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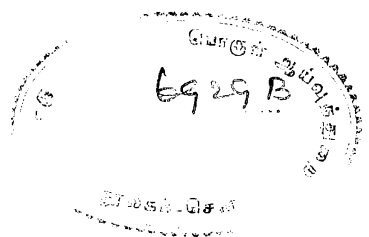
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## No. 10—PAUNI PLATES OF PRAVARASENA II

(2 Plates)

V. B. KOLTE, NAGPUR

(Received on 14.4.1968)

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

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

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

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

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

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

The grant was written on the **third tithi of the dark fortnight of Jyēshṭha in the 32nd regnal year** of Pravarasēna II, when Mādhappa was serving as the king's commander. The importance of the record lies in the fact that it gives the latest known date for the reign of Pravarasēna II. The latest grant issued by him as known hereto was the Pāṇḍhurnā plates<sup>1</sup> which was issued in his 29th regnal year. The present plates would show that he reigned at least for 32 years. Thus the discovery of the present grant would necessitate readjustment of the period of his reign. It may be noted that Mādhappa who was the *sēnāpati* at the time of the issue of this grant was holding the same office at least for the previous three years also since his name is mentioned in the Pāṇḍhurnā plates.

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

## TEXT<sup>2</sup>

### First Plate

- 1 दृष्टं [।\*] प्रवरपुरात्<sup>3</sup> अणिष्ठोमाप्तोर्यमोक्थ्यषोडश्यतिरात्रवाज-
- 2 पेयबृहस्पतिसवसाद्यस्क्रचतुरश्वमेधयाजिन[:\*] व(वि)ष्णुवृद्ध[सगो]त्र-

<sup>1</sup> *CHI*, Vol. V, pp. 63 ff.

<sup>2</sup> From the Impressions.

<sup>3</sup> The *danḍa* of this letter has not been engraved.



# PAUNI PLATES OF PRAVARASENA II—PLATE I

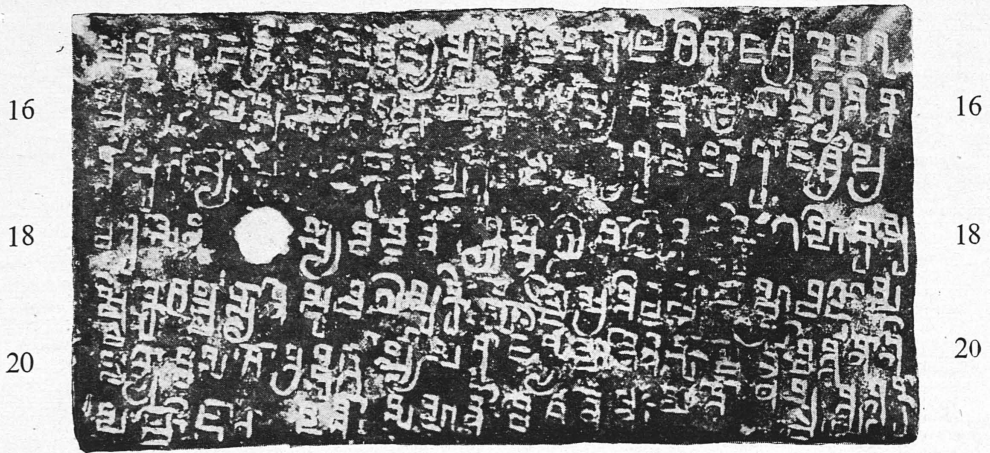
i



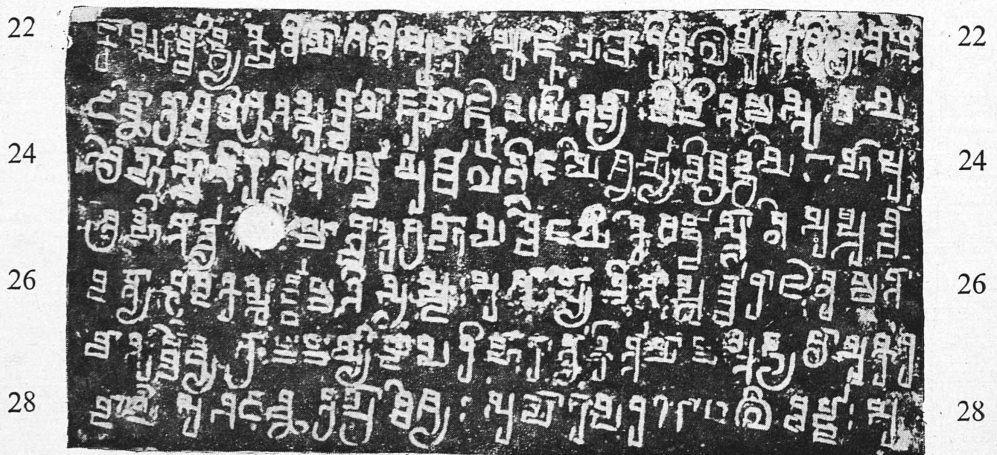
ii, a



ii, b



iii, a



Scale : Two-Third

- 3 स्य सम्राड्वाकाटकानां महाराजश्रीप्रवरसेनस्य [सूनोः] सूनोः  
 4 अत्यन्तस्वामिमहाभैरवभक्तस्य अंसभारसनि (स्त्रि) वेशितशि-  
 5 वलिङ्गोद्वहनशिवसुपरितुष्टसमुत्पादितराजवंशानां (ना) म्पराक-  
 6 माधिगतभागीरथ्यामलजलमूर्द्धना (द्धा) भिषिवताना (नां) दशाश्वमेधाव[भृ\*]थ-  
 7 स्नातानां भारशिवानां महाराजश्रीभवनागदौहित्रस्यः<sup>1</sup>

*Second Plate, First Side*

- 8 गौतमि(मी)पुत्रस्य पुत्रस्य वाकाटकाना (नां) महाराजश्रीरुद्रसेन-  
 9 स्य सूनोः[\*] [अ]त्यन्तमाहेश्वरस्य सत्यार्ज्जवकारुण्यशौर्यविक्रम-  
 10 नयविनयमाहात्म्यधि (धी) मत्व (त्व) पात्रगतभक्तित्वधर्मविजयित्वम-  
 11 नोनैर्ममल्यादिभिर्गुणैस्समुपेतस्य वर्षशतमभिव-  
 12 र्द्धमानकोशदण्डसाधनसं (स) न्तानपुत्रपौत्रिणः युधिष्ठिरवृत्तेर्वा-  
 13 काटकानां महाराजश्रीपृथिवीसेनस्य सूनोः भगवतश्चक्र-  
 14 पाणेः[\*] प्रसादोपार्जितः (त) श्री (श्री) समुदयस्य वाकाटकानां

*Second Plate, Second Side*

- 15 महाराजश्रीरुद्रसेनस्य सूनोः महाराजाधिराजश्रीदेवगु-  
 16 प्तसुतायां प्रभावतीगुप्तायामुप (त्प) न्नस्य शम्भोः[\*] प्रसादधृति (त) का-  
 17 र्त्युगस्य वाकाटकानां (ना) म्परममाहेश्वरमहाराजश्रीप्र-  
 18 वरसेनस्य वचनाः<sup>2</sup> [I\*] कृष्णालेशालिकटकेः<sup>3</sup> ऐहिकामु-  
 19 ष्मिके धर्मस्थाने अचलपुके (रे) भूमिप्रतिवस्तुं बह्वच औप-  
 20 मण्य (न्य) वसगोत्रदुर्गाथ्याय राजन्यमानेन भूमेर्निवर्त्तनानि  
 21 पञ्चाशा (श) त् दत्ताः<sup>3</sup> सह निवेशनेन । यतोस्मत्सन्तका-

*Third Plate, First Side*

- 22 कास्सर्वाद्धयक्षनियोगनियुक्ता आज्ञासञ्चारिकुलपुत्राधिकृता भ-  
 23 टाच्छा (श्छा) त्राश्च विगृ (श्रु) तपूर्व्याज्ञयाज्ञापयितव्याः [I\*] विदितमस्तु वः[\*] य-  
 24 थैहास्माभिरात्मनो धर्मायुर्बलविजयैश्वर्यविवृद्धये इहामु-  
 25 त्रहितार्थमात्मानुग्रहाय वैजयिके धर्मस्थाने अपूर्व-  
 26 दत्त्या (त्या) उदकपूर्वमसिंष्टः [II\*] अथास्योचितां पूर्व्वराजानुमतां

<sup>1</sup> The *visarga* is unnecessary.<sup>2</sup> Read वचनात्.<sup>3</sup> Read दत्तानि.<sup>4</sup> The letter का is redundant.

27 चातुर्व्वेद्यग्राममर्यादापरिहारार्थं (र्थं) कीर्त्तयामस्तद्यथा अकर-

28 दायी अभटच्छ (च्छा) त्रप्रावेश्यः अपारंपरगोवलिर्वद्ः अ-

*Third Plate, Second Side*

29 [पु\*]ष्षक्षीरस (सं) दोहः अचारसनचर्म्मार्ङ्गारः अलवणकिन्व (ण्व) के-

30 णिखनकः सर्व्वविष्टिपरिहारपरिहृतः सनिधिः सोपनिधि[:\*]

31 सकिल्प्तोपक्लिप्त<sup>1</sup> आचन्द्रादित्यकालीयः पुत्रपौत्रानुगामि[कं]

32 भुञ्जता (तो) न केनचि[द्\*]व्याघात[:\*] कर्त्तव्यः [स]र्व्वक्रियाभिस्संरक्षित-

33 व्य[:\*] परिवर्द्धयितव्यश्च । यश्चास्मच्छासनमगणयमान[:\*] स्वल्पामपि

34 परिबाधा (धां) कुर्यात्कारयित वा<sup>2</sup> तस्य ब्राह्मणैर्व्वेदितस्य सदण्डं निग्रहं

35 कुर्यामि [।\*] अस्मि (स्मिं)श्च धर्म्मदिधिकरण<sup>3</sup> अति (ती) तानेकराजदत्ता (त्तां)-  
संचिन्त-

*Fourth Plate*

36 नपरिपालन (नं) कृतपुण्यानुकीर्त्तनपरिहारार्थं न कीर्त्तयाम[।\*]

37 व्यासगीतो (तौ) चात्र श्लोकौ प्रमाणि (णी) कर्त्तव्यौ ॥ स्वदत्तां परदत्ता (त्तां),  
व्वां (वा)

38 यो हरेत वमुन्धरां [।\*] गव (वां) शतसह[स्र\*]स्य हन्तुर्हरति दुष्कृतं (तम्) [॥१॥\*]

39 षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः [।\*] आच्छेत्ता

40 चानुमन्ता च्च (च)<sup>4</sup> तान्येव नरके वसेदिति ( वसेत् [॥२॥\*] इति ) ॥  
संवत्सरे द्वात्रि (त्रिं)शे

41 ३० २ ज्येष्ठमासकृष्णपक्षतृतीयायां सेनापतौ मा-

42 धप्ये लिखितं शासनम् ॥

*Seal*

1 वाकाटकललामस्य

2 क्रमप्राप्तनृपश्रिय[: ।\*]

3 राज्ञ[:\*] प्रवरसेनस्य

4 शासनं रिपुशासनं (नम्) [॥\*]<sup>5</sup>

<sup>1</sup> Read सकल्प्तोपक्लृप्तः.

<sup>2</sup> Read कारयेद्वा.

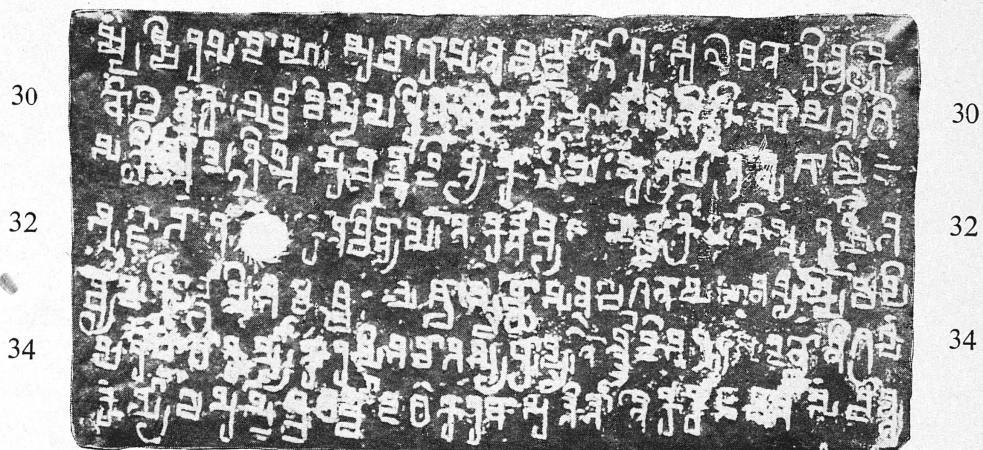
<sup>3</sup> Read धर्म्मोधिकरणे.

<sup>4</sup> After this there is a stroke which may be ignored.

<sup>5</sup> This and the previous two stanzas are in *anushubh* metre.

# PAUNI PLATES OF PRAVARASENA II—PLATE II

iii, b



iv



Scale : Two-Third



*Seal*



Scale : Actual Size

## No. 11—SIROLI INSCRIPTION OF SARVAVARMAN

(1 Plate)

G. S. GAI, MYSORE

(Received on 3. 10. 1967)

The inscription<sup>1</sup> edited below is engraved on the surface of a weather-worn rock located on the left side of the bridle path leading from the village **Sirōli** to the temple of Anasūyādēvi. Sirōli is situated in Chamoli Tehsil and District of Uttar Pradesh and this area is known as Uttarākhaṇḍa. Sirōli is about one mile from the road-side village of Maṇḍal-chaṭṭi which itself is about 10 miles from Gōpēśvar in Chamoli District. The findspot of the inscription is about a mile from the Anasūyādēvi temple.

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

The inscribed portion covers an area of about 55 cm by 40 cm. The average height of the letters is 3 cm. There are 7 lines of writing in all. The **characters** belong to the northern class of alphabets of the middle of 6th century A.D. They generally resemble those of the Haraha inscription<sup>2</sup> of the Maukhari king Īśānavarman; cf., e.g., the letters *ṇ, t, m, r, v, l*, etc. The tripartite *y* is used throughout. These letters also resemble, to some extent, the characters of the Barabar Hill Cave inscription<sup>3</sup> of the Maukhari king Anantavarman. But since the present inscription is engraved on the surface of a rock which has suffered from exposure to the weather and also from the flow of water from a spring above, the letters are worn out in some places. However, much of the inscription can be made out without difficulty. As regards **orthography**, it may be noted that the consonant following *r* is doubled. The **language** of the record is Sanskrit.

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

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

<sup>2</sup> Above, Vol. XIV, pp. 110 ff. and plate.

<sup>3</sup> *CII*, Vol. III, pp. 221 ff. and plate XXX b.

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

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

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

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

1. Mahārājādhirāja-śrī(śrī)-para-
- 2 mēśvara-Śva(Śa)rvvavarmma-pād-ānuddhyāta-
- 3 śrī-Mahālaya-Vṛiddhēśvara-dē[va]-
- 4 kula-kārāpakā-kshatriya-Na-
- 5 ravarmma[ṇā\*] mātā-pitrōr=ātmana-
- 6 ś=cha puṇy-āpyāyanāya ||<sup>5</sup> śvita\*-pā<sup>7</sup>
- 7 pāni(nī)ya-saṁgraha kṛita\* ||

<sup>1</sup> *The Classical Age*, p. 70.

<sup>2</sup> *Ibid.*, pp. 68-70.

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

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

<sup>5</sup> What looks like a double *daṇḍa* here is unnecessary.

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

<sup>7</sup> This letter is superfluous.

<sup>8</sup> Read *-saṁgrahaḥ kārītaḥ*.



