

ARCHAEOLOGICAL SURVEY OF INDIA  
**A COPPER-PLATE HOARD OF THE GUPTA PERIOD  
FROM BAGH, MADHYA PRADESH**

EDITED BY

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AND

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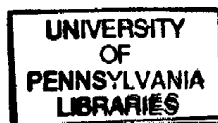


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## PREFACE

The credit for enabling the Epigraphy Branch to bring out this important publication in its present form goes to Shri J.P. Joshi, Director General and Shri M.C. Joshi, Additional Director General, Archaeological Survey of India, New Delhi for which we are highly beholden to them. It is proposed to bring out more such monographs on inscriptions either hailing from single sites of epigraphical importance or of sets of inscriptions otherwise interrelated. We hope that these monographs will to a great extent serve to offset the handicap of scholars and researchers resulting from unavoidable delays in the publication of the **Epigraphia Indica** and other publications of the Epigraphy Branch.

K.V. Ramesh

S.P. Tewari



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## INTRODUCTION

The discovery of these twenty-seven copper plate inscriptions was brought to the notice of scholars by Dr. S.K. Bajpai when he was with the department of Archaeology and Museums, Government of Madhya Pradesh, Bhopal, during the ninth Annual Congress of the Epigraphical Society of India, held at Gorakhpur from the 2nd to the 4th of March, 1983 under the auspices of the department of Ancient History, Archaeology and Culture of the Gorakhpur University. They are critically edited here for the first time along with five other charters of the same line of rulers included in the Appendix (pp. 60-70). Each of these twenty-seven plates, belonging to the reigns of five different kings, viz., Bhulunḍa (13), Svāmidāsa (5), Rudradāsa (5) Bhaṭṭāraka (3) and Nāgabhaṭa (1), forms an inscription in itself, the text being written on only one side in all cases. As in the case of numerous other copper plate inscriptions the discovery of this big and important hoard also makes for an interesting story. They were discovered in a field adjacent to an ādivāsi settlement known as Risavala and located on the outskirts of the present day township of Bagh, roughly at a distance of one kilometre from Bagh on the left side of the road leading to Kukshi and in the vicinity of the temple of Baghēśvarī. It is learnt that the field which yielded the hoard is owned by one Gendalal Lohar of Bagh who had leased it out to Gulabsingh. The latter was cultivating the field with the help of labourers drawn from his own ādivāsi community. As chance would have it, while Kunwarsingh, one of the labourers, was engaged in tilling the soil on a day in the 2nd week of July 1982, his furrow hit against and threw up a huge copper container covered with a copper lid. An excited Kunwarsingh sent word to

his lessor and both of them, on removing the lid, discovered a hoard of 28<sup>1</sup> neatly arranged copper sheets which were fully covered with patina as well as soil. After a few days the lessor and the lessee came to an agreement on the sharing of the booty, the former taking 15 sheets for himself leaving the remaining 13 to Kunwarsingh. Gulabsingh sold his share of 15 plates for a mere Rs. 290/- to Mohanlal Bhagirath Kasera of Kukshi who was a hardware merchant. From him they were confiscated by A.K. Bhatt, Sub-Inspector of the Kukshi Police Station on 10th August, 1982.

The remaining 13 plates were sold by Kunwarsingh for Rs. 650/- to Satyanarayan of Dhamnod, also a hardware merchant who had them sent to his firm at Indore. For reasons best known only to him, Gopaldas Mangal of the Indore firm made over the 13 plates to the Curator of the State Museum at Indore on 21st August 1982. Before long the 15 sheets confiscated by the Kukshi Police Station and the 13 sheets handed over to the State Museum at Indore were all transferred to the Bagh Police Station. On being posted with the news of this important discovery the Director of Archaeology and Museums, Government of Madhya Pradesh, Bhopal, took prompt action and was successful in acquiring the entire hoard for safe custody in his department. Having come to know of this discovery at the Gorakhpur Congress Dr. S.P. Tewari visited Bhopal on 14th March 1983 and with the kind and courteous permission of the Director of Archaeology and Museums, had all the inscriptions copied for further study.

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1. Though the number of copper sheets adds up to twenty eight, one plate was found broken into two halves. Thus the total number of copper plate inscriptions in the hoard is only twenty-seven.

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1. Bhulur

2. Svāmidā

3. Rudradā

4. Bhattār

The details of the weight and measurements of each of the plates is given below against each ruler and the regnal year mentioned in each of them.

WEIGHTS AND MEASUREMENTS OF THE PLATES

1. Bhulunḍa	year 47	I	715 gm	43.5 x 12.2 cm
"	50	II	711 gm	32.8 x 18.2 cm
"	50	III	315 gm	28.1 x 12.2 cm
"	51	IV	475 gm	20 x 9.8 cm
"	54	V	330 gm	23 x 11.4 cm
"	54	VI	340 gm	26 x 11 cm
"	54	VII	475 gm	18 x 10.2 cm
"	55 (also 56)	VIII	285 gm	22.1 x 12.7 cm
"	55	IX	260 gm	22.1 x 12.7 cm
"	56	X	445 gm	22.7 x 11.4 cm
"	57	XI	230 gm	23.2 x 10.1 cm
"	57	XII	315 gm	22.2 x 11 cm
"	59	XIII	475 gm	23.4 x 14.2 cm
2. Svāmidāsa	" 63	XIV	355 gm	20.5 x 11.4 cm
"	63	XV	590 gm	26.2 x 13.7 cm
"	65	XVI	175 gm	17.8 x 10.8 cm
"	65	XVII	200 gm	21.6 x 11 cm
"	66	XVIII	250 gm	17.8 x 10.2 cm
3. Rudradāsa	" 68	XIX	270 gm	24.7 x 12.8 cm
"	68	XX	240 gm	20 x 10.5 cm
"	69	XXI	235 gm	16.9 x 10.2 cm
"	69	XXII	820 gm	29.3 x 12.7 cm
"	70	XXIII	275 gm	17 x 10 cm
4. Bhaṭṭāraka	" 102	XXIV	195 gm	18 x 10.4 cm
"	127	XXV	220 gm	18 x 10.2 cm
"	128	XXVI	195 gm	19.2 x 10.3 cm

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4. Bhaṭṭāraka	" 102	XXIV	195 gm	18 x 10.4 cm
	" 127	XXV	220 gm	18 x 10.2 cm
	" 128	XXVI	195 gm	19.2 x 10.3 cm

5. Nāgabhaṭa year 134 XXVII 180 gm 20 x 9.5 cm

Since we have provided the literal translation of the text of each of the twenty-seven inscriptions we do not propose to discuss their contents separately.

The language of all the grants is Sanskrit and the texts of all of them are in prose. For those who rigidly go by the Pāṇinian grammar, expressions like *santaka* and *kṛishāpayataḥ*, which figure in almost all the grants and which, as we know, persisted for a long time in similar but later inscriptions, may smack of an admixture of Prakrit forms here and there. Apart from this, the diction and syntax of the texts under study are of absorbing interest for the students of the Sanskrit language in so far as they betray many innovations and compromises in the employment of Sanskrit in an essentially tribal region which was getting fast brahminized under the aegis of the Imperial Guptas and their subordinates.

Of the twenty-seven copper plates, thirteen refer themselves to the reign of Bhulunḍa (years 47, 50, 50, 51, 54, 54, 54, 55, 55, 56, 57, 57 and 59); five to Svāmīdāsa (years 63, 63, 65, 65 and 66); five to Rudradāsa (years 68, 68, 69, 69 and 70), three to Bhaṭṭāraka (years 102, 127 and 129) and one to Nāgabhaṭa (year 134) and their dates range from the year 47 to 134 of an unspecified era. Prior to the discovery of the present hoard only five such grants of Bhulunḍa and others were known and except Mirashi, who believes that the era used in these grants refers to the Ābhīra era of A.D. 249, all others like Majumdar, Sircar and Gai have considered it as the Gupta era and have thus taken these rulers, addressed as *Mahārāja* in their grants, to be the subordinates of the

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imperial Guptas - the well-known Paramabhaṭṭārakas of their times. Needless to say, all the charters of these kings, including the present ones, introduce the rulers with the title of Mahārāja and as meditating at the feet of the Paramabhaṭṭāraka. We are also of the opinion that, on grounds of palaeography as well as internal evidence available in these charters, the years mentioned in them should be referred only to the Gupta era.

The claim "parichārakī-kṛita-sarvāṭavika-rājasya" made on behalf of Samudragupta in his famous Allahabad pillar prasasti in all probability included the forest-infested kingdom of Valkhā. In view of the above, we postulate the following synchronism for the Gupta over-lords and their subordinates of the Valkhā kingdom.

Gupta Emperors	Mahārājas or Valkhā
1. Samudragupta (years 16-57)	Bhulūṇḍa (years 38-59)
2. Chandragupta II (years 61-93)	Svāmidāsa (years 63-67) Rudradāsa (years 67-70)
3. Kumāragupta I (years 96-135)	Bhaṭṭāraka (year 102-128) Nāgabhaṭa (year 134)

An interesting and problematic feature of these charters is the total absence of the mention of any possible relationship between the five rulers of Valkhā. One important fact is that, while the name of Bhulūṇḍa retains its tribal form, the other four rulers bear Sanskritized names. Therefore, on the one hand it is possible that



immediately after subjugating this **Āṭavika** region Samudragupta initially appointed Bhuluṇḍa, a powerful tribal chieftain, as the **Mahārāja** and that the subsequent **Mahārājas** were drawn from the regular Indo-Aryan stock and appointed as feudal governors with the title **Mahārāja**. On the other hand, it is even possible that, carried away by the force of brāhmaṇization and Sanskritization, Bhuluṇḍa's successors themselves, who may or may not have been interrelated, adopted Sanskrit names.

The characters of all these grants belong to the Western variety of the southern alphabet with knobs at the top. The letters **a**, **k** and **r** have developed curves at the lower end of their verticals, a distinctive feature of southern alphabet. Letter **th**, particularly when it is used as a subscript and in some cases even otherwise also, is shown by a curling curve open to the right (cf. **satr-ōpayōg-ārtham**, Bhuluṇḍa II, line 4). Letter **n** has developed a loop (cf. **kālīnēna**, *ibid.*, line 5) while the vertical of **l** curves to the left (cf. the name **Bhuluṇḍa**). The subscript **y** has assumed a bipartite form (cf. **Āryya**, Bhuluṇḍa, III, line 6). Besides, the occurrence of subscript **jh** in **Pippalōjjharā** (Bhuluṇḍa, III, line 3) and subscript **ph** in **Dōmphagarttā** (Svāmidāsa, XVIII, line 3) is also noteworthy. As regards vowels, besides the independent use of **a**, **ā**, **i**, **u** and **e**, the occurrence of **au** twice in its independent form, once in Svāmidāsa's grant (cf. **Aupamanya**, XIV, line 3) and again in Rudradāsa's grant (cf. **Aupamanyava**, XXI, line 3) is noteworthy. Equally interesting is the occurrence of long **ū** in **Ūrikā** of Bhuluṇḍa's grant (VI, line 3). Amongst the medial vowels, **i** forms a complete curve and its long form is indicated by a curling curve turned to the left. The **mātrās** for **ā**, **ē**, **ai** and **ō** appear in some cases above the line and medial **au** is bipartite in **pautra** (Bhuluṇḍa, VII, line 6). Though we have not come across the usage of the

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upadhmānīya symbol in the grants there are more than half a dozen occurrences of jihvāmūlīya, as in asmābhih=kr̥ita (Bhulūṇḍa, IV, line 6; VII, line 6; VIII, line 5) and dēva-parichāarakaiḥ=kr̥ishyamāṇam (Bhulūṇḍa, IV, line 8), etc. It goes to the credit of the engravers of the grant that, out of the twenty-seven plates, we have come across the kākapāda symbol only once in the grant of Rudradāsa (XXIII, line 4) in the expression Āryyadāsabhyām where the letter sa is engraved below the line after indicating its omission with a kākapāda above the line between the letters dā and bhyā.

Coming to the symbols for numerals, except those for 80 and 90, we practically notice all the symbols right from 1 upto 9 and 10 to 100. An interesting feature is the occurrence of the symbol for numeral four in two different forms in one and the same record of Bhulūṇḍa (VI). Here, in regard to the year of the grant we notice on the right side of the symbol of 50 the usual symbol for 4 (ibid., line 8) that is described by Ojha<sup>1</sup> as identical with the Brāhmī pka and then, in line 9 (engraved on the left margin from bottom to top), while mentioning the fourth tithi, four horizontal strokes one below the other are given. This is a rare occurrence and, as far as we could ascertain, this symbol for the numeral four has not been so far noticed. It denotes that in this particular area, during the time of this grant, both the evolved symbol for four as also the rudimentary form were in use.

