vesadin..
 6 padinēḷ-kañchu kiḷ-gañchu ondu saṭṭuga ottanoḷu ta..
 7 padinēḷbar-unbār-ppārvvār āḷappakkennālva...lli...ondu
 8 [Vo]ḍḍara[se] . duma pāḍiyān Gōpa[rasa] . yara[ydā]ya
 9 Ā . ra . [Vo]ḍḍara[se]..Gōpa.. Paḍuvali[yā] nāḍoḷa..
 10 ..[ṇ]nar-irvva[r]-Paḍuvali[yā] nāṭtu mudi[me] barasi..yvalirppa
 11 ..[ko]ṭṭadu panneradu ki.....
 12ka...bhūmi koṭṭā.....naḷiḍ
 13pātakam-akk[uṁ]

- 1 ..tya[rsar]gge pa[ṭu]āyā melke ā
 2pattondiyu Naggepāḍiyā gaḷdeü [Neggepāḍiyān
 3ta pattondi avarggilla

¹ Rest of the letters in this line are badly damaged and lost.

No. 55—ORISSA STATE MUSEUM PLATES OF ANANGABHIMA III

(5 Plates)

P. R. SRINIVASAN, MYSORE

(Received on 14.3.1967)

In December 1964, during my annual collection tour, I visited Bhubaneswar where in the Orissa State Museum, I secured the impressions of the copper-plate charter¹ edited below. According to the Museum authorities, the record was discovered in a place in the **Sakhi-Gōpāl** area, Puri District, and its exact findspot was not known. It consists of a **set of five copper plates** each measuring about 35.5 cm long and 21.4 cm broad. They are held together by a circular ring with a diameter of 13.5 cm and thickness of 1.5 cm. The ends of this ring are soldered to a circular seal which is worked like a blossomed flower with a diameter of 9.5 cm. The ends of the petals are marked off by a circle across which and at right angles to the ring is a figure cast in the round of a couchant bull with a prominent hump. The bull measures 5.5 cm high (from the base to the tip of the horn), 7.5 cm long (from the tip of the mouth to the rear end) and 3.8 cm wide (from the tip of one ear to that of the other). The ears of the bull are projecting out and the bull is decorated with trappings seen on its back. To the left of the bull are shown in relief a conch in a topsy-turvy position, an *aṅkuśa* and a *chāmara*; and to the right are shown a *chhatra*, a *dhvaja*, a bowl-like object and a *ḍamaru*. These seven objects together with the prominently depicted bull, obviously form a variety of *ashṭa-maṅgala*. Some of the plates are damaged and parts of inscribed surfaces of some others have been corroded. The first plate has writing on one side while the rest have writing on both sides. There are altogether 156 lines of writing. The second side of the first plate, the second side of the second plate and the first side of the third plate have 20 lines each; the first side of the second plate, the second side of the third plate, both sides of the fourth plate have 19 lines each; and the first side of the fifth plate has 18 lines while its second side has 2 lines. The plates have raised rims to protect the writing. In spite of this they have suffered from corrosion and slight damages. Consequently, the writing is not preserved well, although the letters are boldly and clearly engraved. The weight of the five plates together is 6369 g.

The **characters** belong to the Gaudī alphabet and are similar to those of the Nagari plates² of Śaka 1151 and 1152 of the Eastern Gaṅga Anaṅgabhīma III who is also the issuer of the charter under study.

The **language** of the inscription is Sanskrit and its composition is partly in verse and partly in prose. Except for the omission of a single verse in the concluding portion of this record, all the other verses numbering 86 of this record are found also in the above-mentioned Nagari plates. In respect of orthography also the present record exhibits the same features as found in the latter charter.

The draft of this charter, like that of the one from Nagari, should have contained the particulars of the date, after verse 80, but while engraving, this passage seems to have been

¹ Registered as No. A 50 of *A.R.Ep.*, 1964-65.

² Above, Vol. XXVIII, pp. 235 ff., and plates.

inadvertently glossed over. However, the occasion on which the charter was issued is stated to be a **lunar eclipse** (line 128). The mention of the fact that the grant was made at **Śrī-Purushōttama-kshētra** (i.e., Purī) seems to show that the king camped there evidently in connection with the eclipse.

The record refers itself to the reign of **Anaṅgabhīma III** (circa 1211-38 A.D.) of the Eastern Gaṅga dynasty of Kalinga. In the eighty verses of the introductory part (lines 1-122) with a prose passage between verses 6 and 7 (lines 12-15), the genealogy of the dynasty upto the reigning monarch is given as in the Nagari plates.¹ This record is important in that this is the second charter of this king discovered so far and in that the particulars contained in the grant portion reveal some new place-names and other interesting details discussed below.

The **object** of the record is given in the passage beginning from line 121. It is stated that for the increase of his own spiritual merit, king Anaṅgabhīma made a grant of three villages (lines 121-22). The first of the villages granted is called **Paṭuvāḍa-pāṭaka**, together with an area called **Phaphaḍā-kshētra** with an all-inclusive extent of 62 *vāṭis*, and it is stated to be situated in a bigger area called **Tippariāamvilō** of the **Sagaḍāvadhi-khaṇḍa** in **Kōṭarāvaṅga-vishaya** (lines 122-23). The second village of which the name is not given, though its boundaries are specified, lay in the **Rālaguñcha-vishaya**, and is stated to have been gifted along with the **Prāchīna-Kapilēśvara**,² perhaps an ancient temple or shrine of god Kapilēśvara situated therein (lines 123-25). The third village was **Khambhāra** in **Madhya-khaṇḍa** of the **Rāvaṅga-vishaya** (line 125). Lines 126-28 state that the gift was made to a certain Jagannātha-śarmman, who was the son of Dharādhara-śarmman, grandson of Śrīdhara-śarmman and great-grandson of Ananta-śarmman and who belonged to the Bhāradvāja-gōtra and the Mādhyandina-śākhā of the Yajur-vēda. The gift which was made tax-free (*akari-kṛitya*) is said to have been made by the king at Śrī-Purushōttama-kshētra (i.e., Purī) on the occasion of a lunar eclipse, to be enjoyed by the donee or donees till the moon, sun and stars last (lines 128-29). In view of the fact that not less than four lists, referred to as A, B, C and D below, of the residents of the Paṭuvāḍa-pāṭaka-grāma as well as some institutions of the place follow the passage relating to the gift, it appears that the gift was to be shared by all these persons including Jagannātha-śarmman and institutions. Jagannātha-śarmman, to whom the gift was made, received it probably as a representative of the other parties. For the sake of easy reference, the lists of donees are given below in tabular forms. The first list (lines 129-33) consists of the names of Brāhmaṇas of various gōtras, who are referred to as the residents of the village Paṭuvāḍa-pāṭaka and they are as follows :

List—A

Serial No.	Title	Name	Gōtra
1	<i>Vājupēyayūjin</i>	Sūryyaka(kṛi)shṇa-śarmman	Bhāradvāja
2	<i>Sarvajña</i>	Anantakaṇṭha-śarmman .	Do.
3	<i>Jautisha</i>	Kapilakaṇṭha-śarmman .	Do.
4	<i>Paṇḍita</i>	. Śrīdhara-śarmman .	Do.
5	<i>Pāṭhi</i>	. Āgamadhara-śarmman	Do.
6	<i>[Pīṭhi]</i>	. Siddhēśvara-śarmman .	Do

¹ For a detailed discussion on this aspect see *ibid.*
² This term may be taken as the name of a village also.

Serial No.	Title	Name	Gōtra
7	<i>Pañḍita</i>	Gōvinda-śarmman .	Do.
8	<i>Pāṭhi</i>	Arjuna-śarmman	Do.
9	<i>Jautiśha</i>	. Rudrakara(kumāra?)-śarmman	Vatsa
10	Do.	Vāsudēva-śarmman	Do.
11	<i>Pāṭhi</i>	. Sabhāpati-śarmman	Do.
12	Do.	Bṛihaspati-śarmman	Do.
13	Do.	. Ananta-śarmman	Do.
14	Do.	Uddāi-śarmman	Do.
15	Do.	[.]la	Do.
16	Do.	Jagannātha-śarmman	Do.
17	<i>Parvata</i> (<i>Pañḍita</i> ?)	Mṛityuñjaya	Do.
18	<i>Pāṭhi</i>	. Viśvēśvara	Māṇḍavya

The persons in the second list (lines 133-36) are stated to be share-holders of house-sites (*grihāṅga-bhāginak*). They are as follows :

List—B

Serial No.	Title	Name
1	<i>Pañḍita</i>	Mṛityuñjaya
2	Nil	. Madhu
3	Do.	. Lōkadhara
4	Do.	. Vidyādhara
5	Do.	. Hadaparakara
6	Do.	. Ga[d]ādhara
7	Do.	. M....ra[ka]
8	Do.	. .dhava
9	Do.	. Chakradhara
10	Do.	. Jāvanara
11	Do.	. Lōkāyī
12	Do.	. Sūrjāyī
13	Do.	. Gōvinda-hara
14	<i>Pāṇigrāhi</i>	Chaṇḍa, chehha
15	Nil	. .ra.ri
16	Do.pāla
17	Do.	. Madhusōdhana(sūdana)
18	Do.	. Ga[d]ādhara

Serial No.	Title	Name
19	<i>Paṇḍita</i>	Viśveśvara
20	<i>Sēnāpati Rājapradhāni</i>	Vidyākara
21	Nil	Mādhava
22	Do.	.dhakar..
23	Do.	
24	<i>Pāṭhin</i>	Sannu
25	Do.	Purī

The third list (lines 137-46) contains the names of *Paṇḍitas* and *Vēdavidāḥ* with their share of land in *vāṭīs*.¹

List—C

Serial No.	Name	Gōtra	Vāṭi
1	<i>Jyōtisha</i> Rudrakara-śarmman	Vatsa	1-1/2
2	Gaṅgāla-śarmman	Do.	1-1/2
3	Bṛihaspati-śarmman	Do. .	1
4	...vara-śarmman	Do.	1-1/2
5	Yajña-śarmman	Do. .	1-1/2
6	Janārdana-śarmman	Do. .	1
7	Ananta-śarmman	Bhāradvāja	
8	Vidyākara-śarmman	Do.	5
9	Śridhara-śarmman	Do.	2
10	Dharaṇidhara-śarmman	Do. .	1-1/2
11	Gadādhara-śarmman .	Do. .	2
12	Sarvadhara-śarmman	Do. .	1-1/2
13	Ābharāṇa-śarmman	Do. .	1-1/2
14	Vishṇu-śarmman	Do. .	1
15	Kāmadēva-śarmman	Do. .	1-1/2
16	Madhusōdhana(sūdana)-śarmman .	Do. .	1
17	Mādhava-śarmman	Do. .	1-1/2
18	Mēdi-śarmman	Do. .	1
19	Uddāi-śarmman .	Do.	2
20	Mayadhara-śarmman	Do. .	2
21	Dhṛitikara-śarmman	Do. .	1
22	Sujāi-śarmman .	Do. . . .	1

¹ For a discussion on the extent of a *vāṭi*, see above, Vol. XXVIII, p. 245 and notes.

Serial No.	Name	Gōtra	Vāṭi
23	Bhāpakara-śarmman	Bhāradvāja	1/2
24	Mādhava-śarmman	Do.	1/2
25	Ugra-śarmman	Do.	1
26	Viśvēśvara-śarmman	Māṇḍavya	1
27	Rāmadēva-śarmman	Do.	3-1/2
28	Mrityuñjaya-śarmman	Do.	2
29	Vāsudēva-śarmman	Kāśyapa	1
30	Sūryyakara-śarmman	Do.	1
31	Nārāyaṇa-śarmman	Do.	1-1/2

The fourth and the last list consists of the names of some temples, institutions and officials, with their share in *vāṭis*.

List—D

Serial No.	Name	Vāṭi
1	(God) Paramēśvara of the Vēda-Vyākaraṇa-maṭha	1
2	(God) Balabhadra	1/2
3	<i>Danḍapāsika</i>	2
4	Paṭuvāḍapāṭaka-Tridēva	8
5	<i>Śāstṛnādhikṛin</i> Tallar-āryyaḥ (of Pūtināsha-gōtra)	2
6	Vēda-maṭha	} 9
7	Purāṇa-maṭha	
8	Vyākaraṇa-maṭha	
9	Bṛihadvṛiddha-maṭha	1
10	<i>Tāmbraṇāra</i> Lōkāyī	1
11	<i>Danḍapāsika</i>	4

The lists tabulated above show that among the recipients of the gift, there were three deities. One of them is stated to be **Tridēva** of the village Paṭuvāḍa-pāṭaka. This deity probably represented the Hindu trinity, viz. **Brahmā**, **Vishṇu** and **Mahēśvara**. It may be mentioned in this connection that we know of inscriptions, mostly from places in the Deccan, belonging to the period to which our record belongs and to earlier periods, referring to gifts made to the deity named **Traipurushadēva**.¹ Apparently, Tridēva of our record is a variant of the latter name. It is also interesting that there was a temple to **Balabhadra** in the village, as temples to this deity are rare.