# SIROLI INSCRIPTION OF SARVAVARMAN



From Photograph

## No. 12—SIRPUR INSCRIPTION OF ACHARYA BUDDHAGHOSHA

(1 Plate)

BALCHANDRA JAIN, RAIPUR

(Received on 14. 3. 1967)

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

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

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

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

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

The name of the composer of the *praśasti* or that of the engraver is not known, the record being much damaged. The village *Śarkkarāḷaka* which was granted to the Buddhist *Āchārya* appears to be the same as *Guḍaśarkaraka* of the Senakapat inscription<sup>1</sup> of the time of Bālārjuna and may be identified with *Sāṅkrā* which is about 13 miles due west of Sirpur.

TEXT<sup>2</sup>

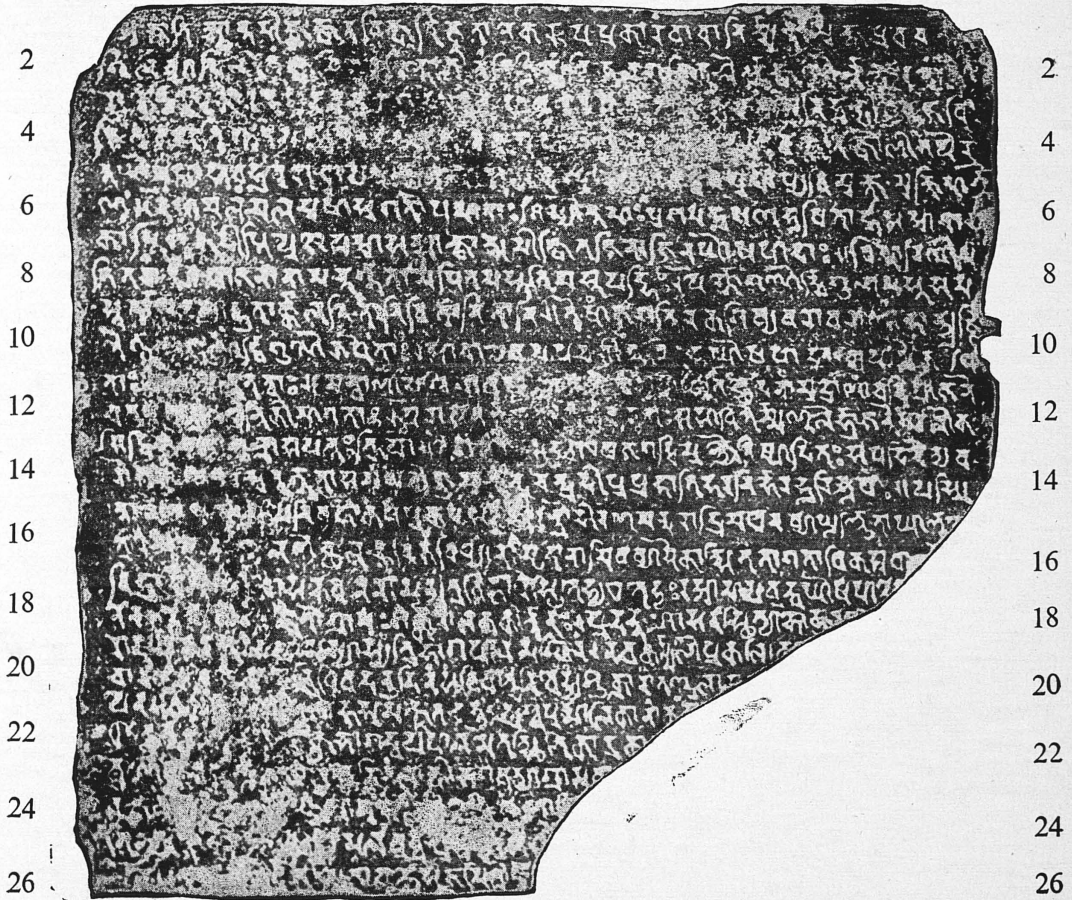
[Metres : Verse 1 *Sragdharā* ; verses 2, 4, 5, 6, 8 *Vasantatilakā* ; verses 7, 9 *Śārdūlavikrīḍita* ; verses 3 (?), 10 *Āryā* ; verse 11 *Anuṣṭubh*.]

- 1 अक्षतिक्रान्तमीक्षं क्षतविकृति कृतानेकरूपप्रकारं वाचा निम्मुक्तमुक्तं  
प्रवचन[म\*] -
- 2 खिलव्यापि - - - [ I ] - - - - - लैर्लक्षणैर्लक्ष  
- - - - - देतै -
- 3 - - - - - [ II ] [ १॥\* ] - - -  
- - - निभूभृ - - - जर्वि-
- 4 - - - शतगति श - - - [ I ] - - - - -  
- - - - - तक्षोणी(णीम्) ॥[ २॥\* ] ये र -
- 5 तनयोपपादा व(व)भूवुराचार्यं गुण प्रपाप्यविमुक्तं  
मुक्तिमा[र्ग]-
- 6 णं(णम्) ॥[ ३॥\* ] तेषामलं मलमुषां सुगतोपमानाः शिष्योत्तमाः प्रशमभूषण-  
भूषिताङ्गाः । आचार्य-
- 7 का[न्ति]गुरुदीप्तियुजो य आसन्साक्षात्समीक्षितजिना जिनघोषपादाः ॥[ ४\* ]॥  
चिन्तारिणीम-
- 8 तित - - - सा जनानामन्तर्गतामपि तमस्ततिमस्तयद्भिः । यैर्गोणैर्द्विगुण-  
मस्तसम-
- 9 स्तता - - - श्चाद्भुताकर्कलसितानि वि - नि तानि ॥ [ ५॥\* ] तेषां जगत्तिल-  
कशिष्यवरा वराणां भान्त्यूज्जि-

<sup>1</sup> Above, Vol. XXXI, pp. 31 ff.

<sup>2</sup> From original stone and impressions [This is noticed as No. B. 117 of *A.R.Ep.* for 1956-57—Ed.].

# SIRPUR INSCRIPTION OF ACHARYA BUDDHAGHOSHA



Scale : Two-Seventh

- 10 तै[र्गुणगणै]र्द्विगुणैरुपेताः । आचार्य[वर्य]पदवीं [भुविबुद्ध]घोष-  
पादाख्यया[त्म]कथि-
- 11 ताः ॐ ॐ [मन्त्र]तत्त्वाः ॥ [६॥\*] मन्त्राणामखिलार्थं - ॐ ॐ ॐ - - -  
[धविच्छादनां] मुद्राणां च ॐ - जने
- 12 चतु ॐ - - - न्तिकीमागताः । यैरादान ॐ - ॐ - ॐ ॐ तैः संसाधि-  
तैर्मण्डलैर्भ्राजन्तेमरलोक -
- 13 सिद्धि ॐ ॐ - - ल्लासयन्तः क्रियां(याम्) ॥[७॥\*] तैरा ॐ - सदृश एष  
जगद्विमुक्तयै निष्पादितः सपदि चैत्थव-
- 14 रो ॐ - - । अन्तर्गतासममनोज्ञमुनीन्द्रचन्द्रदीपप्रभातिमिरनिर्भरभूरिभूषः॥[८॥\*]  
यस्मि-
- 15 न्ना ॐ ॐ - ॐ रश्मिनिवहाकर्षप्रकर्षः स्फुटं गन्त्रोदीरणमन्दराद्रिमथनव्याघूर्ण-  
ताघाण्ण[वा]-
- 16 त् । - - - ॐ नलोच्छलच्छविजदिव्या - मृतारामिव व्यासेकात्सितता  
गताधिकमुधा - -
- 17 वि[भा] - ॐ - [११॥\*] [कैला]सभवननामन्यत्र विहारे स्थितेभ्य एतेभ्यः ।  
आचार्यबुद्धघोषपादे - - - -
- 18 तनं(नम्) ॥ [१०॥\*] तो ग्रामः शर्करालककीर्तनः । प्रदत्तः  
शासनस्थित्या भोज्य [१११॥\*]
- 19 राज्ञः श्री ग्रामस्यास्य त्रिभागफलमखिलं नवकर्मणे  
प्रकल्पित
- 20 चारु . . . . . विधिवदनुदिनं संविधात्त्रं निवेद्यं शुक्लानां  
तण्डुला[ना]
- 21 येन । कुसुमकृतचतुर्थश्च प्रमालिकानां . . . . .
- 22 था . . . . . भागद्वयफलमेतत्स्यतिकारका . . . . .

- 23 त्राणि . . . . . नुदिनं लक्ष्मीभगवत्या ग्राम . . . . .
- 24 रजत . . . . .
- 25 तिः फ . . . . . . . मलं बुद्धप्र . . . . .
- 26 . तां चन स ज मि ती ज ?
-

## No. 13—A CHARTER OF KULIKA VIRAPRACHANDADEVA

(1 Plate)

P. R. SRINIVASAN, MYSORE

(Received on 17. 12. 1966)

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

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

The **characters** of the inscription belong to the East Indian variety of Nāgarī and may be assigned to about the 11th century. They are similar to those of the records of the Bhañjas of Vañjulvaka like the plates<sup>2</sup> of Nēṭṭabhañja Tribhuvanakalaśa. Of the initial vowels *a* (line 1), *i* (line 4), *u* (line 17) and *ē* (line 12) occur. The medial *u* is indicated, in most cases, by the stroke employed to indicate *ri*. That the engraving is indifferent is proved by the use of the sign of *visarga* to stand for the *virāma* in a number of places, this being superfluous in a majority of cases and by the engraving of the dot representing the *anuvāra* by the side of a letter (line 11) instead of on top of it. The **language** of the inscription is corrupt Sanskrit and the text is in prose except for two verses at the end. The language is so corrupt that the errors of spelling and non-observance of *sandhi*, etc. are numerous. These are, therefore, rectified in the body of the text given below as well as in the foot-notes under it. Among the **orthographical** features, *v* is invariably used for *b* and the consonant following *r* is doubled (lines 18, 21).

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

<sup>1</sup> This is *J.R.E.P.*, 1964-65, No. A 49.

<sup>2</sup> Above, Vol. XXVIII, plate between pp. 280-81.

<sup>3</sup> Another family of rulers of ancient Orissa was called Śailōdbhava.

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

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

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

#### Obverse

- 1 Siddham<sup>3</sup> Svasti [\*] Avidi<sup>4</sup> 1 bhujava(ba)la-
- 2 parākramaḥ pratāpātaḥ(d=a)[vāpta\*]-sakala-dīn-ma-
- 3 ṇḍalaḥ śeṣha-<sup>5</sup>sāmanta-vritāvali<sup>6</sup> saka-
- 4 la-jagataḥ śrī-Sainyaprachaṇḍa iti pra-
- 5 ti(thi)taḥ paramamāhēśvara[h\*] Kulika-vamś-ō-
- 6 dbhava-kula-tilaka[h\*] śrī-Vi(Vi)raprachaṇḍadēvaḥ
- 7 kuśaliḥ<sup>7</sup> Ku(Kū)rmadēvaḥ<sup>7</sup>-vishayē bhavisha(shya)-va-
- 8 rttamā[na\*]-niyuktaka-daṇḍapāsi(śi)ka-sāmanta-ma-
- 9 hata(tta)raḥ<sup>7</sup>-sāmavāji-bhēgi-pustapālak-ā-
- 10 diḥ(dī)[n\*] Gukarṇa<sup>8</sup>-vishaya-nivāsiḥ<sup>7</sup>-janapadaṁ [cha\*]

<sup>1</sup> *The Struggle for Empire*, pp. 210-11.

<sup>2</sup> From impressions.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read *abdē*.

<sup>5</sup> Read *maṇḍal-āśeṣha*.

<sup>6</sup> Read *birudāvaliḥ*.

<sup>7</sup> This *visarga* is superfluous.

<sup>8</sup> Read *Gōkarṇa*°.

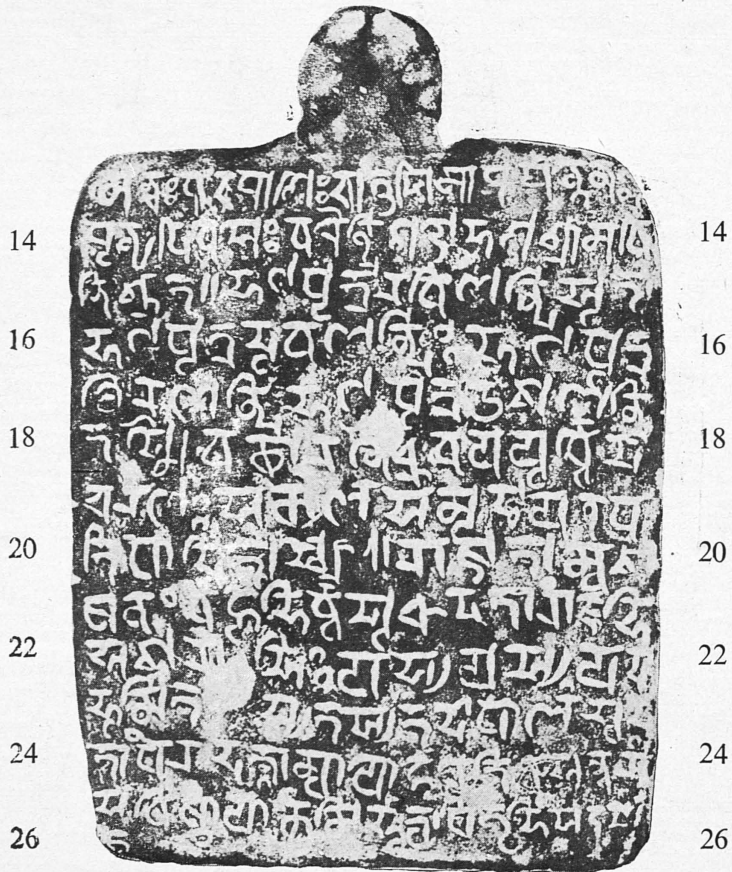


# A CHARTER OF KULIKA VIRAPRACHANDADEVĀ

*Obverse*



Reverse



Scale : Five-Sixth

- 11 yath-ārham mānayati vō(bō)dhayati samādisya(śa)-  
 12 ti |<sup>1</sup> viditam=astu bhavatām(tām) || ētna(ētad)-vishaya-sa-

*Reverse*

- 13 [m]ma(mba)ndha(ddha)ḥ Vajapāṭṭiḥ chā(cha)tu[s\*]-si(sī)mā-pra(pa)ryanāna |<sup>1</sup>  
 14 punya(nya)-divō(va)sē |<sup>1</sup> Varai(rē)ndri-gaḍo(ta)-Bhaṭṭagrāma-vi-  
 15 nirggata ||<sup>2</sup> Bhaṭaputra-Raviṇa(na)ndi-suta[h\*]  
 16 Bhaṭaputra-Suvaṇa(na)ndi Bhaṭaputra-  
 17 Vi(Vi)raṇa(na)ndi Bhaṭaputra-Ug[r\*]aṇa(na)ndi  
 18 tasmai<sup>3</sup> Vachhāra<sup>4</sup>-Naidhruva-Yayu(ju)r-vvōda  
 19 charaṇaḥ(nāya) sakala-samudāya(yē)na pra-  
 20 tipādītō=dya<sup>5</sup> || Rājā(jñāḥ) tāmva(mra)śā-  
 21 sha(sa)nam(nam) [|\*] Va(Ba)hubhir=vvasudhā datā(ttā) rājābhi[s\*]=  
 22 Sagar-ādībhiḥ [|\*] yasya yasya yadā  
 23 bhūmi[h\*] tasya tasya tadā phalaṁ(lam) [| 1\*] Sva-da-  
 24 tām(ttāni) para-dattām=vā yō harēti(ta) vasundharām(rām) [|\*]  
 25 sa vishṭhāyām kṛimir=bhūtva pitṛibhi[s\*]=saha pa-  
 26 [chya\*]tē [| 2\*]

<sup>1</sup> The *virāma* is expressed by a sign for *visarga*.

<sup>2</sup> These *daṇḍas* are superfluous.

<sup>3</sup> There is here apparently the omission of the word *Naidhruva-Kāśyapa* or *Kāśyapa*, as also the omission of the actual *gōtra* name of the donee.

<sup>4</sup> Read *Āvatsāra*.

<sup>5</sup> The reading of this *akshara* is not certain.