Talking about the numerals, it may not be out of place to state that a close comparison and scrutiny of the symbols for 57 in the two grants of Bhulūṇḍa (XI and XII) with those of the Indore plate of Bhulūṇḍa, the date of

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1 Bhāratiya Prāchīna Lipimālā, pp. 103-04 and chart.

which has been read by both Majumdar<sup>1</sup> and Mirashi<sup>2</sup> as 107, giving rise to the existence of Bhulūṇḍa the second,<sup>3</sup> lead us to conclude that the Indore plate is also dated in year 57 only and not in 107. Thus, if we are right in our comparison, the discovery of the present hoards of copper plates disproves the existence of a second Bhulūṇḍa. Likewise, in the light of the present discovery, the date of Rudradāsa's Sirpur plate<sup>4</sup> can also be revised from 117 to 67. It may be noted here that the date portion of this record is badly damaged except the symbol for 7. And the symbol that is damaged could be considered as that for 60. It suits the chronology of the charters also as the last record of Svāmīdāsa is dated in the year 66 (XVIII) and the first one of Rudradāsa in the year 68 (XIX).

As regards orthography, most of the grants retain all the peculiarities of such grants written in and about the Gupta period and they are to a great extent free from spelling mistakes. The keenness of the engravers of the grants for proper spelling of every word is highlighted by the uniform spelling of **agrāhāra** that provides clinching evidence to the effect that the more popular form of **agrahāra** is but a later variation and that the word was originally built from **agra** + **āhāra**, to indicate lands donated for the livelihood of the brāhmaṇas. The reduplication of the consonant before y (as in **pādānud-dhyātō**) and after r (as in **sarvvān** and **Narmmadā**, etc.) is a common feature in all these grants. **Sandhi** rules are observed in almost all the cases.

**Format of the Charters under Study :** All charters

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|---|--|
| 1 | Ep. Ind, Vol. XV, pp. 290-91 and plate.                |
| 2 | C.I.I., Vol. IV, pp. 8-10, Pl. II-b, text line 8.      |
| 3 | Ep. Ind., Vol. XXXVIII, Part VI, pp. 243-46 and plate. |
| 4 | C.I.I., Vol. IV, pp. 10-13 and plate.                  |

issued by the Mahārājas of Valkhā have more or less the same concise format except in the case of number 1 which is somewhat of a slightly more detailed nature. The texts are usually made up of three sections. The first section makes reference to the feudal kingdom,<sup>1</sup> the suzerain and his subordinate, the ruling king, who is introduced in the role of proclaiming the order registered in the grant. Section two is the operative part in which are given details such as registration of the actual grant, the object of the grant, its geographical location, the donee or the receipt, the earlier holder of the property and the nature of the gift made along with an exhortation to partisans, kinsmen and different officials to enable the donee to enjoy the gift. The total absence of the mention of any boundaries of the gift-lands as also their measurements point to the initial stage of the system of land-grants in the region. The third section is made up of the date portion. In all these plates on the left margin is written the name of the Mahārāja in genetive case ending obviously to serve as his sign-manual.

It is indeed surprising to note that none of these charters contains any imprecatory passages or verses against misappropriation which becomes a persistent feature in later records. It may be reasonably inferred that in an area which was being brought for the first time under the brāhmanical system of land-grants, instances of misappropriation of gift-lands had not yet cropped up.

All the above charters record grants of lands either to deities or to individual brāhmanas or to groups of brāhmanas known as the chāturvaidya-samūha. The contents of these grants make it more than obvious that,

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1 For an explanation see p. xxiv above.

as has been pointed out above, during the 4th-5th centuries, the Gupta emperors, through their subordinates, made concerted attempts at brāhmaṇising what must have been a purely tribal region. This is reflected even in the names of the places which betray an admixture of both brāhmaṇical as well as tribal elements in one and the same area. For example, if names like Dōmphagarttā, Bhēṭuṅkalikā, Ghōshakapadra, Bhēravāṭaka, Bēṭṭapahaka, Pukaga, Kōṭṭumānākacharikā, Kōdravatallaka, Kaṭṭaṅgapadra, Kukkuṭānaka, Bhēṭanaka, Lōhakārapallikā, Dagdhapallikā, Śīṭalanaginīpadraka and many others even in their **tatsama** form with Sanskrit suffixes, do not hide their tribal origin or affinity, names like Dēvāgrāhāraka, Dharmmāṇaka, Yajñāgrāhāraka, Navarāshṭraka, Navarāshṭrakapathaka and Gādhinagarapathaka, etc., clearly display the growing influence of ritualistic brāhmaṇism.

While the grants made to the deities are referred to as **dēvāgrāhara**, those made to the brāhmaṇas are mentioned as **brahmadēya**, **agrāhāra**, **brahmadēya-kulāgrāhāra** and **chāturvaidyāgrāhāra**. Brāhmaṇas in the grants are referred to only with their **gōtra** and there is no reference to the **śākhā** or **charaṇa**, whatsoever. In one of the grants of Bhulunḍa (VIII, line 3), a brāhmaṇa is mentioned as **Dakkāṇna-brāhmaṇa**. We do not know if it refers to a brāhmaṇa from the Deccan or whether the term has an altogether different purport.

Among the deities to whom grants were made figures **Bappa Piśāchadēva** (whose image was) installed in the capital city of Valkhā by Bhōjikā Bhaṭṭa Bandhulā. For one thing the name of the deity may point to the prevalence of the worship of devils or evil spirits in that tribal region; for another, **piśācha** may indicate the soul of a person who had met with an unnatural death and

Bappa Piśācha may represent the soul of the father of the lady Bandhulā who had installed the image. In the latter case, the memorial image would have been installed in order to propitiate the soul of Bandhulā's father who may have been killed either in war (as a subhata<sup>1</sup>) or accidentally.

Besides stray references to the sects of Pāśupatas and Mahēśvaras in some of the grants, a categorical reference to lord Viṣṇu and to the existence of the temple of Svāmi Nārāyaṇadēva in one of the grants of Bhulūṇḍa (III, line 6) is remarkable. Of religious as well as lexical interest is the reference to the community of Āryya-Chōkshas mentioned as the priests of the temple of Svāmi Nārāyaṇadēva. Though there are a good number of literary references to Chōkshas, this happens yet to be the only known epigraphical reference to them. Chōkshas are mentioned in the Nāṭyaśāstra<sup>2</sup> of Bharata along with the Parivrājakas, Śākyamunis, Śrōtriyas and Śishtas whose dialogues in a drama were supposed to be in Sanskrit : Parivrād-muniśākyēshu chōkshēshu śrōtriyēshu cha yē śishtā ch-aiva līngasthā Saṃskṛitaṃ tēshu yōjayēt. Later on they are also referred to in the Bṛhatsamhitā of Varāhamihira<sup>3</sup>

1 The Sanskrit commentary on the Dēśīnāmamālā (VI, 88) explains the word Bappa as 'subhataḥ' and 'pitā'.

2 Nāṭyaśāstra (G.O.S. edition), Vol. II, XVII, 38 with Sanskrit gloss of Abhinavagupta who calls chōkshas as 'Bhāgavata-viśēshā yē Ēkāyana iti prasiddhāh'.

3 Bṛhatsamhitā, London, 1897, Vol. II.89.431.

and two of the Sanskrit monologues called **Pāda-tāḍitakam**<sup>1</sup> and **Padma-Prābhṛitakam**.<sup>2</sup> Utpala in his commentary on the **Bṛihatsamihitā** has made a note of their notoriety by calling them '**chōkshā dushtā iti prasiddhāh**'.<sup>3</sup> We have written about the identity of the **Chōkshas** elsewhere and have agreed with the views of Agrawala that they could be identified with the **Chaukhaliyas** of Gujarat bordering Madhya Pradesh who happen to be even now the devotees of Svāmi Nārāyaṇadēva.<sup>4</sup> The word **chōksha** has not been explained in this particular sense in any of the modern Sanskrit dictionaries including that of Monier-Williams.

By the very fact of their belonging to the early decades of the Sanskritization of the epigraphical medium, at the expense of Prakrit, these plates contain quite a few terms and terminologies of lexical interest and technical import in the operative parts of their texts. Viewed from the chronological as well as the geographical contexts of their occurrence, these technical expressions belong to the formative stage of epigraphical diction and, as far as their frequency and antiquity of occurrence are concerned, they are of unique significance. Apart from the highly interesting and unfailing usage of the word **agrāhāra** as against the more popular and later form **agrahāra**, technical terms which deserve our attention are **pratyaya**, **bhukti** (and its related terms **bhujyamāna** and **bhōga**), **krama**, **nyāya**, **devāgrāhāra**, **dēvakīya-karshaka**, **dēva-parichāraka**, **kṛiṣṭāvasannaka**, **grāma-dhāna**, **kulāgrāhāra**, etc. When the context of all these plates registering grants of land is studied in its entirety all

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1 Published under **Chaturbhāṇi**, Bombay, 1959, pp. 1963-65.

2 *Ibid.*, pp. 21-23.

3 *Op. cit.* Commentary part.

4 *Journal of Place Names Society of India*, Vol. IV, pp. 100-09.

the above terms are found to be of considerable socio-economic significance. The basic motivation behind the making of so many land-grants through so many charters certainly was the reclamation of lands for increasing food production and founding of new settlements particularly for accommodating the freshly increasing brāhmaṇa members of an otherwise predominantly tribal society.

In this connection we may refer to the usage of the expression occurring in most of these charters to the effect that the gift-land was the *pratyaya* of such and such person. This term primarily means 'entrusted with' or 'attached to' thereby leading to the conclusion that the land had already been brought under cultivation but was only a temporary holding of the individual mentioned. We may reasonably presume that when the Mahārāja-donor succeeded in identifying a deserving brāhmaṇa donee he merely passed on the entrusted land to the latter for his enjoyment (*bhōgāya*). In the same context in which the term *pratyaya* occurs we also find the usage of *bhujyamāna(ka)* and *pūrvva-bhujyamānaka*. The system developed by these Mahārājas of the Bagh area could be visualized as follows : For example, Indrasēna (pp. 15-16) was obviously an established landholder and cultivator to whose lands was temporarily attached that particular piece of land (*kshētra-pada*) as well as the house (*gṛiha*) which were subsequently turned over by Mahārāja Bhulūṇḍa to the brāhmaṇa Jayavarddhana as a *brahmadēya* gift to be enjoyed in perpetuity by him and his descendants.

The lands thus granted to the brāhmaṇas are variously referred to as *agrāhāra*, *brahmadēya*, *brahmadēya-agrāhāra* and *brahmadēya-kulāgrāhāra*. The modes and norms of such gifts had, in all probability, become standardized

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by then in that region also since all these grants are stated to have been made as per the *krama* or *nyāya* evolved for the purpose. Similarly, land-grants made to temples and gods and other divinities are referred to as *dēv-āgrāhāra* and they too were governed by well recognised *krama* or *nyāya*. As a result, apart from the usual repetitive assertions that the grants have been made in perpetuity and for hereditary enjoyments, no other stipulations governing these grants are expressed except that the stipulations are of an appropriate nature (*uchitayā*).

If only because these charters are at the starting point of the popular system of making land-grants to *brāhmaṇas* and religious institutions and also because they contain the seeds of the elaborate stipulations and specifications which came to govern such land-grants before long, we deem it necessary to highlight the socio-economic importance of two of the oft-repeated stipulative phrases, governing most of the land-grants registered in these charters, namely *āchandr-ārka-tārakā-kālīnam* and *putra-pautr-ānvaya-bhōjya* and their variant phrases. It is apparent that these two phrases were in the form of blanket privileges given to the *brāhmaṇa* donees. Even assuming that the original donee/donees in these cases were fully deserving of the grants given to them it is not a little surprising that the benefits of these land-grants were allowed to be enjoyed in perpetuity by the descendants of these donees without in any manner ensuring that they too will be deserving of the same. Though not immediately, but certainly in course of time, this assured landed property did enable the members of the *brāhmaṇa* community to intrude into the professions of the other *varṇas*, particularly military service and trade. We do get in later inscriptions clear indications of the discontent which such a development brought about in the

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social and economic life of the people in the entire sub-continent as a whole and in southern India in particular. Here, perhaps, lie the seeds of land-lord oriented Indian feudalism.