Apart from the gifts to the deities, gifts of land are stated to have been made to a *maṭha* each for Vēda, Purāṇa and Vyākaraṇa. The existence of these educational institutions and the fact that gifts were made to them by the king obviously reveal the care with which these studies were fostered then under royal patronage.

¹A.R.Ep., 1964-65, Introduction, p. 11.

Among the individuals who figure as donees, a majority were *Pāṭhis*, i.e., those who had mastered the Vēdas by rote. This is as it should be because the study of the Vēdas appears to have been very much encouraged then, as is known from the existence of institutions for the purpose as mentioned above. Other donees included a *Vājapēyin*, a *Sarvajña*, three *Jautishakas* and a few *Paṇḍitas*. Some officials too were given each some plots of land. They were the *Sēnāpati Rājapradhāni* Vidyākara, two *daṇḍapāsikas* whose names are not mentioned and the *Śāsanādhikārin*. Tallar-āryya of the Pūtimāsha-gōtra. The artisan *tāmra-kāra* Lōkāika or Lōkāyi was also a donee. Of these, that the post of *Śāsanādhikārin* was held by members belonging to the Pūtimāsha-gōtra is known not only from the Nagari plates¹ but also from the later records of this dynasty. The *Śāsanādhikārin* Tallara or Tallapa is represented as the composer of the *praśasti*. In another record of this period also a *Śāsanādhikārin* figures as its composer.² In the Nagari plates, however, the writer of the record is stated to be one Appana (not Vappana),³ who was different from the *Śāsanādhikārin* figuring in that record. It is interesting to note that both Appana and Tallara or Tallapa are credited with the composition of the same verses in the respective charters. Dr. D. C. Sircār, while editing the Nagari plates, has stated "Appana copied the verses relating to the predecessors of Anaṅgabhīma III from an earlier record and composed only the verses describing the reign of Anaṅgabhīma III himself."⁴ But it is clear from our record that the entire *praśasti* including the description of Anaṅgabhīma III was copied by both Appana and Tallara or Tallapa from a draft already available to them and their laying claim to the composition of the *praśasti* by themselves is, therefore, not true. The contribution of these two persons to the respective records seems to consist only of the texts of the grant portions of these records.

Of the geographical names occurring in the inscription, *Śrī-Purushōttama-kshētra* is the well-known Purī and *Rāvaṅga-vishaya* is apparently identical with the territorial division of the same name occurring in the Purī plates of Bhānu II⁵ as well as in the Alagum inscription⁶ of Anantavarman Chōḍagaṅga and the Siddheswar inscription⁷ of Narasiṃha IV. The identification of the other places mentioned viz., *Kōṭarāvaṅga-vishaya*, *Sagaḍāvadhi-khaṇḍa*, *Tippariāamvilō*, *Paṭuvāḍa-pāṭaka*, *Rālaguṅcha-vishaya* and the village *Khambhāra*, however, is not certain.

TEXT^a

[Metres : Verses 1-3, 5-6, 9-11, 15, 20, 24-31, 33, 40, 41, 48, 50, 54, 56-58, 60-61, 64, 67, 73, 74, 76, 78 *Śārdūlavikrīḍita* ; verses 4, 21, 37, 42, 53, 66 *Sragdharā* ; verses 7, 23, 49, 65 *Mālinī* ; verses 8, 13, 34, 38-39, 44-46, 51, 59, 68, 75, 79-80 *Vasantatilakā* ; verses 12, 16, 18-19, 22, 32, 36, 43, 52, 55, 62-63, 69-71, 77, 81-88 *Anuṣṭubh* ; verses 14, 17, 35, 72 *Upajāti* ; verse 47 *Indravajrā*.]

First Plate^b

- 1 Siddham^c [||*] Lakshmi-pāda-sarōruha-dvayam=adaḥ śrēyānsi^d dāsishṭha(ṣṭa) vaḥ pras-phūrjjan-nakha-raśmi-kēsara-satam bhāsyān-nakh-āli-dalam(lam) | vi-

¹ Above, Vol. XXVIII, p. 246.

² *JASB*, Letters, Vol. XVII, 1896, Part I, p. 256.

³ Cf. above, Vol. XXVIII, pp. 247, 258, and text line 156.

⁴ *Ibid.*, p. 247.

⁵ *JRASB*, Letters, Vol. XVII, p. 24.

⁶ Above, Vol. XXIX, p. 47.

⁷ *Ibid.*, p. 108.

^a From impressions.

^b Expressed by symbol.

^c Read *śrēyānsi*.

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Scale : Three-fifths

- 2 spashṭa[m*]=pratīvi(bi)mvi(mbi)ta[h*] prañamanaiḥ kriḍ-āparādh-ōḍbhavaiḥ Kṛishṇo
yan-nakha-dīptishu bhramaratān=dhattē sa Lakshmi-priyah || [1*] Kshir-ā-
- 3 vdhē(bdhē)r=mmathitāt=sur-āsura-gaṇaiḥ prādurbhavanti Rāmā Śambhu-Vra(Bra)hma-
Purandara-prabhṛi[ti]shu prakhyāta-kīrtiśv=api | paśyatsv=Amva(mbu)janābham=I-
- 4 śam=avṛiṇōl=lōka-tray-āhlādina[m*] bhṛi[ṅg-ā]lī saḥakāram=ēti [hi] vanē phu[l*]l-ānya¹-
śākhiny=api || [2*] Tan-nābhī-sarasīruḥ-ōḍbhava-Vidhēr=A[trē]-²
- 5 rvvi(r=bba)bhūv=āmutaś=Chandras=chandrīkayā prakāśita-jagat=sambhūta-vān=nētrataḥ |
[trai]-lō[kya-grasa]n-ai[ka-da]ksha-timira-grāsītva-sāmyē=pi yō lakshma-
- 6 vyāji dadhat=tamaḥ prativapuḥ sū[r*]yy-ādhikō nirmmalah || [3*] Śrīdēvi-sōdaratvād=
amṛita-sakhatayā kalpa-vṛiksh-ānujatvā=lōk-ānandam vi-
- 7 dhātā timira-visha-harāḥ saṛyva-dēv-aikabhōgyah | tat-tat-saṁsargga-[lā]bhā[t*] tad-
anugata-guṇakam³ svāṅga-nishṭhan=dadhāna[h*] svasy=aitan=nirmmalatva[m*] ja-
- 8 gati vijaya[tē] darśayan=nūnam-induh | [[4*] Vāṁśō(Vāṁśē) tasya nṛp-ēśva[rā]ḥ sama-
bhavan=tēśhā[n=gu]nāchcha(nāś=chha)ndasah prōtphullā iva yat-purāṇa-patha-
- 9 gās=tatr=āpi nō sammataḥ | tat-tat-kārya-pathē śrītās=tri-bhuvanē mūrttin=dadhānā iva
bhrāmyant=īva sa-chētanāḥ śruti-grihē viśra-
- 10 mya viśramya cha || [5*] Pratyēkaṁ śasi(śi)-vaṁsa(vamśa)-bhūpati-bhūja-vyāḥ āra-sai kīr-
ttanam karttun=kaḥ kshamahatē⁴ va(ba)humukhō yatr=Ā-
- 11 rjunasy=aiva hi | dōrddand-ārjjita-kīrti-vārṇṇa-a-pānam tad-bhāratam prābhavat=tasmāc=
āhvaya-mātram=ādi-nṛpatih-śrēṇi[h]⁵
- 12 kramāli(l=li)khyatē || [6*] Tathā hi Chandrad=Vu(Bu)dhah | Vu(Bu)dhāt=Puṇḍravah |
tasmāc=Āyuh || [7*] tatō Naghu(hu)shah || [8*] tatō Yayātiḥ || [9*] tata-
- 13 s=Turvvasu[h] || [10*] tatō Gāṅgēyah | tatō Virōchanah | tat-sutah Sarvēdyah | [ta]tō
Bhāsvān | tatō Dattasēnah | tataḥ Saumyah | tatō=
- 14 śvadattah | tataḥ Saurāmgaḥ || [11*] tasmārvvi(d=Vi)chitrāṅgadāḥ | tat-sūnuḥ Śārādhvajah⁶ |
tatō Dharmm[ai*]shī | tataḥ Parikshit | tatō Jayasēnah | tat-su-
- 15 tō=p[i] Jayasēnah | tatō Vṛishadhvajah || [12*] tataḥ Śaktih || [13*] tataḥ Pragat[tā]h⁷ | tataḥ
Kōlāhalah || [14*] sa ēv=Ānantavarmm=ābhavat | Dhana-kanaka-
- 16 samṛiddhō Gaṅgavā[di*]-prasiddhah śakāla-vishaya-bhūpa(ta)[h*] svargga⁸-varggōpa-
bhōgaḥ || [15*] ta-l-adhipatir=ath=ādyō=nantavarmmā nṛpēndrah sa-
- 17 mabhavad=iti-rūdhā Gaṅga-nāmnā tad-ādyāḥ || [16*] Kōlāhalah samara-mūrddhni tatō
nṛpāṇām bhūtō yata[h*] Sarapurañ=cha tadīyam=atra[h*] Kōlā-
- 18 [hal-āhvayam=abhūt=su]⁹ra-sadma-tulyam tasmīn kramēṇa- patibhirvva(r=bba)hubhīrvvu
(r=bba)bhūvē || [17*] Rājya-śrībhrīti Mārasi[m*]ha-nṛpatau jyēshthē kim=atr=āśma-

¹ The Nāgari plates read *phullē=nya* here (above, Vol. XXVIII, p. 249, text line 4).

² The same plates read *Atir=* here (ibid., text line 5).

³ Read *guṇam* for the sake of the metre.

⁴ Read *kshamatē kshītau*, as in the same Nāgari plates (above, Vol. XXVIII, p. 249, text line 11).

⁵ Read *nṛpātī-śrēṇih*.

⁶ In the epic and *purāṇas*, Śārādhvaja is a famous name.

⁷ Read *Pragalbhaḥ*.

⁸ In the above referred to Nāgari plates *svarggi*⁸ is found (above, Vol. XXVIII, p. 250, text line 17).

This passage within brackets must have been engraved on the chip here, which has been broken and is lost.