## No. 14—DHĀREŚVARA INSCRIPTION OF HAYVANNARASA, SAKA 1005

(1 Plate)

K. V. RAMESH, MYSORE

(Received on 4.2.1966)

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

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

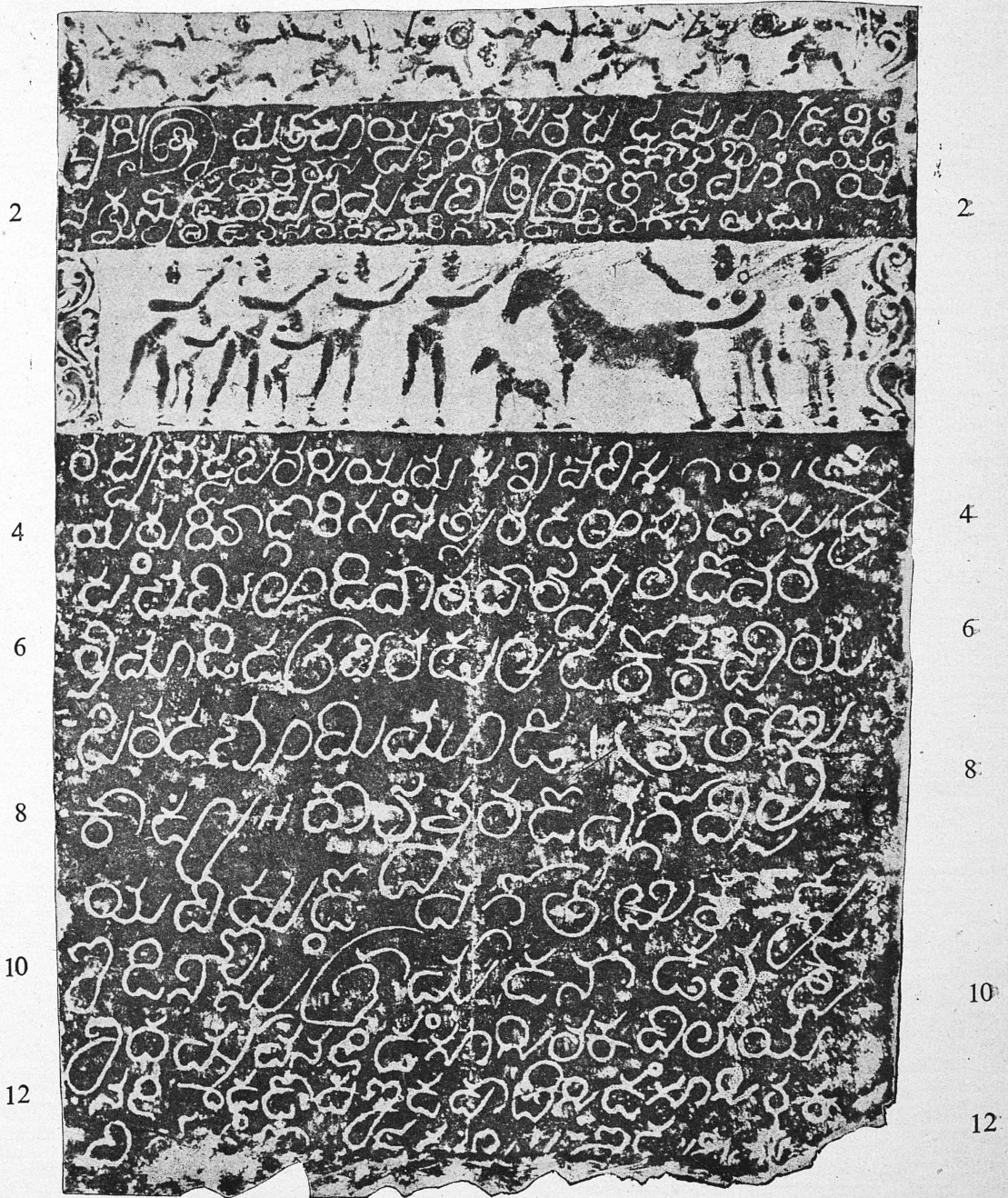
The inscription is dated Śaka 1005, Rudhirōḍgāri, Āshāḍha śu. 5, Sunday. If the weekday is taken as a mistake for Friday, the given details of date would correspond to 1083 A. D., June 23. The epigraph registers a grant of two *agras* to the deity Dhārēśvara by Chaṭṭabarasi, the crowned queen (*paṭṭa-mahādēvi*)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

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

<sup>1</sup> F. Kittel, *Kannaḍa-English Dictionary*, s.v.

<sup>2</sup> *South Indian Temple Inscriptions*, Vol. III, part II, p. 1389.

<sup>3</sup> Cf. A. Kissaṁwār *Glossary of Kanarese Words*, p. 170.



Scale : One-fourth



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

Two inscriptions from Mūḍabidure, Karkala Taluk, South Kanara District, one<sup>1</sup> belonging to 1430 A. D., and the other<sup>2</sup> undated but assignable to the same period, give a genealogical account of a family of rulers who were avowedly of Sāluva extraction. Of the two inscriptions, the undated one states that the first two rulers in the family were called Sāluva Nāraṇa and Sāluva Nāgaṇa. During the Vijayanagara period, this family held sway over a principality which was known as Nagire-rājya and which comprised parts of the southern extremes of the North and the northern extremes of the South Kanara Districts. Throughout their known history, the rulers of this family were ardent followers of the Jaina faith.

The earliest datable reference to this family occurs in two inscriptions<sup>3</sup> of the reign of Harihara II and belonging to 1398 A. D., and the name of the Nagire ruler figuring in these records is Hayivarasa. According to the undated record from Mūḍabidure, referred to above, this Hayivarasa was preceded on the throne of Nagire by Māvarasa, Kāma, Hoṃna, a number of other rulers who are not named, and Sāluva Nāgaṇa and Sāluva Nāraṇa. If the family tradition, as recounted in the undated epigraph, goes back to the earliest beginnings of the Nagire family's history, then Hayvaṇṇarasa of the Dhārēśvara inscription under study, who may be safely assigned to this family on the strength of his name and the provenance of his record, is to be considered as one of the successors of Sāluva Nāraṇa and Sāluva Nāgaṇa of the undated Mūḍabidure inscription.<sup>4</sup>

The assignment of Hayvaṇṇarasa to the Sāluva ruling house of Nagire is further strengthened by the description of his queen Chaṭṭabarasi as *Jina-gandh-ōḍaka-parama-pavitrikṛit-ōttam-āṃgeyar* which clearly suggests that Hayvaṇṇarasa and his queen, like the other known members of the Nagire family, were of the Jaina faith.

As pointed out above, the inscription belongs to 1033 A.D., and thus falls within the reign period of Vikramāditya VI, the Chālukya emperor of Kalyāṇa. The Goa Kadamba kingdom, which lay to the north of Hayvaṇṇarasa's principality, was at that time under the disturbed reign of Gūhalladēva III.<sup>5</sup> The explanation for the absence of any reference to a superior authority in the Dhārēśvara inscription may have to be found in the antagonism which marked the relationship between Vikramāditya VI and Kadamba Gūhalladēva III.

#### TEXT<sup>6</sup>

- 1 Svasti [||\*] Śrīmat Hayvaṇṇarasara Paṭṭamahādēvi Ji-<sup>7</sup>
- 2 na-gandh-ōḍaka-parama-pavitrikṛit-ōttam-āṃgeya-<sup>8</sup>

<sup>1</sup> *S. I. I.*, Vol. VII, No. 202.

<sup>2</sup> *Ibid.*, No. 207.

<sup>3</sup> *Karnāṭak Inscriptions*, Vol. I, Nos. 35 and 36.

<sup>4</sup> [This suggestion is extremely doubtful.—Ed.]

<sup>5</sup> *The Kadamba Kula*, p. 188.

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

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

1 Jakarasa balara so(su)rabi(bhi)ya

2 mēle Du (Dhā)rēso(śva)radēvā(va)rige 2 namādāṇvige saludu ||

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

- 3 r-appa Chaṭṭabarasīyaru Sakha-varisa<sup>1</sup> 1005 ne-  
 4 ya Rudhīrōdgāri-samvatsarada Āsāḍa<sup>2</sup> su(śu)ddha  
 5 paṁchami Ādivāra Dhārēśva(śva)radēvara-  
 6 lli māḍid-agrav-eraḍu [\*] adarke kaṁchiya-  
 7 barada-bhūmi mūḍe 5 kaṁ teḡu  
 8 kāhu || Dhārēśvaradēvargge vi(i)lli-  
 9 ya Viṣṇudēvargge teḡu kāhu [\*]  
 10 id-inisun grāmada nāḍa rakshe [\*]  
 11 i(i) dharmmavan-aḷidaṁ[ge\*] sāsira kavileya-  
 12 n-aḷida dōsha [\*] ida pāḷi(li)sidaṁ[ge\*] sāsira-ka-  
 13 vile [yaṁ] koṭṭa phala || i [du ba] ....<sup>3</sup>

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<sup>1</sup> Read *Sakavarsha*.

<sup>2</sup> Read *Aśhāḍha*.

<sup>3</sup> The remaining letters are lost. Probably they contained the name of the writer.

## No. 15—TWO CHARTERS OF BHANUSHENA, YEAR 30

(2 Plates)

LATE MORESHWAR G. DIKSHIT, BOMBAY

(Received on 18.4.1968)

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

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

The characters employed in both the charters are the western variety of the Southern alphabet and are palaeographically assignable to the 6th-7th century A.D. As in the Hiūṅṇi Berdī plates<sup>2</sup> of Rāshtrakūṭa Vibhūrāja and the Añjanēri plates<sup>3</sup> of Prithivichandra Bhōgaśakti, certain letters in set A have deeply incised dots at their head. In set B the formation of the letter *l* (line 1), *s* (line 28) and the initial vowel *ē* (line 24) is noteworthy. Also in set B, the *halanta* is indicated by an arc over the letter *t* (line 31). As regards orthography it may be pointed out that the consonants are doubled when preceded by *r* and that the rules of *sandhi* are not observed in several places. The language of both the records is Sanskrit. A few minor errors of language and orthography have crept into the texts of both the records.

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

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

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

<sup>2</sup> Above, Vol. XXIX, pp. 174-77 and plate.

<sup>3</sup> Ibid., Vol. XXV, pp. 225-38 and plate.



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

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

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

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

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

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

<sup>1</sup> [See below, p. 69 note 2.—Ed.]

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

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

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

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

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

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

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

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

All the names discussed above are found in *Indian Atlas Sheet Nos. 46°/4 and 462*.

## SET A

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

#### First Plate

1 स्वस्ति [।\*] स्थालकनगरकुम्भकर्ण(ण्ण)नामादिमहाराजश्रीजयराजस्तस्य

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

<sup>2</sup> From the original plates.

- 2 पुत्रः<sup>1</sup> तत्पादानुद्धयातो महाराजश्री<sup>1</sup> आढ्यराजः तस्य पुत्रः<sup>2</sup>स्तत्पादा-  
 3 नुद्धयातः महाराजश्रीभट्टारकराजः<sup>2</sup>स्तस्य पुत्रः<sup>3</sup>स्तत्पादानुद्धयातः<sup>2</sup>  
 4 महाराजश्रीस्वा<sup>3</sup>स्वामिकराजा(जः) स्वामिकराजसुतः अनेकसम-  
 5 रलब्धयशा मातापित्रि(तृ)पादानुद्धयातः परमभागवतः महा-  
 6 राजा(जः) श्रीभानुषेणः सव्वनिव दण्डभटभोगिका(क)कुमारामात्यचोणे-  
 7 द्वरणिकचारभटदूतप्रेषणिकादि(दीन्) समाज्ञापयत्य[स्तु]  
 8 वो विदितं यथा मयं(या) स्थलीनगरविषयभोग-

*Second Plate, First Side*

- 9 वद्रपीधरग्रामे पूर्वोत्तरसीमाया[ः\*] पञ्चाशा मात्रो(ता)पित्रोरात्म-  
 10 नश्च पुन्य(ण्य)यशोभिन्नि(वृ)द्धये आचन्द्रावर्कन्नि(र्ण)वस्थितिकल(काली)ना  
 पुत्रपौत्रान्व-  
 11 यभा(भो)ज्या स्थालकन[ग\*]रचातुर्विधसामान्याय गौतमसगोत्राय वाजि-  
 12 सन(ने)यसब्रह्मचारिणे भट्टिशूरपुत्राय नागवसुब्राह्मणाय उ[द]-  
 13 कपूर्वं पञ्चाशा दत्ता [1\*] आघाटनानि चास्याः [1\*] मित्तुकाणक-  
 सीम(मा)न्तिकाया  
 14 द(अ)परतः वहकोप्परादुत्तरतः महतरक्ष(क्षे)त्रात्पूर्वतः पञ्चकपि-  
 15 त्यकसि(सी)म(मा)न्तिकाया दक्षिणतः [इ\*]त्येवं चतुराघाटनविशुद्धा ना[ग\*]-  
 16 वसुब्राह्मणस्य यतोस्मद्वज्रशैरन्यश्च<sup>4</sup> भोगपतिभिर्विष-

*Second Plate, Second Side*

- 17 यपातिभिश्च भूमिफलदानमभिसमीक्ष्यास्मद्ता(द्वा)यो-  
 18 नुमन्तव्यः पालैतव्यश्च<sup>5</sup> [1\*] उक्तं च भगवता वेदव्यासेन

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

<sup>2</sup> The *visarga* is redundant.

<sup>3</sup> The letter *svā* is redundant.

<sup>4</sup> Read ° स्मद्वज्रशैरन्यश्च.

<sup>5</sup> Read पालयितव्यश्च.

# TWO CHARTERS OF BHANUSHENA, YEAR 30—PLATE I

Set A

7

	<p>             ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥              श्रीमद्भगवद्गीता ॥ अध्यायः प्रथमः ॥ अर्जुनसंवा-              दः ॥ १ ॥ द्रुपदोवाच ॥ सत्यमेव जयते ॥ १ ॥              ४ ॥ श्रीकृष्ण उवाच ॥ कुरुक्षेत्रे समवेता युयुत्सवः ॥              ६ ॥ मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ २ ॥              ८ ॥ द्रुपद उवाच ॥ ॐ नमो भगवते वासुदेवाय ॥ ३ ॥           </p>	<p>2 4 6 8</p>
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ii, a

<p>             १० ॥ श्रीकृष्ण उवाच ॥ अर्जुन ॥ १० ॥              १२ ॥ ॐ नमो भगवते वासुदेवाय ॥ ११ ॥              १४ ॥ श्रीकृष्ण उवाच ॥ अर्जुन ॥ १२ ॥              १६ ॥ ॐ नमो भगवते वासुदेवाय ॥ १३ ॥           </p>	<p>             १० १२ १४ १६           </p>
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ii, b

18 18  
20 20  
22 22



iii

24 24  
26 26



Scale : Two-Third

- 19 व्यासेन [1\*] षष्टिवर्ष(र्ष)सहस्राणि स्वर्गो तिष्ठति भूमिदः [1\*]  
 20 आच्छेत्ता चानुमन्ता च तान्येव नरके वसेतिः<sup>1</sup> [11१\*] बहुभि-  
 21 र्वसुधा भू(भु)त्ता(क्ता) राजि(ज)भिस्सगरादिभिः [1\*] यस्य [यस्य\*] यदा भू-  
 22 मिस्तस्य तस्य तदा फलं(लम्) [11२\*] द्व(ध)र्मस्येति वाक्यशेषः[1\*]

*Third Plate*

- 23 पूर्वदत्तां द्विजातिभ्यो यत्नाद्रं(द्र)क्ष युद्धि(धि)ष्ठिर [1\*] मही(हीं) म-  
 24 हिमता(तां) श्रेष्ठ दानाच्छे(च्छे)योनुपालनं(नम्)[11३\*] दूतकोत्र नागदा-  
 25 सप्रतीहारः [1\*] लिखितञ्च राज्याधिक्रि(कृ)तेन प्रि(पृ)थिवीदेवपु-  
 26 त्रदेवेन देवेन<sup>2</sup> [1\*] संव(व)त्सरे त्रिंशति<sup>3</sup>[त\*]मे कार्तिकशुद्धप-  
 27 क्षप्तम्यां(म्याम्) [1\*] शीलग्रहस्य ।

**SET B****TEXT<sup>4</sup>***First Plate*

- 1 ओ<sup>5</sup> [1\*] स्वस्ति ॥ स्थालकनगरकुम्भकर्णानां(ना)मादि[म]हाराज[श्री]-  
 2 जयराजस्तस्य पुत्रः<sup>6</sup> तत्पादानुद्ध्यातो महाराज-  
 3 श्री<sup>7</sup>अ(आ)ढ्यराजस्तस्य पुत्रस्तत्पादानुद्ध्यातः[ः]  
 4 महाराजश्रीभट्टारकराजस्तस्य पुत्रस्तत्पादा-  
 5 नुद्ध्यातमहाराजश्रीस्वामिकराज[जः] स्वामिकरा[ज]-  
 6 सुतः अनेकसमरलब्धयशा मातापितृ-  
 7 पादानुद्ध्यातः परमभागवतः महाराजश्री-  
 8 भानुषेणः सव्वर्नेव(व) दण्डभटभोगिककु-

<sup>1</sup> Read वसेत् ॥ इति ॥<sup>2</sup> The word देवेन is redundant. [The intended name seems to be Dēvēnadēva.—Ed.]<sup>3</sup> Read त्रिंशति °.<sup>4</sup> From the original plates.<sup>5</sup> The *Pranava* is expressed by a symbol.<sup>6</sup> The *sandhi* has not been observed here.