Of particular socio-economic significance is the expression *kṛiṣṭāvasannaka-grāma-dhāna* which, according to us, literally refers to 'a village-habitation established after terminating cultivation'. One more important information we gather, though on interpretative evidence, is that, along with the brāhmaṇization of the region in question, the temple had begun to be developed as an organised institution playing its own role in increasing food production through cultivation. In the context of giving land-grants to temples as *dēvāgrāhāra*, we come across references to such temple officials as *dēva-karmāntika*, *dēva-parichāraka*, *dēva-prasādaka*, *dēva-karmin* and *dēvakīya-karshaka* in which the last one certainly refers to those cultivating temple lands.

A reference to a forged grant-deed that occurs in one of the grants of Bhulunḍa (VIII, line 9) is worth mentioning. It says that the king, after issuing the grant in the year 55, got it engraved on the copper sheet in the following year when he heard that a forged grant had come into existence : *Kapaṭa-sāsanaśy-āyaṃ śrutvā tāmra-sāsanaṃ anusṛiṣṭvā likhitam*. In this context we wish to draw the attention of scholars to the interesting phenomenon of as many as twenty-seven charters being stored in one single copper container. It is very likely that after the registration of each land-grant, the copper-plate in question continued to be in the custody of the rulers of Valkhā in order to forestall the effective existence of any spurious grants. The possibility of these charters having been recalled in order to establish

their genuineness in the light of the surfacing of a spurious grant (kapāṭa-sāsana) cannot also be ruled out.

The charters included in this monograph mention a number of territorial divisions and villages.

Given below is a list of these names of territorial divisions and villages :

<u>TERRITORIAL DIVISIONS</u>	<u>VILLAGES</u>
1.	1. Ukkārīpadraka 2. Dubōdhikā 3. Bhēṭuṅkalikā 4. Sajjarhradaka 5. Karmānta
2. - - - - -	1. Dubōdhikā 2. Dharmāṇaka 3. Arjunapaṅktikā
3. - - - - -	1. Pippalōjjharā
4. - - - - -	1. Ambilikāpadra
5. - - - - -	1. Vibhītakagarttā
6. Ūrikā-rāshṭra	1. Dēvāgrāhāraka 2. Gavayapānīyaka
7. - - - - -	1. Śālmālīpadraka
8. - - - - -	1. Ghōshakapadraka

9.	Durdukavāsa	1. Bhēravāṭaka 2. Bēṭṭapahaka 3. Pukaga (Kōṭṭumānākacharikā)
10.	- - - - -	1. Piñchchhikānaka 2. Bhadradattavāṭaka
11.	Bappabhaṭṭibhukti	1. Nimbapadraka
12.	- - - - -	1. Kōdravatallaka
13.	- - - - -	1. Jayasēnānaka 2. Garjjanānaka
14.	Navarāshṭraka (Dōmphagarttā)	1. Drōṇadantikānaka
15.	- - - - -	1. Kaṭṭaṅgapadra 2. Kukkuṭānaka
16.	Udumbaragarttāpathaka	1. Damanānaka
17.	Vaṇavāsini	- - - - -
18.	- - - - -	1. Yajñāgrāhāraka 2. Lōhakārapallikā
19.	Nagarikāpathaka Kuśapurapathaka Gādhinagarapathaka	1. Chāravāhaka 1. Palāśapallī 1. Bhēṭanaka
20.	- - - - -	1. Sallakīprishṭhaka
21.	Navarāshṭrakapathaka	1. Kōkilavāsaka

22.	Navarāshṭrakapathaka	1. Śaṅkhikavāsaka
23.	- - - - -	1. Dagdhapallikā
24.	Aśvaśatīpathaka	1. Susahanānaka
25.	Bōṭilāraśvapathaka	1. Śitalanaginīpadraka
26.	Gādhinagarapathaka	1. Riṭikāgrāhāraka
27.	Udumbaragarttāpathaka	1. Nāgavarddhanānaka

The territorial names have such suffixes like *rāshṭra*, *rāshṭraka*, *āvāsa* or *vāsa*,<sup>1</sup> *bhukti* and *pathaka*, the last one being of more frequent occurrence than the others. All these suffixes are already known from epigraphical sources with the exception of *āvāsa* or *vāsa*. In the case of *āvāsa*, Sircar gives the restricted meaning of "Shelter or accommodation [which the villagers were obliged to provide for the touring officers of the king]" (*Indian Epigraphical Glossary*, p. 39). To the best of our knowledge *āvāsa/vāsa* occurs for the first time as a territorial name suffix in our charters. The predominance of Sanskritized territorial divisional names is suggestive of the region being subjected to the formation of these subdivisions for the first time for administrative convenience.

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1 This suffix occurs in the territorial name *Durdukā-vāsa*. Though in the process of splitting this suffix could be taken to be either *āvāsa* or *vāsa*, the latter may be the intended one in view of the fact that in the place names *Kōkilavāsaka* and *Śaṅkhikavāsaka* the suffix *vāsa* has been used with *ka-pratyaya* in order to indicate a small or single village unit.

In the case of names of villages, while a few place names occur without any identifiable suffixes (e.g. Dubōdhikā, Pukaga, Bhēṭanaka and Karmmānta), other places occur with suffixes such as padra/padraka, hradaka, ānaka/ānaka, garttā, agrāhāraka, pānīyaka, vāṭaka, charikā, tallaka, pallī/pallikā, pṛishṭhaka, vāhaka and vāsaka.

While all these suffixes are already known to us with the exception of ānaka, the place names proper fall into two main categories namely, purely local names and Sanskrit/Sanskritized names. To the first category belong such names like Dōmpha, Bhēṭuṅkalikā, Bēṭṭapahaka, Pukaga, Kōṭṭumānāka, Kaṭṭaṅga and Bhēṭanaka. In the case of many of these local places we find Sanskritized place - name suffixes added on to them. Place names falling in the second category are based on different factors such as flora and fauna, personal names and causal factors. Thus, while Arjunapaṅktikā, Pippalōjjharā, Ambilikāpadraka, Śālmālīpadraka, Nimbapadraka, Palāśapallī, Sallakīpṛishṭhaka, Damanānaka, Udumbaragarttā, Karjūrikā, Vibhītakapānīyaka and Śaṅkhikavāsaka are all flora-based names, Gavayapānīyaka, Aśvaśatīpathaka and Drōṇadantikānaka are fauna-based. So also, Kōkilavāsaka, Piñchhikānaka and Kukkuṭānaka are place-names based on birds. Besides, we have also places named after individuals (Bhadradata, Nāgavarddhana, Dāsīlaka, Īśvarasēna and Jayasēna), grains (Kōdrava), professions (Lōhakāra, Ghōshaka, Chāra) and certain aspects of the Brāhmaṇical religion (Dharmmānaka, Yajñāgrāhāraka, Dēvāgrāhāraka). While the place-name Śītalānagīnipadraka, in all probability, is derived from the name of a stream, Garjanānaka obviously owes its origin to a natural phenomenon.

Of the place-names suffixes occurring in these



charters ānaka/ānaka deserves special notice. The word ānaka literally means a 'large drum beaten at one end' or 'thunder-cloud'. In case the former is the intended meaning we could surmise that the suffix is indicative of the beating of drums either as a means of caution or for communication in a predominantly forest-infested region; in the case of the latter meaning it could be attributed to natural phenomenon.

The identification of the places mentioned in these charters on a modern map is beset with problems though suggestions could be made in the case of some. All in all the region with which our charters are concerned is covered by the Narmmadā valley falling within 72° - 80° longitude and 20° - 24° latitude. Within this region we do get quite a number of modern place-names which bear close resemblance to the ancient place-names mentioned in our inscription. A list of these possible equivalents is given below :

	<u>Ancient names</u>	<u>Modern names</u>
1.	Bhēravāṭaka	Bheravad or Berwa
2.	Karmmānta	Kawant
3.	Pippalōjjharā	Pippaljhopa
4.	Piñchhikānaka	Picharvan
5.	Palāśapallī	Palasni
6.	Kōṭṭumānākacharikā	Kotthamba
7.	Dubōdhikā	Dabhoi
8.	Dagdhapallikā	Dahi
9.	Lōhākarapallikā	Lohar
10.	Nimbapadraka	Nimbhora or Nimkhera
11.	Udumbaragarttā	Ummarapada
12.	Jayasēnānaka	Jasana
13.	Ambilikāpadra	Amli

14.	Yajñāgrāhāraka	Jhaknavad
15.	Drōṇadantikānaka	Dattigaon
16.	Dharmmāṇaka	Dhamnod
17.	Garjjanānaka	Gajana
18.	Domphagartta	Dhobghata
19.	Śālmālīpadraka	Semalla
20.	Karjūrikā	Khajuria
21.	Bhadradattvāṭaka	Bhadwad
22.	Bhēṭanaka	Betawad

These identifications are however tentative and await further confirmation through an intensive field survey.

An important place-name that remains to be discussed is Valkhā. The texts in twenty-six out of twenty-seven charters commence with Valkhāḥ. This usage in the nominative plural is in accordance with Pāṇini's well-known sūtra "janapadādīnām janapadavat-sarvaṁ janapadēna samāna-śabdānām bahuvachanē" (IV. III.100) and is therefore indicative of the entire kingdom (and people) of Valkhā. From the usages Valkh-ādhishṭhāna (III. line 2) and Valkhāyam (V, lines 2-3 and XII, line 2) it is clear that the headquarters of the kingdom also bore the name Valkhā. It is likely that the capital lent its name to the entire kingdom. As for the location of this city, it may be pointed out that the earlier scholars had variously identified it with Bahal or Baghali both in East Khandesh district, Maharashtra.<sup>1</sup> However, these identifications become untenable in the light of the geographical data made available by our charters. According to us Valkhā should be identified with modern Balkhar situated to the

<sup>1</sup> See CII., Vol. IV, Pt. I, pp. 6-7; Dr. Gai (Ep. Ind., Vol. XXXVII, p. 245) identifies Valkhā with modern Bagh itself while according to K.N. Dikshit (CII., Vol. IV, Pt. I, p. 7, note 2), it is the same as Bāhal in Chalisgaon Taluk.

south of the Narmmadā and removed from Mahesvar, lying on the northern bank of the Narmmadā, by about 8 kilometres as the crow flies. Mahesvar (District Nimar) is a well-known archaeological site. It is likely that at some unknown time political importance shifted from Valkhā to Bagh in the vicinity of which the present hoard was unearthed. It is even possible that the modern name Bagh is also to be derived from Valkhā. Bagh, lying to the north of Narmmadā, is separated from Balkhar by a distance about 50 kilometres as the crow flies.

We give below the text and translations of the twenty-seven copper-plates as also those of five other plates published earlier by other epigraphists.<sup>1</sup>

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1 Bibliographical references for inscriptions included in the appendix are as follows :

App. I : Gai, G.S., *Ep. Ind.*, Vol. XXXVIII, pp. 243-46 and pl.; app. II : Mazumdar, R.C., *ibid.*, Vol. XV, pp. 290-91 and pl.; Mirashi, V.V., *CII.*, Vol. IV, part 1, pp. 8-10 and pl. II B; app. III : Mazumdar, R.C., *Ep. Ind.*, Vol. XV, pp. 286-90 and pl.; Mirashi, V.V., *CII.*, Vol. IV, pt. 1, pp. 5-8 and pl. II A; app. IV : Subramonia Iyer, S., *Journal of the Epigraphical Society of India*, Vol. XVI, pp. 84-86, pl. V; app. V : noticed by Bajpai, S.K. in *ibid.*, Vol. VII, pp. 94-95 and pl. 16.