- 19 [hē dōr-ddaṇḍ-ārjjita]¹-bhūta-ṭṭhita-Ramā-kaṇṭha-[grah-ā]nandinah | -kinv-asyā-mavaya²
bhuj-āsi-latikā samvēṣṭitā[m*] vairiṇām kaṇṭh-āra-
- 20 [ṇyam=iyañ=cha kirtti-la]³[ti]kā dyān=naḥ samārōhatu [[9*] Bhrāmyadbhir=vvijigīṣhayā
kshiti[talē] k[v]=āpi dvishad-vanditaiḥ kv=āpi dvēshi-kula-pra-

Second Plate, First Side

- 21 māthibhir=a[pi prā]*ptāḥ Kāliṅgāḥ kila | taiḥ Kāmārṇṇava-pañchāmair=nṛipa-varair=
yuddha[m] Kāliṅgaiḥ samam prāp[tam dra]ṣṭum=iv=ārṇṇvā-
- 22 d=udagamat=kūrmm-āvatārō Hariḥ || [10*] Kūrmma-svāmini sākshiṇi Triṇayanē tasmin
Mahēndraṇ=gatē Gōkarṇṇē=pi Mahōdadhau
- 23 viyati vā sūryyē tath=ēndāv=api [[*] Kāliṅgim=bhuvam=āharad=bhujā-va(ba)lād=any-
ōpabhuktāñ=chiram Lakshmi[ñ]=ch=ēty=atha kū stutir=vvada tahē(tō)
- 24 Gaṅg-ānvayasy=āhavō || [11*] Tatr=āsīd=vaṁśa-kartt=āsau Kāmārṇṇava-mahīpa[ti]ḥ[[*]
yasy=aitē putra-pautr-ādyā rājānaḥ khyāta-vikramā-
- 25 ḥ [[12*] Śāstr-ārtha-niṣṭhita-matir=dvishad-anta-kārī sarvv-ārthi-vargga-paritōṣhaṇa-hētu-
varggaḥ | āchāratō=p[i*] muni-puṅgava-mārgga-
- 26 chārī tasmād=abhū[n*]=nṛipa-varō bhuvi **Vajrahastah** [[13*] Na nāmataḥ kēvalam=
arthatō=pi sa Vajrahastas=**Trikaliṅga**-nāthah [|] kō **Va**-
- 27 jrahastād=aparah prithivyā[m*] vajram patad=vārayitu[m*] samarthah [[14*] Vyāpte
Gaṅga-kul-ōttamasya yaśasā dik-chakravālē śasi(śi)-pra(prā)-⁴
- 28 yēnat(yēṇ)=⁵āmālinēna yasya bhuvana-prahlāda-sampādīnā⁶ | sindūrir=ati-sāndra-paṅka-
paṭalaiḥ kumbha-sthalī-paṭṭakēshv=ālim-
- 29 panti punaḥ punaś=cha haritām=ādhōraṇā vāraṇān [[15*] Mahishī Naṅgamā tasya
Pārvvat=īva Pinākinah | tasmāt=tasyā-
- 30 m=abhūd=vīrō **Rājarājō** mahīpatih [[16*] Sa Rājarājō dvijarāja-kāntir=bhujāṅga-rāj-
ānana-varṇṇa⁷-kirttiḥ | śrī-
- 31 mattay=ādhaḥkṛita-dēvarājah⁸ śva(sva)-vikrama-nyak-kṛita-dēvarājah | [[17*] Tasy=āgra-
mahishī rājñō nāmnā yā Rā-
- 32 jasundarī | Lakshmīr=Nnārāyaṇasy=ēva Chandrasy=ēva cha Rōhiṇī [[18*] Tatas=tasyām=
abhūd⁹=dēvaś=**Chōḍagaṅgō** narēśvaraḥ | kshōṇī-
- 33 bhṛid-garvva-vichehhityau(ttau) div=indrāt=kulīśam yathā [[19*] Dhātṛī tasya Sarasvatī-
samabhavan=nūnan=na chēt=pitavāns=tat-sāraśva(sva)tam=āryya-va(bā)laka-ta-
- 34 mah śrī-Chōḍagaṅgaḥ payah | tādrig=vēdamatiḥ kathan=nipunatā śāstrēshu tādrīk=katlam
tādrīk=kāvya-kṛitih katham pariṇatiḥ [śi]-

¹ This passage within brackets must have been engraved on the chip here, which has been broken and is lost.

² Read *kin*=ch=āsmākam=iyaṁ as in the Nagari plates (above, Vol. XXVIII, p. 250, text line 20).

³ The bit where these two letters in brackets must have been engraved has been broken and is missing.

⁴ There is an unnecessary curve to the left and the top *mātrā* is absent.

⁵ In the case of *yēna* the two syllables appear to be dovetailed and are followed by an unnecessary *ū*. The intended reading is obviously *prāyēn=ā* as in the Nagari plates (above, Vol. XXVIII, p. 250, text line 28).

⁶ First the letter *hi* was engraved and it was subsequently converted into *di*.

⁷ The scribe has attempted to write *varāṇya* (cf. *ibid.*, p. 251, text line 31).

⁸ The Nagari plates read **rājarājah* here, which is better suited to the context (see *ibid.*, text line 31).

⁹ An unnecessary *rēpha* stroke is seen on top of this *akshara*.

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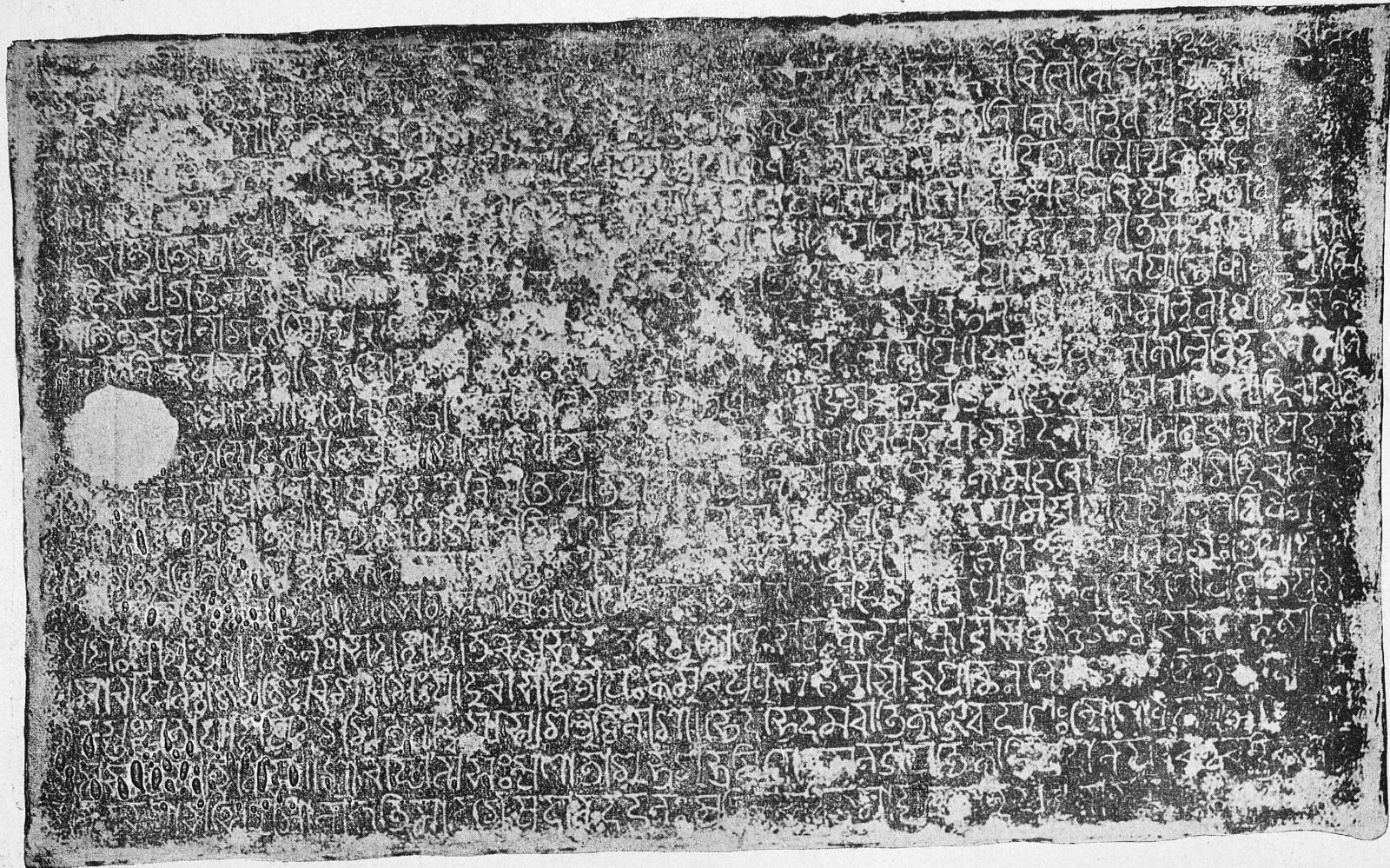
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Scale : Three-fifths

- 35 lpēshu tādrik=kātha[m*] || [20*] Kshōnīm dikpāla-sē(śē)shām=ayam=akṛita pada-dvandvam=ētasya vairi-kshmā-bhrich-chūdā-śriy=āptaṁ stutir=iti kiya-
- 36 ti Chōdagaṅgēsvarasya | nūna[m*] pūrṇṇaḥ sudhāmśu[h*] para-nṛipa-dhavalā-chchhatra-vu(bu)ddhy=āpaharttā mām=ity=aṅgasya vṛiddhiṁ tyajati yata
- 37 ivva(va) trasta-chittāḥ pravīrāta(t) || [21*] Gṛihṇāti sma kara[m] bhūmē[r*]=ṅga(**Ga**)ṅgā-**Gautamagaṅgayōḥ** | madhyē paśyatsu vi[rē]shu prau[dhah] prau-
- 38 dha-striyā iva || [22*] Prati-bhata-kara-śastra-vyābata-sv-āṅga-niryyad-rudhiram=avani-nish-ṭhan=nō bhavēd=yān=tad-ēva (yat=tad=aiva) [| *] nijakara-dhṛita-
- 39 śastra-chchhinna-bhinn-āṅgam=ētān=akṛita dharāṇi-saryyā(yyā)[n*]=dvandva-yuddhēshu Gaṅgaḥ [| 23*] Yat-tējāḥ-paribhūta-śatru-nagara-[prōdbhūta-dhūm-ō]-

Second Plate, Second Side

- 40 dgamair=bhūyaḥ Khāṇḍava-dāha-śaṅki-manasō dēvāḥ kṣaṇam bhīravaḥ | svar-ṇṇī(r=nī)-tād=asidhārayā ripu-gaṇād=vṛittāntam=ākarnṇya cha [praudhin]=ta-
- 41 sya nuvanti Gaṅga-nṛipatēr=[bhītiṁ vi]hāya dhruvaṁ(vam) [| 24*] Krōdh-ōdyad-dvipa-mēgha-vṛindini madaḥ(da)-śrō(srō)tasvatī-durggamē chañchat-khaḍga-[taḍit]-prabhā-
- 42 [va]ti nadan-nārācha-vāj-r-ōdayē | ma(ya)t-sa[inyē] jalad-āgama-pratinidhau jētum pravarttēta kaḥ śūrō=pā(p=i)ti vadaṁs=Ti(Tri)lōchana-vibhurvva(r=bba)ddhō=
- 43 munā saṅgarē || [25*] Nirmmathy=**Ōtkala**-rāja-[sindhum]=aparam Gaṅgēsvaraḥ prāptavān=ēkaḥ kīrtti-sudhākaram prithutama[m*] Lakshmiṁ(mīn)=dhara[nyā sa]-
- 44 mam(mam) | mādyā[d*]-danti-saḥam(ha)sram=aśva-niyuta[m] ratnāny=asa[m]khyāni mā(vā) tta(tat)-sindhōḥ kim=imam prakarsham=aṁtha(atha) vā vrū(bṛū)mas=tad-unmāthinah [| 26*] Pādaṁ yasya [dha]r-ā-
- 45 ntari(ri)ksham=akhilan=nābhiś=cha sarvā diśaḥ śrōtrē nētra-yuga[m] rav-indu-yugala[m] mūrdh=āpi [vā dyau]r=asau [| *] prāsādaṁ Purushōttamasya nṛipatiḥ kō nā-
- 46 ma karttu[m] kshamas=tasy=ēty=ādya-nṛipair=upekshitam=ayam chakrē=tha Gaṅgēsvaraḥ [| 27*] Lakshmi-janma-griha[m*] payō-nidhir=asau sambhāvitasya sthitir=nō dhami¹ śva-
- 47 su(śu)rasya pūdyā(jya)ta iti kshīr-āvḍhi(bdhi)-vāsā[d*] dhruva[m] | nirvi[ṇṇah] Puru-shōttamaḥ pramudi[tas]=tad-dhāma-lābhād=Ram=āpy=ētat=bha[r*]tri-griham varam pitṛis grihāt
- 48 prāpya pramōd-ānvitā [| 28*] Tvaṁ-kūrmm-ādhipha(pa) nischalatvam-api bhō vyālendra-dhē(dhai)ryyam vaha tvam prithi(thvi)-sthiratā[m] bhaja tvam=adhunā vra(bra)l māṇḍa-gāḍham bhava [| *]
- 49 śrī-Gaṅg-ādhipa-va(ba)ddha-si[m]ha-visarad-ghōshā-jagad-vyāpīrō diṁ-rāgēshu bhayāc=chalatsu jagatā(ti) kāmṇēta vā yaḥ ka(kra)māta(māt) || [29*] **A-**
- 50 **ramyā-nagarāt**-Kalinigaja-va(ba)la-pratyagra-bhagn-āvṛiti-prākāi-āyata-tōraṇa(ṇa)-prabhṛitayōr² Gaṅgā-tatasthāt=tataḥ | Pārthāms(rth-ās)trair=[yvu]-

¹ Read dhamni.

² Read prabhṛitō.