9 मारामात्यचोरोद्धर[णि]कचारभटदूतप्रे-

10 षणिकादि(दीन्) समाज्ञापयस्य(त्य)स्तु वो

*Second Plate, First Side*

11 विदितं यथा मया स्थलीनगरविषयभो-

12 गे बूरावितटे टक्कारिखेटके ग्रामे ग्रामस्य

13 दक्षिणसीमायां पण्णाशा<sup>1</sup> मातापित्रोरात्मन-

14 श्च पुण्ययशोभिन्नि(वृ)द्धये आचन्द्रावर्कार्णवस्थिति-

15 क(का)ल(ली)न(ना) पुत्रपौत्रान्वयभोज्या स्थालकनगर[चा]-

16 तुव्वि(व्वि)द्यसामान्याय गौतमसगोत्राय वादि(जि)स-

17 नेयसब्रह्मचारिणे खन्दचीहणिपु(पौ)त्राय भट्टि-

18 शूरब्राह्मणाय तस्य पुत्र<sup>2</sup> ना[ग\*]वसु<sup>3</sup>ब्राह्म[णा]य

19 उदकपूर्वं पञ्चाशा दत्ता [1\*] आघाटनानि चा-

20 स्याः सन्ति [1\*] सी(सि)हक्षेत्रादपरतः

*Second Plate, Second Side*

21 पिप्परिम[ण्ड]लकसीम(मा)न्तिकाया मु(उ)त्तरतः तस्यैव<sup>4</sup>

22 पिप्परिमण्डलकसीम(मा)न्तिकाया[:\*] पूर्वतः वापि-

23 उद्यानदक्षिणतः<sup>5</sup> अपरपूर्व्यामष्टभिम्मि-

24 र्गस्थिता एवं चतुराघाटनविशुद्धा ना[ग\*]वसु-

<sup>1</sup> Read पञ्चाशा as in lines 9 and 13 of set A.

<sup>2</sup> [Read भट्टिशूरब्राह्मणपुत्राय.—Ed.]

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

<sup>4</sup> [Read तस्या एव.—Ed.]

<sup>5</sup> [Read वाप्युद्यानयोर्दक्षिणतः.—Ed.]



TWO CHARTERS OF BHANUSHENA, YEAR 30—PLATE II

Set B

i

2 2  
4 4  
6 6  
8 8  
10 10



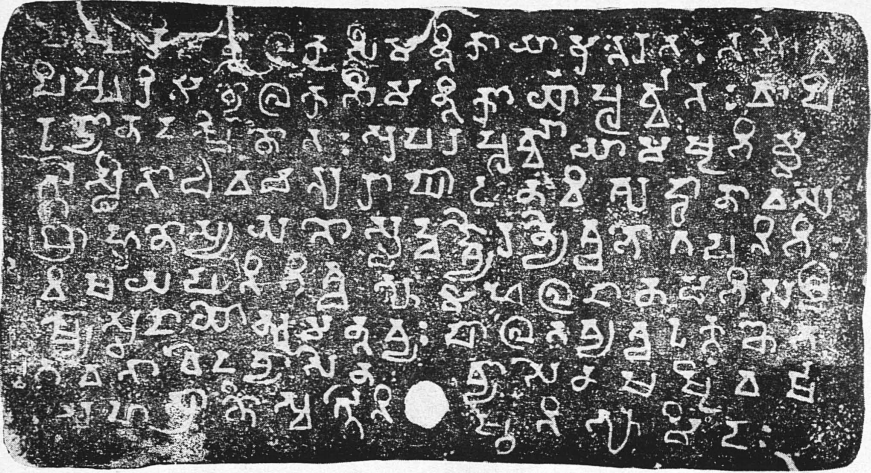
ii, a

12 12  
14 14  
16 16  
18 18  
20 20



ii, b

22 22  
24 24  
26 26  
28 28



iii

30 30  
32 32  
34 34  
36 36  
38 38



Scale : Five-Seventh

- 25 ब्राह्मणस्य यतोस्मद्वड्श्यै'रन्यैश्च भोगपतिभिः  
 26 विषयपतिभिश्च भू[मि]फलदान<sup>2</sup>मभिसमी-  
 27 क्ष्य(क्ष्या)स्मदा(हा)योनुमन्तव्यः पालि(ल)[यि\*]तव्यश्च [1] उक्तञ्च भ-  
 28 गवता वेदव्यासेन व्यासेन [1\*] षष्टिवर्ष-  
 29 सहस्राणि स्वर्गो तिष्ठति भूमिदः [1\*]

*Third Plate*

- 30 आच्छेता(त्ता) चानुमन्ता च तान्येव नरके व-  
 31 सेत् [11\*] बहुभिर्व्वसुधा भुक्ता राजभिस्सगा(ग)र(रा)-  
 32 दिभिः [1\*] यस्य यस्य यदा भूमिस्तस्य तस्य त-  
 33 दा फलं(लम्) [11\*] द्व(ध)र्मस्येत(ति) वाक्यशेषः [1] पूर्व्वदत्ता(त्तां) द्वि-  
 34 जातिभ्यो यत्नाद्रक्ष युधिष्ठिर [1\*] महीम्महिमतां  
 35 श्रेष्ठ दानाच्छेयोनुदा(पा)लनं(नम्) [11\*] दूतकोत्र नाग-  
 36 दासप्रतीहारः [1] लिखितञ्च राज्याधिक्रि(कृ)तेन  
 37 प्रि(पृ)थिवीदेवपुत्रे[ण\*] देवेन देवेन<sup>3</sup> [1\*] संवत्सरे त्रिङ्श-  
 38 तितमे<sup>4</sup> कार्तं(त्तिं)कशुद्धपक्षसप्तम्या[म्\*1]<sup>5</sup> शीलग्रहस्य [11\*]

<sup>1</sup> Read ° द्वश्यै °

<sup>2</sup> Read भूमिदानफल °

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

<sup>4</sup> Read त्रिंशति तमे

<sup>5</sup> There is a sign here which probably stands for *Śrī*.

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

( Plates )

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

(Received on 6.5.1967)

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

The set consists of seven plates in all and bears writing on 13 of its 14 sides, the second side of the seventh plate alone being unincised. With the help of the inked impressions it is easy to conclude that each plate measures 26·7 cm×14 cm. At the left centre, 2 cm from the edge, a round hole, 1·8 cm in diameter, has been cut out for passing the ring of the seal. No details regarding the seal are available nor is the weight of the set known. The charter consists of 177 lines of writing in all and the number of lines on each of the 13 sides is as follows:— I a and VI b : 15 ; I b, IV b, VIa and VII : 14 ; II a and b, III a and b, IV a and V a and b : 13.

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

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

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

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

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

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

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

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

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

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

The next four verses are in praise of the gift-village. The sacrificial altars in the court-yards of the temples of Uttarēśvara were crowded by the well-versed in the *Rik*, *Yajus* and *Sāma Vēdas* (verse 18 : lines 30-32) ; all the streets in that village, covered as they were by smoke from the sacrificial altars and by men engaged in scholarly disputations day and night, appeared as if they were themselves ever engaged in serious *tapas* (verse 19 : lines 32-33). In that village those who desired to look at the waves on the river Gaṅgā<sup>1</sup> did so without exertion from the court-yards of their own houses (verse 20 : lines 33-35). Gōdāvari, with lotuses drifting along and moved by the charming waves, had come there as if to develop intimacy with that village (i. e. Uttarēśvara) (verse 21 : lines 35-36).

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

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

<sup>1</sup> Here the Gōdāvari is obviously equated to the Gaṅgā in sanctity.

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

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

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

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

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

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

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

<sup>1</sup> See also line 171 of the text.

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

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

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

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

No.	Name	Gōtra
1	Kumarasvami-sarvakratuyājīn	Hārīta
2	Mamchona-sōmayājīn	Do.
3	Tōṇṭa-gaṭaśāsīn	Do.
4	Kēḡava-ghaṭaśāsīn	Do.
5	Yujūnūrūyaṇa-ghaṭaśāsīn	Do.
6	Appana-ghaṭaśāsīn	Do.
7	Viśvanūtha-ghaṭaśāsīn .	Kapi
8	Kamchi-ghaṭaśāsīn	Do.
9	Vūmadēva-ghaṭaśāsīn	Do.
10	Sṛraṅga-ghaṭaśāsīn	Do.]
11	Kamchi-ghaṭaśāsīn	Do.]
12	Kāmana-ghaṭaśāsīn	Bhāradvāja
13	Viśvēśvara-ghaṭaśāsīn	Do.

No.	Name	Gōtra
14	Mārē-bhaṭṭōpādhyāya	Bhāradvāja
15	Kāmadēva-ghaṭasāsini	Do.
16	Vallabha-ghaṭasāsini	Do.
17	Talyē-ghaṭasāsini	Do.
18	Pōti-ghaṭasāsini	Do.
19	Paṃpaya-sōmayājini	Do.
20	Purāyi-ghaṭasāsini	Do.
21	Annaka-ghaṭasāsini	Do.
22	Sūrē-bhaṭṭōpādhyāya	Ātrēya
23	Śarabha-bhaṭṭōpādhyāya	Do.
24	Rāli Peddi-bhaṭṭōpādhyāya	Gautama
25	Velupula Pōti-ghaṭasāsini	Do.
26	Ananta-bhaṭṭōpādhyāya	Kuṃḍina
27	Nū[ta]na-ghaṭasāsini	Do.
28	Appana-bhaṭṭōpādhyāya	Do.
29	Kēśava-bhaṭṭōpādhyāya	Do.
30	Sūrē-ghaṭasāsini	Do.
31	Kāmadēva-ghaṭasāsini	Do.
32	Narasimha-ghaṭasāsini	Do.
33	Dāntōdara-ghaṭasāsini	Do.
34	Rēvana-ghaṭasāsini	Do.
35	Kaṃdarppa-ghaṭasāsini	Vādhūla
36	Sūrē-ghaṭasāsini	Do.
37	Purushōttama-ghaṭasāsini	Do.
38	Māṃchena-ghaṭasāsini	Kāśyapa
39	Ananta-ghaṭasāsini	Do.
40	Dēvana-ghaṭasāsini	Śaṭha
41	Sarvadēva-bhaṭṭōpādhyāya	Śāṃḍilya

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

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

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

No.	Name	Gōtra	Share
1	Viddhana-bhaṭṭōpādhyāya	Hārīṭa	2½
2	Rudra-sōmayājīn	Do.	2
3	Prōḷē-ghaṭasāsīn	Do.	2
4	Annē-ghaṭasāsīn	Do.	2
5	Purushōttama-bhaṭṭōpādhyāya-sōmayājīn .	Do.	2
6	Prōḷē-bhaṭṭōpādhyāya	Do.	2
7	Kēśava-bhaṭṭōpādhyāya .	Do.	2
8	Vennē	Do.	½
9	Vallabha-sōmayājīn	Do.	½
10	Kamchi-ghaṭasāsīn .	Do.	½
11	Narasimha-ghaṭasāsīn	Do.	½
12	Śrīrāma-ghaṭasāsīn .	Do.	½
13	Toravi-Yajñēśvara	Do.	¼
14	Yajñēśvara-ghaṭasāsīn	Do.	½
15	Mārē-ghaṭasāsīn	Do.	½
16	Jannē-ghaṭasāsīn	Do.	¾
17	Dēvarē-bhaṭṭōpādhyāya	Bhāradvāja	½
18	Rēmāna-bhaṭṭōpādhyāya	Do.	½
19	Kūchana-bhaṭṭōpādhyāya	Do.	½
20	Mamchi-bhaṭṭōpādhyāya .	Do.	½
21	Narasimha-ghaṭasāsīn	Do.	½
22	Purāyi-ghaṭasāsīn	Do.	½
23	Sōmēśvara-ghaṭasāsīn	Do.	½
24	Kāmadēva-bhaṭṭōpādhyāya	Do.	½
25	Erapōta-ghaṭasāsīn .	Do.	½
26	Narasimha-ghaṭasāsīn	Do.	1½
27	Viśvēśvara-ghaṭasāsīn	Do.	½
28	Jannē-ghaṭasāsīn	Do.	½
29	Nūmkaṇa-ghaṭasāsīn	Kunḍina	¼
30	Sōmadē[va*]-bhaṭṭōpādhyāya	Do.	½
31	Viśvēśvara bhaṭṭōpādhyāya	Do.	½



No.	Name	Gōtra	Share
32	Guṇḍimānchi-ghaṭasāsini	. Kumḍina	$\frac{1}{2}$
33	Dorre-ghaṭasāsini	Do.	$\frac{1}{2}$
34	Bhīmēśvara-ghaṭasāsini	Do.	$\frac{1}{2}$
35	Viśvanātha-ghaṭasāsini	Do.	$\frac{1}{2}$
36	Tōṇṭa-sūmayājini	Do.	$\frac{1}{2}$
37	Chēnē-ghaṭasāsini	Do.	$\frac{1}{2}$
38	Yajñēśvar-ōpādhyāya	Do.	$\frac{1}{2}$
39	Nāgādēva-ghaṭasāsini	Do.	$\frac{1}{2}$
40	Kanakavelli Narasiṃha-ghaṭasāsini	Do.	$\frac{1}{2}$
41	Narasimha-ghaṭasāsini	Do.	$\frac{1}{2}$
42	Virana-ghaṭasāsini	Do.	$\frac{1}{2}$
43	Kaṇḍarppa-ghaṭasāsini	Do.	$\frac{1}{2}$
44	Prōlē-bhaṭṭōpādhyāya	Do.	$\frac{1}{2}$
45	Maṇṇē-bhaṭṭōpādhyāya	Do.	$\frac{1}{2}$
46	Korepa-ghaṭasāsini .	Do.	$\frac{1}{2}$
47	Gōṛaya-bhaṭṭōpādhyāya	. Gautama	$\frac{3}{4}$
48	Erapōta-ghaṭasāsini .	Garga	$\frac{3}{4}$
49	Kēśava-bhaṭṭōpādhyāya	. Ātrēya	$\frac{3}{4}$
50	Sōmanātha-ghaṭasāsini	Do.	$\frac{1}{2}$
51	Jannē-ghaṭasāsini	Do.	$\frac{1}{2}$
52	Annē-ghaṭasāsini	Lōhita	$\frac{1}{2}$
53	Kāntana-ghaṭasāsini .	Do.	$\frac{1}{2}$
54	Kāntana-ghaṭasāsini .	Kauśika .	$\frac{1}{2}$
55	Māri-ghaṭasāsini	Do.	$\frac{1}{2}$
56	Prōlē-ghaṭasāsini	Kāśyapa	$\frac{1}{2}$
57	Kēśava-yajvā .	Do.	$\frac{1}{2}$
58	Nārāyaṇa-ghaṭasāsini	Do.	$\frac{1}{2}$
59	Uttarēśvara-ghaṭasāsini	. Saṭ[h*]a .	$\frac{1}{2}$
60	Jannē-sūmayājini	Vādhūla .	$\frac{1}{2}$
61	Srīrāma-bhaṭṭōpādhyāya .	. Bhāradvāja	$\frac{1}{2}$
62	Purushōttama-ghaṭasāsini .	Vishṇuvṛddha	$\frac{1}{2}$
63	Kaṇḍarppa-ghaṭasāsini	. Bhāradvāja	$\frac{1}{2}$
64	Poddi-ghaṭasāsini ¶ .	Kapi	$\frac{1}{2}$
65	Gōṇṭa-Bharata	Kapi	$\frac{1}{2}$