## GRANT OF BHULUNDA, YEAR 47, PAUSHA

TEXT

1. Svasti[|\*] Valkhāḥ Paramabhaṭṭāraka pād-ānuddhyātēna  
sarvva-bhūt-ānugrah-ānukampinā Mahārāja-Bhulundēna  
Bhagavataḥ sur-āsura-nar-ōraga-gurōḥ
2. amara-vara-ripu-rudhira-srita-śāraprasarasy=aikārṇṇa-  
va-vipula-vimala-paryyaṅkatala-śāyinaḥ nābhi-sambhav-  
āravinda-shaṭpad-ōpagīyamāna-nidrasya
3. śāṅkha-bāṇa-śakti-chakra-nandaka-jvalāṅgad-āgra-śūla-  
bhāsvar-āshṭa-bāhu-śālinah Bali-Naraka-Namuchi-vara-  
turaga-bhujaga-Daśavadana-kā(Ka)ṅsa(msa)-Chānūra(r-Ā)-
4. riṣṭa-Śiśupāla-darppa-mathanasya jaga-skann-ōd[dh]-  
araṇa-Varāhasya ā(a)nādi-madhyā-nitha(dha)nasya sura-  
gaṇ-ālaṅkarishṇōs=trailōkya-prabhavishṇōr=asura
5. gaṇa-jishṇō[r\*]=Vvishṇōḥ paramēna(ṇa) bhakti-snēh-  
ānurāgena(ṇa) śirasā praṇipatya bali-charu-satr-  
ōpayōjya-grāmāḥ pañcha bhōgatvēn=ātiśriṣṭās=tad-  
yath=ātra
6. Narmmadā-dakṣiṇa-taṭē Ukkārīpadrakam Dubhōdikā-  
grāmāḥ Bhēṭuṅkalikā-grāmāḥ Sajjarhradaka-grāmāḥ  
Vibhītaka-pānīyakam cha Karmānta-grāmāḥ[|\*] eva-
7. m=ētām(tān) grāmān=vijñāya dēv=ōpayōjyām(jyān)  
bhujyamānām=śāśvatam=ā-chandr-ārka-tārakā-kālīnām-  
(nān) abhāgam-abhaṭa-prāvēśyām(śyān) sarvvair=ēv=  
āsmat-paksha-tat-kulīna-

8. dauvārik-āraṁkshika-prēshaṇika-bhaṭa-chchhatr-ādibhiḥ  
 samanumantavyam=iti[\*] pañcha-kārukaṁ cha samukhaṁ  
 [\*] varshē 40+7 Pausa ba 8[\*]
- 9.<sup>1</sup> svāmi-Nārāyaṇadāsasya Mahārāja-Bhulūṇḍasya[\*]

### TRANSLATION

(Lines 1-5) Be it well. From Valkhā, by the Mahārāja Bhulūṇḍa, who meditates at the feet of the Paramabhaṭṭāraka (i.e. the reigning Gupta emperor), who has great attachment and compassion towards all living beings and who, having out of great devotion, love and attachment, bowed before the god Viṣṇu, who is the lord of the gods, the demons, the mortals and the serpents, whose arrows spill blood from the great adversaries of the gods, who sleeps on the well-spread and the pure couch which is the milky ocean, who is put to sleep by the music of the bees inhabiting the lotus blooming out of his navel, who is endowed with eight resplendent arms carrying the conch, arrow, spear, wheel, the sword called Nandaka, a radiant mace, a lance; who had broken the pride of Bali, Naraka, Namuchi, Kēśi (Vara-Turaga), Kālīya (Bhujaga) and of Rāvaṇa (Daśavadana), Kāṁsa, Chānūra, Arisṭha, and Śiśupāla; who, in his boar incarnation, had retrieved the lost earth, who has no

1. This line is engraved on the left margin, from bottom to top.

r-ādibhiḥ  
 a samukhaṁ

||\*]

e Mahārāja  
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II GRANT OF BHULUNDA, YEAR 50, CHAITRA

[illegible]

**K. V. RAMESH**

(FROM PHOTOGRAPH)

ASI

6. ṇas'=cha bali-charu-satr-ōpayōg-ādishu gandha-dhūpa-  
māly-ōpayōg-ādishu ch=ōpayōjayamānā sarvvair=ēv=  
āsmat-paksha tat-kulīn-ā-
7. rashika-prēshaṇika-bhaṭa-chchhatr-ādibhir=apy-anuman-  
tavyam<sup>1</sup> pratishēdhas=cha na kāryya[h|\*]samukham[|\*]  
varshē 50 Chaitra ba 10+1[|\*]
- 8.<sup>2</sup> Mahārāja-Bhulūṇḍasya [||\*]

### TRANSLATION

(Lines 1-2) Be it well. From Valkhā, the Mahārāja Bhulūṇḍa, who meditates at the feet of the Paramabhaṭṭāraka, instructs all his officials such as the police-magistrates, ministers, executives, divisional officers, soldiers, royal-heralds and agents (as follows):

(Lines 2-5) May it be known that we have granted for the sake of our own merit until the moon, sun and the stars last and for the performance of the bali, charu and satra rites, for the Mother goddesses installed by us at Navataṭāka, the village Dubhōdikā entrusted with Mūlasarmman and the second village known by the name of Dharmmāṇaka and a plot of land in the Arjunapaṅktikā entrusted with Bhūta-bhōjaka.

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1 Letters vyam are engraved below the line.

2 This line is engraved on the left margin, from bottom to top.



(Lines 5-7) From now onwards our agents and temple servants who are engaged in the duties of performing the bali, charu and satra rites and in providing for sandal paste, incense and garlands, and all our partisans, kinsmen, police-magistrates, messengers, soldiers and royal-heralds should endorse this grant. No hindrance should be caused. In the year 50 on the eleventh day of the dark fortnight of Chaitra.

(Line 8) Of Mahārāja Bhulūṇḍa.

### III

#### GRANT OF BHULUNDA, YEAR 50, PHALGUNA

#### TEXT

1. Svasti[\*] Valkhāḥ Paramabhaṭṭāraka-pād=ānuddhyātō  
Mahārāja-Bhulūṇḍaḥ samājñāpayati sarvvān=ēv=āsma-
2. t-santakān-āyuktakān=vijñātam=astu vaḥ samanujānīmo'=  
sya Valkh-ādhishtānē'=smābhiḥ prati-
3. shṭhāpitaka-svāmi-Nārāyaṇadēvasya Narmmadā=para-kūlē  
Pippalōjjhara-grāmam=iti
4. vijñāyamānakam bali-charu-satr-ōpayōjyam-ā-chandr-  
ārka-tārakā-kālīnēna kkra(kra)mēṇ-ā
5. nujānīmaḥ[\*] yatō'=dyaprabhṛityā dēvaki(kī)ya-  
karshakāḥ=kṛishantō vapantaḥ Pāsūpatā

buddhyātō  
 āsma-  
 ujānīmo '=  
 para-kūlē  
 ā-chandr-  
 ki(kī)ya-

(FROM PHOTOGRAPH)

**ASI**

6. Ārya-Chōkshāḥ dēva-prasādakāś'cha gandha-dhūpa-bali-  
charu-satr-ōpayōg-ādi-
7. sh-ūpayōjayamānās-sarvvair=ēv=asmat-paksha-tat-kulīn-  
ārakshika-prēshaṇika-bhaṭa-chchhatr-ā-
8. dibhis-samanumantavyah[|\*] pratishedhas-cha na  
karyyah[|\*] samukham[|\*] varshe 50 Phalgu su 5 [|\*]
- 9.<sup>1</sup> Mahārāja-Bhulūṇḍasya[|\*]

### TRANSLATION

- (Lines 1-2) Be it well. From Valkhā Mahārāja Bhulūṇḍa, who meditates at the feet of the Parama-bhaṭṭāraka, so instructs our attendant agents:
- (Lines 2-5) May it be known to you that by us has ben given to the lord Nārāyaṇadēva, installed by us at Valkh-ādhishṭhāna, the village known as Pippalōjjhara situated on the farther bank of the Narmmadā, for the sake of the performance of the bali, charu and satra rites and for as long as the moon, the sun and the stars last.
- (Lines 5-8) Hence, from now onwards, the temple cultivators, who till and sow seeds, the Pāsūpatas, the Ārya-Chōkshas and the temple servants, who are employed in the services of providing sandal paste and incense and in performing the bali, charu and satra rites,

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1 This line is engraved on the left side margin, from bottom to top.

should be permitted to do so by all our partisans, kinsmen, the police-magistrates, the royal-heralds and no hindrance should be caused.

(Line 8) In the year 50 on the fifth day of the bright fortnight of the month of Phālguna.

(Line 9) Of Mahārāja Bhulunda.

#### IV

#### GRANT OF BHULUNDA, YEAR 51, ASHADHA

#### TEXT

1. Valkhāḥ Paramabhaṭṭāraka-pād=ānuddhyātō Mahārāja-Bhulundaḥ samājñāpa-
2. yati sarvvān=ev=āsmat-santakān-āyuktakān=vijñātam-astu vaḥ samanujānīmō
3. Bhagavatō Nārāyaṇasy-Āmbilikāpadrē Mahēśvara-Nandapāla-Nandi-pa-
4. tyayam kshētra-pada-trayam=aparasyām diśi cha khilam dēv-āgrāhāra-kkra(kra)ma(mē)ṇ-ā-
5. chandr-ārka-tāra[kā\*]-kālinam bali-charu-dhūpa-gandha-pushpa-māly-ōpayōjyam bhō-

IV GRANT OF BHULUNDA, YEAR 51, ĀSHĀDHĀ

[illegible]

(FROM PHOTOGRAPH)

**K.V. RAMESH**

# ASI

6. gāy-aivam=idānīm=adya-divasam-ādāy-āsmābhiḥ kṛit-  
ānujñasya Bhagavatō Nā-
7. rāyaṇasy-aitat-kshetra-pada-trayaṁ khila sahiya(ta)m-  
uchitēna dēv-āgrāhāra-kra-
8. mēṇa dēva-parichāarakaiḥ=kṛishyamāṇaṁ vapamāṇaṁ cha  
sarvvair=ēv=āsma-
9. t-pakshīyaiḥ samanumantavya[m\*] Ādyakarṇṇa dūtakaṁ[\*]  
Āshā ba 2
- 10.<sup>1</sup> varshē 50+1 Mahārāja Bhulūṇḍasya

#### TRANSLATION

(Lines 1-2) From Valkhā Mahārāja Bhulūṇḍa, who meditates at the feet of the Paramabhaṭṭāraka, thus instructs all our attendant agents:

(Lines 2-5) May it be known to you that we have [granted\*] three plots of land entrusted with Mahēśvara, Nandapāla and Nandi, in Ambilikāpadra and also a plot of waste-land to the west, as per the rules governing dēvāgrāhāra grants, to the god Nārāyaṇa for performing bali and charu rites and for offering incense, sandal paste, flowers and garlands.

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\*1 This line is engraved on the left margin, from bottom to top.

(Lines 5-9) These three plots of land along with the waste-land having thus been given by us this day for the enjoyment of the god Nārāyaṇa, as per appropriate rules of dēvāgrāhāra grants, those servants of the god who cultivate and sow seeds (on those plots) are to be permitted to do so by all our partisans.

(Line 9) The executor of the grant is Ādyakarṇṇa.

(Lines 9-10) In the year 51 on the second day of the dark fortnight of the month of Āshāḍha.

(Line 10) Of Mahārāja Bhulūṇḍa.

## V

## GRANT OF BHULUNDA, YEAR 54, VAISAKHA, SU. 3

TEXT

1. Valkhaḥ(1khāḥ) Paramabhaṭṭāraka-pād=anuddhyātō Mahārāja-Bhulūṇḍaḥ samājñāpayati
2. sarvvān=ev=asmat-santakān-āyuktakān-vijñātam=astu vaḥ samanujānīmō=sya Valkhā[yā\*]-
3. m=ēva Bhōjikā-bhaṭṭa-Bandhulā-pratishṭhāpitaka-Bappapīśāchadēvasya pūrvva-bhujyamā-

Handwritten text in Devanagari script, likely a grant or record, inscribed on a dark surface.

(FROM PHOTOGRAPH)

K. V. RAMESH

ASI



4. nakam Vibhītakagarttā-grāmasy-ārddham dēvāgrāhāram-  
a-chāṭa-bhaṭa-prāvēśyam-ā-chandr-ārka-
5. tārakā-kalīnyam(nam) dēvasya bali-charu-satra-dhūpa-  
gandha-māly-ōpayōjyam=idānī-
6. m=asmābhir-anujñātam-ucha(chi)tayā dēv-āgrāhāra-  
bhuktyā Pāsūpata-dēva-prasāda[k-ā\*]-
7. dyānyam(nām) dēvatārttham-uya(pa)bhuñjatām kṛishā  
(sha)tā[m\*] cha sarvvair=ev=asmadīyai samanuma-
8. ntavyam[|\*] Gomika dutakam[|\*] varshe 50+4 Vaisakha  
su 3[|\*] bhagavach-chhishta(shta)n-adhikritah[|\*]
- 9.<sup>1</sup> Mahārāja Bhulūṇḍasya [|\*]

### TRANSLATION

(Lines 1-2) From Valkhā Mahārāja Bhulūṇḍa, who meditates at the feet of the Paramabhaṭṭāraka, thus commands our attendant agents:

(Lines 2-6) May it be known to you that we have converted into a conventional dēvāgrāhāra-bhukti, for the sake of utilizing it for the performance of bali, charu and satra rites and for offering incense, sandal-paste and garlands, half of the village of Vibhītakagarttā which had been earlier brought under the enjoyment

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1 This line is engraved on the left margin, from bottom to top.

of the god Bappapisāchadēva installed at Valkhā itself by Bhōjikā-bhaṭṭa Bandhulā. The dēvagrāhāra thus proclaimed is not to be intruded upon by chāṭas and soldiers and is to last till the moon, sun and the stars.