- 51 dhi jajja(rjja)rikṛita-namad-Rādhēya-gātrākṛitir=Mmā(Ma)ndār-ādri-patir=ggatō raṇa-
bhuvō Gaṅg-ēsvar-ānudrutaḥ | [| 30*] Vra(Bra)hmāṇḍād=va(ba)hir=asya kītti(rtti)-
ya[śa]-
- 52 sā [li]ptan=na vā bhāyinē dāttas=ch=ārthi-gaṇāya hēma-nichaya[h] saṅkalpinō [vā]
va(ba)hu nirddagdh-āri-pavaśu¹ bhāvita-navas=tasya pratāpair=nna vā ki-
- 53 n=nō vāti² kṛitavān=asau stuti-padaṁ śrī-Chōdagaṅg-ēsvaraḥ ||[31*] Varshāṇām
saptati[m] vīraḥ kshōṇi-sambhōgam=ācharata(t) | diṇ-nāyakā[n] pratiḥārā-
- 54 n-vidhā[y]=āsāsu sarvvataḥ ||[32*] Ki[m] prāptā mahishī tapōbhīr=atulaḥ śrī-Chōdagaṅ-
gēra(na) sā dēvai= stutya-guṇēr(ṇair)=vvibhūṣhita-vapuḥ kastūrikām̐-
- 55 dinī | n=ā-Vishṇuḥ pṛithviva(thivī)patiḥ prabhavat=īty=asmīna(smin) Harau vā bhuvō raksh-
ārtha[n*]=dhṛita-janmani svayam=asau Lakshmi[h*] prasūt=ātha vā ||[33*] Tasyān=ta-
- 56 tō=jani jagat-tritay-aika-vīraḥ Kāmārṇṇavas=[tri-jaga]d-ēka-[vadānya ē]shaḥ | sūryyaḥ
pratāpa-vibhavēna jagat-prasiddhaḥ kīrttiś=śāsāṅka-
- 57 m=adharikṛitavāna(n) viśuddhyā ||[34*] Gaṅgēśa-sūnōr=[vvivu(bu)dh-āsrayasya dṛi]ya]-
[d*]-dvishad-vamśa-vibhēdī-śaktēḥ [|*] Kāmārṇṇavasy=āsya Kumāarakatvaṁ
- 58 na nāmataḥ kēvalam=arthatō=[p]i ||[35*] [Prāpy=ōdayaṁ śa]sā(śā)ṅkasya varddhat[am]
nāma vāridhiḥ | varddhatē kīrtti-chandrō=[yam] chitraṁ=Kāmārṇṇav-ōdayē ||[36*]
- 59 Nand-arttu-vyōma-[viśva]³-pramita-Śaka-samā-vyāpta-kālē [dinē]sē chāpa-
[sthō]=nya-grah-aughē va(ba)lavati ripushu prakshayaṁ prāpta-

Third Plate, First Side

- 60 vatsu | asmin=mūr]ddh-ābhi[shiktē nṛipavara-tana]yē sarvva-lōka-aika-nāthē śrīmat-Kāmār-
ṇṇavēśē | jagad=abhavad=idam tat-tad-ānanda-pūrṇam(rṇam) ||[37*] Kshīr-ārṇṇavā-
- 61 d=a]jani [chan]dra-kal=ēti vārttā Kāmārṇṇavāt=tu [sakal-ēndu]di[vōkar]-ābhaṁ [|*]
kīrtti-pratāpa-mithunaṁ sahachāri lōkē śishyaty=ahō para-nṛipān=a-
- 62 nurāga-sū[nyān||] [38*] Yasy=āsi-nirdalita-vai[ri-karīndra-kumbha-nimukta]-māuktika-
phalāny=asṛig-ukshitāni | Kāmārṇṇavasya ripu-samhati-[hētv]=a-
- 63 kāla(lē) sandhyā-prabhāta-bha-gaṇā iva bhānti [yu]ddhē ||[39*] Dripyad-vairi-chaṁ-ūr-
mmayā kavalitān=aivam=mma(ma)y=āsvādit=ēty=anyōnyaṁ=kalahē tu [nirṇaya-vi]-
- 64 dhau khaḍga-pratāp-ē[chehha]yā | mādhyasthaṁ=gamit=ēva ni[rmalatarā] kīrttir=yyadī-
shā(yā) vra(bra)vīmy=ālōchehē(chy)= ēha mahadbhir=ity=[u*]pagatā Dhātu[h*] [śrutī]
- 65 chā(v=ā)darāta(t) ||[40*] Asrākshīt=sa hiraṇya-garbham=apa[rē lōkē mahē]śaḥ pur=ēty=
arthō=ya[m] vivadanti yē cha vadana-vrātas=tadīyō=dhunā | ruddhō
- 66 sha(ya)t=tu hiraṇya-garbham=akarōt=Kāmārṇṇavēśas=tataḥ sa[m]pa[nnam] janitaṁ
[jaga]d=yata iha pratyakshataḥ prāṇinām ||[41*] Sapt-ā[m*]bhōdhīn=vahantī kshi-
- 67 tir=atitaraḥ nāga-kūrm-ēsvarāṇā[m] sā[hāyyam] vāñchha[t=ī]yan=tad=api punar=a]yaṁ=
kalpitā=tatra bhārah | dhātā Kāmārṇṇav-ākhyah sa cha nija-
- 68 tulanā[m*] nirjjayat=svārṇṇa-bhārair=bhūyō bhūyas=tulāyah(yām) sthita iti dha[raṇēr=
bhāra]-vā(bā)hulyam=āptam(ptam)||[42*] Hṛishta-pushta-jan-ākīrṇa[m*]] vidva[j*]-
jana-manō-

¹ Read *puraś=cha*.

² The letter *ti* is redundant.

³ The bit on which this word *viśva* was engraved has been broken and lost.

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Scale : Three-fifths

- 69 rama[m] | das-āvdī(bdī)m=akarōd=rājyaṁ Kāmārṇaya-mahīpatih[43*] śrī-Chōdaganga-nripatēr=mmahish[ā](shī) tatō=nyā tasy=Indirā Ravi-
- 70 kul-ōdbhava-rāja-putrī | y=ādy=āpi Dhātūr=upam=ājani su[nda]rīṇām s=ēyam sudhā[m*]śu-vadanā s[va]yam=ēva jātā | [44*] Yādru(d-rū)pa-sī-
- 71 la-gati-varṇanayā prasiddhā dṛishtānta-bhū[r]=ggiri-sut=ēty=ativāda-dōshah | n=asty=ēva cha[nda]-ruchi-kāma-harō yad=anra(tra) tām=Indirām=udava-
- 72 had=bhūvi Chōdagangah[45*] Tasyān=tataḥ samajani kshitinātha-nātha[h*] śrī-Rāghava[h] para-dhanē[śvara]-darppa-marddī | yat-paṭṭava(ba)ndhana-vidhi-sravana-
- 73 prabhītāḥ sarvvē nripā[h*] śva(sva)-hridi kama(kam)pam=avāptavantaḥ | [46*] Śrī-Rāghavē rājani chitram=ētat=tējō-vihinaḥ kshitipāla-varggah | tat-pāda-sēva-
- 74 kṛita-dēha-siddhir=mitrībhavaty=ēva samasta ēshah | [47*] Praudh-āri-prahati-prakāra-vihita-prāchandyam=antarbhavad=dōr-ddand-ōpamiti-pragalbha-
- 75 vishayaḥ (ya)prā gbhūtavān=Arjjunāḥ | sa[m*]praty=ātā(ha)ta-raṅga-saṅgata-ripu-srēṇī-si(si)va(ra)h-kanduka-kṛid-āsakta-bhujah śarāsanabhṛitā[m*] chitr-ō-
- 76 pamā Rāghavaḥ | [48*] Jagati Paraśurāmāḥ prādhuṛāsī[d*] =dvitīyah kimu-ripu-kula-hantā sv-ājñay=āchchhanna-lōkah [*] kshiti-vitarāna-diksh-āsa-
- 77 kta-hastāḥ pratāpād=api daśa-sata-vā(bā)hūr=yyasya śatrur=vvināśī | [49*] Bhēda[m] bhēdam=arātī-kuñjara-ghatāḥ kshōṇīdhra-paraṇtī? ranē pāya[m] pā-
- 78 yam=āsrik-payāsi (yāmsi) va(ba)hudhā śrī-Rāghav-āsīḥ kshanāta(t) | subhram subhram=iv=ōdvamana(n)=[vi*]jayatē kirtti-pradānam param chandra[m] chandrikayā pra-
- 79 pūrṇṇatarayā sa[m*]sēvyamān=ākṛitima(tim) | [50*] Durgēshu dāva-dahanāḥ ksha-(kshī)tibhristu(tsu) vajra[m*] madyat-kar-indra-ghatanāsu cha [sim]ha eshah [*] vi-[dvēshi]-

Third Plate, Second Side

- 80 bhūmipatayō nivasanti yatra śrī-Rāghava-kshitipatir=vvitata-pratāpah | [51*] Śrī-Rāghava-dharādhiśah kshōṇī-nātha-śa(śi)rōmaṇih | a-
- 81 karōd=rāmva(jya)m=avda(bdā)nām=uddāmō daśa pañcha cha | [52*] Tasya śrī-Chōdaganga-kshiti-valaya-patērvvaśa(r=vvaśa)-santāna-mallī-kandva(nda)-śrī-Chandralē-
- 82 khā sphuṭam=Aditir=iva prēyasā(si) Kasya(śya)pasya | tasyām=uddāma-dhāma-kshayita-dinamanīrya(r=jja)jñivān=Rājarājō rājanya-kshōda-
- 83 kēlī-tilakita-maha(hi)ma-vyāpta-dikra(k-cha)kravālah | [53*] Tasmin vi(di)g-[vi]jaya-prayāna-rasikē sa[m*]rambha-śumbhach-chamu(mū)-sa[m]kshuṇṇa-kshiti-chakra-pā[m]śu-pa-
- 84 ṭala-prāgbhāravaty=amva(mba)rē | bhū-saṁspa[r]śa-ghrinā-vaśā[d*]-dinamanēr=uchai-(chchai)h p[l]utam sapta(pti)bhīḥ svabhyasta[m*] sura-sintu(ndhu)rēṇa dharapī-puṭṭā rad-ōdgha-

* There is an unnecessary *repha* stroke on this letter.

* Read *panktim*.

- 85 tṭanam(nam) ||[54*] Chōdagamga-narēndrasya sūnur=uddāma-vikrama¹h ||[*]²Rājarāja iti khyāpu(ta)s=Trikaṅga-mahīpatih ||[55*]-Viśva[m*]krōdayati praga-
- 86 lbha-yaśasi prālēya-śaila-tvishi yad=yad=yādrig=abhūd=abhūta-sadriśam santa[h*] samā-karṇyatām(tām)||² dhātri pī[tha*]³ti-lingati svar-achalaḥ prāsāda-
- 87 ti tvad-yaśō diṇ-nāthāḥ pratimanti yasya paritaḥ śrashṭu(śrēya)h-padam śri(śri)ṅgati ||[56*] Āna[m]dam vidadhāti chētasi bhavat-kīrttir=ggūṇa-grāhiṇaḥ
- 88 sūtē pē(dō)hadam=arthina[h*] sumanasi śrī-Rājarāja dhruvam(vam) ||[*] s=ēyam karṇa-patham samētya hṛidayē śalyāyatē vairiṇaḥ sv-āmē(tm-ē)chchhānu-
- 89 vidhāyinān=na hi nā(ni)jō bhāvah kvachid=drīsyatē ||[57*] Ētasyām bhuvi pañcha-viṇśa-(viṇśa)ti-samāḥ kshamāpāla-lakshmidhavaḥ
- 90 kṛitvā jitvara-chāpa-chañchala-bhuja(jā)-dambhōlir=urvvipatih | rājyaṁ prājya-yaśas-tushāra-kirāṇa-śrēṇī-ragā(sā)d=āsa-
- 91 nād=udgachchha[t*]-puruḥūta-gīti-charita-śrī-Rājarājō nṛipaḥ ||[58*] Tasy=ānujō nṛipati-rāja-padē=bhishiktaḥ s-ūkta(kti)-
- 92 priyaḥ parimit-ādinṛipa-prasastah | prithvipatih kalimal-āhita⁴-dhamma-śuch(a)(d)(a)l | kārya-kshamaḥ prabhur=asāv=**Aniyaṅkabhīmaḥ** ||[59*]
- 93 Vir⁵-ādhishṭhita-saṅgar-ādri-śikharē sa(śa)[m]kha-svan-āsāsītē kunt-ōdbhinna-madēbha-kumbha-vigalan-mukt-āvalī-puñjitē | harshād=ugra-
- 94 nija-pratāpa-dahanē khaṅga(dga)-śruchā vidvishām rājñām=ānana-paṅkaajāna(ni) nṛipati[r]=ggatv=ānayad=ya[h*] śa(śri)yam ||[60*] Kshīr-āvdhē(bdhē)r=amṛitaḥ(tāt)=sa(su)-
- 95 r-āsu[ra-bhu]ja-vyāpāra-vikshōbhita[ch*]=chandrasy=ārddham=abhū[t*]=tad=apy=a[dhi*³]-ya[yā]rī(v=ī)śānam=ēkaṇ=kila | chañchad=vi(bā)hu-va(ba)lēna saṅgara-bhuvi dvi(tvat)-
- 96 khaṅga-dhārī-jalāj=jātas=tv=asṭa-dig-īśvarā[t*]=prithu⁶-yaśa[s=cha*]ndra[h*] samālingati ||[61*] Ya[t]-prayāṇa-samudbhūta-rajah-sa[m*]pūritē=mva(mba)-
- 97 rē | abhū[d]=dviradarājasya dhūli-mada-chitā taru(nu)h ||[62*] Daśa varshāṇi vīrō=sau nirjjit-ārāti-maṇḍalaḥ | **Aniyaṅkabhīma-bhū-**
- 98 pilṣ [dharitrīm] samapālayat ||[63*] Prau[dh-ānarggala]-vikramaḥ kula-[gṛiham yō daṇḍanīti]-śriyaḥ saty-āchāra-vichāra-chāru-cha-