No.	Name	Gōtra	Share
66	Sarvadēva-ghaṭṭasāsin	Do.	$\frac{1}{2}$
67	Virabhadra	Do.	$\frac{1}{2}$
68	Viddhana-Jhaṭṭōpādhyāya	Do.	12
69	Mūrkaṇḍeśvara-Mahādēva		5
70	Uttarēśvara-Mahādēva		3
71	Janārdhana-Vallabha		2

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

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

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

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

Vishṇuvardhana  
|  
Induśekhara (I)  
|  
Mahādēva  
|  
Induśekhara (II)

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

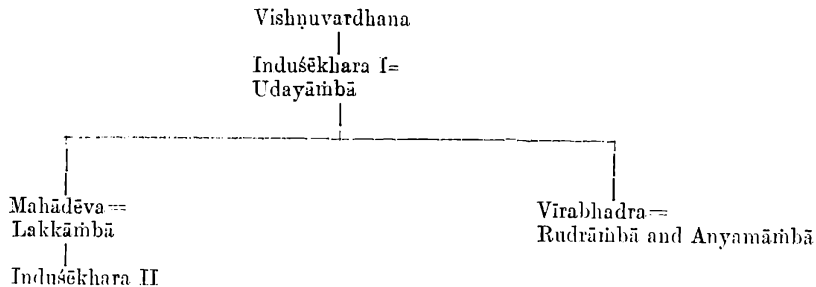
A few more inscriptions from the West Godavari, Krishna and Nalgonda Districts, Andhra Pradesh, reveal interesting facts about the members of this family. Thus, two inscriptions from Narasāpūr, Narasapur Taluk, West Godavari District, one<sup>1</sup> belonging to 1159 A.D. and the other<sup>2</sup> to 1170 A.D., refer themselves respectively to the 24th and 35th years of the reign of Sarvalōkāśraya

<sup>1</sup> A. R. Ep., 1956.57, No. B 9.

<sup>2</sup> Ibid., No. B 11.

Vishṇuvardhana-mahārāja. It is very likely that this ruler is identical with Vishṇuvardhana mentioned in our grant as the great-grandfather of Induśekhara II. Two other inscriptions, one<sup>1</sup> from Juttiga, Tanuku Taluk, Krishna District and belonging to 1259-60 A.D. and the other<sup>2</sup> from Pālakollu, Narasapur Taluk, West Godavari District and belonging to 1261-62 A.D. refer themselves to the reign of Chālukya Virabhadra. Of these, the Juttiga inscription states that Virabhadraśvara was the husband of Rudramadēvi, daughter of Kākatiya Gaṇapati while, according to the Pālakollu inscription Virabhadra was the grandson of Vishṇuvardhana and son of Udayāmbā. Yet another inscription,<sup>3</sup> also from Pālakollu and belonging to 1266 A.D., states that Udayāmbikā, the mother of Virabhadra, was the wife of Induśekhara who was the son of Vishṇuvardhana and that Virabhadra was the husband of Anyamāmbā. This Induśekhara is, no doubt, identical with Induśekhara I of our record. It may, therefore, be concluded on epigraphical evidence that Virabhadra had two wives namely Kākatiya queen Rudramadēvi and Anyamāmbā.

An inscription<sup>4</sup> from Kolanupāka, Bhuvanagiri Taluk, Nalgonda District, belonging to 1279 A.D. and to the reign of Kākatiya Rudradēva (i.e. Rudrāmbā) states that Virabhadra of the Chālukya lineage was the husband of Rudradēva (i.e. Rudrāmbā). We further learn from this inscription that Virabhadra had an elder brother named Mahādēva who was married to Lakkāmbā by whom he had a son named Induśekhara. Virabhadra's elder brother Mahādēva and the latter's son Induśekhara of the Kolanupāka inscription may be safely identified with Mahādēva and Induśekhara II of our record. The genealogical information derived from the above records may be tabulated as follows :



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

<sup>1</sup> *SIL.*, Vol. X, No. 360.

<sup>2</sup> *Ibid.*, Vol. V, No. 121.

<sup>3</sup> *Ibid.*, No. 122.

<sup>4</sup> *H.A.S.*, No. 13, *A Corpus of Inscriptions in the Telugu Districts of H.E.H. The Nizam's Dominions*, No. 25.

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

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

Kapi-muni-kula  
|  
Rudrāchāryya  
|  
Dēvanāchāryya  
|  
Śrikamṭhāchāryya  
|  
Viddhanāchāryya  
|  
Vīrabhadra

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

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

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

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

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

#### First Plate, First Side

1 Ōm<sup>3</sup> Svasti || Pratyūha-vyūha-rājas=sa bhavatu bhavatām śrēyasē [bhūyasē] —

2 tvā dhṛitvā karaṁ ch-ōpari visrijati tām vyōmni yasmin=paramin | marūda[m] maṁda[m]  
pa—

<sup>1</sup> *A History of South India*, p. 212.

<sup>2</sup> From impressions.

<sup>3</sup> Expressed by a symbol.

- 3 parisara-śaśinaṁ prēma-rinṅais=taraṅgair=āliṅgy=āliṅgya putraṁ paridadhāti sukh-āraṁ-  
bham=aṁ-
- 4 bhōdhayas=tē || [1\*] Bālāḥ Prōlēśvarō nṛityam=ācharan=khēcharai[h\*] stutaḥ | bhava-  
tām bhūtayē bhūyā-
- 5 d=ā-kamṭhaṁ puruṣaḥ Karī || [2\*] Hariḥ kēli-kiriḥ pātu viśvaṁ viśvaubhar-āṁkitā |  
yad-danishṭrā bhāti
- 6 chāṁdr=īva kalā kā=pi kalauṁkīni || [4\*] Śambhōr=ambhōnidhīnām=anavarata-sam-ullāsa-  
rakshā-su-da-
- 7 kshā chāṁdrī sām̐drī-bhavach-chhri[rj\*]=jagad=avatu Kalā kā=pi maulau viśālē | āliṅgy=  
āliṅgya kṛishṭā mu-
- 8 hur¹=atichapalair=jjahnū-kaṇyā-taraṅgair=mmaitrīm=ēkatra-vāsād=iva bhṛīsam=udi-  
tām=ācharadbhis=charadbhiḥ || [4\*] Puṁsē purāṇāya namō=stu tasmai yan-nābhi-padmad=
- 9 uda-
- 10 bhūt=Svayambhūḥ | tasmai Vidhātṛē cha namō=stu yasmāt=samastam=ētaḥ=jagad=āvirāsīt ||  
[5\*] Arṅga-Vaṁ-
- 11 ga-Kaliṅg-Āṁdhra-Karṇāṭa-Magadh-ādayaḥ | dēśāḥ spluranti tatr=aishu maṇōjṇaṁ tv=  
Āṁdhra-maṇḍalaṁ(lam) || [6\*]
- 12 Tatr=ōllasanti śataśō=pi mahā-nagaryyas=tāsāṁ purī sphurati kēvalam=Örurṅgalluh² | ma-
- 13 dhyē trivishṭapa-sarōruha-lōchanānām=ādyā mura-pramathan-āmbuja-lōchan=ēva || [7\*] Śam-  
bhōḥ Svayam-
- 14 bhuvō yatra śiraś-chāṁdra-marīchayaḥ | kurvanti chāṁdrik-ōṇṁdrāḥ kṛishṇa-pakshē=pi  
yāminūḥ || [8\*] Paśya-
- 15 nti(nti) Puruḥt-āsāṁ paṇruḥtām=iva śriyaṁ(yam) | bhaktāya dātum adyuktā yad-[vri]tā  
Viṁdhya-vā-

*First Plate, Second Side*

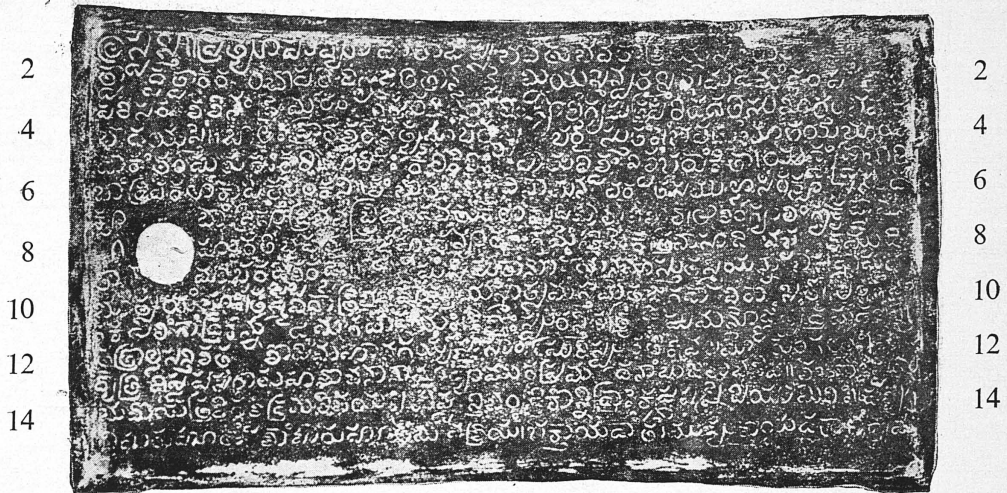
- 16 śinī || [9\*] Tasyān=asti sa Vīrarudra--nṛipatiḥ [pratyarthi]-prithvī-pati-sphūrjjad-rat-  
na-kirīta-kōṭi-vilasat-pā-
- 17 d-āraviṁda-dvayaḥ | śrīmat-Kākata-rājya-[bhā]ra-vahana-prēṁkhaḍ-bhujā-vikramō ya-
- 18 sya tyāgam=udikshya Kalpa-viṭapī [krōdhā]d=iv=āgād=divaṁ(vam) || [10\*] Tad-bāṁdhavaḥ  
paṁkaja-bāṁdhav-ānvayē
- 19 jātō nṛipō nāmaṁ Vishṇuvarddhanaḥ | ya[d-a]rthinō yat-pariparāthinō muhuḥ śriyaṁ
- 20 labhantiṭē sura-saṁdarīnu=api || [11\*] Tad-ātmaḥ=bhūt-svayam=Imḍusēkharaḥ pratyarthi-  
hālāhala-

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

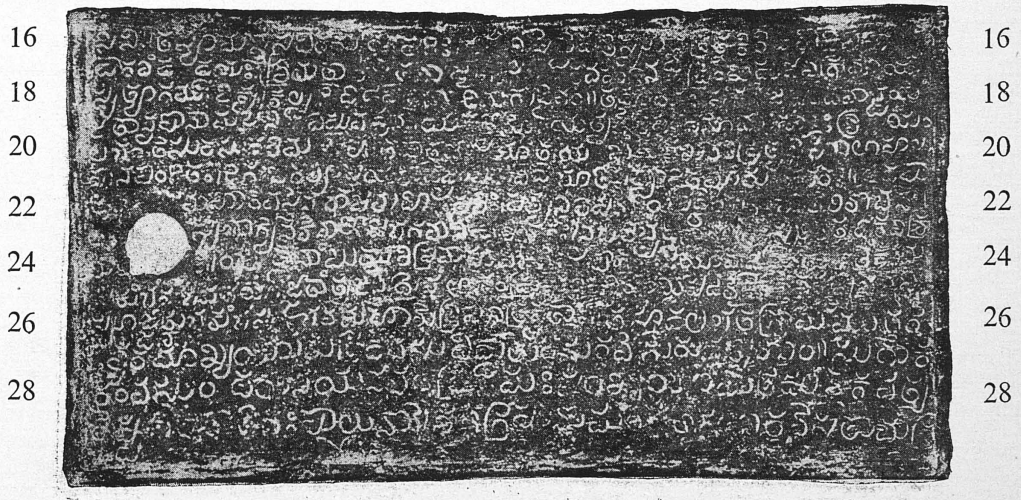
² Read =Örügalluh for the sake of metre.

UTTARESVARA GRANT OF KAKATIYA RUDRAMBA, SAKA 1211—PLATE I

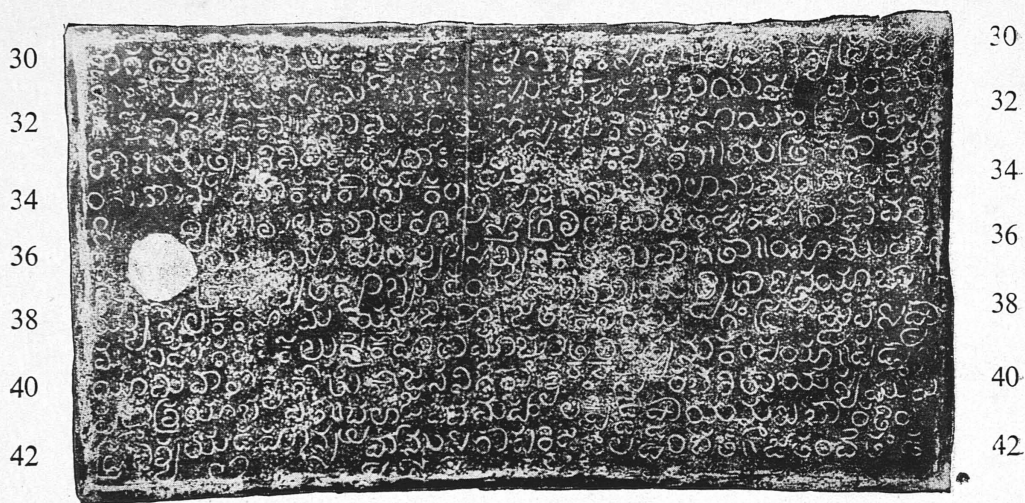
i, a



i, b



ii, a



ii, b



Scale : One-half

- 21 pāna-paṇḍitaḥ | dig-ambara-vyāpta-yaśo-vijṛṇṇbhītō vibhūti-nishpādita-mēru-[bhū]dharah || [12\*] Uḍapā-
- 22 di **Mahādēvas**=tēna rājñā mahīpatiḥ | paśyanti ripavō yuddhō [yasya bhālē] vilōchanam (nam) || [13\*]
- 23 Tasya bhāgyēna kēn=āpi bhagavān=**Induśēkharah** | nṛipati-chochhadmanā [yatra] sphu-raty=adhika-vikra-
- 24 mah. || [14\*] Yād-dān-āmbu-jhari-pravāha-[vibhavaḥ] pāthōdhaḥ vārddhitāḥ bhītiṁ kām-a-
- 25 pi Kum̐bha-saṁbhava-bhaya-jātām tyajanti dhruvan (vam) ||\* ā chamdram [viharadbhir-] ūrmi-paṭalaḥ --- ○ --- ○ --- vi-
- 26 sphūrjāt-kucha-kumbha-saṁbhava-mahā-maitrī-pavitri-kṛitāḥ || [15\*] Tasmād=alābhata grāmam=**Uttarē**-
- 27 **śvaram**=ākhyayā | Rudradēva-sudhīr=ddātum guravē guru-dakṣiṇām(nām) || [16\*] **Sudhāka-**
- 28 ram(ra)-vasum̐dharā-nayana-cham̐dramah-sam̐khyayā mitēshu Śaka-vatsa
- 29 rēshv=atha Virōdhinaḥ Phālgunē | śaśi-grahana-mam[galē] sa guravē satām=agra-

*Second Plate, First Side*

- 30 nīr=adatta- puram-Uttarēśvaram=śāśha-bhōgail saha || [17\*] Pada-vākya-pramā-
- 31 na-jñai-**Rig**-Yajuh-Sāma-vēdibhiḥ | sphuranti bahusō yasyā maṇḍir-ān-
- 32 gaṇa-vēdikāḥ || [18\*] Hōma-dhūmais=samākīrṇaiḥ sāyam prātar=vīhā-
- 33 ribhiḥ | yat-purī-vīthikāḥ sarvvāḥ kurvvant=iva tapaḥ param(ram) || [19\*] Yatra Gaṁgā-tara-
- 34 m̐gāṇam=avalōkana-kautūkam(kam) | gr̐h-āṁgaṇa-vilōlānām=ayatnād=ēva
- 35 sidhyati || [20\*] Lōlā-kallōla-hast-āgra-lilā-chālita-pam̐kajā | **Gōdāvarī**
- 36 yayā<sup>1</sup> puryā sakhyam̐ karttum=iv=āgatā. || [21\*] Yā muhū
- 37 Rudradēvasya tasy=ābhyudaya-kāriṇō(nah) | yat-pitā Pinnay-āchā-<sup>2</sup>
- 38 ryyas=tilakaḥ Sōma-yājñam̐(nām) || [22\*] Jātaḥ kali-yugam̐ drashtum̐ Vasishṭhō
- 39 muṇi-puṁgavaḥ | kalush-āka-hatō mā bhūt=Kalkir=ity-anukanipayā || [23\*] Padm-ālā-
- 40 yām-iv=ālōkyā kautūkaj=janani girām(ram) | sṛiṁgāra-bharitā yasya mukha-
- 41 padm-āśray=ābhavat || [24\*] Chochha(Chha)lād=iva Mahālakṣmīr=ddrishtvā yan-mukha bhāratim̐(tim) || (|)
- 42 praviśyā yād-gr̐hān=sarvvān=su-sthirā pari-jṛṇṇbhatē || [25\*] Jātam̐ vētam̐da-

<sup>1</sup> The numeral 2 indicating the number of the plate is engraved at the left side of the ring-hole.