(Lines 6-8) The Pāsūpatas and the temple servants who enjoy and cultivate therein on behalf of the god should be permitted to do so by all those who belong to us.

(Line 8) The executor of this grant is Gōmika. In the year 54 on the third day of the bright fortnight of the month of Vaiśākha. [This grant is] to be administered by the good [devotees] of Bhagavat (i.e. Lord Nārāyaṇa).

(Line 9) Of Mahārāja Bhulūṇḍa.

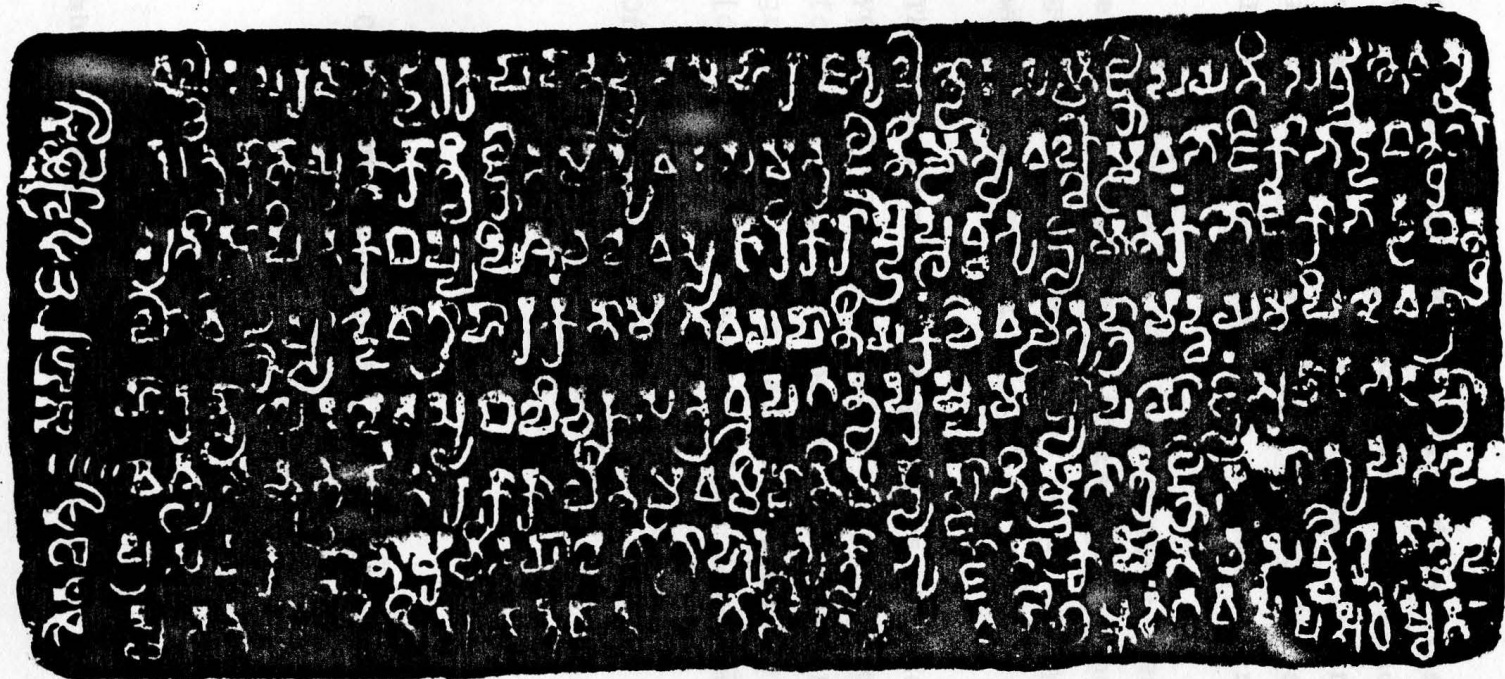
## VI

GRANT OF BHULUNDA, YEAR 54, VAISAKHA, SU. 4

### TEXT

1. Valkhāḥ Paramabhaṭṭāraka-pād-ānuddhyātō Mahārāja-Bhulūṇḍah samājñāpayati sarvvān=ev=āśma-
2. t-santakān-āyuktakān=vijñātam-astu vaḥ samanujānīmo'=sya Valkhā[yā\*]m=ēva Bhōjikā-bhaṭṭa-Bandhulā-

VI GRANT OF BHULUNDA, YEAR 54, VAISĀKHA, SU. 4



(FROM PHOTOGRAPH)

K.V. RAMESH

ASI

3. pratishṭhāpitaka-Bappapiśāchadēvasya Ūrikā-rāshṭrē  
pūrvva-bhujyamānakam Bhōjikā-bhaṭṭa-Bandhu-
4. lā-vijñāpyād-Dēvāgrāhārakam nāma Gavayapānīyakam ch=  
aivam-ētaḍ-grāma-dvayam=api dēvāgrā-
5. hārā-nyāyēna dēvasya bali-charu-satra-dhūpa-gandha-  
pushpa-māly-ōpayōjyam a-chāṭa-bhaṭa-prā-
6. vēśyam-ā-chandr-ārka-tārakā-kālīnam-ēvam-idānīm-asy-  
āsmābhiḥ=kṛit-anujñātam Pāsūpata-dēva-
7. prasādaka(k-ā)dyānām-uchitayā dēvāgrāhāra-bhuktyā  
bhuñjatām kṛishatām cha sarvvair=ēv=āsmat-pa-
8. ksha tat-kulyādibhis-satamuvanu<sup>1</sup>[|\*] Gōmika dūtaka[|\*]  
varshē 50+4 [|\*] Bhangavashishte<sup>2</sup> adhishṭhitam[|\*]
- 9.<sup>3</sup> Vaiśa(śā)kha śu 4<sup>4</sup> [|\*] Mahārāja Bhulūṇḍasya[|\*]

- 
- 1 The original writing in ink must have contained the usual word samanumantavyam. Parts of the writing must have got inadvertantly erased and the engraver must have engraved upon the preserved portions of the letters leading to the present reading.
  - 2 Read Bhagavach=chhisṭaiḥ.
  - 3 This line is engraved on the left margin, from bottom to top.
  - 4 Instead of the usual symbol for number four, four horizontal marks are given.

TRANSLATION

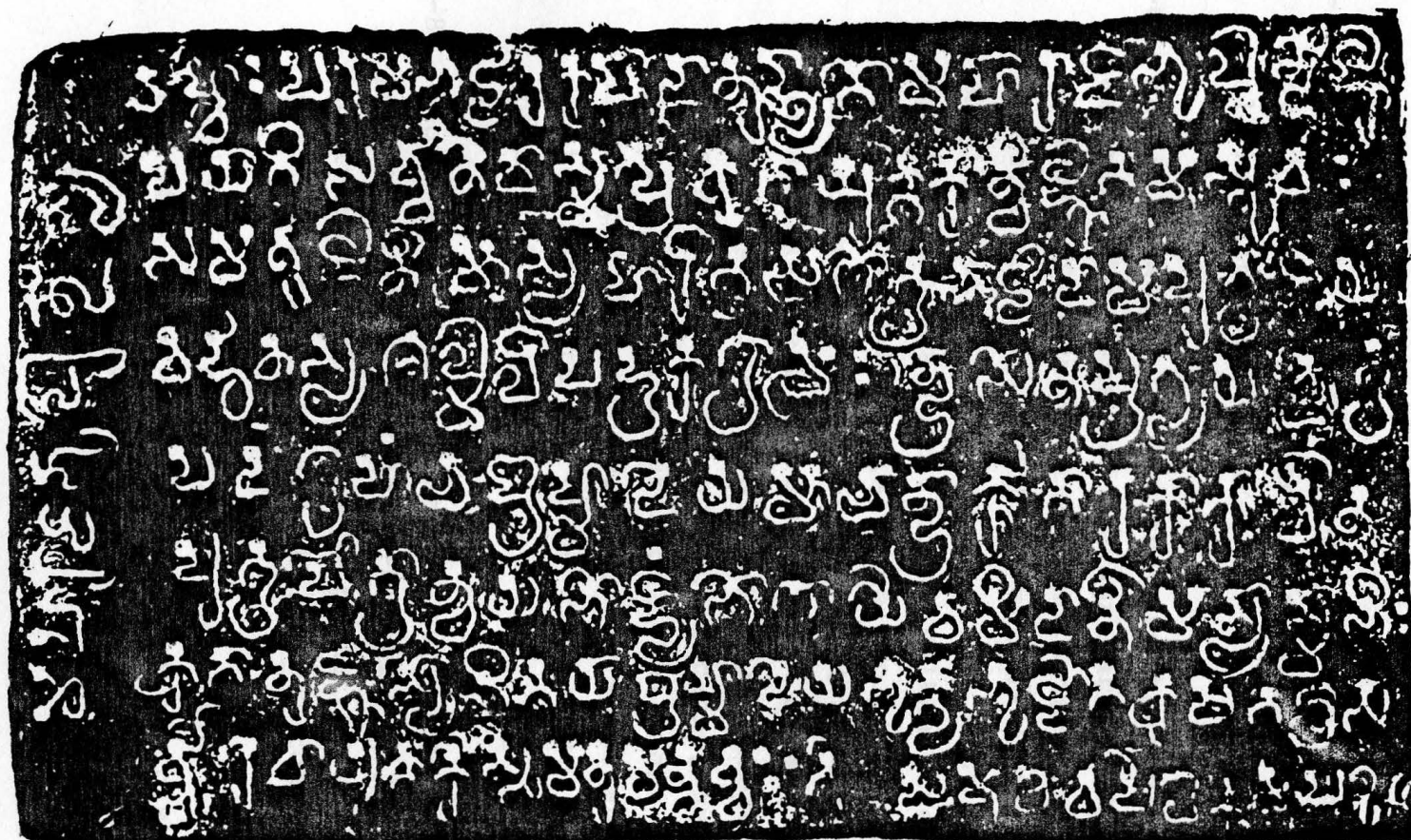
(Lines 1-2) From Valkhā Mahārāja Bhulūṇḍa, who meditates at the feet of the Paramabhaṭṭāraka, commands all his attendant agents:

(Lines 2-6) May it be known to you that we have granted, as per the norm of dēvāgrāhāras, the two villages of Dēvāgrāhāraka and Gavayapānīyaka, situated in Ūrikārāshṭra, at the request of Bhōjika-bhaṭṭa Bandhulā, to the god Bappapisāchadēva installed at Valkhā itself by Bhōjika-bhaṭṭa Bandhulā. The two villages had earlier been under the enjoyment of the said god and have been now given as dēvāgrāhāras for the performance of the bali, charu and satra rites and for providing incense, sandal-paste, flowers and garlands. The grant is to last until the moon, sun and the stars and the donated lands are not to be trespassed by the chāṭas and soldiers.

(Lines 6-8) Those Pāsūpatas and temple servants who, as per rules of dēvāgrāhāra-bhukti, enjoy and cultivate therein are to be permitted to do so by all our partisans and the in situ tenants.

(Line 8) Gōmika was the executor of the grant. In the year 54. [This grant is] to be administered by the good [devotees] of Bhagavat (i.e. Lord Nārāyaṇa).

VII GRANT OF BHULUNDA, YEAR 54, MĀGHA



(FROM PHOTOGRAPH)

K.V. RAMESH

ASI

(Line 9) On the fourth day of the bright fortnight of  
the month of Vaiśākha. Of Mahārāja Bhulūḍa.

## VII

## GRANT OF BHULUNDA, YEAR 54, MAGHA

TEXT

1. Valkhāḥ Paramabhaṭṭāraka-pād=anudhyātō Mahārāja-  
Bhulūḍ-ā
2. jñāpaya(ya)ti<sup>1</sup> sarvvān=ēv=āsmat-pradhān-āyuktakān-  
vijñātam-astu vaḥ
3. samanujānīmo'=sya Harita-sagōtra-Bhaṭṭi-Dāma-putra-  
Jaya-
4. varddhanasya Śālmālīpadraka-grāmē Indrasēna-pratyaya-  
kshētra-
5. padaṁ gṛihaṁ cha brahmadēyam-ā-chandr-ārka-tārakā-  
kālinā[m\*]
6. putra-pautr-ānvaya-bhōjyaṁ bhōgāy=aivam=idānīm-asy-  
āsmābhiḥ

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1 Better read Bhulūḍa ājñāpayati or Bhulūḍaḥ samājñā-  
payati as in the other charters.