Fourth Plate, First Side

- 99 ritaḥ puṇy-aika-pārāyaṇaḥ | tasy=āsīd=**Aniyaṅkabhīma-nṛipatēr**=arddh-āṅga-lakshmī[h*] svaya[m*] [snē]hasy=ātīsayēna paṭṭamahishī Vā[ghalla]dēvī bhuvi|| [64*]
- 100 Tulita-pitri-guṇ-augha[h] sūnur=āsīd=[amushyā niratīsayi]ta-[tējā] y[au]van-āvāpta-[rājyaḥ] | pranata-nṛipati-chūdā-ratna-rōchih piśaṅgikṛita-

¹ There is an unnecessary *anusvāra* here.

² One *daṇḍa* is unnecessary.

³ There is space for engraving this *akshara* but it has not been engraved.

⁴ The Nagari plates have °*ōjjhita*° here.

⁵ An unnecessary *u-mātrā* is seen in this letter.

⁶ Traces of an *akshara* resembling *m* are seen between *thu* and *y* here.

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- 101 charaṇa-sarōjō **Rājarājō** nṛpālaḥ || [65*] Yasy=ōdyaḍ-[vāji-vṛinda]-prakhara-khura-put-
āghāta-nirddhā(rddā)rit-ōrvvi-śa(sa)mbhūtaṁ=bhūri-bhāsvat-kara-nika-
- 102 ra-guṇaḥ¹ syūta-sāndra-prayāṇē(ṇam) | vistīrṇṇaṁ karṇṇa-tāl-āhativirabhirat²-ōnmatta-
sēnā-gajānām=ashtānām diggajānām mukhapata-tulanā-
- 103 m=ādadhē dhūli-jālaṁ(lam)||[66*] Yasmīn śāsati śāsīt-āti-nikaraiḥ³ samyak samudr-āmva-
(mba)rām pṛithvī[m*] pāṛthiva-puṅgavē naya-guṇaiḥ śrī-Rājarājē
- 104 nṛpē | chakraṁ mMā(Mā)dhava eva taikshṇam⁴=adhikaṁ kaukshēyakē chintanaṁ⁵ śāstr-
ābhyāsa-vidhau vidhau cha jaḍatā kālē kalau śrūyatē ||[67*] Yāt-kīrtti-
- 105 dugdha-jaladhir=bhuvan-āntarālaṁ sa[m*]p[l*]āvya dūratarāma=uchchhalitaḥ sa bhāti |
tārā-gaṇā[h*] sphuṭa-ruchō gaganē samantāt=sūkshma-ātisūkshma-tara-
- 106 lā iva vipṛushanti ||[68*] Tyāgē sau(śau)ryyē cha satyē cha Karṇṇ-Ārjuna-Yudhishṭhiraiḥ
[| *] sadṛśō=yam mahāvā (vī)rō Rājarājō narādhipaḥ ||[69*] Rāja-
- 107 rājō narapati[r=dda]śa sapta cha vatsarān | bhuvī rājya-śriyam bhuktṡvā svā rājyāya prata-
sthivān [| 70*] Chālukya-kula-sāmbhūtā vēlā sau-
- 108 ndaryya-vāridhēḥ | nāmnā Malhanadēv=īti mahishī tasya bhūpatēḥ ||[71*] Tasyām=abhūd=
adbhuta-vikrama-śrīḥ śrīmān=ayam bhūbhṛid=**A**-
- 109 **nañkabh[i]maḥ** | virājatē kīrtti-sudhā-taraṅgair=dhautāsu dig-bhittishu yat-prasastiḥ
[| 72*] Yasy=ānarggala-dōr-vvilāsa-la-
- 110 hari-lāvaṇya-vairi-vrajat-kranda[t*]-paura-vadhū-vilōchana-payah-pūrain=dharā da[ntu]-
rām(rā) [*] kiñ=cha tyāga-taraṅga-bhaṅgi-kalanaiḥ pāthōdhi-
- 111 yā n=ōtsavād=vīdā-vakṛita-kandharaḥ sa bhagavān=manyē purāṇō munīḥ ||[73*] Kas-
tvam=bhōḥ kalir=a[sm]i kin=nu vīmanāḥ kasmai nivēdy=ātma-
- 112 naḥ sōk-ā[m*]bhōdhim=apāharāmi kalayā ki[m*] vētsi nō mām Harim(rim) | yady=ēvaṁ
kalay=ā[smā]dīya-samay-ōtkshēpāya Gaṅg-ānvayē jā-
- 113 taḥ śrīmād-Anaṅkabhīma-nṛpatiḥ sō=py=arthabhūtō mama ||[74*] Dhyān-ānuva(ba)ndha-
nivi(bi)ḍa-prasara-pramōda[m*] mādhvika-mugdha-masṛiṇaṁ hṛida-
- 114 y-āravinda[m*] | dēvaḥ purāṇa-purushaḥ parirabhya yasya rōlamva(mba)-ḍamva(mba)ra-
kalām kalayāmchakāra⁶||[75*] Lakshmī-rakshaṇa-sauvidarlla(lla)-pa-
- 115 davi[m*] pratyarthi-pṛithvī-bhujām prāṇ-āka[r*]shaṇa-rarjju⁷(jju)-vaibhava=tulām=
uddāmam=āmanda(ṇḍa)yan | saṅgrāma-sthala-kēli-tāṇḍava-kalā-pāṇḍi-
- 116 tyam=ā[ma*]ṇḍayan yēn=āyam jagad-adbhut-aika-vilasat-kṛīḍā-nataḥ sāyakaḥ ||[76*]
Hiraṇyagarbha mā garvva[m] kurushv=ēv=ēti s-ērshyayā [| *]
- 117 hiraṇyagarbhō bhūtvā yaḥ kshāmam=imā[m*] paripālayan(yat) ||[77*] Yasy=ānarggala
vikram-ārjjita-yaśaḥ-kshīr-ōḍa-dān-ōrmmbihīḥ dā(bhir=dā)tā-

¹ The Nagari plates have °mahah° here (above, Vol. XXVIII, p. 254, text line 101).

² Read °bhīr=avirat-ō°

³ The Nagari plates have °amaraganaiḥ° here (above, Vol. XXVIII, p. 255, text line 103).

⁴ There is an unnecessary *na* engraved after this.

⁵ The *anusvāra* mark is to the right.

⁶ Read *kalayāñchakāra*.

⁷ This *repha* stroke should have been engraved above *sha* of the previous word °ākashana.

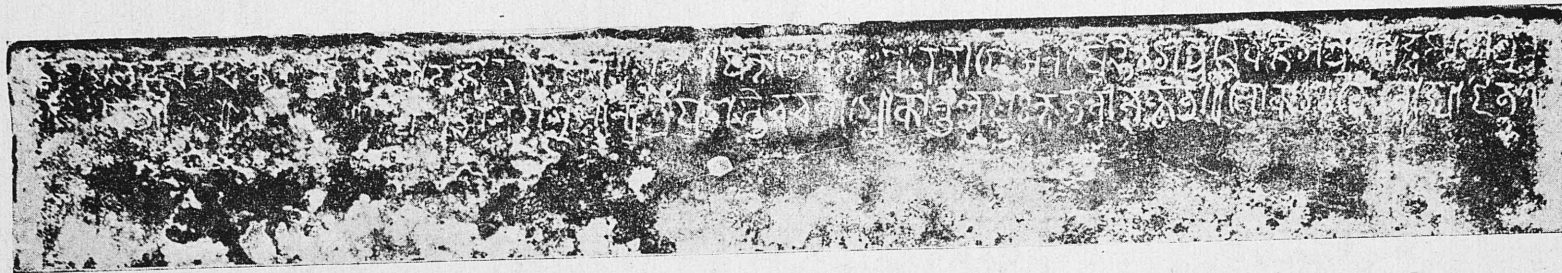
Fourth Plate, Second Side

- 118 raḥ kila kāma-gō-prabhṛitayaḥ prōchchhō(tsā)ritā dūrataḥ | kiñ=ch=āyañ=cha hiranya-garbha-kalanā-[vai]dha(da)[gdh]yam=ā[karṇṇayaḥ=la]jā-lōla-chatummu]-
- 119 kh-ākshi-yugalō manō(nyē) mahān padmabhūḥ ||[78*] Yēn=ābhishēka-samayaḥ kalita-trayēṇa nītas=tulāpuruṣha-dāna-kal-ānuva(ba)ndhaiḥ | lavdh=ā(bdh=ā)pi naḥ
- 120 kshitir=amushya mudē tath=ābhūd=yādrigvi(g=dvi)jāti-jana-sāsana-dāna-kēliḥ ||[79*] Āka[r]shatā hṛidayam=ēṇa-vilōchanānām=ā[dhunvatā cha pa]-
- 121 ritaḥ pratip[ā]rthivānām [|*] arth-ānvaya-praṇaya(yi)nā kṛtinām=Anaṅgabhīma-prasiddhir=amunā vidadhē nṛipēṇa [|] [80*] Sō=yam śrīma[d-**Aniya**]-
- 122 **ākabhīma-narēndrah** ātmanaḥ puṇy-ābhivṛiddhy-artha[m] **Kōṭarāvaṅga-vishayē** **Sagaḍāvadhi-khaṇḍē Ti[ppa]riāmvilō-samva(mba)ddha-Phaphaḍā-kshē-**
- 123 tra-sahitaṁ **Paṭuvāḍapāṭaka-grāmaṁ** [sa]mudāyēna dvy-adhika-shasṭi-vāṭi-parimitaṁ **Rālagunchha(ñcha)-vishayē** pūrvva-diśa(śi) alpā-pushkara-
- 124 nī-pāśchima-sētu[h] dakṣiṇa-diśa(śi) Nāgēśvara[h*] pāśchima-diśa(śi) sasimā-pushkariṇi-[pūrvva-sētuḥ] uttara-diśa(śi) Nārāyaṇa-sādhu-pu-
- 125 shkaraṇi-uttara¹-sētu[h] ōva[m] chatus-simā-prāchi(chi)na-Kapilēśvara-sahitaṁ **Rāvaṅga-vishayē** **Madhya-khaṇḍ[ē] Khambhāra-grāmañ=cha** sa-jala-
- 126 sthara(la)-kshētra-matsyē(tsya)-kachchhapa-viṭap-āraṇya . . . siddha-chatuḥ-sim-āvachchinnam Bhāradvāja-gōtrāya Dharādharma-śarmma-
- 127 naḥ putrāya Śrīdhara-śarmmaṇaḥ pautrāya Ananta-śarmmaṇaḥ prapautrāya Yujurvēd-āntarggata-Mādhyā[ndi²*]na-śā-
- 128 kh-ādhyāyinē Vājapēya-yājīnē Jaga[nnātha]-śarmmaṇē śrī-**Purushōttama-kshētrē** **Sōma-grahaṇa-samayē** vā(dhā)-
- 129 rā-pūrvvakam=ā-chandr-ārkk-ōpabhōgāy=ākari-kṛitya pā(pra)[tipāditah] Paṭuvāḍapāṭaka-[vā]sinaḥ|| Vājapēya-yāji Sūryyaka(kṛi)shṇa Sa-
- 130 rvvajña Anantakaṇṭha Jautisha Kapilakaṇṭha Paṇḍita Śrīdhara Pāṭhi Āgamadhara [Pāṭhi] Siddhēśvara Paṇḍita Gōvinda
- 131 Pāṭhi Arjjuna-śarmmaṇaḥ|| ētē Bhārachchā(dvā)ja-sagōtrāḥ || [Jau]tisha Rudrakara³ Jautisha Vāsudēva Pāṭhi Sabhāpati
- 132 Pāṭhi Vṛi(Bṛi)haspati Pāṭhi Ananta Pā⁴ṭhi Uddāi Pāṭhi . la Pāṭhi Jaga[nnātha]-śarmmaṇaḥ ētē Vatsa-sagōtrāḥ|| Pa-
- 133 rṇṇata⁵ Mrityuñjayā(ō=p)i Vatsa-sagōtrāḥ || Pāṭhi Viśvēśvarā(rō) Māṇḍavya-sagōtrāḥ || Atha grīh-āṅgaṇa-bhāgiṇaḥ | Paṇḍa(ṇḍi)ta

¹ Read °dakṣiṇa°.² There is space here for engraving the *akshara ndi*, but it was not engraved.³ The name may have been *Rudrakumāra* as well.⁴ Some other *akshara* was attempted to be engraved here.⁵ The intended word seems to be *Paṇḍita*.