<sup>2</sup> The two *daṇḍas* engraved at the end of this line are unnecessary.



*Second Plute, Second Side*

- 43 gamṇḍa-sṭhala-kṛita-padam=ārōhaṇaṁ brīmhaṇa-śrī-bhaṁg=ībh=āṁgikṛitā sā nṛipatir=a-  
 44 pi vaśaṁ nīta ēv=āta ēśhaḥ | pitrōś=chitr-ōpacharyyā muhur=api rachi-  
 45 tā pamḍitēbhṃyō=khilēbhṃyō dattam vittam tad=asmin jagati khalu kṛit Rudradēvas=sa  
 46 ēva || [26\*] Yad-dāna-payasām=ōghair=ārabdhē pāthasām nidhau | kavi-sūkt-āmṛitam  
 47 kīrtti-lakṣmīḥ prādurabhūdva(d=dva)yam(yam) || [27\*] Yat-kṛitam chōdyam=anyō nō  
 pariharttum pra-  
 48 galbhatē | yat-kṛitē parihārē=pi n=ānyaś=chōdayitum kshamaḥ || [28\*] Tarkkē vā tam-  
 49 tra-mārggē vā kavitvē madhurē=tha vā | yatra kutr=āpi vā yasya pra-  
 50 galbhē=pi Sarasvatī || [29\*] Tasy=āsti Rudradēvasya gurur=Viddhana-dikṣitaḥ | yasya=  
 āmṛi-  
 51 ta-kara-sparśāt=tan-matir=vvārdhi-varddhitā || [30\*] Yad-anugraham=āsādyā sudhi-  
 52 yām=agraṇīr=abhūt | vin=aiv=ābhyāśa-bhārēṇa Rudradēvaḥ kṛit-īśvaraḥ || [31\*] Ya-  
 53 sinin=varṣhati vāk-tōyam Viddhan-āchāryya-tōyadē | śishy-ānan-ālavālēshu varddhanūtē bhā-  
 54 ratī-latāḥ || [32\*] Spandās=chamūdana-saurabhasya garimā malli-matallī-śriyā yasya nyasya-  
 55 ti bi(vi)bhrāmēshu vachasāṁ mādhyurya-dhuryam padam(dam) | bhōgyā yōgya-mahī-

*Third Plute, First Side*

- 56 suparvva-nikarai=yyad-bhūtaḥ nītaḥ yaj-jas=sajjana-mauli-Viddhana-sudhī-  
 57 r=jjāgartti mūrttaḥ Śivaḥ || [33\*] Vēda-vēdānta-ghaṁtābhyām Viddhan-āchāryya-sindhu-  
 58 raḥ | li(vi)hat-ārttha-kriy-ālānaḥ kēśhām vā na manō-haraḥ || [34\*] Sudhā-  
 59 kara-kalā-milan-mukūṭa-maṁḍalaṁ kuṁḍalī-kṛit-ōragam=ura-sṭhalī-rachita-bhasma-lā-  
 60 paṁ mahāḥ | nidhāya lṛidi tat-param yam-avalōkya vidvaj-janās-tad=ēva  
 61 paramam mahāḥ kim=api manvatē mūrttimat || [35\*] Chaturmmu-  
 62 kha-ḥchatur-mmukhī-nagara-sīma-sīmantinī nīrantara-parisphuran-nava-vi-  
 63 lāsa-paṇya-sṭhalī | samullasati yan-mukh-āmburūha-maṁḍalaṁ maṁḍanaṁ  
 64 sa sarvva-sudhiyām muhu-sphurati Viddhan-āryyaḥ sudhīḥ || [36\*] Kapi-muni-kula-  
 65 m=asti yatra maitrīm rachayati paṁkaja-bhū-kuraṅga-nētrī | lalita-pada-pa-  
 66 [d-ā]rttha-sārttha-dātrī madhu-madan-āmbuja-patra-lōchan=ēva || [37\*] Rudr-āchāryyō=  
 bhavat=ta-  
 67 smin=kamalē Padma-bhūr=iva | bhāshatē purataḥ sthitvā yēna sākaṁ Sarasvatī || [38\*]  
 68 Yam=ālōkya janāḥ sarvvē maṇir=ēkō guṇ-ōtkaraiḥ | grathitō Vēdhas=ōty=ēvaṁ

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

UTTARESVARA GRANT OF KAKATIYA RUDRAMBA, SAKA 1211—PLATE II

iii, a

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58

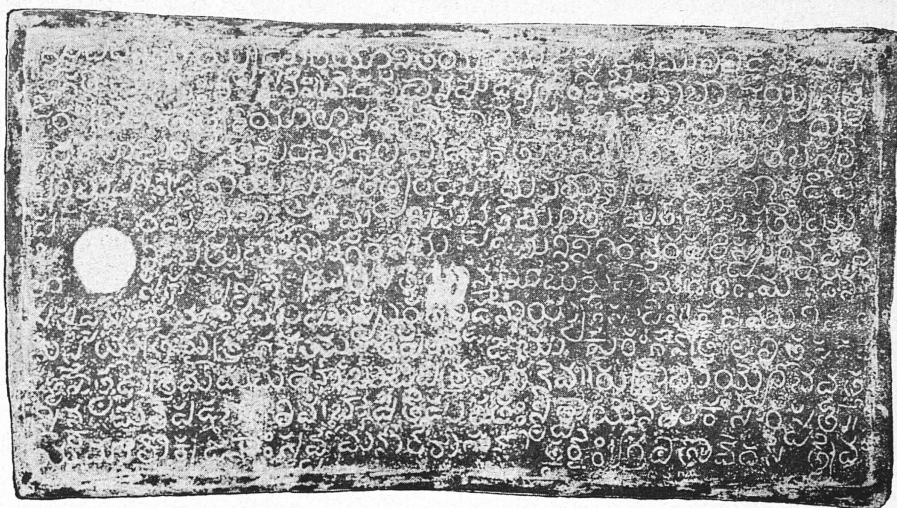
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iii, b

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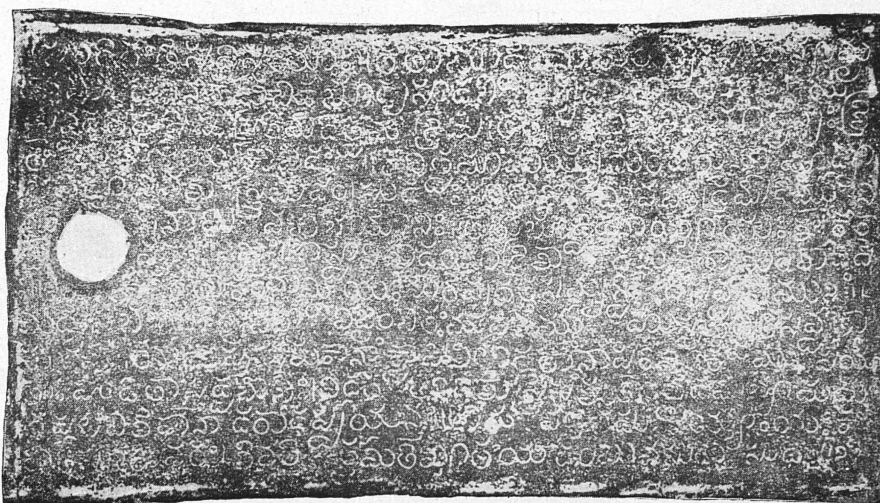
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iv, a

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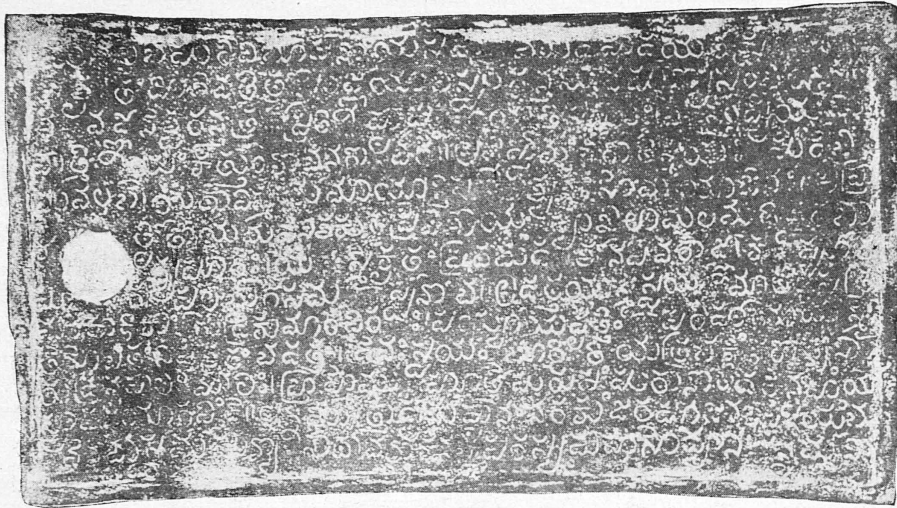
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iv, b

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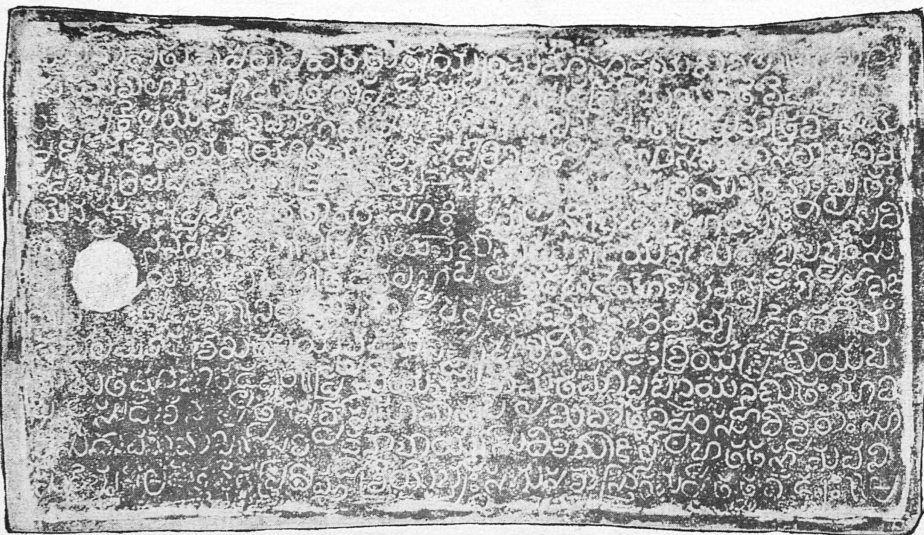
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Scale : One-half

*Third Plate, Second Side*

- 69 saṅgīraṇtē sa-vismayāḥ || [39\*] 'Tatō=bhūd=Dēvan-āchāryyaḥ saujanya-ānri-  
 70 ta-vāridhiḥ | ha kadāchid=abhūd=yasmād=ahi-janyō halāhalah || [40\*] Ya-  
 71 smin=vadati gōshṭhishu prativāditvam=adrishu | tat-ta[nū]bhūr=abhūd=dhanyaḥ Śrī-  
 72 kaṁṭhāchāryya-kōvidaḥ || [41\*] Kaviṭva-mādhuryya-dhuraṇidharāṇām=ādhyō-  
 73 bhavad=yō nava-sāstra-bhājām(jām) | [Surah ?] surāṇām=iva chaṁdra-maulir=mmuni-  
 74 r=mmuninām=iva Kumbhayōniḥ || [42\*] Tatō=bhūd=Viddhan-āryyō yaḥ Śaṁkarā-  
 75 d=iva Shaṇmukhaḥ | Bhāsvān=iv=ōday-ādr-iśād=Amṛitāmśur=iv=ōdadhē-  
 76 ḥ || [43\*] **Vāgīśaratnākara**-nāmnī yaḥ purē vyadhata<sup>1</sup> samyag-vidhi Sarvyatōmukhaḥ  
 (kham) |  
 77 madhyē-sabhaṁ yasya vachō-vijiribhitaḥ(tām) muhur=muhu sphūrjati sarvvatō-  
 78 mukhaḥ(kham) || [44\*] Yad-upavana-śukānām kv=āpi līlā-ratānām parisaram=upayā-  
 79 tāḥ paṇḍitās=tad-vachōbbhiḥ | vidadhati nija-sāstrē saṁśay-ōchchhēdam=ēbhyō madhu-  
 80 ra-phala-viśēśhān=ādarād=arppayantaḥ || [45\*] **Bhīmavallabha puryyān** yaḥ ka-  
 81 rōti sma sarō-varaṁ(ram) | Śiva-tīrttham=iti khyātām yad-ambu vasudhā-sudhaṁ(dham)  
 || [46\*] Bhī-

*Fourth Plate, First Side*

- 82 mavallabha-purī-vibhūshaṇam yas-tadāgam=udapādayat kshaṇam(nam) |  
 83 viśri(śru)taṁ hi Śiva-tīrttha-saṁjñayā visphurantam=iva puṇya-saṁ[chayaiḥ] || [47\*]  
 84 Śiva[m\*] Jñānēśvaran=tatra pratishṭhāpayati sma yaḥ | vastu-dhyēyam=i-  
 85 v=ātmīyam karttuṁ lōchana-gōcharaṁ(ram) || [48\*] Agniṣṭōmaṁ karōti sma yaḥ purē Bhī-  
 86 mavallabhē | yathā vismayam=āyānti paśyantaḥ Sōma-yājinaḥ || [49\*] Aprā-  
 87 rtthitō<sup>1</sup>=yam=avanīśa-kula-pravēśō yasy=ākhil-āmala-ma[hi?]<sup>2</sup>śvara-bhā-  
 88 gya-pūraiḥ | yasmai kṛitaṁ prathama-darśana ēva rājñā karppūra-  
 89 pūga-phala-bhōga-samarppaṇam cha || [50\*] Adatta yasmai svayam=ātapatra-  
 90 m=āṇḍōlikām Rudra-kumāra-vīraḥ | paryyāya-vṛittim parihāya yasmai  
 91 tēn=ōchitani misha-sataṁ cha dattaṁ(ttam) || [51\*] Dēvaḥ Svayambhūr=iti yatra bhaktim  
 karōty=asau  
 92 Rudra-nṛipāla-mauliḥ | brāhmē muhūrttē puruṣam purāṇam dhattē=nvāham yō  
 93 hṛiday-āravinidē || [52\*] Agnihōtr-ādy-anushṭhānam Narakumjara-pūjanam(nam) |  
 Svāyambhu-  
 94 vē namas-karma puṇyānām=avalōkanam(nam) || [53\*] Parasya mahasō dhyānan=  
 dharmani-