7. kṛit-ānujñasy-ōchitayā brahmadēya-bhuktyā bhuñjata[h\*]  
kṛishataś=cha sa-
8. rvvair=ēv-āyuktakais=samanumantavya iti[|\*]  
samukha[m\*|] varshē 50+4 M[ā]gha su 10 [|\*]
- 9.<sup>1</sup> Mahārāja Bhulūṇḍasya [|\*]

### TRANSLATION

(Lines 1-2) From Valkhā Mahārāja Bhulūṇḍa, who meditates at the feet of the Paramabhaṭṭāraka, commands all our principal agents:

(Lines 2-6) May it be known to you that we have granted by order a plot of land and a house entrusted with Indrasēna in the village Śālmālīpadraka to Jayavarddhana the son of Bhaṭṭi Dāma of Harita sagōtra permanently until the moon, sun and the stars last as brahmadēya to be enjoyed by his sons, grandsons and so on.

(Lines 6-8) Having thus been given by us for enjoyment, in proper brahmadēya fashion, the donee who enjoys and cultivates therein should be permitted to do so by all the agents.

(Line 8) In the year 54 on the tenth day of the bright half of the month of Māgha.

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1 This line is engraved on the left margin, from bottom to top.



VIII GRANT OF BHULUNḌA, YEAR 55, JYĒSHṬHA, YEAR 56

[illegible]

(FROM PHOTOGRAPH)

**K.V. RAMESH**

**ASI**

(Line 9) Of Mahārāja Bhulūṇḍa

## VIII

GRANT OF BHULUNDA, YEAR 55, JYESHTHA, YEAR 56

TEXT

1. Valkhāḥ Paramabhaṭṭāraka-pād=ānuddhyātō Mahārāja-Bhulūṇḍa[s\*]=samājñāpaya-
2. ti sarvvān=ēv=āsmat-santakān-āyuktakān-vijñātam-astu vaḥ samanujānīmō'=
3. sya Bharadvājō(ja)-sagōtra-Dakkāṇṇa-brāhmaṇasya Ghōshakapadraka-nāma-grāmaṁ
4. brahmadēya-kul-āgrāhāra-nyāya(yē)na a-bhāgam-a-chāṭa-bhaṭa-prā[vē]śyam-ā-chandr-ā
5. rka-tārakā-kālīnam-anvaya-bhōjya[m\*] bhōgāy-aivam-idānīm-asy-āsra(smā)bhiḥ-krit-ā-
6. nujñasy-ōchitayā brahmadēya-bhuktyā bhuja(ñja)ta[h\*]ma(kṛi)shatas=samāvāsayata-
7. ś=cha sarvvair=ēv=āsmat-paksha-tat-kulīn-āraksha(kshi)ka-prēma(sha)ṇika-bhaṭa-chchhatr-ādibhiḥ

8. samanumantavyam[|\*] pratihār-Ād[y]akarṇṇa [dū]takam  
[|\*] varshē 50+5 Jyēshṭha śu 7 [|\*]
9. kapaṭa-śa(śā)sanasy-āya[m] ś[ru]t[v]ā tāmra-śa(śā)-  
sā(sa)nam-anushāshṭā li<sup>1</sup> s[v]amukhājñā [|\*]
- 10.<sup>2</sup> vajā(rshē) 50+6 [|\*] Mahārāja-Bhulūṇḍasya [||\*]

### TRANSLATION

(Lines 1-2) From Valkhā Mahārāja Bhulūṇḍa, who meditates at the feet of the Paramabhaṭṭāraka, commands all his attendant agents:

(Lines 2-6) May it be known to you that we have granted, as per the norms of brahmadēya-kul-āgrāhāra, with the stipulation that the land is not to be fragmented and that the chāṭas and soldiers should not trespass therein and permanently until the moon, sun and the stars last, for hereditary enjoyment, the vilage called Ghōshakapadraka to the brāhmaṇa Dakkāna of Bharadvāja sagōtra.

(Lines 6-8) Those who thus enjoy, cultivate and inhabit the land granted on principle of proper brahmadēya-bhukti, should be permitted to do so by all our partisans, by the tenants therein, by the plice-magistrates and

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1 The intended reading seems to be anusṛisṭvā li[khitam\*].

2 Engraved on the left margin, from bottom to top.

messengers and by the soldiers and royal-heralds.

(Line 8) The executor of the grant is Ādyakarṇṇa the pratihāra. In the year 55 on the seventh day of the bright fortnight of the month of Jyēshṭha.

(Line 9) Having heard of the forged grant deed, this charter was produced in sequel and got written. (The king's) own order.

(Line 10) In the year 56, of Mahārāja Bhulunda.

## IX

### GRANT OF BHULUNDA, YEAR 55, SRAVANA

#### TEXT

1. Valkhāḥ Paramabhaṭṭāraka-pād=ānuddhyātō Mahārāja-Bhulundaḥ samājñāpayati
2. sarvvān=ev=āsmat-santakān-āyuktakān=vijñātam-astu vaḥ samanujānīmō'=sy-āsmā-
3. bhiḥ pratishṭhāpitaka-svāmi-Mahāsēnadēvasya Durddukā-vāsa-Bhēravāṭaka-Bēṭṭapa-

4. haka-Pukaga-gra(grā)ma-trayaṃ dēvāgrāhāra-kramēṇa  
śāśvatam-ā-chandr-ārka-tārakā-
5. kālīnaṃ bali-charu-satra-dhūpa-gandha-māly-ōpayōjyaṃ  
a-chāṭa-bhaṭa-prāvēśyaṃ
6. sahabhujyamāna-Kōṭṭumānākacharikay-ānujānīmaḥ yato'=  
dya prabhṛiti mantra-
7. gaṇ-āchāryya-prabhṛitaya[ḥ\*] pa(Pā)śūpata-dēva-  
karmma(rmmi)ṇas'=ch=aitad-grāma-trayam-api charikā[ṃ\*]
8. ch=ōchitayā dēvāgrāhāra-bhuktyā bhuñjana(tām)  
kṛishana(tām) samāvāsayata(tām)ś'=ch=āsmat-pa-
9. kshīyai[r\*]-nna vyāsēdhya iti [|\*] pratīhār=  
Ādda(dya)karṇṇa dūtakaṃ [|\*] varshē 50+5 Śrāvaṇa śu 1  
[|\*]
- 10.<sup>1</sup> Mahārāja Bhulūṇḍasya

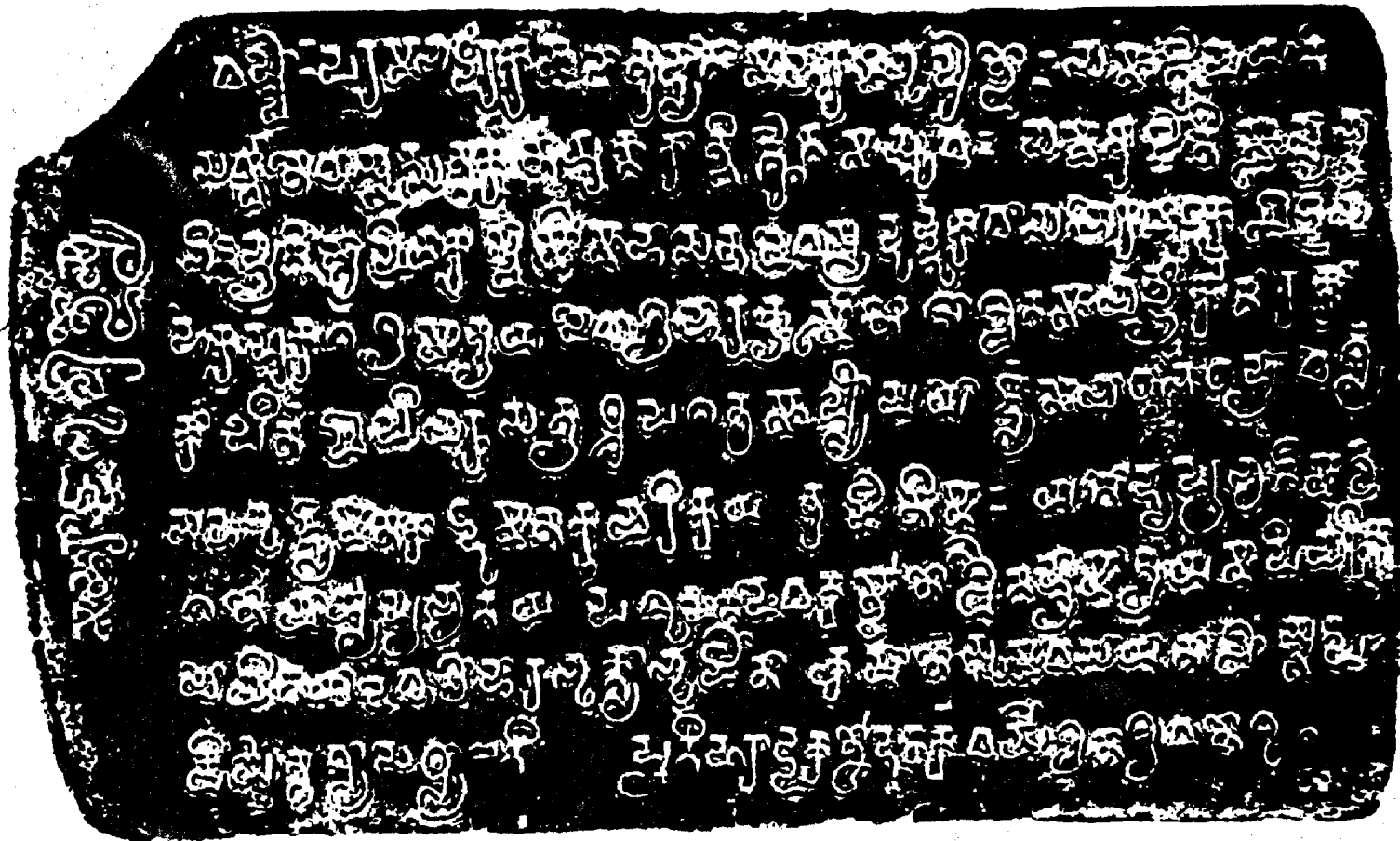
### TRANSLATION

(Lines 1-2) From Valkhā Mahārāja Bhulūṇḍa, who meditates  
at the feet of the Paramabhaṭṭāraka, commands  
all our attendant agents:

(Lines 2-6) May it be known to you that we have granted,  
to the god Mahāsēnadēva installed by us, the

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1 This line is engraved on the left side, from bottom  
to top.



(FROM PHOTOGRAPH)

K.V. RAMESH

ASI

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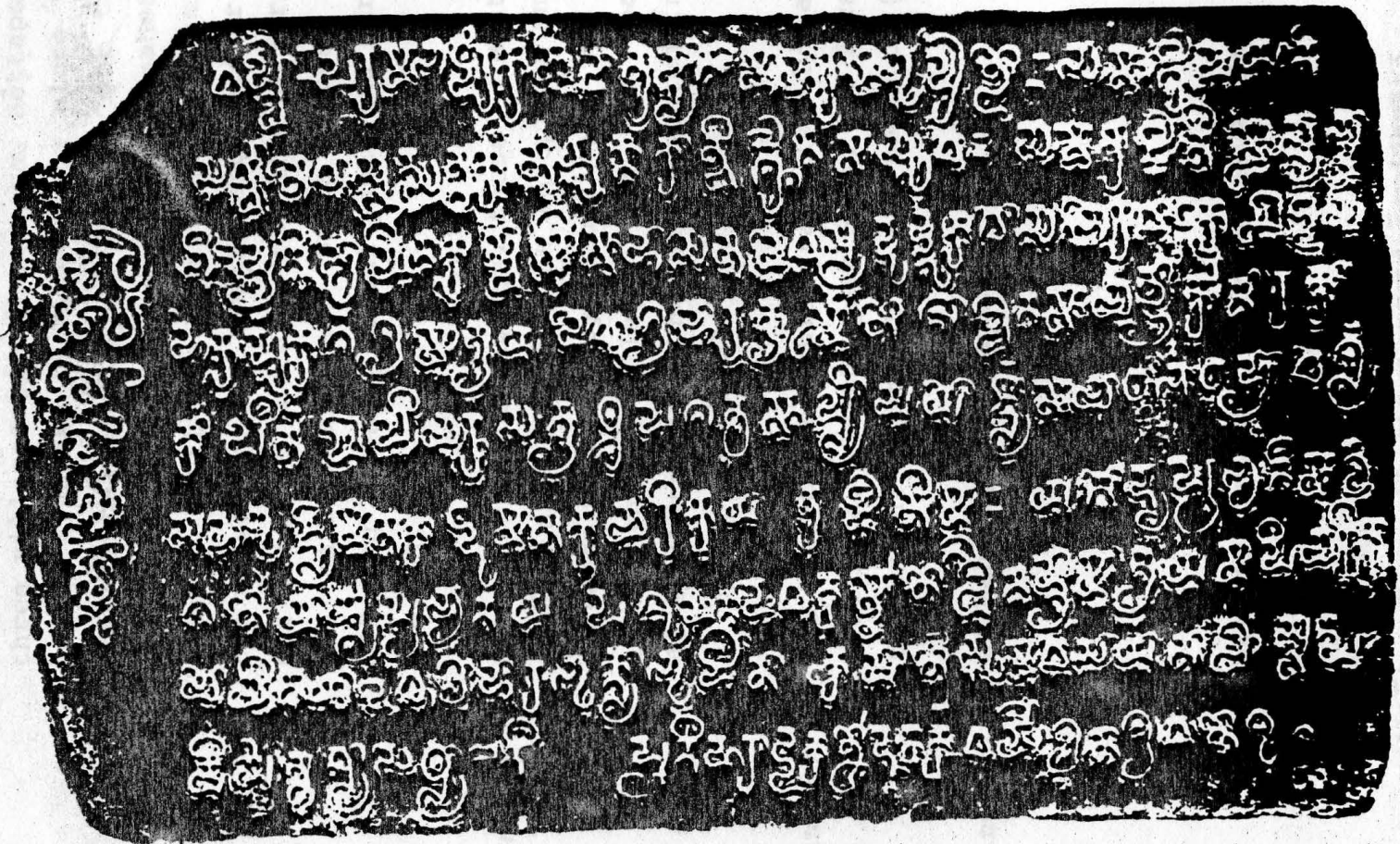
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(FROM PHOTOGRAPH)