ORISSA STATE MUSEUM PLATES OF ANANGABHIMA III—Plate V

156



156

Scale : Three-fifths

G. S. Gai

Ep. Ind., Vol. XXXVII

- 134 Mrityuñjaya Madhu Lōkadhara Vidyādhara [Ha]dap[ra]kara Ga[d]ādhara Ma . . . ka..
dhava Chakradhara Jāvanara Lōkā-
- 135 yī Sūrjjāyī Gōvinḍa-haru Pāṇigrāhi Chaṇḍa . chehha . . ra . ri pāla Madhusō(sū)dha-
(da)na Ga[d]ādhara Paṁ Vi-
- 136 śvē[śva*]ra Sēnāpati Rājapradhānī Vidyākara Mādhava . dhakar . . Pāṭhi Sannu Pāṭhi
Purī [Atha*] Paṇḍita Vēda[vidāh] |

Fifth Plate, First Side

- 137 kha . ra[śrī] Jyōtisha Rudrakara-[śar]mmā s-ārdha-vāṭikāḥ | Gaṅga[la]-śarmmā s-
ārdha-vāṭikāḥ | Vri(Bri)haspati-śarmmā ēka-vā-
- 138 ṭi[kah] | . . vara-śar[mmā] s-ārdha-vāṭikāḥ | Ya[jña]-śarmmā s-ārdha-vāṭikāḥ | Janār-
ddana-śarmmā ēka-vāṭikāḥ ētē Vatsa-sagōtrāḥ [||*]
- 139 A[nanta]-śarmmā . . . [Vi]dyākara-śarmmā pañcha-vāṭikāḥ Śrīdhara-śarmmā dvi-vāṭikāḥ
Dharaṇidhara-śarmmā s-ārdha-vāṭikāḥ
- 140 Ga[d]ādhara-śarmmā dvika-vāṭikāḥ [Sar]vadhara-śarmmā s-ārdha-vāṭikāḥ Ābharāṇa-
śarmmā s-ārdha-vāṭikāḥ Viṣṇu-śarmmā ēka-vāṭi-
- 141 kaḥ Kā[ma]dēva-śarmmā s-ārdha-vāṭikāḥ Madhusō(sū)dha(da)na-śarmmā ēka-vāṭikāḥ
Mādhava-śarmmā s-ārdha-vāṭikāḥ Mēdī-śa-
- 142 rmmā ēka-vāṭikāḥ Uddāi-śarmmā Mayadhara-śarmmā cha pratyēkaṁ dvi-vāṭikō Dhṛitikara-
śarmmā ēka-vāṭikāḥ Sujā-
- 143 i-śarmmā ēka-vāṭikāḥ Bhāṇakara-śarmmā arddha-vāṭikāḥ Madhu-śarmmā arddha-vāṭikāḥ
Ugra-śarmmā ēka-vāṭikāḥ ētē
- 144 Bhāradvāja-sagōtrāḥ || Viśvēśvara-śarmmā ēka-vāṭikāḥ Rāmadēva-śarmmā s-ārdha-tri-vāṭi-
kāḥ Mrityuñjaya-śarmmā
- 145 dvi-vāṭikāḥ ētē Māṇḍavya-sagōtrāḥ [||*] Vāsudēva-śarmmā ēka-vāṭikāḥ Sū[r*]jyākara-
śarmmā ēka-
- 146 vāṭikāḥ Nārāyaṇa-śarmmā s-ārdha-vāṭikāḥ ētē Kāśya(śya)pa-gōtrāḥ [||*] [Atha*] Vēda-
Vyākaraṇa-maṭhayō=
- 147 [r] pa(h=Pa)[ra*]mēśvaraḥ || Vāṭi ē[sha]¹ Va(Ba)labhadra-dēvasya arddha-vāṭi daṇḍa-
pāsi(śi)kasya vāṭi-dvayaṁ Pāṭa(tu)vāḍapāṭakē Tri-
- 148 dēvānām mmasṭa²-vāṭyaḥ || Pūtimāsha-gōtrāḥ śāsanādhikārī Tallar-āryyō dvi-vāṭikāḥ[||*]
Vēda-Purāṇa-Vyākara-
- 149 ṇa-maṭhānām nava-vāṭyaḥ [||*] Vri(Bri)hatvri(dvri)[ddha]-maṭhasyē(sy=ai)kā vāṭi ||
Tāmuvra(bra)kāra Lōkāyī ēka-vāṭikāḥ || Daṇḍapāsi(śi)ka-
- 150 sya vāṭi-chatusṭaya[m*] || Mad-dāna-phala-siddhy-artha[m*] tad-rakshā-phala-siddhayē
[|*] maddharmaḥ pratipālyō=ya[m*] bhūpair=āchandra-
- 151 tāraṇam(kam) || [81*] Mā bhūdi(d=a)phala-śaṅkā tē para-datt=ēti pār³thiva [*] sa(sva)-
dattād=adhika[m*] puṇyaṁ para-datt-āna(nu)pālanē || [82*] Sva-dattā[m*]

¹ Read *ēkā*.

² Read *°dēvānām=ashṭavāṭyaḥ*.

³ The *rēpha* sign is engraved between *pā* and *thi*.

- 152 para-dattām para-dattā¹ vām(vā) yatnād=raksha Yudhisṭhira [*] mahīm matimatām
śrēṣṭha dānāch=chhrēyō=nupālanē(nam) || [83*] Sva-dattā[m*] pa-
- 153 ra-dattāma(ttām vā) yō harēta vasundharām(ram) [*] sa vishṭhā(shṭā)yām kṛimīr=bhūtvā
pitṛibhiḥ saha pachyatē ||[84*] Nirjjalē prāntarē dēśē(śē)
- 154 śushkam(shka)-kōṭara-vāsinaḥ [*] kṛishṇa-sarpā hi jāyantē yē haranti vasundharām(rām)
||[85*] Gām=ēkāṁ svarṇam=ēkāṁ vā bhūmēr=apy=a-

Fifth Plate, Second Side

- 155 rddham=aṁgulaṁ(lam)[*] haran=nara[kam=āpnōti y]āvad=ābhūta-saṁplavaṁ(vam) ||[86*]
Śatruṇ=āpi kṛitō dharmmaḥ pālaniyō manīshibhiḥ [*] śatruṇ=ēva hi śatru[h*] syād=dhar-
mmaḥ śatruṇ=nna
- 156 kasyachit ||[87*] Tasy=ā[jñayā yathā-jñānaṁ] Gaṅg-ānvaya-gaṇān=prati [*] praśasti-
rachanā-ślōkāṁ Tallapaḥ² kritavān kṛitī ||[88*] Lōkāikēn=ōdghāṭitam(tam)||

¹ This *para-dattā* is redundant.

² Read *ślōkāms=Tallapaḥ*.

No. 56—THREE EARLY KANNADA INSCRIPTIONS FROM DHARWAR DISTRICT

(2 Plates)

MADHAV N. KATTI, MYSORE

(Received on 9.2.1967)

The three inscriptions edited below with the kind permission of the Government Epigraphist for India, were copied by me in the course of my epigraphical survey of Kalghatgi Taluk, Dharwar District, Mysore State, during the month of October, 1965. Of these, No. I¹ is from **Araḷihonḍa** and Nos. II² and III³ are from **Māvalli**, all belonging to the same Taluk.

I. Araḷihonḍa Inscription of Piṭṭiamman

This inscription was copied from a loose slab kept in the temple of Kalmēsvara in the village. The upper portion of the slab is broken. The text is in three lines.

The **characters** generally resemble those of the Yekkēri rock inscription⁴ and Aihole inscription⁵ of Chālukya Pulakēśin II on the one hand and the Turimellā inscription⁶ of Chālukya Vikramāditya I, the son of Pulakēśin II on the other. In the Yekkēri rock inscription, the initial vowel *a* (lines 1 and 6) has the lower loop unconnected with the left of the upper stroke, whereas in the Aihole inscription there are both types (lower loop unconnected, lines 1, 12 etc., lower loop connected, lines 3, 11, 14 etc.). In the inscription under discussion, this vowel occurs twice, once each in lines 1 and 2, the lower loop joining the left of the upper stroke in the former case and not joining in the latter. The Turimellā inscription has the letter *y* with its left loop fully developed in lines 1, 3 etc. and almost fully developed in lines 6, 7, 8 and 11. In the inscription under discussion, *y* occurs in lines 1 and 3 (once in each) and in both cases the left loop is fully developed and this feature becomes regular in the later periods. The other peculiarity in this inscription is in the formation of the consonant *k* in *kṭi* (line 2) where the vertical stroke is not bent in its lower part but remains straight. However the vertical stroke is bent in other cases (lines 1, 2 and 3) and these represent the features regular for the period. Thus on the basis of these palaeographical features and its general appearance, this inscription can be assigned to the middle of the 7th century A.D.

The initial vowel *a* occurs twice (once each in lines 1 and 2) and *e* once (line 3), final *n* once (line 1) and final *r* once (line 3), subscripts *k* (in *lko*) once (line 3) and *g* (in *ṅga*) once (line 3), *ṭ* twice (in *koṭṭār* in line 3 and *Piṭṭiamman* in line 1) and *t* twice in *Kaṇṇaśakti* and *datti* (in line 2). The **language** of the record is **Kannada**.

Amongst the **orthographical** peculiarities, the use of *ṛ* and *r* in the words *Konnereyaṅgaḷ* and *Ereva* may be noted.

¹ Registered in *A. R. Ep.*, 1965-66, Appendix B. No. 377.

² *Ibid.*, No. 405.

³ *Ibid.*, No. 406.

⁴ Above, Vol. V, plate facing page 8.

⁵ *Ibid.*, Vol. VI, plate facing page 6.

⁶ *Ibid.*, Vol. XXIX, plate facing page 162.

The inscription states that while **Piṭṭiamman**¹ was ruling over the earth, Ereva **Konneṛeyaṅgaḷ**² gave away four *mattar* of land³ belonging to **Kaṇṇaśakti-arasa**.⁴

The inscription states that Piṭṭiamman was ruling over the earth (*Piṭṭiamman prithuvirājya[m] keye*). We know that the inscriptions of this period mention only a sovereign ruler as the ruler of the earth and sometimes without any royal titles.⁵ Of course this practice continued even in the later period.⁶ But in the present state of our knowledge, it is not possible to state whether he (Piṭṭiamman) was an independent ruler or not, though he is mentioned to be ruling over the earth, because he does not bear any titles like *prithvivālabha*, etc. which are usually mentioned for describing a paramount ruler by the inscriptions of this period. However, as this inscription belongs to the area which was under the suzerainty of the Chālukyas of Bādāmi during this century, it is likely that this ruler Piṭṭiamman was one of their feudatories.

Kaṇṇaśakti-arasa recalls to our mind some of the Sēndraka chiefs whose names also end in *śakti* as for instance Durgaśakti, Kundaśakti, Vijayaśakti⁷ etc. Ereva **Konneṛeyaṅgaḷ** seems to be another chief. The exact relation between him, Kaṇṇaśakti-arasa and Piṭṭiamman, however, is not known.