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

*Fourth Plate, Second Side*

- 95 rmmāṇa-kautukam(kam) | par-ōpakāra-tātparyyam mimāṃsā-dvaya-kauśalam(lam)-|| [54\*]  
Vyākhyā-
- 96 tum=akhilām vidyām=utkamṛtā-pa[ri]rambhāṇa[m\*] | pada-krama-yutēm(tē) Vēdē  
naipūṇi
- 97 yasya kēlayaḥ || [55\*] Śaiv-āgamēshv=api cha yōga-nibandhanēshu taṁtrēshu maṁtra-  
vishayē-
- 98 shv=api paṁditō yaḥ | yō dharmma-sāstra-parinīṣṭhita-vāg-vilāsaḥ Kailāsa-vāsini ma-  
99 hasy=āti-latūpātō yaḥ || [56\*] **Pramēya-charchch-āmṛita-nāmadhēyaḥ** karṇāmṛitam  
100 yēna kṛitaḥ prabandhaḥ | ratn-ākaraḥ sūkti-maṇi-vrajānām Sūryyaḥ sudhī-
- 101 ś-ānana-paṁikajānām(nām) || [57\*] **Pramēya-charchch-āmṛitam=ādriyantē** yad-abdhi-  
labdham su-
- 102 dhiyaḥ śabhāsu | tad=ēva labdhvā jaḍa-buddhayō=pi bhavanty=abhiññā vija-  
103 y-ōtsavānām(nām) || [58\*] Nidhāya sārāsvata-nāmi vāridhāv=udbōdha-maṇi-
- 104 **th-āchalām=Imduśēkharah** | yach-chhadmanā vikshya Hariṁ yaśaḥ-śriyam **Pramēya-cha-**  
105 **rchch-āmṛitam=āharaddhri(d-dhru)vam(vam)** || [59\*] **Pramēya-charchch-āmṛitam=āpibantī**  
yan-nirmmitam bhūmi-
- 106 sudh-āsanatvam(tvam) | sarvvē samādhātum=iv=ātma-niṣṭham sudhīśvarāḥ sū-  
107 kti-sudhā-muchō=pi || [60\*] Sa Viddhan-āchāryya-sudhīśa-maulir=labdhvā tatas=tām=  
avanī-
- 108 surēbhyaḥ | adatta Vēda-prathimā-śriyēbhyaḥ samasta-sāstr-āgama-tatva(ttva)vidbhyaḥ ||  
[61\*] A-

*Fifth Plate, First Side*

- 109 sya grāmasya śimānaḥ || tūrppuṇa || | Sūrya-battunī kōḍu || āgnēyānanu  
110 Uttarēśvarapuramu [di]napalli kaḍami muyyana-kuṭṭru ghaṭṭa || dakshi-  
111 ṇataḥ | Uttarēśvarapuramu kaḍami pulu-parti muyyani-kuṭṭru gu-  
112 ṛāla garuvu || nairṇityataḥ | Uttarēśvarapuramu Prēkēṭi polamēra kōḍu  
113 paśchimataḥ || Uttarēśvarapuramu prēkēṭi polamēra ghaṭṭa kōḍu | ananta-  
114 rataḥ | Uttarēśvarapuramu prēkēṭi mukrōmala muyyakuṭṭrula jammi  
115 yāyavyataḥ<sup>1</sup> | pedda-maḍugu naḍumu | uttarataḥ | mroṭa chinṭa-kō-  
116 ḍu | iśānyataḥ | Gaṁgādēvi naḍumu | Saṁgāmu tūrppuṇa  
117 Gaṁgādēvi naḍumu | Saṁgāmu dakṣiṇānanu mēdi-puṇṭa | Saṁgāmu magu-  
118 ḍa nuṁḍi dakṣiṇam miṁchi rāgānu mūgūḍi Kōḍu || Ta ētē || Kumārasvāmi-  
119 sarvvakratu-yājinaḥ | Maṇichena-sōmayājinaḥ | Tōṁta-ghaṭa-  
120 śāsinaḥ | K[ē]śava-ghaṭaśāsinaḥ | Yajñanārūyaṇa-ghaṭaśāsinaḥ |  
121 [A]ppana-ghaṭaśāsinaḥ || Ētē Hārītāḥ || Viśvanātha-ghaṭaśāsinaḥ |

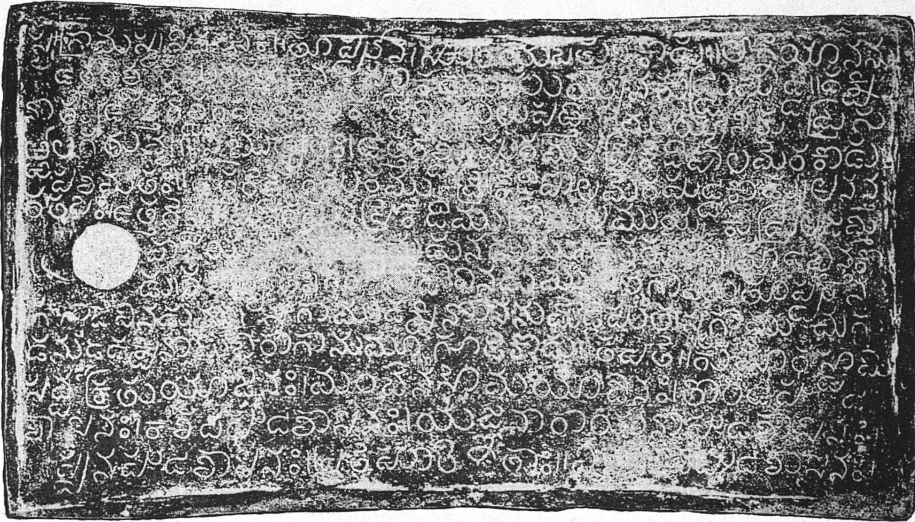
<sup>1</sup> The numeral 5 indicating the plate's number, is engraved at the left side of the ring-hole.



UTTARESVARA GRANT OF KAKATIYA RUDRAMBA, SAKA 1211—PLATE III

v, a

110  
112  
114  
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120



110  
112  
114  
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118  
120

v, b

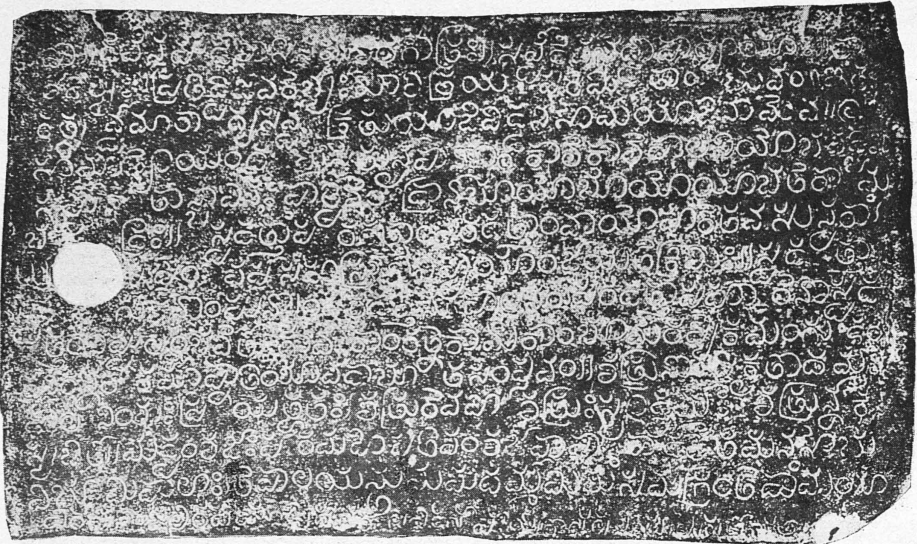
122  
124  
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122  
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128  
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134

vi, a

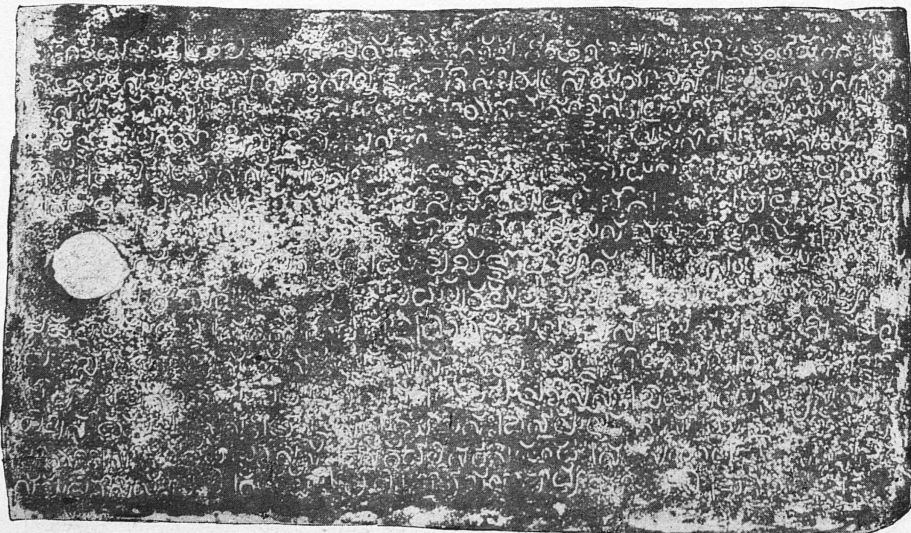
136  
138  
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vi, b

150  
152  
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162

Scale : One-half

*Fifth Plate, Second Side*

- 122 Kamchi-ghaṭasāsinaḥ | Vāmadēva-ghaṭasāsinaḥ | Śrīraṅga-ghaṭasāsina-  
 123 ḥ | Kamchi-ghaṭasāsinaḥ || Ētē Kapi-gōtrāḥ || Kāmana-ghaṭasāsinaḥ | Viśvōśva-  
 124 ra-ghaṭasāsinaḥ | Mārē-bhaṭṭōpādhyāyāḥ | Kāmadēva-ghaṭasāsinaḥ |  
 125 Vallabha-ghaṭasāsinaḥ | Talyē-ghaṭasāsinaḥ | Pōti-ghaṭasāsinaḥ | Parūpayā-  
 126 sōmayājinaḥ | Purāyi-ghaṭasāsinaḥ | Annaka-ghaṭasāsinaḥ || Ētē Bha-  
 127 radvājāḥ | Sūrē-bhaṭṭōpādhyāyāḥ | Śarabha-bhaṭṭōpādhyāyāḥ ||  
 128 Ātrēyau || Rāli Peddi-bhaṭṭōpādhyāyāḥ || Velupula Pō-  
 129 ti-ghaṭasāsinaḥ || Gautaman || Ananta-bhaṭṭōpādhyāyāḥ | Nū-  
 130 [tā]na-ghaṭasāsinaḥ | Appana-bhaṭṭōpādhyāyāḥ | Kēśava-bhaṭṭōpādhyā-  
 131 yāḥ | Sūrē-ghaṭasāsinaḥ | Kāmadēva-ghaṭasāsinaḥ | Narasiṁha-  
 132 ghaṭasāsinaḥ | Dāmōdara-ghaṭasāsinaḥ | Rēvana-ghaṭasāsinaḥ || Ētē Kuṇḍināḥ ||  
 133 [Ka]ṇḍarppa-ghaṭasāsinaḥ | Sūrē-ghaṭasāsinaḥ | Purushōttama-ghaṭasāsinaḥ ||  
 134 [Ētē] Vādhūlāḥ || Mañchena-ghaṭasāsinaḥ || A[na]nta-ghaṭasāsinaḥ || Kāśya-

*Sixth Plate, First Side*

- 135 pau || Dēvana-ghaṭasāsinaḥ || Śaṭha-gōtrāḥ || Sarvavadēva-bhaṭṭōpādhyāyāḥ || Śā-  
 136 mḍilyāḥ || Prati-dvi-ja-varēbbhyaḥ Khārī-traya-parimitām bhuvam || Ita-  
 137 rat=sarvvam=Ārādhyā-sarvvakratuyāji-Viddhana-sōmayājīnām=ēva ||  
 138 Sāmānyō=yam dharmma-sētur=nṛipāṇām kālē kālē pālanīyō bhavadbhīḥ |  
 139 sarvvān=ētān=bhāvinaḥ pārthiv-ēndrān bhūyō bhūyō yāchatē Rāma-  
 140 bhadraḥ || [62\*] Sva-dattām para-dattām para-dattām<sup>1</sup> vā yō harēta vasundharām(rām) |  
 141 shashṭim varsha-sahasrāṇi viśṭhāyām jāyatē kṛimīḥ || [63\*] Sva-dattā[d\*]-  
 142 dvi-guṇam punyam para-datt-ānupālanaṁ(nam) | para-datt-āpahāreṇa sva-da-  
 143 ttaṁ nishphalaṁ bhavēt || [64\*] Gām=ēkām ratnikām=ēkām bhūmēr=apy=ēkam=  
 amguḷam |  
 144 haran=narakam=āpnōti yāvad=ā bhūta-saṁplavam || [65\*] Śatruṇ-āpi kṛitō dharmmah  
 145 pālanīyāḥ prayatnataḥ | śatru=ēva hi śatruḥ syād=dharmmah śatru=āna ka-  
 146 syachit || [66\*] Mad-vamśajāḥ para-mahīpati-vamśajā vā pāpād=apēta-manasō bhu-  
 147 vi bhūmipālāḥ | tē pālayantu mama dharmmām=imanā samagraṁ tēshām mayā  
 148 virachit=ōmjalir=ēsha mūrdhni || [67\*] Punar=api Viddhan-āchāryyēṇa Dāchapalli  
 [Puluparrau cha trīm]-

<sup>1</sup> Para-dattām is redundant.