K. V. RAMESH

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ttom

three villages of Bhēravāṭaka, Bēṭṭapahaka and Pukaga situated in Durdukāvāsa along with the charikā called Kōṭṭumānāka, as per the norms governing dēvāgrāhāras, as a permanent grant lasting until the moon, sun and stars, with the privilege that chāṭas and soldiers should not trespass therein, for the performance of the bali, charu and satra rites and for offering incense, sandal-paste and garlands to the god.

(Lines 6-9) Hence, from now onwards, those Mantra-gaṇ-āchārya and others, the Pāsūpatas and temple servants who enjoy, cultivate and inhabit these three villages and the charikā as dēvāgrāhāra should not be prevented from doing so by our partisans.

(Line 9) The executor of this grant is Ādyakarṇṇa the pratihāra. In the year 55 on the first day of the bright fortnight of the month of Śrāvaṇa.

(Line 10) Of Mahārāja Bhulūṇḍa.

X

GRANT OF BHULUNDA, YEAR 56, ASVAYUJA

TEXT

1 Valkhāḥ Paramabhaṭṭāraka-pād=ānuddhyātō Mahārāja-Bhulūṇḍaḥ samājñāpaya-



2. ti sarvvān=ēv=āsmat-santakān-āyuktakān=vijñātam-astu  
vaḥ samanujānī-
3. mō'=sya Bhagaval=Lōkōdadhi-Pāśupat-āchāryya-prati-  
shṭhāpitaka-Piñchchhi-
4. kānaka-grāma-māṭri-sthāna-dēvakulasya Pinchchhikāna-  
kam=ēva grāmaṁ saha-
5. Bhadrattavāṭaka-grāma-vāṭa-kachchhēna dēvagrāhāra-  
māṭrīṇā[m\*] bali-charu-
6. satra-dhūpa-gandha-pujya(shpa)-māly-ōpayōjya-bhōgāy=  
aivam-i[dā]nīm-asy-ā-
7. smābhiṅka(h=kṛi)t-ānujñasya dēvagrāhāra-bhujya(ktyā)  
bhuñjatām dēvaprasādaka-Pāśu-
8. pat-ādyānām-anujñā(jñā)yatām cha<sup>1</sup> sarvvair=ēv=  
āsmadīyair-a[nu\*]manta[vyam] [|\*] samukhaṁ [|\*]  
varshē 50+6
- 9.<sup>2</sup> A(Ā)śvapū(yu) śu 10+3 [|\*] Mahārāja Bhulūṇḍasya [|\*]

### TRANSLATION

(Lines 1-2) From Valkhā Mahārāja Bhulūṇḍa, who meditates  
at the feet of the Paramabhāṭṭāraka, commands  
all our attendant agents:

- 
- 1 The letter cha is written below the line.
  - 2 This line is engraved on the left margin, from bottom  
to top.





(Lines 2-7) May it be known to you that we have granted to the shrine established in the temple of mother goddesses in the village of Piñchchhikānaka by the Pāśupatāchārya Bhagavat Lōkōdadhi, the vilage of Piñchchhikānaka itself, along with the marshy garden-land of Bhadrattavāṭaka-grāma, as per the rules governing the dev-agrahara grants for performing the bali, charu and satra rites and for offering incense, sandal-paste, flowers and garlands.

(Lines 7-8) Those temple servants and Pāśupatas, who thus understand and enjoy this grant as a dēvāgrāhāra, should be permitted to do so by all those who belong to us. So ordered.

(Lines 8-9) In the year 56 on the thirteenth day of the bright fortnight of the month of Āśvayuja. Of Mahārāja Bhulūṇḍa.

# XI

## GRANT OF BHULUNDA, YEAR 57, CHAITRA

### TEXT

1. Valkhāḥ Paramabhaṭṭāraka-pād=ānuddhyātō Mahārāja-Bhulūṇḍaḥ samājñāpayati sa

2. rrvān=ēv=āsmat-santakān-āyuktakān=viññātam-astu vaḥ  
samanujānīmō'=sya Valkh-ā-
3. dhishtṭhāna-vāstavya-nānā-gōtra-vrata-charaṇa-tapaḥ  
(pas)-svādhyāy-ōpētasy-ārya-chāturvvai-
4. dyasya Narmmadāyāḥ dakṣhiṇa-taṭṭē Bappabhaṭṭi-bhuktau  
Rāma-viññāpyān-Nimbapadrakan-nā-
5. ma grāmaṁ brahmadēyam-ā-chandr-ārka-tārakā-kālīnam-  
anvaya-bhōjyaṁ bhōgāy=aivam-i-
6. dānīm-asy-āsmābhiḥ kṛit-ānujñasy-ōchitayā brahmadēya-  
bhuktyā bhuñjataḥ kṛi-
7. shataḥ samāvāsayataś=cha sarvvair=ēv=āsmat-paksha  
tat-kulyādibhiḥ samanuma-
8. ntavyaṁ [|\*] ārakshika-Haṭaka-dūtakaḥ [|\*] varshē  
50+7 Chaitra śu 2 [|\*]
- 9.<sup>1</sup> Mahārāja Bhulūḍasya [|\*]

### TRANSLATION

(Lines 1-2) From Valkhā Mahārāja Bhulūḍa, who meditates  
at the feet of the Paramabhaṭṭāraka, commands  
all our attendant agents:

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1 This line is engraved on the left margin, from bottom  
to top.

XI GRANT OF BHULUNDA, YEAR 57, CHAITRA

ॐ नमो भगवते वासुदेवाय ॥  
 श्रीकृष्णार्जुनसंवादे ॥  
 अर्जुन उवाच ॥ द्रुपदमुनिर्ब्रह्मविद्यायां  
 कृष्णमुनिमुपासीत ॥  
 धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः  
 मामकाः पाण्डवाश्चैव किमकुर्वत सज्जनाः ॥  
 १ ॥

(FROM PHOTOGRAPH)

**K. V. RAMESH**

**ASI**



(Lines 2-5) May it be known to you that we have granted, permanently until the moon, sun and the stars last and for hereditary enjoyment, as a brahmadēya, the village called Nimbapadraka in Bappabhaṭṭi-bhukti on the southern bank of the river Narmmadā to the Ārya-Chāturvaidyas belonging to various gōtras and charaṇas and performing various vows, austerities and engaged in studying their respective Vēdas. The grant was made at the request of Rāma.

(Lines 5-8) This village having thus been granted for enjoyment, those who enjoy, cultivate and inhabit therein, in proper enjoyment of the brahmadēya, should be permitted to do so by all our partisans and the tenants therein.

(Line 8) The dūtaka of this grant is Haṭaka, the police-magistrate. In the year 57 on the second day of the bright fortnight of the month of Chaitra.

(Line 9) Of Mahārāja Bhulūṇḍa.

## XII

### GRANT OF BHULUNDA, YEAR 57, PHALGU

#### TEXT

1. Ōm<sup>1</sup> [|\*] Valkhāḥ Paramabhaṭṭāraka-pād=ānuddhyātō  
Mahārāja-Bhulūṇḍas-samājñāpayati sarvvā-

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1 Expressed by a symbol.

2. n-ēv-āsmat-santakān-āyuktakān=vijñāna(ta)m-astu vah  
samanujānīmō'=sya Valkhā[yā\*]m-ēva
3. Bhōjikā-Bhaṭṭa-Bandhulayā pratishṭhāpitaka-Bappa-  
piśāchadēvasya tat-prēshitaka-
4. Jaya-vijñāpyāt-tasya ēva santakam Kōdravatallakan-  
nāma-grāmaṁ bali-charu-satra-
5. dhūpa-gan[dh]a-mālya-puppa(shp-ō)payōjyam dēvāgrā-  
hāra-kramēṇa śās'vatam-ā-chandr-ārka-tāra-
6. kā-kālīnam bhōgāy-aivam-idānīm-asy-āsmābhiḥ-kṛit-  
ānujñasy-ōchitayā dēvāgrā-
7. hāra-bhuktyā tad-dēvakul-ās'ritāḥ Pās'upat-āchāryya-  
bhagavach-chhinta(shṭ-ā)dayō dēvakarmmi-
8. ṇās'cha bhuñjānās-samāvāsayanās'cha sarvvair-ēv-  
āsmat-pa[ksha\*]-tat-kuly-ādhibhiḥ samanumanta-
9. vyam-idi(ti) [|\*] pratihāra-Śramaṇaka-dūtakaḥ [|\*]  
varshē 50+7 Phālgua ba 10+3 [|\*]
10. Mahārāja Bhulunḍasya [|\*]

### TRANSLATION

(Lines 1-2) Ōm. From Valkhā Mahārāja Bhulunḍa who

- 
- 1 This line is engraved on the left margin, from bottom totop.



pa-  
kan-  
rā-  
it-  
ya-  
ēv-  
[\*]  
ho  
—  
om

pa-  
kan-  
rā-  
it-  
ya-  
ēv-  
[\*]  
ho  
—  
om

pa-  
kan-  
rā-  
it-  
ya-  
ēv-  
[\*]  
ho  
—  
om

pa-  
kan-  
rā-  
it-  
ya-  
ēv-  
[\*]  
ho  
—  
om

meditates at the feet of the Paramabhaṭṭāraka commands all his attendant agents.

(Lines 2-6) May it be known to you that we have granted as per the norms of dēvāgrāhāra, for the purpose of performing the bali, charu and satra rites and for offering incense, sandal-paste, garlands and flowers, the village of Kōdravatallaka to the god Bappapiśāchadēva at the request of Jaya the messenger of Bhōjikābhaṭṭa Bandhulā who had installed the deity at Valkhā itself. The grant has been made permanently until the moon, sun and the stars last, for the enjoyment of the deity.

(Lines 6-9) Those Pāsūpatāchāryas, Bhagavachchhisṭas and temple servants who enjoy and inhabit the grant-village as per proper dēvāgrāhāra norms, should be permitted to do so by all our partisans and the tenants therein.

(Line 9) The executor of this grant is the Śramaṇaka the pratihāra. In the year 57 of the thirteenth day of the dark fortnight of the month of Phālguna.

(Line 10) Of Mahārāja Bhuluṇḍa.