TEXT⁸

- 1 **Piṭṭiamman** pri¹⁰thuvirājya[m] keye
- 2 Kaṇṇaśakti-arasara datti nāl-mattal=[khū][mi*]
- 3 Ereva Konneṛeyaṅgaḷ=koṭṭār

II. Māvalli Inscription of Gaṇḍamahārāja

The inscription is engraved on a stone pillar set up near a dilapidated structure¹¹ in the deserted village **Māvalli**. The pillar has three panels, the 1st from the top containing a figure

¹ In this word *Piṭṭi* appears to be the Prakritised form of *Prithvī*.

² *Ereva Konneṛeyaṅgaḷ* may be treated as one name or the term *ereva* may be taken to connote the regular meaning 'ruling'. The same purport can also be seen in *ereya* in *Konneṛeyaṅgaḷ* (*Konn=ereyaṅgaḷ*) which indicates his being a master (in the sense of administrator). Cf. Kittel, *Kannada English Dictionary*, p. 279, under *ere*, where, the meaning of the word *ereya* is given as, a master, a king, etc. If both these terms are taken in this sense, this inscription would furnish one of the earliest instances where *r* and *ṛ* interchange.

³ The name of the recipient of the grant does not appear in the inscription.

⁴ It can also be interpreted that Kaṇṇaśakti-arasa made a grant of four *mattar* of land which was later on confirmed by *Konneṛeyaṅgaḷ*.

⁵ Cf. *SII*, Vol. XX, p. 2, text of the inscription No. 2.

⁶ *Vide* the expression *Tailapaḍēva prithuvirājya geye* which is absolutely similar to the one occurring in the inscription under discussion. *A. R. Ep.*, 1939-40, B. K. Nos. 88 and 90.

⁷ *SII*, Vol. XX, p. vii.

⁸ From inked impressions.

⁹ The text of the inscription is engraved from bottom upwards. It starts with *Ereva Konneṛeyaṅgaḷ* (line 3) and ends with *keye* (line 1). It is likely that there was the usual imprecatory stanza or the name of the recipient of the grant after the present ending, which is now lost due to the upper portion of the slab being broken; *vide SII*, Vol. XX p. 2, inscription No. 2 where the imprecatory verses follow the grant portion immediately.

¹⁰ The *i-mātrā* is wrongly added to *pri* here.

¹¹ The inscribed pillar has definitely some connection with the dilapidated structure as they (the pillar and the structure) represent the same style and are in the chloritic schist which is the stone used for the representative structures during the period from 8th to 12th century A.D. There is another inscribed pillar (also chloritic schist) near this structure edited as No. III below and a slab (also in chloritic schist) within a furlong from here, which bears a Kannada inscription in characters of the 12th century. All these are lying in a cultivated field having an area of about 2 sq. furlongs. Medieval pottery could be noticed strewn over the whole area which represented Māvalli township during this long period of about four centuries. A few fragmentary sculptures including the head of a Jaina image were also noticed in the same area.

THREE EARLY KANNADA INSCRIPTIONS FROM DHARWAR DISTRICT—Plate I

i. *Aralihonda Inscription of Pittiamman.*



Scale : One-half

ii. *Māvalli Inscription of Gaṇḍamaharaja*



Scale : One-half

(probably of a *Jaina Tirthankara*) flanked by two lamps, the 2nd containing the figures of two bulls and the 3rd containing the inscription being edited.

The record is in seven lines and the **characters** resemble in general those of the Betgere inscription¹ of Kṛishna II, dated A.D. 888¹ and can be assigned to the 9th century A.D.

Initial *ā* occurs once (line 5). The *rēpha* sign occurs twice (once in line 2, in *rājar=Ppalasige* and once in *rchchāsira* in line 3). The **language** of the record is Kannaḍa.

Of the **orthographical** peculiarities, the reduplication of *p* following *r* (line 2, in *rājar=Ppalasige*) and the form *duga* (line 4, *dugarāja*) for *yuva* (*yuvarāja*) are noteworthy.

The inscription states that while **Gaṇḍa-mahārāja** was ruling over **Palasige-12,000** and Chandapa was the heir-apparent,² Mahāvalli was being administered by *Mūvadimbaru*. It mentions a son (name lost) of *Mantara* or *Āmantara* Biṇacha, a *nālgāmiga*.

The purport of the inscription seems to be the setting up of the pillar, on which it is engraved, by the son of *Mantara* (or *Āmantara*) Biṇacha, though it is not specified by the record.

The inscription brings to light a hitherto unknown chief **Gaṇḍa-mahārāja** who was administering over Palasige-12,000. The inscription does not say anything about his actual status as an administrator. However, since we know that the Rāshtrakūṭas were the paramount rulers of Kaṇṇāṭaka including this division viz. Palasige-12,000, during this century, it may be presumed that Gaṇḍa-mahārāja was one of their feudatories. The inscription is also silent on the relationship between Chandapa who was named heir-apparent and Gaṇḍa-mahārāja. *Mūvadimbaru* seems to be the thirty persons forming a body which was in charge of the administration of Mahāvalli. *Mantara* or *Āmantara* Biṇacha is mentioned as a *nālgāmiga*. The term *Mantara* (or *Āmantara*) seems to connote a family name.

Of the **geographical** names occurring in the inscription, **Palasige-12,000**, is the region around Halasige i.e. modern Halsi in Belgaum District, Mysore State. The earliest reference to this division as Palasige-12,000 was hitherto furnished by a record³ dated, Śaka 853 (A.D. 931) and the present record takes back its existence by about a century. **Mahāvalli** is another place-name mentioned in the record and this is the same as Māvalli⁴ (which is now a deserted village) in Kalghatgi Taluk, Dharwar District.

TEXT⁵

- 1 Svasti śrī-Gaṇḍa-mahā-
- 2 rājar=Ppala'sige-Panni-
- 3 rchchāsirakke rājya[m]geyu-
- 4 ttire Chandapa dugarājan=āge Mahāva-⁷

¹ Above, Vol. XXIII, plate facing p. 182.

² *Dugarāja* occurs for *Yuvarāja* in the later periods also. Cf. above Vol. XXVII, p. 226, lines 3 and ff. It can also be an alternative form for *durgarāja* in which case it can be supposed that Chandapa was looking after the administration of the forts.

³ *A. R. Ep.*, 1964-65, No. B. 400.

⁴ It is interesting to note that this place had acquired the importance of a headquarter of the division, Māvalli-500 (named after the village), by about the 11th century (Cf. *A. R. Ep.*, 1965-66, Nos. B. 385 and 411).

⁵ From the impressions.

⁶ The line after *la* is accidental.

⁷ The line before *va* is accidental.

- 5 ||iya[m̐] muvadimbarum=ā]uttire Ā
 6 mantara Biṇacha-nālgāmigana
 7 magana

III. Māvaḷli Inscription of Rāchchaya-Kaḍambā

This inscription is engraved on another stone pillar set up near the inscribed pillar No. II above. The pillar has four panels one below the other, the 1st from the top containing the inscription (with a figure of the crescent above the inscription in the mid-top of the pillar) being edited, the second and third each containing the figure of a bull and the fourth containing the figure of a plough.

The record is in six lines and the **characters** resemble in general those of No. II above with the exception of the following letters which betray slightly later features : *ḍ* (line 1 in *Kaḍambā*) has its right loop more developed, the subscript *b* (line 1 in *Kaḍambā*) has its upper portion unconnected, *n* (line 2 in *Pannīsāsira*) has more roundish features as compared with the same letter in No. II above. This record can be assigned to the later part of the 9th century on the basis of these palaeographical features and to a period slightly later than No. II above.

Initial vowel *e* occurs once (line 3, in *eṇeyavaṁ*). It is interesting that both the class-nasals *n* (line 2), *m* (line 1) and *anusvāra* (in lines 2, 3, 4, 5 and 6) occur in this record.

Of the **orthographical** peculiarities, lengthening of *mba* (into *mbā*) in *Kaḍambā* (line 1) and the replacement of the usual term *pannīrchchāsira* by *Panni[sā]sira* (line 2)¹ are worth noticing. The **language** of the inscription is Kannaḍa.

The inscription states in lines 1-3 that **Rāchchaya-Kaḍambā** was ruling over **[Palasi]ge-12,000**. In lines 4-6, it mentions Polaiya and Śa[m̐]keya and refers with some deed by them. It can be guessed on the basis of the letters not worn out that Polaiya set up the pillar and Śa[m̐]keya caused the record to be engraved.

The record brings to light Rāchchaya-Kaḍambā, a hitherto unknown ruler of this important division Palasige-12,000. It is difficult to say to which dynasty he belonged though the term *Kaḍambā* indicates that he may have belonged to the dynasty of the Kadambas. No record of this dynasty discovered so far mentions the name Rāchchaya. If it could be proved that this chief did belong to this dynasty, he would be the earliest of the Kadambas to rule over this division.

Palasige-12,000 is the only geographical name given in this record and it is discussed under No. II above.

TEXT²

- 1 Svasti śrī-Rāchchaya-Kaḍambā [Palasi]-
 2 ge-Panni[sā]siravaṁ ..
 3 eṇeyavaṁ ge
 4 ḍida Polaiya kaṁ[ba].
 5 gēsida[m̐] Śa[m̐]keya ba[ra]si-
 6 daṁ

¹ Cf. No. II above, text line 3.

² From impressions.

THREE EARLY KANNADA INSCRIPTIONS FROM DHARWAR DISTRICT—Plate II

iii. *Māvalli* Inscription of *Rāchchaya-Kaḍambā*.



Scale : One-half

No. 57—TEMBURU PLATES OF UMAVARMAN, YEAR 40

(1 Plate)

G. S. GAI, MYSORE

(Received on 12-2-69)

These copper plates were discovered in Tembūru village in Patapatnam Taluk of Srikakulam District, Andhra Pradesh. Shri B. N. Shastri of Hyderabad, an enthusiastic worker in the field of Andhra History and Culture, obtained them from Dr. G. V. Sitapati and published in the Telugu Monthly *Bhārati*, Vol. 44, Part 12 (December 1967), pp. 13 ff. When I visited Hyderabad in December 1968, Shri Shastri was kind enough to hand over these plates to me for examination and study. The record is edited here from the impressions taken under my supervision at Hyderabad. The plates are now deposited in Navodaya Samiti Office at Hyderabad. I am thankful to Shri Shastri for placing the plates at my disposal.

The set consists of **three** plates, each plate measuring 15 cm x 6·5 cm. At the left end margin of each plate is a ring-hole, 1·2 cm in diameter, through which passes a ring, 12·5 cm in diameter. The ends of the ring are secured at the bottom of an oval seal measuring 7 cm x 5 cm. The depression of the seal bears in relief a legend in four lines which is rather indistinct. We can, however, make out the letters ‘—*Omavarmmanah*’ at the end. The weight of the three plates is 440 gm while that of the ring with the seal is 880 gm. The first and third plates are engraved on the inner sides only while the second plate contains writing on both the sides. The first and the second plates have suffered some damage with the result that some letters have become indistinct, though they can be easily made out from the context.

The **characters** are early South Indian of about the 6th century A.D. and resemble those of the other grants of the same king Umavarman, viz. the Bṛihatprōsthā grant,¹ Dhavalapēṭa plates,² Tekkali plates³ and also of the Kōmarti and Bobbili plates⁴ of Achaṇḍavarman. Of the initial vowels, only *ā* is found three times in lines 6, 17 and 18. The sign for *jihvāmūliya* occurs in line 1 while that for *upadhīmānīya* in lines 3 and 9. Final *t* is met with in lines 18 and 19, final *n* in line 2 and final *m* in lines 15 and 16. The numerical symbols for 10, 20 and 30 appear in line 19. As for **orthography**, the consonant following *r* is doubled. The **language** is Sanskrit and, except for the customary verses at the end, the text is in prose.

The charter is issued by *mahārāja Umavarman* from **Simhapura** and registers the gift of the village **Hōṇarēṅga** made to the *brāhmaṇa* Bharṭṛisārman belonging to Vāsishṭha-gōtra and Taittirīya-śākhā, for the increase of the merit and fame of the king’s son Vasushēṇarāja. The gift-village is stated to have been made an *agrahāra* after separating it from Dantayavāgū division (*madamba*) so that it would enjoy the privileges of other *agrahāras* in Kaliṅga with exemption from all taxes.

The **date** of the grant is given in line 19 as the 20th day of Vaiśākha in the (*regnal*) year 40. This date is expressed by the two symbols 30 and 10.

¹ Above, Vol. XII, pp. 4 ff. and plate.

² Ibid., Vol. XXVI, pp. 132 ff. and plate.

³ Ibid., Vol. XXVIII, pp. 298 ff. and plate. See below p. 338.