## Sixth Plate, Second Side

- 149 śat-khāri-mitaṁ kshētram labdhvā tad=ubhayam=Uttarēśapurē=mtarbhāvya viprēbhyō dattam [ | \* ]
- 150 gōtrē [ | \* ] Viddhana-bhaṭṭōpādhyāyāḥ s-ārdha-dvi-bhāginah | Rudrē-sōmayājīnah | Prölē-ghaṭasāsīnah |
- 151 Annē-ghaṭasāsīnah | Purushōttama-bhaṭṭōpādhyāya-sōmayājīnah | Prölē-bhaṭṭōpādhyāyāḥ | Kēśa-
- 152 va-bhaṭṭōpādhyāyāḥ dvi-bhāginah | Vennē [pād-ārdha-bhāginah] | Vallabha-sōmayājīnah ardha-bhā-
- 153 ginah | Kaṁchi-gha[ta\*]śāsīnah | Narasimha-ghaṭasāsīnah | Śrīrāma-ghaṭasāsīnah | Toravi-Yagnē(jñē)-
- 154 śvara[h\*] pād-ārdha-bhāgī | Yegnē(Yajñē)śvara-gha<sup>1</sup> ardha-bhāgī | Mārē-gha ardha-bhāgī | Jannē-gha pād-ōnabhāgī |
- 155 Ētē Hāritāḥ | Dēvarē-bhaṭṭōpādhyāyāḥ | Rēmana-bhaṭṭōpādhyāyāḥ | Kūcha-
- 156 na-bhaṭṭōpādhyāyāḥ | Maṁchi-bhaṭṭōpādhyāyāḥ | Narasimha-ghaṭasāsīnah [ | ]
- 157 Purāyi-gha ardha-bhāgī | Sōmēśvara-gha ardha-bhāgī | Kāmadēva-bhaṭṭōpādhyāyāḥ [ | ]
- 158 Erapōta-gha arddha | Narasimha-gha s-ārdha | Viśvēśvara-ghaṭasāsīnah | Jannē-ghaṭasāsīna[h\*] ardha
- 159 Ētē Bhāradvājāḥ | Nūmkana-ghaṭasāsīnah | Sōmadē[va\*]-bhaṭṭōpādhyāyāḥ | Viśvēśvara-bhaṭṭō-
- 160 pādhyāyāḥ | Guṇḍimaṁchi-ghaṭasāsīnah | Dorre-ghaṭasāsīnah | Bhīmēśvara-ghaṭasāsīnah
- 161 Viśvanātha-ghaṭasāsīnah = Tōmṭa-sōmayājīnah = Chēnē-ghaṭasāsīnah = Yajñēśvar-ōpādhyāyāḥ | Nāgadēva-ghaṭasāsīnah | Kanakavelli Narasimha-gha | Narasimha-ghaṭasāsīnah | Vīra-
- 163 na-ghaṭasāsīnah arddhī | Kaṁdarpa-gha arddhī | Prölē-bhaṭṭōpādhyāyāḥ arddhī | Mannē-gha arddhī |

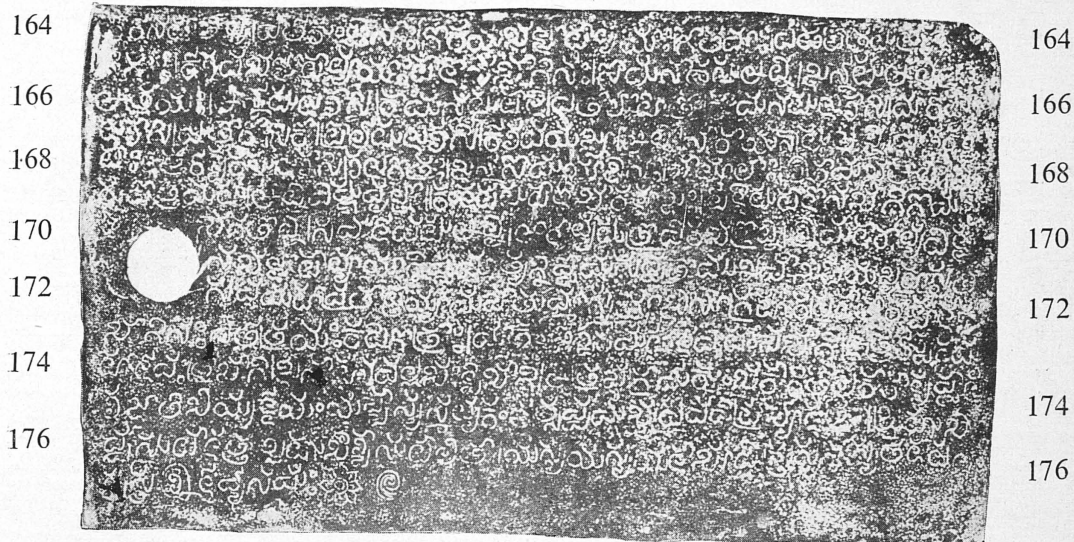
## Seventh Plate

- 164 [Ko]rena-gha arddhī | Ētē Kuṇḍināḥ | Gōraya-bhaṭṭō-pādhyāyāḥ | Gautamāḥ | Erapōta-ghaṭasāsīnah |
- 165 Gargāḥ | Kēśava-bhaṭṭōpādhyāyāḥ pād-ōna-bhāginah | Somanātha-gha arddhī | Jannē-gha arddhī | Ētē
- 166 Ātrēyāḥ | Annē-ghaṭasāsī | Kāmana-gha pādau | Ētau Lōhitau | Kāmana-ghaṭasāsī | Mārē-gha-
- 167 ṭasāsī | Ētau Kauśikau | Prölē-ghaṭasāsī | Kēśava-yajvā | ardhī | Nārāyaṇa gha arddhī | Ētē Kāśya-
- 168 pāḥ | Uttarēśvara-ghaṭasāsī | Śaṭha-gōtraḥ | Janne-sōmayājīnah | Vādhūlāḥ | Śrīrāma gha arddhī = Pu-

<sup>1</sup> The abbreviation *gha* stands for *ghaṭasāsī*.

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

vii



Scale : One-half

- 169 rushōttama-gha arddhī | Viṣṇuvṛiddhō || Kāṁdarppa-gha pādi | Bhāradvājāḥ |  
Peddi-gha pād-ōna-bhāgī [ | \*] Gōma-
- 170 Bharat=ōrddhi | Sarvadēva-gha arddhī | Ārādhyā-putrō Virabhadra=ōrddhī | Śrīmad-  
ārādhyā-Viddha-
- 171 na-bhaṭṭōpādhyāy-Āgnishṭōma-Atyagnishṭōma-Sarvvatōmukha-Vājapēya-Bṛihaspati-
- 172 sava-Mahāvrat-Āptōryyāma-Chāturmmāsyā-yājinō=grahāra-pradātārō dvādaśa-
- 173 bhāgināḥ [ | \*] Ētē trayāḥ<sup>1</sup> Kapi-gōtrāḥ | Mārkaṁdēśvara-mahādēvaḥ pañcha-bhāgī |  
Uttarēśvara-ma-
- 174 hādēvaḥ tri-bhāgī | Janārdhana-vallabhaḥ dvi-bhāgī | Ātra cha grāmē kumbhakāra-  
tailakār-ādy-asṭāda-
- 175 śa-jātibhir=yyad=dēyam yach=ch=ānyan=navyakam tat=sarvvam=ēbhya ēva viprēbhyō  
dattam || Bahubhi-
- 176 r=vvasudhā dattā bahubhiś=ch=ānupālītā | yasya yasya yadā bhūmis=tasya tasya tadā  
phalam (lam) [|| 68\*]
- 177 Svasti Śrī-Dēvyai namaḥ [||\*]

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<sup>1</sup> Better read *pañcha*.

## No. 17—A FRAGMENTARY SARADA INSCRIPTION FROM HUND

(1 Plate)

K. V. RAMESH, MYSORE

(Received on 25.7.1967)

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

The discovery of this inscription has a long history of more than thirteen decades. The existence of 'blocks of marble containing inscriptions traced in characters quite unknown to its inhabitants' at Hund were first noticed<sup>1</sup> by M. Court who, however, had no opportunity to study the inscriptions. Subsequently, when Captain Burnes visited Hund he prepared facsimilies of four inscriptions and made them available to James Princep. As early as in 1837 the latter published the defective lithograph and his defective readings in the *Journal of the Asiatic Society of Bengal*, Vol. VI, pp. 877-79 and plate XLVI. According to Captain Burnes the marble slab on which the inscription under study is engraved "had found its way into a Moslem building, though originally in a Hindu temple. A follower of the faithful made a mortar of it and hence the round hole, in which the barbarian pounded his *massala*, (culinary condiment)."<sup>2</sup> The estampages and the photoprint were secured in 1924 by the then Government Epigraphist for India from the Indian Museum, Calcutta.

The inscription, consisting of 13 lines, is fragmentary, only the left half being now available. Even here, the round hole, explained away by Captain Burnes, has resulted in the loss of quite a number of letters in lines 7-11. Since most of the text is in metrical composition, it is possible to conclude that the missing right part of the slab is almost exactly of the same size as the available left half. The writing in the available half of the slab covers an area roughly 36×30 cm. Even at the time of the engraving of the record the left top corner of the slab appears to have been cut off as a result of which the first four lines are shorter than the rest by about 13·5 cm. The central hole, referred to above, is about 12 cm in diameter.

The record is written in Śāradā **characters** and Sanskrit **language** and is to be assigned, on grounds of palaeography, to the second half of the 8th century A.D. While the text is mostly in verse, almost the whole of line 12 and the whole of line 13 are in prose. The inscription is closely related, in date and in contents, to the inscription<sup>3</sup> of *Mahārājñi Kāmēśvarīdēvī*, also from Hund. The latter records the construction of a *dēvakula* and its consecration in 774-75 A.D.<sup>4</sup> and mentions

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<sup>1</sup> *JASB.*, Vol. V, p. 395.

<sup>2</sup> *Ibid.*, Vol. VI, p. 877.

<sup>3</sup> Above, Vol. XXII, pp 96-98 and plate.

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

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

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

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

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

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

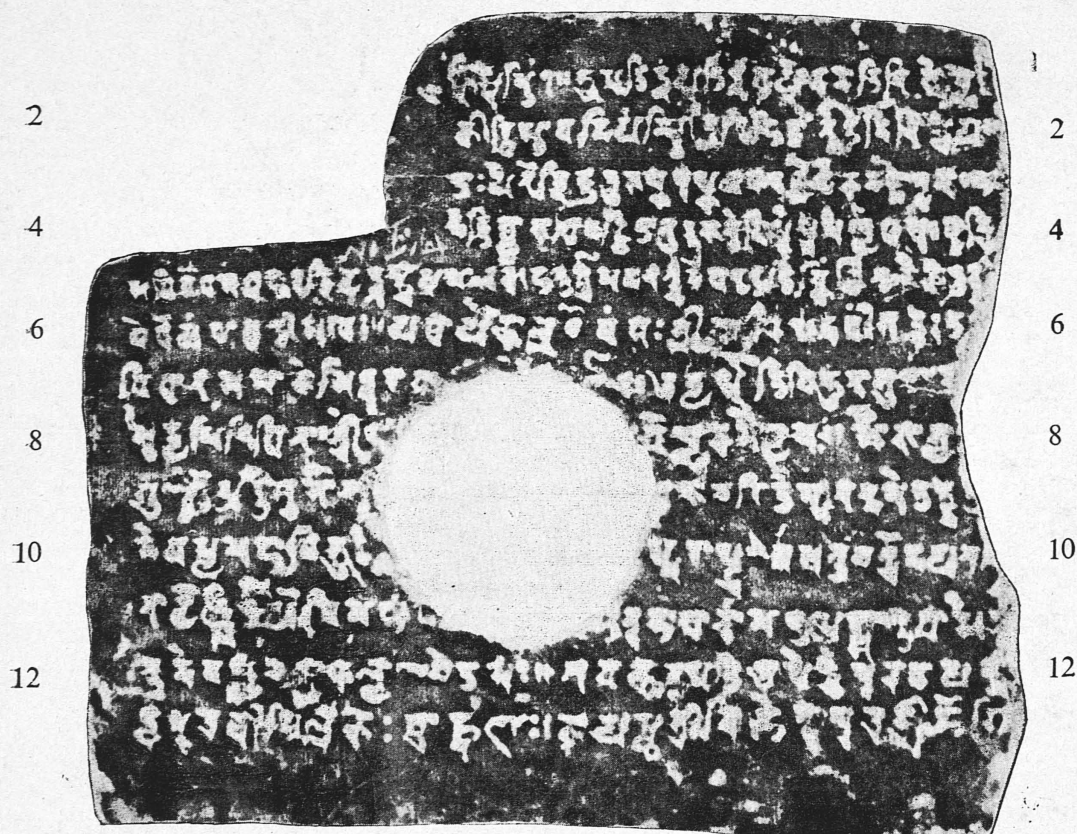
Our inscription is of great **importance** for the early history of the North Western region of the Indian sub-continent. The history of the early Muslim invasions of India, which begins in 643 A.D. with a naval expedition against the port of Debal at the mouth of the Indus, is too well known and needs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

It is not known if he fought the Turushka forces on his own or was in league with other Hindu rulers of North India. The situation of Hund, the findspot of the inscription, shows that his kingdom bordered on the Muslim holdings of Gandhāra and Multan. The epithet *udrikta-Turushka-pushkala-bala-kshēp-aika-dakshātman* (line 3) does not appear to refer to any particular triumph of Anantadēva over the Muslims but, on the other hand, appears to imply that he had to strive continuously and on a number of occasions to defeat their designs of expanding their territorial possessions at his expense. D. R. Bhandarkar has opined elsewhere<sup>2</sup> that the term *Turushka* denoted, in the times of our inscription, Muslims of Turkish extraction who had secured a foothold in Gandhāra and that the Arab Muslims of Sind and Multan were known as the *Yavanas*. This would mean that the Turushka adversaries of Anantadēva were the Turkish Shahiyas of Gandhāra. But, as pointed out above, our inscription mentions Sindhu-rājya in the context of a military expedition. It is, therefore, likely that the *Yavana-Turushka* distinction was not watertight and that the Turushkas whom Anantadēva had to keep in check were the Muslims not only of Gandhāra but of Multan as well.

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

<sup>2</sup> *ABORI.*, Vol. X, pp. 32-33.

# A FRAGMENTARY SARADA INSCRIPTION FROM HUND



Scale : One-Third

<sup>10</sup> Princep reads: *hannarnasaranadēva nṛpatashki*.



- 6 dēvō=yam<sup>1</sup> Pārvatī-sakhaḥ || [4\*] Yathā=yam Kallaṭhō vamsaḥ(śaḥ) śrīmālī<sup>2</sup>-padavīm gataḥ [|\*] ta .....[||5\*].....
- 7 vidhāna-samajē(yē)<sup>3</sup> **Sindhu-rājya** ... laḥ || [6\*] Tasy=āstī=ti vibhu[r]=Nāgu<sup>4</sup> ..... [|\*] ..... [||7\*] .....
- 8 svatyā mitir=vinā<sup>5</sup> | śrīma ..... vō=py=atra sa[mya]maḥ || [8\*] Saujanya ū ū — ū —  
ū ū ū — — — ū — — ū — — — ū ū — — ū ū
- 9 \*guṇair=yuktaiś=cha Sō — ū — [|\*] — — — ū ū — ū — ja-charitais=sānandam=ētat-[t\*]va  
— — — ū ū — ū — ū ū — — — ū — — — ū — — [||9\*] ū — ū
- 10 dēvasya mahā-vibhū[tyai] ū — ū — — ū ū — [ssa] rāshṭram [|\*] vasanta-chandr-  
ōdaya-na<sup>7</sup> ū — — ū — ū — — ū ū — ū — — [||10\*] .....
- 11 n-āryō dvitīyō=pi mahā-vi . [|\*] .. mahānubhāvānām mahā[prajñ-ā]nta-vāsa[sām]<sup>8</sup> [||11\*]
- 12 ntadēvasya<sup>9</sup> .. kalyāṇa-chētasah [||12\*] Navakarmapati-Upēndra-putra-Jayanta<sup>10</sup> .....
- 13 tya-putra-śrī-Pillakaḥ brāhmaṇaḥ | Kāyastha-śrī-Vihēnda-putra-śrī-Bhōgi<sup>11</sup> .....

<sup>1</sup> Princep reads: *nēpēya*.

<sup>2</sup> Princep reads: *asayam kallaṭhōśhaṇmah mī*....

<sup>3</sup> Princep reads: *vipanamamarē*.

<sup>4</sup> Princep reads here: *tasya*....*tipiturnaguna*. What has been read above as *vibhur-Nāgu* may also be read as *vibhunā guṇa*.... which, however, violates the metre.

<sup>5</sup> Princep reads: *yatyamiti chirasthī*.

<sup>6</sup> Princep was able to make out only three letters in this line, the first two as *guṇa* and a little ahead *jā*.

<sup>7</sup> Princep reads: *yamanuchandrōrayau*.

<sup>8</sup> Princep reads this line as follows: *nāyo*..... *malā*.....*hānapanamāsa ssāntavāsa*,

<sup>9</sup> Princep reads: *ntunēya*.

<sup>10</sup> The prose passage in lines 12-13 appears to be a repetition of a part of the Hund inscription of *Kāmśvari-dēvi*. On the strength of the text of the latter inscription, the reading of the lost part of line 12 may be restored as follows: *Jayanta-rāja Avantikō sūrya-dviḥjaḥ | Pañchakula śrī-Vīradī*.

<sup>11</sup> Princep reads: *nyastatra śrī-Tillakaḥ brāhmaṇaḥ | ...stha krihē sutrakī hōgī* and observes "The concluding words *sutrakī hōgī* has the sound of pure, Hindi; it is not Sanskrit." We learn from the inscription of *Kāmśvari-dēvi* that the full name of the *kāyastha* was Bhogika and that he also was a *sūrya-dviḥja*.

***Epigraphical Publications of the Archæological Survey of India.***

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

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