## XIII

## GRANT OF BHULUNDA, YEAR 59, ASVAYUJA

TEXT

1. Ōm<sup>1</sup> [|\*] Valkhāḥ Paramabhaṭṭāraka pād=ānudhyātō  
Mahārāja-Bhulunḍaḥ samājñāpati<sup>2</sup>
2. yati sarvvān-ēv-āsmadīyān-āyuktaka-viniyuktakān-  
vijñātam-astu vas-sama-
3. nujānīmaḥ Narmmadāparapāra-vishayē ih-aiva prati-  
shṭhāpitaka-svāmi-Bappa-
4. piśāchadēvasya Jayasēnānaka-grāmaḥ<sup>3</sup> Garjjanānaka-  
grāmē pūrvva-brahmadēya-
5. kshētraṁ<sup>4</sup> -Agnīśvaraka-pratyayaṁ cha snava(pa)na-  
balī(li)-chana(ru)-gandha-dhūpa-satra-māly-ōpayōjyaṁ<sup>5</sup>
6. m-ā-chandr-ārka-tārakā-kālīnaṁ sā(śā)śvatam-  
āchāryya-bhagavach-chhisṭā(shṭa)-Pāśupata-dē

- 
- 1 Expressed by a symbol.
  - 2 The letter ti is redundant.
  - 3 There is a redundant anusvāra mark on top of the letter ma.
  - 4 Anusvāra mark on the top of the letter tra is redundant.
  - 5 Anusvāra mark is redundant.

[illegible]

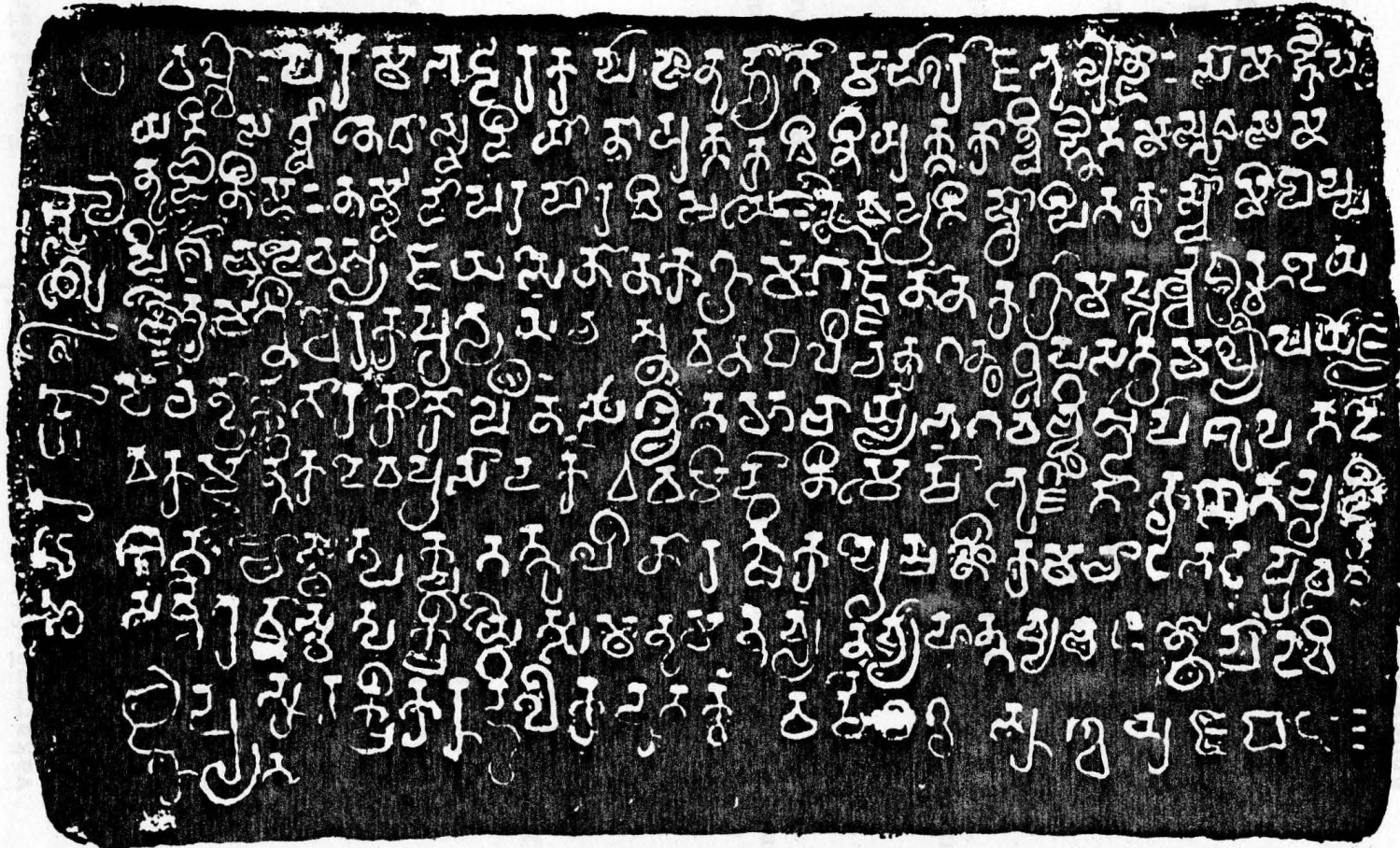
(FROM PHOTOGRAPH)

**K.V. RAMESH**

ASI



XIII GRANT OF BHULUNDA, YEAR 59, ĀŚVAYUJA



(FROM PHOTOGRAPH)

K.V. RAMESH

ASI

nyātō

akān=

ati-

aka-

na-  
5  
yam

cam-

the

is

7. vakarmmāntika-dēvaprasādakām<sup>1</sup> ēvam-idānīm-ēshām  
bhuñjatā[ṁ\*] kṛishatā[ṁ\*] pradi-
8. śatā[ṁ\*]ś=ch-āsmat-paksha tat-kulīn-ārakshika-  
prēshaṇikam-a-chāṭa-bhaṭa-prāvēsyā[ṁ\*]
9. sarvvair-ēv-āsmat-pakshīyais-samanumantavyam na  
vyāhantavya[ṁ] cha Innapada vi-
10. jñāpyāt [|\*] ārakshika-Rudrilaka dūtakam [|\*] varshē  
50+9 Āśvayuja ba 10+3 [|\*].
- 11.<sup>2</sup> Mahārāja Bhulūṇḍasya [|\*|\*]

### TRANSLATION

(Lines 1-2) Om. From Valkhā Maharaja Bhulūṇḍa who meditates at the feet of the Paramabhṭṭāraka, commands all our agents:

(Lines 2-6) May it be known to you that we have granted, permanently until the moon, sun and the stars last, the village of Jayasēnānaka and the erstwhile brahmadēya-kshētra of the village Garjanānaka which is entrusted with Agnīś-varaka, to the god Bappapisāchadēva, installed here itself in the vishaya called Narmma-dāparapāra, for the sake of bathing (of the deity), for the performance of the bali and

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1 Anusvāra mark is redundant.

2 This line is engraved on the left margin, from bottom to top.

charu rites and for offering sandal-paste, incense, satra and garlands.

(Lines 6-9) The āchāryyas, Bhagavachchhishtas, Pāśupatas, temple-priests and temple servants who enjoy, cultivate and claim rights over the donated lands, which are not to be trespassed by chāṭas and soldiers, should be permitted to do so by all our partisans, the tenants therein and by the police magistrates and the messengers; and no hindrance should be caused.

(Lines 9-10) (This grant has been made) at the request of Inṇāpāda. The executor of this grant was Rudrilaka the police magistrate. In the year 59 on the 13th day of the dark fortnight of the month of Āsvayuja.

(Line 11) Of Mahārāja Bhulūṇḍa.

#### XIV

GRANT OF SVAMIDASA, YEAR 63, KARTTIKA, SU.1

#### TEXT

1. Valkhāḥ Paramabhaṭṭāraka-pād=ānuddhyātō Mahārāja-Svamidāsas-samā-





2. jñāva(pa)yati sarvvān=ēv=āsmat-santakān-āyuktkān-  
vijñātam-astu vaḥ samanujānī-
3. mō=sya Aupamanya-sagōtra-brāhmaṇa-Shashṭhidattasya  
Narmma[dā]-dakshiṇa-taṭē
4. Kaṭṭaṅgapadrasya pūrvvēṇa Kukkuṭānakan-nāma grāmaṁ  
brahmadēyam-ā-chandr-ā-
5. rka-tārakā-kālīnaṁ putra-pautr-ānvaya-bhōjyaṁ bhōgāy-  
aivam-idānīm-asy-āśma(mā)-
6. bhiḥ kṛit-ānujñā(jña)sy-aitad-grāmam-uchitayā  
brahmadēy=āgrāhāra-bhuktyā bhuñjataḥ
7. kṛishataḥ samāvāsayataś=cha sarvvair=ēv=āsmat-paksha-  
tat-kulīn-ārakshika-prēsha-
8. ṇika-bhaṭa-chchhātr=ājñāvinirggatak=ādibhiḥ sam-  
anumantavyam-iti [|\*] samukham [|\*]
9. varshē 60+3 Kārttika śu 1 [|\*]
- 10.<sup>1</sup> Mahārāja Svāmidāsasya [||\*]

### TRANSLATION

(Lines 1-2) From Valkhā Mahārāja Svāmidāsa who meditates  
at the feet of the Paramabhaṭṭāraka, commands  
all our attendant agents:

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1 This line is engraved on the left margin, from bottom  
to top.

(Lines 2-5) May it be known to you that we have granted for hereditary enjoyment from son to grand son and so on and for as long as the moon, sun and the stars last the village called Kukkuṭānaka to the east of Kaṭṭaṅgapadra on the southern bank of the Narmmadā to the brāhmaṇa Shashṭhidatta of Aupamanya sagōtra.

(Lines 5-8) Those who, as per the norms governing the enjoyment of the brahmadēyāgrāhāra grant, enjoy, cultivate and inhabit this village which has now been granted by us, should be permitted to do so by all our partisans, their kinsmen, the police-magistrates, the messengers, the soldiers, the royal-heralds and the proclaimers of the royal commands.

(Line 9) In the year 63 on the first day of the bright fortnight of the month of Kārttika.

(Line 10) Of Mahārāja Svāmidāsa.

# XV

GRANT OF SVAMIDASA, YEAR 63, KARTTIKA, BA 8

## TEXT

1. Valkhāḥ Paramabhaṭṭāraka-pād=ānuddhyātō Mahārāja-Svāmidāsaḥ samājñāpayati

卷之四

(FROM PHOTOGRAPH)

**K.V. RAMESH**

**ASI**

2. sarvvān=ēv=āsmat-santakān-āyuktakān=vijñātam-astu vah  
samanujānīma ēshā[ṁ\*]
3. nānā-gōtra-vrata-charaṇa-tapaḥ(pas)=svāddhyāy-ōpētānām  
Valkha(lkhā)-vāstavy-āryya-chāturvvaidya-
4. pādānān-Narmmad=āpara-kūlē Udumbaragarttā-pathakē  
Mandara-pratyayan-Damanānaka-
5. grāmaṁ brahmaḍēya-kramēṇa śās'vatam-ā-chandr=ārka-  
tārakā-kālīnaṁ<sup>1</sup>-anvaya-bhō-
6. jyam-a - chāṭa-bhaṭa-prāvēśyaṁ bhōgāy=aivam=idānīm=  
ēshām-asmābhiḥ krit-ānujñā-
7. tam-uchitayā brahmaḍēya-bhuktyā bhuñjatām sam-  
āvāsayata(tām)ś=cha sarvvair=ēv=āsma-
8. t-paksha tat-kulīn-ārakshika-prēshaṇika-bhaṭa-  
chchhatr=ādibhiḥ samanumantavyam-iti [|\*]
9. samukham [|\*] varshe 60+3 Karttika ba 8 [|\*]
- 10.<sup>2</sup> Mahārāja Svāmidāsasya [|\*]

- 
1. Anusvāra is redundant.
  2. This line is engraved on the left margin, from bottom to top.

TRANSLATION

(Lines 1-2) From Valkhā Mahārāja Svāmidāsa who meditates at the feet of the Paramabhaṭṭāraka, commands all our attendant agents:

(Lines 2-6) May it be known to you that we have granted as per the rules governing brahmadēya grants, permanently for as long as the moon, sun and stars last, for hereditary enjoyment and free from encroachment by trespassers and soldiers, the village of Damanānaka entrusted with Mandara and lying in Udumbaragarttā- pathaka on the farther bank of the Narmadā to the Ārya-Chāturvaidyapādas resident in Valkhā and endowed with various gōtras, vows, charaṇas, austerities and engaged in the study of their respective Vēdas.

(Lines 6-8) Those who thus enjoy and inhabit the village thus granted by us now for their enjoyment as per proper rules governing the enjoyment of brahmadēyas should be permitted to do so by all our partisans, kinsmen, police-magistrates, messengers, soldiers and royal-heralds.

(Line 9) In the year 63 on the eighth day of the dark fortnight of the month of Kārttika.

(Line 10) Of Mahārāja Svāmidāsa.