⁴ Ibid., Vol. IV, pp. 142 ff. and plate and Vol. XXVII, pp. 33 ff. and plate. For the reading of the name of this king as Achaṇḍavarman and not Chaṇḍavarman, see *ibid.*, Vol. XXXVI, p. 3.

The draft of the inscription closely resembles that of the Bṛihatprōshthā grant of the same king Umavarman, dated in his 30th year, mentioned above. In both these grants, the ruling king Umavarman is described as *Bappa-pāda-bhaktāḥ* and *Kaliṅg-ādhipatiḥ* and both of them are issued from Simhapura.¹ While the Dhavalapēṭa plates², issued from Sunagāra, describe him as *parama-daivata bappa-bhaṭṭāraka-pād-ānudyātāḥ*, the Tekkali plates³, issued from Vardhamānapura in his 9th regnal year, call him as *pitṛi-pād-ānudyātāḥ*. Venkataramayya, who edited the Tekkali plates, considers Umavarman of these plates to be different from Umavarman of the Bṛihatprōshthā grant and the Dhavalapēṭa plates on the ground that the title *Kaliṅgādhipati* is absent in the Tekkali plates and that the seal of these plates contains a legend only in one line, reading *pitṛi-bhaktāḥ*, whereas the seals of the other two grants have a legend in four lines ending in *Mahārāj-Ōmavarmma*.⁴ In our opinion, the argument based on the absence of the title *Kaliṅgādhipati* is not a satisfactory one in as much as the Dhavalapēṭa plates also do not refer to Umavarman as *Kaliṅgādhipati*, which fact has escaped the notice of Venkataramayya. We may surmise that the Dhavalapēṭa plates (the date-portion in which is lost), along with the Tekkali plates of the 9th regnal year of Umavarman, were issued when the king had not assumed the title *Kaliṅgādhipati* which he did when he issued the Bṛihatprōshthā grant in his 30th regnal year as well as the present plates in his 40th regnal year. As regards the difference in the legends of the seals, it may be pointed out that the legend in four lines given on the seals of the Bṛihatprōshthā grant and the Dhavalapēṭa plates as well as on that of the present grant is, unfortunately, not distinct except the last word *Mahārāj-Ōmavarmmaḥ*. It is not certain whether this legend contained the expression *pitṛi-pādabhaktāḥ* also which alone is found in the one-line legend of the Tekkali plates.⁵ We are, therefore, inclined to identify the Umavarman of the Tekkali plates with his namesake mentioned in the remaining three other grants, viz. the Bṛihatprōshthā grant, the Dhavalapēṭa plates and the present Tembūru plates. Thus the present set is the fourth grant of Umavarman discovered so far and records his latest regnal year as yet known, viz. year 40.

The importance of the inscription under study lies in the fact that it reveals for the first time that Umavarman had a son called **Vasushēṇarāja** for whose merit the grant was made.

The *ājñā* or the messenger was one Vāsudēva who was also the messenger of the Bṛihatprōshthā grant. The writer of the document was *dēśākṣapaṭal-ādhipati* Māṭrivarā son of Haridatta, and these two persons are also mentioned in the other grant with the same relationship.⁶ According to the Bobbili plates of Achaṇḍavarman, the charter was written by *dēśākṣapaṭal-ādhipati* Rudradatta, son of Māṭrivarā. It is not unlikely that this Māṭrivarā might be identical with his namesake of the grant under review.

Of the geographical names, **Kaliṅga** is well-known and comprised parts of the present northern areas of Andhra Pradesh and southern parts of Orissa. **Simhapura** from where the

¹ The Kōmarti and Bobbili plates of Achaṇḍavarman are also issued from Simhapura and describe the king as *Kaliṅgādhipati*. Dr. D. C. Sircar suggests that this Achaṇḍavarman might have been the son of Umavarman (cf. *The Classical Age*, p. 212).

² Above, Vol. XXVI, p. 134.

³ Ibid., Vol. XXVIII, p. 302.

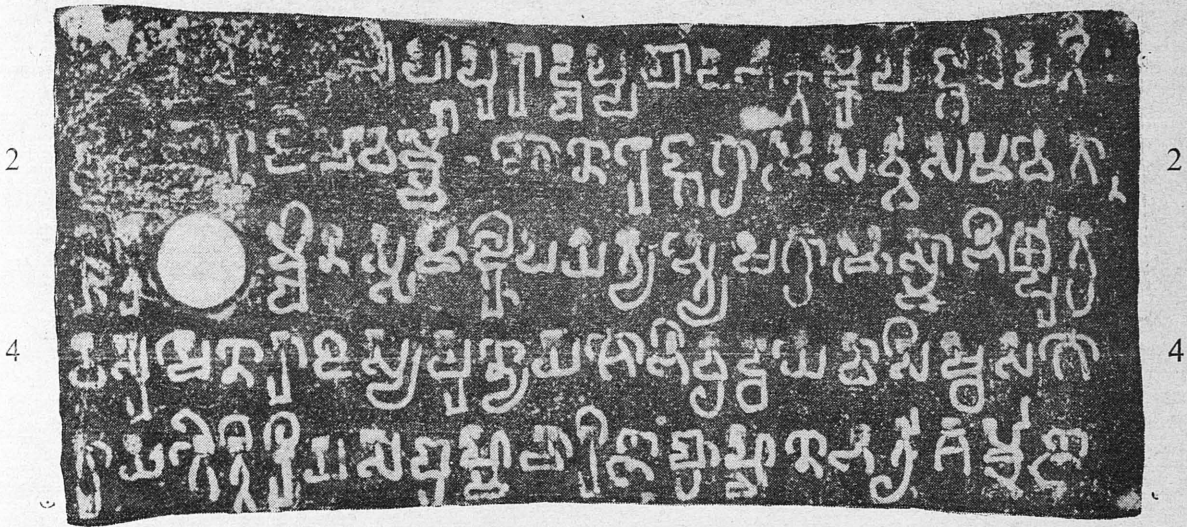
⁴ Ibid., pp. 300-02. He suggests that this Umavarman might have been a successor of Achaṇḍavarman of the Kōmarti and Bobbili plates.

⁵ In fact, the first line in the legend of the present grant seems to contain the words *pitṛi-pāda*...

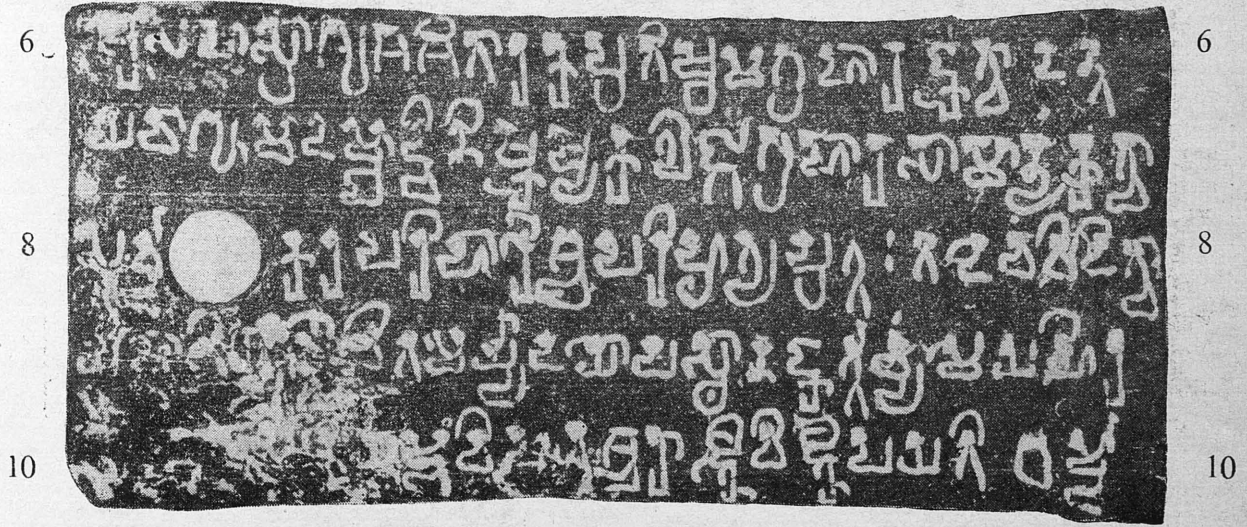
⁶ In the Bṛihatprōshthā grant, the first two letters *Mūṭri* of *Māṭrivarēṇa* are slightly damaged but can be easily made out.

TEMBURU PLATES OF UMAVARMAN, YEAR 40

i



ii, a



ii, b

12

...
...
...
...
...

12

14

14

iii

16

...
...
...
...
...
...

16

18

18

20

20

Scale : Actual size

grant was issued is identified with modern Singupuram in Visakhapatnam District and situated between Śrikākulam and Narasannapēṭa. The territorial division **Dantayavāgū** is called in the present grant as a *madamba* whereas it is called a *bhōga* in the Bṛihatprōshthā grant.¹ This and the gift-village **Hōṇarēṅga** cannot be identified.

TEXT²*First Plate*

- 1 Siddham³ [*] [Svasti] vi[jaya]⁴-**Simh**⁵apurād-Bappa-pāda-bhākṭaḥ=**Kaliṅg**-ādhipatiḥ
- 2 [śri-ma]hārāj-**Ōmavarmma** [⁶ **Hōṇarēṅga**-grāmē sarvva-samavētān
- 3 kuṭumbinas=samājñāpayaty=asty=ēsha grāmō=smābhiḥ=putra
- 4 **Vasushēṇarājasya** puṇya-yaśō-bhivṛddhayē Vāsishṭha-sagō-
- 5 trāya Taittirīya-sabrahmachāriṇē brāhmaṇa-Bharṭṛisarmmaṇē

Second Plate, First Side

- 6 ā-sahasrāmśu-śaśi-tāraka-pratishṭham=agrahāraṇ=kṛtvā **Danta-**
- 7 **yavāgū**-madambād=vinishkrishya⁷ **Kaliṅg**-āgrahāra-sāmānyam kṛtvā
- 8 sarvva-kara-parihāraiś=cha parihṛitya prattāḥ [*] tad=ēvaṁ veditvā
- 9 yushmābhi[h=pūrvv-ō]⁸chita-maryyāday=ōpasthānān=karttavyaṁ mēya-hira-
- 10 ny=a[dyañ=ch=ōpanī] yam=bhaviṣhyataś=cha rājñō vijñāpayati [*] dharmma-

Second Plate, Second Side

- 11 krama-vikramāṇām=anyatama-yōgād=avāpya mahīm=anūsāsātām
- 12 pravṛittakam=idan=dānaṁ saddharmmaṁ(rmma)m=anupaśyadbhir=ēshō=grahārō=nu-
- 13 pālyah [*] bhavanti ch=ātra Vyāsa-gītāḥ ślōkāḥ [*] Bahubhir=bba-
- 14 hudhā dattā vasudhā vasudh-ādhipaiḥ [*] yasya yasya yadā bhūmiḥ
- 15 tasya tasya tadā phala[m] [*] Sva-dattām para-dattām vā yatnād-raksha Yudhi-

¹ Cf. the expression *Kharapuri-madamba-vinirggattam Pattana-bhōga-vinirggattam cha kṛtvā* appearing in the Sripuram plates of Kalinga king Anantavarman (above, Vol. XXIV, pp. 47 ff.) where both the terms *bhōga* and *madamba* occur. *Bhōga* appears to be a bigger division than *madamba*.

² From the impressions.

³ Expressed by a symbol.

⁴ These two letters are damaged and only their traces can be seen.

⁵ The *i-mātrā* and the *anuvāra* above this letter *Si* are damaged.

⁶ This punctuation mark denoted by a horizontal stroke is unnecessary.

⁷ The Bṛihatprōshthā grant has *Dantayavāgū-bhōgād=uddhṛitya*, though Jultsch reads *Dantayavācu-o*.

⁸ The proton in the bracket has been damaged.

Third Plate

- 16 shṭhi[ra] [*] mahīm=mahimatām śrēshṭha dānāch=chhrēyō=nupālanam || [*]
 17 Shashṭīm varsha-sahasrāṇi svarggē vasati bhūmidah [*] ākshēpatā ch=ā-
 18 numantā cha tāny=ēva narakē vasēt ||*] ājñā Vāsudēvah
 19 Saṁvat 30 10 Vaiśākhā(kha) dī(di) 20 dēśākshapaṭal-ādhikṛita-
 20 Haridatta-sūnunā Mā[tri]varēṇa likhitam=iti || ||¹

¹ There is a floral design between these *danḍas*.

TEMBURU PLATES OF UMAVARMAN

Seal



Scale : Actual size